

ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION FOR SEVENTH-DAY ADVENTISTS

JULY 6, 1995

GC BULLETIN



United
in Christ

SIX

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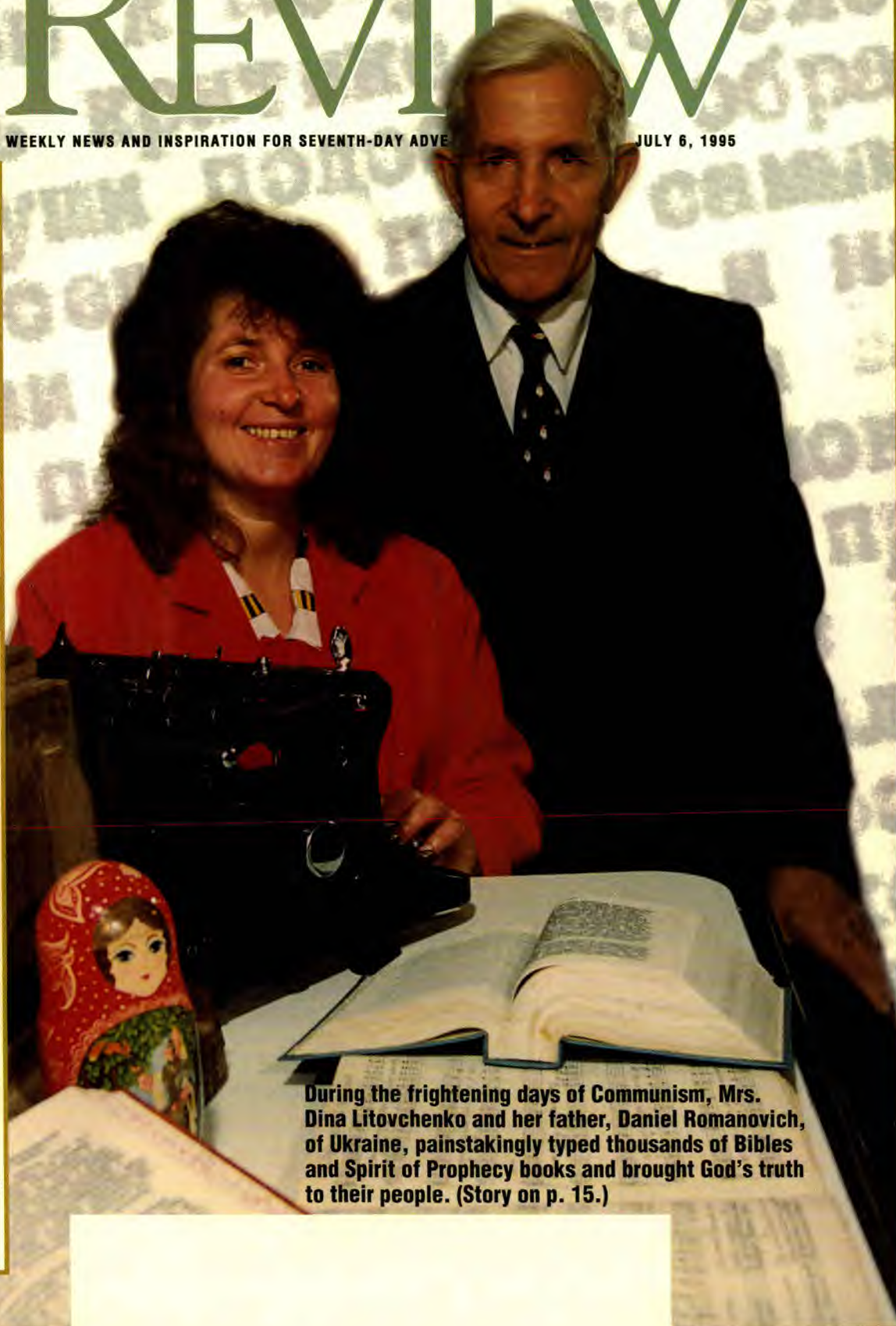
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During the frightening days of Communism, Mrs. Dina Litovchenko and her father, Daniel Romanovich, of Ukraine, painstakingly typed thousands of Bibles and Spirit of Prophecy books and brought God's truth to their people. (Story on p. 15.)

The Day in Utrecht

WEDNESDAY, JULY 5

Cultural considerations, you say? Cultural considerations? If we want gender-inclusive ordination on that basis, would it be right for me to introduce a motion to allow polygamy? It's certainly part of the culture of my country."

The speaker was a senior figure from the Africa-Indian Ocean Division. And in his interesting logic we acknowledged a certain justice.

"Did you say *justice*?" This time the speaker was a female denominational worker from Northern Europe. "Where is the justice in allowing access for men and women to the same kind of ministerial training, and then permitting men to practice their profession, and pushing women into some subsidiary role?"

Backstage Debate

Some of the best discussions take place at the back of the hall and, in this instance, a little in advance of the official debate on Wednesday afternoon of the session. At the front they were talking constitutions and bylaws.

"Don't you read *Ministry* magazine?" Another knot of animated back-seat debaters; a male speaker. "We're always reading 'true confessions' from pastors who have committed 'indiscretions' with vulnerable female church members. Isn't it just the professional thing to allow women to minister to women?"

The next speaker was a pastor's wife from Switzerland. "Women ministering

to women who are alone because of divorce or desertion is a great thought. But you don't have to ordain them . . ."

"I hear what you're saying," said a calm female voice from Britain, "but I think this would be possible only in the large team ministries common in the United States. If we accept the priesthood-of-all-believers principle and the equality of the sexes, there should be ordination for *all* those God calls to the pastoral ministry."

A Cook Island delegate spoke next: "You mean a lady pastor looking after our congregation instead of a man?" Her voice trailed off. Her mind was having problems getting around the idea. With a deferential bow to his wife a gentle Indian editor said, "I regret that the ordination of women would never be acceptable in my country."

And we were back where we started. Culture.

One hundred forty-seven nationalities were represented at the GC session; united in Christ, one in Him. But from radically divergent cultural groups. The evening programs of music and brilliant video presentations had actually capitalized on the cultural diversity of the church. Tuesday evening's Inter-American presentation had been a case in point. "There is tremendous diversity among the 1.5 million members of this largest and most colorful division in the world field," intoned the North (not Inter-) American voice-over. And the story proved a fabric of striking primary colors—from the paradise island of Jamaica (where one in 15 of the population is a Seventh-day Adventist) to Mexico, with its Italianate churches and late-date Protestant Reformation; to Haiti, "the poorest country in the Western Hemisphere," where voodoo and the Ton Ton Mahout still threaten.

Even the North American division presentation showcased a glittering diversity of languages and cultures. And in the Wednesday afternoon debate, radical diversity of view on gender-inclusive ordination. "We are reaching a situation in which almost as many of our members speak Spanish as English."

Back in the dark regions beyond the fringe, in the vicinity of the back row, debate was in full swing as early as 2.30 p.m. Tuesday. Jeremiah Duncombe



Dr. M. E. Cherian, reelected as president of the Southern Asia Division, greets the convocation at the beginning of his division's report.

By David Marshall

Editor, Stanborough Press,
Lincolnshire, England

from the West Indian Union broke into the John Wayne cadencies of Chairman Kenneth Mittelreider to demand to be told exactly *when* gender-inclusive ordination would be up for discussion. The back-seaters cheered him; but the response of the delegation gave us the first inkling of the probable outcome of the eventual debate.

"I have no problem with women taking a far greater role in the church and its ministry, but do we have to *ordain* them? Remember what Paul said to Timothy? A pastor must be the husband of one wife? How could a woman pastor be 'the husband of one wife'?" This time the accent was Australian.

Thinking aloud, someone said: "The problem is that some of the most vociferous crusaders for female ordination are the best arguments against it!"

"Listen," growled someone just as the long-anticipated debate kicked off, "what about Sister White?"

"What about her?" growled another voice.

"She was a woman, right?" came the reply. "Do you really suppose God could not have found a man if He had thought gender *that* important?"

"It just blows me away," said an institutional church employee. "I mean the mediocre guys they sometimes ordain to the ministry; yet they want to draw the line on the battalions of capable women!"

It was the last word from the back row. In a session in which there had almost always been movement around the hall, a background of multilingual conversation and assorted other noises, there was stillness, even silence. The crunch had come. The most historic



Commercial booths at this GC session are like an international bazaar. Wares include everything from clothing and wooden shoes to soy milk and toys.

debate for decades.

The debate chairman, General Conference vice president Dr. Calvin Rock—firm, fair, unflappable. *The issue:* Should the North American Division be given the discretion to ordain women to the gospel ministry? *The reasons for the request*—presented by North American Division president Alfred McClure. *Making the primary case for the opposition:* Gerard Damsteegt. *The case in favor:* Raoul Dederen.

Dr. Rock provided a brief history of the debate: The 39 delegates of the 1881 General Conference session had voted to ordain women. Subsequently referred to the GC Committee (of three persons), the issue died. The initial request in modern times for the ordination of women had come from Finland in 1968. Since 1975 the issue had been present at

every GC session. In 1984 it was decided to ordain women as elders.

Alfred McClure assured the packed assembly that the NAD was very much a loyal part of the world church, and committed to unity. "Whatever the outcome, we shall continue to be a loyal part of the church family. . . . This is not an ultimatum but a heartfelt appeal. . . . There are things of a nondoctrinal nature that we allow to be done differently from one division to another."

McClure's central argument was that the ordination of women was necessary to enable the North American church to utilize fully the gifts the Spirit had given, and to complete the mission of the church within the NAD territory. At one point he became emotive: "A generation of bright and devout young people will be seriously disillusioned by

a negative vote today." He was certain that no scriptural position was being violated. "If we believed that our position was a compromise, we would not be presenting this motion," he said.

When McClure resumed his seat, we found out where former North American Division president Charles Bradford stood on the issue. In a five-minute remark he spoke "as a son of Africa in diaspora," in support of gender-inclusive ordination.

The presentations by Damsteegt and Dederen followed.

Damsteedt based his case against gender-inclusive ordination on his belief that it conflicted "with the doctrine of the church, the doctrine of the Holy Scriptures, and the doctrine of the unity of the body of Christ," concluding that to accede to the NAD request would



A choir from Bulgaria gives an impromptu recital on the grounds of the Jaarbeurs Convention Center.

lead to national churches, possibly congregationalism; and would drive our believers toward independent ministries.

Raoul Dederen, in the manner of a judge 'summing up' at the end of a case, rather than a lawyer for the defense, calmly advanced the case for gender-inclusive ordination. His central contention: "There is not a single statement in Scripture on this issue."

And since there was no conclusive

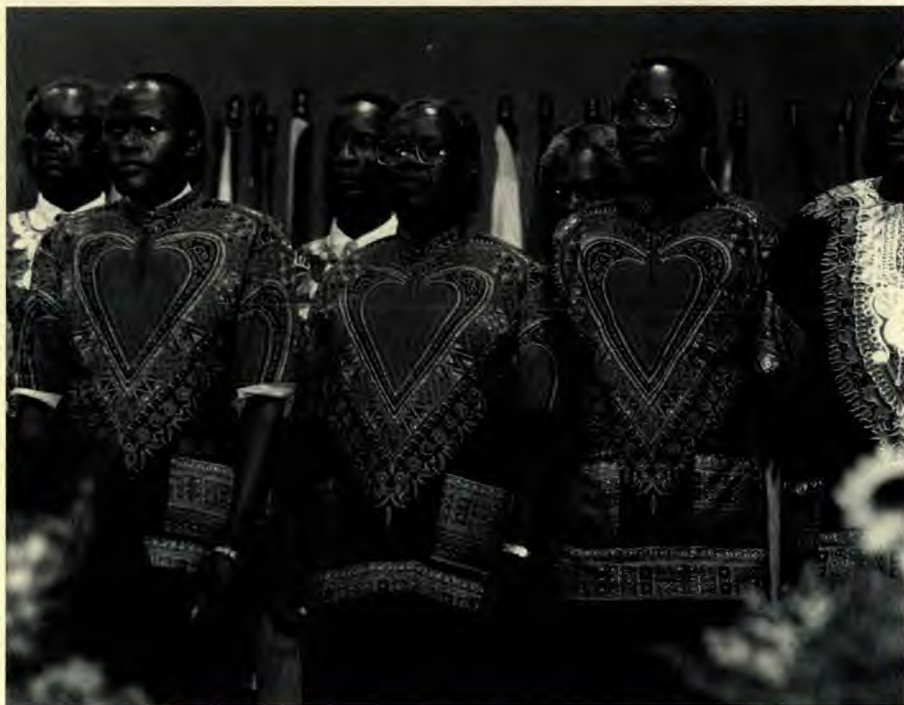
word from the Bible, the issue had to be decided by the church in session, just as the issue of circumcision had once been decided by the Council of Jerusalem.

The discussion on the floor was lively, at times emotional, but in general of a high standard.

Emotions ran high. And in the end feelings were hurt. "It is difficult to be a woman here today," said one female speaker. "We need to teach our people

to listen to the voice of the Spirit."

The debate over, the vote was taken (after prayer) by secret ballot. A total of 2,154 votes were cast, 673 (31.24 percent) voting yes and 1,481 (68.76 percent) voting no.



Colorful costumes adorned the Eastern Africa Division delegates during their 30-minute report on Sunday evening.

Session Schedule

WEDNESDAY, JULY 5

7:30 a.m.

Devotional—Alexander Bolotnikov

8:30 a.m.

Business session—*Church Manual* amendments and constitution and bylaws

Women's meetings

Nominating committee Report #8 (see p. 31)

11:00 a.m.

Devotional—B. Lyn Behrens

2:00 p.m.

Business session—North America's request concerning women's ordination

Women's seminars

6:30 p.m.

International Festival of Mission
East Asia Association
Middle East Union
Asia-Pacific Division



United in His Compassion



B. Lyn Behrens
President, Loma Linda
University, U.S.A.

At 9:04 a.m. on April 19 a massive bomb exploded in front of the federal building in Oklahoma City, U.S.A.¹ Made from thousands of pounds of fuel oil and fertilizer, the bomb blasted away the entire face of the nine-story building and ripped a crater from the street to the roof. Layer after layer of concrete and steel collapsed, trapping and killing more than 160 people. In that evil act, innocent lives were irrevocably shattered. One minute the people were going about their usual business; the next moment their lives were blown apart.

The nation recoiled in pain and horror at the worst terrorist bombing ever on United States' soil. Yet in the midst of the tragedy there was a massive outpouring of compassion:

► rescue workers risked their lives, working round the clock, to search through the rubble for survivors.

► health-care professionals tenderly cared for the deluge of broken humanity, saving lives and attending to both the physical and emotional needs of the injured.

► strangers in far-flung cities, towns, and communities flooded local Red Cross centers to donate much-needed blood and funds. Yes, compassion flowed freely.

What Is Compassion?

Compassion is more than an emotional response of sympathy. It is more than empathy for the sufferings of another. Compassion is empathy *plus* action. It is the selfless giving of aid and support, or of showing mercy to others.

Two familiar Bible stories aptly illustrate compassion, as contrasted with self-centered indifference and noninvolved curiosity, criticism, and censure. Both involve human brokenness. One man was an innocent victim of violence; the other, a young man who was reaping the consequences of irresponsible living.

Luke, the physician, records both stories. The first is found in Luke 10:25-37. The man lay in a crumpled heap on the road. Gone was his well-

dressed business appearance present earlier in the morning as he had headed for the city. Now he was beaten, bruised, bleeding, unconscious—scarcely alive.

A traveler on the same road discovered the man and chose to become involved. In spite of significant personal risk, he provided first aid, transported the injured to a safe haven, and prepaid for continued care. However, he was not the first person to pass that way.

The first man had quickly assessed the danger that lurked nearby and hastened away.

A second man had paused to check it out, but he chose to be indifferent, and continued on with his own business.

The second story is found in Luke 15:11-32. The young man plodded along the country road—unkempt, hungry, and exhausted. Gone were the vigor of youth and the excitement of adventure present several years earlier as he headed for the city in search of popularity, pleasure, and passion. His fortune quickly evaporated, and the rich boy sank into abject poverty—penniless and friendless. His materialistic insulation cracked wide open, and in the silence of his loneliness he heard a still small voice calling him home.

The Waiting Father

In the distance another man is watching and waiting. With pent-up love and longing, the aged man bounds toward the lonely traveler. There is no judgmental criticism—only an uninhibited embrace by the father of the wayward son. There is no shaming or blaming—only the relief of needs and the provision of comfort. There is no conditional acceptance—only a celebration of renewal and restoration. But in the background lurks the older brother—self-righteous, coldhearted, critical, and accusing.

Embedded in both of these stories are sharp contrasts of brokenness, with healing and wholeness; selfishness, with selflessness; hatred, indifference, censure, and criticism, with love, involvement, forgiveness, and restoration.

*Devotional
message
presented
Wednesday
morning,
July 5, 1995*

Woven through both stories is compassion in action. We see reflected God's unfailing constancy in His relationship to the whole human race and to us as individuals. We also hear the invitation for us to live consistently as God's compassionate children, in the brokenness of this world and in the mundane details of our everyday lives.

What Is Christ's Compassion?

Compassion is a *divine* quality. Exodus 34 records the encounter between the everlasting God and Moses on Mount Sinai. The Lord passed in front of Moses and proclaimed, "The Lord, the Lord, the compassionate and gracious God, slow to anger, abounding in love and faithfulness" (verse 6, NIV). Throughout the Old Testament multiple Bible writers testify to God's compassion in His dealing with sinful humanity—such as Moses, David, Isaiah, Jeremiah, Ezekiel, Nehemiah, Hosea, Jonah, Micah, Joel, Zechariah, and Malachi.

But humanity was unable to comprehend the Father's compassion. Thus when the fullness of time was come, God sent forth His only Son to live among us, to show us the Father, and to model for us how to live with one another as citizens of the kingdom of heaven.

What we "see revealed in Jesus, of tenderness, compassion, and love, is the reflection of the attributes of the Father."²

Throughout the life of Christ we see compassion in action.

► Christ, who had fasted 40 days in the wilderness and refused to turn stones to bread to relieve His own needs, was moved with compassion and multiplied seven loaves and a few small fish to nourish the faint and hungry crowd of 4,000 men, plus women and children (Matt. 15:32; Mark 8:2).

► Christ, who was the Creator of life and a perfect world, and who for millennia had grieved at the woes of this tiny planet, was "moved with compassion" and healed the sick in the crowd beside the lake (Matt. 14:14); restored sight to the two blind men at Jericho (Matt. 20:34); and touched and cleansed the leper (Mark 1:41, 42).

► Christ, who risked eternal separa-

tion from His heavenly Father to offer salvation to doomed humanity and who was "moved with compassion" at the separation death brings to families, raised to life the only son of the widow of Nain (Luke 7:13); He restored the maiden to her parents;³ and He reunited Lazarus with Mary and Martha.⁴

► Christ, who lived a pure and sinless life amid the bombardment of satanic temptations, was "moved with compassion" for despairing sinners. He spoke of the "living water" with the outcast Samaritan woman at Jacob's well, and He said to the woman taken in adultery, "Neither do I condemn thee: go, and sin no more" (John 8:11).

Thus we have a Saviour who suffered the hardships common to the poor of humanity and who was also tempted in all points like we are.

Not only did Christ's compassion reach out in selfless, nonjudgmental service to others; His compassion also forgave those who gave Him pain. It enveloped Peter after he denied his Lord in spite of the grief it brought to the Son of man.⁵

Christ's compassion extended even to those who plotted His death and to a nation who spurned His salvation.

Christ Weeps

It is Sunday of the week of His crucifixion. Joyous crowds greet Him with "waving of palm branches and a burst of sacred song."⁶ In the midst of their royal welcome, Christ pauses on the Mount of Olives. Below stretches the beautiful city of Jerusalem. He sees the resplendent glory of the Temple.

He weeps (Luke 19:41). The sovereign Lord of the universe in agony of spirit weeps, not in anticipation of His own suffering. He weeps for His beloved city—for the coming destruction, the starvation, the carnage. He sees the terrible retribution that will be visited upon the doomed city. The nation has rejected its compassionate King.

It is Friday—the crucifixion day—and the Creator of the world is condemned to die. Despite the abuse and torture that has enveloped Him, His compassion reaches out to others and He offers words of warning to the daughters of Jerusalem for the coming destruction (Luke 23:28); words of

promise to the repentant thief;⁷ words of care for His grief-stricken mother;⁸ words of entreaty to His Father for forgiveness of His murderers (verse 34).

Can We Be United in His Compassion?

Ellen G. White asks a critical question: "Shall we not reveal in our lives His divine tenderness and compassion?"⁹

We are called to unite with Christ in living lives of compassion. It is a call for compassion for strangers as well as for those we know and love—any person whose life is broken, even if that brokenness is the consequence of their own poor choices.

Mrs. White writes that if we "would be His follower, we must cultivate compassion and sympathy. Indifference to human woes must give place to lively interest in the sufferings of others. The widow, the orphan, the sick, and the dying will always need help."¹⁰

We are a caring church. Through our development and relief ministry, our health-care ministry, and volunteerism we reach out directly and indirectly to the starving people of famine-stricken regions of the world; to those who are homeless as a result of earthquakes, floods, fires, landslides, tornadoes, and hurricanes; to those fleeing from tribalism, war, and attempted genocide.

Yet how do we respond, as individuals, to the hurts of others? Each day the news media bombards us with tragedies—rape, abuse, drive-by shootings, cold-blooded murder. Are we indifferent, judgmental, desensitized? Or do we choose involvement, with compassion, and reach out to make a difference in the lives of others—even the lives of the unlovely, unclean people of our world?

What is our response when brokenness is the consequence of an individual's poor choices?

► To the pregnant teenager whose private sexual indiscretion has brought public shame, whose physical and emotional status are forever changed, and who must struggle with adult decisions and responsibilities.

► To the college student whose desire for professional advancement has exceeded her commitment to integrity. She is expelled when it is discovered

that she cheated by stealing the examination to get a preview of the questions and develop correct answers.

► To the minister who removes the barriers between himself and a counselee and becomes sexually involved, destroying his marriage and bringing disgrace on himself and his church.

Are we judgmental, coldhearted, and critical of those who struggle against the bondage of their own sins and a flood of temptations? Or has the ice of selfishness been melted from our hearts? Are we in sympathy with God, and do we share His joy in saving the lost?¹¹

Have the attributes of God's character—compassion, tenderness, and love—been developed within us?¹² Do we, like Christ, hate the sin but love the sinner?¹³

Do we then confront with care and compassion and for reclamation the perpetrator of abuse—physical, emotional, sexual; those addicted to drugs, alcohol, pornography, sexual excesses?

The call to unite with Christ in living lives of compassion goes further. It is a call for compassion for those whose choices and behaviors bring us pain and brokenness. It is a call for compassion toward those who have trespassed against us, whether or not they have confessed their fault.¹⁴ It is a call for compassion even for our enemies and those who are bent on destroying our reputations, our families, our lives. It is a call for compassion for the drunk driver whose reckless driving leaves a small child orphaned and forever handicapped, while the driver walks away from the tangled wreckage unharmed; for the serial killer who lures a stranded motorist into his vehicle under the guise of providing aid, then drives his victim to a lonely desert, brutalizing her before extinguishing her life; or the corrupt law enforcement agent who sells drugs to high school students—wasting their lives, creating hopelessness till suicide seems the only solution.

On the morning of the explosion in Oklahoma City, 33-year-old Teresa Alexander went to the Social Security office in the federal building. Teresa was a mother. She was also an intensive-care nurse. Teresa was a committed Christian. She worked several jobs so that she could afford to send her chil-

dren to a religious school. And at work she organized and held Bible studies for her coworkers.

As the hours and days passed after the bombing, it became painfully clear to Teresa's family and friends that she also was an innocent victim of that crime.

A close friend paid the following tribute, saying Teresa "would forgive the people who did this awful thing—that's how she is."¹⁵ In the midst of a national storm of fear, rage, and retaliation Teresa's memory shines like a twentieth-century beacon of Christlike compassion—compassion even for those who took her life.


Yet we can live lives of compassion only if we are united with Christ.

We must be connected to God. Ellen White writes, "Your present and future usefulness depends upon your having a living connection with God."¹⁶ Further, "Christ came to earth and stood before the children of men with the hoarded love of eternity, and this is the treasure that, through our connection with Him, we are to receive, to reveal, and to impart."¹⁷

We must nurture compassion through daily prayer, Bible study, and the con-

templation of the life and character of Christ, for "by beholding we become changed"¹⁸ into His likeness.

We must submit as clay to the potter's hands as God allows us to be broken again and again. This process removes the defects of indifference, criticism, and censure. It fractures the barbs of judgmentalism. It transforms the inner core of our being. It allows the light of compassion to shine ever more brightly through the cracks of our vessel—lighting a pathway for the lost to the kingdom of God.

It is our high calling to be united in His *compassion*. 

¹¹ *Newsweek*, May 1, 1995, p. 48.

¹² *In Heavenly Places*, p. 18.

¹³ *The Spirit of Prophecy*, vol. 2, pp. 322, 323.

¹⁴ *The Desire of Ages*, pp. 524-536.

¹⁵ *Review and Herald*, July 12, 1892.

¹⁶ *The Desire of Ages*, pp. 569-579.

¹⁷ *Sons and Daughters of God*, p. 250.

¹⁸ *Spiritual Gifts*, vol. 1, p. 60; *Early Writings*, p. 177.

¹⁹ *Testimonies*, vol. 9, p. 54.

²⁰ *Counsels on Health*, pp. 501, 502.

²¹ *Christ's Object Lessons*, pp. 210, 211.

²² *Ibid.*, p. 388.

²³ *The Desire of Ages*, p. 462.

²⁴ *Thoughts From the Mount of Blessing*, pp. 113, 114.

²⁵ *Newsweek*, May 1, 1995, p. 47.

²⁶ *Ellen G. White 1888 Materials*, vol. 1, p. 236.

²⁷ *The Ministry of Healing*, p. 37.

²⁸ *Lift Him Up*, p. 376.

A Call for Worldwide Prayer

In the midst of this Monday evening meeting, General Conference president Robert S. Folkenberg made an earnest appeal to delegates and visitors to commit themselves to daily prayer.

Folkenberg asked delegates and guests to sign a prayer commitment sheet, pledging themselves to join a growing worldwide prayer band. The prayer plan involves a commitment to prayer for the Holy Spirit at a regular time each day (with 6:15 as the suggested time each day—in whatever time zone). Stressing God's willingness to pour out the Spirit upon His people (Luke 11:13), Folkenberg reminded attendees of Ellen G. White's counsel where she said, "A chain of earnest praying believers should encircle the world . . . to pray for the Holy Spirit" (*Review and Herald*, January 3, 1907).

"It was a moving experience to hear our new president call for this signal response," stated Elder Lenard Jaacks, Washington Conference president and General Conference Prayer Room coordinator.

Explanation sheets have been prepared in five languages for delegate use. By the following morning 2,000 response forms had been turned in.

A new logo has been developed for this expanded prayer thrust. It depicts the world, a shepherd's staff, and a scripture text—Numbers 6:15. The message is that through His Spirit, Jesus is the answer to the pressing needs of the world.

w o m e n

Images of the Session

1. Seven young women who are pastors and church leaders in Britain, Denmark, Sweden, and Norway came to Utrecht to hear the discussion of women's ordination. Left to right they are Ansku Jaakola, Kirsten R. Oster, Karin Lundberg, Marianne Dyrud, Lisbeth Krage, Anne-Marie Muller, and Drene Somasundram.

—RON QUICK/ANN

2. Despite stifling temperatures, women representing all cultures flooded into meetings designed for them by the GC Office of Women's Ministries.

—JEREMY DUERKSEN/ANN

3. Carla Gober, noted speaker for retreats in North America, was one of the early speakers for meetings designed for women attending session but are not delegates.

—JEREMY DUERKSEN/ANN

4. Director of the GC Office of Women's Ministries Rose Otis met the public press to talk about literacy. The issue affects women negatively around the globe.

—JEREMY DUERKSEN/ANN

5. When Anita Folkenberg (center) attended the women's meetings, she was regaled by friends from Tahiti—from left, Gladys Huioutu, Repeta Tetauru, and Almita Bambride.

—RON QUICK/ANN

6. A massive backdrop, composed of women from many cultures, announced the theme for the women's meetings.

—JEREMY DUERKSEN/ANN

7. A special display for the Year of the Adventist Woman attracted Elisabeth Miller and Esther Simbolon (right) in the exhibit area.

—JEREMY DUERKSEN/ANN





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3



What Are Seventh-day Adventists Doing in China?



By Eugene Hsu
President

In the past 45 years the Adventist congregation in China has grown from 23,028 in 1951 to 157,161 in 1993. In 1993 alone the increase of Adventist believers was 25,314, more than the total members of the China Division in 1951.

Limitations

This tremendous growth took place in spite of the three distinctive features that have restricted the growth of Chinese Christian churches in general, and the Adventist congregation in particular: (1) Three-Self principles; (2) post denominationalism; (3) limited proselytization.

The Three-Self principles refer to self-government, self-support, and self-propagation. This has at times led the Christian church in China to total isolation from the rest of the Christian community in the world. But over the past 15 years the policy of "Reform and Openness" has increased the contact and exchanges between foreign and Chinese Christians. Though China respects the freedom of religious beliefs of foreigners, it continues to curb and restrict their religious activities, and influences in China. Foreigners are still not allowed to establish religious organizations, set up religious offices, open places for religious activities, or run religious institutions. Converting followers, appointing religious personnel, and conducting missionary activities among Chinese citizens are also prohibited.

Under postdenominationalism (the eliminating of denominational differences), *unity* is the one-word description: same day of worship—Sunday; same church building shared by all Christians; same doctrinal themes with no denominational differences; same nondenominational seminaries for ministry training; same pastors shepherding congregations.

In the past 15 years some local authorities began to allow Sabbath worship services and separate baptisms and Communion services for Adventists. The principles to be followed are "seeking unity while recognizing diversities" and "mutual respect for each other's beliefs."



A little 6-year-old girl standing on a chair to read the Bible in the Christian Adventist church

But in reality, these principles are not always adhered to.

The restrictions regarding religious propagation and proselytizing are numerous, thus seriously limiting the extent of public evangelism and mission outreach. Congregations must worship in legalized open churches or registered house churches. One may not try to convert military personnel, Communist Party members, and youth under the age of 18. Religious personnel are not allowed to cross city or county boundaries in conducting religious services and activities without official approval.

Laypersons

With less than 20 ordained Adventist ministers in China, the most of the evangelistic work is done by laypeople, young and old, male and female. Some, having

retired from secular employment, are working full-time for the congregation as volunteers; others, still holding regular jobs, donate an incredible amount of time and energy to the work. They do not normally have any ministerial training, and some may not even have a high school or college education. Their backgrounds and professions vary, but they do have one thing in common—their love for the Lord and their dedication to His church.

Some are shepherding large congregations with thousands of baptisms each year. Brother Wong, the son of a pastor who died in jail during the Cultural Revolution, continued his father's work in his local congregation in northeastern China. Under his leadership and that of two elders, the congregation baptized more than 1,900 individuals in July 1992, 4,415 in August 1993, and more than 3,000 in August 1994. Today there are more than 30,000 Adventist believers attending the open church, as well as the 150 house churches in this area.

Since public evangelism is not permitted, the main vehicle of soul winning is personal ministry. Often a converted believer will share his/her newfound friend Jesus and Bible truths with members of the immediate family, and with relatives, neighbors, and friends. Thus a house church is formed. When the group grows too large, a second group meets in another believer's home. If a new convert is from a Sunday church, sometimes the entire Sundaykeeping congregation becomes Adventist.

Women play a very important role in the Adventist work in China. They are



Overflow congregation (believers) in the Christian Adventist church sitting in the courtyard outside the church building

the majority in Adventist congregations. Some of them pastor large congregations of more than 1,000 members—for example, Sister Zhou of the Wuxi church. Women are especially active in the house churches. Ordination of women to the gospel ministry is not an issue. If

one-volume compilation of 10 of Ellen G. White's books. Thousands of Bibles, Ellen G. White and other religious books, pamphlets, and sermon and song tapes are sent into China every month.

Radio programs are prepared. Each week 127 hours of Chinese programming are beamed from station KSDA on Guam, including 44 hours of new programs. An additional 21 hours are broadcast from Siberia. The broadcasting is in four different languages: Mandarin, Cantonese, Min, and Hakka. Hundreds of letters are received from listeners each month, and many enroll in the Voice of Prophecy correspondence school. Stories of conversions resulting from listening

to these programs are told one after another. Tibetan is the newest language program currently in production.

In the area of education and training of gospel workers materials are being developed to be used in training sessions. A complete and comprehensive set of training material for lay preachers is being prepared. One thousand lay preachers will be trained within the next three years using this training material. The College on the Air program was started in 1993, offering systematic ministerial courses. About a dozen promising young ministerial students are furthering their studies in the Philippines and the U.S. Student and faculty exchange programs between Chinese seminaries and the Adventist seminary in the U.S. are also being contemplated.

Since 1991, 135 English language teachers have been sent to China. In addition to their responsibilities of teaching English, they have done an enormous amount of witnessing. While most teachers are able to influence their students by their distinctive Adventist lifestyle, many are able to give Bible studies resulting in some baptisms.

Health Institutions

The 400-bed Sir Run Run Shaw

Hospital in Hangzhou is managed by Loma Linda University Medical Center. The hospital began operation on December 27, 1993, and the grand opening was on May 2, 1994. Many representatives from hospitals all over the country have come to learn from the hospital. The hospital staff give weekly radio programs providing the most up-to-date medical information with very positive results. Through the quality health care provided by the hospital, the Adventist wholistic health message will be spread far and near.

The China Project Organization, a group of Adventist health professionals, has been active in China providing workshops and seminars for health professionals on healthful lifestyles and health behavior change. Between May 1991 and December 1993, 15 presentations of workshops and seminars were conducted by 28 members of this organization. Health professionals of the GC Health and Temperance Department have also gone to conduct similar programs. Loma Linda University School of Public Health will begin a five-year health strategic plan in China with a full-time health education coordinator stationed in Beijing in the fall of 1995.

Since its opening in 1990, 300 patients have been admitted into the Yanji Sanitarium's NEWSTART program, sponsored by the Eden Valley Institute. NEWSTART seminars are conducted seven times a year with 7-15 patients and 5-10 trainees participating in each. As a result of these programs, there are now 275 Adventists attending 10 house churches every Sabbath.

Conclusion

The dilemma that the church faces in our work in China is that we have to be very cautious and somewhat conservative in activities that are directly related to soul winning. We can be bold and aggressive only in activities that have indirect bearing on soul winning. We need wisdom from heaven to develop balanced and appropriate approaches at the right time for the right place so that many souls may be won to the kingdom in the land where the world's largest population poses the greatest challenge to Global Mission.



Church dedication service in Dagushan, where the sign "Seventh-day Adventist Church" is conspicuously visible

they are ordained elders in the local congregation, they perform religious duties such as baptisms. Sister Wu, in Guangdong province, who is more than 70 years old, baptized more than 500 in May 1992 and 620 in June 1993.

While God has turned many obstacles into blessings in China, tremendous challenges remain. The absence of church organization has resulted in the lack of comprehensive evangelistic planning beyond the local congregation level. It has also caused some divisions and factional infighting within congregations. The years of complete isolation from the world church have also deprived members of sharing many precious opportunities: the rich heritage of the Adventist movement, the abundance of religious literature, the systematic education and training of leaders and workers, and the inspiration from exchanging and interacting with the rest of the church family.

Assistance

Realizing the various needs of the Chinese Adventist believers, the world church has been providing necessary assistance to meet these needs.

A very extensive publishing and literature ministry has been conducted. Six books have been published, including a

One Million Members, One Million Witnesses



By Pyung Duk Chun
President

A 66-year-old man is eagerly gazing upon the western horizon of the Pacific. Standing on the deck of a trans-Pacific ocean liner, his imagination finds no limit. Sometimes the uncertainty of the future frightens him. He is reminded of someone saying that chains and tribulations await him and that the land of Cathay is a land that devours its inhabitants. But none of these threats sway his determination to carry out the commission from the Lord to testify of the gospel to the people of Asia.

As he searches the horizon to see the dark silhouette of the Asian continent, he feels his heart throbbing with excitement. He reverently bows his head in thanksgiving to the Lord for His guidance and the safe voyage as he makes his commitment anew. As he lands on this new continent, suddenly he is assailed by loneliness, "I am the lone Seventh-day Adventist among the millions of people of Asia." It was May 3, 1888.

This courageous man was Abram LaRue, a self-supporting, self-appointed missionary to Asia. One hundred six years after this humble beginning, the Asia-Pacific Division (as of January 1, 1995, the Far Eastern Division changed its name to Asia-Pacific Division) celebrated 1 million members on October 1, 1994. Thus the Asia-Pacific Division became the fifth member of the "Millionaire Club" of the world divisions.

The Fabulous Asia-Pacific

"Diversity" is an appropriate description of the Asia-Pacific Division. Its nations are diverse in ethnicity, language, religion, culture, ideology, form of government, degree of development, industry, and climate. It stretches 7,000 miles from the Marshall Islands in the east to

Sri Lanka in the west, and 4,000 miles from Korea and Japan in the north to the Indonesian archipelago in the south.

It includes about 25,000 islands, of which approximately 10,000 are inhabited. The Asia-Pacific Division includes about two thirds of the total world island population. The task of reaching these islands with the three angels' messages



The church is still reaching out to the large Karen tribe in Myanmar.

is the great challenge that stretches before us. In the immense tropical jungle of Irian Jaya there are still tribes undiscovered by outside civilization.

Meeting the Challenges of Global Mission

In the Asia-Pacific Division there are more than 800 million people of diverse religious standing: 300 million Muslims, 200 million Buddhists, 100 million Taoists and Shintoists, 100 million Christians, and 100 million atheists. Our greatest Global Mission challenge is to reach Muslims and Buddhists. The division is operating an Islamic Study Center and a Buddhist Study Center whose objectives are to develop successful evangelism models and materi-

als for these major groups of people.

In one Muslim-dominated country in which the Adventist Church was able to baptize only 20 Muslims in 86 years of missionary activity until 1990, using an "indigenized approach" they have been able to bring 1,056 Muslims to the truth in the past four years. This approach provides a great potential for Muslim evangelism. In addition, Indonesian Adventist churches are baptizing more than 1,000 Muslims every year. We regret that there are still two unentered countries in our division, namely North Korea, the most tightly closed Communist country, and the Islamic kingdom of Brunei.

When Global Mission was launched in 1990, there were 279 segments of 1 million population each where there was not a single Adventist presence. In the past four and a half years we have penetrated 95 new segments, leaving 184 segments yet to be reached. Different strategies and approaches are used from country to country. In Indonesia and Sri Lanka, New Work Task Forces are found to be successful. After receiving two months of intensive training, volunteer lay workers are paid a small stipend for living expenses and sent into unentered territories. A few hundred new congregations have been established through the efforts of these faithful lay workers.

In Bangladesh, literature evangelists are playing an important role in entering new areas. In Cambodia and Laos, Adventist Development and Relief Agency International is an entering wedge. In Myanmar, a Global Mission student program is an effective approach to entering into remote tribal communities. They recruit fully sponsored scholarship students from among unentered tribes and bring them to Adventist academies, vocational schools, or college for two to four years. While they are studying at Adventist schools, many accept the truth and are baptized. After the completion of their formal education, they return to their own communities with a new vision and mission to share their newfound faith with their people. Thus, unreached tribes are reached in Myanmar.

Though we have made remarkable achievements, we humbly confess that

we have just barely scratched the surface of Global Mission in our territory.

Cambodia, a Mission Explosion

The story of Cambodia is most exciting. Until the end of 1992 there was not a single Cambodian Seventh-day Adventist among 7 million people in that country. The Adventist Church started its missionary efforts in 1930. However, our work was not growing because of the strong adherence to Buddhism by the entire society. There was only one Adventist congregation of 26 members in the capital city of Phnom Penh when the country fell to the Communist regime in 1975. Under the Stalinistic Khmer Rouge regime, ruthless massacres swept the whole country for at least three years until 1979. The once-peaceful Buddhist country became a vast "killing field" claiming at least 2 million lives. Thousands of people sought refuge in the neighboring country of Thailand, where many refugees were baptized.

In 1989 the Far Eastern Division and Southeast Asia Union Mission's Global Mission planning team met in Bangkok to lay strategic plans as to how to penetrate this country torn by civil war. It was a visionary undertaking, as there were neither signs of restoration of peace nor openings for Christianity. Nevertheless they laid ambitious plans anticipating God's providence. They decided to intensify refugee evangelism and start future church leader training courses among refugee members. They also selected 18 cities and towns in Cambodia for church planting as soon as the country opened up.

In 1991, with the mediation of the United Nations, a fragile peace was re-established in Cambodia. A large-scale refugee repatriation program was implemented in 1992. In the meantime ADRA-sponsored agrarian projects and an English language teaching program prepared the way. The first baptism since 1975 took place in the once blood-red Mekong River on January 30, 1993. The firstfruit of the harvest, Mrs. Puth Souvanna, is attending the General Conference session as a "trophy" for God from Cambodia. Mrs. Souvanna, a public school teacher whose husband and children were killed by the

Communists, raised up a new group of believers and dedicated her own house as a chapel. In two years the Adventist membership grew from two to 826. The first church of 80 members was organized in Phnom Penh on October 1, 1994. Now more than 2,000 people are worshipping the Lord every Sabbath in 46 different locations.

I would like to express my sincere gratitude to ADRA/International, ADRA/Canada, Adventist Frontier Mission, and regular and volunteer workers led by Dan Walter, who dared



Mrs. Puth Souvanna, right, is the church's "firstfruit" from the newly opened country of Cambodia. She has raised up a church right in her own home. She is shown with her niece.

to risk his life. After baptizing a total of 232 people in Battambang and Pursat City, Cambodia, during three baptismal services on September 17, 18, and 20, 1994, Walter reported, "The work here is simply growing faster than we can keep up with it."

1000 Missionary Movement

The two greatest challenges our church is facing are how to proclaim the everlasting gospel to every nation, tribe, tongue, and people, and how to keep our young people strong in the faith. The 1000 Missionary Movement was started to meet these two challenges at the same time. There are still unentered countries, segments, people groups, provinces, and numerous towns and villages. The number of unreached units is far greater than those that have been reached. Every month 9 million new unreached people are born on this planet. This is more than the total Adventist membership.

The challenge of evangelism is enormous. If we depend only on conven-

tional approaches, it may take many hundreds or even thousands of years to accomplish the gospel commission. The only possible answer to this great challenge in this division is to make our 1 million members 1 million witnesses.

Every year we baptize thousands of young people. At the same time we lose thousands of young people. Even many of our own children do not remain in the faith. It is a well-proven fact that the most effective means of retaining our young people is to train them for service to others.

In October 1992 our Adventist International Institute of Advanced Studies (AIAS, the Asia-Pacific Division university situated near Manila, Philippines) started the 1000 Missionary Movement to meet the above-mentioned challenges. They recruit young volunteers who pledge to "dedicate one year to the Lord" in the mission field. Funding comes primarily from members.

In the past two years 291 young people have been trained and sent to 110 locations in seven countries, mostly unentered territories. Through the efforts of these dedicated volunteer missionaries, 2,159 persons have been baptized, 46 new congregations have been established, and 28 new church buildings (most of them humble ones) have been constructed.

Their 1995 goal is to send out 410 missionaries and achieve 3,000 baptisms. Their ultimate goal is to train and send out 1,000 volunteer missionaries in the year 2000 and every year thereafter.

These numerical results are insignificant compared to the impact upon their own spiritual lives and with the continued results that will be produced through their lifelong commitment.

Teaching Ministry

We strongly believe in the importance of education, particularly Adventist education. Throughout our division the church operates 17 universities and colleges, 192 secondary schools, and 666 elementary schools. The total enrollment is 101,919.

The division is operating a university, Adventist International Institute of Advanced Studies (AIAS), comprising

a theological seminary and a school of graduate studies.

One of the unique services AIIAS is offering is the Distance Learning Centers (DLC) program. Instead of all students coming to the main campus, teachers are going to DLCs to enable more students to participate in advanced studies. AIIAS operates 10 DLCs.

English Language Schools play an important role in reaching the educated younger generation. This program is successful in Korea, Japan, and Indonesia. In Korea alone we have 17 language schools with 13,000 students enrolled. They produce more than 200 baptisms every year. Many of the graduates are already serving the church as pastors, teachers, doctors, and nurses. Korea has established branch language schools in China and Russia as Global Mission projects.

Literature Ministry

Literature ministry plays an important role in the proclamation of the everlasting gospel to the Asia-Pacific population. We are proud to have the largest and most active literature ministry program in the world. From our 10 denominationally owned publishing houses literally millions of gospel-laden pages are produced every day. Nearly 6,000 full-time literature evangelists are making meaningful contacts with 150,000 people every day! As a result, 14,243 people were baptized in 1994 alone. In certain unions more than half the total baptisms are a result of our literature ministry.

When I recently attended the National Convention of Literature Evangelists in the Philippines I was thrilled with their enthusiasm and zeal for soul winning. About 2,500 literature evangelists gathered together from all around the Philippine islands for spiritual enrichment, improvement of their sales techniques, and fellowship. There are 4,089 full-time literature evangelists in the Philippines, the largest LE workforce in any country of the world. In the past two years Mr. Simon Llamado has sold more than 100 sets of *Bible Stories* to more than 100 Catholic priests in his assigned territory of labor.

Mr. Almonia and Mr. Jereos had been armed opponents seeking to destroy each other, the former as a soldier of the New People's Army (NPA), the military

arm of the Philippine Communists, and the latter as a police officer commissioned to mop up the NPA. Through contacts with lay evangelists both of them accepted the truth and became Adventists. Both responded to the call to literature ministry. While attending a training seminar, they shared their experiences and realized that they had been



Formerly carrying arms against each other, both Alberto Almonia, left, and Noel Jereos, center, are now literature evangelists in the Philippines. Paterno M. Diaz, right, is president of the South Philippine Union.

fighting each other. Now they are literature evangelist teammates working together for the Lord.

Health Care

Without the health-care ministry our task cannot be complete. In the Asia-Pacific Division the church operates 24 hospitals, 31 clinics, and three nursing

homes served by 574 full-time physicians and dentists and 5,824 other employees. The total patient bed capacity is 3,014. In 1994 alone the total number of outpatients was 1,592,133, while inpatient admissions were 207,596. Though the number of baptisms as a direct result of the health-care ministry seems smaller than that of other ministries, it plays a special role in outreach and community service. Adventist Health Services/Asia is the coordinating body for all the division's health-care institutions.

Toward Self-reliance

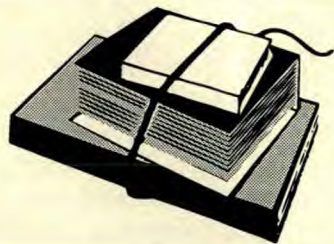
The Asia-Pacific Rim is expected to play a leading role in the political and economic world in the near future. I sincerely hope this becomes a reality in the Adventist world also. Though we receive more from the world church than we give in terms of financial and human resource assistance, we are striving to increase our level of self-reliance.

Out of 11 union organizations, two are union conferences and four more are working toward conference status. There are 15 local conferences, while 41 are still in mission status. During the next quinquennium we expect half of them to attain conference status. Our financial self-supporting position is steadily improving throughout all organizations, including the division headquarters.

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Alexander and Evangelina Romanov

A Story of Courage and Sacrifice

BY NANCY VYHMEISTER

During the Soviet years, Seventh-day Adventist believers in Russia and the Ukraine were isolated from the world church. The regime prohibited publication of all religious books, leaving Adventists without Sabbath school quarterlies, hymnals, or the writings of Ellen G. White.

Four of the brave Adventists who translated, typed, and retyped materials for church members are present at Utrecht. Their stories deserve to be heard.

When Daniel Buz was baptized in 1952, his career as a medical student ended abruptly. A Christian could not become a doctor. Six years later he began working as a pastor in the Caucasus region. He is currently pastor of four churches in Mariupol, Ukraine.

After his marriage in 1959, Pastor Buz and his wife began producing books for the church in the Ukraine. Someone in another city translated; his wife typed,

10 copies at a time; he bound the books. Later, when daughter Dina was old enough to learn typing, she also helped. The team put out the morning watch books, Sabbath school quarterlies, periodicals, and Ellen G. White books. When asked how many items they had produced, Pastor Buz hesitated before answering: "Thousands."

The work was done secretly, so that neighbors could not see or hear—or turn them in to the police.

Alexander Romanov is president of the Northwestern Conference, with headquarters in Saint Petersburg. As a young Adventist, he learned bookbinding to help with the hand production of books. Then he married the typist, Evangelina Kulakov, whose parents had long been involved in the clandestine preparation of Adventist materials.

Evangelina reports blanketing windows and typing table to keep the noise down. Work had to be done in the daytime, as the sound would have been too obvious at night. To get enough paper without being noticed was a major task.

Carbon paper was even harder to acquire—and dispose of. She remembers the backaches and sore fingers from pounding on an old manual typewriter—hard enough to get 10 copies on thin paper.

While both Pastor Buz and his daughter Dina Litovchenko and the Romanovs are thrilled with the openness that has permitted Adventist literature to be printed in Russia, they look back with satisfaction on the hard years of copying, binding, and distributing books. The dangers, the aches, the difficulties all fade as they contemplate the good their books brought about.

Adventists throughout the former Soviet Union have donated their precious books in exchange for generous donations to the Giant Audio-evangelism Project, a special outreach and nurturing cassette tape ministry. Several denominational libraries have already purchased copies. Anyone at the session interested in owning a copy should contact Gina or Clinton Wahlen at the Euro-Asia Division booth.

Nancy J. Vyhmeister is professor of World Mission, Andrews University, Berrien Springs, Michigan.

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a full-color collection of 450 stunning photographs, shows the incredible diversity of the worldwide Seventh-day Adventist Church. It's the story in pictures of the faith, love, courage and hope of people around the world. *Images* focuses not on institutions or buildings, but on people—the real mission of the church.

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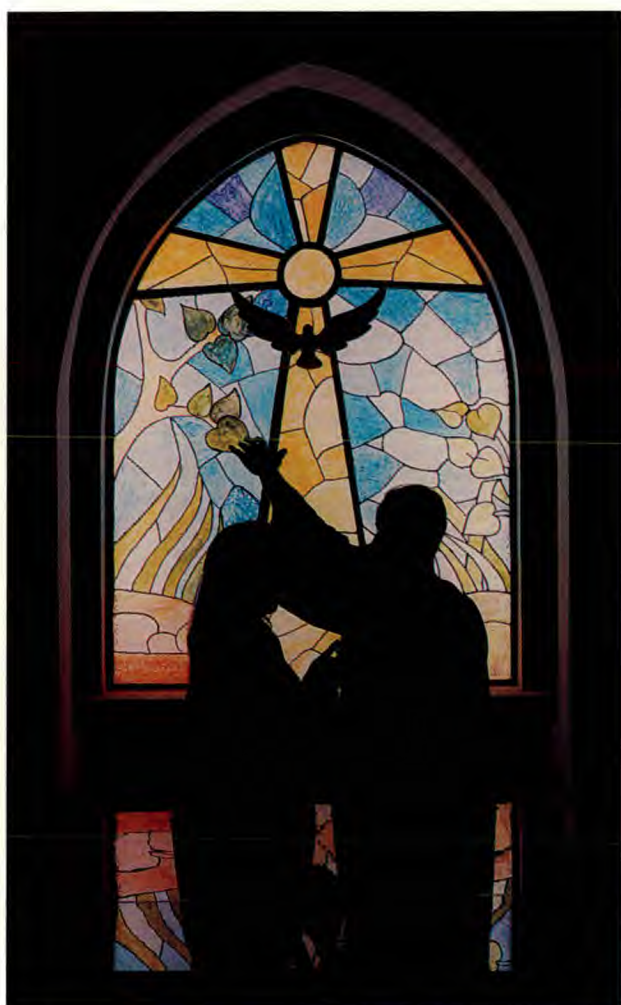
Global Mission

It is a strategy that analyzes the reasons why certain regions of the orchard are not planted yet. The objective is to establish presence and produce fruit where we have not yet planted any trees.

In recent years we were able to do this in 1,063 new places, one per day. These were considered priorities. Special attention was given, and now delicious fruit is developing.

Dr. Iraci Castelo Cunha, one of the first fruits, organized “Gideon’s 300” to enter 47 new places, and was able to surpass 1,000 baptisms.

Minority and ethnic groups and other segments are also bringing their result-laden baskets. 🍇



Ministerial Association and Evangelism

There are 1,269 districts for 11,545 churches, an average of 10 churches per district. Some pastors baptize between 1,000 and 2,000 new members per year. The secret: organize the brethren in family groups and promote an evangelistic series on Sunday nights. Or have evangelistic programs, such as REVIVE, which are held during 3 to 15 consecutive evenings. In one campaign in Lima, Peru, over 40,000 attended the REVIVE evangelistic program. Thousands decided to stand on the Lord's side. The Lord worked through the publicity of the press, radio, and TV concerning this event to reach many souls.

We have 598 trainee-pastors and 1,355 ordained ministers. Pastors receive up-to-date information through "Ministry Magazine," continuing education, and important councils or seminars presented by experienced theologians. Many pastors decide to complete their master's degree or their doctorate. Moreover, elders' training programs are promoted, as are seminars for non-Adventist pastors. One such example is Elder Isack Poseck from Chile, who has been working with more than 30 of these pastors, 5 of whom are already baptized. ☺

Adventist Youth, Pathfinders, and Music

Over 60 percent of the church are young people, younger than 30 years of age. Over 50 percent of these youth participate in mission projects, such as food campaigns, warm clothing campaigns, temperance marches, and other community issues.

During the spring, 100,174 were baptized for this quinquennium. In 1993 during the period of Youth Evangelism, 7,700 Voice of Youth series were held. We have 80,455 Pathfinders in 8,442 clubs. The 11,462 churches which have weekly youth meetings, are training centers where youth are recruited for praise and where vocal groups, adolescent, and youth choirs are formed and where praise and worship agendas are improved. ☺

Christian Stewardship

More than a ministry or a department, it is a lifestyle based upon the Word of God. Seminars, courses, and classes provided during congresses and specific campaigns, give guidelines for controlling the family's finances. Counsels and concepts are taught for all ages, beginning with illustrations for the young child and including information for the theology students. The presence of this information in the churches and in the institutions results in financial health and tithe growth, and an increase in planned giving and other contributions. We can see clear evidences of the Lord's blessings in this important sector. ☺



Ministerial Association Feminine Area - AFAM

The objective here is to have every pastor's wife happy as a person and integrated in her husband's ministry. To bring about this involvement there are frequent bulletins with guidelines, training courses, seminars, and special theology courses at the Theology Seminary, where the theology students' wives or fiancée have the opportunity of gaining academic credits granted by Continuous Education.

Women's Ministries, which is a new organization of women's activities in the church, invites the pastor's wife to be their advisor. During this Year of the Adventist Woman, several services are being promoted, such as adult literacy programs, a library for women in the church, vegetarian cooking schools, and the International Day of Prayer. ☺

Church Ministries

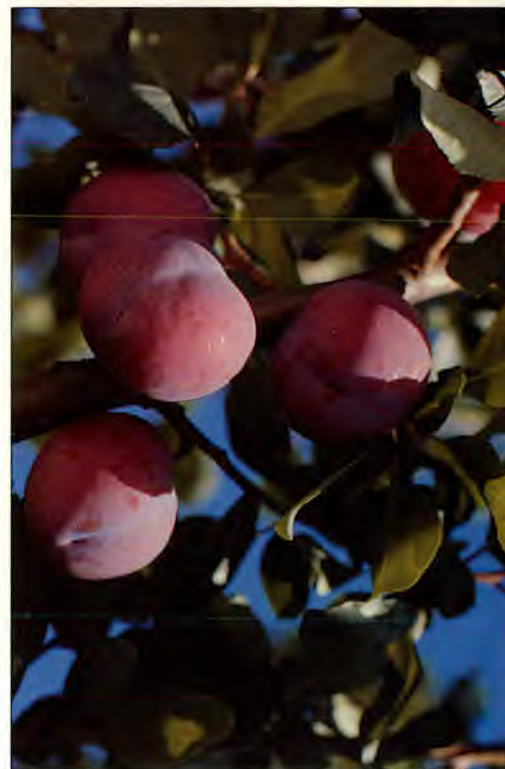
Our objectives are to take the gospel to every person, train every member to win others, and make the church a mission school which is opened for salvation.

Pamphlets Distributed.....	75,818,741*
Bible Studies	15,448,217
Mission Contacts	29,465,571
Preaching Centers.....	241,914
People Assisted	15,152,109
Community Services.....	8,075
Vacation Bible Schools.....	30,831

* Documented statistics, but in reality it is 3 times more

Child evangelism encompasses not only Vacation Bible Schools, Sabbath school divisions, and conference series for children, but also the development of child preachers.

Pioneer Project - consists of Sabbath school classes which leave their church and go out to establish a new congregation in another area. ☺





Family Ministry

To have powerful congregations and courageous churches, we need to have homes formed and maintained in the light of the Lord's presence and strengthened by His Word. This ministry is fortified by weeks of special emphasis, seminars and marriage enrichment encounters, and specific orientation for children, singles, widows, and the divorced. ☺

Publishing Ministry and the Spirit of Prophecy

This ministry endeavors to impress upon its clientele an orientation for better living through the knowledge of saving truths. From the Andes to the Amazon, and to the Land of Fire (Tierra del Fuego), the 6,500 literature evangelists strive to cover 3,956 districts where there is no Adventist presence. It is the largest group of canvassers worldwide.





Distributed:

5,069,261 books

20,835,200 magazines

90 million homes were visited

US\$110,549,441.62 in sales

The distribution of *The Great Controversy*, *Steps to Christ*, and *The Desire of the Ages* surpassed 1 million copies.

The Buenos Aires Publishing House, directed toward the seven Spanish countries, and the Brazil Publishing House in Brazil used more than 13,000 tons of paper during this period. The OPEN HOUSE sponsored by the Brazilian Publishing House not only sold an additional US\$25,000,000, but also placed more of our books into the Adventist homes!

Today, we have practically all of the Spirit of Prophecy books both in Spanish and Portuguese.☺





Education

Currently there are 142,894 students in our elementary schools - the largest number of students in Adventist elementary schools in the world. Our school libraries hold 500,000 volumes. Thirty-five new secondary schools and 3 new boarding schools were opened. Three new universities were implanted, in addition to Peru Adventist University.

1990- Chile Adventist University

1991- River Plate Adventist University (Argentina)

1991- Bolivia Adventist University

In both Chile and Argentina the university radio stations began operations.

On March 7, 1993, with the presence of the Argentine president, Dr. Saul Menem, the inaugural class was given in the third worldwide church-owned medical school, and the Geoscience Research Institute was inaugurated.

Our schools not only serve to increase the mental capacities, but to meet spiritual needs as well. Fifty-two new schools were opened, fulfilling Global Mission priorities, and more than 100 congregations were established. The schools and colleges distributed 3.5 million tracts and 19,750 students were baptized.

The schools provide volunteers and financial assistance for the TV program, "It Is Written," on 120 TV stations, and they support the billboard campaigns and distribute 3.3 million creationist text books in the secular school chain.☺





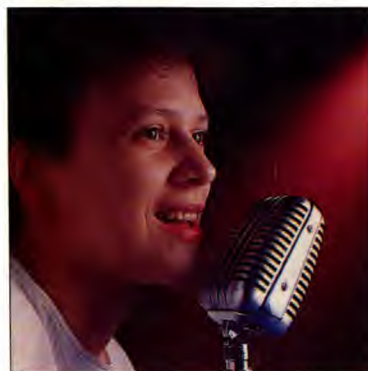
Adventist Theology Seminary-SALT

The five schools of theology have an average of 1,250 graduates per year, 20 percent of the worldwide total. In the three schools, more than 436 pastors completed the Master's Degree in Theology or Religion. In São Paulo, the doctorate in Pastoral Theology began in 1994. At the River Plate Adventist University the doctorate in Theology will begin in 1996.

SALT, in collaboration with the Ministerial Association, conducts a continuing education program for the benefit of workers, and above all, the layman. ☺

Communication, Civic Duties, and Religious Liberty

Four GALLUP/IBOPE scientific polls showed the position the church holds in the secular mind. In addition to measuring, creating, and maintaining the church image, the department assists all church sectors to improve the methods of arriving at the target groups. More than 5,000 billboards, 9 m x 3 m, were located throughout



the major cities. The commercial value would equal US\$2 million. The church paid only 3 percent of that price.

A gift with a value of 10 million dollars — the donation of 30-second TV commercials which were inserted in excellent time slots, provided a way for His message to reach millions at no cost to the church.



The TV program, "It Is Written," with George Vandeman and Alejandro Bullón, taped in Thousand Oaks, California, is maintained almost exclusively by Adventist businessmen. The program holds first place in religious programs, and is now being broadcast via satellite.

Today, we have 23 church-owned radio stations,* and on June 1 the broadcast will begin via satellite. (*Current statistics)

The Communication Department held 1,208 encounters and 280 seminars. The Adventist World Radio-AWR is installing a radio station in Paraguay. Telepaz — the telephone of peace — operates in some of the most important cities.✍

Health and Temperance

In the South American Division the medical-missionary work has 25 institutions, 1,004 beds, and 3,862 employees. Each year there are 412,000 consultations and an average of 41,000 were admitted to our hospitals as inpatients. Two hundred thousand patients received our medical services.

The prevention work, the health concept, the healthful living clinics, the chaplaincy service, and the distinct attention given to every dimension of the individual, have contributed to forming a beautiful church image. The principles of temperance, the adoption of a Smoke-out Day, was created in Chile and extended to other countries; the schools participation in contests, marches, and in other campaigns have contributed to healthier communities. In São Paulo alone there are 62 schools of rehabilitation for alcoholics and smokers. Numerous baptisms are the result of this marvelous work which is the right arm of the Cause.✍





Adventist Development and Resources Agency - ADRA

Over 600 professionals are directly engaged in ADRA projects. These programs which show concern toward the community and government, have promoted an easier identification of the church. More than 40,000 needy children in Bolivia and Peru receive the benefits of the educational programs in 2,000 communities. One million beneficiaries will emerge with the construction of 50 kilometers of potable water networks and more than 50 kilometers of sanitation lines. One thousand hectares of cultivated land will be supported by the construction of silos and warehouses to store 800 tons of food, in addition to clothing and other items.

Other ADRA activities include: mobilization of volunteers during emergencies, attention to the street children in Brazil, the maintenance of orphanages for small children, and the assistance to 21 launches in the Amazon region.

Sister entities and agencies from Sweden, Germany, Canada, and Italy have provided generous resources and support to all the countries of the South American Division, where needs and challenges appear. ☺



ASI

The organization of the Adventist businessmen and professionals begins to expand, with the objective of using the means of mass communication to disseminate the message.

Some 700 businessmen in all of the South American Division are being mobilized to carry out these objectives. In Brazil they are applying large amounts of money so that the "It Is Written" TV program can be aired on a national TV network. Moreover, they are allocating satellite space to obtain additional time slots. One businessman, Dr. Milton Afonso, contributed for the purchase of 15 radio stations and the group is mobilizing for the acquisition of a major television station. In other SAD countries the same spirit and the same vision begin to awaken simultaneously. ☺

Health Food Companies

Three church-owned industries, Granix in Argentina, Frutigran in Uruguay and Superbom in Brazil, produce a variety of high quality products found in the best supermarkets.

The company gives technical and administrative assistance to the production area of our colleges/universities.

In spite of the difficult economic situations in recent years, sales surpassed 70,000 tons of products with a value US\$157,000,000.

Praise be to the Lord! ☺



Final Observation

In the fullness of time the Vineyard received the visit of the Husbandman's Son, who gave His own life for the Vine.

He sends us today and says: "You will do greater things than these" (John 14:12).

Lord, only if Your Spirit will accomplish this through us, bringing forth the miracles of Your divine, perfect fruit. As You accompanied Your apostles giving them the early rains, pour out the latter showers on Your field today.

The seed of Your Word planted in our heart.

"Until the Spirit is poured upon us from on high, and the desert becomes a fertile field." Isa. 32:15.

Confirm the harvest now surrounding us with the cloud of Your Presence, and send the majestic Sun of Your Righteousness to ripen in us the fruit of Your love. ☺



THE
FRUIT
OF THE SPIRIT



SOUTH AMERICAN DIVISION

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School children pack a box of relief supplies for shipment to Adventist Development and Relief Agency projects in Africa.

Dutch Children Take Global Village by Storm

By Reinder Bruinsma, newly elected secretary, Trans-European Division

"Where else can you find this? This ought to be something permanent."

That was the observation of Mr. Jan Pronk, Dutch minister for Development, when he officially opened the ADRA "Global Village" exhibit Thursday, June 29, located near the entrance of the Jaarbeurs complex. The exhibit greets delegates and guests appearing for the session. Since opening its gates, the *werelddorp* (as the Global Village is called in Dutch) has welcomed thousands of schoolchildren from Utrecht and the surrounding cities who came to capture this unique experience.

"By the time it closes," says Frank Teeuwen, the recently appointed ADRA director in the Netherlands Union, "some 17,500 schoolchildren and approximately 2,000 adults will have seen the exhibit's 10 different world habitats." They will also have spent time at the various "teaching stops," and as a result will have become better acquainted with living conditions in other countries and cultures.

The Global Village includes accurate, full-size reproductions of an African Masai kraal, a Brazilian favela, a

Peruvian tortora reed house, a refugee camp, a homeless person's car, a South American choza, a North American tenement building, an African outdoor school, an Asian stilt house, and a refugee boat. Some 120 volunteers are on duty at all times to provide guided tours, answer questions, and "debrief" the visitors at the end of their tour. To complete their *werelddorp* experience, the children are invited to put items of food and clothing they might have brought along, together with food items provided by sponsors, into boxes to be loaded immediately into containers and shipped to civil war victims in Checkneya and Rwandan refugees in Goma on the Rwanda-Zaire border.

The Global Village exhibit came to birth on the campus of La Sierra University in southern California, and more recently was set up in a suburb of Rome, Italy. From Rome it was shipped to Utrecht and, according to the Dutch ADRA director, there is a possibility that "outside funding" will allow the village to remain in Europe as a traveling exhibit.

Erecting the Global Village in Utrecht was a costly operation. But several organizations helped to sponsor the project—among them the UNHCR (the United Nations organization for refugee work), UNESCO, the European Union, the Dutch Organization for Interchurch Aid, and the Dutch arm of Dorcas International. In addition, a large Dutch food chain made a sizable donation. Also ADRA International has been able to set aside funds to finance a major part of the expenses.

So while session delegates were involved in church business, a constant stream of schoolchildren passed through the gates of the Global Village exhibit. Most of them may not understand the precise relationship between ADRA and the church organization (largely unknown to them) that has totally taken over the vast Jaarbeurs convention complex. But perhaps many will remember the name of ADRA and the Adventist Church and will somehow retain the notion that the people who came en masse to Utrecht belong to a church heavily involved in service to humanity.

As a delegate to the General Conference, I am fascinated by the meetings and programs that are taking place in the Prince of Orange Hall, and in the many wonderful and interesting things that are going on in the various other halls of the Jaarbeurs complex. But after mingling with the children in the Global Village, I am particularly proud that I belong to a church that shows its concern for the less privileged in the world in such a professional, interesting, and compassionate way!



Dutch development minister Jan Pronk: "This ought to be something permanent."

Middle East Union Report



By Svein B. Johansen
President

In a union covering the countries of the Middle East, with a great variety of challenges, religious and political, there is only one way to move—forward. With the Lord's help, and through dedicated workers and laypeople, the Middle East Union has experienced growth in a number of areas during the past quinquennium.

The baptismal goal for the period was set at 2,635. This goal was passed in April 1994. At the last General Conference session in 1990, the union membership was about 5,500. By September 1994 the membership was 8,200. At the 1994 year-end meetings, the leaders from the various fields and sections accepted a faith goal of 10,000 members before the General Conference session in July 1995. With the Lord's blessings we are confident that this miracle goal will have been reached.

The Global Mission Factor

Much of this result can be attributed to the Global Mission activities in several countries in the union—Sudan in particular. There are nearly 50 Global Mission teams in as many target areas throughout the union. Several companies and some churches have been organized where before there was not a presence. This outreach program has been made possible as a result of the generous support of our members abroad, through the General Conference Global Mission Department.

Another goal realized in this quinquennium is reaching the Middle Eastern countries with radiobroadcasts. From the new studio in Cyprus, Arabic programs are being produced that enable us to broadcast nine hours per day on short-wave and 16 hours per day on FM. The

response has been very rewarding. Letters from listeners throughout the Middle Eastern countries, as well as



SDA Center Church and field office

Europe, Africa, and North Africa have expressed appreciation for the programs. Many call themselves "friends of the *Voice of Hope*" broadcasts. There are also reports of interested groups of people listening together.

Political Turmoil

Hostilities and wars have made their

mark on the work in the Middle East. The continuous civil war in southern Sudan has made many people transient. Established work has disintegrated, as our members have had to flee. Yet in spite of this, the church has experienced rapid growth in this area, necessitating the establishment of an administrative section in southern Sudan.

The Gulf War resulted in the disintegration of our 125-member church in Kuwait. But God kept His protective care over our members, and when the war was over, the multinational membership returned, and the church is functioning even stronger than before. In the Gulf Section we now have three organized churches (Kuwait, Dubai, and Ra's al Khaymah), as well as four organized companies (Bahrain, Qatar, Abu Dhabi, and Oman). The membership in the Gulf is about 400. Throughout the Gulf Section our believers are bearing witness through their lives and through their work, keeping the light shining in an environment that, for Christians, is very difficult—even hostile.

This period saw some of the heaviest fighting and destruction in Lebanon, affecting the work of the church and the schools—especially Middle East College. There was a time when it again looked as if the college had no future in Beirut. Even though our college was the only institution of



Zeitoun School, Cairo, Egypt



Global Mission teams

higher learning that did not cease functioning, there was a period when the enrollment was down to a mere 40 students, with instruction taking place in bomb shelters. Fortunately, things changed and a semblance of peace has come over this war-torn land and city. The college now has about 170 students.

Education

The church has an education presence in six of the fields and sections that make up the Middle East Union. There are six elementary intermediary schools with an enrollment of about 3,000, and four secondary schools with an enrollment of about 400. In Sudan there are nine "self-help" schools, seven of them in the war-torn areas of South Sudan. These schools are run by companies and churches, and receive only token help from the fields. There are about 1,000 children in these schools. The total enrollment in the school system of the MEU is about 4,600 students, 95 percent of them from Muslim homes.

Some of our young people in the Middle East have faced Sabbath examination problems. Most have remained faithful to their conviction. In Iraq several have chosen to lose a whole school year in the hope that the following year examinations will not fall on the Sabbath. Some have changed their educational programs rather than be

unfaithful. They are the Daniels of our time.

ADRA

The activities of the Adventist Development and Relief Agency

International have increased considerably during the quinquennium. The ADRA program directed from Khartoum, Sudan, continues to be the largest in the union, and we are told one of the largest ADRA programs worldwide. This activity mainly involves helping people displaced by the ongoing civil war in Sudan.

Evangelism has been the key word during the quinquennium. Pastors, departmental directors, and administrators have conducted efforts and several visiting evangelists have conducted campaigns in Cairo, Beirut, Baghdad, and Amman. And our youth have been on the march. As a result, a number of new believers have been added to the church.

The Lord has blessed the efforts of His people in the Middle East. This is a tough part of the world for the gospel. But our courage is good, because we know that the Lord has a people that need to be called out, and He has called upon His church to do it.

GC SNAPSHOT



Pardon Mwansa, president of the Zambia Union Mission, leads the delegates from Zambia during the International Festival of Missions featuring the Eastern Africa Division.

Eighth Business Meeting

Fifty-sixth General Conference session, July 3, 1995, 2:00 p.m.

ILYA LYAKHY: [Opening prayer.]

M. A. BEDIAKO: We are ready to begin the business session. We have as the first item a report from the Constitution and Bylaws Committee. They met yesterday for about seven hours. I'd like to call upon the chair of that committee, C. B. Rock, to come forward.

C. B. ROCK: We do have a partial report of the Constitution and Bylaws Committee. The matter of appointments versus elections is the item that seemed to give us considerable concern as we worked through three or four of the recommended amendments. Other parts of the amendments seemed to be acceptable and handled in a regular way, but we tabled discussion on one item when we ran into elections versus appointments. We became aware of the fact that this principle is one that needs to be settled before we can move into a number of the vital recommendations coming from Annual Council by way of the Constitution and Bylaws Committee.

The first area we considered at this meeting was the matter of elections versus appointments, and the secretary of the committee will at this time explain to you the recommendation that we have. Should you be pleased with this, that will allow us to proceed with the other items that have been somewhat stymied because of this impasse.

A. H. TOLHURST: The standing Constitution and Bylaws Committee would like to recommend to the delegates assembled here that we be empowered to modify the constitution to reflect the following: that associate directors of General Conference departments be elected at General Conference sessions. However, they are not to be members, ex officio, of the General Conference Executive Committee. I would like to move that you empower the standing Constitution and Bylaws Committee to act in harmony with that recommendation. [Motion was seconded.]

EDWARD REID: When we discussed this earlier, it was suggested that the General Conference associate directors were on the same level as the division departmental directors. Are the division departmental directors included in the suggested change that you're making now?

A. H. TOLHURST: Our recommendation does not include the departmental directors of the divisions.

C. B. ROCK: That is true; the division does not have a constituency as we understand constituencies. Should this be voted, the language that states

that the associates of the General Conference are on a par with the directors of the divisions will have to be altered. The thinking of the committee in making this recommendation is that associates in the General Conference serve the whole world; therefore, the whole world needs to elect them. But the associates in the division, the directors as well as the associates, focus on that particular area of the General Conference, and therefore they do not come under the survey of the entire world church, as do the associates at the General Conference.

JEREMIAH DUNCOMBE: I have listened to the proposed amendment as coming from the Constitution and Bylaws Committee. It says to me that this committee is sensitive to what it has heard from numerous delegates at this session, and I heartily applaud it for this. I think it will allay some of the concerns that have been raised over the election issue, even though I personally wish that there could have been one other consideration given, and that is that the division directors be elected. Also, the word "elected" could be used irrespective of where that election takes place.

M. A. BEDIAKO: I would like to remind you that we are dealing with GC associate directors.

OWEN TROY: I would certainly hope that the matter of the division departmental directors might be brought back again to that committee. I would like to refer that portion back to the committee so that it might be given fuller consideration.

M. A. BEDIAKO: Again I would like to remind you that the motion that is on the floor concerns GC associates, and we want to stick to that. After we have taken a vote on that, the division departmental directors issue may be brought up.

R. J. KLOOSTERHUIS: I move the previous question.

M. A. BEDIAKO: The motion is to end discussion. This action will require a two-thirds vote. [Motion was seconded and voted by two-thirds majority.]

A. H. TOLHURST: The main motion is that the Constitution and Bylaws Committee be empowered to modify the constitution in harmony with the following recommendation: that associate directors of General Conference departments be elected at General Conference sessions but that they not be members ex officio of the General Conference Executive Committee. [Motion was made, seconded, and voted.]

ALVIN KIBBLE: I know that periodically the Constitution and Bylaws Committee brings a report back to the floor for the initiation of discussion. There is a concern that the body have the opportunity to address the larger issues in the total scope as they are coming to us. It is possible for us to take action on individual recommendations without seeing the large picture. It is my hope that once the proper time has been designated, we can address some of the larger issues. Some have looked at the proposals carefully, and it has been observed that many of those recommendations have to do with the diminishing of the authority of this body to make decisions that are the proper and appropriate. I would hope at some point that we could even get an opinion from the legal counsel of our church in regard to the impact that these revisions might make upon the integrity of this session of the world church.

M. A. BEDIAKO: Thank you for your comments. I would like to say that we decided that those who were interested should meet with the Constitution and Bylaws Committee. We referred several issues to Constitution and Bylaws for consideration. That body is presently in session. Right now we would like to continue with the *Church Manual* issues until such time as the Constitution and Bylaws Committee reports to us.

KENNETH WATSON: I have noticed some concern among the delegates that the point that was tabled last Friday has not come up in the discussion again. I was with the Constitution and Bylaws Committee yesterday, and it discussed whether or not the composition of the General Conference Executive Committee could also be taken into consideration. Dr. Rock at that time indicated that he had not

GC SNAPSHOT



"I salute the session." "And I stand at attention."

received a mandate from the delegates to discuss this issue, although it is closely linked to the issues that they are dealing with now. It is therefore my proposal that this body authorize the committee to deal with the composition of the General Conference Executive Committee.

M. A. BEDIAKO: The chair would like to consult with the Constitution and Bylaws chair and secretary on the issue. I will remember you.

Now we will go ahead with the *Church Manual* issues.

MARIO VELOSO: This item deals with notification to disfellowshipped members, specifically with the communication of an action to disfellowship. This communication should, where possible, be delivered in person by the church pastor or by a church board designee. [Motion was made, seconded, and voted.]

The next item deals with reinstating disfellowshipped members. The thrust of this amendment is contained in these words: "In this case the church where the person is requesting reinstatement must seek information from the former church as to the reasons for which the person was disfellowshipped. Because disfellowshipping is the most serious form of discipline, the period of time before a disfellowshipped person may be reinstated should be sufficient to demonstrate that the issues which led to the action to disfellowship have been resolved beyond reasonable doubt. Readmission to church membership is normally preceded by rebaptism."

JAMES BENNETT: As someone rightly observed this morning, what has become a common practice in many of our churches today is that an individual is disfellowshipped at the beginning of January, and by the beginning of February that person is rebaptized. I would recommend that a time period, at least a limited time period, be offered in this new recommendation.

S. PETER CAMPBELL: I'm not sure that we can put a time limit on somebody being baptized. However, we could put a time restraint on that person returning to any active office in the church.

R. T. RUPP: I would like to recommend that rebaptism not be made compulsory, but readmission to church membership be preceded by rebaptism if desired by the person.

K. J. MITTLEIDER: I would hope that we maintain certain rules and regulations concerning those coming into this church. When a person is in apostasy, or dropped for immorality, I think the way back into the church should show that they've buried their past life. We want to leave it strong, and yet provide leeway if necessary.

A. E. BIRCH: I would like to speak to the issue that was raised by a previous speaker about the method of church membership and rebaptism. What about somebody who has been disfellowshipped but has never given up

belief in the doctrines of the church, or perhaps more basically, in Jesus Christ as a personal Saviour? Are we going to request that even if a person has never given up faith in Christ, they still have to be rebaptized? I think that we ought to be very careful requiring rebaptism when somebody has not given up faith in Christ. I think that is too restrictive. That is something that is going to depend on the individual case, and "if desirable" would be more appropriate wording.

[Motion was made, seconded, and voted.]

MARIO VELOSO: This amendment deals with the section entitled "Disbanding or Expelling Churches," which is being changed to "Dissolving or Expelling Churches." "Churches may be dissolved or expelled from the sisterhood of churches" for reasons that are classified into two groups. The first is loss of membership. In that case the church is dissolved. There is no discipline involved. The second is discipline. A church could be expelled for apostasy, refusal to operate in harmony with the *Church Manual*, or rebellion against the conference/mission. If that is the case, then expulsion could be initiated.

I move that we accept this action. [Motion was made and seconded.]

LORENA BIDWELL: My major concern has to do with the fact that a constituency of members will now become only a place to record actions. All that needs to happen is a suitable recording about an act; there is no apparent time to explain what is going on, and it is completely within the hands of the executive committee.

MARIO VELOSO: In reality the recording of the action of the conference would be when the process is already finished.

LORENA BIDWELL: Does that mean the constituency will be given some explanation? I have seen too many actions that are just voted, without a single word of explanation.

MARIO VELOSO: The intention is that the local church would receive a complete explanation of the intention of the conference, and afterward, at the end of the process, the constituency would also receive a full explanation of the situation.

CLAUDE LOMBART: It appears that there are a certain number of members that are still remaining when the dissolution takes place.

MARIO VELOSO: We didn't want to put a particular number, because the circumstances could vary, and good sense and wisdom would be required at that moment to take this action.

CLAUDE LOMBART: We have cases of many churches that have five or 10 or 15 members and are called churches. They are not dissolved. Well, then, are we justified in carrying on year after year with that one number?

MARIO VELOSO: We have so many different situations in the whole world. In some places a company has 100 members and in others there are 25 members. So it is difficult to

decide on a specific number of members.

M. A. BEDIAKO: Now we are ready to vote. [Motion was voted.]

We would now like to move away from *Church Manual* affairs. Some people have raised one issue that has been referred to the Constitution and Bylaws Committee. Lowell Cooper will explain.

L. C. COOPER: Harold Baptiste and I have been asked by the Constitution and Bylaws Committee to bring a request to the floor for your assistance. Yesterday in the meeting of the Constitution and Bylaws Committee there were several speakers who shared their comments and feelings concerning the composition of the General Conference Committee. It is our understanding that this item was tabled on Friday and therefore it would be somewhat inappropriate for the Constitution and Bylaws Committee to address that item. However, the people who spoke yesterday felt that there were considerable concerns in this area. We would now like to request permission from the floor to have the item taken off the table and referred to the Constitution and Bylaws Committee. I would like to move to that effect. [Motion was seconded and voted.]

RAFAEL CALONGE: [Benediction.]

M. A. BEDIAKO, *Chair*
L. C. COOPER, *Secretary*
D. A. ROTH, FRED G. THOMAS, and
L. R. COLBURN,
Proceedings Editors

Session Actions

*Fifty-sixth General Conference session,
July 3, 1995, 2:00 p.m.*

GENERAL CONFERENCE ASSOCIATE DEPARTMENTAL DIRECTORS—ELECTED AT GENERAL CONFERENCE SESSION

Voted. To empower the standing Constitution and Bylaws Committee to modify the Constitution to be in harmony with the recommendation that General Conference associate departmental directors be elected at the General Conference session but they not be members ex officio of the General Conference Committee.

CAUTION IN DISCIPLINING MEMBERS, NOTIFICATION TO DISFELLOWSHIPED MEMBERS—CHURCH MANUAL AMENDMENT

Voted. To amend the *Church Manual* page 163, Caution in Disciplining Members, Notification to Disfellowshipped Members, to read as follows:

Notification to Disfellowshipped Members—It is incumbent upon the church that disfellowships a member to notify the individual in writing of the action that was reluctantly taken with the assurance of enduring spiritual interest and personal concern. This communi-

cation should, where possible, be delivered in person by the church pastor or by a church board designee. The erring member should be assured that the church will always hope that reaffiliation will take place and that one day there will be eternal fellowship together in the kingdom of God.

CAUTION IN DISCIPLINING MEMBERS, REINSTATING DISFELLOWSHIPED MEMBERS—CHURCH MANUAL AMENDMENT

(Reinstating Disfellowshipped Members—Church Manual Amendment)

Voted, To amend the *Church Manual* pages 163 and 164, Caution in Disciplining Church Members, Reinstating Disfellowshipped Members, to read as follows:

Reinstating a Disfellowshipped Church Member—When a member has been disfellowshipped, the church should, where possible, maintain contact and manifest the spirit of friendship and love, endeavoring to win him or her back to the fold. A person disfellowshipped from the church may be received again into membership when confession of wrongs committed is made and evidence is given of real repentance and amendment of life, 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. This, however, is not always possible. In this case, the church where the person is requesting reinstatement must seek information from the former church as to the reasons for which the person was disfellowshipped.

Because disfellowshipping is the most serious form of discipline, the period of time before a disfellowshipped person may be reinstated should be sufficient to demonstrate that

the issues which led to the action to disfellowship have been resolved beyond reasonable doubt. Readmission to church membership is normally preceded by rebaptism.

CAUTION IN DISCIPLINING MEMBERS, TRANSFER OF MEMBERS UNDER CENSURE—CHURCH MANUAL ADDITION

Voted, To add a new section, Transfer of Members Under Censure, to the *Church Manual*, Caution in Disciplining Members, page 164 following Right of Appeal for Reinstatement, to read as follows:

Transfer of Members Under Censure—No church shall receive into membership a person who is under the censure of another church. Such a course condones the offense for which another church has applied discipline.

The acceptance into membership of an individual who is under discipline is such a serious violation of church policy that the offending church may be subject to discipline applied by the conference/mission constituency.

DISBANDING OR EXPELLING CHURCHES—CHURCH MANUAL AMENDMENT

Voted, To amend the *Church Manual* pages 167 to 170, Disbanding or Expelling Churches, to read as follows:

Dissolving or Expelling Churches

"Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. . . . For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones" (Eph. 5:25-30).

This should ever be the attitude toward churches in the administering of discipline, either to the individual or to the church as a body—always to help and save for the cause of God. Conditions may make it necessary for a church to be dissolved. So many of the members may move away that the number remaining is not sufficient to support the organization. Occasionally difficulties arise that threaten the life of a church. Where the solution of these problems seems to require disciplinary action, it is advisable that a series of revival meetings be conducted. These meetings can be held with the idea to recover the church from its unfortunate state and to help the members to renew their covenant with the Lord. This is better than taking measures that would mean a rupture in the church and possibly make dissolution necessary.

Churches may be dissolved or expelled from the sisterhood of churches for the following reasons:

1. For Loss of Members—There are occasions when, in spite of endeavors to preserve a church, so many members are lost by removal from its neighborhood or by death or by apostasy that the existence of the church is threatened. Under such circumstances the conference/mission committee should take action recommending to the church concerned its dissolution.

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

If enough members remain, this may be done by the calling of a meeting to be presided over by the conference/mission president or by a minister designated by him. At such a meeting letters of transfer may be voted to all remaining members who are in regular standing to unite with other churches. In this way the church dissolves itself upon recommendation of the conference/mission committee. The way will thus be opened for the conference/mission committee to take action recording the dissolution of the church.

If, in the judgment of the conference/mission committee, there are too few members available for the calling of such a meeting, the conference/mission committee shall have the authority to recommend such members as are 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 membership shall be provisionally held in the conference/mission church while conference/mission administration ensures that every effort is made as soon as possible to help such members to a satisfactory Christian experience. If the effort is successful, their membership may then be confirmed in the conference/mission church or letters may be granted to them for transfer to other churches.

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Visitors on the balcony, some donning earphones for translation, join in worshipful prayer.

If they cannot be helped and reclaimed, they should be dropped by vote of the conference/mission committee.

2. For Discipline—Occasions for expelling churches for disciplinary reasons are fortunately rare, for 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/mission 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 ministry. With conference cooperation, a series of revival meetings should be held to lead the members to renew their covenant with their Lord. If these efforts are not successful, the pastor, in cooperation with the conference/mission committee, should counsel with the church and its leadership, seeking to bring healing and reconciliation and to preserve the church as a witness for God and His saving truth.

The spirit of Christ should permeate all efforts to help an erring church and all aspects of any discipline that may be applied. That spirit is beautifully and persuasively portrayed in Ephesians 5:25-30 where Paul tells us that Christ loves the church and gave His life for it that He might have the joy of presenting it as a glorious church to His heavenly Father.

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/mission committee should give careful study to the question of expulsion of the church. If such action is decided upon, there should then be recorded in its minutes a recommendation for expulsion with a statement of supporting reasons, and the following procedure shall be followed:

a. The decision to recommend the expulsion and supporting reasons shall be presented to the church itself in a business session for information and consideration.

b. In the event that the church does not accept the recommendation, it may respond in one of the following ways:

1) Take an action to eliminate the causes for discipline, accepting the conference/mission specifications, and request the conference/mission to rescind the recommendation to dissolve or expel.

2) Appeal to the union executive committee to arbitrate on behalf of the church.

c. If the final decision is to recommend the expulsion, the conference/mission shall call an executive committee meeting and recommend the expulsion of the church, presenting the reasons for the recommendation, and suitable recording actions shall be taken at the next conference/mission session.

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

Care of Members—In the membership of a church dissolved or expelled, there may be loyal members who desire to remain with the Seventh-day Adventist communion. To ensure their welfare, their memberships shall be provisionally held for up to ninety days in the conference/mission church to allow opportunity for those who desire to do so to have their memberships in the conference/mission church confirmed or to transfer to another church of their choice. Their standing shall be evaluated by the conference/mission committee, and, if satisfactory, they may be recommended for membership in the conference/mission church or the church of their choice.

The names of members of a dissolved or an expelled church, who are under discipline, shall be referred to the conference/mission secretary for early attention by the conference/mission committee as set out in section 1 above regarding dissolution of churches because of loss of members.

Conference or Mission Session to Act in All Cases—In any case of dissolution or expulsion of a church, for whatever reason, a statement of the facts shall be presented at the next session of the conference/mission and action shall be taken to drop the church from the list of constituent churches.

Church Assets, Funds, and Records—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/mission or other denominational legal association, are held in trust for the conference/mission. The conference/mission therefore has the right, the authority, and the duty to administer, protect, or dispose of said property and funds. All books and records of such a church are to be held in the custody of the conference/mission secretary and/or treasurer.

EXECUTIVE COMMITTEE—GENERAL CONFERENCE CONSTITUTION AND BYLAWS AMENDMENT

Voted, To bring to the floor the proposed amendment to Constitution, Article VI, Executive Committee, which was previously tabled.

EXECUTIVE COMMITTEE—GENERAL CONFERENCE CONSTITUTION AND BYLAWS AMENDMENT

Voted, To refer the proposed amendment to Constitution Article VI, Executive Committee, to the standing Constitution and Bylaws Committee for further study.

Adjourned.

Matthew A Bediako, *Chair*
Mario Veloso, *Secretary*
Rowena J Moore, *Recording Secretary*

Ninth Business Meeting

Fifty-sixth General Conference session, July 4, 1995, 8:30 a.m.

CHILOE FAN: [Opening prayer.]

R. J. KLOOSTERHUIS: Good morning, everyone. It's a pleasure to see you here this morning. And we begin with a bright new day ready to do the Lord's work and His business at this session. The first item of business this morning will be a couple items from the Constitution and Bylaws Committee.

C. B. ROCK: We do have two items on which to report at this time. One was referred back to the committee on the first day of our session. The other is a further report. The first has to do with the alignment of General Conference departments, and the second, with membership on the General Conference Committee. These two matters will be explained in detail for us by our secretary, Athal Tolhurst.

A. H. TOLHURST: I would like to present two recommendations from the Constitution and Bylaws Committee. The first is a conceptual recommendation, and we would like to propose that the delegates authorize the standing Constitution and Bylaws Committee to amend the General Conference Constitution and Bylaws to reflect the following realignment of the departmental structure of the church: Adventist Chaplaincy, Communication, Education, Family Ministries, Health and Temperance, Ministerial Association, Personal Ministries and Sabbath School (incorporating Community Services), Public Affairs and Religious Liberty, Publishing, Stewardship, Trust Services, Women's Ministries, and Youth. We will come back at a future time with a recommendation referring to the placement of Children's Ministries. [Motion was made, seconded, and voted.]

The second recommendation we would like to bring from the Constitution and Bylaws Committee relates to the General Conference Executive Committee membership. We are asking that the delegates authorize the Constitution and Bylaws Committee to amend the General Conference Constitution and Bylaws to provide for a General Conference Executive Committee of approximately 260 members (instead of the 240 proposed originally) as follows: General Conference officers, division executive officers, General Conference departmental directors, General Conference field secretaries, representatives of General Conference institutions and others (such as ADRA, AWR, and ARM [Adventist Risk Management]), director of Archives and Statistics, past presidents of the General Conference.

Now we have some suggested changes. We

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recommend three laypersons, instead of two, from each division. Continuing the list: presidents of union conferences and union missions. Please listen carefully to the changes that follow. One pastor from each division without regard to membership and one additional pastor or front-line denominational employee for every 500,000 members or major fraction thereof beyond the first 500,000. Every division will send one pastor to the Executive Committee, and one additional pastor or other front-line denominational employee for every 500,000 members or major fraction thereof beyond the first 500,000. The final entry in the list remains the same: 30 members-at-large.

There is a new asterisk after the line recommending three laypersons from each division, and that asterisk states: "These three laypersons from each division are to be chosen by the division executive committee from lists of candidates recommended by the union executive committees." So that brings the unions into recommending these names to the division. The same provision applies to the pastors and the one additional for every 500,000. These are to be chosen by the division executive committee from lists of candidates provided by the union committees. [A motion was made and seconded.]

R. E. OSBORN: I want to express a word of commendation for our chair, Dr. Rock, who has been very patient. He has let the individuals who came to the Constitution and Bylaws Committee speak freely. For seven hours we listened to those who came on Sunday. We listened for another two hours yesterday. I fully support the recommendation of the Constitution and Bylaws Committee as explained by our secretary.

DR. HAROLD BUTLER: Then that leaves the decision up to the Executive Committee. I personally think all the associates should remain as members on the General Conference Committee, as they are now. It's a minority voice that I think is important to be heard.

B. T. RICE: I am for the recommendation. I would like the committee to clarify when they say "pastor." Are you talking about pastors in general, or pastors of churches? And if indeed you're referring to pastors of churches, it ought to be spelled out in the document.

A. H. TOLHURST: I will be happy to answer that. The intent of this is that they be field pastors, pastors of churches.

M. S. MUZE: I support the motion. However, I need a clarification regarding the new recommendation of one pastor and also an additional pastor(s) or additional front-line worker(s). I would have liked to see simply one pastor and one front-line worker.

C. B. ROCK: The committee felt that to start compartmentalizing pastors, teachers, health system workers, literature evangelists, etc., would have been very dangerous, and had some caution about naming even pastors. Since in fact pastors have traditionally been singled out

for membership on the committee, we held on to pastor delineation. The pastor is the individual through whom everything funnels, and upon whom all of the rest of us depend. We trust the good judgment of the General Conference Committee, and those who will be making the selection of the other individuals indicated in the recommendation before you, to see to it that the other parts of the working force are appropriately represented within the formula.

R. J. KLOOSTERHUIS: Before the vote is taken, I would like the recommendation to be repeated, to be sure all of us understand it.

A. H. TOLHURST: The recommendation that we bring to you for a vote is that you authorize the standing Constitution and Bylaws Committee to amend the General Conference Constitution and Bylaws, to provide for a General Conference Executive Committee of approximately 260 members representing the world field as follows:

- General Conference officers
- Division executive officers
- General Conference departmental directors
- General Conference field secretaries

Representatives of General Conference institutions and others, such as ADRA, AWR, and ARM

- Director of Archives and Statistics
- Past presidents of the General Conference

Three laypersons from each division, chosen by the division executive committees from lists of candidates recommended by the union executive committees

Presidents of union conferences and union missions

One pastor from each division, without regard to membership, and one additional church pastor or other front-line denominational employee for every 500,000 members or major fraction thereof beyond the first 500,000—these to be chosen by the division executive committees from lists of candidates recommended by the union conference executive committees

Thirty members-at-large

[Motion was made, seconded, and voted.]

R. J. KLOOSTERHUIS: I would like to draw the delegates' attention to the statistical report, and I will call on Ralph Thompson to introduce this item.

G. RALPH THOMPSON: F. Donald Yost has for many years served in his present position. Although the General Conference has had a statistical secretary for many years, Dr. Yost has been the first director of the Office of Archives and Statistics. I serve as chair of the Archives and Statistics Committee, and we are today recognizing the tremendous contribution that Dr. Yost has made. We do it especially because he has notified us that he is planning to retire as of August 1, 1995, after more than 40 years of service. We want to take this opportunity, as he comes to bring his report, to recognize the tremendous service that he has

rendered to the world church.

F. D. YOST: Thank you very much, Elder Thompson. It's of course been a great privilege to serve the church for 22 years in this fascinating capacity. Most of you have my report in your notebooks. I hope that you will be patient in following along with me as we look at it in a little more detail than perhaps you have looked at it in these hours since the session opened. [The full text of the statistical report appears in *Bulletin* 9.]

G. RALPH THOMPSON: It's been a great privilege and pleasure to associate and work with Dr. Yost. We are personally good friends. His professionalism, dedication, and expertise have all been of great benefit. We are recommending as Dr. Yost's replacement Dr. R. William Cash, now at Union College. His earlier experience at Andrews University in the area of records management and statistics has been outstanding. He is a well-qualified person. I'm happy to introduce Dr. William Cash to you as director-elect of Archives and Statistics.

R. WILLIAM CASH: As the founding director of Archives and Statistics, Dr. Yost has done an admirable job. He consolidated two previously separate functions and established a very visible and essential function in our world headquarters. I know the transition will be made much more smooth because of the capable staff that Dr. Yost has gathered around him in Archives and Statistics. I'd like to recognize them at this time: Bert Haloviak, Evelyn Osborn, Peter Chiomenti, Sylvia Ytreberg, and those who serve.

G. RALPH THOMPSON: And now we're going to ask Dr. Yost to give us a few final words.

F. DONALD YOST: This is a surprise! I've become well acquainted with so many of you and appreciate so much not only the fellowship but the teamwork that we have experienced in the secretariat and treasury offices throughout the world. It is sometimes a challenge to bring spiritual values into the type of work done at Archives and Statistics, but it is my hope that those in our office will be remembered not only for precision, accuracy, and efficiency, but as sons and daughters of God, those who love the Lord Jesus Christ and long for His coming with you. God bless each one of you, and I look forward to being of some service to you in the future as I enter that new, wonderful golden era of retirement. [A motion to accept the statistical report was made, seconded, and voted.]

H. W. BAPTISTE: Last Friday morning a list of members of the Nominating Committee was recorded here. At that time a significant number of delegates from the Euro-Asia Division were not present. They have now arrived, and these six names need to be added to their representation on the Nominating Committee. The names are as follows: Vasiily Gorbil, Ivan Gumenyuk, Michael Murga, Ivan Ostrovsky, Daniel Reband, and Ilya Velgosha. [It was moved, seconded, and voted.]

There is an additional item that should be added to the agenda. It is an item that is listed here as a report from the Communications Strategy Commission, which was presented to the Spring Meeting and needs to be brought here so that the members can be adequately informed. [It was moved, seconded, and voted to add this item to the agenda.]

K. J. MITTLEIDER: One of the most important things that any of us can ever do is have proper communication to proclaim the great message that God has given us.

Recently we found it necessary to develop a strategy for communicating a message that can burn itself into the minds of men and women. And so a commission was established to develop such a strategy. Dr. Ray Dabrowski is going to introduce the item, and then we will bring it to you by video, which will explain the proposal clearly.

R. DABROWSKI: It gives me a pleasure to present to you in video form the report of the Communication Strategy Commission. The commission met over a period of more than one year. We had several days of meetings on several occasions and struggled with a basic statement that we would want to present to the delegates and to the world church. The statement was brought to the Annual Council, then reviewed by the divisions, and also adopted in the form of a recommendation at the Spring Council. That statement is that Seventh-day Adventists will communicate hope by focusing on the quality of life that is complete in Christ. So at this time I would like to ask for the video to be presented to us. [Video was presented.]

R. J. KLOOSTERHUIS: Excellent. This video is available for every church around the world, and it may be obtained through church channels from your division, union, mission, or conference. Ask for it. [Motion to accept the report was made, seconded, and voted.]

Now the chair would direct your attention to the remaining *Church Manual* items.

ALCEGA JEANNITON: We are very glad that the Communication Department has presented this video. It is wonderful. I am pleading to have it in other languages so that our churches can be benefited. It is in only one language and would be very difficult for us to present that to our churches.

R. J. KLOOSTERHUIS: The matter of having the video translated is in the hands of each division. And now, Dr. Veloso, please introduce the next agenda item to us.

MARIO VELOSO: The next item is entitled "Divorce and Remarriage, Our Position." There are some changes in this section. "Unfaithfulness to the marriage vow has generally been seen to mean adultery and/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, gross sexual perversions, including homosexual practices, are

also recognized as a misuse of sexual powers and violation of the divine intention in marriage. As such they are just cause for divorce." The other changes in this recommendation are mainly editorial. [Motion was moved and seconded.]

GERALD WINSLOW: The problems associated with divorce and remarriage and their relationship to church membership are very complicated. Study commissions have been working in various divisions of the world field, but it seems to me that now it is time to have a more comprehensive approach to the problems of divorce and remarriage than the changes that we are seeing here. I would remind all of us that the question has been with us for a very long time; the very first question ever raised at the first General Conference session of Seventh-day Adventists was the question of divorce and remarriage. The last time we had a significant change in the *Church Manual* concerning this was 1950, and I think it is time for a more thorough study of these complicated matters. I move that we refer this matter of divorce and remarriage back to the *Church Manual* Committee and that in addition we establish a church-wide, worldwide study commission that includes membership from the various divisions, including representation from the already working study commissions in the various divisions to work during this next quinquennium and to bring back a more comprehensive report to the next General Conference session.

R. J. KLOOSTERHUIS: Are you saying that you want to refer this back to the *Church Manual* Committee?

GERALD WINSLOW: I want to refer it to the committee but not at this General Conference session, because I don't think it is possible to bring in representation from these different study commissions that have been working for the past three or four years.

R. J. KLOOSTERHUIS: In that case, I think you will agree with the chair that that is a separate item. Once we have dealt with the motion that is before us, I think it will be a very good suggestion.

SAMUEL KORANTENG-PIPIM: I'm generally in favor of the material presented here. However, I'm concerned about the wording of the sentence that reads "Therefore, gross sexual perversions, including homosexual practices, are also recognized as a misuse of sexual powers and a violation of the divine intention in marriage." The issue of homosexuality has become a major issue in various Christian denominations. And as attitudes are changing with regard to what the Bible says, the wording needs to be very clear so that our church is not misunderstood as endorsing homosexuality. We may be aware that it has been suggested that the Bible is against not homosexuality but homosexual practices. The wording here is technical. It talks about gross

sexual perversion. Who defines what is gross, what is not gross? It talks about homosexual practices and not homosexuality.

GEORGE BAXEN: I want to request the committee to find different terms, such as "grieved" or "offending spouses," rather than using the words "guilty" or "innocent spouse." We who have to deal with these things in the churches and in our constituencies are often confronted with legal implications. It seems as though the church board at times sits in judgment on our members when we discuss these things, especially when we find them guilty. I move to refer this back to the *Church Manual* Committee. [Motion to refer was made, seconded, and voted.]

R. J. KLOOSTERHUIS: Let's turn then to the next item.

MARIO VELOSO: The next item deals with paragraph 6 of the same section on divorce and remarriage. "It is recognized that sometimes marriage relations deteriorate to the point where it is better for a husband and wife to separate. 'To the married I give charge, not I but the Lord, that the wife should not separate from her husband (but if she does, let her remain single or else be reconciled to her husband)—and that the husband should not divorce his wife' (1 Cor. 7:10, 11, RSV)." In light of this it is suggested in this paragraph that separation is possible but the recommendation is to try to avoid it. However, in some places separation is not possible without divorce. [Motion to accept was moved and seconded.]

MEREMOTH E. WEIR: I am referring, in paragraph 6, to the deletion that formally suggests discipline for the persons who are divorced on other than biblical grounds. Does this mean to say that if individuals are divorced on nonbiblical grounds, there is no discipline that the church imposes unless an individual remarries? We need clarification.

MARIO VELOSO: It means that there would be discipline only in case of remarriage after a nonbiblical divorce. We are explaining that we accept it in the way the Bible does, because the text allows divorce. Even though the advice is not to divorce, it does allow it. Remarriage is where the real problem comes.

K. J. MITTLEIDER: I've never found any Bible text that ever gives discipline for divorce. The Bible always gives the discipline, as it speaks of it, concerning remarriage. Let me illustrate. Sometimes it's unsafe for a married man or woman to stay in the same home. There has been no adultery committed—none that anybody can prove. Are we saying to that woman or man, If you divorce we're going to disfellowship you, or we're going to put you under censure? There is nothing in the Bible or Spirit of Prophecy that we can find that would condone such an action. The Bible always adds "and remarries" or "and marries another." I hope that we don't refer back on that basis, because that is a Bible statement.

HENDRICK STEENBERG: At the last business session this was referred for further study. I agree with what has been said here, and it's my desire to add a new dimension to the study. The question that comes to my mind is Are we compassionate enough to the so-called guilty party? A man divorces. Unless his ex-spouse remarries or dies, he forfeits his church membership if he remarries again. Get married and lose church membership or stay single possibly for a lifetime, standing under the disapproval of the church forever at the same time. Is this compassionate enough? Is this normal? Should he not be allowed to get married in any case without losing his church membership after having been otherwise in regular standing? Should we not make provision for this type of problem? This is the situation the pastor in the field faces. Possibly in the future we can study this and bring back a report to the next business session.

NORD PUNCH: It says that "separation or divorce, in which 'unfaithfulness to the marriage vow' . . . 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." It would seem that for consistency, that same term, "unfaithfulness to the marriage vow," should also be used here again. For if we simply say "remarried," "adultery," "fornication," or "died," that would leave out the sexual perversions. I would recommend in the interest of consistency that this paragraph also include unfaithfulness, certain unfaithfulness referred to in this recommendation.

GERALD WINSLOW: What I would like to do is again move to refer the items on divorce and remarriage back to the *Church Manual* Committee and establish a church-wide study commission appointed by the Executive Committee of the General Conference to include membership from the various study commissions in the different divisions around the world, including the South Pacific Division, Southern Africa Union, North American Division, and any other study commissions, to study this during the next quinquennium. I think that the previous speeches have made it clear that we need a more comprehensive approach than we are getting here, and it's been 45 years since this has been given major revision. So I want to make that motion whenever it is permitted.

K. J. MITTLEIDER: I would like to ask Dr. Winslow a question: Are you saying that we leave the current wording as it is, and in addition request that the General Conference Committee appoint a commission that will bring recommendations to the next General Conference session?

GERALD WINSLOW: That's right.

R. J. KLOOSTERHUIS: This point that we have before us is here to be accepted or

rejected, and your referral deals with a much broader issue.

GERALD WINSLOW: I understand that. I would yield to the judgment of the chair as to when it is appropriate to make my motion.

R. J. KLOOSTERHUIS: Thank you. Now we have the motion before us to accept or reject the recommendation. Keep in mind that there is need for additional study, which can take place during the next five years. This would be the next item we would like to address. So the chair would like to call for a vote. [Motion was voted.] Now, Dr. Winslow, please make your specific motion at this time.

GERALD WINSLOW: Specifically I am moving that a study commission be established with representation from the entire world field, including representations specifically from those study commissions that have already been working on this issue. [Motion was seconded and voted.]

Just one question by way of clarification. Is it understood by this motion that there will be a special study commission established and that I am not asking that the *Church Manual* Committee simply study it again. I am asking that a special commission be established. Is that clear?

R. J. KLOOSTERHUIS: We are making a request to the General Conference Executive Committee to give study to do this, and in its normal routing eventually it comes through the *Church Manual* Committee back to this body five years from now.

GERALD WINSLOW: Does what we just voted for include the establishment of a church-wide study commission?

R. J. KLOOSTERHUIS: That's a request to that committee. Next item, please.

IVY PETERSEN: This marriage and divorce issue is an extremely complex situation. It seems to me that five years is a very long time to wait for further guidelines. At the moment there are unequal and even contradictory applications taking place within even small areas, and I feel that there must be some way in which this can be handled in a shorter time than five years.

R. J. KLOOSTERHUIS: That's the process this church has adopted. We make *Church Manual* additions or changes once every five years.

RICHARD C. OSBORN: I am wondering if you could look at page 180 of the backup material at the top two lines and explain to us what all of those various abbreviations stand for.

H. W. BAPTISTE: [Explained that the reference line in question shows that the Divorce and Remarriage recommendation has been discussed many times prior to and subsequent to the 1990 General Conference session.]

RICHARD C. OSBORN: This explanation makes my point. My point is that these items have been through many, many committees, and it's obvious that what we are doing isn't

working very well, and my frustration has been that we constantly are referring these back to committees, often for items that should have been taken care of beforehand. It is obvious that the old system, in which we trust the committee members to come up with the work, isn't working. I wish it were. And what I would like to suggest is that perhaps for the next General Conference session, we try to develop some different strategies, so that the committees could begin taking into account the feedback from the local fields. Then revisions could be made by the Annual Council, and it could come here perhaps in a more edited form.

R. J. KLOOSTERHUIS: Thank you. That is basically the very process that's in place today. I would like to suggest that you put your whole suggestion in writing so that serious consideration can be given to it.

The Nominating Committee has some further recommendations.

DR. LYN BEHRENS: The first part of the Nominating Committee report will deal with the names that have been brought through the caucuses of the different divisions: President, Asia-Pacific Division—P. D. Chun; Secretary, Euro-Africa Division—Carlos Puyol; Treasurer, Euro-Africa Division—Erich Amelung; Secretary, Inter-American Division—Agustin Galicia; Treasurer, Inter-American Division—Ramon H. Maury; Secretary, South American Division—Roberto Gullon; Treasurer, South American Division—Alipino Bernardo da Rosa; Secretary, South Pacific Division—L. J. Evans; Treasurer, South Pacific Division—W. H. Stokes; Secretary, Trans-European Division—Reinder Bruinsma; Treasurer, Trans-European Division—Graham Barham.

Next I will be moving to a report regarding the directors of the various services and departments of the General Conference. Director, GC Auditing Services—Eric A. Korff; Director, GC Communication Department—Rajmund Dabrowski; Director, GC Department of Education—Humberto Rasi; Director, GC Health and Temperance Department—Albert S. Whiting; Secretary, GC Ministerial Association—James A. Cress; Director, GC Public Affairs and Religious Liberty Department—John Graz; Director, GC Publishing Department—Ronald E. Appenzeller; Director, GC Trust Services Department—C. Tom Carter; Director, GC Women's Ministries Department—Rose Otis; Director, GC Sabbath School and Personal Ministries Department—James Zackrisson. [Motion to accept the report of the Nominating Committee was made, seconded, and voted.]

ERMANNIO GARBI: [Benediction.]

R. J. KLOOSTERHUIS, Chair
H. W. BAPTISTE, Secretary
D. A. ROTH, FRED G. THOMAS, and
L. R. COLBURN,
Proceedings Editors

Tenth Business Meeting

Fifty-sixth General Conference session, July 4, 1995, 2:00 p.m.

[Prayer was offered.]

K. J. MITTLEIDER: The program booklet that you received calls for the meeting of the General Conference Corporation to begin at 3:00 p.m. However, if you look at the agenda, you discover that the call of the corporation meeting is at 2:00 p.m. Since the corporation is a legal entity, I am going to call the corporation to order. I am going to ask our secretary to inform us who comprises the constituency of the corporation. [The secretary presented the names.] Now I would like to recess the General Conference Corporation until 3:00 p.m. and call the business session to order. We will go back to the agenda that we were covering this morning.

NEAL C. WILSON: I think that is something that needs to be clear to this delegation. There are some people who are taking a very pessimistic view, feeling that this body is impotent and can't really make a decision. And I think they are misunderstanding at times the process that is being used to try to do this the best possible way. All these committees, including the General Conference Committee, are the servants of this body. All the subcommittees that we have that are operating here are servants of this body. And it is merely a matter of trying to channel things in a proper and correct way to get the happiest results. Because if this body really wants to have a commission, they don't have to ask the General Conference. They can say to the General Conference, Set up a commission that will deal with such and such a matter.

So I simply wanted to say this, because I have sensed some uneasiness here on the part of the delegation and this great assembly that we have as to what, if any, is the authority of this body. It is always the prerogative of leadership to try to appeal for the channeling of things in the proper way, or to vote against something even if they feel it is going to be inimical to the best interest of the church. But in the final analysis, the authority is in this body.

MARIO VELOSO: The next item deals with the North American Division supplement of the *Church Manual*.

Division supplements are processed the same way as other items of the *Church Manual*. That is why this is coming here with the rest of the *Church Manual* items. The suggestion is to add a new section in that supplement entitled "Health Care Institutions." The next item reads as follows: "The gospel ministry is advanced through health care institutions which are influenced by Christ and His Spirit. Seventh-day Adventists see in the gospel commission, and the example of the Lord and His apostles, the responsibility of followers of

Christ to serve the spiritual, mental, and physical needs of humankind through motivated Christian lives and service. Thus from the earliest years of the Adventist movement, health care institutions have been established to help facilitate the total ministry of carrying the gospel to all the world." [Motion was made and seconded.]

KENNETH WATSON: I'd like to ask some clarification on this text. I understand that we as a church are interested in helping people whenever they suffer from mental, physical, or spiritual needs. On the other hand, when discussing our work in the operational fields, I have often been confronted with the idea that the church is helping people simply to gain their souls, and that if we find they are not interested in Christ, we may become less interested in helping them. I think that this is an unfortunate misunderstanding, and this text may not take it away. So I wonder whether it would be possible for the committee to consider adapting the text in such a way that this unfortunate misunderstanding can never occur. So my suggestion to refer this back to the committee.

L. D. JAECKS: Elder Wilson referred to the fact that there was a bit of pessimism in this group as to its ability to act. I recognize that a member of this body can ask to have an item referred. I also recognize that I can, as a member of the body, call the previous question, and then we all vote it up or down. And I recognize that the body has used that several times. In my

observation most of the time, there's been a kind of desire not to prolong the discussion. As I'm talking in the hallways, there is a desire on the part of some of us to vote on these items. We have had commissions that have been working for months and for years. I have come to do business here, and there are times that things need to be referred, but it seems we're continually referring. Let us please find some way to vote these items up or down.

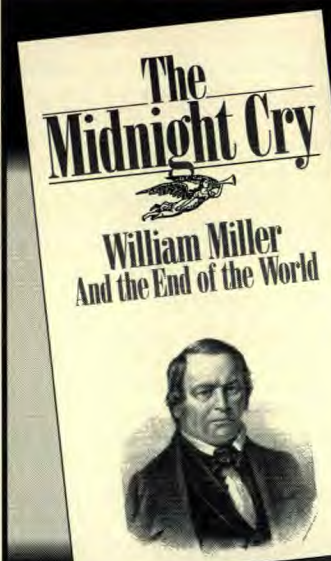
R. J. KLOOSTERHUIS: I appreciate very much the counsel that you have given. If you do not want to refer this, vote down this motion. [The motion to refer was rejected.]

Now let's go immediately to the motion before us. [Motion was voted.]

ALVIN KIBBLE: There are a number of delegates who have expressed rather extensive concern over the weightiness of many of the new items, not those that have been referred back for further review and discussion by the Constitution and Bylaws Committee. I noted yesterday that there are some 72 amendments to our present constitution. I cannot imagine a constitutional revision of some 72 items being suggested to the Constitution of the United States of America. That would represent a rewriting of the Constitution. I believe that if counsel were offered to this body, the conclusion would be the same.

In the interest of time, given the fact that the chair is now most concerned about the time allowed to delete many of these items, I would like to move that legal counsel provide for this body a summation of the total effect of these actions upon the historical privileges and powers of the session when it is seated, as it is on this occasion.

K. J. MITTLEIDER: I believe that your




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motion would be out of order. I think the delegation needs to see those items presented from the Constitution and Bylaws Committee, and we must take the time to have it clearly understood. We've not prepared anyone to give a legal summation. Let me explain what I think will help us through. As with the assembly of an automobile, it comes together one piece at a time. That's what I would hope we could do with the constitution and bylaws. If we just take bite-sized pieces and go through it, we should vote our position on every item. Remember that it requires a two-thirds majority vote to pass.

ALVIN KIBBLE: Well, Mr. Chairman, all those bite-sized pieces that you have referenced require careful chewing. Sometimes in an effort to masticate our food totally, we require some discussion time, especially if we're speaking of these very chewy items. In an effort to move an item, many of these delegates may find themselves voting things that they do not clearly understand. I believe it would be fair to ask for a legal opinion.

K. J. MITTLEIDER: Thank you very much. We're going to proceed. We do have the Constitution and Bylaws Committee chair here.

EDWARD REID: I'm rising to speak regarding the discussion that will take place in regard to the constitution and bylaws items that will be brought presently. I have appreciated the opportunity, personally, of speaking to the Constitution and Bylaws Committee and their great patience. I spent three hours with them on this past Sunday. My concern is that this great body here did not have the benefit of hearing the discussion that took place in the Constitution and Bylaws Committee.

C. B. ROCK: We do have more items to

bring to you. And in fact we are prepared with several more, given a few more moments of discussion. We recently met with the president and got his advice regarding some of the issues that are being prepared. We are happy that we are able to bring just one or two now, and possibly several more before the afternoon is over. But at the moment Elder Tolhurst has two or three that he will present.

A. H. TOLHURST: The first item we would like to bring from the meeting of the Constitution and Bylaws Committee relates to the Children's Ministries function of our church. After further discussion in the Constitution and Bylaws Committee we wish to recommend to this body of delegates that the Children's Ministries Department be established as a separate ministry, a separate department of the church. I move that the Children's Ministries become a distinct and separate department of the church.

NOELENE M. JOHNSON: I would be very remiss if I did not speak to this. It gives us a lot of pleasure that this body has taken our request so seriously. I have been representing Children's Ministries both within a larger department and as a separate department, and I have found that as a separate department Children's Ministries is considerably better funded. Too often in the church Children's Ministries is not represented on the boards that discuss budgets and funding, and the church does not put its money where its mouth is. I think that this motion before us will help do just that. It will show Seventh-day Adventists and especially the invisible church, the children, that their church cares about children. [Motion was seconded and voted.]

K. J. MITTLEIDER: I am going to call the

General Conference Corporation back to order.

KARL BAHR: Our constitution and bylaws provide for making an official call for the meeting of the General Conference Corporation of Seventh-day Adventists. According to the bylaws, this notice is to appear in three successive issues of the *Adventist Review*. This was duly done, and the notice appeared in the March 9, March 16, and March 23, 1995, issues of *Adventist Review*. The legal notice reads as follows: General Conference Corporation of Seventh-day Adventists: Notice is hereby given that the next regular meeting of the General Conference Corporation of Seventh-day Adventists will be held in the Prince of Orange Hall, in Jaarbeurs, at Utrecht, Netherlands, at 3:00 p.m. on Tuesday, July 4, 1995, for the transaction of any business that may come before the meeting. The members of this corporation are the delegates to the fifty-sixth session of the General Conference."

K. J. MITTLEIDER: I understand that we have a report from the Nominating Committee.

BENJAMIN REAVES: The Nominating Committee has this report to present to the corporation. It will be read by the secretary, Dr. Behrens.

DR. LYN BEHRENS: The Nominating Committee recommends the following names for the General Conference Corporation's board of trustees: Harold W. Baptiste, Matthew A. Bediako, G. Tom Carter, Lowell C. Cooper, George H. Crumley, Robert S. Folkenberg, Annetta M. Gibson, Dennis C. Keith, Robert J. Kloosterhuis, Alfred C. McClure, Robert L. Rawson, Donald E. Robinson, G. Ralph Thompson, Athal H. Tolhurst, F. Martin Ytreberg. [Moved, seconded, and voted.]

K. J. MITTLEIDER: Elder Tolhurst, would you please present the next item?

A. H. TOLHURST: This is pursuant to the action that you took just before the association meeting, in which you approved the recommendation that Children Ministries be a separate department.

We present this proposed amendment to Article X of the bylaws, with the amendments that you have previously approved in actions that have been taken during the past day or two, including today. "Section 1. Departmental and association directors/secretaries," and now we want to add "and associate directors/secretaries." "These shall be elected by the General Conference session." Then delete the next two words, which are "and associates." We continue to read: "... 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 and Temperance, Personal Ministries and Sabbath School, Public Affairs and Religious Liberty, Publishing, Stewardship, Trust Services, Women's Ministries, and Youth.

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GC SNAPSHOT



Delegates closely follow the agenda for the business session.

"Should changes to the departmental structure of the General Conference be deemed necessary, such changes may be approved by action of the General Conference Executive Committee in Annual Council, subject to ratification at the next General Conference session.

"Section 2. The departmental, association, agency, and service directors/secretaries shall work under the direction of the president and the Executive Committee. Departmental, association, agency, and service personnel shall occupy an advisory relation to the field.

"Section 3. The term 'associate director/secretary' shall be used to designate those persons who may be," and we're restoring the word "elected." Then delete the next five words: "appointed by the Executive Committee." So it now reads: "... persons who may be elected to associate with the director/secretary of any General Conference department, association, agency, or service in carrying the responsibilities of the office. Such persons, who shall work under the direction of their respective departmental, association, agency, or service directors/secretaries, shall have the requisite experience, background, and expertise to facilitate the work of the department, association, agency, or service in carrying out the functions assigned to it not only at the General Conference headquarters but also throughout the world field. Certain specialized activities may be largely accomplished without extensive field activity."

Sections 4 and 5 have no amendments to be made. I will assume that and move that we approve and adopt these proposed amendments to Article X of the General Conference bylaws.

J. ZACKRISON: Point of information for the body—the names Personal Ministries and Lay Activities have both been voted as equally acceptable names around the world. We have already done a survey, and there's extensive work being done right now on choosing a name for the new department that will be presented at Annual Council.

K. J. MITTLEIDER: We will now take up the next item.

A. H. TOLHURST: The next item is Article XIII—Executive Committee. I would call your attention to section 7.

HARALD WOLLAN: I believe it is not right for some persons to come to the Executive Committee with voting rights without being a proper member of the Executive Committee. I think it's unfair for the conference/mission presidents to be given this right.

C. B. ROCK: We discussed that matter at some length both before and since coming here and with a number of the individuals who are on the expanded committee. The fact of the matter is that this is an attempt by the framers of this language to provide participation to the conference presidents who will be meeting in the territory in which the committee is meeting at the particular Annual Council. We think it is helpful when Annual Council is in the United States (and it is there every other year), because it gives to the North American Division conference presidents an opportunity to engage in discussion and participate in voting, and the fact is that giving them the right to have voice and vote is a powerful incentive for their being there. And we feel that it is important that they be there in order to rub shoulders with the rest of the world field, in order that these individuals who are so responsible for the finances and have so much to do with running this church have an appreciation for the world and its needs and its struggles and its problems. And we have found that this method works. When given voice and vote, they come, they hear, they see, they meet the other presidents and division leaders from around the world. They hear their needs, and it not only helps get them there but also provides them a sense of mission and fraternity and community and fellowship so important to maintaining unity and a world church program.

Now, the same holds true in those areas of the church in which Annual Council is held every other year, not particularly for the same reasons. But nevertheless, these conference and mission presidents have a sense of ownership and participation. And the framers feel that in both instances this is healthy and necessary.

And as we have discussed it, we agree, and we recommend it highly.

BRAD THORP: In reference to your comments, Dr. Rock, I would strongly support the attempts of the General Conference to encourage participation by any presidents of the local conference or mission in which the Annual Council may be held. However, in our division we have been encouraged by the General Conference to emphasize to those representatives (be they mission or conference or union representatives) who are invited to Annual Council and who are not duly elected to the division executive committee that they have voice but no vote. The present proposal is an apparent inconsistency. On the division level we are encouraged to give invitees voice but no vote, and here the General Conference is giving voice and vote to invitees. And in effect, and I don't say this with any malice or unhappiness, it gives our North American representation more influence on this point. And that may be very good, but it is important to recognize that there is not the equality that the constitution should represent.

C. B. ROCK: Yes, you are very correct. We understand that and talked about it and don't like it. We weighed the positives and the negatives, and we simply think that in spite of the negatives that are there, we're better off to go this way, because there are more negatives if we don't.

NORD PUNCH: I certainly fail to see what harm the presence of the mission and conference presidents upon the GC Committee once in perhaps 12 years can do. The point is that in practice the presidents from the North American Division were already accustomed to sit on that committee. Wherever the General Conference Committee is meeting around the world, the presidents in these local fields will have an opportunity to acquaint themselves with the function of the GC Committee and be able to give input.

IVAN HORVEN: I am against giving them the right to vote. Invited people should be given the right to voice, but not to vote.

C. B. ROCK: We understand. We agree. We see the point, but the committee feels that this anomaly can be lived with much better than not having the North American Division presidents there. It's just that simple.

K. J. MITTLEIDER: And when it's out in another division it's an advantage to have the others in there. Because we do get a balance. I'm going to call for a vote on section 7 only. [Motion was voted.] Now we can proceed to the phrase "for cause."

ROBERT NIXON: I move the following: "The phrase 'for cause,' when used in connection with removal from an elected position, shall include but not be limited to (1) incompetence, (2) persistent failure to cooperate with duly constituted authority in substantive matters and with relevant employment in denominational policies, and (3) actions that may be the subject of discipline under the *Church*

Manual." [Motion was seconded and voted.]

K. J. MITTLEIDER, *Chair*

M. T. BATTLE, *Secretary*

D. A. ROTH, FRED G. THOMAS, and

L. R. COLBURN,

Proceedings Editors

Eleventh Business Meeting

*Fifty-sixth General Conference session,
July 4, 1995, 4:45 p.m.*

[The chair called for a recess, but discussion regarding the plan for addressing the large number of agenda items was still pending. In the meantime the Nominating Committee chair and secretary arrived.]

B. REAVES: As indicated, the Nominating Committee is prepared to bring its report; but prior to the giving of that report, we invite our president, Elder Folkenberg, to make some remarks about a very important matter.

ROBERT S. FOLKENBERG: There is an individual at the General Conference who is going to be shifting his focus. Because of the distinguished nature of his lengthy career for this church and the specialty that he has developed, we felt it was appropriate for his service to be recognized this evening. I'm speaking of Dr. Bert Beach. Dr. Beach has become Mr. Religious Liberty around the world. Not only is he globally proficient and aware; his multilingual skills open doors that few others can enter. What is most impressive is the confidence and first-name basis that he has developed over the years with the leaders of other church organizations around the world.

Not long ago Dr. Beach arranged for a council to take place at the General Conference in which the understanding of the Seventh-day Adventist Church in the minds of these other church leaders was greatly expanded. Dr. Beach will, as of this session and shortly thereafter, have a renewed focus on that particular element—the General Conference focus on interchurch relations. That has been an understanding that Dr. Beach and I have discussed for quite some time, and was reflected in the action that we took earlier this morning.

But the reason I'm bringing this to your attention now is that an individual who has dedicated so many years to a specialty of working within the interchurch fellowship, and has developed such an atmosphere that as a result the Seventh-day Adventist Church is so widely respected and appreciated, deserves the recognition of this session. I move that we honor Dr. Beach with a vote of appreciation by this session. [The motion was seconded and voted.] [Mrs. Beach was asked to stand.] Dr. Beach, would you like to say a word?

B. B. BEACH: Elder Folkenberg and delegates, I am very surprised and overwhelmed by

Nominating Committee Report—8

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Virginia L. Smith

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all this. I think Elder Folkenberg usually is very wise and moderate in his remarks, but I think he got carried away in referring to me. I feel it a great privilege to have had 46 years of active service in the Seventh-day Adventist Church, and for 35 of those years, to have been a member of the Executive Committee of the General Conference. I look forward to working with the new Religious Liberty and Public Affairs director. He's an old friend, and we will work together closely, and also work in the area of interchurch relations. May God bless this church, to which I give the rest of my life.

K. J. MITTLEIDER: Let's go back to the Nominating Committee report. Dr. Behrens.

DR. LYN BEHRENS: I would like to present the report of the Nominating Committee as follows: Secretary, Euro-Asia Division—Michael F. Kaminsky; Treasurer, Euro-Asia Division—Juan R. Prestol; Secretary, North American Division—Harold W. Baptiste; Treasurer, North American Division—George H. Crumley; Director, GC Department of Family Ministries—Ronald M. Flowers; Director, GC Department of Youth Ministries—Baraka G. Muganda; Director, GC Department of Stewardship—Benjamin C. Maxson; Field Secretary, General Conference—Charles D. Brooks; Field Secretary, General Conference—Gary B. Patterson; Field Secretary, General Conference—George W. Reid; Field Secretary, General Conference—Ralph S. Watts, Jr. [The report of the Nominating Committee was moved, seconded, and voted.]

L. D. JAECKS: [Benediction.]

K. J. MITTLEIDER, *Chair*

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