

ANNUAL COUNCIL

October 7 to 13, 2005

ANNUAL COUNCIL OF THE

GENERAL CONFERENCE EXECUTIVE COMMITTEE

October 7, 2005, 7:00 p.m.

PRESENT

Cesario Acevedo del Villar, Roy Adams, Milton Soldani Afonso, Patrick L Allen, Josias Cesar Almeida, Niels-Erik A Andreasen, Delbert W Baker, Sylvain Ballais, John T Banks, Rosa T Banks, Harold W Baptiste, Mathew A Bediako, B Lyn Behrens, Jannie Bekker, Guillermo E Biaggi, Gordon Bietz, Branko Bistrovic, Jonathan Bizirema, Rodney G Brady, Mario A Brito, Gina S Brown, Herbert Brugger, Reinder Bruinsma, Eliseo Bustamante, Mario Augusto Calderon, Leonor Segunda Bustinza C de Carbo, Izeas dos Santos Cardoso, Dennis N Carlson, Walter E Carson, Carolyn Margaret Catton, Lorna Cedras, Shirley Chang, Bookwon Chun, Joan Yvonne Clarke, Douglas Clayville, G S Robert Clive,

Lalchansanga Colney, Lowell C Cooper, Nevanka Cop, James A Cress, Sharon M Cress, Rajmund Dabrowski, Luka T Daniel, Thomas Davai, Nestor D Dayson, Abner De los Santos, Wandyr Mendes De Oliveira, Orlando Salazar Deocades, Kwabena Donkor, Jose Dorismar, Karnik Doukmetzian, C Garland Dulan, Juan Carlos Duran, Jorge Carlos Echezarraga, George O Egwakhe, Teodoro Elias, Larry R Evans, Laurie J Evans, Howard F Faigao, Martin W Feldbush, Jimmy L Ferguson, Melchor A Ferreyra, Mark A Finley, Karen M Flowers, Ronald M Flowers, Daniel Fontaine Marquez, John M Fowler, Ulrich W Frikart, David Kila Gairo, Agustin Galicia, Jonathan Gallagher, Dale Galusha, L James Gibson, Rolando Morales Giron, Clifford Goldstein,

Cesar Gomez, Raul Gomez, John Graz, Alberto F Guaita, Alberto C Gulfan Jr, Erkki Haapasalo, Alemu Haile, Bert Haloviak, Allan R Handysides, Ceazar J Hechanova, Atte Helminen, German Mandia Hlanze, Myung Kwan Hong, Eiji Hosoi, Dan Houghton, Roscoe J Howard III, King-Yi Eugene Hsu, Craig R Jackson, Daniel R Jackson, Michael R Jamieson, David Javier Perez, Johann E Johannsson, Choudampalli John, M C John, William G Johnsson, Jamie Patricio Joseph, Richard Kajiura, Ignacio L Kalbermatter, Michael F Kaminsky, Gerry D Karst, Ole Kendel, Anthony R Kent, Donald G King, William Knott, Linda Mei Lin Koh, Gary Krause, Vladimir A Krupsky, Jonathan Kuntaraf, Kathleen Kuntaraf, Peter R Kunze,

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Thundiyl Parambil Pothan Kurian, Saw Muller Kyaw, Robert E Kyte, Peter N Landless, Samuel Adama Larmie, Pawel Lazar, Jairyong Lee, Harold L Lee, Paulo Leitao, Israel Leito, Robert E Lemon, Nikola T Levterov, Jean-Luc Lezeau, Pavel Ivanovich Liberansky, Charles Comedia Ligan, L Jeremiah Lima, Jose R Lizardo, Victor Alexeevich Lotca, Leonel Lozano, Andrea Luxton, Paminus Machamire, Guenther Machel, Norman Maphosa, Solomon Maphosa, Roger Edwin Marshall, Younis Masih, Jerome Paul Matthews, Cornelius Mulenga Matandiko, Gabriel Egon Maurer, Siegfried G Mayr, Veronique Moampea Mbio, Geoffrey G Mbwana, Julian Melgosa, Lester P Merklin Jr, Saustin Kazgeba Mfuno, Armando Miranda,

Edith Mkawa, Bareng Moahi, Eric P Monnier, Thomas J Mostert Jr, Musyoka Paul Muasya, Baraka G Muganda, Daniel Lwambo Mukeya, Patrick Misairi Mulindwa, Evans Muvuti, Emmanuel Mwale, Pardon Kandanga Mwansa, Nina Myrdal, Catharina Sientje Nangoy, G T Ng, August de Clerc Mwamba Ngalamulume, Quintes P Nicola, Victor Rosario Niconde, Ivan Mirchev Nikolov, James R Nix, Don Noble, Emmanuel Kokou Noudoda, Gideon Chimaeze Nwaogwugwu, Etzer Obas, Lorna Grace Okotto, Joseph A Ola, Barry D Oliver, Daisy J Flores Orion, Richard C Osborn, Rubin R Ott, Bjorn Ottesen, Daniel Padmaraj, Julio A Palacio, Bremen Panjaitan, Frenslly Pannefleck, Orville D Parchment, Ruth E Parish,

Nathan D'Lima Parkins, Vernon B Parmenter, Jere D Patzer, Jan Paulsen, Ruben Daniel Pechero, Michael Naveen Agapit Pedrin, Gerald D Penick, Juan O Perla, Cecil R Perry, Olga Pervanchuk, Larry J Pitcher, Timothy L Poirier, Alex Rajkumar Ponniah, T Michael Porter, Juan R Prestol, Peter J Prime, Stoy E Proctor, Erika F Puni, Geovani Souto de Queiroz, Guido Rodolfo Quinteros, J Miguel Ramos-Suau, Bruno Raso, John Rathinaraj, Paul S Ratsara, Gordon L Retzer, Guy F Roger, Steven G Rose, Vasili Rotaru, Amon K Rugelinyange, Blasious M Ruguri, Michael L Ryan, Roy E Ryan, Claude Sabot, Donald R Sahly, Charles C Sandefur Jr, Nikolaus Satelmajer, Don C Schneider, Marti Schneider, Benjamin D Schoun,

Carmen Ingeborg Schulz, Luis A Schulz, Gregory Dwight Scott, Mesake Tokalau Senibulu, Bobby Joutjc Sepang, Gibeon Ebenezaar Sharon, Ralph Shelton, Takashi Shiraishi, Helder Roger C Silva, Pavel Simek, Ella Simmons, Ian Howard Sleeman, Heather-Dawn Small, David C Smith, Robert S Smith, Reger C Smith Jr, Denis Soto, Domingos de Souza, Chester G Stanley, Artur A Steele, Vassili D Stoliar, Walter Streithorst, Marius Sturz, Wilfredo Sumagaysay, Muthia Pillai Sundaram, Akeri Suzuki, Gary Swanson, Robert L Sweezy, Andras Szilvasi, Remelito Aguilar Tabingo, Lawrence Tanabose, Pedro Donca Tatamelane, Andrei Ten, Halvard B Thomsen, Alayne D Thorpe, Alberto Timm, Tor Tjeransen,

Caroline Victorine Katemba Tobing, Ronald W Townend, Max A Trevino, John P Trimarchi, Jacques Trujillo, Don Upson, Klaus-Juergen van Treeck, Filiberto M Verduzco-Avila, Andre dos Santos Vieira, Velile S Wakaba, John Luga Wani, Ivan Leigh Warden, Gilbert Wari, D Ronald Watts, Bertil A Wiklander, Jeffrey K Wilson, Neal C Wilson, Ted N C Wilson,

Edward E Wines, Harald Wollan, Joseph Hin-Chung Wong, Kenneth H Wood, Edward Wright, James S F Wu, Miodrag Zivanovic, Joel Zukovski.

OPENING

Vernon B Parmenter, General Conference Associate Secretary, led the song service, accompanied by his wife, Zelda, on the piano and Beatriz Taylor on the organ.

Worship in music was provided by God's Excellent Praise Chorale from George E Peters School, under the direction of W Stephen Jackson, singing "Because of Who You Are."

Guido Rodolfo Quinteros, President of the Chile Union Mission, opened the meeting with prayer.

Worship in music was again provided by God's Excellent Praise Chorale, singing "God's Excellent Praise."

Orville D Parchment, Assistant to the General Conference President, welcomed the attendees to the 2005 Annual Council and introduced the platform participants. The overall theme for this quinquennium is "Journey of Hope."

Worship in music was provided by Javier Gonzalez, singing "The Lord is My Light."

PRESIDENT'S WELCOME

Jan Paulsen, President of the General Conference, welcomed the attendees to the 2005 Annual Council.

The first Annual Council following a General Conference Session has special characteristics in that vacancies will be filled and constituencies will meet during this time to elect their boards.

This is the first Annual Council of the quinquennium, and we want to look at what lies before us during the next five to ten years. We need to define our spiritual agenda and mission, making sure this is reflected in our programs. We also need to determine what our financial capabilities are and how best to utilize our personnel resources.

A recommendation will be brought to this Annual Council outlining the process to use in considering the ministries, services, and structures of our global community.

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I request the guidance of the Holy Spirit during this important Annual Council. Let us show how deeply we care for our Church and our Lord and go away from these meetings determined that we will give it our best. We need to nurture the body of Christ—keep it healthy and agile. Our global family has become diverse and we need to relate to this diversity as a blessing—not as a threat. We are a community on a Journey of Hope that ends when the Lord returns. This is the first installation of what is to come.

PRESIDENT'S KEYNOTE ADDRESS

Jan Paulsen presented the keynote address, “Embracing the Unique”, based on Matthew 16:13-17.

Whenever a strong or forceful personality appears on the stage of history, one finds that the opinions held about him by his contemporaries vary a lot. The one who is a liberator to some is a terrorist to others. We see that in our turbulent world today. History has many examples to show—both for good and for bad.

The same was true of Jesus of Nazareth. To some—a friend, a breath of fresh air, one who brought hope. To others—a dangerous influence, a manipulator of simple minds, one who should be watched and controlled. And if you were to ask the people—rabbis and rulers, priests and peasants—they would all agree, yes, this was an extraordinary person, He was somewhat remarkable; but when they were to spell it out, their answers covered the whole spectrum from God to Beelzebub. But for the most, the opinions of the people about Jesus were nothing more than products of their own ignorance or prejudice.

Jesus came and said some strange and unusual things. He acted in ways to which they were unaccustomed. They were confused, unsure, intrigued, or possibly even frightened. It was so new. It was so different. They had never come across anyone quite like Him. And so, the comments about Jesus covered all kinds of opinions, slanderous and kind, jealous and generous.

Jesus was aware of much of what was being said about Him, but one day when He was alone with His disciples; He opened up the whole subject and asked them, “What do people say about me?” Jesus had come to the time in His life when He was especially aware of the pull of Jerusalem and the cross, and He needed some time to be alone with His disciples. There were so many things He needed to tell them although some things they were not ready for yet. He needed to be sure that they had understood Him—who He was and what He had taught them.

Sensing that His time was almost up, the crucial question to Jesus was: What would happen to them when He was gone? Would they be able to carry on what He had begun? Would they be able to be His witnesses? Had they really understood Him—who He was and why what

was going to happen had to be? Had they really understood that? He knew the heavy price some of them would have to pay, in all likelihood, as His followers. Were they ready for that?

And so, He takes them on a trip to an area northeast of the Sea of Galilee—an area known as Caesarea Philippi. It was, for them, a more quiet area away from the inflamed hostility of the Jerusalem environment. It was a trip which became for them, and for all believers since, a “Journey of Hope.”

He said to them, “You have heard the many things said about me in the synagogue, the market places, and bazaars around Galilee. Now look at me and tell me what goes through your minds. Who do people say that the Son of Man is?”

It may seem obvious and so easy to us what the answer should have been, and we may be critical of the disciples for being hesitant or uncertain. But we know the answer because of what happened after Caesarea Philippi. For them Passover and Pentecost were yet to happen. Somehow, being sons and daughters of Thomas seems more natural.

“Some say that you are John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets.” The disciples had to admit the sad truth that the people on the whole, although miraculously fed or healed, could not see Him as the Unparalleled, the Unique One—the Messiah. All their answers had this in common—they identified Jesus with some person from the past instead of recognizing Him as the “One-of-a-Kind.” Although there were clearly characteristics common to Jesus and these great men of the past, there are no human categories or personalities adequate to describe Jesus; for it is not by looking to great men of history that we appreciate Jesus. It is by looking to Jesus that we appreciate the greatness of men. There was and is no one like Him!

But naturally we would ask: “Why should anyone have thought that He was John the Baptist who had come back to life? Why?” We only know that John the Baptist made a deep impression on his fellow countrymen by his strong and austere preaching and corresponding lifestyle. People, all kinds of people, flocked into the desert of Judea to hear him. For it is a fact of life, then and now, that if you are honest and sincere, and have the courage to match your sincerity, and if you are serious and have a lifestyle to match it, there will always be people who will take notice of you and listen to what you have to say. John preached repentance and the need for people to return to God. There were soldiers, tax collectors, and all kinds of people who came to hear how they should adjust their lifestyles in view of the impending judgment. These were critical days and, in true prophetic tradition, John boldly rebuked evil wherever he found it flourishing, even in the royal court. He did it so effectively that Herod never quite forgot this man. When the news reached Herod of what Jesus was doing, he was immediately ready to believe that Jesus of Nazareth was indeed John the Baptist who had returned to life.

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To be sure, there were many parallels between Jesus and John. Both were men chosen by God; they both had a function in communicating salvation from God. But the differences between them were far greater than the similarities; and anyone who had known them better than Herod would have recognized that. Jesus did what John could never do. John could preach and prepare people to receive the Kingdom. He could point to the Kingdom, but he could not take them into the Kingdom. John's role was just that of a preacher—a forerunner. Jesus was the door through which all must pass in order to enter into the Kingdom. Some said “John the Baptist,” but clearly they were wrong.

Others said He was Elijah—which is perhaps less difficult to understand—for Elijah came to be recognized as the greatest of the prophets. To be called Elijah was in some ways quite a recognition, for the promise of God as recorded in Malachi 4:5 was that “I will send you the prophet before the great and dreadful day of the Lord comes.” To this day, the Jews believe that Elijah the prophet will return before the Messiah comes. So, the fact that some would think that Jesus was Elijah who had returned was quite a compliment. It says that He was both the greatest of the prophets, and He was the forerunner of the Messiah.

Granted, there were some real parallels between Jesus and Elijah. Both of them were men of prayer. Both performed miracles of healing. They both waged an uncompromising war against false religion. Yet the differences between them were even more striking. Elijah wavered while Jesus remained consistent and steadfast. Elijah had single-handedly (that is, humanly-speaking) defied 850 false prophets on Mount Carmel, and the next moment we find him hiding in a cave in Mount Horeb. He was crushed by a sense of defeat and futility, a victim of suicidal self-pity, requesting of God (although he knew that his work was not finished) that he be allowed to die.

Jesus stayed the course. He came to complete a mission, and He would not be distracted until His task was finished. Thanks be to God! Some said He was Elijah, but they too were wrong.

Then there were those who said that Jesus was Jeremiah. Of all the characters of the Old Testament, Jeremiah approximates most closely Jesus as an example of patient endurance during undeserved sufferings. Jeremiah was one to whom the people could look for courage in their own trials and persecutions. He was a compatriot; he was sensitive; he was warm-hearted; he was full of sympathy for others in their sufferings. His knowledge of sufferings and pain was not something he acquired in a book. He was himself imprisoned, beaten, put in the stock, and thrown into the cistern by the very people he would have saved had that been possible.

Jeremiah's message was a mixture of judgment and hope. The people had failed God and that was why they were in Babylonian captivity. But restoration would come. Yet without doubt, this “weeping prophet,” whose eyes ran with tears for his people, was in many ways like

the Divine Man of Sorrow who some six hundred years later wept over His city and His people just a week before they put Him to death.

But for all his nobility, Jeremiah was no more than a prophet. He could and did rebuke the people for their sins, but he could not pay the price for their sins. Jesus did. Some said Jesus was Jeremiah, but they too were wrong.

Let us not overlook the fact that by identifying Jesus with one of these great men of the past, they were saying something important about Jesus. Both Elijah and Jeremiah were thought to be forerunners of the Messiah; and they felt that Jesus had come in that tradition signifying that the Messiah was almost here. He was so different from all other people, and His message was such that He had to be a man sent from God. And actually by saying that Jesus was a genuine prophet, they were saying something very important. They believed that there had not been a genuine prophet for four centuries, and the prophetic office would not be filled again until just before the coming of the Messiah. So, it kind of all fit together! What they were saying about Jesus meant that the coming of the Messiah was just around the corner.

A sobering fact is that it is possible to be very close to the truth and still miss it! We may fill our lives with many noble and fine things and engage in many worthy activities. And yet, if Jesus the Messiah is not identified and affirmed as a part of it, we are where they were who said, “He is John the Baptist, or Elijah, or Jeremiah.”

Now comes the question that really matters, “What do you think? Who do you say that I am?” That is the important question.

There were many who had initially been followers of Jesus. They had expected Him to take His place on the throne of David, or at least declare that that was His intent. When it became clear that this was not His intent, many who were drawn by His extraordinary miracles and messages left Him (DA 411, 412). They had their own agenda, and He did not match what they had in mind. Following a leader on the basis of charisma or personality is never safe. You need to know what the leader stands for, and you need to know where he intends to take you. You need to know the leader! Many early camp-followers of Jesus did not stay the course. It didn't work out as they had hoped. They had other things to pursue. Every cause has its share of “fair-weather” followers who will bless you today and curse you tomorrow.

For the “business” in which you and I are engaged, it is critically important simply to follow the Leader—the Lord—just do it as faithfully and loyally as you know how. Do it with a pure heart! In the ministry and service of the Lord and the Church, don't become distracted by other things. Embrace His agenda. Don't spend too much time looking at the “landscape” or measuring the strength of the political winds that are blowing. When you go to bed at night, know within yourself that you may not be perfect but your heart is pure. You have played the

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game and given your best. Resist the temptation to design and embroider your own agenda or you will compromise your integrity. Self-generated and self-serving agendas can not be reconciled with the belief that God has a plan, and His is the only one that ultimately matters and the only one that really will prevail.

But back to the story. Jesus turns to His small group and says, “What is your opinion of Me?”

And this is how Jesus, the Lord we serve, gets close to each of us: How do you see Me? The really important issues always become very personal. You can hold off the moment of truth for only so long. Who is Jesus to you? Is He the Unique One, to be embraced without reservations?

Out comes this wonderful confession of Peter, “You are the Christ, the Son of the Living God.” There was at this instance no wavering with Peter. Peter, who with the other 11 disciples, was still confused about many things. He was not ready for what was going to happen soon, but at this moment, the Holy Spirit opened his eyes. Heaven revealed this to Peter. With Jesus, the searching stops. That is the message we have to bring. You need not look anywhere else. Peter said on another occasion, “Who else should we go to? You are the One who has the word of eternal life.” There is no one but Christ.

This truth-statement—“You are the Christ”—is the foundation on which our Church, the Seventh-day Adventist Church, is built. It is only with Him that our journey through life becomes a “Journey of Hope.” Jesus said to Peter, “This is not something you have worked out on your own. The Holy Spirit has revealed this to you. For the fact is that only the Holy Spirit can reveal to us the deep things of God—things which ‘eye has not seen, ear has not heard, neither has it entered into the heart of man.’” Only the Spirit can open our eyes to see it.

And so, we meet here the uniqueness of Christ! Someone wholly unique! A uniqueness which must be recognized, embraced, affirmed, and confessed. We have to do it. As leaders, we have to be the first in line.

The moment you step into the world of faith, you are constantly confronted with the unique—with that which is totally different. Yet, I suppose it lies in human nature to be uneasy with what is different and to shy away from it. Somehow we are more comfortable with that which has maximum common identity and acceptance. Faith, however, is absolutely free to grasp the unique. Faith makes no apology about embracing it, affirming it, and confessing it.

There are many things about the faith of the community to which you and I belong, the Seventh-day Adventist Church. Many things about us are unique, but it is God who has taken us to where we are. He has given us our uniqueness of doctrines. He has given us our uniqueness

of values. It bothers me and it troubles me, if I may say so without creating some kind of paranoia, that the uniqueness of our faith is often shied away from in our preaching, in our teaching, and in our writing. This is troublesome. There is nothing wrong with what is being said from the pulpit—it is biblical; it should be preached; it has its day. But what about that which is not preached—that which is somewhat special to our faith identity? We are silent. Our people are hungry. Are we embarrassed by our uniqueness or are we unsure in affirming and confessing it? But that is what God has given to us, and that is where faith has led us. Faith has never shied away from affirming the unique and faith is never embarrassed by it. Nor should we be. If ever there were a time when people hunger for something better—hunger for hope; hunger for assurance; and hunger for the voice which says, “Behold, I make all things new”—it is today. The Second Coming of Christ is good news indeed; and it is a unique event to be believed and preached. Seventh-day Adventists have a special mandate to preach it. Tell our people. There is not a lot of time left. We are in the final days.

The faith expressed on the road to Caesarea Philippi was unique, and Peter came right out with it: “You are the Messiah, the Incomparable One, the Unique One!”

As I reflect on what happened on the road to Caesarea Philippi, it compels me to affirm: First, there is only one Lord, and everything about Him is special. He is unique. He is also the One who has set the agenda for me personally and for our Church. Second, it is the Holy Spirit, and the faith He generates, which makes me strong to recognize and affirm that which is unique to which the Spirit leads and has led us as a people. Third, as I reflect on what happened on the road to Caesarea Philippi, ultimately the only thing that matters is to recognize, affirm, embrace, and submit to the lordship of Jesus Christ. He says to each of us, “This is who I am! Go out and tell the world.”

Therein is our mission as a Church. And that is the business of this Annual Council.

Closing prayer was offered by Victor R Niconde, President of the Mozambique Union Mission.

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October 9, 2005, 9:00 a.m.

DEVOTIONAL

The devotional message entitled, “Hope: An Action Word” was presented by Dr Ella Smith Simmons, Vice President of the General Conference.

Introduction

The Sahara, the largest desert in the world, fills nearly all of Northern Africa. It measures approximately 3,000 miles, that is 4,800 kilometers, from east to west and between 800 and 1,200 miles from North to South and has a total area of about 3.5 million square miles, or nearly 9,000,000 square kilometers. The Sahara is classified as one of the harshest environments known to human kind. Many areas are considered too hot and dry to inhabit. The majority of the people living in the Sahara Desert are nomads, who continuously move from region to region in search of better living conditions, particularly in search of food.

However, there is little to offer for food, since any vegetation found in the Sahara must be able to adapt to unreliable precipitation and excessive heat. Few plants can tolerate the climate. I read that temperatures can reach well over 130 degrees during the hottest seasons and that the Sahara receives less than three inches (7.6 cm) of rain a year. Even in its wettest areas, rain may arrive twice in one week, then not return for years. Interestingly, I found that Sahara means not only Desert, but also Ocean.

A few years ago the World Press Review carried a quotation from the National Concord of Lagos, Nigeria. That paper reported that twenty-six lakes have been found beneath the Sahara Desert. The American space shuttle, Columbia, determined by echoes it received that there are miles and miles of underground rivers beneath that arid land also. It is sad to think of the people who are starving and dying of thirst there for lack of life-giving water because those hidden resources—those underground lakes and rivers—have not been tapped. Likewise, there are people all around us today in desert places in their life’s circumstances who thirst for the life-giving waters of hope for their arid souls. But seeing none, they die of their thirst. Are we like those underground lakes or those hidden rivers, full of life-giving water, rushing to and fro, but just out of sight, inaccessible to those who are most in need? Are there times when we fail to share the hope that is within us?

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Ellen White says that the churches need to have their eyes anointed with the heavenly eye salve, that they may see the many opportunities all about them to minister for God. Repeatedly God has called upon His people to go out into the highways and hedges, and compel men and women to come in, that His house may be full; yet even within the shadow of our own doors are families in which we have not shown sufficient interest to lead them to think that we cared for their souls. It is this work that the Lord now calls upon the church to undertake (6T294).

God's messenger says that, "When Christ saw the multitudes that gathered about Him, 'He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.' Christ saw the sickness, the sorrow, the want and degradation of the multitudes that thronged His steps. Among the high and the low, the most honored and the most degraded, He beheld souls who were longing for the very blessings He had come to bring... Today the same needs exist. The world is in need of workers who will labor as Christ did for the suffering and the sinful. There is indeed a multitude to be reached. The world is full of sickness, suffering, distress, and sin. It is full of those who need to be ministered unto—the weak, the helpless, the ignorant, and the degraded" (6T 254.2). These need hope if they are to survive.

We Adventists love to talk about, to preach about, to consider our blessed hope, and we say it that way our "blessed" hope. It is an essential element of our identity; indeed it is a defining element, for we are advent people, that is to say those who believe in and wait for the second advent of Jesus. We look for Jesus to return to this earth, and though that surely would be gloriously sufficient, we have the blessed hope of Jesus returning to this atmosphere to gather us up to take us away from this turmoiled place. Our hope contains within it the promise of new bodies, renewed minds, new homes, and literal eternal life. We have a hope that would make a difference in the lives of the hopeless!

Context

Let us take these moments together to examine the concept of hope from a few perspectives. Hope is a major theme in Scripture appearing in the New Testament alone 318 times I am told. However, hope is defined often very causally as a wish or dream, or as desperation, or even a matter of defying the odds. Someone has said that faith and hope are closely linked, but should be distinguished; that faith has work to perform today, that hope comes by hearing the Word (Romans 10:17), and hope by experience (Romans 5:3-4). Faith accepts the gift of promise, while hope confidently expects the fulfillment of the promise (Cook; Haines). Our hope is a certainty and we should be the most hope-filled people in the world, for our hope is centered in the certainty of the return of our Savior to this earth.

Bible scholars have shown that in the Old Testament, hope is closely related to the character of God. Those who hope in God, trust God and His promises. Because God is the hope of the righteous, they can expect good things from God and wait patiently for his help and

deliverance. This patient hope is firmly anchored in the history and narrative of Scripture. The God who has fulfilled his promises to Israel in the past will continue to be faithful in the present and the future. This is the hope we must share with others.

The New Testament concept of hope is rooted in the Old Testament; Christian hope includes trust in God, patient waiting and confidence in God's future. Hope is an essential characteristic of the Christian life and a central feature of Paul's theology. Every statement Paul makes about Christian hope is also a statement about what God has given the believer in Christ. In his letters, especially the letter to the Romans, Paul explores the ground of Christian hope, what it means to live in hope and the Christian hope for the future. He addresses the church as a community of hope: grounded in God's act of salvation in Christ, living in the power of the Holy Spirit and moving toward the full realization of the purposes of God.

Yes, we Seventh-day Adventists have a hope that is the core of our faith; it is the foundation of our belief system; it is the essence of our outlook; it is the overarching perspective of our worldview; it is the sustaining truth of our blind trust. It is what lifts us up when we are down. It is what settles us down when we are overwrought. It is what keeps us going when we are weary. It is what balances us when we are out of control. It is what gives us power and at the same time humbles our spirit. We know without doubt that Jesus is coming again and *that* hope makes it possible for us to endure all things as we wait in hope.

Hope is an encouragement to believers—indeed, to anyone—in the midst of suffering, but it also prevents us from being content with present circumstances. Hope insists that we wait with eager longing for the great day when all of God's promises are fulfilled. Hope's statements of promise stand in contradiction to present reality; hope leads reality toward the promised transformation. Christians, therefore, who live in hope, are "coworkers" with Christ, living and striving for the glorious kingdom and waiting patiently for it. The masses of this world exist without hope, longing and searching for that which will sustain them. As His coworkers we must do the work that Christ did as our example on earth.

Ours, then, is not the luxury of just experiencing hope, nor the joy of simply talking about hope, or even the thrill of preaching hope. Rather, we have been reminded that we have a greater responsibility. Our responsibility as the repositories of hope in this world is to share hope with the hopeless masses—that is with those who, are desperate, discouraged, doomed to failure, useless, pathetic, inept, clueless, in despair, despondent, downhearted, disheartened, forlorn, and miserable. Isaiah in the 61st chapter, issues a challenge for God's anointed to preach the good news to the poor, bind up the brokenhearted, proclaim freedom to the captives, release from darkness for prisoners, and to comfort all that mourn. We must take this charge seriously.

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And if that is not clear at a level of application—a charge for action, I declare to you this morning that we are under a call today that is even greater than before, for these last days will demand more of God’s people, the people of hope. As surely as we are called to the work we do, to the positions we hold, to the places where we live and labor, we are called by the God of Heaven to go beyond our typical ways of sharing the gospel of hope. We find the words of Jesus in Matthew 25 in His exposition on His second coming and His pronouncement of blessing on the faithful, where in verses 35 and 36 He says, ³⁵‘For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, ³⁶‘I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.’

Projections on world conditions for the 15 year period we are now in from the year 2000 to 2015 are almost startling. Without going into specific detail we find expectations for increases in droughts and shortages of potable water all over the world, increases in famine in more and more world regions, increases in catastrophic diseases such as HIV/AIDS in all places in the world, increases in crime, strife, terrorism, and war in every land, decreases in the adult populations and increases in orphaned children worldwide, along with decreases in supporting relationships at all levels in all places (The National Intelligence Council). Despair and hopelessness will abound predictions indicate. This world is going to need our total involvement in ways not thought of before this age. We must increase our ministries to the people of the world at very personal levels.

Ellen White admonishes us not to look with indifference and contempt upon those who have laid the temple of the soul in ruins. These are objects of divine compassion. He, who created all, cares for all. Even those who have fallen the lowest are not beyond the reach of His love and pity. She says, if we are truly His disciples, we shall manifest the same spirit. The love that is inspired by our love for Jesus will see in every soul, rich or poor, a value that cannot be measured by human estimate. She urges us to let our lives reveal a love that is higher than we can possibly express in words (6T 279).

This, brothers and sisters, is as much a part of sharing the gospel of hope today as is the preached word, not in terms of a social gospel, but as the living example of our Lord. In these last days we must actually *be* hope to those who have no hope. We must be hope personified in every aspect of our daily walk. We must be the icon that appears on the computer screen of the minds of all who come into contact with us when they need to pull up hope.

Application

Researchers conducted an experiment with rats in water. This was a cruel experiment, but effective for developing theory—theory that may transfer to understanding human behavior. In this experiment, the scientists placed rats in containers of water that measured far over their

heads. To stay alive, the rats had to swim or tread water, for there was no way out of their containers without help from the outside. The experiment produced an interesting phenomenon. The desperate little rats kept their heads above water as long as they could, but one group of rats was able to stay alive while others perished in the deep water. The researchers found that rats that were left on their own in the water did not last as long as those who were lifted out of the water periodically by the scientists and then placed back into the containers of water.

The difference they reported was not related to this second group being able to catch their breath or refresh while out of the water. These who were lifted out of and returned to the water periodically swam and treaded water longer between rescues than those that perished (Today in the Word, May, 1990). Now, I hate rats. It's good that they did not have to rely on me to pull them out of their predicament. They all would have died if they waited for me to reach in there. There is no way that would have happened. I hope I do not respond to people that way, that there are no people in situations that are too disgusting, too deplorable, too detestable for me to be able to reach in and help a person in need. The researchers concluded that it was the hope of being rescued that enable the second group of rats to hang on longer. Just knowing that they would get a hand to lift them out of harm's way was enough to strengthen and sustain them. The same is true with people. People can endure most anything if they believe that relief will come at some point. They need hope.

As we consider the ground of hope we see in scripture that Paul understands Christian hope as a fulfillment of God's promises to Israel and delineates this aspect of Christian hope in his discussion of Abraham in Romans 4. We know that story so I won't rehearse it here. The point is that our hope is directed to the same God who fulfilled his promise to Abraham and who raised Jesus from the dead.

We as members of an eschatological community living between the resurrection of Christ and the ultimate realization of the eternal kingdom of God live in hope because God's promises in Christ stand in contradiction to the reality around us. We are sustained by a different reality of a future that has already begun, but is still awaiting its final consummation. We have more than God's faithfulness in the past and promises about the future to give us hope. God's gift of the Holy Spirit provides an experiential basis for hope in the present. In Romans 5 and Romans 8, for example, Paul writes about what it means for Christians to live in hope.

He says in versus 1- 5 of chapter 5, Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access by faith into this grace in which we now stand. And we rejoice in the hope of the glory of God. Not only so, but we also rejoice in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character hope. And hope does not disappoint us, because God has poured out His love into our hearts by the Holy Spirit, whom He has given us.

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We, as believers, in this age live in hope because we know that we will eventually enter into an inheritance of glory (Col 1:5). This future glory exerts influence on our present through the hope it awakens. As we hope we anticipate the future and bring it into the present. For us, hope is not defined by present realities, but by God's purposes for the future.

When Paul writes about the Christian's future, it never becomes detached from the present experience of life in Christ, however (Col 1:27). The future Christians anticipate is a consummation of activity that began in Christ's death and resurrection and continues in the present. What is now the ground of Christian hope will then be fully manifested. The object of Christian hope is explicitly mentioned in Titus 2:13 as "the appearing of the glory of our great God and Savior Jesus Christ." An agonizing and dying world needs this hope.

Ellen White says that we must work to bring sunshine back to souls from whom hope has departed. She says, God calls not only for our benevolence, but for our cheerful countenance, our hopeful words, the grasp of our hand. As you visit the Lord's afflicted ones, you will find some from whom hope has departed; bring back the sunshine to them (6T 277). We must be hope walking throughout our neighborhoods and our nations.

The Lord's messenger also cautions us in this service, she says: In trying to help the poor, the despised, the forsaken, do not work for them mounted on the stilts of your dignity and superiority, for in this way you will accomplish nothing. Become truly converted, and learn of Him who is meek and lowly in heart. We must set the Lord always before us. As servants of Christ, keep saying, lest you forget it: I am bought with a price (6T 277). Perhaps if we remember a time when we too were lost or off course without hope we will be more apt to seek out the lost and offer the hand of hope.

The spirit of the Good Samaritan, Mrs. White asserts, has not been largely represented in our churches. Many in need of help have been passed by, as the priest and Levite passed by the wounded and bruised stranger who had been left to die by the wayside. Someone must fulfill the commission of Christ; someone must carry on the work which He began to do on earth; and the church has been given this privilege. She says where selfishness, greed, and oppression rule, even among our ranks, many of the Lord's true children are in need and in affliction (6T 255).

Appeal and Conclusion

There was a little boy who came into a church one cold wintry morning to get out of the snow and blustering wind. He had been trying to sell newspapers, but not a single customer had passed by. He sheepishly entered the auditorium and hoped to pass an hour unnoticed on the back row. Though the crowd was slim for that service the preacher delivered a stirring message on Jesus' sacrifices for us, and when the sermon was finished, he called for an offering.

The deacons went from row to row, and one drew near to the little newspaper boy. He stopped right in front of the little boy and held out the offering plate. The boy's eyes were fixed upon it, and after a long pause the little boy made an odd request of the deacon. He asked the deacon to place the offering plate on the floor. Then the little boy did something even stranger, yet it was something beautiful. He literally stepped into the offering plate. As he slowly looked up with big tears streaming down his little cheeks, he said, "Preacher I don't have any money; I haven't sold a single newspaper today, but if Jesus did all you said just for me, I will gladly give my life to Him." (Unknown)

Paul urges us to present our bodies as living sacrifices to God, holy and pleasing to Him, as an act of spiritual worship. Surely this includes using our bodies as instruments of good deeds as those who, as Jesus instructed, love God supremely and others as ourselves. Won't you with me step into the offering plate today? It will be worth our while. John the Revelator paid us a very convincing visit at our service here yesterday. Can we hear with John that sound like the roar of a great Heavenly multitude shouting hallelujah! For one day very soon we will hear what sounds like the roar of rushing waters and like loud peals of thunder, shouting: "Hallelujah, for our Lord God Almighty reigns."

We will see Heaven standing open and there before us a white horse, whose rider is called Faithful and True, with eyes like blazing fire, and on his head many crowns, dressed in a robe dipped in blood, with the armies of heaven following him, and on his robe and on his thigh the name written: KING OF KINGS AND LORD OF LORDS.

It will not be long before we will see a new heaven and a new earth, the Holy City, the New Jerusalem, coming down out of heaven from God, with God coming to dwell with His people who have been faithful. At that time He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things will have passed away. We will hear Him say, It is done. I am the Alpha and the Omega, the Beginning and the End. To him who is thirsty I will give to drink without cost from the spring of the water of life. Jesus surely is coming for us very soon. Let us touch the world with this hope, while we wait for the culmination of our blessed hope—the glorious appearing of our great God and Savior, Jesus Christ. Won't you this morning and every morning with me step into the offering plate?

Resources

Biblical Citations

New International Version

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J. Moltmann, The Future of Hope (New York: Harper & Row, 1967)

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Halvard B Thomsen, Assistant to the North American Division President for Administration, opened the first business session with prayer.

CALL TO ORDER

Jan Paulsen, President of the General Conference, welcomed the Annual Council attendees.

Matthew A Bediako, Secretary of the General Conference, read Article XIII, Section 2. a. and Article XIII, Section 4. of the General Conference Bylaws which state the constitutional provisions for convening the Annual Council. All conditions had been met. Jan Paulsen then declared the 2005 Annual Council open for the consideration of business.

AGENDA NOTEBOOK DISTRIBUTION

Agenda notebooks were distributed prior to the meeting.

MISSION STATEMENT OF THE SEVENTH-DAY ADVENTIST CHURCH

The Mission Statement of the Seventh-day Adventist Church was read by the Secretary of the business session, Rosa T Banks.

VOTED, To record the Mission Statement of the Seventh-day Adventist Church.

The mission of the Seventh-day Adventist Church is to communicate to all peoples the everlasting gospel of God's love in the context of the three angels' messages of Revelation 14:6-12, and as revealed in the life, death, resurrection, and high priestly ministry of Jesus Christ, leading them to accept Jesus as personal Savior and Lord and to unite with His remnant church, and to nurture believers in preparation for His soon return.

We pursue this mission under the guidance of the Holy Spirit through:

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

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

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

In harmony with the great prophecies of the Scriptures, we see as the climax of God's plan the restoration of all His creation to full harmony with His perfect will and righteousness.

05AC to LRE

GENERAL CONFERENCE EXECUTIVE COMMITTEE—
MEMBERSHIP ADJUSTMENT

VOTED, To adjust the membership of the General Conference Executive Committee (GCC-S), in the category of thirty additional members, as follows:

Add	Clark, Chester Jr (NAD)
	Green, Shelton (NAD)
	Gutierrez Solis, Karla Edith (IAD)
	Hart, Richard H (GC)

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Ipi, George (SPD)
Rock, Calvin B (GC)
Saravia, Evelyn (NAD)
Vollmer, Robert (EUD)

05AC to MAB

DAILY PROGRAM

VOTED, To adopt the daily program for the 2005 Annual Council, as follows:

6:45 a.m. to 7:45 a.m.	Steering Committee
8:00 a.m. to 9:00 a.m.	Devotional
9:00 a.m. to 12:00 p.m.	Business Session

Lunch

2:00 p.m. to 5:30 p.m.	Business Session
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SEC/ADCOM/05AC to LRE

155-05G ANNUAL COUNCIL 2005—STANDING COMMITTEES

VOTED, To approve standing committees for the 2005 Annual Council, as follows:

ADDITIONAL PERSONNEL TO STANDING COMMITTEES

Ted N C Wilson, Chairman
Vernon B Parmenter, Secretary

Members: James A Cress, George O Egwakhe, Roscoe J Howard III, Orville D Parchment.

NOMINATING

Jan Paulsen, Chairman
Matthew A Bediako, Secretary

Members: Niels-Erik Andreasen, Josias Cesar Almeida, Rosa T Banks, Delbert W Baker, B Lyn Behrens, Dennis Carlson, Douglas Clayville, Lowell C Cooper, Luka T Daniel, Thomas Davai, George O Egwakhe, Larry R Evans, Laurie J Evans, Mark A Finley, Ulrich Frikart, Agustin Galicia, Alberto C Gulfan Jr,

Erkki Olavi Haapasalo, Eiji Hosoi, Roscoe J Howard III, Eugene Hsu, M C John, Gerry D Karst, Caroline Victorine Katemba, Harold Lee, Jairyong Lee, Israel Leito, Robert E Lemon, Jose R Lizardo, Geoffrey G Mbwana, Armando Miranda, Pardon K Mwansa, Ruy H Nagel, Lorna Grace Okotto, Daisy Jane F Orion, Vernon B Parmenter, Jere Patzer, Juan R Prestol,

Paul Ratsara, Steven G Rose, Michael L Ryan, Roy E Ryan, Claude Sabot, Don C Schneider, Ella S Simmons, Ian Howard Sleeman, Heather-Dawn Small, Artur A Stele, Marius Sturz, D Ronald Watts, Bertil Wiklander, Jeffrey K Wilson, Ted N C Wilson.

STEERING

Jan Paulsen, Chairman
Larry R Evans, Secretary

Members: Matthew A Bediako, Rosa T Banks, Douglas Clayville, Lowell C Cooper, George O Egwakhe, Mark A Finley, Agustin Galicia, Roscoe J Howard III, Eugene Hsu, Gerry D Karst, Robert Kyte, Robert E Lemon, Jose R Lizardo, Armando Miranda, Pardon K Mwansa, Daisy Jane F Orion, Orville D Parchment, Vernon B Parmenter, Juan R Prestol, Steven G Rose, Michael L Ryan, Roy E Ryan, Claude Sabot, Don C Schneider, Ella S Simmons, Ted N C Wilson.

05AC to MAF

“TELL THE WORLD”

Vision

“Tell the World” is a vision for how the gospel of Jesus will be shared by the Seventh-day Adventist Church from 2005-2010. It focuses the Church on its identity as a called out community and its end time mission of proclaiming the gospel to “every nation, and kindred, and tongue, and people” (Revelation 14:6 KJV). The vision is clear: To invite every person in the world to respond to the good news about Jesus and His soon coming.

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Values

“Tell the World” is more than a program. It is more than a slogan. It is a vision of what the church, by God’s grace, will be and do in fulfilling the command of Jesus to preach the gospel to every creature. “Tell the World” is an individual and corporate commitment to live out the key values of quality of life, unity, and growth in God’s family.

“Tell the World” inspires the Church to know Jesus personally, to share Him enthusiastically, and to proclaim His name with one voice. Can we even begin to comprehend what God might do through His people in reaping earth’s harvest? Imagine a global community living out the life of Christ in selfless service, a praying people empowered by His Spirit, nurtured on God’s Word, and united in mission, fulfilling their destiny as God’s ambassadors to a waiting world.

The Church has identified seven key areas on which to focus its resources, energies, and prayers. These seven areas will unite the entire Church in a vision of sharing the good news. They will involve every level of church leadership, every institution, every service, every initiative, and every church member.

Goals for 2005-2010

1. **Spiritual Growth:** Increase the percentage of church members spending time in daily Bible study and prayer from 50 percent to at least 65 percent.
2. **Community Involvement:** Increase the percentage of church members involved in community service from 29 percent to at least 40 percent.
3. **Personal Witness:** Challenge five million Seventh-day Adventists to reach at least one person for Jesus and bring them into fellowship with God’s family by 2010.
4. **City Outreach:** Building on “Hope for the Big Cities” to plant and establish new congregations in more than 27 large cities around the world.
5. **Church Planting:** Plant and nurture 20 new congregations in unentered areas while also providing proper nurture for the 17,000 congregations planted between 2000 and 2005.
6. **Evangelistic Programming:** Involve every church in an annual evangelistic event resulting in 400,000 evangelistic outreach and discipleship programs, including 100,000 youth evangelistic series.

7. Media Ministry: Creatively use technology and communication channels—radio, television, the internet, publications—to reach every person in the world with the gospel message.

Implementation Priorities

1. “Owned” by divisions, unions, and conferences with the General Conference providing support through visioning and resource assistance.
2. Flexible, incorporating the plans and initiatives of divisions, unions, and conferences.
3. Place on the agenda at each Annual Council for discussion, reports, and actions.
4. Communicate to the world church clearly, quickly, and regularly.
5. A high priority for all departments, institutions, and entities throughout the world field.
6. A matter of prayer and consideration for all church leaders, at every church level, as they develop plans within their spheres of responsibility.

“Tell the World” envisions a Church of praying members, filled with the Spirit, nurtured on God’s Word. A Church where all departments, entities, leaders, and members are unified in a single-minded mission. A Church that provides an opportunity for the entire world to hear and respond to the good news about Jesus Christ.

VOTED, To embrace the vision “Tell the World,” including its values and goals for 2005-2010.

CLOSING PRAYER

The vision and challenge of “Tell the World” was followed by a standing ovation of acceptance by the delegates, and a prayer of commitment was offered by President Jan Paulsen.

Jan Paulsen, Chairman
Rosa T Banks, Secretary
Larry R Evans, Editorial Secretary
Rebecca Willhelm, Recording Secretary

ANNUAL COUNCIL OF THE
GENERAL CONFERENCE EXECUTIVE COMMITTEE

October 9, 2005, 2:00 p.m.

Pardon K Mwansa, Chairman, called to order the second session of the 2005 Annual Council.

Prayer was offered by Donald Upson, Treasurer of the Northern Asia-Pacific Division.

05AC to RD

“TELL THE WORLD” – GENERAL CONFERENCE COMMUNICATION
DEPARTMENT COMMITMENT

Rajmund Dabrowski, Director of the General Conference Communication Department, expressed the commitment of the Communication Department to creatively reach our members in the pews by providing inspiration, motivation, and training. “Tell the World” is a vision of the Church, not just the Communication Department, it belongs to all of us. We will measure our efforts. Our commitment will be communicated with regularity, frequency, and clarity.

05AC to MAB

SECRETARY’S REPORT

Matthew A Bediako, Secretary of the General Conference, presented the following report:

Welcome! I would like to take this opportunity once more to welcome all the General Conference Committee members and spouses to the 2005 Annual Council.

A special welcome goes to the newly appointed members of the Executive Committee.

For those who are attending the Annual Council for the first time, we have planned an orientation session for you this evening at 5:30 pm in the cafeteria. Food and drinks will be provided.

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We would like to have your mailing and email addresses so we will be able to send your invitation letter and other materials to you ahead of time. Please take this information to my office before you leave.

In many countries, you now have to apply for a United States visa online and it is very difficult to get interview dates. So you will need to plan to make application two to three months before the date of your departure.

Quinquennium Theme—The over arching theme for this quinquennium is “Journey of Hope.” Themes for the following Annual Councils and Week of Prayer Readings are as follows:

2006	“Journey of Hope”
2007	“Words of Hope”
2008	“Signs of Hope”
2009	“Mission of Hope”
2010	“People of Hope”

We were all blessed by the Lord at the recent General Conference Session in St Louis. On behalf of my fellow officers, I want to thank you for your prayers and hard work in making the Session a success. There was much improvement in attendance during the business session this time. Of course, the attraction of the exhibition booths remains a challenge.

World Membership—The church membership at the end of the year 2004 was 13,661,015. From July 1, 2004 to June 30, 2005 alone, 1,094,138 souls were baptized into the remnant Church. This gave us an increase of 90,127 baptisms over the same period in 2004. Unfortunately, our net membership increase was 595,063. This means that we lost 499,063 members.

I must mention that a major factor of this is due to membership audits conducted in some of the divisions.

When you receive the statistical report, you will find that apart from the Southern Asia Division, the percentage of membership loss is very high.

The Inter-American Division continues to lead the rest of the divisions in membership with 2,608,122, followed by South America Division with 2,492,178, and East-Central Africa with 2,120,609.

The North American and Southern Asia divisions passed one million in membership during this period under review.

Interdivision Personnel—In the agenda book, you will see the details of missionary movements. The good news is that missionaries are going to and from all divisions. That means, all divisions are contributing to the missionary workforce.

Inter-American Division

The Mid-Central American Union and El Salvador Conference launched a major evangelistic program, “Hope for San Salvador,” this year.

In all, 200 evangelists conducted 200 campaigns for three weeks. The Lord blessed these meetings and 178 new churches were established, and 3,500 souls were baptized.

In spite of the political crisis and natural disasters in Haiti, our members give the highest percentage of mission offerings in relation to tithes in the Inter-American Division. The spirit of giving for missions is an example to the rest of the division.

The Columbian and North Central American unions have begun the new quinquennium with a goal of entering 150 new territories.

South Pacific Division

It is noted that the impact of the “Year of Evangelism” in 2004 continues to be felt in the division. In the second quarter alone, the Western Highlands Mission in Papua New Guinea reported over 7,000 baptisms. This number is equivalent to almost half the baptisms of the whole division in 2004.

As a result of an action taken at the 2005 General Conference Session, the South Pacific Division, at its recent Session, voted to discontinue the practice of holding division sessions. This action brings the Division fully into line with the global Church organizational structures and with the practices of the world Church. This action, together with other actions for restructuring, are aimed to deploy Church resources in fulfilling the mission of the Church, rather than unnecessary deployment in super structures and/or administration.

West-Central Africa Division

The West-Central Africa Division reports 13,574 baptisms for the past two quarters. The youth used the long holiday period (June-September) to launch “The Elijah Project” throughout the division. With partial reports from only two unions, 770 souls have already been baptized.

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Trans-European Division

Sudan—The report from the division indicates that, despite unrest and uncertainties in Sudan, positive things are happening in the churches. Church growth and an intensive church building program is taking place in South Sudan. Women's Ministries has conducted several evangelistic campaigns resulting in several baptisms and many more preparing for baptism.

Albania—The Church in Albania has recently introduced the *Sabbath School Study Guide* on its newly-opened official Web page. The website is being expanded to include articles from the Church's evangelistic magazine. These articles will cover areas of current affairs, religion, Bible study, health, and relationships.

British Union—The British Union has launched a big evangelistic outreach with the goal of reaching more than one million people in a week.

Every member has been challenged to distribute at least 50 *Voice of Prophecy* invitation cards in their neighborhood, streets, and public transport.

Middle East Union—In a historical meeting, the union executive committee voted to move the union headquarters from Cyprus to Lebanon as soon as practical in 2006. The Union supervises church and humanitarian activities within the 14 countries of the region, with 14,500 members. The headquarters was moved from Lebanon to Cyprus in 1984 during the long-running Lebanese civil war.

Euro-Asia Division

Armenia is a very old country with a very interesting inheritance. Armenia was the first county in the world to officially accept Christianity as the religion for their people. Seventeen hundred years have transpired since that time. On September 24 of this year, the Church celebrated 100 years of the Seventh-day Adventist message in Armenia. Today, we have a vibrant Church in that country, with many youth who are proud to be Seventh-day Adventists.

East-Central Africa Division

“The Elijah Project”—Over 10,000 baptisms have so far been realized through this most exciting project. Thanks for the picture rolls and the *Guide* manual. The youth are so happy using that material.

Women's Ministries—Very inspiring reports are flowing from all our unions about revival and evangelistic campaigns conducted by the division women. One thousand four hundred thirty baptisms have been reported by East-Central Africa Division's Women's Ministries since the General Conference Session in St Louis.

Church Building Reconstruction—In Rwanda, Congo, and Burundi, many church buildings, ravaged by the prolonged wars, have now been reconstructed through monies given by the General Conference to the East-Central Africa Division. Nurture of our members has taken great leaps now that members are no longer worshipping under trees and other unusual places.

King's Heralds—For two weeks now, Uhuru Park in Nairobi, Kenya, has been a beehive of emotions as the King's Heralds have been conducting an emotional campaign and witnessing through their ministry of music. Over 2,000 people from the Greater Nairobi area have been attending every night. A baptismal class of about 700 people is in the making.

Adventist University of Africa (AUA)—The ground-breaking ceremony for the Adventist University of Africa took place in Nairobi in September 2005.

Adventist World Radio

From its first broadcast, Adventist World Radio (AWR) programs have been touching hearts and changing lives. More than three decades later, every listener is still precious, and every story illustrates the transforming power of the gospel and the vital importance of AWR's mission.

Over the last reporting period of a year and a half, AWR has made a concerted effort to focus its resources on the hardest-to-reach areas of the world. This has led to exciting new initiatives and some major shifts in organization.

Operations in the Americas region were reorganized in September 2004 and merged with the Adventist Media Center in Brazil. AWR's highly-popular live call-in program, "Open Clinic," was transferred from Costa Rica to an AWR studio in Puerto Rico. At the end of 2004, the English language service in the United Kingdom, in operation since 1994, was converted from a centralized to a regional model. The production of English language programs will be continued in Africa and Asia by local producers.

In early 2005, Adventist World Radio celebrated the completion of a four-year modernization project at its shortwave station on the Pacific island of Guam. The upgrades include five new transmitters and a corresponding computerized monitoring and control system, an erosion control project, building renovations, and a large new generator. These improvements are helping to ensure that the station can provide the most reliable broadcast service possible to millions of listeners in Asia.

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An FM station in Kigali, Rwanda, was opened in early 2005. The station, funded by a gift from a trust in the Pacific Northwest, is already bringing comfort to listeners. During the memorial week, in remembrance of the country's terrible genocide, the program announcer asked listeners to call in with requests for prayer for specific friends and neighbors. They would say, "Please encourage Mr __, who lost his family members." These people were greatly touched by the knowledge that many people were praying for them.

This year AWR tested a new outreach that attracted enthusiastic support from friends of AWR. Gifts have been received to purchase 500 AM/FM/SW radios for listeners in remote areas of the Philippines, Madagascar, and Cambodia, as well as for the nomadic Masai people in Africa. Many listeners are very poor, and must decide between buying food or batteries, so these radios can be powered by solar panels or hand cranks. The Northern Asia-Pacific Division is challenging churches in Korea to raise funds to buy radios for Mongolia and help develop a listening base there.

In Ethiopia, an entire congregation of Baptists joined the Adventist Church as a result of AWR's shortwave broadcasts. For two years, the pastor and members had their specific questions about the Sabbath and other doctrines answered in on-air programs. The Central Ethiopia Field held a series of meetings that culminated in the baptism of 185 people, and a new church is planned for these believers.

Another dramatic response to AWR's programs is taking place in Sudan. Despite the chaotic political system and lack of postal system, more than 4,000 students have enrolled in the local Bible school in neighboring Uganda since broadcasts began in 2004.

A new studio in Izmir, Turkey, is producing programs for distribution through the Hotbird direct-to-home satellite. Since the producers are working in a Muslim country, they must be discreet about program content, so they are concentrating on health and family-life topics and comments on current events, while including some spiritual material.

For countless listeners, an Adventist World Radio program is the first time they have heard about God's love. Through this ministry, God's family is growing and lives are being saved for eternity.

Adventist Development and Relief Agency

Adventist Development and Relief Agency (ADRA) partners with communities, organizations, and governments to improve the quality of life for millions of less fortunate people around the world through five core portfolio activities: Food Security, Economic Development, Primary Health, Emergency Management, and Basic Education.

ADRA has a presence in 125 countries with over 4,500 employees worldwide. In 2004, ADRA helped nearly 24 million beneficiaries worldwide. More than 90 percent of private donations is used for direct humanitarian services.

An ADRA bakery in North Korea is producing high-nutrient, whole-wheat cookies that benefit 32,000 children. Daily, 300,000 cookies are produced and a weekly supply is transported by ox cart to 450 local kindergartners.

In 2004, ADRA distributed medicine and material aid valued at more than \$50 million around the world. Through August of 2005, ADRA has already distributed medicine and material aid valued at nearly \$40 million.

ADRA has sent seven containers of clothes and pharmaceuticals valued at nearly \$5 million to the Democratic Republic of the Congo which has over 200,000 internally displaced people in addition to refugees from the 1994 genocide in Rwanda.

Immediate relief was provided by ADRA to thousands who survived the Asia tsunami in December of 2004. ADRA continues to respond to the needs of survivors in Sri Lanka, Indonesia, India, Thailand, and Somalia, allocating more than \$39 million in relief and development to date.

ADRA has also programmed \$10 million in aid for nearly 400,000 tsunami survivors in Indonesia, and is teaching residents how to prepare for future disasters and is providing basic education, health care, and livelihood recovery assistance.

ADRA responded to the need in Sudan's Darfur region where civil conflict, according to the United Nations, has affected over 2.6 million people who, as the result of violence have been killed, raped, and forced out of their homes.

ADRA is working in the camps for internally displaced people to improve health and sanitary conditions by providing safe potable water through the drilling, rehabilitation, and installation of hand pump wells that will benefit 80,000 displaced people in Darfur.

In order to prevent the further outbreak of disease in Darfur, ADRA has trained local health workers who can raise awareness and teach the displaced community to practice healthy hygiene techniques.

In Liberia, ADRA's global network has worked to rehabilitate war-ravaged schools. In addition to the reconstruction of the physical structure, ADRA will provide schools with furniture, supplies, athletic equipment, training and health education. ADRA has already sent 22 containers of school supplies, hygiene kits and food.

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In 2005, ADRA responded with an initial distribution of 800 metric tons of food to alleviate the food shortage crisis in Niger. The United Nations reported in mid-July that some 2.5 million people were at risk of food shortage, including about 800,000 children, many who were severely malnourished.

Recognizing that education is the key to breaking the poverty cycle, ADRA has launched education initiatives for children, vocational training for orphans and other vulnerable children, and literacy training for adults denied an education in their youth. These programs unlock a world of opportunity, a future with hope for success.

ADRA continues to provide aid for thousands of people whose lives were devastated by Hurricane Katrina along the Gulf Coast of the United States. To date, ADRA has committed \$1 million in emergency aid for survivors that will be distributed through its implementing partners. ADRA has also created a Katrina Emergency Management Coordination Team that is assessing needs, distributing aid, and providing emergency management support and consultation to local organizations in the affected areas. In addition, ADRA has been active in supplying emergency supplies, personal care items, food, and new clothing for survivors in the Gulf Coast region.

Through local partners such as Adventist Community Services (ACS), the Panama City Seventh-day Adventist Church, and the South Central Conference of Seventh-day Adventists, ADRA has also implemented an estimated \$400,000 of relief aid

ADRA is distributing more than \$1 million worth of clothing, food, water, and emergency supplies for hurricane survivors in Mississippi, Louisiana, and Alabama through Adventist Community Services.

Adventist Community Services, in partnership with the Federal Emergency Management Agency (FEMA), has also set up and is managing a multi-agency warehouse in New Iberia, Louisiana. The warehouse is serving more than 200 shelters in 26 parishes, providing more than 60,000 persons with hygiene products, food, and clothing. This project is valued at approximately \$72,000.

The Panama City Church in Florida is operating a mobile kitchen that will provide more than 100 meals a day. They are also providing temporary shelter for families in need, distributing food to more than 400 individuals, purchasing and transporting food and other emergency supplies into the affected region, and restoring homes in the disaster zone to provide residents with a place of refuge. This project is valued at \$50,580.

The South Central Conference, which operates out of Mississippi and Alabama, is supplying volunteers to distribute supplies at warehouses in Alabama and Mississippi, managing seven distribution centers in the affected areas, and providing personal care supplies, lunches, and more.

Andrews University and Oakwood College students have gone to serve in the Gulf Coast Region as well.

Conclusion

I believe that the greatest days of accomplishment are before us. We shall see an increasing acceleration of the work in the days to come. As a people, we have never been in such a favorable position to witness for the truth. Our name, Seventh-day Adventist, has gained a larger measure of respect than ever. The publicity that has been given to the Church's world-wide activity has led many to inquire about what Adventists stand for. There has been a new willingness to listen to the Three Angels' Messages. It is, for us, a time of opportunity.

Let us go and tell the world!

Archives and Statistics

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

Baptisms Approach Pentecost Proportions

Baptisms and professions of faith remain high. This is our third Annual Council report where the total accessions exceeded 1,000,000. The 1,094,138 baptisms between July 1, 2004 and June 30, 2005 meant that on the average, every day within that period 2,996 believers accepted the everlasting gospel and joined the Seventh-day Adventist Church. We were just 1,612 total baptisms short of the Pentecost number of 3,000 per day. This was not an Annual Council record for baptisms. The 2000 Annual Council set the highest average of 3,176 per day.

The total baptisms, however, does represent an increase of 90,127.

Population to Member Ratios of the Divisions

The current world population set against our current membership of 14.2 million means that there are currently 454 people populating our planet for every baptized Seventh-day Adventist. A decade ago, the year-end ratio was 647 to one and projections are that a decade from now, there should be a ratio of 295 general population to every Seventh-day Adventist.

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Projections

Auditing of Church membership has been going on for the past five or six years. The result to date shows that close to one million people who we thought were Seventh-day Adventists are indeed no longer on our books. Although top administration has applauded the seven or so divisions that have undertaken the weighty responsibility of conducting local church audits, the fact still remains that the total membership of about five or so years ago was not correct.

Because the 2000 membership figures were not correct, as later membership audits revealed, projections made on the basis of those 2000 figures are likewise inaccurate.

If one takes the five-year average annual growth rate column in Insert 2 (2000 projections) and does a projection to 2020, a figure of 36 million Seventh-day Adventists would seem on the horizon by 2020. However, if one takes that same scenario for 2004 (see Insert 3) because of the reductions through membership audits, a figure of 30 million results. This is a projected six million membership difference.

Thus, the inaccuracies found in our 2000 church membership totals meant that all calculations based upon those year 2000 projections must be reevaluated.

The Audits Continue

This year's Annual Council report again contains the results from a rather intense audit within the Southern Asia-Pacific Division. The reduction of some 110,000 from that Division's membership rolls, has impacted our four quarter's growth rate by eight-tenths of a percent.

In other words, without that membership audit, a church growth rate of 5.15 percent would have resulted. Even the current growth rate of 4.36 percent, however, is higher than that of the past two year-end totals.

We applaud the Southern Asia-Pacific Division for its strong determination to accurately reflect its membership statistics.

Membership Retention Analysis

Membership Retention Analysis (see Insert 4) presents the ratio of baptisms to losses for the past five years for each of the divisions. It is designed to reflect the results of the church membership audits during that time period by most divisions.

Notice, for instance, the East-Central Africa Division. Obviously a major audit occurred in 2002 when, although there were 161,142 accessions, some 116,706 were adjusted out of the membership totals. Thus for the year 2002, the adjusted loss:gain ratio was 96. That means that for every 100 baptisms, 96 others left. Over the five-year period within the East-Central Africa Division, the ratio was 62 leaving for 100 joining.

Obviously, church membership audits greatly affected the membership totals within the East-Central Africa Division.

The world totals for the five-year period indicated that for every 100 baptisms, 35 others left.

New Members of the Million-Member Community

Two divisions joined the million-member category during this reporting period. North America attained a million-member status during the third quarter of 2004 and Southern Asia did so in the second quarter of this year.

This Annual Council report marks the eighth consecutive Council where Southern Asia led the divisions in growth rate.

Online Document Archives

Statistical reports, research papers, all GC Session Bulletins, and periodicals are now searchable by word, combination of words, or phrases on the Archives and Statistics Web site (see Insert 5).

The newest materials going online are the English language world division papers from the earliest days of the division onward. Africa, Asia, Australasia, and Europe are now available online. And we are working on a daily basis to complete the English language division papers.

In addition, the *Adventist Review* from 1850-1982; General Conference Sessions from 1863 – 2005; and a number of other publications, minutes, and documents are completely accessible online.

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Response to Membership Audits

General Conference President, Jan Paulsen, raised the following questions, “Do we understand the reasons why, as revealed by the membership audits, a large number of people are leaving the Church? What can we do differently? What can we do to minister to these people?”

VOTED, To accept the Secretary’s Report which included the Statistical Report.

MEDAL OF DISTINCTION FOR HEALTH MINISTRIES

Allan R Handysides, Director of the General Conference Health Ministries Department, presented the Medal of Distinction to Roger Lenoir, who has conducted many stop smoking clinics before and after his retirement. Roger Lenoir has also previously been awarded honors in Belgium for his work.

EARTHQUAKE IN ASIA AND HURRICANE STAN - REPORT

Charles C Sandefur Jr, President of the Adventist Development and Relief Agency, reported that over 40,000 have died due to the earthquake in Asia. ADRA staff is on the ground working with the divisions in the area.

El Salvador, Southern Mexico, and Guatemala are requesting financial assistance to deal with the destruction brought on by Hurricane Stan.

Special prayer was offered by Agustin Galicia for those suffering as a result of these natural disasters.

ADVENTIST-AIDS INTERNATIONAL MINISTRY - REPORT

Allan R Handysides, Director of the General Conference Health Ministries Department, showed a video regarding the HIV/AIDS crisis in Africa.

Oscar and Eugenia Giordano, AAIM (Adventist-AIDS International Ministry), reported that we are losing more than twelve church members per day to HIV/AIDS. Our church can help by providing support groups for those who have lost their family members to this epidemic.

“Christ’s method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered

to their needs, and won their confidence. Then He bade them 'Follow Me.'" *The Ministry of Healing*, p 143.

We need to care for each other. We need less words and more action. Support groups are effectively assisting people with HIV/AIDS in Africa.

"For I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me." *Matthew 25:35-36*

SEC/05AC to MAB

CHURCH MEMBERSHIP RETENTION

The Church is experiencing rapid growth with its advance of mission and envisions an even broader participation in telling the story of God's saving grace and the nearness of the Second Coming of Christ.

Subsequent to the statistical report on membership, discussion arose regarding the retention of members. In view of the expressed concerns over membership retention, it was:

VOTED, 1. To request unions and conferences/missions to conduct a parallel study of membership growth and retention in their territory, and then to report their findings to their respective divisions so that measures of effectiveness can be taken to strengthen the retention of members. (General Conference Secretariat will provide guidelines for reporting.)

2. To request divisions to submit a cumulative report to the 2007 Annual Council.

3. To appoint a study commission to develop ways and means to address the matter of member retention.

Closing prayer was offered by B Lyn Behrens, President of Loma Linda University.

Pardon K Mwansa, Chairman
Agustin Galicia, Secretary
Larry R Evans, Editorial Secretary
Tamara K Boward, Recording Secretary

ANNUAL COUNCIL OF THE
GENERAL CONFERENCE EXECUTIVE COMMITTEE

October 10, 2005, 9:00 a.m.

DEVOTIONAL

The devotional message entitled, "The Leader's Hope" was presented by Dr Randy Roberts, Senior Pastor at the Loma Linda University SDA Church in Loma Linda, California.

"Casey At The Bat"
by Ernest L. Thayer

The outlook wasn't brilliant for the Mudville nine that day,
The score stood four to two, with but one inning more to play.
And so when Cooney died at first, and Barrows did the same,
A sickly silence fell upon the patrons of the game.

A straggling few got up to go in deep despair. The rest
clung to that hope which springs eternal in the human breast.
"If only mighty Casey could but get a whack at that.
We'd put up even money now, with Casey at the bat."

But Flynn preceded Casey, as did also Jimmy Blake;
and the former was a pudding, while the latter was a fake.
So upon that stricken multitude, grim melancholy sat;
for there seemed but little chance of Casey getting to the bat.

But Flynn let drive a single, to the wonderment of all.
And Blake, the much despised, tore the cover off the ball.
And when the dust had lifted, and they saw what had occurred,
there was Jimmy safe at second and Flynn a-hugging third.

Then from the mighty multitude went up a joyous yell;
it rumbled through the valley, it rattled on the dell;
it pounded on the mountain and recoiled upon the flat;
for Casey, mighty Casey, was advancing to the bat.

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There was ease in Casey's manner as he stepped into his place,
there was pride in Casey's bearing and a smile on Casey's face.
And when, responding to the cheers, he lightly doffed his hat,
no stranger in the crowd could doubt t'was Casey at the bat.

Ten thousand eyes were on him as he rubbed his hands with dirt.
Five thousand tongues applauded when he wiped them on his shirt.
Then, while the writhing pitcher ground the ball into his hip,
defiance flashed in Casey's eye, a sneer curled Casey's lip.

And now the leather-covered sphere came hurtling through the air,
and Casey stood a-watching it in haughty grandeur there.
Close by the sturdy batsman the ball unheeded sped—"That ain't my style," said Casey.
"Strike one!" the umpire said.

From the benches, black with people, there went up a muffled roar,
like the beating of the storm waves on a stern and distant shore.
"Kill him! Kill the umpire!" shouted someone on the stand,
and it's likely they'd have killed him had not Casey raised his hand.

With a smile of Christian charity, great Casey's visage shone,
he stilled the rising tumult, he bade the game go on.
He signaled to the pitcher, and once more the dun sphere flew,
but Casey still ignored it, and the umpire said, "Strike two!"

"Fraud!" cried the maddened thousands, and the echo answered, "Fraud!"
But one scornful look from Casey and the audience was awed.
They saw his face grow stern and cold, they saw his muscles strain,
and they knew that Casey wouldn't let that ball go by again.

The sneer has fled from Casey's lip, the teeth are clenched in hate.
He pounds, with cruel violence, his bat upon the plate.
And now the pitcher holds the ball, and now he lets it go,
and now the air is shattered by the force of Casey's blow.

Oh, somewhere in this favored land the sun is shining bright.
The band is playing somewhere, and somewhere hearts are light.
And, somewhere men are laughing, and somewhere children shout,
but there is no joy in Mudville—mighty Casey has struck out.

In Mudville that day, hope and despair clashed—they vied for control of the town—and despair ultimately won the conflict.

Now, let me ask you a question: Do you, by any chance, live in Mudville? Are hope and despair fighting to win control of your life? As you look at your future, what do you see? Do you see dark and ominous clouds, or are there reasons to believe that the future will smile on you? Remember the opening line of the poem: *The outlook wasn't brilliant, for the Mudville nine that day*. Does that line describe you?

There are reasons to believe that there may be more Mudvilles today than there were when “Casey at the Bat” was first told.

Larry Carter, the president of Great Lakes Christian College, remembers back some forty years ago, back to a time when he played on a Little League baseball team. His coach hosted picnic for the team at the beginning of the season. After they had munched on hot dogs and chips, the coach sat the team down for a pep talk. He asked, “How many of you have a dream of one day playing in the Major Leagues?”

Almost every hand shot up. Almost every kid believed he could do it. You could see it in their eyes. Then the coach told them, “If that is going to happen—that dream begins now!”

Carter says that he and his friends were so inspired by that challenge that they practiced and played hard and went undefeated for several years.

Then, some twenty-five years later, Carter himself became a Little League coach. He brought all the kids together at the beginning of the season to give them the same pep talk his coach had given his team so many years before. He asked his team the same question, “How many of you have a dream of one day playing in the Major Leagues?”

Not one hand was raised. *Not one hand!* Carter says: “You could see it in their eyes: not one kid believed he could do it.”

Carter was speechless. The rest of his talk was meaningless, so he said, “Really? Nobody? Well, go get your gloves and let’s throw the ball around.”

Carter thought about that day for a long time. What had happened in the twenty-five years since he was a kid? What had happened to the world to convince these kids that they would never be more than what they were?

Maybe it’s something like what happened to Charlie Brown. One day Charlie Brown talks to his friend Linus about the pervasive sense of inadequacy he feels all the time. Charlie

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moans, “You see, Linus, it goes all the way back to the beginning. The moment I was born and set foot on the stage of life they took one look at me and said, ‘Not right for the part.’”

And it is such experiences that lead to despair.

Maybe Bertrand Russell experienced some of that. Here’s what he said in his autobiography: “We stand on the shore of an ocean, crying to the night and the emptiness; sometimes a voice answers out of the darkness. But it is the voice of one drowning; and in a moment the silence returns.”

The dictionary defines despair as a *complete loss or absence of hope*. No hope. That’s what despair is. And we see evidence of such a loss of hope all around us. We see it in the empty eyes of the addict. We feel it in the limp hand of the dying patient. We smell it in the hallways of the extended care facility. And we hear it in the desperate pleas of the abused woman.

Despair. In Mudville, despair and hope vie for control, and sometimes despair wins. In a world with too much despair, we need an answer. If you are interested in an answer, would you open your Bible to Romans 8?

We continue our series today, our series suggesting that virtue is the best answer to the question, “How then shall we live?”

We’ve considered the four cardinal virtues, and last week we considered the first of the three theological virtues, the virtue of faith.

Now, it doesn’t take much to realize that the virtues are interconnected. These seven virtues work together hand-in-hand. Consider, for example, that there can never be justice unless there is courage, for without courage, we would never have what it takes to take a stand for justice. Or to manifest the virtue of temperance requires the wisdom to be able to choose temperance, and then it requires the courage to implement it.

It is much the same with the theological virtues. They, too, work together hand-in-hand. That is particularly true with the one we examined last week—faith—and the one we examine today—hope. Faith might be said to be that belief, that conviction, that certainty, that *what we hope for will come* and *what we can’t see is real*. Hope, on the other hand... Well, just what *is* hope and how does it relate to a world in despair?

Well, I’d like to call your attention to two words found in our passage today. Two simple words. The first word I’d like you to notice is the word *groan*. Groan.

Read Romans 8:22-23, 26.

Interesting what Paul says, is it not? The whole creation *groans*. *We* groan. Even the *Spirit* groans. In this passage, everybody's groaning. What in the world is going on? It sounds kind of like what happens with the Israelites back in Exodus. Do you remember? It says that in their slavery, they *groaned*, and that God heard their groaning and sent Moses to deliver them.

Well, there is some similarity to that here. Why is everybody groaning?

Well, the answer is the same as it was for the Israelites. It can be captured in one word: *suffering*. *We* groan because we suffer.

In the years when I had the privilege of leading Grief Recovery Groups, I can remember something that Chaplain Larry Yeagley pointed out to me. He said, "Notice that grieving people *sigh* a lot."

And, sure enough, if you enter a room filled with people who are grieving people, and if you listen carefully, here's what you will here: *sighs*...

Deep, heavy, long sighs.

Paul calls them *groans*.

"We groan," says Paul, "because our suffering is too deep for words. All we can do is moan and sigh and groan."

I have watched people suffer with pain too deep for words. I can see him, seated silently in the office chair, staring into nothingness, mute. His pain was too deep for words.

I can see her in my mind's eye, eyes closed, head back, rocking back and forth in her chair, rocking, rocking, rocking... moaning that emanated from deep within.

Can you see them? Gaze back through the foggy mists of time and you will see them. Families ripped apart. Strangers in an alien land. Robbed of human dignity. And their mournful songs cry out from the deep soul.

Nobody knows the trouble I've seen
Nobody knows my sorrow

Can you hear the groans?

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You must walk this lonesome valley
You have to walk it by yourself
Nobody else can walk it for you
You have to walk it by yourself

Can you hear the sighs? Can you make out the moans? Can you feel the groans?

Have you had that experience, that pain too deep for words? That experience of facing a future with no promise? Maybe you straggled in to worship this morning, struggling with a deep and lonely suffering. If you did, I can tell you at least this: you are not alone. No. Paul says that the *whole creation* groans with you. In fact, he even says that the *Spirit* himself groans as he intercedes for you.

If you thought that Christianity was a religion of rose-colored lenses, where everything is nice; where there is no trouble and no sorrow, then you have to read this passage, because Paul says, “Even people of faith *groan*. They *moan*. There are deep *sighs in the soul; sighs too deep for words*. Why? Because in the Mudvilles of our souls, hope and despair vie for control and sometimes despair wins.

Ernest Hemingway was the epitome of the twentieth-century man. He sipped champagne in Paris; hunted big-game in Africa; and attended Sunday afternoon bullfights in Spain. But at the age of sixty-one, after having it all—wine, women, song, and a distinguished literary career—Hemingway ended his life, leaving a note which said, “Life is one [blankety-blank] thing after another.”

Listen to what else he said: “I live in a vacuum that is as lonely as a radio tube when the batteries are dead and there is no current to plug into.”

Lonely, he said. Life is one bad thing after another.

We groan, says Paul. The *whole creation* groans. Even the *Spirit*, when interceding for us, groans.

Now, such an experience makes it natural to look for a solution.

Hollywood recently made a movie which I have not seen but about which I read something very interesting this past week. The title of the movie is *Bruce Almighty*. The story, it seems, is of an angry, down-on-his-luck television newsman who is always complaining. After tiring of the newsman’s complaints, God offers him the chance to take over the Almighty’s job.

In the movie, there is apparently a scene in which God's phone number appears on the newsman's pager when the deity tries to call him. Now here's what's interesting.

Usually movies and television use a phony 555 telephone exchange for the numbers that appear. This time, however, the seven-digit number displayed in the movie was real for certain area codes. As a result, people around the country people dialed the number, resulting in some fascinating contacts between callers and those who unwittingly ended up acting as God's answering service.

Listen to what happened. This is drawn from Judith Graham, an article entitled, "Phone Calls to God Are Bedeviling," which appeared in the *Chicago Tribune*, on May 29, 2003.

One woman told the answering machine at Radio Colorado Network, "I'm in jail right now. [But] like I said to you last night, 'I love you.'" She promised to go straight and prayed to be able to return to her husband and children.

Another caller said, "Hey God, I've done some really bad things in my life, and I need to repent. So please answer my prayers."

And another said, "I know this isn't the number for God. But I'm calling to see if you have the other number."

And in San Diego, callers who used the movie number got a business cell phone number for Cathy Romano, president of a company that manages the practices of seventy doctors. After overcoming her initial irritation at getting as many as 40 calls a day from *Bruce Almighty* watchers, the busy executive started playing along. "Hello, this is God," she answered one call, on a whim. Her woman caller gushed, "I can't believe it; it's God, and it's a woman!"

In Westchester, New York, Bobby Guido's secretary came into his office in tears after a woman caller asked for God, said her husband was dying, and asked for help.

Well, I don't know what you make of such calls, but I would suggest at least this: in the Mudvilles of our lives, when hope and despair vie for control, anything that offers a line to hope, a line to God, is worth trying.

Consider, after all, what Arthur Miller, in his autobiography entitled, *Timebends*, says. He tells of his marriage to Marilyn Monroe and of something that happened during the filming of *The Misfits*. As the movie was being filmed, Miller watched Marilyn descend into the depths of depression and despair. He feared for her life as he watched their growing estrangement, her paranoia, and her dependence on barbiturates.

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One evening, after a doctor had been persuaded to give Marilyn yet another shot and she was sleeping, Miller stood watching her. Listen to what he writes: “I found myself straining to imagine miracles,” he says. “What if she were to wake and I were able to say, ‘God loves you, darling,’ and she were able to believe it! How I wished I still had my religion and she hers.”

The outlook wasn't brilliant for the Mudville nine that day... Despair and hope vied for control, and despair won out. If you live in Mudville where despair grips you and where groans are uttered, you reach for something, for a solution. And since you do, maybe you ought to turn back to our passage, and notice a second word.

The first word we noticed was the word *groans*. Now, let's look again, and let's notice a second word. The second word is *hope*.

Read Romans 8:23b-25.

What is hope? Well, if you notice what Paul has to say about it, it is clear that hope has a focus on the future. In that sense, it is the same as despair. Despair focuses on the future and comes to the conclusion that there *is* no future. Hope, however, is this: *hope is faith in the future*. Hope is faith in the future. In that sense, faith and hope are inextricably intertwined.

Notice that Paul uses the image of birth pangs. He uses the image of a woman in labor. That woman, says Paul, has faith that something will happen, and has the *hope* that something will happen soon!

Now, when it comes to birth pangs, I am told that there is no pain like it. And I will accept that, by faith! And since there is no pain like it, that's why there is groaning! But at the end of the pain and the groaning comes the joy! And it is the hope of that that makes the pain bearable and the suffering endurable.

Hope, in other words, doesn't *deny* pain and groaning; it just recognizes that they don't last forever and that something far better—something deeply rooted in the purposes of God—will have the last word.

Psychologist Julius Segal wrote about some of the many of American soldiers who were held by as POWs during World War II. For many of them, the conditions were inhumane. Because of that, some died. Yet some survived and returned home. Segal's interest was in the difference between the two. He suggests that they were different in at least one respect: the survivors confidently expected to be released someday. They talked about the kinds of homes they would have, the jobs they would choose, and even described the kind of person they would marry. They drew pictures on the walls to illustrate their dreams.

Segal points out that such a hopeful attitude can lead to physiological changes that improve the immune system—the body’s defense against toxins and disease.

That is supported by a study about which John Ortberg writes in his book, *If You Want to Walk on the Water, You’ve Got to Get Out of the Boat*. Ortberg sites a study in which 122 men who had suffered their first heart attack were evaluated on their degree of helpfulness and pessimism. Listen to this: “Of the 25 most pessimistic men, 21 had died eight years later. Of the 25 most optimistic, only 6 had died!... Loss of hope increased the odds of death more than 300 percent; it predicted death more accurately than any medical risk factor, including blood pressure, amount of damage to the heart, or cholesterol level.”

So Ortberg draws his own conclusion from the study: It is “better to eat Twinkies in hope than to eat broccoli in despair!”

And so it is that we endure the birth pangs, the time of groaning. We endure it because through faith we *hope* for a better day on the other side. We are going somewhere. God has a future in mind for us. There is more to our existence than this period of groaning. And *that* is where we ultimately belong.

No one imagined that Broadway, television and screen star Charles Dutton would have achieved anything, for he spent many years incarcerated for manslaughter. But, years after his release, considering his now-successful career, when someone asked him how he managed to make such a remarkable transition, he replied, “Unlike the other prisoners, I never decorated my cell.”

He resolved never to regard his cell as his home. His focus, rather, would be on the future. It calls to mind those pilgrims of hope in Hebrews 11 who were longing, hoping “for a better country—a heavenly one” (Heb. 11:16).

They had *faith in the future*, and that is called *hope*. And that hope gave them a purpose for living; it kept them tied to significance in life.

I read that if you ever visit the catacombs in Rome—those tunnels under the ancient city, where many of the early Christians were buried—you can see the symbols of their faith inscribed on their tombs. Three common symbols appear: the dove, the fish, and the anchor. The dove symbolizes the Holy Spirit. The fish—then as now—stands for Jesus Christ. And the anchor? Well, the anchor was hope. And it came from the idea that as Christians were going through difficult, insecure times, it was *hope* that anchored their souls.

It was a hope anchored in both the resurrection and the return of Jesus.

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And so we often face an uncertain future. And we sometimes suffer. We live in Mudville, where the outlook is not brilliant. And we participate as hope and despair vie for victory. And many have given in to despair.

It is because of all of that that Paul says we groan. But our groaning has a purpose. Our groanings are merely the birth pangs that will lead to a joyful result. And so it is that in a world of despair—a world where people often stand at the seashore with Bertrand Russell and listen only to hear the voice of one drowning—God has something to offer. He has answer.

And do you know what that answer is? It is *you*. You. You, though you groan, you still cling to hope. You are a person of hope. And God needs you in a world of despair. Because *people of hope are God's answer to despair*.

Many years ago, King George VI of England addressed the British Commonwealth on New Year's Eve. It came at a moment in history when the world stood on the brink of uncertainty. Despair and uncertainty filled the air. In fact, though he did not yet know it, the king's own body was racked with cancer. Before that year was over, his life would end. But, unaware of his own physical maladies, he uttered these memorable words: "I said to the man at the gate of the year, 'Give me a light that I might walk safely into the unknown.' And he said to me, 'Go out into the darkness, and put your hand into the hand of God. It shall be to you safer than the light and better than the known.'"

That—people who place their hand in God's and hopefully turn to face the future—is hope. And *that*—people of hope—is God's answer to despair.

Jan Paulsen, Chairman, called to order the third session of the 2005 Annual Council.

Prayer was offered by Ronald W Townend, President of the Southeast Asia Union Mission.

PersStandingCom05AC/05AC to MAB

NOMINATING COMMITTEE—MEMBERSHIP ADJUSTMENT

VOTED, To add the following name to the 2005 Annual Council Nominating Committee:

Gomez, Raul

At 9:10 a.m. the business session of the Annual Council was recessed and constituency meetings were held.

ADVENTIST INTERNATIONAL INSTITUTE OF ADVANCED
STUDIES—CONSTITUENCY MEETING

At 9:10 a.m. an Adventist International Institute of Advanced Studies constituency meeting was held.

ADVENTIST WORLD RADIO—CONSTITUENCY MEETING

At 9:30 a.m. an Adventist World Radio constituency meeting was held.

ADVENTIST DEVELOPMENT AND RELIEF AGENCY—
CONSTITUENCY MEETING

At 10:00 a.m. an Adventist Development and Relief Agency constituency meeting was held.

At 10:50 a.m. the Annual Council business session was reconvened.

PRE/ATNOpCom/05AC to MAF

ADVENTIST TELEVISION NETWORK (ATN) OPERATING
BOARD—APPOINTMENT

VOTED, To appoint the Adventist Television Network (ATN) Operating Board (ATNOpBd) (GCC-B) with terms of reference and membership as follows:

Adventist Television Network with its Hope Channels serves as the television voice of the General Conference of Seventh-day Adventists. The Adventist Television Network Operating Board is responsible for the oversight of the Adventist Television Network and the Hope Channel family of television channels.

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TERMS OF REFERENCE

1. Provide general supervision for the development and distribution of television programming in response to the priorities identified by the General Conference.
2. Develop operating guidelines and policies for ATN organizations/committees and the Hope Channels.
3. Appoint ATN officers.
4. Appoint committees as needed and determine their terms of reference.
5. Approve an annual budget.
6. Monitor progress and develop long-term strategies for the growth of Adventist Television Network.

AUTHORITY AND RESPONSIBILITY

1. Power to act.
2. Power to act.
3. Power to act.
4. Power to act.
5. Power to act.
6. Power to act.

MEMBERS

Two Vice Presidents of the General Conference
Undertreasurer of the General Conference
Presidents of the world divisions of the General Conference or designees
Vice President of the General Conference for Strategic Planning
Undersecretary of the General Conference or designee
Executive Director of Adventist Television Network
Director of the Global Mission and Office of Mission Awareness of the General Conference
Director of the Communication Department of the General Conference
President of Adventist World Radio
North American Division Assistant to the President for Communication
President, North American Division Adventist Media Productions
South American Division representative for ATN Latin America
Up to eight lay representatives

EX OFFICIO MEMBERS:

General Conference President
General Conference Secretary
General Conference Treasurer

At 11:15 a.m. the business session of the Annual Council was recessed and constituency meetings were held.

HOME STUDY INTERNATIONAL/GRIGGS UNIVERSITY—
CONSTITUENCY MEETING

At 11:15 a.m. a Home Study International/Griggs University constituency meeting was held.

CHRISTIAN RECORD SERVICES—CONSTITUTENCY MEETING

At 11:30 a.m. a Christian Record Services constituency meeting was held.

Jan Paulsen, Chairman
Roscoe J Howard III, Secretary
Larry R Evans, Editorial Secretary
Rebecca Willhelm, Recording Secretary

ANNUAL COUNCIL OF THE
GENERAL CONFERENCE EXECUTIVE COMMITTEE

October 11, 2005, 9:00 a.m.

DEVOTIONAL

The devotional message entitled, "The Leader's Fears" was presented by Dr Randy Roberts, Senior Pastor at the Loma Linda University SDA Church in Loma Linda, California.

Sometimes life gets scary.

A hospital administrator was startled to see a patient run out of the hospital's operating room. With his hospital gown flapping in the breeze behind him, the patient raced off down the hallway. The administrator gave chase. "Stop!" he shouted. When he succeeded in catching the patient, he asked him, "Do you mind telling me what you're doing running away from the operating room?"

The patient looked at him with fearful eyes and said, "Well, it was because of what the nurse said."

"Oh?" said the administrator. "And just what did she say?"

"The nurse said, 'Be brave. Don't worry. An appendectomy is really quite a simple operation.'"

"Well, so what?" said the administrator. "The nurse is right. It *is* quite simple. I would think that what she told you would comfort you."

The patient said, "The nurse wasn't talking to me; she was talking to the doctor!"

Sometimes life gets scary!

Did you hear about the man who took a shortcut home late one night? The shortcut led through the cemetery where, unbeknownst to him, a freshly dug, unused grave had been left open. Wham! He fell into the open grave. He shouted, he yelled, he called, and he tried to climb out. But all to no avail. No one was around to hear his cries or to lend him a hand. So he finally settled down for the night in a corner of the darkened grave. It would be a long wait till morning.

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Well, it just so happened that a little while later another man took the same shortcut through the same cemetery and fell into the same grave. He, too, started yelling and shouting and clawing and trying to get out just as the first man had done.

Suddenly, in the midst of his frantic attempts to escape, the second fellow heard a voice from the dark corner of the grave which simply said, "You can't escape!"

But, do you know what? He did!

Sometimes life gets scary!

A mother was tucking her young son into bed one night during a severe thunderstorm. The little boy clung to her, not wanting to be left alone during the storm. After a moment, she was finally about to turn off light when, in a trembling voice, he made one last request. "Mommy, will you please stay with me all night?"

His mother smiled and gave him a warm, reassuring hug. "Sweetie," she said tenderly, "I can't do that. I have to sleep in Daddy's room."

There was a long silence, so she walked over and turned out the light. Just as she left the room, a shaky little voice said, "The big sissy!"

Sometimes life gets scary!

And it seems that we're scared of many things.

One source reports that 30 years ago, the five greatest fears of grade school children were: 1) Animals, 2) Being in a dark room, 3) High places, 4) Strangers, and 5) Loud noises. Today, however, kids fears are different. Their five top fears are: 1) Divorce, 2) Nuclear war, 3) Cancer, 4) Pollution, and 5) Being mugged.

Clearly, the world today is a darker, scarier place than it was thirty years ago. In fact, the world today is a darker, scarier place than it was just a couple of years ago. Our fears spiked after 9/11 and, though the edge has worn off, there are still moments when it spikes again. Have you boarded an airliner, lately? Or walked alone at night?

Sometimes life gets scary.

We're scared of many different things: terrorism, war, illness, child abduction. We're scared of failing, of succeeding, of not having enough money to pay the bills, or of what

suddenly making good money might do to us. Our fears are only limited by the diverse circumstances of our lives.

And it is not always outward threats that scare us. Sometimes it's the things that go on inside of us—our thoughts, our dreams, our impulses. Sometimes our fear even comes from our lifestyle. We fear that we will never get it all done, that we'll never survive, that we can never complete it all.

That must be what drove someone to write the verse entitled, *The Time of the Mad Atom*. Listen to it:

This is the age
Of the half-read page
And the quick hash
And the mad dash.
The bright night
With the nerves tight.
The plane hop
With the brief stop.
The lamp tan
In a short span.
The Big Shot
In a good spot.
And the brain strain
And the heart pain.
And the catnaps
Till the spring snaps—
And the fun's done.
—Virginia Brasier

Just hearing those words may strike fear to your heart. After all, your physician has told you in no uncertain language, "Slow down now or you'll slow down permanently." But you're afraid you just won't be able to do it. There's too much to do. Life is too stressful. Well, maybe what you need is *The Stress Diet*. That's right, *The Stress Diet*. Someone has written down the diet that stressed out people adhere to. Here it is:

Breakfast
1/2 grapefruit
1 piece of whole-wheat toast
8 oz. skim milk
Lunch
4 oz. lean broiled chicken breast

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1 cup steamed zucchini

1 Oreo cookie

Herb tea

Mid-afternoon snack

The rest of the package of Oreo cookies

1 qt. rocky road ice cream

1 jar hot fudge

Dinner

2 loaves garlic bread

A large mushroom and pepperoni pizza

A large pitcher root beer

3 Milky Ways

An entire frozen cheesecake, eaten directly from the freezer

—Pamela Pettler

Sometimes life gets scary. So what do we do when life gets scary? What do we do with our fear?

Well, one expert says that what we do with our fear is that we listen to it. Gavin de Becker, in his book, *The Gift of Fear*, says, “Fear is your friend. Listen to it, and it will often keep you out of danger.” De Becker argues that fear—*true* fear—is our ally, warning us of the dangers which lurk around us.

So that’s one option. But some of you are dissatisfied with that option. You want something else. So what do we do when life gets scary? Well, there are any number of other options.

Some people hole up and avoid the world. Others drink and drug their fear into unconsciousness. In fact, some of those who study such things estimate that a high percentage of those who abuse alcohol and drugs are driven by fear and anxiety. The alcohol and drugs are just their way of coping.

And some people even try to just deny that they have any fear.

What exactly do we do when life gets scary? Today we want to ask that question of Jesus. “Jesus, what do we do with our fear? What do we do when life gets scary?”

Would you open your Bibles to John 14?

An ominous cloud hangs thick in the air. It has doubtless been a difficult evening for the disciples. After all, consider what Jesus says to them on this fateful night. “One of you will betray me,” he says. “One of you, the ones I have chosen, will betray me.”

They sit dumbfounded, staring at each other. Questions immediately arise in their hearts—Who would do such a thing? Finally, in a coarse whisper, Jesus says, “Judas, you’re the one. So what you’ve set your heart on doing, do quickly.” And Judas slips permanently into the darkness of the night.

But, in the room, the cloud grows darker. Jesus continues to speak. “I will only be with you a little while longer. I’m about to leave you. And you won’t be able to find me or come with me where I’m going.”

Their gloom is pierced by a stab of fear. What is happening? Where is he going? Their whole world is being threatened.

They are still reeling from those two punches when Jesus turns to Peter and says, “And to you, Peter, to you, my friend and companion, I must say this: you will deny me.”

The icy hand of fear clutches Peter’s heart. Oh, he doesn’t recognize it as fear. No, he just gets angry. “*Never, Lord. Never, never, never.* I would *die* before I would do that.” Peter’s breath comes in short gasps. He is trembling, shaking. Anger is evident on the surface, but what is that feeling that has seized his heart? Is it not fear? What is happening to his world?

And Jesus continues, “Peter, you will do it. And you will do it not once; not twice; but three times you will deny that you even know me.”

The disciples are knotted around Jesus in the dim room. But it is not the darkness outside that scares them nearly so much as it is the creeping darkness they sense settling upon them as a group and, in particular, upon their beloved Master. Something is about to happen—something ominous, something dark, something terrible. They are thinking, “Something evil this way comes. Life is becoming frightening.”

And what do you do when life gets scary?

Read the passage with me. We will read the four verses through together, and then we will go back and re-read them one at a time, pausing to consider each more carefully.

Read John 14:1-4.

This is a favorite gospel passage to many people. I can remember that in my growing up years, it was one of my mother’s favorite passages of Scripture. When we would go around

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the circle at family worship, quoting Scripture texts, this would be the text she would often quote. It is a valuable, vital passage, one that deserves our attention. It is a passage in which Jesus answers our questions about what we do when life gets scary.

Now, you will notice that Jesus does not respond to *verbal* questions voiced by the disciples. However, in what he says, one can hardly miss the fact that he is indeed responding to questions that must have been in their minds and on their hearts. And they are questions that are in our minds and hearts, too, when life gets scary.

I can think of four questions we quite naturally ask when life gets scary. The first question is simply this: *What do we do with our fear?* When life gets scary, is there anything on which we can depend, anyone in whom we can trust? What do we do with our fear?

Would you re-read the first verse with me?

Re-read John 14:1.

Jesus has just spoken to Peter. He has just said, "Before the rooster crows, you will deny me three times." Now he turns and speaks to them all. In Greek, the word *your* of verse one is plural. In other words, Jesus is saying, "Be sure and don't let *y'all's* hearts be troubled! Instead, trust."

What do we do when life gets scary? Jesus says, "You *trust*. You trust in God and you trust in me."

Now that is contrary to all we *want* to do when life gets scary. What we typically *want* to do is to try to control things. Take marriage, for example. Listen to what family counselor H. Norman Wright has to say about this:

"Have you met anyone who comes across as domineering and controlling? If so, you've encountered someone motivated by fear....

"Controlling people strive for the appearance of being in control, but inwardly they live in fear. Many of them feel they cannot control their own feelings, so they attempt to control the way other people feel. They desperately want others to love them. But it's risky for controllers to give others the choice to love them (because they may choose *not* to!), so they demand love from others" (H. Norman Wright, *Uncovering Your Hidden Fears*, p. 41).

Trust is the opposite of control. While trying to be in control means that we grab on tight and try to force things in the direction we want them to go, trusting means that we let go, realizing that there are many things that we simply can't control, nor should we even try.

Choosing to trust Jesus over trying to control our circumstances is much like choosing to live by the Serenity Prayer.

God, grant me the serenity to accept the things I cannot change
The courage to change the things I can
And the wisdom to know the difference

But do you know how many of us *want* to pray it?

God, grant me the serenity to accept the things I cannot change—*me*
The courage to change the things I can—*you*
And the wisdom to know the difference *between us!*

But that's not the Serenity Prayer. The real Serenity Prayer is the way of Jesus, because Jesus answers the question, What do we do with our fear? by saying, What you do is you *trust* me. Release the control of your life and trust me.

Years ago, preceding one of the Winter Olympics, a television program featured *blind* skiers who were training for slalom skiing. The process was as incredible as you might imagine. The blind skiers were paired with sighted skiers, and were taught on the flats how to make right and left turns. Once they had mastered that, they were taken to the slalom slope. There on the slalom slope, their sighted partners skied right beside them shouting, "Left!" or "Right!" By obeying the commands, the blind skiers were able to negotiate the course and cross the finish line.

How did they do it? They did it by absolutely trusting the sighted skiers' word. They had a choice: complete trust or catastrophe.

The disciples are facing that choice. They cannot see what is up ahead. All they know is that life has gotten scary. "What do we do with our fear, Jesus?" they ask. And Jesus says, "Trust. Trust in God. And trust in me. And I will go with you and get you to the bottom of the course."

Now, one of the things that is particularly challenging about this trust is that it doesn't necessarily rescue us from the trouble that might be causing our fear. In fact, on this same night, just a little bit later over in chapter 16 (v. 33), Jesus says, "In this world *you will have trouble*, but be of good cheer, I have overcome the world." Did you notice what he said? "*You will have trouble.*" Knowing that we will still have trouble makes it all the harder to trust.

Despite that, to our question, "What do we do with our fear?" Jesus says, "Trust."

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So, What do we do when life gets scary? Jesus says, “You *trust in God and you trust in me.*”

Now, I can imagine a second question we ask when life gets scary, especially in light of the fact that we don’t have any guarantee that things will be easy, in light of the fact that Jesus says that there *will be* trouble for us in this world. And that second question is this: *Is there room for us in your plan?* As the walls close in, when the future seems uncertain, when Jesus seems distant, as he speaks of leaving, the disciples must be asking, Is there room for us in your plans?

Re-read John 14:2.

Jesus answers their question by saying, “There is room, much room, *plenty* of room. In fact, making room for you is what my plan is all about.”

It seems to me that one of the most basic fears we have is that of being left out. Children can be particularly hurtful with this. Have you ever heard a group of children playing together when one of them says, “We don’t play with you anymore. Go away and leave us alone.” There is deep hurt in that.

I have a memory I wish I didn’t have. It is the memory of a small elementary school I attended. Being a small school, my classroom only had six students in it, five boys and one girl. And, as I look back on it now, I realize that the five of us boys teased the one girl in our class, and we teased her unmercifully. And, time and again, we left her out.

Many times over the years I have remembered and thought of her. And I have wished that I knew where she is today. I would like to be able to say to her, “I know that we were just kids, but what we did to you was very wrong, and I am sorry. We must have caused you great pain, because it hurts terribly to be left out.”

It is one of the great fears that we have. And the disciples must have experienced that fear. They hear Jesus speaking of leaving them, and of them not being able to follow him, and of them not knowing where it is that he is going. It must have seemed to them like God was pulling back on them, and they must have wondered, Is there room for us in your plan?

And they experience a cocktail of pain, abandonment and fear. They have reason to feel left out, to feel abandoned. “Jesus, you seem preoccupied. You are leaving. What does that mean? We’re scared. Is there room for us in your plans?”

And Jesus says, “Yes, there’s room, *much* room. If that weren’t true, I would have told you. I’m going to prepare a place for you, *just for you* and, until we see each other again, you will be on my mind and in my heart.”

What do we do when life gets scary? Questions flood our hearts. *What do we do with our fear?* And Jesus says, “You trust. You trust in God and you trust in me.” And so we ask, *Is there room for us in your plans?* And Jesus says, “Yes. There is *much* room for you in my plans.”

But there is a third question we have. It’s an understandable question at a time of parting. It’s a question the disciples must have had in their hearts. But they are not the only ones to have asked it. It is a question asked by others, as well.

I remember the story the young man told. They were two young people in love, he said, but she was leaving, leaving the small town and moving to the big city. And now it was time for these two high school sweethearts to say good-bye. And as they clung to each other, he had one question for her, “Will you forget me? When you get to the big city and the bright lights, will you forget me? When the separation grows long and absence makes the heart grow fonder for someone else, will you forget me?” It was a sad parting.

And, in time, he said, that’s exactly what happened. She forgot him.

That’s a question that occupies the disciples’ heart, as well. “Jesus, you are leaving us, and we don’t know where you are going. We can’t follow you now, and we are feeling afraid. Please tell us one more thing: *Will you forget us?*”

Re-read John 14:3.

“Will I forget you?” asks Jesus. “Will I forget you? How could I *possibly* forget you? I will have you engraved on the palms of my hands. Each time I gaze into the sea of glass, the reflection of my scarred forehead will remind me of you. Each time my heart beats in my wounded side, it will beat with the memory of you. No, make no mistake about it. *I will never forget you.* In fact, not only will I not forget you, but I will back come for you. I will come to gather you to myself so that where I am you may be also. We will be together again.”

Have you noticed that meeting a loved one again makes it more possible to deal well with separation and trouble?

It happened during some of the worst days of the Civil War. A Springfield, Illinois, shopkeeper named Billy Brown decided that he’d travel to Washington, D.C., to see an old friend who had become President of the United States. When he arrived at the White House, an aide to the president stopped him. “Do you have an appointment to see the President?”

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“No, sir,” replied Billy. “I don’t, but it isn’t necessary. I’m sure making an appointment helps, but I’m a friend of Mr. Lincoln’s and old friends don’t need appointments. So you just go tell Mr. Lincoln that Billy Brown’s here, and wants to see him.”

The aide was quite hesitant, but finally did as requested. Very shortly, the door popped open and out came Mr. Lincoln, face aglow. “Billy,” he said, grasping his old friend’s hand, “how glad I am to see you! Come right in! You’re going to stay for supper with Mary and me.”

Later that evening, the two men went to the back of the house and sat down on the stoop. Listen to how author Keith W. Jennison describes how Billy later told the story. We “‘talked and talked. He asked me about pretty nigh everybody in Springfield. I just let loose and told him about the weddings and the births and funerals and the buildings, and I guess there wasn’t a yarn I’d heard in the three and a half years he’d been away that I didn’t spin for him. Laugh—you’d ought to hear him laugh—just did my heart good, for I could see what they’d been doing to him. Always was a thin man, but Lordy, he was thinner than ever now, and his face was kind of drawn and gray—enough to make you cry.’

“Later that evening, Billy said goodbye. The President tried to get him to stay the night, but Billy, not wanting to impose, declined. As they parted, Lincoln said, ‘Billy, what did you come down here for?’

“‘I came to see you, Mr. Lincoln.’

“‘But you [haven’t] asked me for anything, Billy. What is it? Out with it.’

“‘No, Mr. Lincoln, just wanted to see you—felt kind of lonesome—been so long since I’d seen you, and I was afraid I’d forget some of them yarns if I didn’t unload them soon.’

“‘Lincoln gazed into his friend’s eyes. ‘Do you mean to tell me you came all the way from Springfield, Illinois, just to have a visit with me; that you [have] no complaints in your pockets or advice up your sleeve?’

“‘Yes, sir. That’s about it.’

“‘Tears came into Lincoln’s eyes and ran down his cheeks. ‘I’m homesick, Billy, just plumb homesick, and it seems as if this war would never be over. Many a night I can see the boys dying in the fields and can hear their mothers crying for them at home, and I can’t help it, Billy... You’ll never know just what good you’ve done me.’”

Jesus has not forgotten you. He longs to sit with you, to hear your story. In fact, could it be that it comforts the very heart of God to hear your story? Could it be that it nurtures his soul just to have you sit down on the back porch and spin the yarns of your life? Could it be that he longs for your presence just as much as you long for his? And could it be that there is comfort in that for you, as well?

So, what do we do when life gets scary? Well, we ask questions: Jesus, *What do we do with our fear?* And Jesus says, “You trust in God and you trust in me.” “Jesus, *is there room for us in your plans?* And Jesus says, “Yes. There is *much* room for you.” And we ask, “Jesus, *will you forget us?* And he says, “Never. I will never forget you. In fact, I will come back for you.”

Now, it is wonderfully comforting to have such answers from him when life gets scary, to know that there is someone we can trust; to know that there is someone who has room for us in his plans; to know that there is someone who will not forget us—those are answers that soothe and comfort our fears. To know such things can bring peace in the storm.

But I can imagine that there is one last question that we ask when life gets scary, one more question we ask in light of the answers Jesus has given us. And that question is: “Jesus, *how do we get all of this?* These answers are wonderful! But how do we experience them? What is the way to experience this?”

Such was certainly a question that the disciples of old had.

Re-read John 14:4.

“Jesus, *how do we get all of this?*” Do you know what Jesus’ answer to that was? He said, “You know the way. *You know the way.*” That’s what he said. “You know the way to all of this.”

And immediately Thomas says, “What do you mean, *we know the way?* We don’t even know where you’re going. How can we possibly know the way?”

Do you know what Jesus says?

Read John 14:6a.

“*I am the way.*”

There is something amazing about this passage. Back in verse 2 where Jesus said that his Father’s house has “many rooms” he uses an interesting word. It’s a Greek word that certainly refers to room in the kingdom of God for all those that are his. But it refers to more than that. It’s a word that occurs in some form more than 40 times in the Gospel of John. It occurs, for

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example, in this very same chapter, (14:23), where Jesus says that he and the Father will come to those who love him and will—and here’s the word—will “make our *home*” with them. Will abide. Will make our room with them. There is a double meaning to the word, as there often is in John. What is Jesus saying? He is saying, “Not only is there *room* for you to abide together with me in the kingdom but, if you’ll make room for me, I will abide with you *now*.”

In that sense, *he is the way*.

I’m terrible with directions. I can get lost in Loma Linda! So if you need for me to get somewhere, then make sure that Anita is with me. Why? Because Anita is *very good* with directions. So, simply put, Anita is often the way for me.

So with Jesus. The road will be rough. He himself says, “in the world *you will* have trouble” (John 16:33). But laced throughout the dialogue with his disciples in this passage is a recurring theme: “*You’re not alone. I am with you. Abide with me and I with you. That’s what you do, what you need, when life gets scary. Because I am the way.*”

In a book he wrote, pastor and author Ron Mehl tells the story of a dear elderly woman who was gradually losing her memory. As the months passed, details about different things in her life began to blur. Throughout her life, however, this dear woman had cherished and depended on Scripture. In fact, she had tried to commit many verses from her worn King James Bible to memory.

2 Timothy 1:12 had always been her favorite verse: “For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.”

The time came when she was finally confined to bed in an extended care facility. With great sadness, her family realized that she would never leave that facility. But on occasion, when they visited her, she would still quote verses of Scripture—especially 2 Timothy 1:12. But as time passed, even parts of this well-loved verse began to slip away. “I know whom I have believed,” she would say. “He is able to keep ... what I have committed ... to him.”

Her voice continued to grow weaker. And the verse became even shorter. “What I have committed ... to him.”

When the moment of her death finally came, her voice had become so faint that family members had to bend over to listen to the few whispered words on her lips. And at the end, there was only one word of her life verse left. “Him,” she whispered. And she whispered it again and again. “Him ... Him ... Him.”

It was all that was left. And it was all that was needed.

Jan Paulsen, Chairman, called to order the fourth session of the 2005 Annual Council.

Prayer was offered by G S Robert Clive, Treasurer of the Southern Asia Division.

TREASURY INTRODUCTIONS

Robert E Lemon, Treasurer of the General Conference, introduced the Undertreasurer, Associate Treasurers, Assistant Treasurers, Controller, and Special Assistant to the Treasurer, as well as the Division Treasurers.

TREASURER'S REPORT

Due to the fact that most of the union presidents and half of the General Conference Executive Committee members are either new or were not present for the 2005 General Conference Session Treasurer's Report, and inasmuch as the GC Session Treasurer's Report covered not only the past year (which would normally be what is presented at Annual Council) but also included the past five years, the Treasurer gave a recap of the 2005 GC Session report.

VOTED, To accept the Treasurer's Report.

(A copy of the 2005 General Conference Session Treasurer's Report is filed with the official copy of these minutes.)

FINANCIAL STATEMENT—SEPTEMBER 2005

Steven G Rose, General Conference Undertreasurer, pointed out items of interest in the interim year-to-date Financial Statement for September 2005.

VOTED, To record receipt of the Financial Statement for September 2005.

GENERAL CONFERENCE BUDGET—2006

VOTED, To approve the 2006 General Conference Budget as presented. (See pages 227-244.)

05-204
October 11, 2005, a.m.
GCC Annual Council

TreC/GCDO05AC/05AC to LRE(DIV)

249-05G INSURANCE OF DENOMINATIONAL ASSETS - POLICY
AMENDMENT

VOTED, To amend GC S 60 05, Insurance of Denominational Assets, to read as follows:

S 60 05 Insurance of Denominational Assets—In order to maximize protection for all church operations against risk of accidents, property, and liability losses, the following operating policies shall be followed:

1. Property Protection—The treasurers - No change
2. Liability Limits—Each division and attached union outside North America shall be responsible for maintaining US\$1,000,000 coverage for the liability risks, based on specifications established by Adventist Risk Management, Incorporated, with the General Conference purchasing a worldwide umbrella policy to insure for general liability (non-hospital) catastrophic losses.
3. Acceptable Coverage—Denominational assets - No change
4. Insurance Register—Treasurers and managers - No change
5. Auditing—It shall be the duty of the auditor - No change
6. Consultant—Adventist Risk Management, Incorporated - No change

TreC/GCDO05AC/05AC to LRE(DIV)

250-05G MINIMUM LIMITS OF LIABILITY INSURANCE -
POLICY AMENDMENT

VOTED, To amend GC S 60 10, Minimum Limits of Liability Insurance, to read as follows:

S 60 10 Minimum Limits of Liability Insurance—Effective January 1, 1996, “Minimum Limits” shall be defined as no less than:

General Liability/Hospital Professional Liability (Primary)	US\$1,000,000 per occurrence With a reasonable aggregate limit no less than 10,000,000 annual aggregate minimum
Commercial Auto Liability (Primary)	1,000,000 per occurrence
Garage Liability (Primary)	1,000,000 per occurrence
Excess Liability	9,000,000 per occurrence
Executive Risk:	
Directors and Officers Liability	25,000,000 per loss and annual aggregate
Fiduciary Liability	10,000,000 per loss and annual aggregate
Employee Dishonesty Coverage	3,000,000 per loss and annual aggregate
Miscellaneous Professional Liability	1,000,000 per loss and annual aggregate
Trustees Errors and Omissions Liability	1,000,000 per loss and 4,000,000 annual aggregate
Aircraft Liability*	50,000,000 per occurrence with no per passenger limit*
Nonowned Aircraft Liability*	50,000,000 per occurrence with no per passenger limit*
Airport Liability	50,000,000 per occurrence

Any requests for exceptions in limits for Hospital Professional Liability (HPL) or Aircraft Liability due to local circumstances must be made through the applicable division to the General Conference HPL/Aviation Liability Insurance Committee (as established by the General Conference Executive Committee) for approval.

*Including renter liability if applicable

05-206
October 11, 2005, a.m.
GCC Annual Council

OMA/FinPl&Bud05AC/05AC to SGR(DIV)

101-05Ga CALENDAR OF THIRTEENTH SABBATH
OFFERINGS—WORLD 2006 - 2010

VOTED, To record the Calendar of Thirteenth Sabbath Offerings—World 2006 - 2010,
which reads as follows:

2006	First Quarter	Southern Africa-Indian Ocean Division
	Second Quarter	South American Division
	Third Quarter	South Pacific Division
	Fourth Quarter	East-Central Africa Division
2007	First Quarter	Euro-Africa Division
	Second Quarter	Trans-European Division
	Third Quarter	West-Central Africa Division
	Fourth Quarter	Southern Asia Division
2008	First Quarter	Euro-Asia Division
	Second Quarter	Inter-American Division
	Third Quarter	North American Division
	Fourth Quarter	Northern Asia-Pacific Division
2009	First Quarter	Southern Asia-Pacific Division
	Second Quarter	Southern Africa-Indian Ocean Division
	Third Quarter	South American Division
	Fourth Quarter	South Pacific Division
2010	First Quarter	East-Central Africa Division
	Second Quarter	Euro-Africa Division
	Third Quarter	Trans-European Division
	Fourth Quarter	West-Central Africa Division

Distribution summary from 2005 through second quarter 2010 when the cycle begins to repeat itself.

East-Central Africa	2
Euro-Africa	2
Euro-Asia	1
Inter-American	2
North American	2

Northern Asia-Pacific	2
Southern Africa-Indian Ocean	2
South American	2
South Pacific	2
Southern Asia	1
Southern Asia-Pacific	2
Trans-European	2
West-Central Africa	2

SS&PM/FinPl&Bud03AC/03AC/101-03Gg/101-04Ge/FinPl&Bud05AC/05AC to SGR(DIV)

101-05Gc CALENDAR OF SPECIAL DAYS AND EVENTS—
WORLD 2006

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

January

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

February

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

March

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

April

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

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GCC Annual Council

May

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

June

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

July

8	Home Study International Promotion	
---	------------------------------------	--

August

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

September

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

October

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

November

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

December

2	Stewardship	Program provided by divisions
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TRE/FinPl&Bud04AC/04AC/101-04Gg/FinPl&Bud05AC/05AC to SGR(DIV)

101-05Ge CALENDAR OF SPECIAL DAYS AND EVENTS—
WORLD 2007

VOTED, To record the Calendar of Special Days and Events—World 2007, which reads as follows:

January

6	Soul-Winning Commitment	Program provided by divisions
13	United in Wonder of His Grace Emphasis	
20	Health Ministries	Program provided by divisions
27	Religious Liberty Day	

February

3	Bible Evangelism	
10-17	Christian Home and Marriage	Program provided by GC
24	Youth Temperance	
24	Health and Temperance Magazines	Program provided by divisions

March

3	Women's Day of Prayer	Program provided by GC
10	Tract Evangelism	
17-24	Youth Week of Prayer	Program provided by GC

April

7	Missionary Magazines	Program provided by publishing houses
14	Youth Spiritual Commitment Celebration (Northern Hemisphere)	
21	Literature Evangelism Rally	Program provided by divisions
28	Christian Education	Program provided by divisions

May

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

June

2	Bible Correspondence School	
9	Women's Ministry	Program provided by GC

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October 11, 2005, a.m.
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July

7 Home Study International Promotion

August

4 Global Mission Evangelism Program provided by divisions
25 Abuse Prevention Emphasis Program provided by GC

September

1 Lay Evangelism Program provided by divisions
1-8 *Adventist Review*
(Annual subscription promotion)
8 Family Togetherness Program provided by GC
8 Youth Spiritual Commitment
Celebration (Southern Hemisphere)
15 Pathfinder Day
22-27 Health Emphasis Program provided by divisions

October

6 Sabbath School Guest Program provided by divisions
6 Community Relations
13 Spirit of Prophecy Program provided by White Estate
20 Children's Sabbath

November

3-10 Week of Prayer
17 Ingathering
24 Bible Emphasis Program provided by divisions

December

1 Stewardship Program provided by divisions

SS&PM/FinPl&Bud03AC/03AC/101-03Gf/101-04Gd/FinPl&Bud05SM/05SM/FinPl&Bud05AC/
05AC to SGR(DIV)

101-05Gb CALENDAR OF SPECIAL OFFERINGS—WORLD 2006

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

January

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

February

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

March

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

April

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

May

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

June

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

July

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

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29 Church Budget

August

5 Outreach/Church Budget

12 Division

19 Church Budget

26 Conference/Union

September

2 Outreach/Church Budget

9+ World Mission Budget (Unusual Opportunities)

16 Church Budget

23 Conference/Union

30 Church Budget

October

7 Outreach/Church Budget

14 Division

21 Church Budget

28 Conference/Union

November

4 Outreach/Church Budget

11*+ Annual Sacrifice (Global Mission)

18 Church Budget

25 Conference/Union

December

2 Outreach/Church Budget

9 Division

16 Church Budget

23 Conference/Union

30 Church Budget

Summary of Offerings

General Conference 6

Division 6

Conference/Union 12

Church 28

Total 52

*Program provided by the General Conference
+Worldwide offering

TRE/FinPl&Bud04AC/04AC/101-04Gf/FinPl&Bud05SM/05SM/FinPl&Bud05AC/05AC to
SGR(DIV)

101-05Gd CALENDAR OF SPECIAL OFFERINGS—WORLD 2007

VOTED, To record the Calendar of Special Offerings—World 2007, which reads as
follows:

January

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

February

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

March

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

April

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

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May

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

June

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

July

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

August

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

September

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

October

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

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November

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

December

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

Summary of Offerings

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

*Program provided by the General Conference
+Worldwide offering

NomCom05AC/05AC to MAB

NOMINATING COMMITTEE REPORT #1

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

ADVENTIST REVIEW

Editor, William G Johnsson

Associate Editors

William M Knott

Roy Adams

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October 11, 2005, a.m.

GCC Annual Council

ADVENTIST TELEVISION NETWORK

Director, Bradley Thorp

ARCHIVES AND STATISTICS

Director, Bert B Haloviak

ADULT SABBATH SCHOOL BIBLE STUDY GUIDE

Editor, Clifford Goldstein

Associate Editor, Soraya Parish

COLLEGIATE QUARTERLY

Editor, Lyndelle Chiomenti

CORNERSTONE CONNECTION AND POWER POINTS

Editor, Kathleen Beagles

BEGINNERS, KINDERGARTEN, PRIMARY SABBATH SCHOOL BIBLE STUDY GUIDES

Editor, Patricia A Habada

BIBLICAL RESEARCH INSTITUTE

Director, Angel M Rodriguez

Associate Directors

Ekkehardt Mueller

Gerhard Pfandl

Kwabena Donkor

GEOSCIENCE RESEARCH INSTITUTE

Director, L James Gibson

Research Scientists
Tim Standish
Benjamin L Clausen
Raul Esperante

JOURNAL OF ADVENTIST EDUCATION

Editor, Beverly J Rumble

MINISTRY

Editor, Nikolaus Satelmajer

ACCREDITING ASSOCIATION OF SEVENTH-DAY ADVENTIST SCHOOLS, COLLEGES,
AND UNIVERSITIES

- * DULAN, C GARLAND, Chairperson
- * Simmons, Ella S, Vice-chairperson
- * Luxton, Andrea T, Executive Secretary

Allison, Joseph
* Badenas, Roberto (EUD)
Blue, Elfreda
* Christo, Gordon E (SUD)
Canosa, Hamlet
Cooper, Lowell C
Costa, Myrna
* Duda, Daniel (TED)
* Fowler, John M
Garcia-Marenko, Emilio
Geriguis, David
Grant, Gerry
* Guptill, Stephen R (SSD)
Hernandez, Edwin
* Hill, Barry (SPD)
Howard, Roscoe J III
* Ikonne, Chiemela (WAD)
* Kibuuka, Hudson E (ECD)
Koh, Linda Mei Lin
Kovalski, Gerald (NAD)

* Mesa, Carlos (SAD)
* Nkungula, Tom (SID)
* Phoon, Chek Yat (NSD)
Rodriguez, Angel M
Ryan, Roy E
* Schultz, Luis
Tidwell, Charles
* Velasquez, Moises (IAD)
Willis, James P
Young, Robert
* *Education Director (ESD)*

EX OFFICIO MEMBERS

Paulsen, Jan
Bediako, Matthew A
Lemon, Robert E

* Executive Committee

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GCC Annual Council

CHURCH MANUAL COMMITTEE

MEMBERS

MIRANDA, ARMANDO, Chairman
Wilson, Ted N C, Vice-chairman
Parmenter, Vernon B, Secretary
Boward, Tamara K, Recording Secretary

Battle, Maurice T
Beach, Bert B
Cress, James A
Egwakhe, George O
Evans, Larry R
Galicia, Agustin (ADCOM 09-29-05)
Koh, Linda Mei Lin
Mwansa, Pardon K

Nix, James R
Rodriguez, Angel M
Small, Heather-Dawn

LEGAL ADVISOR

Kyte, Robert E

EX OFFICIO MEMBERS

Paulsen, Jan
Bediako, Matthew A
Lemon, Robert E

INTERNATIONAL MEMBERSHIP (Meets as necessary, at time of Annual Council)

ECD Ruguri, Blasious M
 Mukeya, Lwambo (Church Pastor)

ESD Kaminsky, Michael F
 Andrei, Ten (Church Pastor)

EUD Maurer, Gabriel E
 Schulz, Carmen (Layperson-Female)

IAD Leito, Israel
 Clarke, Joan (Layperson-Female)

NAD Howard, Roscoe J III
 Shelton, Ralph (Church Pastor)

- NSD Suzuki, Akeri
Wong, Joseph Hin-Chung (Layperson-Male)
- SAD Gomez, Raul
Vieira, Andre dos Santos (Church Pastor)
- SID Maphosa, Solomon
Mkawa, Edith (Layperson-Female)
- SPD Oliver, Barry D
Catton, Caroline (Layperson-Female)
- SSD Ng, G T
Deocades, Orlando (Church Pastor)
- SUD John, Ratnaraj
Jesurathinam, Paka (Church Pastor)
- TED Wollan, Harald
Panneflekk, Frenslly (Layperson-Male) (ADCOM 09-29-05)
- WAD Wari, Gilbert
Noudoda, Emmanuel Kokou (Layperson-Male)

FINANCIAL PLANNING AND BUDGETING COMMITTEE

MEMBERS

PAULSEN, JAN, Chairman
Cooper, Lowell C, Vice-chairman
Rose, Steven G, Secretary

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Bediako, Matthew A
Dulan, C Garland
Ernstson, Verland V
Evans, Larry R
Finley, Mark A
Flowers, Karen M
Haloviak, Bert
Handysides, Allan R
Hsu, Eugene
Karst, Gerry D
Krause, Gary D
Lemon, Robert E

Lizardo, Jose R
Miranda, Armando
Mwansa, Pardon K
Parchment, Orville D
Parish, Ruth E
Puni, Erika F
Ryan, Michael L
Sandefur, Charles C Jr
Schneider, Don C
Simmons, Ella S
Wilson, Ted N C

EX OFFICIO MEMBERS

Division Presidents

North American Division Treasurer

One lay representative from each division who is also a member of the General Conference Executive Committee. (The lay representatives will be expected to arrive early enough at Annual Council time to be able to attend the Financial Planning and Budgeting Committee. Lay representatives will only attend the Financial Planning and Budgeting Committee at the time of the Spring Meeting if they are attending Spring Meeting for other reasons. Lay representatives are not to travel to the General Conference only for the purpose of attending the Financial Planning and Budgeting Committee.)

INVITEES

Departmental Directors as invited

GC & Division Treasurers

GENERAL CONFERENCE FINANCIAL AUDIT REVIEW COMMITTEE

TREVINO, MAX, Chairman

Bietz, Gordon
Brown, Gina
Houghton, Dan
Lang, Kevin
Nagel, Ruy H
Young, Debbie D

GENERAL CONFERENCE, SOUTHERN ASIA DIVISION COMMITTEE

PURPOSE

To administer the work of the Southern Asia Division in territories outside of India.

MEMBERS

HSU, KING-YI EUGENE, Chairman (GC)
Clayville, Douglas, Vice-chairman/Secretary (GC)
Egwakhe, George O, Vice-chairman/Treasurer (GC)

Clive, G S Robert (SUD)
Dulan, C Garland (GC)
Ernstson, Verland V (GC)
Parchment, Orville D (GC)
Rathinaraj, John (SUD)
Ryan, Roy E (GC)
Watts, D Ronald (SUD)

INVITEES

Greenough, Denise (GC)
Ponniah, Stanley H (GC)

At least five members in attendance will constitute a quorum. The committee may be chaired by any one of the three General Conference officers holding membership in this committee. The agenda will be determined by the Southern Asia Division Advisory Committee (SUDAC).

INTERNATIONAL BOARD OF EDUCATION

*SIMMONS, ELLA S, Chairperson	GC Vice President
*Hsu, King-Yi Eugene, Vice-chairperson	GC Vice President
*Dulan, C Garland, Executive Secretary	GC Director of Education
*Schulz, Luis, Assistant Secretary	GC Associate Directors of Education
*Fowler, John M, Assistant Secretary	
*Luxton, Andrea T, Assistant Secretary	
*Rose, Steven G	GC Undertreasurer
*Ryan, Roy E	Representative from Treasury

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*Sabot, Claude
*Handysides, Allan R

Representative from Secretariat
GC Health Ministries Department Director

*Andreasen, Niels-Erik
*Baker, Delbert W
*Hart, Richard H
*Melgosa, Julian
*Owusu-Antwi, Brempong
*Sahly, Donald

Presidents of GC Institutions of Higher Learning

Badenas, Roberto (EUD)
Christo, Gordon (SUD)
Duda, Daniel (TED)
Guptill, Stephen R (SSD)
Hill, Barry (SPD)
Ikonne, Chiemela (WAD)
Kibuuka, Hudson E (ECD)
Kovalski, Gerald N (NAD)
Mesa, Carlos (SAD)
Nkungula, Tom (SID)
Phoon, Chek Yat (NSD)
Velasquez, Moises (IAD)
New Director (ESD)

Division, Attached Union Dept of Education
Directors

Daniel, Luka T (WAD)
Evans, Laurie J (SPD)
Frikart, Ulrich (EUD)
Gulfan, Alberto C Jr (SSD)
Lee, Jairyong (NSD)
Leito, Israel (IAD)
Mbwana, Geoffrey G (ECD)
Nagel, Ruy H (SAD)
Ratsara, Paul S (SID)
*Schneider, Don C (NAD)
Stele, Artur A (ESD)
Watts, D Ronald (SUD)
Wiklander, Bertil (TED)

Division Presidents

EX OFFICIO MEMBERS

*Paulsen, Jan	GC President
*Bediako, Matthew A	GC Secretary
*Lemon, Robert E	GC Treasurer

*Executive Committee

INTERNATIONAL BOARD OF MINISTERIAL AND THEOLOGICAL EDUCATION

KARST, GERRY D, Chairperson	Advisor for Ministerial Association*
Ryan, Michael L, Vice-chairperson	Advisor for AIIAS*
Simmons, Ella S, Vice-chairperson	Advisor for Education*
Dulan, C Garland, Secretary	Department of Education Director*
Cress, James A, Associate Secretary	Ministerial Association Secretary*

Paulsen, Jan	President*
Bediako, Matthew A	Secretary*
Lemon, Robert E	Treasurer*
Ryan, Roy E	Treasury Representative*

Feldbush, Martin W	Adventist Chaplaincy Ministries Director*
Rodriguez, Angel M	Biblical Research Institute Director*

Daniel, Luka T	Division Presidents
Evans, Laurie J	
Frikart, Ulrich	
Gulfan, Alberto C Jr	
Lee, Jairyong	
Leito, Israel	
Mbwana, Geoffrey G	
Nagel, Ruy H	
Ratsara, Paul S	
Schneider, Don C	
Stele, Artur A	
Watts, D Ronald	
Wiklander, Bertil A	

Fowler, John M	Department of Education Associate Director*
Hucks, Willie	Ministerial Association*

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McVay, John K
Musvosvi, Joel
Nam, Daegeuk
Owusu-Antwi, Brempong

Presidents/Deans of Seminaries and Universities offering denominationally recognized doctoral programs in ministerial formation

Castrejon, Jaime
Clouzet, Ron

Two Deans of Graduate Programs in ministerial and religious formation

To be named later

Two Chairmen of Undergraduate Programs in ministerial and religious formation

Allen, Gregory
Davidson, Jo Ann
Duda, Daniel
Escobar, Edgar
Thompson, Steven

Four Faculty from institutions offering programs in ministerial and religious formation

Carlson, Richard
Christo, Gordon
Kwesi, Ifeoma
Lutz, Jerry
Merklin, Lester
Schoonard, Duane

Six Persons experienced and active in ministerial formation (Pastors, chaplains, Bible instructors, etc.)

Beardsley, Lisa
Muganda, Baraka
Neal, Beatrice
Pfandl, Gerhard

Up to four additional members as selected by the board

*Executive Committee

WORLD SABBATH SCHOOL BIBLE STUDY GUIDE CURRICULUM COMMITTEE

MEMBERS

MIRANDA, ARMANDO, Chairman
Finley, Mark A, Vice-chairman
Kuntaraf, Jonathan, Secretary
Goldstein, Clifford, Associate Secretary

Beagles, Kathy
Chiomenti, Lyndelle
Colon, May-Ellen
Fowler, John M
Habada, Patricia A
Ishkanian, Charlotte
Koh, Linda Mei Lin
Muganda, Baraka G (or designee)

Nix, James R
Swanson, Gary B
ADCOM representatives (2)
Biblical Research Institute representatives (2)
Division Sabbath School Directors
Review and Herald representative
Pacific Press representative

CONSULTANTS

Consultants and members of curriculum development taskforces

TreC/GCDO05AC/ADCOM/05AC to SGR

157-05G GENERAL CONFERENCE HOSPITAL PROFESSIONAL
LIABILITY (HPL) AND AIRCRAFT LIABILITY INSURANCE
COMMITTEE (GCC-S) - TERMS OF REFERENCE AND
MEMBERSHIP

VOTED, To approve the terms of reference and membership for the General Conference Hospital Professional Liability (HPL) and Aircraft Liability Insurance Committee (GCC-S), as follows:

TERMS OF REFERENCE

AUTHORITY AND RESPONSIBILITY

1. Review trends in HPL/Aircraft Liability exposures in regions where the Church has health care and aviation programs.
2. Receive and process requests for exceptions to General Conference *Working Policy* requirements for limits for HPL/Aircraft Liability Insurance in light of local circumstances, taking into consideration levels of exposure to the Church, inclusive but not limited to, potential jurisdictional risk.

1. Power to act.
2. Power to act.

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3. Review on a five-year basis any exceptions that have been granted in number 2. above to determine whether current circumstances continue to warrant any exceptions to General Conference *Working Policy*.
3. Power to act

MEMBERSHIP

ROSE, STEVEN G, Chairman
Egwakhe, George O, Secretary
Clayville, Douglas
Handysides, Allan R
Mwansa, Pardon K
Wilson, Ted N C

EX OFFICIO

Lemon, Robert E

ADVISORS

Doukmetzian, Karnik
Kyte, Robert E
Sweezey, Robert L

The applicable division treasurer or designee would be a member and participate by teleconference, or in person, when reviewing any requests from that specific division.

Jan Paulsen, Chairman
Claude Sabot, Secretary
Larry R Evans, Editorial Secretary
Rebecca Willhelm, Recording Secretary

General Conference of Seventh-day Adventists 2006 Appropriations Budget

	2005			2006		
	Tithe	Non-Tithe	Total	Tithe	Non-Tithe	Total
Income						
S-70 Tithe	71,002,924	0	71,002,924	77,628,009	0	77,628,009
S-73 Unrestricted Offerings	0	42,193,877	42,193,877	0	41,469,000	41,469,000
S-74 Unrestricted Donations	0	250,000	250,000	0	250,000	250,000
S-76 Unrestrict Invest Earn	0	1,500,000	1,500,000	0	1,500,000	1,500,000
S-79 Miscellaneous Income	0	101,000	101,000	0	145,000	145,000
	<u>71,002,924</u>	<u>44,044,877</u>	<u>115,047,801</u>	<u>77,628,009</u>	<u>43,364,000</u>	<u>120,992,009</u>
S-71 Additional Tithe	28,800,000	(28,800,000)	0	28,800,000	(28,800,000)	0
S-95 Trfs fr Other Functions	8,750,849	(8,750,849)	0	8,750,849	(8,750,849)	0
S-96 Trfs From Other Funds	0	300,000	300,000	0	300,000	300,000
	<u>108,553,773</u>	<u>6,794,028</u>	<u>115,347,801</u>	<u>115,178,858</u>	<u>6,113,151</u>	<u>121,292,009</u>
Expense						
I. GC Operations	29,627,506	0	29,627,506	30,950,000	0	30,950,000
II. GC Administered Funds	6,266,493	900,000	7,166,493	9,804,548	900,000	10,704,548
III. IDE Funding	19,239,823	0	19,239,823	19,750,000	0	19,750,000
IV. Appropriations	37,926,722	23,034,226	60,960,948	38,600,619	23,178,646	61,779,265
V. Special Funding	1,350,000	1,771,500	3,121,500	1,350,000	1,611,500	2,961,500
	<u>94,410,544</u>	<u>25,705,726</u>	<u>120,116,270</u>	<u>100,455,167</u>	<u>25,690,146</u>	<u>126,145,313</u>
Net	14,143,229	(18,911,698)	(4,768,469)	14,723,691	(19,576,995)	(4,853,304)
Working Capital/Blocked Currency	3,358,469	1,410,000	4,768,469	3,358,469	1,494,835	4,853,304
	<u>17,501,698</u>	<u>(17,501,698)</u>	<u>0</u>	<u>18,082,160</u>	<u>(18,082,160)</u>	<u>0</u>

**General Conference of Seventh-day Adventists
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 Tithe**

	<u>Actual 2004</u>	<u>Budget 2005</u>	<u>Budget 2006</u>
Unallocated Income			
Schedule 70 - Tithe			
Tithe Miscellaneous	126,238	35,000	100,000
Tithe - IDE	847,036	845,000	835,000
Tithe - Divisions	9,789,914	9,243,291	10,877,682
(2003 - 1.6%; 2004 - 1.8%; 2005 - 2%)			
Tithe from NAD	64,797,072	58,108,710	60,985,480
(2001 - 10%; 2002 - 9.5%; 2003 - 9.0%; 2004 - 8.5%; 2005 - 8%)			
Tithe - Division Accrued	415,000	0	0
Tithe - Division-Blocked	(2,120,891)	(580,000)	(677,613)
Tithe - Recovery of Blocked	4,013,767	580,000	0
Tithe - NSD (Auditing Adjustment)	502,676	450,000	494,416
Less Retirement Adjustment	(2,160,072)	(2,179,077)	(2,286,955)
(2002-.25%; 2003-.30%; 2004-.30%)			
Tithe - Additional - In-House	0	4,500,000	4,500,000
Tithe - Recovery of Blocked - Adventist World	0	0	2,800,000
	<u>76,210,740</u>	<u>71,002,924</u>	<u>77,628,009</u>
Blocked Currency/Working Capital	<u>0</u>	<u>3,358,469</u>	<u>3,358,469</u>
Schedule 71 - Additional Funds			
Additional Tithe to GC	28,800,000	28,800,000	28,800,000
Non-Tithe Appropriations	(28,800,000)	(28,800,000)	(28,800,000)
	<u>0</u>	<u>0</u>	<u>0</u>

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Unallocated Income	Actual 2004	Budget 2005	Budget 2006
Schedule 73 - Unrestricted Offerings			
World Mission Fund - OS	27,149,228	25,350,000	27,150,000
WMF - OS - Trf to Restricted Function	(3,030,687)	(3,025,000)	(3,031,000)
World MSN Fund - OS Accrued	400,000	0	0
World MSN Fund - OS Blocked	(2,503,066)	0	0
World MSN Fund - OS Blocked	(1,850,034)	(2,100,000)	(1,850,000)
World MSN Fund - Recovery Blocked	0	3,500,000	0
WMF - Recovery Blocked	3,031,194	0	0
WMF - Recovery Blocked	<u>2,373,176</u>	<u>0</u>	<u>0</u>
	25,569,811	23,725,000	22,269,000
World Mission Fund - NA	21,513,738	20,723,877	21,500,000
WMF - NAD - Trf to Restricted Function	(2,286,375)	(2,255,000)	(2,300,000)
	<u>19,227,363</u>	<u>18,468,877</u>	<u>19,200,000</u>
	<u>44,797,174</u>	<u>42,193,877</u>	<u>41,469,000</u>
Schedule 74 - Unrestricted Donations			
Donations, Miscellaneous	621,251	250,000	250,000
Donations, Unspecified	<u>25,908</u>	<u>0</u>	<u>0</u>
	<u>647,159</u>	<u>250,000</u>	<u>250,000</u>

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 Non-Tithe**

	Actual 2004	Budget 2005	Budget 2006
Unallocated Income			
Schedule 76 - Unrestrict Invest Earnings			
Interest & Dividends	1,256,403	1,325,000	1,325,000
Capital Gains Income (loss)	484,743	175,000	175,000
Recogn Unreal Apprec of Inv	<u>2,457,359</u>	<u>0</u>	<u>0</u>
	<u>4,198,505</u>	<u>1,500,000</u>	<u>1,500,000</u>
Schedule 77 - Endowments			
Endowments - Non-Tithe	<u>5,865</u>	<u>0</u>	<u>0</u>
Schedule 79 - Miscellaneous Income			
Lease Inc - SW Bell Antenna	16,445	15,000	15,000
Miscellaneous	44,655	16,000	30,000
Royalties	<u>135,576</u>	<u>70,000</u>	<u>100,000</u>
	<u>196,676</u>	<u>101,000</u>	<u>145,000</u>
Blocked Currency/Working Capital			
	<u>0</u>	<u>1,410,000</u>	<u>1,494,835</u>

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Non-Tithe**

	Actual 2004	Budget 2005	Budget 2006
Unallocated Income			
Schedule 95 - Trfs to/fr Other Functions			
Offerings for Exchange - From Other Functions	10,390,372	8,750,849	8,750,849
Offerings Exchanged - To Other Functions	<u>(10,390,372)</u>	<u>(8,750,849)</u>	<u>(8,750,849)</u>
	<u>0</u>	<u>0</u>	<u>0</u>
Schedule 96 - Transfers from Other Funds			
Matured Trusts and Wills (Estates Fnd)	<u>293,084</u>	<u>300,000</u>	<u>300,000</u>

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	Actual 2004	Budget 2005	Budget 2006
I. Office Operating			
GC Office Operating Cap	<u>26,922,403</u>	<u>29,627,506</u>	<u>30,950,000</u>
II. GC Administered Funds			
AR Adventist World	0	0	2,800,000
Mission Quarterly	234,767	200,000	200,000
Blocked Currency Exp.	12,598	0	20,000
World Budget Miscellaneous	2,196,499	20,000	50,000
Elmshaven Repairs and Renovations	20,000	20,000	20,000
Elmshaven Supervision Assistance	8,000	8,000	8,000
CEW - Global Evangelism	0	0	100,000
Evangelism - Center of Global Evangelism	0	0	50,000
World Dept. Special Projects	400,000	400,000	400,000
Adventist Heritage Ministries	0	0	50,000
Global Mission (Const. Oversight)	100,000	0	0
Annual Council	89,356	110,000	110,000
Annual Council Travel	371,378	480,000	500,000
Exchange, Monetary	(6,832)	100,000	100,000
GC Session	1,000,000	1,000,000	1,200,000
Offerings Promotion - General	100,000	0	0
Pre Video Production	150,000	150,000	200,000
Office of Mission Awareness	150,000	359,785	366,548
Adventist Television Network	2,483,708	2,483,708	2,700,000
Spring Meeting	66,655	130,000	130,000
Council on Evangelism & Witness	525,000	525,000	425,000
Commissions/Taskforces/Special Meetings:	120,000	120,000	150,000
Leadership Training	100,000	100,000	100,000
Strategic Planning	8,276	25,000	25,000
Travel Misc	0	0	50,000
Council on Interchurch/Faith Relations	0	0	15,000
Bible Study Website-Sow One Billion	0	35,000	35,000
Total GC Admin Funds - Tithe	<u>8,129,405</u>	<u>6,266,493</u>	<u>9,804,548</u>

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Non-Tithe**

II. GC Administered Funds	Actual 2004	Budget 2005	Budget 2006
Contingencies: General	600,000	600,000	600,000
OGC Spcl Counsel & Litigation	<u>300,000</u>	<u>300,000</u>	<u>300,000</u>
Total GC Adm Fnds Non-Tithe	<u>900,000</u>	<u>900,000</u>	<u>900,000</u>
Total GC Administered Funds	<u>9,029,405</u>	<u>7,166,493</u>	<u>10,704,548</u>

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 Tithe**

	<u>Actual 2004</u>	<u>Budget 2005</u>	<u>Budget 2006</u>
III. IDE Funding			
IDE Funding	<u>19,393,520</u>	<u>19,239,823</u>	<u>19,750,000</u>
IV. Appropriations			
Separate Board Units-Tithe			
Adventist World Radio	310,000	320,000	320,000
Geoscience Research Institute	778,814	800,689	835,446
White Estate	1,198,965	1,262,046	1,340,396
White Estate Branches	446,552	465,000	500,851
GCAS Unfilled Budget Contingency	0	120,000	120,000
Auditing Service	650,000	650,000	650,000
Auditing Service Divisions	4,212,449	4,425,000	4,345,414
GCAS - NSD	0	0	494,416
Wage Factor Contingency	0	100,000	100,000
NAD Proposed Wage System	0	0	0
Sub-total Separate Brd Units-Tithe	7,596,780	8,142,735	8,706,523

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 2006 Appropriations Budget
 Tithe**

IV. Appropriations: (Cont'd)	Actual 2004	Budget 2005	Budget 2006
Divisions - Tithe			
Appropriations, Tithe Operating:			
East Central Africa Division	2,840,278	2,800,278	2,775,278
Eastern Europe Fin Affairs Com	1,002,946	1,002,946	1,002,946
Euro-Africa Division - Gen	1,468,421	1,468,421	1,468,421
Inter-America Division	843,194	843,194	843,194
North American Division	0	0	0
Northern Asia-Pacific Division	1,406,045	1,406,045	1,406,045
South American Division	1,669,086	1,669,086	1,669,086
Satellite Television - WHAST	275,000	275,000	275,000
South Pacific Division	1,944,086	1,944,086	1,944,086
Southern Africa Indian Ocean	960,974	960,974	960,974
SUD (GENCOSUD)	2,808,674	2,768,674	2,743,674
Southern Asia-Pacific Division	1,587,155	1,587,155	1,587,155
Trans-European Division - Gen	1,928,606	1,928,606	1,928,606
Western Africa Division	2,597,882	2,597,882	2,597,882
	<u>2,049,964</u>	<u>2,009,964</u>	<u>1,984,964</u>
	21,438,225	21,318,225	21,243,225
TED Special	1,000,000	1,000,000	1,150,000
Excess Liability Ins	<u>1,508,505</u>	<u>1,000,000</u>	<u>1,000,000</u>
Sub-total Divisions - Tithe	23,946,730	23,318,225	23,393,225

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 2006 Appropriations Budget
 Tithe**

Appropriations: (Cont'd)	Actual 2004	Budget 2005	Budget 2006
General Church Programs			
Evangelism - Staff	100,000	100,000	100,000
Graduate Scholarships	<u>150,000</u>	<u>150,000</u>	<u>100,000</u>
Sub-total General Church Programs	250,000	250,000	200,000
Publishing Programs			
AR Monthly Edition Contingency	299,673	317,835	317,835
Ministry Magazine	139,390	150,000	160,000
EDU AMICUS	139,686	144,000	144,109
Jrnl Of Adventist Educ - English Edition	100,000	100,000	100,000
Jrnl Adv Educ - International Edition	20,000	20,000	20,000
S.D.A. Periodical Index	5,500	5,500	5,500
SOP Book Translation Subsidy	150,000	150,000	150,000
SOP Books -Connecting with Jesus	200,000	233,334	233,334
Sub-total Publishing Programs	1,054,229	1,120,669	1,130,778

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Tithe**

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IV. Approp: (Cont'd)	<u>Actual 2004</u>	<u>Budget 2005</u>	<u>Budget 2006</u>
Institutions			
ADRA - Administration	180,000	186,000	186,000
AIAS Operating Approp	200,050	200,050	200,050
AU Operating Approp:			
Seminary:			
Regular	1,132,751	1,132,751	1,132,751
Fac Replace-Seminary	71,952	71,952	71,952
Aviation Center	30,888	30,888	30,888
Mission Orientation	151,500	151,500	151,500
Extension School	31,302	31,302	31,302
Inst for Prevent of Drug Addict	130,874	130,874	130,874
	<u>1,549,267</u>	<u>1,549,267</u>	<u>1,549,267</u>
Africa Post/Graduate School	30,000	150,000	225,000
HSI Operating Approp	60,600	60,600	60,600
LLU Operating Approp	2,750,230	2,750,230	2,750,230
Int'l Health Food Assn	98,946	98,946	98,946
NAD - PARL Liberty Magazine	100,000	100,000	100,000
Sub-total Institutions	<u>4,969,093</u>	<u>5,095,093</u>	<u>5,170,093</u>
Total Appropriations - Tithe	<u>37,816,832</u>	<u>37,926,722</u>	<u>38,600,619</u>
V. Special Funding			
Adventist World Radio - General	<u>1,350,000</u>	<u>1,350,000</u>	<u>1,350,000</u>
Total Special Funding - Tithe	<u>1,350,000</u>	<u>1,350,000</u>	<u>1,350,000</u>

**General Conference of Seventh-day Adventists
 2006 Appropriations Budget
 Non-Tithe**

IV. Appropriations: (Cont'd)	Actual	Budget	Budget
	2004	2005	2006
Divisions Non-Tithe			
Appropriations, Non-Tithe Operating:			
East Central Africa Division	1,387,096	1,387,096	1,387,096
Eastern Europe Fin Affairs Com	248,903	248,903	248,903
Euro-Africa Division	715,629	715,634	715,634
Inter-American Division	975,943	975,943	975,943
Northern Asia-Pacific Division	165,099	165,099	165,099
South American Division	958,086	958,086	958,086
South Pacific Division	742,754	742,754	742,754
Southern Africa Indian Ocean Div	1,067,304	1,067,304	1,067,304
SUD (GENCOSUD)	879,211	879,211	879,211
Southern Asia-Pacific Division	1,087,926	1,087,926	1,087,926
Trans-European Division	950,812	950,812	950,812
Western Africa Division	<u>1,087,861</u>	<u>1,087,861</u>	<u>1,087,861</u>
Sub-total Divisions Non-Tithe	10,266,624	10,266,629	10,266,629
Donations Non-Tithe:			
51140 Donations	46,750	60,000	60,000

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Non-Tithe**

IV. Appropriations: (Cont'd)	Actual 2004	Budget 2005	Budget 2006
Institutions			
ADRA Rent	540,000	583,000	667,263
AWR Rent	60,000	72,000	82,124
AIAS Operating Approp	570,315	570,315	570,315
AU Operating Approp			
Graduate School	2,229,369	2,229,369	2,229,369
HSI Operating Approp	191,900	191,900	191,900
HSI Rental	200,000	349,000	399,033
LLU Operating Approp:			
General	7,324,889	7,324,889	7,324,889
Graduate Biology	300,000	300,000	300,000
OC Operating Approp	<u>1,087,124</u>	<u>1,087,124</u>	<u>1,087,124</u>
Sub-total Institutions	<u>12,503,597</u>	<u>12,707,597</u>	<u>12,852,017</u>
Total Approp Non-Tithe	<u>22,816,971</u>	<u>23,034,226</u>	<u>23,178,646</u>

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V. Special Funding	Actual 2004	Budget 2005	Budget 2006
Division Programs			
Appropriations, Special:			
East Central Africa Division	55,000	55,000	55,000
Eastern Europe Fin Affairs Com	90,000	90,000	90,000
Euro-Africa Division	70,000	70,000	70,000
Inter American Division	75,000	75,000	75,000
North American Division	0	0	0
Northern Asia Pacific Division	50,000	50,000	50,000
East Asia Comm HK (NSD)	<u>45,000</u>	<u>45,000</u>	<u>45,000</u>
South American Division	70,000	70,000	70,000
South American Div WHAST	60,000	60,000	60,000
South Pacific Division	50,000	50,000	50,000
Southern Africa Indian Ocean Div	50,000	50,000	50,000
SUD (GENCOSUD)			
General	95,000	95,000	95,000
Southern Asia Pacific Division	50,000	50,000	50,000
Trans-European Division:			
General	170,000	170,000	170,000
Western Africa Division	<u>55,000</u>	<u>55,000</u>	<u>55,000</u>
Total Appropriations, Special	985,000	985,000	985,000
Southern African Indian Ocean Div			
General	60,000	0	0
Unification Contingency	<u>100,000</u>	<u>160,000</u>	<u>0</u>
Total So African Indian Ocean Div	<u>160,000</u>	<u>160,000</u>	<u>0</u>
Sub-total Divisions Programs	1,145,000	1,145,000	985,000

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Non-Tithe**

V. Special Funding (Cont'd)	Actual 2004	Budget 2005	Budget 2006
Institutional Programs			
NA Approp for Servicemen's Cntr-Korea	35,000	35,000	35,000
AIAS - General	30,000	30,000	30,000
AWR - General	120,000	120,000	120,000
AU Specials:			
General	50,000	50,000	50,000
Grad School & Sem Libr Bks	<u>125,000</u>	<u>125,000</u>	<u>125,000</u>
	175,000	175,000	175,000
HSI Specials:			
Adventist Television Network	236,500	236,500	236,500
	<u>30,000</u>	<u>30,000</u>	<u>30,000</u>
Sub-total Institutional Programs	<u>626,500</u>	<u>626,500</u>	<u>626,500</u>
Total Special Funding	<u>1,771,500</u>	<u>1,771,500</u>	<u>1,611,500</u>

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Divisions:	Base Appropriations			Special Appropriations		GC Administered		Total
	Tithe	Non-Tithe	Total	Tithe	Non-Tithe	IDE Tithe	Auditing Tithe	
East Central Africa Div	2,775,278	1,387,096	4,162,374		55,000		0	4,217,374
Eastern Europe Fin Affairs Cc	1,002,946	248,903	1,251,849		90,000		0	1,341,849
Euro-Africa Division	1,468,421	715,634	2,184,055		70,000		0	2,254,055
Inter-America Division	843,194	975,943	1,819,137		75,000		0	1,894,137
Northern Asia-Pacific Div	1,406,045	165,099	1,571,144		95,000		0	1,666,144
South American Division	1,669,086	958,086	2,627,172		70,000		0	2,697,172
South Pacific Division	960,974	742,754	1,703,728		50,000		0	1,753,728
Southern Africa Indian Ocean	2,743,674	1,067,304	3,810,978		50,000		0	3,860,978
SID Unification Contingency	0	0	0		0		0	0
SUD (GENCOSUD)	1,587,155	879,211	2,466,366		95,000		0	2,561,366
Southern Asia-Pacific Div	1,928,606	1,087,926	3,016,532		50,000		0	3,066,532
Trans-European Division	2,597,882	950,812	3,548,694		170,000		0	3,718,694
TED Special	1,150,000	0	1,150,000		0		0	1,150,000
Western Africa Division	1,984,964	1,087,861	3,072,825		55,000		0	3,127,825
	<u>22,118,225</u>	<u>10,266,629</u>	<u>32,384,854</u>	<u>0</u>	<u>925,000</u>	<u>19,750,000</u>	<u>0</u>	<u>53,059,854</u>

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	Base Appropriations		Special Appropriations		GC Administered		Total
	Tithe	Non-Tithe	Tithe	Non-Tithe	IDE Tithe	Auditing Tithe	
Others:							
ADRA	186,000	667,263	0	0	0	0	853,263
Adventist Television Network	2,700,000	0	0	30,000	0	0	2,730,000
Adventist World Radio	320,000	82,124	1,350,000	120,000	0	0	1,872,124
AIIAS	200,050	570,315	0	30,000	0	0	800,365
Andrews University	1,549,267	2,229,369	0	175,000	0	0	3,953,636
GCAS	770,000	0	0	0	0	0	770,000
Council on Evang & Witness	525,000	0	0	0	0	0	525,000
GRI	835,446	0	0	0	0	0	835,446
Home Study Int'l	60,600	590,933	0	236,500	0	0	888,033
Int'l Health Food Assn	98,946	0	0	0	0	0	98,946
Loma Linda University	2,750,230	7,624,889	0	0	0	0	10,375,119
Oakwood College	0	1,087,124	0	0	0	0	1,087,124
NAD - PARL Liberty Mag	100,000	0	0	0	0	0	100,000
Wage Factor Contingency	100,000	0	0	0	0	0	100,000
NAD-Servicemen's Cntr-Korea	0	0	0	35,000	0	0	35,000
White Estate	1,841,247	0	0	0	0	0	1,841,247
Graduate Scholarships	200,000	0	0	0	0	0	200,000
Publishing Programs	1,130,778	0	0	0	0	0	1,130,778
Excess Aviation & Liab Ins	1,000,000	0	0	0	0	0	1,000,000
	<u>14,367,564</u>	<u>12,852,017</u>	<u>1,350,000</u>	<u>626,500</u>	<u>0</u>	<u>0</u>	<u>29,196,081</u>

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**General Conference of Seventh-day Adventists
2006 Appropriations Budget
Non-Tithe**

IV. Appropriations:	Actual 2004	Budget 2005	Budget 2006
Restricted Funds			
Approp, Investment-Outreach:			
East Central Africa Division	134,691	132,088	106,608
Eastern Europe Fin Affairs Com	39,792	39,394	32,063
Euro-Africa Division	69,424	68,729	55,939
Inter-American Division	57,824	57,246	46,592
Northern Asia Pacific Division	49,941	49,442	40,241
South American Division	83,509	82,674	67,288
South Pacific Division	54,156	53,614	43,637
Southern Africa Indian Ocean Div	123,522	121,031	97,608
SUD (GENCOSUD)	78,397	77,613	63,170
Southern Asia Pacific Division	95,885	94,926	77,261
Trans-European Division	112,801	111,673	90,891
Western Africa Division	100,058	97,801	78,702
Total Restricted Funds	1,000,000	986,231	800,000

ANNUAL COUNCIL OF THE
GENERAL CONFERENCE EXECUTIVE COMMITTEE

October 11, 2005, 3:00 p.m.

Ted N C Wilson, Chairman, called to order the fifth session of the 2005 Annual Council.

Prayer was offered by Patrick Allen, President of the West Indies Union.

PRE/PREXAD/ADCOM/05AC to LCC

134-05Gd COMMISSION ON MINISTRIES, SERVICES, AND
STRUCTURES (GCC-S)—APPOINTMENT

VOTED, To appoint a Commission on Ministries, Services, and Structures (GCC-S) with terms of reference and membership as follows:

TERMS OF REFERENCE

1. Research and evaluate, in the light of denominational mission and unity, the necessity, efficiency, and effectiveness of current denominational structure.
2. Review and assess information from studies and initiatives addressing various aspects of denominational reorganization.
3. If a need for structural change is indicated, define a rationale for adjusting denominational structure and propose structural revision(s) that enhance the mission-focus and global unity of the world Church.

AUTHORITY AND RESPONSIBILITY

1. Report to the General Conference Executive Committee through PREXAD and ADCOM.
2. Power to act.
3. Recommend to the General Conference Executive Committee through PREXAD and ADCOM.

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- | | |
|---|---|
| <p>4. Disseminate information and arrange discussion forums to communicate concepts and rationale for proposed organizational change and to determine membership response to major proposals for organizational change.</p> <p>5. Propose adjustments regarding the operational responsibility that pertains to the organizational structure, including the ministries and services that are to be provided.</p> <p>6. Outline an implementation strategy for transition to any revised denominational structure or pattern of operation.</p> | <p>4. Power to act.</p> <p>5. Recommend to the General Conference Executive Committee through PREXAD and ADCOM.</p> <p>6. Recommend to the General Conference Executive Committee through PREXAD and ADCOM.</p> |
|---|---|

(Assuming two meetings/year)

MEMBERSHIP TEMPLATE

NUMBER

EXPENSE BORNE BY:

GC Officers	3	GC Travel Budget
GC Vice Presidents	9	GC Travel Budget
GC Undersecretary	1	GC Travel Budget
GC Underteasurer	1	GC Travel Budget
GC Associate Secretary	1	GC Travel Budget
GC Dept Directors	6	GC Travel Budget
GC General Counsel	1	GC Travel Budget
Division Presidents	13	Division Travel Budget
Division Secretaries	2	Division Travel Budget
Division Treasurers	2	Division Travel Budget
Union Presidents	13	Commission/Annual Council Budget
Local Conference Officers	13	Commission Budget*
GCEC Laymembers	13	Commission/Annual Council Budget
Pastors	13	Commission/Annual Council Budget
Institutions	4	Commission Budget*
Others	<u>4</u>	Commission Budget*
Total	99	

ADVISORS (with voice but no vote)

GC Associate Secretaries (unless included above)
GC Associate Treasurers
Division Secretaries (unless included above)
Division Treasurers (unless included above)

* Unless attendance at Annual Council is normally provided through other means.

MEMBERS

PAULSEN, JAN, Chairman
Cooper, Lowell C, Vice-chairman
Parmenter, Vernon B, Secretary

GC Officers Bediako, Matthew A
 Lemon, Robert E

GC Vice Presidents Finley, Mark A
 Hsu, King-Yi Eugene
 Karst, Gerry D
 Miranda, Armando
 Mwansa, Pardon K
 Ryan, Michael L
 Simmons, Ella S
 Wilson, Ted N C

GC Undersecretary Evans, Larry R

GC Undertreasurer Rose, Steven G

GC General Counsel Kyte, Robert E

GC Department Dirs	Dulan, C Garland	Education
	Graz, John	Public Affairs & Religious Liberty
	Handysides, Allan R	Health Ministries
	Koh, Linda Mei Lin	Children's Ministries
	Muganda, Baraka G	Youth
	Wilson, Jeffrey K	Trust Services

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Division Presidents	Daniel, Luka T Evans, Laurie J Frikart, Ulrich Gulfan, Alberto C Lee, Jairyong Leito, Israel Mbwana, Geoffrey G Nagel, Ruy H Ratsara, Paul S Schneider, Don C Stele, Artur A Watts, D Ronald Wiklander, Bertil A	
Division Secretaries	Oliver, Barry D Ruguri, Blasious M	SPD ECD
Division Treasurers	Biaggi, Guillermo Johannsson, Johann	ESD TED
Union Presidents	Bruinsma, Reinder Hong, Myung Kwan John, M C Machel, Guenther Mfunne, Saustin Ola, Joseph A Palacio, Julio Rugelinyange, Amon K Stanley, Chester Stolyar, Vasilii D Townend, Ronald W Trevino, Max <i>To be determined</i>	TED, Netherlands Union Conference NSD, Korean Union Conference SUD, Northern Union Mission EUD, South German Union Conference SID, Malawi Union Mission WAD, NW Nigeria Union Mission IAD, Venezuela-Antilles Union Mission ECD, Rwanda Union Mission SPD, Australian Union Conference ESD, West Russia Union Conference SSD, Southeast Asia Union Mission NAD, Southwestern Union Conference SAD
Local Conf Officers	Aune, Kjell Brown, Ben Brown, Everett Chafograck, Jean-Jacques Chu, Richard Hankinson, Denis Hmar, Zairethanga	TED, President, Egypt Field NAD, President, South Central Conf IAD, President, Central Jamaica Conf EUD, Secretary, North France Conf NSD, Treasurer, Hong Kong-Macao Con SPD, President, Victoria Conference SUD, President, Mizo Conference

	Kra, Emmanuel Manatad, Elmer Ostrovsky, Moses Siamuzoka, George <i>To be determined</i> <i>To be determined</i>	WAD, Secretary, Cote d'Ivoire Conf SSD, Treasurer, Central Visayan Conf ESD, President, Belarus Conference SID, Sec-Treas, Copperbelt Zambia Fld ECD, Treasurer SAD, President
Laymembers	Beesoo, Gilles Chang, Shirley Cop, Nevenka Hosoi, Eiji Lima, L Jeremiah Mbio, Veronica F Pedrin, Michael Pervanchuk, Olga Rajakumar, Alex Senibulu, Mesake Rokalau Soto, Dennis Sturz, Marius <i>To be determined</i>	SID, Mauritius Conference NAD, Pacific Union TED, Adriatic Union Conference NSD, Japan Union Conference ECD, Tanzania WAD, Central Africa Union Mission SUD, South Central India ESD, Ukrainian Union Conference SSD, Peninsular Malaysia Mission SPD, Trans Pacific Union Mission IAD, Puerto Rico EUD, Romania SAD
Church Pastors	Deocades, Orlando Hlanze, German M Johnson, C Joseph, Jaime Kim, Jong Moon Mukeya, Daniel Lwambo Nikolov, Ivan Ntiriakwah, Richard A Remmers, Rick Sleeman, Ian Ten, Andrej Van Wyk, Anton <i>To be determined</i>	SSD, Negros Occidental Conference SID, Southern Africa Union SUD, Chennai Metro Region IAD, Upper Magdalena Conference NSD, West Central Korean Conference SID, East Congo Union EUD, Bulgarian Union of Churches WAD, Ghana Union Conference NAD, Chesapeake Conference TED, British Union Conference ESD, Southern Union SPD, New Zealand Pacific Union Conf SAD
Institutions	Myrdal, Nina Doran, Sandra Ketting-Weller, Ginger Melgosa, Julian	TED, Norway, K-12 teacher NAD, Florida Conf, Assoc Supt Educ NAD, Walla Walla College GC, AIIAS
Others (4)	As selected by the Commission	

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ADVISORS (with voice but no vote)

GC Assoc Secretaries	Banks, Rosa T Clayville, Douglas Galicia, Agustin Howard, Roscoe J III Sabot, Claude
GC Assoc Treasurers	Egwakhe, George O Lizardo, Jose R Orion, Daisy Jane F Prestol, Juan R Ryan, Roy E
Division Secretaries	Gomez, Raul Kaminsky, Michael F Maphosa, Solomon Maurer, Gabriel E Ng, G T Perla, Juan O Rathniraj, John Suzuki, Akeri Wari, Gilbert Wollan, Harald
Division Treasurers	Bekker, Jannie Brady, Rodney G Clive, G S Robert de Oliveira, Marino F Hechanova, Ceazar J Heinrich, Keith R Kunze, Peter R Upson, Donald Verduzco-Avila, Filiberto M <i>Treasurer, ECD</i>

SEC/ADCOM/05AC to LRE

GLOBAL MISSION ISSUES COMMITTEE (GCC-S)—MEMBERSHIP
ADJUSTMENT

VOTED, To adjust the membership of the Global Mission Issues Committee (GCC-S),
as follows:

Add Frikart, Ulrich
 Lizardo, Jose R
 Parmenter, Vernon B
 Planning Director, Adventist Mission

SEC/PolRev&Dev/SEC/PolRev&Dev/ADCOM/SecC/TreC/GCDO05AC/05AC to LRE(DIV)

219-05G FINANCIAL RESPONSIBILITY—DIVISION (ADVENTIST
VOLUNTEER SERVICE) - POLICY REVISION

VOTED, To revise GC R 15 25, Financial Responsibility, to read as follows:

R 15 25 Financial Responsibility—Division—1. The division which sends volunteers
shall:

a. Ensure that all volunteers have been provided with Adventist Volunteer
Service (AVS) insurance coverage prior to departure.

b. Be responsible for any claims incurred by the volunteer which are
normally met by AVS insurance if the division, after being properly notified, fails to arrange for
insurance coverage for an approved volunteer.

2. The organization which receives volunteers shall be financially responsible for the
following:

a. Insurance Coverage:

1) For any claims normally met by AVS insurance, incurred by the
volunteer if the organization fails to follow proper calling procedures, resulting in the failure to
provide AVS insurance coverage for the volunteer.

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- 2) The cost of premiums for AVS insurance which provides the following:
- a) Accident and Sickness Protection for volunteers insurance policy (limited accident and sickness coverage as outlined in policy brochure)
 - b) Worker's Compensation for volunteers
 - c) Personal Effects and Property Insurance (Personal Effects Floater)
- 3) Insurance deductible under the Accident and Sickness Protection for volunteers insurance policy.
- 4) Ensuring that insurance coverage is in place for all volunteers extending their service beyond the limit of initial coverage.
- 5) Ensuring that a minimum of 21 days coverage is provided to the volunteer for homebound travel.
- 6) Any claims normally met by AVS insurance incurred during this period should the receiving organization fail to ensure that coverage has been arranged.

In the event that a volunteer returns home earlier than expected, the division where the volunteer is serving shall be responsible for notifying Adventist Risk Management and the Adventist Volunteer Center.

- b. The cost of airfares, if indicated.
- c. The liability of the denomination shall be limited to the cost of the insurance premiums and deductibles for the above coverage. (See R 15 25, paragraph 2. a.) Volunteers who are 21 years of age or older (parents or legal guardians if under 21) shall sign the Adventist Volunteer Service Release of Liability and Beneficiary Form absolving the denomination from any liability arising out of any loss, injury, illness, disability, damage, or death sustained while serving in the Adventist Volunteer Service program or resulting from service in the Adventist Volunteer Service program. (See R 15 50 for a sample release form.)
- d. Additional medical coverage not included in paragraph 2. a. above may be provided to the extent specified in the contract or Volunteer Service request listing.
- e. Lodging provisions and a living allowance to cover food and local travel may be provided.

f. Travel and other financial arrangements shall be approved by the requesting division or the General Conference Adventist Volunteer Center. The financial arrangements for supported volunteers shall normally be expressed in the form of a written agreement between the volunteer and the requesting organization and shall include a list of allowances provided.

TRE/PolRev&Dev/ADCOM/SecC/TreC/GCDO05AC/05AC to LRE(DIV)

220-05G SALARY ARRANGEMENTS (ARRANGEMENTS WITH
INTERDIVISION APPOINTEES) - POLICY AMENDMENT

VOTED, To amend GC N 05 15, Salary Arrangements, to read as follows:

N 05 15 Preembarkation Salary Arrangements—1. Up to one month of preembarkation salary is granted to appointees and interdivision employed spouses to provide time to prepare for departure and to care for family visitation. This salary provision shall apply for a new appointment and shall not be taken in connection with a furlough or an optional annual leave. A call to interdivision service is contingent on receiving the necessary visas and/or work permits for the host division country. For most countries this is cared for quickly, but in some cases it takes several months; on rare occasions, it proves impossible and the call has to be canceled. Because of this, it is imperative that the appointee and spouse not disconnect from current employment before being instructed to do so by the treasury of the base division or, in the case of North American Division-based individuals, the General Conference Transportation and International Personnel Services. The normal procedure is for treasury to work with the appointee and spouse, the current employer(s), and the host division to establish the date for disconnecting from current employment and beginning interdivision preembarkation salary. This date is normally arrived at by working backwards from the desired date for beginning service in the host division country, including time for attendance at the Institute of World Mission, and estimating the length of time required to obtain visas and work permits for the host division country involved.

2. The preembarkation salary is paid - No change
3. Base division country allowances - No change
4. Preembarkation salary and allowances - No change
5. The preembarkation salary (see paragraph 1. above) - No change

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EUD/TRE/PolRev&Dev/ADCOM/GCDO05AC/05AC to LRE(DIV)

221-05G MODIFIED PROVISIONS FOR AUSTRALIA, AUSTRIA, BELGIUM, CANADA, DENMARK, FINLAND, FRANCE, GERMANY, GUAM, ICELAND, THE NETHERLANDS, NEW ZEALAND, NORWAY, SWEDEN, SWITZERLAND, AND THE UNITED STATES OF AMERICA (INCLUDING THE GENERAL CONFERENCE AND INTER-AMERICAN DIVISION EMPLOYEES RESIDING IN THE NORTH AMERICAN DIVISION) - SPECIAL INTERDIVISION TRANSFERS—FINANCIAL PROVISIONS - POLICY AMENDMENT

VOTED, To amend GC M 60 10 Modified Provisions for Australia, Austria, Belgium, Canada, Denmark, Finland, France, Germany, Guam, Iceland, The Netherlands, New Zealand, Norway, Sweden, Switzerland, and the United States of America (Including the General Conference and Inter-American Division Employees Residing in the North American Division), to read as follows:

M 60 10 Modified Provisions for Australia, Austria, Belgium, Canada, Denmark, Finland, ~~France~~, Germany, Guam, Iceland, The Netherlands, New Zealand, Norway, Sweden, Switzerland, and the United States of America (Including the General Conference and Inter-American Division Employees Residing in the North American Division)—Interdivision employees, interdivision employed spouses, and locally employed spouses of interdivision employees who are appointed to serve in one of the above areas shall receive regular interdivision benefits except as listed below:

1. For Initial Transfer In - No change
2. Furlough—
 - a. No furlough freight - No change
 - b. Reduced baggage allowance - No change
3. Permanent Return - No change
4. Family Visitation - No change
5. Coordinated Travel Arrangements - No change

NSD/PolRev&Dev/ADCOM/PolRev&Dev/ADCOM/SecC/GCDO05AC/05AC to LRE(DIV)

229-05G UNION MISSION (MODEL UNION MISSION OPERATING
POLICY) - POLICY AMENDMENT

VOTED, To amend GC D 15 05, Union Mission (Model Union Mission Operating Policy), Article V—Sessions, Section 3.; Appointments/Elections, to read as follows:

Sec. 3. Appointments/Elections: This union mission in session shall appoint the presidents, secretaries, and treasurers of the local missions/fields within its territory. These shall hold their offices until a midterm meeting of the union executive committee unless they resign or are removed from office, for cause, by the union executive committee or a special constituency meeting. Those appointed at a midterm meeting shall hold their offices until the next regular session of the union mission, unless they resign or are removed from office, for cause, by the union mission executive committee or a special constituency meeting. This union mission in session shall also elect the departmental directors of the union, elective members of the union committee ~~and union institutional boards.~~ and the members of union institutional boards where the union constituency in session also serves as a constituency for union institutions.

TRE/PolRev&Dev/ADCOM/GCDO05AC/05AC to LRE(DIV)

230-05G WORKING CAPITAL - POLICY AMENDMENT

VOTED, To amend GC T 15 05, Working Capital, to read as follows:

T 15 Working Capital

T 15 05 Working Capital—In order that adequate financial resources will be available for the sound and effective operation of all organizations, the following provisions are outlined:

1. Working Capital Definition - No change
2. Formulas—The recommended working capital of organizations shall be as follows:
 - a. General Conference - No change
 - b. Divisions - No change
 - c. Union Conferences/Missions - No change

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- d. Local Conferences/Missions/Fields - No change
- e. Conference/Mission/Field Associations/Corporations - No change
- f. Home Health Education Service - No change
- g. Adventist Book Centers - No change
- h. Universities, colleges and junior colleges - No change
- i. Academies - No change
- j. Health care institutions - No change
- k. Publishing houses - No change

l. Christian Record Services—25 percent of the last complete year's financial operating expenses, plus allocated funds.

~~l. m.~~ Adventist Risk Management, Incorporated, including branch offices—40 percent of the annual operating expense.

~~m. n.~~ Adventist Media Center—20 percent of annual operating expense based on the Income Statement for the latest complete fiscal year.

~~n. o.~~ Adventist World Radio Institution—20 percent of the operating expense of the latest complete fiscal year, plus allocated net worth (reserves).

3. Liquid Assets—Liquid assets equivalent to the current liabilities and certain allocated funds identified in the specific accounting manuals shall be maintained in the following:

- a. Cash
- b. ~~S 50 10~~ S 45 35, S 45 40 items
- c. General Conference or other authorized unitized investment funds
- d. Accounts receivable from the next higher organization.
- e. The liquidity formula to be used by the General Conference shall be:

Cash and Banks plus Securities and Investments divided by total current liabilities and gross allocated funds.

4. Periodic Surveys - No change
5. Liquid Funds - No change
6. Exception to Liquidity Requirement - No change
7. Allocations - No change

TRE/PolRev&Dev/ADCOM/SecC/GCDO05AC/05AC to LRE(DIV)

232-05G UNION CONFERENCE STATUS—PROCEDURE -
POLICY AMENDMENT

In order to give more time for testing the proposed procedure, it was

VOTED, To amend B 85 10, Union Conference Status—Procedure, to read as follows:

B 85 10 Union Conference Status—Procedure—The following procedure shall be suspended until the ~~2005~~ 2006 Annual Council. The procedure presented in the guidelines entitled, “Becoming A Union Conference—A guidebook and Procedural Steps for Changing From a Union Mission to a Union Conference” shall be used during this trial period. (See Appendix A in the General Conference Working Policy.)

1. The union mission shall - No change
2. At the request - No change
3. The union mission executive - No change
4. If the division - No change
5. The survey team - No change
6. The division executive - No change
7. The General Conference - No change

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8. Upon the approval - No change
9. Where there has been - No change

TRE/PolRev&Dev/ADCOM/TreC/GCDO05AC/05AC to LRE(DIV)

233-05G FUNDING (PLACING PERMANENTLY RETURNED
INTERDIVISION EMPLOYEES) - POLICY AMENDMENT

VOTED, To amend GC Q 50 40, Funding (Placing Permanently Returned
Interdivision Employees), to read as follows:

Q 50 40 Funding—The distribution of responsibility for the funding of the salary
assistance and support provisions shall be as follows:

1. The cost of permanent return salary - No change
2. Any permanent return salary - No change
3. When an interdivision employee - No change
4. Salary assistance provided to an employing organization according to the
provisions of Q 50 15 is limited to salary and to any packaged allowances included in the
package plan provided to local employees. In the North American Division, the subsidy is based
on the United States of America North American Division remuneration factor. ~~factor plus cost
of living adjustment applicable in the area where the individual is employed.~~ Medical,
educational, and other allowances shall be the responsibility of the employing organization in the
base division.

TRE/PolRev&Dev/ADCOM/GCDO05AC/05AC to LRE(DIV)

238-05G BASE DIVISION COUNTRY - POLICY AMENDMENT

VOTED, To amend GC E 15 20, Base Division Country, to read as follows:

E 15 20 Base Division Country—The base division country is the country chosen by the
individual in which he/she holds citizenship or holds resident status under the following criteria
(for situations involving dual citizenship, see E 15 25):

1. Resident status shall be of a nature - No change
2. Resident status shall be maintained - No change
3. Resident status shall include - No change
4. The individual must have been - No change
5. An individual whose home division - No change
6. The base division country - No change
7. A spouse of a national, who is employed - No change
8. ~~The disposition of interdivision employee budgets (Codes 1, 2, 3, 5 and 6) falls within the purview of the General Conference.~~

TRE/PolRev&Dev/ADCOM/TreC/GCDO05AC/05AC to LRE(DIV)

239-05G INTERDIVISION EMPLOYEE BUDGET CODE
PLAN - POLICY AMENDMENT

VOTED, To amend GC M 20, Interdivision Employee Budget Code Plan, to read as follows:

M 20 Interdivision Employee Budget Code Plan

M 20 05 Disposition of Interdivision Employee Budgets—The disposition of interdivision employee budgets (Codes 1, 2, 3, 5 and 6) falls within the purview of the General Conference.

~~M-20-05~~ M 20 10 Categories of Interdivision Employee Budgets - No change

~~M-20-10~~ M 20 15 Financial Plan for Interdivision Employee Budgets - No change

~~M-20-15~~ M 20 20 Local Employer or Host Division Responsibility - No change

~~M-20-20~~ M 20 25 General Conference Responsibility - No change

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~~M-20-25~~ M 20 30 Allocation of Costs - No change

~~M-20-30~~ M 20 35 Transferring of Interdivision Budgets - No change

PRE/PolRev&Dev/ADCOM/GCDO05AC/05AC to LRE(DIV)

240-05G AUTHORIZATION (LEGAL ORGANIZATIONS) -
POLICY AMENDMENT

VOTED, To amend GC BA 25 10, Authorization (Legal Organizations), to read as follows:

BA 25 10 Authorization—~~General Conference organizations and institutions planning to form legal corporations shall first secure approval from the General Conference Executive Committee~~ General Conference institutions and organizations planning to form legal corporations may do so with prior approval from their respective governing board and only after consultation, through the board chair, with the General Conference president, secretary, and treasurer. Division institutions and subsidiary organizations planning to form legal corporations shall first secure approval from the respective division executive committee. Division institutions and subsidiary organizations seeking to form corporations shall comply with division policy regarding the formation of corporations or, in the absence of such a policy, shall secure approval from the respective division executive committee.

PRE/PolRev&Dev/ADCOM/SecC/GCDO05AC/05AC to LRE(DIV)

241-05G COMPOSITION OF CONSTITUENCIES
(INSTITUTIONAL ORGANIZATIONS) - POLICY
AMENDMENT

VOTED, To amend GC BA 50 05, Composition of Constituencies (Institutional Organizations), to read as follows:

BA 50 05 Composition of Constituencies—~~The composition of constituencies of institutions shall reflect the policies of the respective church organizations to which the institutions are accountable. Constituencies of General Conference institutions shall include the membership of the General Conference Executive Committee. A majority of constituency members for a General Conference institution shall be persons who serve as members of the General Conference Executive Committee. At a minimum, this majority shall include officers of the General Conference and its divisions plus members of the General Conference Executive~~

Committee residing in the division where the General Conference institution is located. In addition, the bylaws of General Conference institutions shall include a provision that a special constituency shall be convened, upon receipt by the board ~~chairman of a request signed by chair,~~ of such a request having documented approval of fifty percent or more of the General Conference Executive Committee members who are members of the institution's constituency.

SEC/ADCOM/GCDO03SM/03SM/SEC/ADCOM/GCDO03AC/03AC/102-03Gc/SEC/
ADCOM/GCDO04SM/04SM/ADCOM/GCDO04AC/ADCOM/04AC/102-04Gb/SEC/
ADCOM/GCDO05SM/05SM/ADCOM/GCDO05GCS/GCC(St. Louis)/ADCOM/ADCOM/
ADCOM/ADCOM/SecC/GCDO05AC/05AC to RJH(DIV)

102-05Ga AUTHORIZED MEETINGS 2005

VOTED, To approve the updated list of Authorized Meetings 2005 with the understanding that attendance at these meetings must also be approved by the administration of each entity, as follows:

<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>October 2005</u>			
2	Sun	Council on Evangelism & Witness	Silver Spring MD
3(am)	Mon	Africa HIV-AIDS Office Board	Silver Spring MD
3(am)	Mon	International Board of Education	Silver Spring MD
3	Mon	Division Officer Interviews	Silver Spring MD
3(pm)	Mon	10/40 Window Committee	Silver Spring MD
4(am)	Tue	PREXAD	Silver Spring MD
4(pm)	Tue	Presidents Council	Silver Spring MD
4(pm)	Tue	Secretaries Council	Silver Spring MD
4(pm)	Tue	Treasurers Council	Silver Spring MD
4(eve)	Tue	Adventist Television Network Operating Com	Silver Spring MD
5	Wed	GC & Division Officers	Silver Spring MD
5(eve)	Wed	Global Mission Operations Committee	Silver Spring MD
6(am)	Thu	ADRA Board	Silver Spring MD
6	Thu	Division Officer Interviews	Silver Spring MD
6(pm)	Thu	International Board of Min & Theo Educ	Silver Spring MD
7(am)	Fri	Financial Planning & Budgeting Committee	Silver Spring MD
7(pm)	Fri	Accred Assoc of SDA Sch, Col, & Univ	Silver Spring MD
7(pm)	Fri	International HIV/AIDS Study Commission	Silver Spring MD
7(eve)-13(am)	Fri	Annual Council	Silver Spring MD
9(pm)	Sun	GC Financial Audit Review Committee	Silver Spring MD

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<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>October 2005 contd</u>			
10(am)	Mon	ADRA Constituency	Silver Spring MD
10(pm)	Mon	GCAS Board	Silver Spring MD
10(pm)	Mon	IRLA Board	Silver Spring MD
10(pm)	Mon	GC PARL World Affairs Committee	Silver Spring MD
10(eve)	Mon	HSI/Griggs University Board	Silver Spring MD
11	Tue	AIAS Management Committee & Board	Silver Spring MD
11(eve)	Tue	Adventist World Radio Board	Silver Spring MD
12(eve)	Wed	ADRA Board	Silver Spring MD
12(eve)	Wed	ADRA Constituency Meeting	Silver Spring MD
14(am)	Fri	Andrews University Board Finance Committee	Berrien Springs MI
16(am)	Sun	Andrews University Constituency Meeting	Berrien Springs MI
16	Sun	Andrews University Subcommittees	Berrien Springs MI
16(pm)	Sun	Andrews University Seminary Executive Com	Berrien Springs MI
17	Mon	Andrews University Board	Berrien Springs MI
17,18	Mon	Biblical Research Institute Committee	Loma Linda CA
17-Nov 5	Mon	Institute of World Mission	Berrien Springs MI
18	Tue	Loma Linda Boards—Executive Committees	Loma Linda CA
19(eve)	Wed	Institute of World Mission Council	Berrien Springs MI
23,24	Sun	Oakwood College Board of Trustees	Huntsville AL
27(pm)-31(am)	Thu	NAD Yearend Meeting	Silver Spring MD
<u>November 2005</u>			
17	Thu	Ellen G White Estate Board	Silver Spring MD
<u>December 2005</u>			
1	Thu	Adventist Risk Management Board	Silver Spring MD
6	Tue	Loma Linda Boards—Board Committees	Loma Linda CA
7	Wed	Loma Linda Boards	Loma Linda CA
8(am)	Thu	Adventist Health International	Loma Linda CA
12	Mon	ADRA Executive Committee	Silver Spring MD
15	Thu	R&H Executive & Finance Committees	Silver Spring MD
15	Thu	Adventist Heritage Ministry Constituency	Silver Spring MD
19	Mon	Inst for Prevention of Addictions Board	Silver Spring MD

SEC/ADCOM/GCDO04SM/04SM/GCDO04AC/ADCOM/04AC/102-04Gc/SEC/ADCOM/
GCDO05SM/05SM/ADCOM/GCDO05GCS/GCC(St. Louis)/ADCOM/ADCOM/ADCOM/
SecC/GCDO05AC/05AC to RJH(DIV)

102-05Gb AUTHORIZED MEETINGS 2006

VOTED, To approve the updated list of Authorized Meetings 2006 with the understanding that attendance at these meetings must also be approved by the administration of each entity, as follows:

<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>January 2006</u>			
4-7	Wed	Institute of World Mission Re-entry Program	Avondale AUSTRALIA
6-8	Fri	Ellen G White Estate Consultation	Williamsburg VA
10-14	Tue	PREXAD	Sarasota FL
13-28	Fri	Institute of World Mission	Avondale AUSTRALIA
25	Wed	IRLA Board	Silver Spring MD
<u>February 2006</u>			
16	Thu	Institute for the Prevention of Addictions Board	Loma Linda CA
20	Mon	Christian Record Services Board	Lincoln NE
20-23	Mon	R&H, PPPA, ABC Marketing Seminary	Hagerstown MD
23(am)	Thu	Geoscience Research Institute Board	Loma Linda CA
27	Mon	Loma Linda Boards—Board Committees	Loma Linda CA
28	Tue	Loma Linda Boards	Loma Linda CA
<u>March 2006</u>			
1(pm)	Wed	Adventist Health International	Loma Linda CA
2	Thu	AIAS Management Committee & Board	Silang PHILIPPINES
2	Thu	Andrews University Board Finance Committee	Berrien Springs MI
2(pm)	Thu	IWM Administrative Council	Berrien Springs MI
2,3	Thu	Andrews University Board Retreat	Berrien Springs MI
5	Sun	Andrews University Board Subcommittees	Berrien Springs MI
5(pm)	Sun	Andrews University Seminary Executive Com	Berrien Springs MI
6	Mon	Andrews University Board	Berrien Springs MI
6-11	Mon	GC Spiritual Emphasis Wk & Travel Moratorium	Silver Spring MD
8(pm)	Wed	Department Directors/GC President Meeting	Silver Spring MD
9	Thu	Adventist Risk Management Board	Silver Spring MD
9	Thu	GC Leadership Council	Columbia MD
10	Fri	Islamic Literature Committee	

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<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>March 2006 contd</u>			
12-16	Sun	Publishing Department World Advisory	Silver Spring MD
13-16	Mon	GC PARL Department World Advisory	Silver Spring MD
13-16	Mon	International Health Foods Association	Buenos Aires ARGENTINA
13-17	Mon	Children's Ministries Department World Advisory	Silver Spring MD
13-17	Mon	Health Ministries Department World Advisory	Silver Spring MD
13-17	Mon	Stewardship Department World Advisory	Silver Spring MD
13-19	Mon	Ministerial Association World Advisory	Silver Spring MD
13-Apr 1	Mon	Institute of World Mission	
16	Thu	Ellen G White Estate Board	Silver Spring MD
17-21	Fri	World Health Advisory	Silver Spring MD
19-23	Sun	Adventist Chaplaincy Ministries World Advisory	Silver Spring MD
19-23	Sun	Family Ministries World Advisory	Silver Spring MD
19-24	Sun	Communication Department World Advisory	Silver Spring MD
20-24	Mon	AVS World Advisory/HisHands Training	Silver Spring MD
20-24	Mon	Global Mission World Advisory	Silver Spring MD
20-24	Mon	Trust Services World Advisory	Silver Spring MD
20-24	Mon	Sabbath School/Personal Ministries World Advisory	Silver Spring MD
21	Tue	Ministry Professional Growth Seminar by Satellite	Takoma Park MD
27-31	Mon	Education Department World Advisory	Silver Spring MD
27-Apr 1	Mon	Youth Ministries World Advisory	Silver Spring MD
27-31	Mon	World Sabbath School Curriculum Advisory	Silver Spring MD
27-Apr 1	Mon	Women's Ministries World Advisory	Silver Spring MD
29(eve)	Wed	PPPA Board Finance Committee	Nampa ID
30	Thu	PPPA Board	Nampa ID
31	Fri	Division Officer Interviews	Loma Linda CA
<u>April 2006</u>			
2	Sun	Division Officer Interviews	Loma Linda CA
2(pm)	Sun	ICPA Board	Loma Linda CA
2(pm)	Sun	Adventist World Radio Board	Loma Linda CA
3(am)	Mon	International Board of Education	Loma Linda CA
3(am)	Mon	Accrediting Assoc of SDA Sch, Coll, & Univ	Loma Linda CA
3(pm)	Mon	10/40 Window Committee	Loma Linda CA
3(pm)	Mon	Global Mission Operations Committee	Loma Linda CA
4	Tue	Presidents Council	Loma Linda CA
4	Tue	Secretaries Council	Loma Linda CA
4	Tue	Treasurers Council	Loma Linda CA
5	Wed	Global Mission Issues Committee	Loma Linda CA

<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>April 2006 contd</u>			
5(eve)	Wed	Use of Tithe Study Commission (Steering Com)	Loma Linda CA
6	Thu	Use of Tithe Study Commission	Loma Linda CA
6(pm)	Thu	Adventist Television Network Operating Com	Loma Linda CA
6(pm)	Thu	HIV/AIDS Office Board	Loma Linda CA
7	Fri	ADRA International Board	Loma Linda CA
7(pm)	Fri	Use of Tithe Study Commission	Loma Linda CA
7(eve),8	Fri	Loma Linda Centennial & Worship Events	Loma Linda CA
9(am)	Sun	Financial Planning & Budgeting Committee	Loma Linda CA
9	Sun	LLUAHSC Constituency & Loma Linda Bds	Loma Linda CA
9(eve)	Sun	Loma Linda Centennial Event	Loma Linda CA
10(am)	Mon	GC & Division Officers	Loma Linda CA
10 (pm)	Mon	Council on Evangelism and Witness	Loma Linda CA
11	Tue	Commission on Ministries, Services, & Structures	Loma Linda CA
11(eve)	Tue	GC Financial Audit Review Committee	Loma Linda CA
12,13(am)	Wed	Spring Meeting	Loma Linda CA
12(eve)	Wed	HSI/Griggs University Board	Loma Linda CA
12(eve)	Wed	International HIV/AIDS Study Commission	Loma Linda CA
13(pm)	Thu	International Health & Temperance Constituency	Loma Linda CA
17,18	Mon	Biblical Research Institute Committee	Loma Linda CA
18(pm)	Tue	IRLA Board	Silver Spring MD
18(pm)	Tue	GC PARL World Affairs Committee	Silver Spring MD
21	Fri	Adventist Heritage Ministry Finance Committee	Silver Spring MD
23,24	Sun	Adventist Heritage Ministry Board	Battle Creek MI
23,24	Sun	Oakwood College Board of Trustees	Huntsville AL
25-27	Tue	IRLA Pan-Africa Congress	Accra GHANA
26(pm)	Wed	R&H Finance Committee	Hagerstown MD
27	Thu	R&H Constituency Meeting	Hagerstown MD
29	Sat	Religious Liberty Festival	Accra GHANA
<u>May 2006</u>			
11(pm)	Thu	Andrews University Executive Committee	Berrien Springs MI
18	Thu	Ellen G White Estate Board	Silver Spring MD
18(pm)	Thu	GC Leadership Council	Silver Spring MD
23	Tue	Loma Linda Boards-Board Committees	Loma Linda CA
24	Wed	Loma Linda Boards	Loma Linda CA
25(am)	Thu	Adventist Health International	Loma Linda CA
28	Sun	Oakwood College Constituency Meeting	Huntsville AL
31-June 1	Wed	Adventist Risk Management Board	Burlington VT

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<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>June 2006</u>			
12-July 1	Mon	Institute of World Mission	Berrien Springs MI
14	Wed	GC Staff Day	Gaithersburg MD
15-16	Thu	PREXAD	
20	Tue	R&H Board Exec/Finance Committee	Silver Spring MD
<u>July 2006</u>			
7-17	Fri	International Bible Conference	Izmir TURKEY
11-16	Tue	Institute of World Mission Re-entry Program	Berrien Springs MI
20	Thu	Ellen G White Estate Board	Silver Spring MD
24-Aug 12	Mon	Institute of World Mission	
28-Aug 1	Fri	Biblical Research Institute Science Council	
<u>August 2006</u>			
9(eve)	Wed	PPPA Board Finance Committee	Nampa ID
10	Thu	PPPA Board	Nampa ID
17	Thu	Adventist Risk Management Board	Silver Spring MD
21	Mon	Christian Record Services Board	Lincoln NE
20-31	Mon	Geoscience Research Institute Field Conf	Denver CO
25	Fri	Adventist Heritage Ministry Finance Committee	Rutland VT
27,28	Sun	Adventist Heritage Ministry Committee	Rutland VT
28	Mon	Loma Linda Boards-Board Committees	Loma Linda CA
29	Tue	Loma Linda Boards	Loma Linda CA
30(am)	Wed	Adventist Health International	Loma Linda CA
<u>September 2006</u>			
10-14	Sun	Adventist Risk Management Conference	
14	Thu	Ellen G White Estate Board	Silver Spring MD
18-22	Mon	Staff Travel Moratorium	Silver Spring MD
20(pm)	Wed	Department Directors/GC President Meeting	Silver Spring MD
21	Thu	GC Leadership Council	Columbia MD
26(eve)	Tue	R&H Board Finance Committee	Hagerstown MD
27(am)	Wed	R&H Board	Hagerstown MD
28,29	Thu	Division Officer Interviews	Silver Spring MD
29(am)	Fri	International Board of Education	Silver Spring MD
29(pm)	Fri	Accrediting Assoc of SDA Scho, Coll, &Univ	Silver Spring MD

<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>October 2006</u>			
1	Sun	Council on Evangelism & Witness	Silver Spring MD
1(eve)	Sun	Adventist World Radio Board	Silver Spring MD
2	Mon	Presidents Council	Silver Spring MD
2	Mon	Secretaries Council	Silver Spring MD
2	Mon	Treasurers Council	Silver Spring MD
2(eve)	Mon	Adventist Television Network Oper Com	Silver Spring MD
3	Tue	GC & Division Officers	Silver Spring MD
3	Tue	Financial Planning & Budgeting Committee	Silver Spring MD
3(am)	Tue	International Board of Education	Silver Spring MD
3(pm)	Tue	Global Mission Operations Committee	Silver Spring MD
3(pm)	Tue	10/40 Window Committee	Silver Spring MD
3(eve)	Tue	GC PARL World Affairs Com & IRLA Board	Silver Spring MD
3(eve)	Tue	Use of Tithe Study Commission (Steering Com)	Silver Spring MD
4	Wed	Use of Tithe Study Commission	Silver Spring MD
4(am)	Wed	<i>Church Manual</i> Committee	Silver Spring MD
5	Thu	Commission on Ministries, Services, & Structures	Silver Spring MD
6(am)	Fri	ADRA International Board	Silver Spring MD
6(pm)	Fri	Africa HIV/AIDS Office Board	Silver Spring MD
6(pm)	Fri	AIIAS Management Committee & Board	Silver Spring MD
6(pm)	Fri	International Board of Min & Theo Educ	Silver Spring MD
6(eve)-11	Fri	Annual Council	Silver Spring MD
9(pm)	Mon	GC Financial Audit Review Committee	Silver Spring MD
9(pm)	Mon	GCAS Board	Silver Spring MD
9(eve)	Mon	HSI/Griggs University Board	Silver Spring MD
9(eve)	Mon	International HIV/AIDS Study Commission	Silver Spring MD
15,16	Sun	Ellen White Estate Advisory	Battle Creek MI
13(am)	Fri	Andrews University Board Finance Committee	Berrien Springs MI
15	Sun	Andrews University Subcommittees	Berrien Springs MI
15(pm)	Sun	Andrews University Seminary Executive Com	Berrien Springs MI
16	Mon	Andrews University Board	Berrien Springs MI
16,17	Mon	Biblical Research Institute Committee	Loma Linda CA
16-Nov 4	Mon	Institute of World Mission	Berrien Springs MI
17	Tue	Loma Linda Boards—Executive Committees	Loma Linda CA
22,23	Sun	Oakwood College Board of Trustees	Huntsville AL
27-31	Fri	NAD Yearend Meeting	Silver Spring MD
<u>November 2006</u>			
16	Thu	Ellen G White Estate Board	Silver Spring MD

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<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>December 2006</u>			
7	Thu	Adventist Risk Management Board	Silver Spring MD
11	Mon	ADRA Executive Committee	Silver Spring MD
12	Tue	Loma Linda Boards—Board Committees	Loma Linda CA
13	Wed	Loma Linda Boards	Loma Linda CA
14(am)	Thu	Adventist Health International	Loma Linda CA
18	Mon	Inst for Prevention of Addictions Board	
19	Tue	R&H Executive & Finance Committees	Silver Spring MD

Closing prayer was offered by Paulo Leitao, President of the Indian Ocean Union Mission.

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

ANNUAL COUNCIL OF THE
GENERAL CONFERENCE EXECUTIVE COMMITTEE

October 12, 2005, 9:00 a.m.

DEVOTIONAL

The devotional message entitled, “The Leader’s Humility” was presented by Dr Randy Roberts, Senior Pastor at the Loma Linda University SDA Church in Loma Linda, California.

Some things cannot be explained; they can only be experienced.

Some years ago we had family visiting from out of state. Now everybody knows that when you come to southern California you have to visit the happiest place on earth! So off to Disneyland we went. We rode the rides, saw the sights, and agreed that it *must* be the happiest place on earth. After all, ninety thousand people crammed into two acres couldn’t all be wrong!

While we were there, we decided to ride Space Mountain. For the benefit of those who have never had the opportunity to ride Space Mountain, let me attempt a brief description. It is a fast roller coaster ride that takes place inside a building, with the lights turned out, in almost total darkness. The cars fly around the track just like any roller coaster ride would—twisting and turning and falling and climbing—it’s all quite thrilling. The one overwhelming reality, though, is that you can’t see anything. And since you can’t see, you don’t know what’s coming next, and you can’t brace yourself for the twists and turns. It is a ride you won’t soon forget!

So several of us got in the long line of IQ-impaired people waiting to ride Space Mountain. Now the ride makes quite a racket. And so as we inched our way forward in the line toward the building where we would board, the noise from the inside grew louder and louder. It got so loud, in fact, that one of my nephews said, “You know, I don’t believe I really have to go on this ride.”

No amount of talking would convince him. He left.

Now if the noise from inside the building had only been the noise of the roller coaster, that would have been one thing. But the closer we got the more we could hear the sounds of the people *riding* the train. I don’t know how to describe those sounds: maybe by calling them the cries of the condemned.

Shortly after that, my other nephew said, “You know, I am feeling the need to go sit down somewhere and contemplate the meaning of life,” or some such thing like that, and *he* left!

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Well, that left my Dad and my sister and me. Pretty soon my sister said, “You know, if my sons aren’t going on this, there’s no real reason for me to go.” And *she* left!

About that time we entered the building. *Now* the lights and the noise and the atmosphere were overwhelming. I knew my Dad well enough to know that riding a roller coaster had never made his top ten list, but I wanted him to experience it!

“What do you think, Ran?” He looked about ready to bolt!

“Well, Dad, we’ve come this far by faith! We can’t turn back now!”

So we went on.

We climbed into the roller coaster car, fastened ourselves in, and were launched forth into the darkness. Up, down, around. Faster and slower. “Brace yourself! We’re turning left!” only to shoot to the right. It was the ride of a lifetime! We finally rolled back into the station and stopped. We slowly climbed out of that car, reached into the seat behind us and retrieved our hearts, and staggered into the sunlight.

I’m not sure how *I* looked, because there was no mirror anywhere around, but I know what *Dad* looked like. He looked like he had ridden the Space Shuttle launch on the outside!

We made it back to the rest of the group only to have them ask us, “So how was it?”

I don’t remember exactly how we answered that question, but I have no problem telling you the *substance* of our answer. It was simply this: “Some things can’t be explained; they can only be experienced!”

I had another very different kind of experience that underlined that same reality.

We were in Washington, D.C., on business. One afternoon we had some free time and were able to go sightseeing. We made our way over to Arlington National Cemetery. Arriving there, we walked through silent and sacred grounds, making our way up to the Tomb of the Unknowns. It was a touching trek. We passed rows upon rows—thousands, maybe tens of thousands of rows—of white crosses laid out in perfect order. These were the grounds in which rested the remains of thousands upon thousands of those who over many, many years have participated in the struggle to create and maintain freedom. We walked, voices hushed, souls silent, just taking it in.

Our destination was the Tomb of the Unknowns. It is there where lie interred the remains of unknown soldiers from World Wars I and II, the Korean Conflict, and a memorial to those

who fought and died in Vietnam. Specially trained members of the 3rd United States Infantry guard the Tomb 24-hours-a-day, 365-days-a-year. We arrived at the Tomb in time to watch the changing of the guard. It is a singularly simple yet profoundly elegant service.

A single guard, back ramrod straight, marches back and forth, back and forth guarding the Tomb. When the time to change the guard arrives, an officer marches out leading another guard. The two guards fall into marching in a certain cadence as the officer calls out commands.

There comes a moment in the process when the officer inspects the weapons. There they stand, resplendent in their uniforms, sunglasses hiding their eyes. The officer stands directly in front of them. With clipped yet measured movements, he takes the guard's rifle, and inspects it. The method of inspection is dramatic. Wearing white gloves, the officer slides his hand down the barrel of the gun. Then, holding his hand at a 45-degree angle from one side of his face, he curtly turns his face toward the open palm, and inspects it for dirt or oil or grime. Then his head snaps back to attention. In such movements he methodically completes his inspection.

When the inspection is completed, the officer and the guard who is leaving duty march away, leaving the new guard on duty, to march endlessly to the cadences of an internal drummer as he guards the Tomb.

Simple. Sobering. Stately.

If you get the chance, you must go. You must see it for yourself. Because some things cannot be explained; they can only be experienced.

Today, in our study of Philippians, we come to just such a passage. It is a passage that underlines the reality that some things cannot be explained; they can only be experienced.

Would you open your Bibles to Philippians 2?

I must confess to you that I have been dreading preaching on this passage. Since we started our study of Philippians, I have kept my eye on this passage, measuring the weeks till its arrival.

My dread has not been because I don't believe it—certainly not. It has not been because I don't love its message—absolutely not. It has not even been because I don't want to apply it to my life—most definitely not. No, the apprehension I have felt has come from the fact that this passage is so eloquent, so elevated, so exalted. It has come from the fact that here in Philippians 2 we come to holy ground. And it is an awesome thing to stand in the presence of what this passage states.

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In fact, as Christians, the realities behind this passage are our whole story. Take away the realities of which this passage speaks and we have nothing to say, no reason to be in this church today and, in the words of Paul elsewhere, we become, of all people, the most hopeless.

So as we come to this passage today, we must take off our shoes and bow our heads, for we are standing on holy ground.

Read Philippians 2:5-11.

Humility's Magnum Opus. You may say, "I have heard the tune of this text many times. It's beautiful," you say. "But I don't know about *holy ground*. That may be a little much. I'd like to see it that way, but I don't."

Well, maybe the notes in this opus are distant from your life. They're just individual notes, just cold, hard facts and, since that's how you experience them, they don't set your soul to singing.

Would you listen to words taken from the autobiography of Charles Darwin, words written late in his life? "I have said that in one respect my mind has changed during the last twenty or thirty years. Up to the age of thirty, or beyond it, poetry of many kinds ... gave me great pleasure, and even as a schoolboy I took intense delight in Shakespeare.... I have also said that formerly pictures gave me considerable, and music very great, delight. But now, for many years I cannot endure to read a line of poetry: I have tried to read Shakespeare, and found it so intolerably dull that it nauseated me. I have also lost any taste for pictures or music.... I retain some taste for fine scenery, but it does not cause me the exquisite delight that it formerly did.... My mind seems to have become a kind of machine for grinding general laws out of large collections of facts...."

I wonder if what Darwin here expresses is the reality of which George McDonald speaks of when he says, "Nothing is so deadening as a habitual dealing with the outsides of holy things."

If this passage, this opus is just facts to you—just distant, cold, hard notes—you will miss the music, miss the glory, miss the grandeur of humility's magnum opus.

Or maybe it's not that the notes of this opus are distant; it's more that they are just too familiar. It's a song you've heard time and again, and it's grown old, grown tired.

Philip Yancey tells the story of his first visit to Old Faithful in Yellowstone National Park. Tourists surrounded the place where the geyser would gush forth, their video cameras

trained like weapons on that famous hole in the ground. A large, digital clock stood, predicting 24 minutes till the next eruption.

Yancey and his wife waited in the dining room of the Old Faithful Inn through the countdown. When the digital clock reached one minute, they—along with every other person in the dining room—left their seats and rushed to the windows to witness the big, wet event.

It was then, says Yancey, that he noticed something. Immediately, as if on cue, the crew of busboys and waiters descended on the tables in the dining room. They refilled water glasses and cleared away dirty dishes and swept up crumbs. Just a few steps away were tourists, *oohing* and *aahing* and clicking cameras as the geyser erupted. A few even applauded.

But Yancey noticed that not a single waiter or busboy—*not even those who had finished their chores—even looked* out the huge windows. Old Faithful had grown entirely too familiar, and it had lost its power to impress them.

Maybe the notes which Paul here strikes have grown too familiar, so familiar, in fact, that they no longer touch us.

So how can we hear the real music of humility's magnum opus?

Well, maybe we should pause to hear once again a few of the chords that Paul strikes in this masterpiece. It's probably a hymn, an early Christian hymn, that makes up these verses. Some say that Paul is merely quoting it, and that someone else wrote it. Others say that Paul himself wrote it. Either way, it's a masterpiece.

Consider just three of the chords that Paul strikes in this passage about the story of Christ.

The first chord is played in what Paul says about *rights*. We are a culture hypersensitive to rights. We stand on our rights; we fight for our rights; we refuse to give up our rights. And there are some valid reasons and times for that. But in verse six Paul says, Jesus was God, but as God he didn't claim his rights. Jesus, though he was God, didn't *assert* his rights as God. He didn't say, "Since I am God, I have the right to remain silent. I have the right to remain on this throne. I have the right to let the human race try to figure its own way out of the dilemma into which it has gotten itself. As God, *those are my rights*."

"No," says Paul, "he may have had those rights, but he didn't assert them."

That's one chord in this opus. He gave up his rights. And in so doing he tells us something about right-side-up living in an upside-down world.

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The second chord is played in what the passage tells us of Jesus *stepping down*. In a culture obsessed with climbing the ladder, we are often aggressively engaged in climbing upward. But then we read this passage, and we suddenly bump our heads against something, and we look up and realize that it is Jesus, and he is coming down. We're obsessed with climbing; he is occupied with descending.

Consider exactly what that meant to him. Have you read these words lately from the book *Desire of Ages*?

“It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life” (Ellen G. White, *The Desire of Ages*, p. 49).

Did you catch that first sentence? “*It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden.*” But he did it after thousands of years of moral and physical and relational decay.

How long has it been since you paused to listen to that chord in this opus? Have you heard it? Learned it? Savored it? Once again, it's a chord that tells us something about right-side-up living in an upside-down world.

The third chord that we hear has to do with Jesus beginning at the *highest* level and descending to the *lowest*. He left the chair at the head of the table not just to sit at another chair at the table. No, he left the head chair to go to the electric chair. Simply put, when he gave up his rights and stepped down he manifested a willingness to go to whatever depths necessary to reach you.

When a Roman soldier enrolled in military service, he swore a solemn oath that he would fulfill his conditions of service even to the point of death. Taking the oath didn't mean that death would occur. It simply meant that he gave up his rights to appeal if he faced death.

It's much like those who join the military in our day and time. They don't sign up planning to die, but they realize that that could conceivably be part of the package. How many times recently have you heard military persons, leaving for Afghanistan say, “This is why we signed up. We knew this could happen when we enlisted.”

When Jesus laid aside his rights as God and stepped into a human body, he knew he was giving up his rights to put himself first and to do what was comfortable and appealing to him. That's another chord in this opus.

So we listen to all of those chords, and the music begins to emerge. But as it plays you begin to realize, you can't *really* explain this. You have to *experience* it. Because some things cannot be explained; they can only be experienced.

Experiencing this passage comes with a recognition that we are on holy ground. It comes in being struck by the awe, the wonder, the majesty of it all. If we lose that, we lose the message. So let me ask you, when was the last time you did what that old Appalachian Christmas carol describes?

“I wonder as I wander out under the sky,
How Jesus the Savior did come for to die.
For poor lonely sinners like you and like I,
I wonder as I wander out under the sky.”

If you haven't done that in a long time, you may have grown spiritually old. Someone once said, “You are old when you have lost all your marvels.” Too many of us grew spiritually old in our adolescence. We lost all our marvels.

This passage will never be experienced by the man who slouch in front of Michelangelo's sculpture of *David* with his hat on; or by the woman who prances down the aisle of the Notre Dame Cathedral chewing gum; or by the medical student who yawns through a baby's birth. No. Experiencing this passage requires that one be willing to wonder, to bow, to listen to the sacred chords of divine humility, to recognize that we are standing on holy ground.

Chuck Swindoll tell the story of a group of tourists visiting the house where Beethoven spent his last years. In going through the house, they came to the conservatory, where Beethoven's piano sat. The guide spoke quietly to the group: “Here is the master's piano.”

One young woman immediately made her way from the back of the group all the way to the front, sat down at the bench, and began to play one of Beethoven's sonatas. After playing for a few moments, she paused and said to the guide, “I suppose a lot of people appreciate the opportunity to play this piano.”

“Actually,” the guide said, “Ignacy Paderewski was here last summer with a group and some of them wanted him to play. And he said, ‘No, I cannot. I am not worthy.’”

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Do you know when you are standing on holy ground? This passage is holy ground. And it is only in treating it as such that the music begins to emerge.

Now, interestingly enough, the music that emerges is not music primarily intended to teach us about Christ. No, it is music primarily intended to help us experience *humility* and *unity*. So if you want to understand this hymn most fully, the key to doing so is found in the first five verses of the chapter, which deal with unity, and which end with the words, "Let this mind, this attitude, be in you which was also in Christ Jesus." When this opus is played against that backdrop we suddenly get the impact of what Paul is singing. He is saying, "If you would live in true unity, you must do it as Christ did it: by not asserting your own rights, by taking the downward path, by the willingness to do all in your power for others."

Did you notice where the opus ends up? It ends up with the exaltation of Christ, and with every created being singing, proclaiming Jesus as Lord. Everything tongue confesses, every knee bows, of things in heaven and on earth and under the earth, which is simply an ancient way of saying, *the entire universe* bows and worships.

Amazing, isn't it, that Christ's act of humility ends up uniting a fractured universe? Such is the effect on all who experience the reality of what he has done.

In Bill Moyers' book, *A World of Ideas II*, he quotes Jacob Needleman as he remembers a most significant incident. Listen to the words:

"I was an observer at the launch of Apollo 17 in 1975. It was a night launch, and there were hundreds of cynical reporters all over the lawn, drinking beer, wisecracking, and waiting for this 35-story-high rocket [to lift off].

"The countdown came, and then the launch. The first thing you see is this extraordinary orange light, which is just at the limit of what you can bear to look at. Everything is illuminated with this light. Then comes this thing slowly rising up in total silence, because it takes a few seconds for the sound to come across. You hear a 'WHOOOOOSH! HHHH-MMM!' It enters right into you.

"You can practically hear jaws dropping. The sense of wonder fills everyone in the whole place, as this thing goes up and up. The first stage ignites this beautiful blue flame. It becomes like a star, but you realize there are humans on it. And then there's total silence.

"People just get up quietly, helping each other. They're kind. They open doors. They look at one another, speaking quietly and interestedly. These were suddenly moral people because the sense of wonder, the experience of wonder, had made them moral."

Paul is writing to the Philippians and he's also writing to the people of Loma Linda. He is writing to people who struggle with choosing humility for unity's sake. You know how it is. We say, "It's my *right* to do that;" or, "This is *my* pew; I've sat here for years;" or, "If it doesn't go my way, then I'll just resign."

And then suddenly, *WHAM!* God everlasting, God immutable, God unchangeable, God immortal, descends from the heavens and wails in a manger, he grows to young adulthood and struggles under the burden of a cross, and we are blasted, we are blinded, we are blown away by the humility of such an act. And we stagger, we stumble, we fall to our knees. And then, as the light sufficiently fades, we say, "I don't need to always be asserting my rights;" and, "Here, take my seat;" and "Let's do it your way this time."

And Paul has accomplished his purpose. How does he accomplish it? By the fact that some things cannot be explained; they can only be experienced. And it is in this magnum opus that we experience the humility of Christ.

Quite a bit of mail crosses my desk from week to week. I recently received a letter from an old family friend. Lowell Bock is a retired minister and administrator who is a member of our church. May I read to you—with his permission—from a letter he wrote to me?

"In September, 1941, in response to what I felt to be a call to ministry, I enrolled as a 17-year-old freshman at the Walla Walla College School of Theology. Elder Francis M. Berg, a very ancient and godly man, taught 'Introduction to Ministry,' my first class.

"I was not prepared for, nor did I understand his first lecture. He turned to Paul's letter to the Philippians, chapter 2:5-11, and read, 'let this mind be in you which was also in Christ Jesus,' then started to weep. While I respected his open display of emotion, I was puzzled and wondered what it meant. Why Philippians 2:5-11? I didn't understand.

"A few classes later, he read the same verses again, and again wept. Again I wondered, 'Am I missing something here?' A few classes later he read again, '...being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.' As he read on, we both cried, and I began to understand the meaning of ministry. To this day, reading Philippians 2:5-11 is an emotional experience."

Some things cannot be explained; they simply must be experienced.

Today is a day for experiencing. If you listen carefully, you can hear it. It's the unmistakable chords, the unequivocal strains of humility's magnum opus. Experience it today.

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Jan Paulsen, Chairman, called to order the sixth session of the 2005 Annual Council.

Prayer was offered by James S F Wu, President, Chinese Union Mission.

NOMINATING COMMITTEE REPORT #2

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

PUBLISHING MINISTRIES DEPARTMENT

Associate Director, Wilmar Hirle

YOUTH MINISTRIES DEPARTMENT

Associate Directors
Robert K Lang
Jonathan Tejel

GENERAL FIELD SECRETARIES

President, Adventist World Radio (President yet to be named by board)
President, Adventist Development and Relief Agency (President yet to be named by board)
Bradley Thorp, Director, Adventist Television Network

INTERNATIONAL HEALTH AND TEMPERANCE ASSOCIATION—EXECUTIVE COUNCIL MEMBERS

WILSON, TED N C, Chairman
Handysides, Allan R, Vice-chairman
Landless, Peter N, Executive Secretary
David, Elwin B, Treasurer

Dulan, C Garland
Karst, Verna L
Koh, Linda Mei Lin
Kuntaraf, Kathleen

Nicola, Quintes P
Orion, Daisy Jane F
Proctor, Stoy E
Swanson, Gary B
Williams, DeWitt S

ADVENTIST TELEVISION NETWORK OPERATING BOARD

FINLEY, MARK A, Chairman
Mwansa, Pardon K, Vice-chairman
Thorp, Bradley, Secretary

Adjelleuwa, Frank (WAD)
Afonso, Milton S (SAD)
Banks, Rosa T (GC)
Brady, Rodney G (SPD)
Costa, Williams Jr (SAD)
Dabrowski, Rajmund (GC)
Daniel, Luka T (WAD)
Frikart, Ulrich (EUD)
Gulfan, Alberto C Jr (SSD)
Houghton, Dan (NAD)
Judd, Warren (NAD)
Kaminsky, Michael F (ESD)
Kinsey, Frederick M (NAD)
Krause, Gary D (GC)
Lee, Jairyong (NSD)
Leito, Israel (IAD)
Mbwana, Geoffrey G (ECD)
Nagel, Ruy H (SAD)
Ratsara, Paul S (SID)
Rose, Steven G (GC)
Ryan, Michael L (GC)
Schmidt, Doreen (NAD)
Schoun, Benjamin D (GC)
Suliaman, Gunaman (SSD)
Watts, D Ronald (SUD)
Wiklander, Bertil A (TED)

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EX-OFICIO MEMBERS

Paulsen, Jan	GC President
Bediako, Matthew A	GC Secretary
Lemon, Robert E	GC Treasurer

FINANCIAL PLANNING AND BUDGETING COMMITTEE - Lay representation, one per division

ECD	L Jeremiah Lima
ESD	Vasili Rotaru
EUD	Carmen Ingeborg Schulz
IAD	Denis Soto
NAD	Ruben Daniel Pechero
NSD	Joseph Hin-Chung Wong
SAD	Jorge Carlos Echezarraga
SID	Edith Mkawa
SPD	Mesake Tokalau Senibulu
SSD	Catharina Sientie Nangoy
SUD	Mahesh Dyaram Biloria
TED	Nina K H Myrdal
WAD	Veronique Moampea Mbio

PRE/Steering05AC/ADCOM/05AC to LRE

158-05G FAITH AND SCIENCE COUNCIL (ADCOM-S)—APPOINTMENT

VOTED, To appoint a Faith and Science Council (ADCOM-S) with objectives, activities, criteria for selection of members, terms of reference, and membership as follows:

OBJECTIVES

1. Work toward developing interpretations of nature which are consistent with the biblical teaching of origins.
2. Explore the interrelation between the biblical understanding of creation and scientific discoveries and theories that have an impact on the topic of origins.
3. Promote a better understanding of the complexity of the scientific study of origins and its challenges and contributions to the biblical doctrine of creation.

4. Contribute to a better understanding of issues connected to the relationship between humans and the rest of creation.

5. Share with church leaders, teachers, pastors, and the world Church materials related to faith and science issues.

ACTIVITIES

Among the many activities of the Faith and Science Council, priority should be given as follows:

1. Prepare research papers for publication in *Origins*, in book form or in any other format.

2. Review and evaluate creationists' claims and their importance and/or relevance for the Adventist understanding of origins.

3. Review and evaluate scientific claims and their importance and/or relevance for the Adventist understanding of origins.

4. Work on special scientific or theological projects that could be assigned to a small group of theologians and scientists.

5. Monitor and coordinate long range scheduling and focus of various BRI & GRI field trips.

6. Disseminate the results of the research through lectures, magazines, Hope Channels, internet, etc.

CRITERIA FOR THE SELECTION OF MEMBERS

In the selection of the members of the Faith and Science Council, the following elements should be considered:

1. Academic expertise,
2. Professional theologian or scientist,
3. High-level church administrator,

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4. International representation,
5. Common approach to the study of the Scripture and to science.

TERMS OF REFERENCE

AUTHORITY AND RESPONSIBILITY

- | | |
|--|------------------------|
| 1. Study matters dealing with the interrelationships of science and the Bible. | 1. Power to act. |
| 2. Identify and prioritize topics to be addressed. | 2. Power to act. |
| 3. Recommend study groups and research persons for specific projects. | 3. Power to act. |
| 4. Evaluate for publication, materials coming within its purview. | 4. Power to act. |
| 5. Provide summaries and evaluations of findings and conclusions. | 5. Recommend to ADCOM. |

MEMBERS

KARST, GERRY D, Chairman
Wilson, Ted N C, Vice-chairman
Gibson, L James, Co-secretary
Rodriguez, Angel M, Co-secretary
Ching, Katherine, Recording Secretary

Baldwin, John
Biaggi, Roberto
Brand, Leonard
Chadwick, Arthur
Clausen, Benjamin L
Dabrowski, Rajmund
Davidson, Jo Ann
Davidson, Richard M
Donkor, Kwabena
Dulan, C Garland
Esperante, Raul

Evans, Larry R
Hsu, King-Yi Eugene
Knott, Bill
Mueller, Ekkehardt
Oliveira de Paula, Marcia
Pfandl, Gerhard F
Shepherd, Tom
Spencer, Lee
Standish, Tim
Wyrick-Brownworth, Aimee
Yunker, Randall

EDU/05AC to GDK

159-05G GENERAL CONFERENCE COMMISSION ON HIGHER
EDUCATION - FINAL REPORT

VOTED, To accept the final report of the General Conference Commission on Higher Education, as follows:

The Commission on Higher Education has made two preliminary reports to the General Conference Executive Committee (October 2003 and April 2004) which provided considerable detail. The current document is the summary report of the Commission, with final recommendations. The report is intended to address some of the most salient issues, concerns, and processes affecting higher education in the Seventh-day Adventist Church and to present recommendations regarding how to effectively deal with these issues.

Philosophy of Education

By faith, Seventh-day Adventists believe that ultimate reality is centered in God. God is *real* and the world and one's existence within it are interpreted and given meaning based on the understanding that God is Designer, Creator, and Sustainer of the universe, and the One to whom we are responsible.

Within the context of the great controversy between Christ and Satan, the Seventh-day Adventist Church embraces a philosophy and a set of values and perspectives not shared by other religious entities. We believe that, under the guidance of the Holy Spirit, God's character and purposes can be understood as revealed in the Bible, in Jesus Christ, and in nature. The Church's perspectives, values, and philosophy are expressed in the distinctive characteristics of Adventist education—derived from the Bible and the writings of Ellen G White—that point to the redemptive aim of true education: to restore human beings into the image of their Maker.¹ Our Church's philosophy of education determines what is taught in our schools and correspondingly, affects our students' concepts of truth. Thus, our philosophy determines the emphasis placed on certain values and how those values are taught, thereby helping to shape the current world view and future world view of our students.

The Context

The Seventh-day Adventist higher education program has had a dramatic increase in size and scope over the past 30 years, with most of the growth taking place outside the United States. With the increased number of baptisms worldwide there has been an increased emphasis on how

¹ General Conference *Working Policy*, 2004-2005:223.

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best to develop leaders for the growing church, with the attendant recognition of the need to develop schools that assist in this process. Schools have developed at all levels, but the area of concern regarding the most immediate future leadership of the Church has centered on higher education.

Higher education institutions of the Church are making a strong and positive impact on the Church. Most of current Church leadership has had exposure to the educational program of the Church through attendance in one or more of our educational institutions. The Church looks to Seventh-day Adventist higher education for its next generation of leaders; and the higher education institutions of the Church appear to be doing a reasonably good job in meeting the needs of the Church. While in some instances the intellectual climate of colleges and universities and their attendant philosophy regarding academic freedom offer a challenge for Church leadership, by and large our tertiary educational institutions serve a central role in preparing students for service to the Church and the world.

Most recently there has been a move by several countries around the world to give charters to denominationally-related tertiary institutions, due to the dramatic growth in college/university-level youth populations and the inability of these governments to increase higher education funding to meet this demand through their national education systems. Several Seventh-day Adventist higher education institutions have been the beneficiaries of such charters and have been instrumental in relieving some of the pressures on government ministries by providing avenues to higher education to individuals who might otherwise be required to wait much longer before gaining admission to tertiary education. Throughout this process, more and more students from other faith traditions have applied to Adventist schools and thus the nature, size, and student body composition of some of our schools has changed dramatically.

Traditional views regarding Adventist schools serving predominantly Adventist students, and offering courses and programs that primarily prepare students to serve in the Church have begun to change. In addition, both within and outside the United States, the realities of operating Seventh-day Adventist higher education institutions within the financial constraints of limited budgets has proved challenging. With tuition costs rising, financial supports dwindling, student body compositions changing, and the student demand for new programs increasing, considerable strain has begun to occur within the Adventist higher education program.

Several case studies illustrate the result of some of these tensions, as well as evidence of ongoing high quality Seventh-day Adventist higher education experiences.

Case Studies

- Institutional Growth

Institution A has received a charter from the government. Changing from a small college to this new status as a government-approved institution, it can now offer its own degrees. Degrees and students are added quickly, *without proper consultation with the Church*. In two years, the SDA percentage of students drops 60 percent and the Adventist faculty percentage declines to less than 50 percent. The lack of managed change results in faculty who have little or no concept of the Christian/Adventist worldview, a majority student-body with no commitment to the values of a Christian community, and chaplains who are at a loss to know how to communicate to this diverse community.

Institution B has also received a charter from the government. The administration has recognized the opportunities this offers them, but also the risks. Over a period of time, the institution is allowed to grow and the percentage of non-Adventist students increases, but care is taken that the SDA balance remains strong and that the other students clearly understand the institutional ethos before they come as students. Non-Adventist faculty are “contract faculty” only [not full-time], chosen very carefully, and active plans are in place to educationally upgrade current Adventist faculty and train new ones.

- New Programs

Institution C is a well-established university that has to respond to the requirements of a range of accreditation bodies. It always submits to the International Board of Education/ Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities (IBE/AAA) a request to introduce a new program, and waits to have a response before starting the program.

Institution D is a comparatively new institution that offers a few undergraduate programs. *Seeing some gaps in the market, it introduces a range of undergraduate and graduate programs, without submitting requests through church channels*. As communication begins, there is a contradiction between publicized programs and reported programs. When on site, the IBE team discovers a program that is not being reported, but is being offered. Faculty does not have adequate qualifications and the campus does not have the facilities to offer some of the programs.

- Mission Focus

Institution E is a well-established institution with a traditional student body. However, Adventist students and a number of faculty feel that the campus has lost its Adventist focus.

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They agree there is a broad Christian orientation, but are disappointed with a range of campus experiences that undermine the Adventist church perspective.

Institution F was established as an institution that requires no church support and that is in existence to primarily serve the local community. It has a large number of non-Adventist students and a range of non-Adventist faculty. However, the entire faculty is thoroughly orientated to the institutional ethos before hiring and all understand and value the SDA ethos of the institution. Every student takes a course in their first year that explores in detail Adventist uniqueness and the values of the institution.

- Structure and Organization

Institution G is going through a difficult period and communication with the Adventist Accrediting Association has not been positive. *Recommendations and suggestions are not taken seriously by the institution and expected improvements in the processes of the institution are not seen by the AAA.* There seems to be insufficient local structure to encourage compliance to Church policies. As a result the quality of the institution does not improve, to the detriment of the Church and the students.

Institutions H and I are in one territory and undergoing significant changes. Regular AAA visits are taking place and the division administration requests an additional report advising them on what issues they could address at the division level. A report is met with a cordial response and the appropriate division committees immediately begin responding to the comments in order to strengthen the institutions.

The Report

Against the above backdrop, the Commission on Higher Education (CHE) was authorized by a vote of the Annual Council in October 2000 and began its work in the spring of 2001. The six terms of reference for the Commission are listed at the end of this report. The initial thrust of the Commission was to gather information from each of the Church's 100+ tertiary institutions and administering organizations regarding their (a) institutional strengths and weaknesses, (b) opportunities for growth available to them, (c) areas of program duplication, and (d) strategies that might be helpful in strengthening the unity, integrity, and financial viability of their programs. This data was necessary in order for the Commission to grapple with terms of reference numbers 1. and 6. which related to development of a global plan for higher education and compliance issues. The Commission also sought to gain information regarding how best to establish new academic programs and institutions.

A second wave of information was obtained by doing a follow-up study of specific institutions that had unusual characteristics or that had missing data from the earlier investigation.

Findings

1. Student Body

No major change has been noted in student body composition of North American Division higher education institutions in recent years, except that more institutions appear to be offering adult evening programs, subscribed to by predominantly non-Adventist populations. Similarly, minimal changes have occurred in the South Pacific Division, the Euro-Africa Division, and the Euro-Asia Division. However, in other world divisions, many institutions, that offer degree programs other than theology/religion, have registered a dramatically larger proportion of their student body composed of non-Seventh-day Adventists. Much of the non-Adventist enrollment appears in business, computer science, and health-related programs. Especially in areas where government recognition has occurred or government charters have been issued, student compositions in Adventist schools have much higher percentages of non-Adventist students.

There are over 83,000 students enrolled in SDA tertiary institutions around the world, of which 68 percent are Adventists.² Unfortunately only about 25 percent of the potential Seventh-day Adventist college/university students are studying in Adventist schools. *[Incidentally, 53 percent of students attending Adventist primary schools are Adventist, while only 40 percent of enrollees in Adventist secondary schools are Adventist].*³

2. Teaching Faculty

More than 16 percent of faculty members teaching in Adventist tertiary level schools are not Seventh-day Adventists. Furthermore, institutions with higher percentages of non-Adventist student enrollment tend to have higher percentages of non-Adventist faculty members. SWOT Analysis (Strength/Weakness/Opportunity/Threat) indicates concern by institutions about a lack of sufficient qualified Adventist teachers in many developing countries. Low salaries make it difficult to recruit and retain well-prepared teachers. A number of instances have been noted where part-time faculty are paid significantly higher than full-time faculty in order to lure contract professors to teach in highly technical programs for which expertise is not available among full-time resident faculty. This practice has had a negative impact on the morale of full-time faculty in those institutions.

² This is the 2004 student enrollment figure. The current 2005 figure is 92,554 students.

³ *World Report 2003: Adventist Education Around the World*. General Conference Department of Education, December 31, 2003, p. 12.

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3. Finances

The argument often cited for seeking to increase the number of students at an institution is so that programs may become more viable or that the institution itself may survive. Thus new programs are often introduced in accord with market demand, and many of the new programs appear to attract more non-Adventist students than new Adventist students. According to the data, however, increasing the enrollment and/or percentage of non-Adventist students in our schools neither significantly reduces an institution's dependence on Church appropriations nor significantly increases the percentage of its operating income from tuition and fees. Increasing the non-Adventist student enrollment in order to improve financial viability does not seem to be working for many institutions, although a dramatic increase in non-Adventist enrollment does tend to change the environment of our schools.

4. Programs and Institutional Viability

Data suggest that only a few institutions feel threatened by competing programs from other Adventist institutions, but division consultations suggest that Church leaders are more ready to discontinue existing programs than are institutional leaders.

5. Global Plan for Higher Education

Information collected from both institutional and other Church leaders suggests that the current Church organizational structure militates against the development of a global plan for higher education. Most tertiary institutions are under the governance structure of a union conference and union conferences are not willing to grant authority to other Church entities for governing their institutions. Local control is strongly preferred.

Even though ascending liability occurs with reference to tertiary institutions, leaders at higher levels of Church organization that might be affected by lawsuit, mismanagement, or bankruptcy of colleges/universities are not usually board members of the local institution nor are they actively consulted on any regular basis on matters pertaining to institutional governance, and college and university administrations generally prefer to maintain a more localized and immediate governance structure. It appears that only through a coordinated effort of either centralized financing or incentive financing would there likely be motivation to change from the status quo. In instances where institutions are operated and/or subsidized by divisions, boards contain division representatives who have voice and vote on institutional matters.

6. Policy Compliance

The research indicates that in countries where government charters are granted to Adventist institutions, there is a greater tendency by these institutions to initiate academic programs without following denominationally approved procedures. The Commission also found that where the attitude exists among local boards to place institutional priorities over the global needs of the Church, the global needs of the Church take a back seat to the process of program implementation.

Observations

The Church must immediately begin to address how the factors most closely linked to secularization of Church-related institutions in the past⁴— (a) increasing number of students from other denominations/faith persuasions, (b) diminishing emphasis on education for the ministry, (c) gradual disappearance of other expressions of the initial religious vision, (d) growing percentage of faculty from other religious backgrounds, (e) increasing number of members of the board of trustees not connected to the sponsoring church/denomination, and (f) diminishing financial contributions to the institutional budget by the founding denomination—are affecting the Seventh-day Adventist higher education program. Additionally, poorly trained board members, on the one hand, who do not take seriously their role in the ownership of an institution, and in other instances board members taking their role seriously enough but lacking any perspective of what might be best for the needs of the Church beyond the immediacy of the institutional board of which they are a member, add to the concerns of the Adventist higher education program. Hence the question, How does/should the Church deal with boards when decisions are made within the limited scope of a single institution with little regard to a “system” perspective? Does the structure of authority need to be reconsidered?

Colleges and universities also need to take a deeper look into the effect that non-Adventist faculty have on the perspective of both Adventist and non-Adventist students and the extent to which non-Adventist faculty can transmit the values, mission, and philosophy of the Seventh-day Adventist Church to students. Ellen G White writes, “Eternal interest should be the great theme of teachers and students. Conformity to the world should be strictly guarded against. The teachers need to be sanctified through the truth, and the all-important thing should be the conversion of their students, that they may have a new heart and life. The object of the Great Teacher is the restoration of the image of God in the soul, and every teacher in our schools

⁴ Benne, Robert. *Quality With Soul: How Six Premier Colleges and Universities Keep Faith with Their Religious Tradition*. Grand Rapids, Michigan: Eerdmans Publishing Company, 2001; Burtchaell, James T. *The Dying of the Light: The Disengagement of Colleges and Universities from Their Christian Churches*. Grand Rapids, Michigan: Eerdmans, 1998; and Marsden, George M. *The Soul of the American University: From Protestant Establishment to Established Nonbelief*. New York: Oxford, 1994.

⁵ White, Ellen G. *Fundamentals of Christian Education*, Nashville, Tennessee: Southern Publishing Association, 1923:436.

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should work in harmony with this purpose.”⁵ The Commission deems it a mistake to assume that even the best non-Adventist teachers can or will effectively transmit Adventist values to students in our schools.

It is in the classroom where the uniqueness of the great controversy theme can be carried over, where the teacher’s concern for the student’s relationship with Christ can be emphasized, which is why the Church is concerned, in the first place, with non-Adventists teaching our students. It should also be understood that having *even an Adventist* teach in our schools does not ensure that an Adventist philosophy of education is conveyed, since many Adventists who have earned doctorates and other advanced degrees have had modeled for them a secular and non-Adventist presentation of subject matter during their educational pursuits.

The Church needs to take a serious look at how best to finance higher education and how best to reverse the trend of large numbers of Church youth choosing non-Adventist institutions for their higher education needs as opposed to our own institutions. The Church also needs to determine if there is a direct relationship between the cost of Adventist higher education and Church youth choosing non-Adventist institutions for their education needs. It is a paradox that as Adventist youth increasingly choose non-Adventist institutions, non-Adventist youth increasingly choose Adventist institutions despite the costs. This speaks to the need for all levels of Church administration—from the pastorate to the General Conference—to address this issue in direct and open dialogue with Church educators and finance directors to seek realistic answers to the problem.

The Church has established boards and policies to assist in the initiation, management, and implementation of the education programs and practices of institutions. The boards and policies provide essential safeguards and channels to maintain unity within the higher education program. The Commission found that because of lack of awareness and in some instances, by intent, many of these clearly-stipulated policies are not being observed. The Church must consider how to achieve/enforce/require compliance with policy by entities whose local interests/priorities outweigh global Church priorities and concerns.

Conclusions

Seventh-day Adventist higher education continues to play a positive and crucial role in the Church. Its future is potentially bright, yet there are complex issues the Church needs to be proactive in resolving.

The terms of reference for the Commission on Higher Education, along with the findings resulting from the surveys and studies of the Commission, cluster around three main areas: **mission effectiveness**, the basis of all church education; **structure and planning**, which enables the development and implementation of vision; and **policy and compliance**, the natural follow-

through on vision and planning. These will serve as the basis for the final summary contexts and recommendations of the report.

1. Mission Effectiveness (Terms of Reference 2.):

Context

The majority of Seventh-day Adventist higher education institutions have clearly stated missions and objectives, and administrators and staff make significant efforts to live out those missions in the daily life of the institutions, both in traditional and less-traditional Adventist higher education contexts. However, critical challenges remain to Seventh-day Adventist higher education that if ignored will compromise the core reason for our education ministry. Among these are the following:

- The risk of institutions sliding into secularism, due particularly to rapidly changing institutional demographics (increased percentages of non-Adventist faculty and students) and perceived financial exigency;
- The lack of awareness and/or ownership of the philosophy of SDA education by some administrators and faculty; and
- The lack of defined mission-focused paradigms for non-traditional SDA higher education institutions, such as those with a specific evangelistic or community thrust.

The Commission, therefore, recommends that the Church strengthen mission effectiveness throughout higher education by:

a. Requiring in-service training of teachers, especially in the area of the Adventist philosophy of education, and particularly for those teachers without strong Seventh-day Adventist education backgrounds.

b. Taking proactive steps to attract, retain, and increase the pool of qualified Adventist faculty and expecting divisions to establish thresholds to measure improvements in SDA faculty percentages.

c. Developing marketing and financial incentive strategies to increase the number of Adventist students in Adventist schools.

d. Expanding the service to Adventist students not attending Church higher education institutions and being more deliberate about identifying our ethos to non-Adventist students attending our schools.

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e. Developing and implementing additional strategies to give meaning to all students of the reality of a personal God—Designer, Creator, and Sustainer.

f. Exploring different educational models to more effectively carry out the mission of the Church within specific education contexts (e.g., “mission” colleges, “community” colleges).

2. Structure and Planning (Terms of Reference 1., 5.):

Higher education institutions operate within a church structure that by its nature limits the Church’s ability to resolve some long-term threats to the stability and effective operation of those institutions. This is particularly evidenced in areas such as finance, duplication of programs, and insufficient qualified SDA faculty. The Church needs to decide if changes in structure, including financial structure, would favorably impact its mission through higher education, and if so, does it have the will to make those changes? It also needs to consider developing a proactive approach to development of strategy that casts a strong vision for the Church, but is also enabling and consultative. The particular challenges in these areas include:

- Institutions and their sponsoring/administering church organizations tend to act in the best interest of the local institution, not the wider Church;
- Higher church organizations without the financial base to “encourage” compliance with Church policy; and
- The wide range of institutional needs and situations that obviate against too detailed centralized strategy.

The Commission, therefore, recommends that the Church review the operational structures that impact higher education and develop a planning process that is comprehensive and inclusive at all Church levels by:

a. Exploring how Church structural changes might better enable higher education to fulfill the Church’s mission. (For example, in such aspects as more centralized funding for schools; a pool of funds administered by divisions would help to enable them to give oversight or initiate/coordinate changes in the education “system” where needed).

b. Empowering the IBE to be proactive in development of major strategic initiatives for higher education.

c. Divisions assuming leading roles in the development of division specific higher education strategies, in consultation with the General Conference and educational institutions.

d. Encompassing the major recommendations of this report in the global education strategic initiatives for 2005-2010.

3. Policy and Compliance (Terms of Reference 3., 4., 6.):

Context

While the education program of the Church relies strongly on good-will and positive influence to achieve its goals, policy development and policy compliance remain essential to its success. However, compliance to education policies in some key areas, such as introduction of new programs, remains variable. The Church needs to determine how best to increase general knowledge of its education policies and how to sharpen its responses to lack of compliance to better effect Church mission. The particular challenges include:

- Lack of overt support for the Adventist Accrediting Association (AAA) and International Board of Education (IBE) actions by governing boards and sponsoring church organizations (union, divisions);
- Adventist accreditation being perceived as less important than local accreditation;
- Rapid changeover of church and institutional administrators resulting in lack of policy awareness; and
- Church structure militates against enforcement of AAA regulations/policies.

The Commission, therefore, recommends that the Church ensure broad awareness of, and greater compliance with, its higher education policies through the following means:

a. Increasing the level of knowledge of education policies through seminars and printed materials to church and institutional administrators, and governing boards.

b. Divisions requiring more strict adherence to Church policies and developing procedures that will complement and support AAA and IBE processes. (Such procedures may include financial and administrative control over non-complying institutions.)

c. Governing boards of institutions and division education committees taking a more active role in responding to the recommendations of IBE and AAA.

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d. AAA/IBE becoming more public in providing information on the accreditation status of institutions, such as publishing the status of institutions on the GC Education Department Web site and/or reporting AAA results in GC/union papers.

e. Expecting a report of progress on these recommendations to the Annual Council each year of the 2005-2010 quinquennium.

Final Notes

The question remains as to whether a “system” of higher education really exists in the Adventist Church or whether institutions work mostly as independent and periodically interdependent units, and in only rare instances function as a system. A system is one where units function, plan, work together, and support one another as cohesive units to accomplish the Church’s mission. It is the opinion of the Commission that in order for the Church’s program of education to develop into an accountable “system,” major changes need to occur in the thinking, will, and actions of the Church at large. This may involve a need for changes in the overall structure of the Church.

It is also the opinion of the Commission that Church leadership would do well to periodically provide a forum for discussion on some of the topics considered by the Commission. This will allow the Church in general to become more knowledgeable about the strengths, weaknesses, opportunities, and threats that face our institutions of higher learning, and encourage church members to become more actively engaged in discussing ways and means to strengthen higher education.

ACTION PLAN

Recommendation 1: To strengthen mission effectiveness throughout higher education.

Action	Group(s) Responsible
Require in-service training of teachers, especially in the area of the Adventist philosophy of education, and particularly for those teachers without strong Seventh-day Adventist education backgrounds	GC and division departments of education
Take proactive steps to attract, retain, and increase the pool of qualified Adventist faculty and establish thresholds to measure improvements in SDA faculty percentages	Division education committees, division directors of education, governing boards, institutional administration

Action	Group(s) Responsible
Develop marketing and financial incentive strategies to increase the number of Adventist students in Adventist schools	Division education committees, division directors of education, institutional administration
Expand the service to Adventist students not attending Church higher education institutions and be more deliberate about identifying our ethos to non-Adventist students attending our schools	Chaplaincy services, division departments of education
Develop and implement additional strategies to give meaning to all students of the reality of a personal God— Designer, Creator, and Sustainer	Institutional administration, chaplaincy

Recommendation 2: To review the operational structures that impact higher education and develop a planning process that is comprehensive and inclusive at all Church levels.

Action	Group(s) Responsible
Explore how Church structural changes might better enable higher education to fulfill the Church’s mission. (For example, in such aspects as more centralized funding for schools, a pool of funds administered by divisions would help to enable them to give oversight or initiate/ coordinate changes in the education “system” where needed.)	GC Executive Committee, Division executive committees
Empower the IBE to be proactive in development of major strategic initiatives for higher education	GC Executive Committee
Divisions assume leading roles in the development of division specific higher education strategies, in consultation with GC and educational institutions.	Division executive committees and division education committees
Encompass the major recommendations of this report in the global education strategic initiatives for 2005-2010.	GC Department of Education, IBE

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Recommendation 3: To ensure broad awareness of, and greater compliance with, the higher education policies of the Church.

Action	Group(s) Responsible
Increase the level of education on policies through seminars and printed materials to church and institutional administrators, and governing boards.	GC and division departments of education
Divisions require more strict adherence to Church policies and develop procedures that will complement and support AAA and IBE processes. (Such procedures may include financial and administrative control over non-complying institutions.)	Division executive committees and division education committees
Governing boards of institutions and division education committees take more active role in responding to the recommendations of IBE and AAA.	Division education committees and governing boards, IBE, AAA
AAA/IBE become more transparent in providing information on the accreditation status of institutions, such as publishing the status of institutions on the GC Education Department Web site and/or report AAA results in GC/union papers.	AAA with cooperation of divisions/unions

TERMS OF REFERENCE

- I. Develop, in conjunction with the General Conference strategic planning process, a global plan for Adventist higher education, in response to the current and projected needs of the Church in fulfilling its mission.

AUTHORITY AND RESPONSIBILITY

1. Recommend to Annual Council through ADCOM and GCDO.

- | | | | |
|----|--|----|---|
| 2. | Conduct research, surveys, and evaluations regarding the strengths, weaknesses, opportunities, and challenges at each Adventist college, seminary, and university. | 2. | Power to act. |
| 3. | Identify areas of duplication in institutions and programs of higher education within each division. | 3. | Power to act. |
| 4. | Outline conditions necessary to establish new institutions of higher learning and to launch new educational programs. | 4. | Recommend to Annual Council through ADCOM and GCDO. |
| 5. | Develop strategies to strengthen the unity, integrity, and financial viability of the Adventist system of higher education. | 5. | Recommend to Annual Council through ADCOM and GCDO. |
| 6. | Develop lines of administrative authority designed to apply appropriate means of compliance to the recommendations made. | 6. | Recommend to Annual Council through ADCOM and GCDO. |

Commission Members:

Karst, Gerry D, Chairman
*Baptiste, Harold
*Becerra, Enrique
Clayville, Douglas
Dulan, C Garland, Secretary
Evans, Larry R
Fowler, John M
Galicía, Agustín
*Gurubatham, Joseph E

*Keith, Sr., Dennis C
*Jones, Theodore T
Lemon, Robert E
Luxton, Andrea
Rose, Steven G
Ryan, Michael L
Ryan, Roy E., Associate Secretary
Sabot, Claude
*Stenbakken, Richard O

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Division and attached union Department of Education directors

*Archbold, Carlos R

*Azevedo, Roberto

Badenas, Roberto

Christo, Gordon

Guptill, Stephen

Hill, Barry

Ikonne, Chiemela

Kibuuka, Hudson

Kovalski, Gerald

*Muller, Heriberto

Nkungula, Tommy

*Uyeda, Masaji

*Woolford, Orville

Consultants:

Bissell, H LeVerne

Vyhmeister, Werner

Advisors:

Ganson, Reo

Mutch, Patricia

Osborn, Richard

Sahly, Donald

Simmons, Ella

Young, Robert

*Former members of the Commission

Closing prayer was offered by Cecil R Perry, President of the British Union Conference.

Jan Paulsen, Chairman

Douglas Clayville, Secretary

Larry R Evans, Editorial Secretary

Rebecca Willhelm, Recording Secretary

ANNUAL COUNCIL OF THE
GENERAL CONFERENCE EXECUTIVE COMMITTEE

October 12, 2005, 2:00 p.m.

Gerry D Karst, Chairman, called to order the seventh session of the 2005 Annual Council.

Prayer was offered by Valdis A Zilgavis, President, Baltic Union Conference.

PRE/PolRev&Dev/ADCOM/PreC/GCDO05AC/05AC to LRE(DIV)

242-05G ORGANIZATION AND ADMINISTRATION - POLICY
AMENDMENT

VOTED, To amend GC B, Organization and Administration, to read as follows:

B ORGANIZATION AND ADMINISTRATION

B 05 Organizational and Operational Principles of Seventh-day Adventist Church Structure

Organizational life and procedures in the Seventh-day Adventist Church are based upon the following principles:

1. Each level of denominational organization has a defined membership, also known as a constituency. These constituency-based levels are: local church, local conference, union conference, and General Conference. (Local missions and union missions have several similarities to local and union conferences, however their operations are defined by General Conference and division policies rather than by a constitution and bylaws. Divisions are established as regional offices of the General Conference and are not considered as constituency-based organizations. Unions of churches, (see B 85) have been established in exceptional circumstances. However, this is not the standard pattern for denominational organization. Institutions may also be described as constituency-based but are not considered as a separate level of denominational organization.) Membership, held in only one constituency at a time, carries the privilege of participation in the deliberations and decision-making of that particular constituency.

2. Organizational status is granted to a constituency as a trust. Organizational status as a local church, local conference/mission, or union conference/mission is not self-generated,

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automatic, or perpetual. It is the result of a formal decision by an executive committee or a constituency session at higher levels of denominational organization. Organizational membership and status are entrusted to entities that meet certain qualifications such as faithfulness to Seventh-day Adventist doctrines, compliance with denominational practices and policies, demonstration of adequate leadership and financial capacity, and responsiveness to mission challenges and opportunities. Membership and status can be reviewed, revised, amended, or withdrawn by the level of organization that granted it.

3. Decisions are based on group processes that allow for member participation. Each individual member of a local church has the right of voice and vote (unless under discipline) in the business decisions of the local church. At other constituency levels participation is accomplished through the selection of representatives. For example, representatives chosen by each local church become delegates, authorized participants, in a local conference constituency meeting. Meetings of members to transact official business are called constituency meetings and are conducted within the terms of bylaws applicable to the level of organization concerned. When the necessary quorum is present for a constituency/executive committee meeting, the opinion of the majority participating in a vote is regarded as the decision of the group unless bylaws or rules of order require approval by more than a simple majority.

4. The highest level of authority within the powers granted to each level of denominational organization resides in the constituency meeting. Various officers may be elected and vested with a degree of authority but ultimately each officer is accountable to a group such as the executive committee. An executive committee is entrusted, through policies or constitution and bylaws, with authority to govern between constituency meetings. However, the executive committee is ultimately accountable to the constituency meeting of the organization concerned.

5. Different elements of organizational authority are distributed among the various levels of denominational organization. For example, the decision as to who may/may not be a member of a local Seventh-day Adventist Church is entrusted to the members of the local church concerned; decisions as to the employment of local church pastors is entrusted to the local conference/mission; decisions regarding the ordination of ministers is entrusted to the union conference/mission; and the definition of denominational beliefs is entrusted to the General Conference in session. Thus each level of organization exercises a realm of final authority that has implications for other levels of organization.

6. The Seventh-day Adventist Church has both a local and global identity. The local church is indeed a genuine expression of the Seventh-day Adventist Church but its identity cannot be fully defined or viewed in isolation from its relationships with other local churches and other levels of denominational organization. The local and global elements of Seventh-day Adventist identity are expressed in documents such as the *Church Manual* and General

Conference Working Policy that reflect aspects of self-governance and interrelationship. The Church Manual and the General Conference Working Policy present the collective voice of Seventh-day Adventists regarding beliefs, denominational structure, relationships, and operational procedures.

~~B-05~~ B 10 Outline of Denominational Organization

~~B-05-05~~ B 10 05 Local Church—A specific group of Seventh-day Adventist - No change

~~B-05-10~~ B 10 10 Local Conference/Mission/Field—A specific group - No change

~~B-05-15~~ B 10 15 Union Conference/Mission—A specific group of local - No change

~~B-05-20~~ B 10 20 General Conference and its Divisions—1. The General - No change

2. Divisions—As provided by its Constitution and Bylaws - No change

3. Highest Organization—The General Conference is the highest - No change

~~B-05-25~~ B 10 25 Structural Stability—Local churches, local - No change

~~B-05-30~~ B 10 30 Variations in Administrative Relationships—1. For the - No change

2. Innovations in organizational structure and administrative - No change

~~B-10~~ B 15 General Conference Working Policy

~~B-10-05~~ B 15 05 Authoritative Administrative Voice of the Church—The - No change

~~B-10-10~~ B 15 10 Adherence to Policy Required—The General Conference - No change

~~B-10-15~~ B 15 15 Officers/Administrators to Work in Harmony with Policy—Officers and - No change

~~B-10-20~~ B 15 20 Definition of Election and Appointment—1. Election—An individual shall - No change

2. Appointment—An individual shall be said - No change

~~B-15~~ B 20 General Conference Sessions

~~B-15-05~~ B 20 05 Delegates—General Conference sessions are made up of - No change

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~~B-15-10~~ B 20 10 Nominating Committee—Procedural Guidelines—1. The president -
No change

2. In order to ensure proper representation - No change
3. The division presidents shall be among - No change
4. Following the election of the division president - No change
5. The members of the Session Nominating Committee - No change

~~B-15-15~~ B 20 15 Election/Appointment of Division Officers and Staff—The election of a president, secretary, and treasurer - No change

~~B-15-20~~ B 20 20 Change in Presidency—Procedural Guidelines—1. When at a General Conference session - No change

~~B-20~~ B 25 Election of Retirees to Elective Offices

Retired individuals shall not be continued or elected - No change

~~B-25~~ B 30 Procedures for the Replacement of President, Secretary, or Treasurer
of the General Conference

The following procedures shall be followed by the General Conference - No change

~~B-25-05~~ B 30 05 The President—1. The Secretary of the – No change

2. The Secretary of the General Conference shall - No change
3. The Secretary shall call a meeting of the available - No change
4. A nominating committee, with appropriate representation - No change
5. The nominating committee shall present its recommendation - No change

~~B-25-10~~ B 30 10 The Secretary—1. The President, or in his absence - No change

2. The Undersecretary shall act as Secretary - No change
 3. The election of a new Secretary shall - No change
 4. A nominating committee shall function as under ~~B-25-05~~, B 30 05, paragraph 4.
 5. The nominating committee shall present its recommendation - No change
- ~~B-25-15~~ B 30 15 The Treasurer—1. The President, or in his absence - No change

2. The Undertreasurer shall act as Treasurer - No change
3. The election of a new Treasurer shall - No change
4. A nominating committee shall function as under ~~B-25-05~~, B 30 05, paragraph 4.
5. The nominating committee shall present its recommendation - No change

~~B-30~~ B 35 Procedures for Referring to the General Conference
Executive Committee Questions of Conduct in the
Office of President, Secretary, or Treasurer

In the event that issues arise – No change

~~B-30-05~~ B 35 05 General Conference President—1. The General - No change

2. The General Conference Administrative Committee - No change
3. The General Conference Secretary shall - No change

~~B-30-10~~ B 35 10 General Conference Secretary or Treasurer—1. The - No change

2. The General Conference Administrative Committee - No change

~~B-35~~ B 40 Administrative Relationships

~~B-35-05~~ B 40 05 General Conference Constitution Expresses Unity of Church—As the
Scriptures - No change

~~B-35-10~~ B 40 10 Representative Character of Church Organization—The - No change

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~~B-35-15~~ B 40 15 Administrative Authority of General Conference—The - No change

~~B-35-20~~ B 40 20 Unions United in General Conference—As the churches - No change

~~B-35-25~~ B 40 25 Divisions a Part of General Conference—The larger and - No change

~~B-35-30~~ B 40 30 Unity Within Divisions—As the divisions seek to - No change

~~B-35-35~~ B 40 35 Division President—Duties and Relationships—The president of the division is the first officer placed in general administrative oversight of all activities in the division. As a vice president of the General Conference he is an officer of the General Conference, responsible to that body for administration of the work according to plans and programs voted by the General Conference ~~Session and~~ session and/or the General Conference Executive Committee and according to plans and policies agreed upon by the executive committee of the division, of which he is chairman. It is his duty to stand as counselor to the officers of unions or attached missions/local fields, as well as to those in charge of division departments and institutions.

~~B-35-40~~ B 40 40 Division Secretary and Treasurer—Duties and Relationships—Associated with the president as executive officers are the secretary and the treasurer. It is the duty of these officers to carry forward the work according to plans and programs voted by the General Conference ~~Session,~~ session and/or the General Conference Executive Committee and according to plans and policies agreed upon by the division executive committee. The secretary and treasurer shall report to the executive committee after consultation with the president. The treasurer shall be held responsible for the accounting system of the division, so that statements of receipts and disbursements may be supplied monthly to the president's office.

~~B-35-45~~ B 40 45 Division Departmental and Association Directors/Secretaries—Duties and Relationships—Departmental - No change

~~B-35-50~~ B 40 50 Departmental Staffing at Different Organizational Levels—All departments shall - No change

~~B-35-55~~ B 40 55 Departmental Relationships—Union and Local—The principle laid down in ~~B-35-45~~ B 40 45 as obtaining in General Conference and division relationships applies also to union or local organizations, care being necessary to ensure that all launching of plans shall be based upon action of the executive committee, the executive officers being acquainted with departmental plans and methods of promotion. Thus in every organization all departments will be able to cooperate with one another in field promotion.

~~B-35-60~~ B 40 60 Division Committee—General Conference Executive Committee for Division—The executive committee - No change

~~B-35-65~~ B 40 65 Attached Unions and Conferences—For union or local - No change

~~B-35-70~~ B 40 70 Attached Local Fields—1. Criteria—When a local - No change

2. Special Provisions/Procedures—The election of officers - No change

3. Special Wage Scale Provision—Because of the direct - No change

~~B-40~~ B 45 Personal Relations and Organizational Authority

~~B 40-05~~ B 45 05 Unity in Work—It is fundamental that employees - No change

~~B-40-10~~ B 45 10 Dispute Resolution—Each division shall develop - No change

~~B-40-15~~ B 45 15 Adjustment of Personal Differences—Persons accepting employment in any branch of the work of the denomination ~~must do so upon the definite agreement that they will submit to the properly constituted authority of the church in the matter of adjustment of all personal differences arising between themselves and employing boards or committees, and that they shall never appeal to any court of law for redress from such adjustments as may be made by the denomination concerning any personal claim they may make. thereby indicate their willingness to support the purposes and policies of their employing organization and, should the need arise, to use Biblical principles in conciliation and dispute resolution procedures. Some employers may have a specific set of conciliation and dispute resolution procedures for use by the employer and employee.~~

B 45 20 Definition of Phrase “For Cause”—The phrase “for cause” when used in connection with removal from an elected or appointed position, shall include but not be limited to misdeeds, incompetence, incompatibility or lack of team work by an elected/appointed person.

~~B-40-20~~ B 45 25 Adjustments of Differences—Divisions and General Conference—If any adjustment - No change

~~B-40-25~~ B 45 25 Definition of Phrase “For Cause”—The phrase “for cause” when used in connection with removal from an elected or appointed position, shall include but not be limited to misdeeds, incompetence, incompatibility or lack of team work by an elected/appointed person.

~~B-40-30~~ B 45 30 Appeals—~~Our organization~~ The Seventh-day Adventist Church makes provision that every agency in the work, from the individual in the remotest station to the responsible committees at every stage of the organization, is assured full privilege, without prejudice, of representing opinion and conviction, and asking consideration and counsel in matters affecting life and service.

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~~B-45~~ B 50 Relationships Between Organizations

~~B-45-05~~ B 50 05 Lines of Responsibility—1. Local Conferences/Missions/Fields—Local
- No change

2. Union Conferences/Missions—Union conferences/missions - No change
3. Institutions—Institutions operated by local - No change

~~B-45-10~~ B 50 10 Churches and Local Conference/Mission/Field Sessions—Churches are
united in the local - No change

~~B-45-15~~ B 50 15 Local Conferences/Missions/Fields and Union Conference Sessions—A
union conference session - No change

~~B-45-20~~ B 50 20 Local/Union Mission Organizations—1. Local/union mission
organizations are somewhat similar to conference organizations, a principal difference being that
the officers of missions are appointed by the next higher body. Divisions may authorize the use
of alternate terms such as “field” or “section” instead of “mission.”

~~B-45-25~~ B 50 25 Appointment/Election of Union Mission Officers and Staff—The
appointment of - No change

~~B 45-30~~ B 50 30 Appointment/Election of Local Mission/Field Officers and Staff—The
appointment of officers of local missions shall be by the union at a regular session. However, a
local mission/field is authorized to elect or appoint all other employees of the local mission/field
in harmony with the union policies and within the limits of the budget provided. The union
committee shall appoint leadership to fill all vacancies that may occur between regular sessions
by death, resignation, or otherwise, in the offices of president, secretary, or treasurer of any local
mission in its territory.

~~B-50~~ B 55 Responsibility and Relationship of Officers

~~B-50-05~~ B 55 05 Union Conference/Mission Officers—In order to preserve - No change

~~B-50-10~~ B 55 10 Union Mission President—The union mission president - No change

~~B-50-15~~ B 55 15 Local Mission/Field President—The local mission/field - No change

~~B-50-20~~ B 55 20 Newly Elected Officers of Conferences/Missions/Fields to Receive Training—~~Union Conferences/Missions~~ conferences/missions shall be responsible to arrange for appropriate executive training for newly elected officers of conferences/missions/fields.

~~B-50-25~~ B 55 25 Committee Membership of Officers—1. Members Ex Officio of Lower Organizations—The officers of higher organizations are members ex officio - No change

2. General Conference and Division Committee Membership—Each division committee - No change

B 60 Establishing New Constituency-based Organizational Units

New constituency-based organizational units may be established in harmony with procedures outlined below and in compliance with provisions of applicable bylaws and policies.

B 60 05 Nomenclature and Status of Organizational Units—The standard levels of denominational organization are described in B 10, Outline of Denominational Organizations. It may be necessary from time to time in the establishment of Seventh-day Adventist presence in new territory to form organizational units that are not constituency-based. Examples of such are: Companies of members and clusters of churches within a relatively small geographic area that are administered directly by a union conference/mission representative rather than by a local conference/mission. Such arrangements are generally transition stages towards becoming a local church (in the case of companies) or a local conference/mission (in the case of groups of churches directly administered by a union conference/mission).

One of two classifications, mission status or conference status, may be granted to certain levels of denominational organization. In denominational structure, the family of local churches may be classified as a local mission or a local conference. In similar fashion, the family of local missions/conferences may be classified as a union mission or a union conference. In some areas of the world, terms such as “field” or “section” are used instead of the term “mission”. When such terms are used, they refer to units having “mission” status. Organizations having conference status carry the designation in their name.

Mission status entitles an organization to identify itself as an official part of the Seventh-day Adventist Church. In addition, mission status indicates that an organization may receive direct support (financial and/or administrative) from the next higher level of organization. The officers of an organization having mission status are appointed by the next higher level of organization; in the case of local missions, by the union in session or by the union executive committee between sessions; and in the case of union missions, by the division executive committee.

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When an organization having mission status is considered by higher levels of organization to have demonstrated its capacity for greater responsibility and participation in the global life of the Church (see B 65 15 and B 75 10), conference status may be granted. Conference status entitles the organization to identify itself as an official part of the Seventh-day Adventist Church. It also represents the highest level of self-governance available to an organization. Accordingly, the officers of organizations having conference status are elected by the constituency session or executive committee of that organization.

B 60 10 Organizing New Local Churches—New local churches shall be organized according to procedures outlined in the *Church Manual*.

~~B-55~~ B 65 Organizing New Missions*/Conferences/Unions

~~B-55-05~~ B 65 05 Responsibility of Administrative Committees—1. The process of organizing - No change

~~2. In order to assist administration in the process of organizing new missions/conferences/unions, and to increase the fiscal responsibility of established organizations, Strategic Planning and Budgeting Committees, chaired by the president, shall be appointed at General Conference, division, union, local conference, and local mission levels.~~

~~3. Strategic Planning and Budgeting Committees shall include in their responsibilities, the following:~~

~~a. For organizations that have not achieved full self-reliance status, recommend strategic objectives and action plans for fiscal responsibility, determine present levels of self-reliance, receive progress reports from the fields, and, in cooperation with the next higher organization, make recommendations for conference/union conference status candidacy and conference/union conference status.~~

~~b. For organizations that are established, recommend strategic objectives and action plans for fiscal responsibility and increased pastoral responsibility and accountability.~~

~~4. For guidelines of what total commitment to God means for local conferences/missions and unions, see Total Commitment to God declaration, A-10-50.~~

2. In order to assist administrations in the process of organizing new missions/conferences/unions thorough study by a committee of experienced individuals shall assess the proposed entity's readiness for the denominational responsibilities of maintaining the Seventh-day Adventist faith and values, nurturing believers, furthering the Church's mission, demonstrating and developing leadership capacity, and fulfilling all financial obligations to the

denomination while remaining fiscally viable. The majority of members on such committees, appointed as outlined below, shall consist of persons from higher levels of denominational organization and from others not employed by the entity being assessed.

*Other terminology is used in some geographical areas for organizational units such as fields, sections, regions, or delegations.

~~B-55-10~~ B 65 10 Organizing New Local Missions—1. If it is proposed to organize a new local mission, the proposal shall be considered by the respective union executive committee at a time when a full representation of the conferences/missions and institutions in the union is present. Proposals to organize groups of churches into new missions may be initiated by the conference/mission, by a group of churches, by the union, or by the division.

2. If the union committee favors the proposal, and - No change
3. The division committee shall appoint a survey team - No change
4. The final division executive committee decision shall - No change
5. If the division executive committee approves the - No change
6. The union shall call a constituency meeting of the - No change
7. The new mission shall be presented at the next union - No change

~~B-55-15~~ B 65 15 Organizing New Local Conferences—1. If it is proposed to organize a new conference from an existing mission or from within the territory of an existing conference, the proposal shall be considered by the respective union executive committee, at a time when a full representation of the conferences/missions, and institutions in the union is present. Proposals to organize groups of churches into new conferences may be initiated by the executive committee or constituency session of the currently existing mission or conference, by a group of churches, by the union, or by the division.

2. If the union executive committee favors the proposal, it shall request the local conference/mission executive committee to call a constituency meeting to consider the proposal if it has not already done so. In the event of a positive decision by the constituency, local conference/mission executive committee, the union shall assign to its committee(s) for strategic and financial planning the task of preparing specific detailed plans for the conference status of the proposed organization. appoint a study committee (see B 55 05, paragraph 2. above) to assess the readiness for conference status of organizations involved in the proposal.

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3. ~~A team~~ The study committee, in addition to its assessment role, or a team appointed by the union executive committee, including division and union personnel, shall conduct area meetings in the territory of the new organization to educate the constituency regarding the process of attaining conference status. In areas where it is considered helpful, a conference status candidacy period may be required.

4. When the union ~~executive committee~~ is satisfied that the proposed organization is ready for conference status, ~~it shall request~~ the union executive committee shall call a constituency meeting of the current conference/mission to consider the report and recommendations of the study committee. In the event of an action by the constituency in favor of proceeding with the organization of a new conference, the union shall submit a request to the division for an on-site evaluation of the proposed new conference.

5. A survey team appointed by the division executive committee, comprised of union and division personnel, shall make an on-site evaluation. ~~If, after consultation with the committee(s) set up at division level for strategic and financial planning,~~ If the survey team is satisfied that the request is appropriate, it shall recommend conference status for the new organization to the division executive committee. In the event the organization is not ready for conference status at the time of the division's evaluation, recommendations will be made and, after a suitable passage of time, a further evaluation conducted.

6. Upon the recommendation of the survey team - No change

7. Upon the approval of the division executive committee - No change

8. When a new conference has been organized, it shall - No change

~~B-55-20~~ B 65 20 Organizing New Union Missions—1. If it is proposed to organize a new union mission, the proposal shall be considered - No change

2. If the division executive committee favors the - No change

3. The survey team, after its investigation, shall - No change

4. If, after considering the findings of the survey team, the - No change

5. The General Conference Executive Committee shall - No change

6. If the General Conference Executive Committee approves - No change

7. The division shall call a constituency meeting of the - No change
8. The new union mission shall be presented at the - No change

~~B-55-25~~ B 65 25 Organizing New Union Conferences (see ~~B-85-10~~ B 75 20)—1. If it is proposed to organize a new union conference from an existing union mission or from within the territory of an existing union conference, the proposal shall be considered by the division executive committee at a time when a full representation of the unions and institutions in the division is present. Proposals to organize groups of conferences/missions into new union conferences may be initiated by the union, by the executive committees or constituency sessions of a group of conferences/missions, by the division, or by the General Conference.

2. If the division executive committee favors the proposal, it shall request the union mission/conference executive committee ~~to call a constituency meeting~~ to consider the proposal if it has not already done so. In the event of a positive action by the ~~constituency~~, union mission/conference executive committee, the division shall ~~assign to its committee(s) set up for strategic and financial planning the task of preparing specific detailed plans for the union conference status of the proposed organization~~. appoint a study committee (see B 65 05, paragraph 2. above) to assess the readiness for conference status of organizations involved in the proposal.

3. ~~A team~~ The study committee, in addition to its assessment role, or a team appointed by the division executive committee shall assist the administration of the conferences/missions desiring to be part of the new union conference in their program of moving toward union conference status. In areas where it is considered helpful, a union conference status candidacy period may be required.

4. When the division is satisfied that the proposed organization is ready for union conference status, the division executive committee shall ~~submit a request to the General Conference for an on-site evaluation of the proposed new union conference~~. call a constituency meeting of the current union mission to consider the report and recommendations of the study committee. In the event of an action by the constituency in favor of proceeding with the organization of a new union conference, the division shall submit a request to the General Conference for an on-site evaluation of the proposed new union conference.

5. A survey team appointed by the General Conference Executive Committee, comprised of division and General Conference personnel, shall make an on-site evaluation. ~~If, after consultation with the General Conference Strategic Planning Committee and Financial Planning and Budgeting Committee,~~ If the survey team is satisfied that the request is appropriate, it shall recommend union conference status for the new organization to the General Conference Executive Committee. In the event the organization is not ready for union

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conference status at the time of the General Conference's evaluation, recommendations will be made and, after suitable passage of time, a further evaluation conducted.

6. Upon the recommendation of the survey team, the - No change
7. Upon the approval of the General Conference Executive Committee - No change
8. If organization of a new union conference is approved - No change

~~B-60~~ B 70 Organizing New Divisions

~~B-60-05~~ B 70 05 Organizing New Divisions—1. If it is proposed to - No change

2. If the General Conference Executive Committee favors the proposal, it shall request the division(s) involved to call a full meeting of the division executive committee(s) to consider the proposal. The General Conference shall ~~assign to its Strategic Planning Committee and Financial Planning and Budgeting Committee~~ appoint a survey team having the task of preparing specific detailed plans for the division status of the proposed organization(s).

3. ~~A~~ The survey team, appointed by the General Conference Executive Committee, comprised of General Conference and division personnel shall make an on-site evaluation. ~~If, after consultation with the General Conference Strategic Planning Committee and Financial Planning and Budgeting Committee,~~ If the survey team is satisfied that the request is appropriate, it shall make its recommendations to the General Conference Executive Committee.

4. Upon recommendation of the survey team, the General Conference - No change
5. In the event that the General Conference Executive Committee votes - No change
6. Any new division(s) organized during the quinquennium shall be - No change

~~B-80~~ Organizing Missions/Fields Into Conferences

B 75 Adjustments in Organizational Status

~~B-80-05~~ B 75 05 Criteria for Conference Status—As local missions/fields grow in - No change

~~B-80-10~~ B 75 10 Organizing Local Missions/Fields Into Local Conference Status— Procedure—Local missions/fields desiring local conference status shall proceed as follows:

1. The local mission/field shall request its committee(s) - No change
2. At the request of the local mission/field, the union and the division shall assist the local mission/field administration to complete a self-evaluation form, based on the Criteria for Conference Status outlined in ~~B-80-05~~, B 75 05, and to prepare for the responsibilities that rest upon a conference.
3. The local mission/field executive - No change
4. If the union executive committee, in consultation - No change
5. The survey team shall conduct an on-site - No change
6. The union executive committee shall study - No change
7. The division executive committee shall, at a - No change
8. Upon the approval of the division executive - No change
9. Where there has been a change of status from - No change

~~B-85 Organizing Union Missions Into Union Conferences~~

~~B-85-05~~ B 75 15 Criteria for Union Conference Status—A union mission – No change

~~B-85-10~~ B 75 20 Union Conference Status—Procedure—The following procedure shall be suspended until the ~~2005~~ 2006 Annual Council. The procedure presented in the guidelines entitled, “Becoming A Union Conference—A Guidebook and Procedural Steps for Changing From a Union Mission to a Union Conference” shall be used during this trial period. (See Appendix A in the General Conference *Working Policy*.)

1. The union mission shall request its committee(s) - No change
2. At the request of the union mission, the division shall - No change
3. The union mission executive committee shall - No change
4. If the division executive committee, in consultation - No change
5. The survey team shall conduct an on-site evaluation - No change

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6. The division executive committee shall study the - No change
7. The General Conference Executive Committee shall, at - No change
8. Upon the approval of the General Conference Executive - No change
9. Where there has been a change of status from a union - No change

B 75 30 Process For Reviewing Status—The process to review, revise, suspend, or withdraw organizational status shall be conducted in a manner that permits consultation with, and representation from, organizations affected. A constituency meeting of the entity, whose status is under consideration, will be necessary in order to discuss the reasons for possible adjustment in status and in order to secure consent of the constituency membership. Such a process will seek to reach agreement, among all organizations involved, that an adjustment in status is appropriate. An agreement might provide for a probationary period, normally not exceeding 12 months, during which the entity under consideration addresses the operational issues involved. When such an agreement is reached the constituency and executive committees involved shall record the necessary actions. In the event that such an agreement is not reached the higher levels of organization involved may proceed, in the larger interests of the Church, with an adjustment in status.

A review of organizational status may be initiated by a decision of the executive committee in any higher level of organization that was involved in granting the type of status in question. (The merger or dissolution of local churches is addressed in the *Church Manual*.) If an organizational status review results in a recommendation to adjust the organization's status the following shall apply:

1. When the entity under consideration is a local conference/mission, the decision to adjust status shall be made, after appropriate consultation with the entity concerned and the union executive committee, by the division executive committee at a midyear or yearend meeting.
2. When the entity under consideration is a union conference/mission, the decision to adjust status shall be made, after appropriate consultation with the entity concerned and the division executive committee, by the General Conference Executive Committee at a Spring Meeting or Annual Council.

The decision to revise, suspend, or withdraw status due to operational reasons shall be effective immediately unless the decision also contains a probationary period, normally not exceeding 12 months, during which the entity concerned is given opportunity to address the operational deficiencies. The executive committee that made the decision shall determine, at the

close of the probationary period, if operational deficiencies have been satisfactorily rectified and, if not, shall implement the adjustment in status upon expiry of the probationary period.

When the decision to adjust an organization's status becomes effective the organization shall immediately comply with the operational terms and relationships pertaining to its revised status. If the decision to adjust status involves dissolution of the organization concerned, the assets of the organization shall be distributed in harmony with applicable organizational documents (such as Articles or Bylaws).

~~B-65 Territorial Adjustments in Conferences/Missions/Unions~~

B 80 Adjustments in Territory of Organizations

~~B-65-05~~ B 80 05 Territorial Adjustments or Resizing of Territories—If it is proposed to make territorial adjustments between local fields or between unions, or to resize the territorial units - No change

~~B-90 Dividing Existing Union Conferences/Missions~~

~~B-90-05 Criteria for Dividing an Existing Union Conference/Mission into Two or More Unions~~ B 80 10 ~~Dividing Existing Union Conferences/Missions—Criteria~~—Care should be exercised to assure that dividing a union conference/mission is of benefit to the mission of the Church and does not add an unreasonable burden to the administration of the work of the Church that would cancel out the benefits. As a means of evaluating the situation and guiding the organizations responsible for determining the benefits of dividing a union conference/mission, one or more of the following criteria shall apply:

1. An increase in the number of local conferences/missions/fields - No change
2. A decision on the part of the division, following - No change
3. Evidence that there is sufficient leadership, with - No change
4. Sufficient financial stability or provisions for the new organizations - No change
5. The proposal to divide shall be driven by a genuine desire - No change
6. Extremely difficult political situations or lack of adequate - No change
7. Internal situations where cultural, linguistic, - No change

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~~B-90-10~~ B 80 15 Dividing a Union Conference/Mission—Procedure—1. A proposal to divide a union conference/mission - No change

2. If the division executive ~~committee, in consultation with the division committee(s) for strategic and financial planning,~~ committee determines that the proposal has merit, it shall ask the General Conference to appoint a survey team composed of General Conference, division, and union representatives.

3. The survey team shall conduct an on-site evaluation - No change

4. The division executive committee shall study - No change

5. The General Conference Executive Committee shall, at - No change

6. Upon the approval of the General Conference Executive - No change

7. For any new union conferences, the division shall - No change

8. For any new union missions, the division executive - No change

9. The division shall recommend to the General Conference - No change

~~B-95~~ B 85 Union of Churches

~~B-95-05~~ B 85 05 Application/Definition—The Church does not encourage the organizational arrangement termed union of churches; however, in special circumstances seen as such by the divisions concerned and the General Conference, it may seem to be desirable. The designation, union of churches, may be applied in selected cases to describe a united organized body of local churches within a territory which would ordinarily be designated as an attached local conference/mission/field (see also ~~B-35-70~~ B 40 70, paragraph 1.) but which operates under special conditions which are described in ~~B-95-10~~ B 85 10, Criteria.

~~B-95-10~~ B 85 10 Criteria—1. If an organization, which would ordinarily be designated – No change

2. If an organization is currently a local - No change

~~B-95-15~~ B 85 15 Authorization for Designation—The designation, union of - No change

~~B-95-20~~ B 85 20 Operating Provisions/Procedures—An organization - No change

~~B 70 Discontinuation of Conferences, Missions, Unions, and Unions of Churches by Merger~~

B 90 Discontinuation of Organizations

~~B 70 05~~ B 90 05 Discontinuation of Conferences, Missions, Fields, Unions, and Unions of Churches by Merger—If it is considered beneficial for the strengthening - No change

~~B 70 10~~ B 90 10 Merger of Local Missions/Fields—1. If it is proposed to - No change

2. The union executive committee shall assess the - No change
3. If the union executive committee approves the - No change
4. If the division executive committee approves - No change
5. As soon as possible following the action to merge, the - No change
6. All assets and any liabilities of the merging - No change
7. Following any actions involving the dissolution - No change

~~B 70 15~~ B 90 15 Merger of Union Missions/Unions of Churches—1. If it is proposed to merge - No change

2. The division executive committee shall assess - No change
3. Following consideration by the division executive - No change
4. If the General Conference Executive Committee approves - No change
5. If a new union conference is to be established, the - No change
6. As soon as possible following the action to merge, if - No change
7. All assets and any liabilities of the merging - No change
8. Following any actions involving the dissolution - No change

~~B 70 20~~ B 90 20 Merger of Local ~~Conferences/Mission/Fields~~—1. Conferences/Missions/Fields—1. If it is proposed to merge two or more local conferences, or to merge a

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local mission/field with a local conference, the matter shall be considered by the local committees and brought as a recommendation to the union executive committee.

2. The union executive committee shall assess - No change
3. If the union executive committee approves - No change
4. If the division executive committee approves - No change
5. As soon as possible following actions to merge, the - No change
6. All assets and any liabilities of the merging - No change
7. Following any actions involving the dissolution - No change

~~B-70-25~~ B 90 25 Merger of Union Conferences/Union Missions/Unions of Churches—1.
If it is proposed to merge two or more union conferences - No change

2. The division executive committee shall assess - No change
3. If the division executive committee approves - No change
4. If the General Conference Executive Committee approves the proposal, the following procedure shall be followed:
 - a. If unions of churches are involved - No change
 - b. If union conferences are involved - No change
 - c. If a union mission is involved, the ~~division executive committee~~ General Conference Executive Committee shall take an action to dissolve the union mission.
5. As soon as possible following the actions to dissolve, the - No change
6. All assets and any liabilities of the merging - No change
7. Following any actions involving the dissolution - No change

~~B-75 Discontinuation of Conferences, Missions, Unions, and Unions of Churches by
Dissolution and/or Expulsion~~

B 95 Discontinuation of Organizations by Voluntary or Involuntary Dissolution

~~B-75-05~~ B 95 05 Discontinuation of Conferences, Missions, Fields, Unions, and Unions of Churches by Dissolution and/or Expulsion—If a situation arises where it is determined by the higher organization that the majority of members of a conference, a mission, a field, a union, or a union of churches are in apostasy, or that the organization refuses to operate in harmony with denominational policies and constitutional requirements, and is in rebellion, the higher organization has a responsibility to act for the protection of its loyal members, and the good name of the Church. Every effort should be made to avert the need for dissolution by counseling with the leadership and members, seeking to bring healing and reconciliation, and to preserve the organization as a witness for God and His saving truth. If conciliatory efforts fail and discontinuation appears to be the only solution, the higher organization shall have authority to act as set out under ~~B-75-10~~ B 90 10, ~~B-75-15~~ B 90 15, and ~~B-75-20~~ B 90 20.

~~B-75-10~~ B 95 10 Dissolution and/or Expulsion of Local ~~Conferences/Missions/Fields—If~~ Conferences/Missions/Fields—If, in the opinion of a union conference/mission administration, a local conference/mission/field appears to be in apostasy or rebellion, ~~as demonstrated by a~~ as demonstrated by a constituency meeting action, and the procedures outlined under ~~B-75-05~~ B 90 05 have been followed, but have proved unsuccessful, the following steps shall be taken:

1. The matter shall be considered by union executive committee - No change
2. a. In the case of a local mission/field - No change
b. In the case of a local conference: - No change
3. If the union constituency votes to expel - No change
4. The union executive committee functioning in place of - No change
5. The union executive committee shall make provision - No change
6. In the event of the dissolution - No change
7. If, with the passage of time and efforts toward healing and restoration, it seems desirable for the nurture of the members and for the mission of the ~~church~~ Church to reorganize the conference/mission, the process set out under ~~B-55-10~~ B 65 10 shall be followed.

~~B-75-15~~ B 95 15 Dissolution of Union Missions and Expulsion of Union ~~Conferences/~~ Union Missions—If Conferences/Union Missions—If, in the opinion of a division administration, a union conference/union mission appears to be in apostasy or rebellion, ~~as~~

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~~demonstrated by a constituency meeting action~~, and the procedures outlined in ~~B-75-05~~ B 95 05 have been followed, but have proved unsuccessful, the following steps shall be taken:

1. The matter shall be considered by the division - No change
2. a. In the case of a union mission: If the division - No change
b. In the case of a union conference: If the division - No change
3. The General Conference, in consultation with the division, shall - No change
4. The General Conference Executive Committee shall - No change
5. If a General Conference Session concurs with - No change
6. In the event of the dissolution of a union mission - No change
7. If, with the passage of time and efforts toward healing and restoration, it seems desirable for the nurture of the members and for the mission of the ~~church~~ Church to reorganize the union conference/union mission, the process set out under ~~B 55-20~~ B 65 20 or B 65 25 shall be followed.

~~B-75-20~~ B 95 20 Dissolution of Unions of ~~Churches~~ Churches—If, in the opinion of a division administration, a union of churches appears to be in apostasy or rebellion, as ~~demonstrated by a constituency meeting action~~, and the procedures outlined in ~~B-75-05~~ B 95 05 have been followed, but have proved unsuccessful, the following steps shall be taken:

1. The matter shall be considered by the division executive committee - No change
2. If the division executive committee determines - No change
3. The General Conference Executive Committee shall - No change
4. If the General Conference Executive Committee votes - No change
5. The division executive committee, functioning in place - No change
6. The division executive committee shall make provision - No change
7. In the event of the dissolution of a union of churches, audits - No change

8. If, with the passage of time and efforts toward healing and restoration, it seems desirable for the nurture of the members and for the mission of the ~~church~~ Church to reorganize the union of churches, reorganization may be accomplished under the terms set out under ~~B-95~~ B 85.

SEC/PolRev&Dev/ADCOM/SecC/TreC/GCDO05AC/05AC to LRE(DIV)

243-05Ga ANNUAL LEAVE—GENERAL PROVISIONS (TERMS OF
INTERDIVISION SERVICE) - NEW POLICY

VOTED, To adopt a new policy GC P 90, Annual Leave—General Provisions, to read as follows:

P 90 Annual Leave—General Provisions

Rationale

Furloughs (two-month or three-month) for interdivision employees were instituted at a time when transportation was very slow and traveling was difficult and time consuming. Today traveling is much faster and more reliable.

An absence of two or three months from work creates challenges for both the employer and the interdivision employee. The institutions, primarily educational and medical, have much difficulty in finding qualified personnel to substitute for the furloughing employee. Thus began the practice of interdivision employees requesting split furloughs. This practice created additional problems with processing and also for the institutions, and the interdivision employees. To alleviate these problems the optional annual leave program was added to the existing furlough program. This double-tiered approach has brought about more recordkeeping and additional complexities for implementation.

The following proposed annual leave policy will replace the current policy for furlough and optional annual leave.

New appointees will automatically fall under this new policy. Interdivision employees currently serving in the field in their initial term of service will have the option to continue with the current furlough/optional annual leave policy. Once their initial term is over, they will follow the new policy. Interdivision employees currently serving beyond their initial term of service will have a phase-in period of up to two years.

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P 90 05 Limited to Interdivision Employees—Annual leave is granted to interdivision employees who serve outside the base division in response to regular calls extended by the General Conference.

P 90 10 Only if Returning for Subsequent Periods of Service—Annual leave shall be granted only to interdivision employees who expect to return to the field for a minimum of one year of service, otherwise the interdivision employee is only entitled to the one month for family visitation provided for under Q 10 20.

Any interdivision employee not expecting to return to interdivision service upon completion of an annual leave should notify the host division of his/her plans before leaving the host division country.

P 90 15 Purpose—The annual leave allows the interdivision employee to renew personal contacts and enjoy association with family members and provides a period of change and rest in the environment of the base division country. It also gives opportunity to stimulate interest in missions among home churches as the interdivision employee visits them with up-to-date reports.

P 90 20 Length of Annual Leave—The time allowed shall normally be one month plus six days for travel after 11 months of service. Special annual leave cycle shall be one and a half months, including travel time after 11 months of service (see P 105 15). All subsequent annual leaves may be taken at any time during a given year. Denominationally authorized office holidays in the host division country during the period of the annual leave shall be added to the length of the annual leave.

P 90 25 Scheduling and Approving Annual Leave—Host division committees shall authorize the dates of interdivision employee annual leaves and shall notify the base division, the General Conference Secretariat, and the General Conference Transportation and International Personnel Services, as soon as possible, in order for the interdivision employee to be cared for financially during each annual leave.

P 90 30 Prorated Annual Leave—In cases where interdivision employees are serving in the field of education, or interdivision employees with children in school, annual leave shall be prorated only once to avoid interrupting the school year. An interdivision employee must have at least six months of service in the field to qualify for a prorated annual leave.

P 90 35 Prorating Length of an Annual Leave—The host division shall use the following method for calculating the length of annual leave:

1. The length of the annual leave is prorated, based on the actual months in the host division country following appointment (the most recent arrival date in the host division country), return from annual leave, divided by 11 months and multiplied by 30 days.
2. The host division must maintain clear records of annual leaves and vacations taken.

P 90 40 Annual Leave Carry-Over Time—Annual leave or vacation time may be carried over from one annual leave to another. This must be approved in advance by the host division and recorded by the General Conference Appointees Committee. (See P 40 40.) Carry-over time may not normally exceed two weeks (three weeks for special annual leave).

SEC/PolRev&Dev/ADCOM/SecC/TreC/GCDO05AC/05AC to LRE(DIV)

243-05Gb TERMS OF SERVICE (TERMS OF INTERDIVISION SERVICE) - NEW POLICY

VOTED, To adopt a new policy GC P 95, Terms of Service, to read as follows:

P 95 Terms of Service

Types and Lengths—The types and lengths of the terms of interdivision service are as follows:

Type	Initial Term
Family	72 Months (with one month annual leaves)
Single Parent—with a Dependent Child/Children	48 Months (with one month annual leaves)
Single	24 Months (with one month annual leaves)
Family—Special (P 105 15)	72 Months (with one and one half month annual leaves)

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Single Parent—with a Dependent Child/ Children—Special (P 105 15)	48 Months (with one and one half month annual leaves)
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Single—Special (P 105 15)	24 Months (with one and one half month annual leaves)
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SEC/PolRev&Dev/ADCOM/SecC/TreC/GCDO05AC/05AC to LRE(DIV)

243-05Gc ANNUAL LEAVE ARRANGEMENTS (TERMS OF
INTERDIVISION SERVICE) - NEW POLICY

VOTED, To adopt a new policy GC P 100, Annual Leave Arrangements, to read as follows:

P 100 Annual Leave Arrangements

P 100 05 Requesting Annual Leave—Interdivision employees shall make their requests for annual leave to their host division secretariat through their local employing organization. These requests should be made at least four months prior to the expected date of departure (except in unusual situations) to allow time for processing and purchasing of tickets at the best rates available.

P 100 10 Division Processing of Annual Leave—If the request for an annual leave is approved by the host division committee, the host division shall notify the General Conference Secretariat, General Conference Transportation and International Personnel Services, and the interdivision employee's base division treasury.

P 100 15 General Outline of Annual Leave Provisions—1. The time allowed shall normally be one month after 11 months of service plus six days for travel. Denominationally authorized office holidays in the host division country during the period of the annual leave shall be added to the length of the annual leave.

2. Annual leave is taken in lieu of local annual vacation (as per host division/employee policy).

3. Part of annual leave may be taken in the host division country (as per host division/employee policy).

4. One trip may be taken during each 12-month cycle, after the first year of mission service, at denominational expense by the most economical fare, as outlined in P 70 05 (for exceptions see P 90 35).

5. The cost of airfare shall be granted when the interdivision employee takes an annual leave outside of the host division country/base division country or family adopted division country, up to the cost of the most economical airfare to the base division country or family adopted division country, where applicable.

6. Two authorized destination points per annual leave shall be granted within the base division country or family adopted division country, where applicable.

7. Three authorized destination points shall be granted within the base division country or family adopted division country, where applicable, when annual leave is not taken consecutively.

8. Stopover allowance is provided in accordance with P 70 10.

9. Salary and allowances during annual leave are paid at the higher of the base division country rate or the host division country rate through the use of an annual leave salary top-up provision. (See P 50 15 and P 50 20.)

10. Duplicate rent/housing allowance at base division country rates may apply during an annual leave taken at the base division country. (See P 50 40.)

11. Automobile insurance or depreciation at base division country rates may be provided during annual leave when taken in the base division country. (See P 50 50.)

12. Baggage/freight allowance is provided one way when returning to the host division country by air as follows:

a. When the interdivision family returns to the host division country by air, they shall be granted a baggage allowance of US\$300 per adult ticket and US\$150 per child (or unborn child) if their authorized travel includes North America, thus being allowed two pieces of checked luggage per ticket by the airlines. The baggage allowance shall be US\$450 per adult ticket and US\$225 per child (or unborn child) for interdivision families where authorized travel does not include North America and passengers are limited to 44 pounds (20 kilograms).

b. When individuals attend the Institute of World Mission in a division other than the North American Division while en route to the host division country, and thus are limited to 44 pounds (20 kilograms) for a portion of the onward flight, they shall receive the

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higher rate of US\$450/\$225. Only one baggage allowance is paid in relation to annual leave travel even if it includes travel to an Institute of World Mission outside the interdivision employees' base division and return to the base division before returning to the host division.

c. Those authorized to drive to the host division country, rather than fly, shall be granted baggage allowance of US\$200 per adult and US\$100 per child (or unborn child).

13. The host division shall secure travel insurance coverage. Limited insurance coverage is provided at denominational expense on personal baggage for annual leave travel through the Personal Effects and Property Insurance policy (formerly known as Personal Effects Floater Insurance). Interdivision employees should familiarize themselves with the limits of this coverage and take out any extra coverage needed for accompanied baggage and valuables, as there are specific limitations on coverage for certain types of items as well as an overall limit. The cost of the Personal Effects and Property Insurance is borne by the General Conference for interdivision employees on Code 3 budgets, and by the host division or employing organization in the host division for those on Code 1, 2, 4, or 6 budgets.

14. Health evaluations, as provided for under M 70, may be done while on annual leave.

15. Time and financial arrangements for attendance at the Institute of World Mission, in connection with an annual leave, are outlined in N 15.

16. Postgraduate/Continuing education for licensing is covered in P 80 25.

17. Any special study leaves or other arrangements approved by the host division are governed by the terms of the specific agreement.

SEC/PolRev&Dev/ADCOM/SecC/TreC/GCDO05AC/05AC to LRE(DIV)

243-05Gd SCHEDULE OF SERVICE CYCLES AND ANNUAL
LEAVE (TERMS OF INTERDIVISION SERVICE) - NEW
POLICY

VOTED, To adopt a new policy GC P 105, Schedule of Service Cycles and Annual Leave, to read as follows:

P 105 Schedule of Service Cycles and Annual Leave

P 105 05 Initial Term—Annual Leave Cycles—The initial term of interdivision service shall be six years (72 months) for families, four years (48 months) for a single parent with a

dependent child/children, who may or may not accompany the parent, and two years (24 months) for single employees. The annual leave cycle shall be 11 months of service followed by one month annual leave plus six days for traveling. Travel and annual leave allowances, as outlined in P 100 15, shall be granted for each cycle.

The last month of the initial term shall be granted as annual leave to interdivision employees who have completed 11 months of service since their last annual leave and who are returning to the field for a subsequent year of service.

P 105 10 Special Annual Leave—1. Designated Areas—The Burundi Association, the territories of Djibouti and Somalia, and West Congo Union Mission in the East-Central Africa Division; the territories of Afghanistan and Iran in the Euro-Africa Division; the territories of Mongolia and the Democratic People’s Republic of Korea in the Northern Asia-Pacific Division; the Angola Union Mission and Mozambique Union Mission in the Southern Africa-Indian Ocean Division; the territories of Sudan and Yemen in the Trans-European Division; the Central African Union Mission, Ghana Union Conference, Nigeria Union Mission, Sahel Union Mission, and West African Union Mission in the West-Central Africa Division; and other isolated countries that are specifically designated as unentered territories by the General Conference Secretariat, in consultation with the divisions, shall be designated as areas where special annual leave cycles apply.

2. Special Annual Leave Terms—The initial term of interdivision service shall be six years (72 months) for families, four years (48 months) for a single parent with a dependent child/children who may or may not accompany the parent, and two years (24 months) for single employees. The special annual leave cycle shall be 11 months of service followed by one and one half months (including travel) annual leave. Travel and annual leave allowances as outlined in P 100 15 shall be granted for each 12-month cycle.

The last month of the first year of service shall be granted as special annual leave to interdivision employees who have completed approximately 11 months of service since their last special annual leave and who are returning to the field for a subsequent year of service.

P 105 15 Extension of Annual Leaves—1. The host division, in consultation with the base division and the General Conference Secretariat, makes decisions regarding extensions of annual leaves. Salary and allowances during extensions of annual leaves are normally at the host division country’s rate, and the costs of salary and allowances are borne by the host division on the same basis as when the interdivision employee is in the host division country, unless otherwise provided for by policy. (See P 50 20.) The base division treasury and the General Conference Transportation and International Personnel Services are to be notified of details of any extensions so as to facilitate processing of any charges involved during the extension. Extension of annual leaves shall be granted only for the following reasons:

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a. For Emergency Purposes—The base division or family adopted division, where applicable, in which the interdivision employee is on annual leave, or in the case of North American Division-based individuals, the General Conference Secretariat, may grant an extension for emergency purposes such as health or visa problems, but is to consult with the host division as soon as possible concerning any prolonged extensions.

b. For Attendance at the Institute of World Mission—An extension equal to the length of the Institute is granted to an interdivision employee on annual leave who is authorized by the host division and the General Conference Secretariat to attend the Institute of World Mission. (See N 15 30 and N 15 35.)

c. For Postgraduate/Continuing Education for Licensing—An extension to an annual leave may be allowed by the host division for postgraduate/continuing education for licensing as provided for under P 80 25.

d. For Reasons in the Interest of the Host Division and at Its Initiative—The host division may recommend an extension for reasons other than for study purposes considered to be in the interest of the host division. Such an extension shall also be approved by the base division or, in the case of North American Division-based individuals, the General Conference Appointees Committee.

When the interdivision employee elects to remain away from the host division country beyond the authorized annual leave period for reasons not recommended by the host division or General Conference Secretariat, consideration shall be given as to the responsibility of the interdivision employee for his/her own support in full or in part during this additional time. The interdivision employee may also be required to pay for health insurance coverage during such periods.

2. Additional time beyond annual leave approved for study shall not be considered an extension of an annual leave but shall be granted on the basis of interdivision employee study leave. (See P 80 35.) In such cases, the provisions of P 20 should also be considered by the interdivision employee and the host division.

P 105 20 Annual Leaves to Coincide With Other Appointments—When an interdivision employee entitled to annual leave is authorized to attend a General Conference Session, Annual Council, or special meeting(s) in the base division, arrangements may be made for the annual leave to be taken in connection with such appointments.

SEC/PolRev&Dev/ADCOM/SecC/TreC/GCDO05AC/05AC to LRE(DIV)

243-05Ge ANNUAL LEAVE—FINANCIAL ARRANGEMENTS
(TERMS OF INTERDIVISION SERVICE) - NEW POLICY

VOTED, To adopt a new policy GC P 110, Annual Leave—Financial Arrangements, to read as follows:

P 110 Annual Leave—Financial Arrangements

P 110 05 Notification of Base Division and General Conference—1. The host division treasury shall notify the base division treasury, General Conference Secretariat and the General Conference Transportation and International Personnel Services of interdivision employees who are authorized to take annual leave and provide information as to the dates and any special financial arrangements involved. It shall also note any allowances that may have been paid or any advances of funds provided.

2. The host division shall not attempt to deal directly with the interdivision employee on payment of allowances while in the base division, but shall place instructions with the base division or, in the case of North American Division-based individuals, the General Conference Transportation and International Personnel Services.

P 110 10 Expense Reports—Interdivision employees on annual leave shall report their expenses to the treasury of the division in which they are authorized to take annual leave or, in the case of North American Division-based individuals, the General Conference Transportation and International Personnel Services.

P 110 15 Host Division Country Salary and Allowances—1. The local salary (paid by the host division or local employing organization), expatriate allowance, and base country deposit continue during annual leaves on the same basis as when the interdivision employee is serving in the host division country. Regular host division country allowances and deductions continue, with deductions for rent and with payment of automobile depreciation if the interdivision employee qualifies. The cost of local salary, expatriate allowance, base country deposit, and other allowances are borne by the same entities as during the interdivision employee's service in the host division country.

2. Where the local salary and allowances during annual leave are paid in a currency that cannot be used in the base division country, the host division or local employing organization shall make such arrangements as are necessary to provide the funds in a currency that can be used by the interdivision employee.

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P 110 20 Annual Leave Salary Top-Up—1. During annual leave the interdivision employee is entitled to be paid at the highest of the host division country or base division country remuneration rates. (See M 15 45 and M 15 15.) If the host division country rate is higher, no annual leave salary top-up is provided and only the amounts in P 50 15 apply.

2. Where the base division country salary is higher, an annual leave salary top-up is provided which is equal to the difference between the base division country salary and the total of the host division country salary, expatriate allowance, and base country deposit authorized under P 50 15. This allowance is calculated based on the average monthly remuneration in each of the two countries involved. Where countries provide a double salary in some months, the total salary for the year shall be divided by 12 to arrive at the average monthly salary. In the case of North American Division-based individuals, the North American Division remuneration factor shall be used for calculation of the annual leave salary top-up.

3. The annual leave salary top-up is considered an accrued benefit to which an interdivision employee on annual leave is entitled, even if he/she takes less than a full annual leave. The annual leave salary top-up shall be calculated based on the number of days of regular annual leave authorized by the host division in accordance with policy.

4. Annual leave top-up does not apply to:

a. Annual leave extensions for attendance at the Institute of World Mission, except if taken in connection with the first annual leave as provided for in N 15 35, paragraph 2.

b. Annual leave extensions for medical reasons, except in unusual circumstances involving prolonged stays outside the host division, in which case the General Conference Interdivision Employee Remuneration and Allowances Committee may approve a salary top-up to what the annual leave salary would be.

c. Annual leave extensions for postgraduate/continuing education for licensing, as provided for in P 80 25, unless approved by the host division, with the cost of the annual leave salary top-up being borne by the host division or local employing organization.

d. Annual leave extensions for any other reasons, unless specifically approved and funded by the host division or local employing organization.

5. The General Conference Transportation and International Personnel Services may deposit the annual leave salary top-up into the account where the interdivision employee's base country deposit is being deposited, or request the base division to make the payment to the interdivision employee.

6. The expense of the annual leave salary top-up for the regular annual leave period shall be borne by the General Conference for interdivision employees on Code 1, 2, 3, and 6 budgets, and by the employing organization in the host division for those on Code 4 budgets.

TRE/PolRev&Dev/ADCOM/SecC/TreC/GCDO05AC/05AC to LRE(DIV)

244-05G FREIGHT ALLOWANCE (INTERDIVISION APPOINTEES) -
POLICY AMENDMENT

VOTED, To amend GC N 50, Freight Allowance, to read as follows:

N 50 Freight Allowance

Where practicable, the calling division shall provide denominationally-owned homes with necessary furniture and equipment in order to avoid heavy freight expenses when moving interdivision families.

The Interdivision Employee Remuneration and Allowances Committee, in consultation with the calling division, shall determine whether an appointee is given Class A or Class B freight allowance according to the definitions under N 50 05 and N 50 10.

N 50 05 Class A—Appointees assigned to locations - No change

N 50 10 Class B—Appointees assigned to locations where living quarters - No change

N 50 15 Freight, Insurance, and Customs Charges—The denomination shall cover - No change

N 50 20 Authorized Weights—1. The denomination shall cover cartage, handling, - No change

N 50 25 Customs Charges—The denomination shall bear the expense - No change

N 50 30 Insurance—The responsibility of the denomination for insurance on interdivision employees' freight shipments is limited to ~~US\$50,000~~ US\$75,000 for husband, wife, and children, to ~~US\$37,500~~ US\$70,000 for a single parent accompanied by a dependent child/children, and to ~~US\$25,000~~ US\$50,000 for single appointees. Additional coverage beyond these maximums can be obtained but is at the expense of the interdivision employee. Coverage should be based on the actual value of goods shipped and not simply on the maximum allowed.

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1. The base division treasury, or in the case of North American Division-based - No change
2. Immediately upon arrival in the host division country, the interdivision employee - No change

N 50 35 Freight Shipments—Most new appointee shipments are large enough that using the container van method of shipment is the most economical. Occasionally ~~a shipment is too small to be economically sent by container van or~~ conditions in the countries involved make it impractical or inadvisable to ship by container van. In such cases ~~they are referred to as break bulk or less than container van shipments and are sent by surface transportation or, in rare cases,~~ the goods are shipped by air or in rare cases, by less than container load (LCL). The base division treasury (or the General Conference Transportation and International Personnel Services) normally arranges for the shipment and works in close cooperation with the host division and the General Conference to find the best method for shipment. In cases involving ~~shipment by air LCL (unless it is the least expensive method for the shipment involved) or requests for the Full Container Option outlined in paragraph 2. below,~~ approval must be obtained from the General Conference Transportation and International Personnel Services before shipment.

~~1. *Container Van Shipments*—If the shipment is large enough to make use of a 20-foot (6-meter) container van as the most economical means of shipment, and if conditions in the countries involved make it practical and advisable to use a container van, the following provisions shall apply:~~

~~a. There will be no unused freight settlement paid to the interdivision employee even if the weight shipped is less than the full authorized weight unless the total shipped is less than 3,000 pounds (1,364 kilograms).~~

~~b. If the freight shipped is more than the authorized weight, the interdivision employee shall bear the pro rata portion of packing, inland trucking (when based on weight), customs, insurance, and destination charges. The fixed expenses for shipment of the container van, transport of container van to port, etc., which do not vary based on weight of the contents, shall not be included in the pro rata charge to the interdivision employee.~~

1. Container Van Shipments—If conditions in the countries involved make it practical to use a 20-foot (6-meter) container van, the following provisions shall apply:

a. The appointee freight allowance will be a full container van with no weight restriction.

b. There will be no unused freight settlement paid to the interdivision employee regardless of weight shipped.

c. Motor vehicles may be included in the container van upon the following conditions:

- 1) Prior approval of the host division, and
- 2) The interdivision employee shall bear the expense of any framing needed to protect the vehicle from damage by goods being shipped in the container van, charges for loading of the motor vehicle, preparation for shipment of the motor vehicle, insurance and customs charges, inland freight, and destination charges.

d. Customs charges and the cost of shipping articles for sale in the host division country and articles carried for others shall be considered the personal expense of the interdivision employee sending the shipment.

~~e. If an interdivision employee requires a container van larger than the 20-foot (6-meter) size, any additional expense above the cost of a 20-foot (6-meter) container van shall be considered the personal expense of the interdivision employee, except as provided in paragraph 2. e. below.~~

~~2. Full Container Van Option—On a case-by-case basis, the General Conference Interdivision Employee Remuneration and Allowances Committee may authorize waiving the overweight charges outlined in paragraph 1. b. above for container van shipments providing the following conditions apply:~~

~~a. The expense for overland transportation will not be excessive.~~

~~b. There is no or very little customs duty payable on goods brought into the host division country by the interdivision employee.~~

~~c. The host division and the General Conference Transportation and International Personnel Services are in agreement.~~

~~d. All other provisions of paragraph 1. above apply, except for paragraphs b. and c.~~

e. When goods are being shipped by container van and an interdivision employee is going under Class A freight and thus has a weight allowance which may approach or exceed the limits of a 20-foot (6-meter) container van, the employing organization may, at its cost for the larger shipment, allow a 40-foot (12-meter) container van provided the reason for the

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larger container van is not for the shipment of a vehicle. If it is needed for the inclusion of a vehicle, the additional cost still remains personal.

~~f. The General Conference Interdivision Employee Remuneration and Allowances Committee approves the request.~~

~~3. 2. Less Than Container Van or Break Bulk Load Shipments—When goods are shipped by break bulk or less than container van, LCL, where the shipping charges are based on the volume or weight of goods shipped, the weights as listed in N 50 20 shall strictly apply. If there are savings over what it would have cost to ship the full authorized weight, the interdivision employee shall be entitled to an unused freight settlement as outlined in N 50 40.~~

~~4. 3. Air Freight Shipments—Air freight shipments normally fall into one of the following two categories:~~

- ~~a. Full shipments sent by air - No change~~
- ~~b. Small shipments which are as inexpensive - No change~~

~~N 50 40 Unused Freight—With the widespread use of container van shipments, even if an interdivision employee elects to take to the host division country less than the freight allowance provided in N 50 20, there frequently are little or no savings to the denomination. The unused freight allowance is based on a sharing of any savings involved, in shipment costs, and in principle only applies where there are actual savings. With the standard use of container vans, the denomination realizes little or no savings. Since 3,000 pounds (1,364 kilograms) is generally the dividing line between the weight that is more economical to send by container as opposed to break bulk, Therefore, the following shall apply for underweight freight settlements:~~

~~1. Where an interdivision employee ships less than 3,000 pounds (1,364 kilograms), an underweight freight settlement shall be allowed for any weight under that authorized in N 50 20, chooses not to send a shipment, an underweight freight settlement shall be allowed at the following rates regardless of method of shipment: rates:~~

- ~~a. Class A - US\$1.00 per pound (US\$2.20 per kilogram) of underweight~~
- ~~b. Class B - US\$1.50 per pound (US\$3.30 per kilogram) of underweight~~

~~(Underweight freight settlements for shipments transported less than 1,000 miles [1,600 kilometers] by land will be settled at 50 percent of the rates in paragraphs a. and b. above.)~~

2. ~~Where 3,000 pounds (1,364 kilograms) or more are shipped, there is no underweight freight settlement regardless of how much the weight allowance is if the shipment is being sent from and to a place that can reasonably be serviced by container van shipment. An air freight shipment where an interdivision employee ships less than the weight authorized in N 50 20, shall be allowed at the rates in paragraph 1. above.~~

3. ~~If the shipment is from or to a place that cannot be serviced by container van shipments, and that status is to be determined beforehand, then the underweight settlement rates in paragraph 1. above apply based on authorized weights for any underweight involved without regard to the 3,000 pound (1,364 kilograms) threshold and overweight will be charged to the interdivision employee based on the actual cost. On a case-by-case basis, the General Conference Interdivision Employee Remuneration and Allowances Committee will address any requests for exceptions.~~

N 50 45 Expense Reports—Arrangements for shipment of goods - No change

TRE/PolRev&Dev/ADCOM/SecC/TreC/GCDO05AC/05AC to LRE(DIV)

245-05G STUDYING IN BASE DIVISION COUNTRY (EDUCATION
ALLOWANCE FOR SECONDARY SCHOOL-AGE CHILDREN) -
POLICY AMENDMENT

VOTED, To amend GC O 55 10, Studying in Base Division Country (Education Allowance for Secondary School-Age Children), paragraph 5., Correspondence School, to read as follows:

5. ~~Correspondence School~~ Distance Education—Students who remain in the base division and take full-time secondary schooling ~~by correspondence, through distance education programs,~~ or students enrolled in regular school programs who find it necessary to take some summer courses or other courses during the school year ~~by correspondence, through distance education,~~ shall receive educational allowance at the rate of 75 percent of the cost of tuition, required fees, airmail postage, and fees charged by the educational institution for electronic transmission/reception of assignments.

For students enrolled in a full-time distance education program offered by a non-Adventist school, the assistance shall be granted only if the base division country would grant educational allowance to local employees to enroll in the same school. Assistance for room and board shall be granted on the same basis as provided under O 55 10, paragraph 4.

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TRE/PolRev&Dev/ADCOM/SecC/TreC/GCDO05AC/05AC to LRE(DIV)

246-05G STUDYING IN BASE DIVISION COUNTRY (EDUCATION ALLOWANCE FOR COLLEGE-AGE CHILDREN) - POLICY AMENDMENT

VOTED, To amend GC O 60 10, Studying in Base Division Country (Education Allowance for College-Age Children), paragraph 3., Correspondence School, to read as follows:

3. ~~Correspondence School~~ Distance Education—Students who remain in the base division and take ~~full-time~~ full-time college or university work ~~by correspondence, through distance education programs,~~ or students enrolled in regular school programs who find it necessary to take some summer courses or other courses during the school year ~~by correspondence, through distance education,~~ shall receive an educational allowance at the rate of 75 percent of the cost of tuition, required fees, airmail postage, and fees charged by the educational institution for electronic transmission/reception of assignments.

The assistance for students enrolled in a full-time distance education program offered by a non-Adventist school shall be granted under O 60 10, paragraph 2. Assistance for room and board shall be granted on the same basis as provided under O 60 10, paragraph 5.

TRE/PolRev&Dev/ADCOM/TreC/GCDO05AC/05AC to LRE(DIV)

247-05G CONTRIBUTIONS TO THE BASE DIVISION COUNTRY RETIREMENT PLAN - POLICY AMENDMENT

VOTED, To amend GC Z 15 10, Contributions to the Base Division Country Retirement Plan, to read as follows:

Z 15 10 Contributions to the Base Division Country Retirement Plan—1. Prior to 1995 the base divisions bore the full cost of contributions to the base division country retirement plan for service by interdivision employees from their divisions.

2. a. Starting in 1995, a phase-in program was initiated whereby the General Conference, for those on Code 1, 2, 3, 5, and 6 budgets and the local employing organization or host division for those on Code 4 budgets, contributes to the base division country retirement plan.

3. b. ~~Starting in 1996, contributions are based on a percentage of what the base division country salary rate would be, rather than on the base country deposits. The contribution~~

as a percentage of the unpackaged wage factor (except for the United States of America where the packaged rate will be used from 2000 onwards) will be phased in on the following schedule until it is equal to what institutions within the same country contribute to the retirement plan for their employees (the The phase-in program which started in 1996 was fully implemented by 2002 and shall be in place until December 31, 2005. The General Conference is not responsible for unfunded costs for past service which was earned while the retirement plan contribution was the responsibility of the base division. Guidelines are to be developed to deal with countries where the retirement plan contribution and the national insurance/social security programs have been merged or where the contribution rate for local institutions does not appropriately reflect the cost of new accruals of ~~service~~: service).

3. Beginning January 1, 2006, contributions to the base division country retirement plan shall be at the rate approved by the base division for regular employees within their territory, multiplied by the base division country remuneration factor.

	All countries except the United States of America	United States of America	
1996	1.500%	1.500%)	
1997	4.375%	4.375%)	Unpackaged Rate
1998	7.250%	5.625%)	
1999	10.125%	6.875%)	
2000	13.000%	6.375%*})	Packaged Rate
2001	15.500%	8.00%*})	
2002	18.000%	9.625%*})	
2003 and subsequent years	Fully implemented	11.50%*})	

*Plus 4 percent to 5 percent direct contributions under defined contribution plan.

4. If interdivision employees choose to receive service credit in the host division country plan, the host division or local employing organization will be responsible for such contributions even for interdivision employees on Code 1, 2, 3, 5, and 6 budgets.

NAD/SecC/GCDO05AC/05AC to RJH

248-05Ga COMMISSIONED MINISTER CREDENTIAL
 (MINISTERIAL EMPLOYEES—ORDAINED, COMMISSIONED,
 AND LICENSED) - POLICY AMENDMENT

VOTED, To amend E 05 10, Ministerial Employees—Ordained, Commissioned, and Licensed, paragraph 2, Commissioned Minister Credential, to read as follows:

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2. a. ~~Commissioned Minister Credential—Where applicable, to~~ To the following unless they ~~already~~ hold ministerial ~~credentials~~: credentials and except as provided in E 05 15: associates in pastoral care; Bible instructors; General Conference, division, union, and local conference/mission treasurers and departmental directors including associate and assistant directors; institutional chaplains; presidents and vice presidents of major institutions; auditors (General Conference director, associates, area and district directors); and field directors of the Christian Record Services International, Inc. These individuals should have significant experience in denominational service, usually not fewer than five years, and demonstrate proficiency in the responsibilities assigned to them. It is recommended that an appropriate commissioning service be conducted when an employee is granted a Commissioned Minister Credential.

b. Commissioned Minister License—Where applicable, to employees listed in paragraph 2. a. above with limited experience (fewer than five years.)

NAD/SecC/GCDO05AC/05AC to RJH

248-05Gb NONMINISTERIAL EMPLOYEES (CREDENTIALS
AND LICENSES) - POLICY AMENDMENT

VOTED, To amend GC E 05, Credentials and Licenses, section E 05 15, Nonministerial Employees, to read as follows:

E 05 15 Nonministerial Employees—1. Missionary Credential - No change

2. Missionary License - No change

3. All denominational employers within the United States and its territories shall follow the North American Division *Working Policy* with regard to meeting the requirements of NAD L 22 for the commissioned minister license and/or credential. Compliance with United States Internal Revenue Code for Parsonage Exclusion is imperative for denominational employees living in the United States.

GCASBd/SteeringCom05AC/05AC to LCC

251-05G COMPOSITION (GENERAL CONFERENCE AUDITING
SERVICE BOARD) - POLICY AMENDMENT

VOTED, To amend GC SA 05 40, General Conference Auditing Service Board,
paragraph 2., Composition, to read as follows:

2. *Composition*—~~The General Conference Auditing Service Board shall be elected at each regular General Conference Session, and shall be composed of seventeen members, approximately two thirds of whom must be nondenominationally employed Seventh-day Adventists, one from each division, chosen from qualified auditors and/or knowledgeable professionals in related fields. Other members shall be the General Conference president, secretary, and treasurer, a vice president assigned by the president, and the director of the General Conference Auditing Service.~~ The General Conference Auditing Service Board shall be elected at each regular General Conference Session. The Board shall be constituted as follows: General Conference president, a General Conference vice president as subsequently assigned by the president, General Conference secretary, General Conference treasurer, director of the General Conference Auditing Service, and one member from each division who is not employed denominationally, chosen from among qualified Seventh-day Adventist auditors and/or other knowledgeable professionals in related fields. The chairperson of the Board shall be a layperson selected by the Board from among its members. The vice-chairman shall be a General Conference vice president, and the secretary shall be the director of the General Conference Auditing Service.

SEC/ADCOM/GCDO04SM/04SM/GCDO04AC/ADCOM/04AC/102-04Gc/SEC/ADCOM/
GCDO05SM/05SM/ADCOM/GCDO05GCS/GCC(St. Louis)/ADCOM/ADCOM/ADCOM/
SecC/GCDO05AC/05AC/05AC to RJH(DIV)

102-05Gb AUTHORIZED MEETINGS 2006

VOTED, To approve the updated list of Authorized Meetings 2006 with the
understanding that attendance at these meetings must also be approved by the administration
of each entity, as follows:

<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>January 2006</u>			
4-7	Wed	Institute of World Mission Re-entry Program	Avondale AUSTRALIA
6-8	Fri	Ellen G White Estate Consultation	Williamsburg VA

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<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>January 2006 contd</u>			
10-14	Tue	PREXAD	Sarasota FL
13-28	Fri	Institute of World Mission	Avondale AUSTRALIA
25	Wed	IRLA Board	Silver Spring MD
<u>February 2006</u>			
16	Thu	Institute for the Prevention of Addictions Board	Loma Linda CA
20	Mon	Christian Record Services Board Finance Com	Lincoln NE
20-23	Mon	R&H, PPPA, ABC Marketing Seminary	Hagerstown MD
21	Tue	Christian Record Services Board	Lincoln NE
23(am)	Thu	Geoscience Research Institute Board	Loma Linda CA
27	Mon	Loma Linda Boards—Board Committees	Loma Linda CA
28	Tue	Loma Linda Boards	Loma Linda CA
<u>March 2006</u>			
1(pm)	Wed	Adventist Health International	Loma Linda CA
2	Thu	AIAS Management Committee & Board	Silang PHILIPPINES
2	Thu	Andrews University Board Finance Committee	Berrien Springs MI
2(pm)	Thu	IWM Administrative Council	Berrien Springs MI
2,3	Thu	Andrews University Board Retreat	Berrien Springs MI
5	Sun	Andrews University Board Subcommittees	Berrien Springs MI
5(pm)	Sun	Andrews University Seminary Executive Com	Berrien Springs MI
6	Mon	Andrews University Board	Berrien Springs MI
6-11	Mon	GC Spiritual Emphasis Wk & Travel Moratorium	Silver Spring MD
8(pm)	Wed	Department Directors/GC President Meeting	Silver Spring MD
9	Thu	Adventist Risk Management Board	Silver Spring MD
9	Thu	GC Leadership Council	Columbia MD
10	Fri	Islamic Literature Committee	
12-16	Sun	Publishing Department World Advisory	Silver Spring MD
13-16	Mon	GC PARL Department World Advisory	Silver Spring MD
13-16	Mon	International Health Foods Association	Buenos Aires ARGENTINA
13-17	Mon	Children's Ministries Department World Advisory	Silver Spring MD
13-17	Mon	Health Ministries Department World Advisory	Silver Spring MD
13-17	Mon	Stewardship Department World Advisory	Silver Spring MD
13-19	Mon	Ministerial Association World Advisory	Silver Spring MD
13-Apr 1	Mon	Institute of World Mission	
16	Thu	Ellen G White Estate Board	Silver Spring MD
17-21	Fri	World Health Advisory	Silver Spring MD
19-23	Sun	Family Ministries World Advisory	Silver Spring MD

<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>March 2006 contd</u>			
19-24	Sun	Adventist Chaplaincy Ministries World Advisory	Silver Spring MD
19-24	Sun	Communication Department World Advisory	Silver Spring MD
20-24	Mon	AVS World Advisory/HisHands Training	Silver Spring MD
20-24	Mon	Global Mission World Advisory	Silver Spring MD
20-24	Mon	Trust Services World Advisory	Silver Spring MD
20-24	Mon	Sabbath School/Personal Ministries World Advisory	Silver Spring MD
21	Tue	Ministry Professional Growth Seminar by Satellite	Takoma Park MD
27-31	Mon	Education Department World Advisory	Silver Spring MD
27-Apr 1	Mon	Youth Ministries World Advisory	Silver Spring MD
27-31	Mon	World Sabbath School Curriculum Advisory	Silver Spring MD
27-Apr 1	Mon	Women's Ministries World Advisory	Silver Spring MD
29(eve)	Wed	PPPA Board Finance Committee	Nampa ID
30	Thu	PPPA Board	Nampa ID
31	Fri	Division Officer Interviews	Loma Linda CA
<u>April 2006</u>			
2	Sun	Division Officer Interviews	Loma Linda CA
2(pm)	Sun	ICPA Board	Loma Linda CA
2(pm)	Sun	Adventist World Radio Board	Loma Linda CA
3(am)	Mon	International Board of Education	Loma Linda CA
3(pm)	Mon	Accrediting Assoc of SDA Sch, Coll, & Univ	Loma Linda CA
3(pm)	Mon	10/40 Window Committee	Loma Linda CA
3(pm)	Mon	Global Mission Operations Committee	Loma Linda CA
4	Tue	Presidents Council	Loma Linda CA
4	Tue	Secretaries Council	Loma Linda CA
4	Tue	Treasurers Council	Loma Linda CA
5	Wed	Global Mission Issues Committee	Loma Linda CA
6(pm)	Thu	Adventist Television Network Operating Com	Loma Linda CA
6(pm)	Thu	HIV/AIDS Office Board	Loma Linda CA
6(eve)	Thu	Use of Tithe Study Commission (Steering Com)	Loma Linda CA
7	Fri	ADRA International Board	Loma Linda CA
7	Fri	Use of Tithe Study Commission	Loma Linda CA
7(eve),8	Fri	Loma Linda Centennial & Worship Events	Loma Linda CA
9(am)	Sun	Financial Planning & Budgeting Committee	Loma Linda CA
9	Sun	LLUAHSC Constituency & Loma Linda Bds	Loma Linda CA
9(eve)	Sun	Loma Linda Centennial Event	Loma Linda CA
10(am)	Mon	GC & Division Officers	Loma Linda CA
10 (pm)	Mon	Council on Evangelism and Witness	Loma Linda CA

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<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>April 2006 contd</u>			
11	Tue	Commission on Ministries, Services, & Structures	Loma Linda CA
11(eve)	Tue	GC Financial Audit Review Committee	Loma Linda CA
12,13(am)	Wed	Spring Meeting	Loma Linda CA
12(eve)	Wed	HSI/Griggs University Board	Loma Linda CA
12(eve)	Wed	International HIV/AIDS Study Commission	Loma Linda CA
13(pm)	Thu	International Health & Temperance Constituency	Loma Linda CA
17,18	Mon	Biblical Research Institute Committee	Loma Linda CA
18(pm)	Tue	IRLA Board	Silver Spring MD
18(pm)	Tue	GC PARL World Affairs Committee	Silver Spring MD
21	Fri	Adventist Heritage Ministry Finance Committee	Silver Spring MD
23,24	Sun	Adventist Heritage Ministry Board	Battle Creek MI
23,24	Sun	Oakwood College Board of Trustees	Huntsville AL
25-27	Tue	IRLA Pan-Africa Congress	Accra GHANA
26(pm)	Wed	R&H Finance Committee	Hagerstown MD
27	Thu	R&H Constituency Meeting	Hagerstown MD
29	Sat	Religious Liberty Festival	Accra GHANA
<u>May 2006</u>			
11(pm)	Thu	Andrews University Executive Committee	Berrien Springs MI
18	Thu	Ellen G White Estate Board	Silver Spring MD
18(pm)	Thu	GC Leadership Council	Silver Spring MD
23	Tue	Loma Linda Boards-Board Committees	Loma Linda CA
24	Wed	Loma Linda Boards	Loma Linda CA
25(am)	Thu	Adventist Health International	Loma Linda CA
28	Sun	Oakwood College Constituency Meeting	Huntsville AL
31-June 1	Wed	Adventist Risk Management Board	Burlington VT
<u>June 2006</u>			
12-July 1	Mon	Institute of World Mission	Berrien Springs MI
14	Wed	GC Staff Day	Gaithersburg MD
15-16	Thu	PREXAD	
20	Tue	R&H Board Exec/Finance Committee	Silver Spring MD

<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>July 2006</u>			
7-17	Fri	International Bible Conference	Izmir TURKEY
11-16	Tue	Institute of World Mission Re-entry Program	Berrien Springs MI
20	Thu	Ellen G White Estate Board	Silver Spring MD
24-Aug 12	Mon	Institute of World Mission	
28-Aug 1	Fri	Biblical Research Institute Science Council	
<u>August 2006</u>			
9(eve)	Wed	PPPA Board Finance Committee	Nampa ID
10	Thu	PPPA Board	Nampa ID
17	Thu	Adventist Risk Management Board	Silver Spring MD
20-31	Mon	Geoscience Research Institute Field Conf	Denver CO
25	Fri	Adventist Heritage Ministry Finance Committee	Rutland VT
27,28	Sun	Adventist Heritage Ministry Committee	Rutland VT
28	Mon	Loma Linda Boards-Board Committees	Loma Linda CA
29	Tue	Loma Linda Boards	Loma Linda CA
30(am)	Wed	Adventist Health International	Loma Linda CA
<u>September 2006</u>			
10-14	Sun	Adventist Risk Management Conference	
12	Tue	Christian Record Board	Lincoln NE
14	Thu	Ellen G White Estate Board	Silver Spring MD
18-22	Mon	Staff Travel Moratorium	Silver Spring MD
20(pm)	Wed	Department Directors/GC President Meeting	Silver Spring MD
21	Thu	GC Leadership Council	Columbia MD
26(eve)	Tue	R&H Board Finance Committee	Hagerstown MD
27(am)	Wed	R&H Board	Hagerstown MD
28	Thu	International Board of Min and Theo Education	Silver Spring MD
28,29	Thu	Division Officer Interviews	Silver Spring MD
29(am)	Fri	International Board of Education	Silver Spring MD
<u>October 2006</u>			
1	Sun	Council on Evangelism & Witness	Silver Spring MD
1(eve)	Sun	Adventist World Radio Board	Silver Spring MD
2	Mon	Presidents Council	Silver Spring MD
2	Mon	Secretaries Council	Silver Spring MD
2	Mon	Treasurers Council	Silver Spring MD
2(eve)	Mon	Adventist Television Network Oper Com	Silver Spring MD
3	Tue	GC & Division Officers	Silver Spring MD

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<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>October 2006 contd</u>			
3	Tue	Accrediting Assoc of SDA Sch, Coll, & Univ	Silver Spring MD
3	Tue	Financial Planning & Budgeting Committee	Silver Spring MD
3(pm)	Tue	Global Mission Operations Committee	Silver Spring MD
3(pm)	Tue	10/40 Window Committee	Silver Spring MD
3(eve)	Tue	GC PARL World Affairs Com & IRLA Board	Silver Spring MD
3(eve)	Tue	Use of Tithe Study Commission (Steering Com)	Silver Spring MD
4	Wed	Use of Tithe Study Commission	Silver Spring MD
4(am)	Wed	<i>Church Manual</i> Committee	Silver Spring MD
5	Thu	Commission on Ministries, Services, & Structures	Silver Spring MD
6(am)	Fri	ADRA International Board	Silver Spring MD
6(pm)	Fri	Africa HIV/AIDS Office Board	Silver Spring MD
6(pm)	Fri	AIIAS Management Committee & Board	Silver Spring MD
6(pm)	Fri	International Board of Min & Theo Educ	Silver Spring MD
6(eve)-11	Fri	Annual Council	Silver Spring MD
8(am)	Sun	GCAS Board	Silver Spring MD
9(pm)	Mon	GC Financial Audit Review Committee	Silver Spring MD
9(eve)	Mon	HSI/Griggs University Board	Silver Spring MD
9(eve)	Mon	International HIV/AIDS Study Commission	Silver Spring MD
15,16	Sun	Ellen G White Estate Advisory	Battle Creek MI
13(am)	Fri	Andrews University Board Finance Committee	Berrien Springs MI
15	Sun	Andrews University Subcommittees	Berrien Springs MI
15(pm)	Sun	Andrews University Seminary Executive Com	Berrien Springs MI
16	Mon	Andrews University Board	Berrien Springs MI
16,17	Mon	Biblical Research Institute Committee	Loma Linda CA
16-Nov 4	Mon	Institute of World Mission	Berrien Springs MI
17	Tue	Loma Linda Boards—Executive Committees	Loma Linda CA
22,23	Sun	Oakwood College Board of Trustees	Huntsville AL
27-31	Fri	NAD Yearend Meeting	Silver Spring MD
<u>November 2006</u>			
16	Thu	Ellen G White Estate Board	Silver Spring MD
<u>December 2006</u>			
7	Thu	Adventist Risk Management Board	Silver Spring MD
11	Mon	ADRA Executive Committee	Silver Spring MD
12	Tue	Loma Linda Boards—Board Committees	Loma Linda CA
13	Wed	Loma Linda Boards	Loma Linda CA
14(am)	Thu	Adventist Health International	Loma Linda CA

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<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>December 2006 contd</u>			
18	Mon	Inst for Prevention of Addictions Board	
19	Tue	R&H Executive & Finance Committees	Silver Spring MD

SEC/ADCOM/GCDO05SM/05SM/ADCOM/GCDO05GCS/GCC(St. Louis)/ADCOM/
 ADCOM/ADCOM/SecC/GCDO05AC/05AC to RJH(DIV)

102-05Gc AUTHORIZED MEETINGS 2007

VOTED, To approve the updated list of Authorized Meetings 2007 with the understanding that attendance at these meetings must also be approved by the administration of each entity, as follows:

<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>January 2007</u>			
3-6	Wed	Institute of World Mission Re-entry Program	Avondale AUSTRALIA
12-27	Tue	Institute of World Mission	Avondale AUSTRALIA
9-13	Tue	PREXAD	Sarasota FL
<u>February 2007</u>			
19	Mon	Christian Record Services Finance Committee	Lincoln NE
20	Tue	Christian Record Services Board	Lincoln NE
23(eve)-26(am)	Fri	LLUAHSC Board Retreat	CALIFORNIA
26(pm)	Mon	Loma Linda Boards-Board Committees	Loma Linda CA
27	Tue	Loma Linda Boards	Loma Linda CA
27-March 1	Tue	IRLA World Congress	Cape Town S AFRICA
28(am)	Wed	Geoscience Institute Board	Loma Linda CA
28(pm)	Wed	Adventist Health International	Loma Linda CA
<u>March 2007</u>			
2(am)	Fri	Andrews University Board Finance Committee	Berrien Springs MI
3	Sab	Festival of Religious Freedom	Cape Town S AFRICA
4	Sun	Andrews University Board Subcommittees	Berrien Springs MI
4(pm)	Sun	Andrews University Seminary Executive Com	Berrien Springs MI
5	Mon	Andrews University Board	Berrien Springs MI
8	Thu	Adventist Risk Management Board	Silver Spring MD
8	Thu	AIAS Management Committee & Board	Silang PHILIPPINES

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<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>March 2007 contd</u>			
9	Fri	Islamic Literature Committee	Silver Spring MD
12-17	Mon	Staff Travel Moratorium	Silver Spring MD
13	Tue	Ellen G White Estate Board	Silver Spring MD
14(pm)	Wed	Department Directors/GC President Meeting	Silver Spring MD
15	Thu	GC Leadership Council	Silver Spring MD
20	Tue	Loma Linda Executive Committees	Loma Linda CA
28(eve)	Wed	PPPA Board Finance Committee	Nampa ID
29	Thu	PPPA Board	Nampa ID
30	Fri	10/40 Window Committee	Silver Spring MD
<u>April 2007</u>			
1	Sun	Division Officer Interviews	Silver Spring MD
1(pm)	Sun	ICPA Board	Silver Spring MD
2	Mon	Presidents Council	Silver Spring MD
2	Mon	Secretarys Council	Silver Spring MD
2	Mon	Treasurers Council	Silver Spring MD
3(am)	Tue	GC & Division Officers	Silver Spring MD
3(pm)	Tue	Division Officer Interviews	Silver Spring MD
3(pm)	Tue	International Board of Education	Silver Spring MD
4	Wed	Global Mission Issues Committee	Silver Spring MD
5(am)	Thu	Accrediting Assoc of SDA Sch, Coll, & Univ	Silver Spring MD
5	Thu	Council on Evangelism and Witness	Silver Spring MD
6	Fri	Financial Planning & Budgeting Committee	Silver Spring MD
8	Sun	Use of Tithe Study Commission (Steering Com)	Silver Spring MD
8(pm)	Sun	ADRA Board	Silver Spring MD
8(pm)	Sun	GC Financial Audit Review Committee	Silver Spring MD
8(pm)	Sun	Africa HIV-AIDS Office Board	Silver Spring MD
9	Mon	Use of Tithe Study Commission	Silver Spring MD
9(pm)	Mon	Adventist World Radio Board	Silver Spring MD
10	Tue	Commission on Ministries, Services, & Structures	Silver Spring MD
10(am)	Tue	ADRA Executive Committee	Silver Spring MD
11,12	Wed	Spring Meeting	Silver Spring MD
13	Fri	International HIV/AIDS Study Commission	Silver Spring MD
16(am)	Mon	International Health & Temperance Constituency	Silver Spring MD
16(pm)	Mon	HSI/Griggs University Board	Silver Spring MD
17	Tue	IRLA Board	Silver Spring MD
17(pm)	Tue	GC PARL World Affairs Committee	Silver Spring MD
18	Wed	Biblical Research Institute Committee	Silver Spring MD

<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>April 2007 contd</u>			
19	Thu	Adventist Heritage Ministry Finance Committee	Silver Spring MD
20	Fri	Adventist Heritage Ministry Board	Battle Creek MI
22-23	Sun	Oakwood College Board of Trustees	Huntsville AL
24(pm)	Tue	R&H HHES Board	Hagerstown MD
24(eve)	Tue	R&H Finance Board	Hagerstown MD
25(am)	Wed	R&H Board	Hagerstown MD
<u>May 2007</u>			
1-3	Tue	World Council of Editors	Nampa ID
16	Wed	Ellen G White Estate Board	Silver Spring MD
17(pm)	Thu	GC Leadership Council	Silver Spring MD
10	Thu	Andrews University Board Executive Committee	Berrien Springs MI
22	Tue	Loma Linda Boards-Board Committees	Loma Linda CA
23	Wed	Loma Linda Boards	Loma Linda CA
24	Thu	Adventist Health International	Loma Linda CA
<u>June 2007</u>			
5,6	Tue	Adventist Risk Management Board	VERMONT
13	Wed	GC Staff Day	Gaithersburg MD
14	Thu	R&H Executive/Finance Board Committee	Silver Spring MD
19-21	Tue	PREXAD	_____
<u>July 2007</u>			
19	Thu	Ellen G White Estate Board	Silver Spring MD
<u>August 2007</u>			
8(eve)	Wed	PPPA Board Finance Committee	Nampa ID
9	Thu	PPPA Board	Nampa ID
16	Thu	Adventist Risk Management Board	Silver Spring MD
27	Mon	Loma Linda Boards-Board Committees	Loma Linda CA
28	Tue	Loma Linda boards	Loma Linda CA
29(am)	Wed	Adventist Health International	Loma Linda CA
<u>September 2007</u>			
4(eve)	Tue	R&H Finance Board Committee	Hagerstown MD
5(am)	Wed	R&H Board	Hagerstown MD
9-13	Sun	Adventist Risk Management Conference	_____
10	Mon	Christian Record Services Finance Committee	Lincoln NE

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<u>September 2007 contd</u>			
11	Tue	Christian Record Services Board	Lincoln NE
17-21	Mon	Staff Travel Moratorium	Silver Spring MD
19(pm)	Wed	Department Directors/GC President Meeting	Silver Spring MD
20	Thu	GC Leadership Council	Silver Spring MD
<u>October 2007</u>			
1(pm)	Mon	Global Mission Operations	Kiev UKRAINE
2(am)	Tue	International Board of Education	Kiev UKRAINE
2(pm)	Tue	Adventist Television Network Oper Com	Kiev UKRAINE
2(pm)	Tue	IRLA Board	Kiev UKRAINE
2(pm)	Tue	GC PARL World Affairs Committee	Kiev UKRAINE
3	Wed	Use of Tithe Study Commission (Steering Com)	Kiev UKRAINE
3(pm)	Wed	10/40 Window Committee	Kiev UKRAINE
3(eve)	Wed	IBMTE Board	Kiev UKRAINE
4(pm)	Thu	Accred Assoc of SDA Sch, Coll & Univ	Kiev UKRAINE
4(am)	Thu	ADRA Board	Kiev UKRAINE
4(pm)	Thu	Adventist World Radio Board	Kiev UKRAINE
5	Fri	Presidents Council	Kiev UKRAINE
5	Fri	Secretaries Council	Kiev UKRAINE
5	Fri	Treasurers Council	Kiev UKRAINE
5(pm)	Fri	Africa HIV/AIDS Office Board	Kiev UKRAINE
7(am)	Sun	Council on Evangelism & Witness	Kiev UKRAINE
8	Mon	Division Officer Interviews	Kiev UKRAINE
9(am)	Tue	GC & Division Officers	Kiev UKRAINE
9(pm)	Tue	Division Officer Interviews	Kiev UKRAINE
10	Wed	Use of Tithe Study Commission	Kiev UKRAINE
11	Thu	Commission on Ministries, Services, & Structures	Kiev UKRAINE
11(pm)	Thu	GCAS Board	Kiev UKRAINE
11(pm)	Thu	AIAS Management Committee & Board	Kiev UKRAINE
12(am)	Fri	Financial Planning & Budgeting Com	Kiev UKRAINE
12(pm)	Fri	<i>Church Manual</i> Committee	Kiev UKRAINE
12(eve)-17	Fri	Annual Council	Kiev UKRAINE
14(eve)	Sun	GC Financial Audit Review Committee	Kiev UKRAINE
19(am)	Fri	Andrews University Board Finance Committee	Berrien Springs MI
21	Sun	Andrews University Board Subcommittees	Berrien Springs MI
21(pm)	Sun	Andrews University Seminary Executive Com	Berrien Springs MI
21-22	Sun	Oakwood College Board	Huntsville AL
22	Mon	Andrews University Board	Berrien Springs MI

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<u>DATE</u>	<u>DAY</u>	<u>MEETING</u>	<u>LOCATION</u>
<u>October 2007 contd</u>			
23	Tue	Loma Linda Executive Committees	Loma Linda CA
15	Thu	Ellen G White Estate Board	Silver Spring MD
<u>November 2007</u>			
<u>December 2007</u>			
6	Thu	ARM Board	Silver Spring MD
10	Mon	ADRA Executive Committee	Silver Spring MD
11	Tue	Loma Linda Board Committees	Loma Linda CA
13(am)	Thu	Adventist Health International	Loma Linda CA
12	Wed	Loma Linda Boards	Loma Linda CA
17	Mon	Inst for Prevention of Addictions Board	
18	Tue	R&H Board Executive/Finance Com	Silver Spring MD

A season of prayer was led by Reinder Bruinsma, President of the Netherlands Union Conference; Walter L Wright, President of the Lake Union; and Paminus Machamire, President of the Botswana Union Mission.

Elder Paulsen expressed his thanks for all the work that has been done. He acknowledged the growing number of laypersons in attendance and their contribution to the meetings. Thankfulness was given to our Heavenly Father and the Holy Spirit for having been with us through the time of Annual Council.

Gerry D Karst, Chairman
Vernon B Parmenter, Secretary
Larry R Evans, Editorial Secretary
Tamara K Boward, Recording Secretary

ANNUAL COUNCIL OF THE
GENERAL CONFERENCE EXECUTIVE COMMITTEE

October 13, 2005, 9:00 a.m.

The following devotional was to be given as part of a series for Annual Council. This message was given the day after Annual Council concluded, due to the schedule being shortened.

DEVOTIONAL

The devotional message entitled, “The Leader’s Relationships” was presented by Dr Randy Roberts, Senior Pastor at the Loma Linda University SDA Church in Loma Linda, California.

September 11, 2001. The cloud of smoke which hung low and threatening over New York City would affect us all, though it would affect some more closely than others. We watched the images on TV, didn’t we? With lumps in our throats and tears streaking our cheeks we watched and listened to the reports of the firefighters and the police officers who died trying to rescue others. It was the New York Fire Department and the New York Police Department who received the most attention—and rightfully so.

But part of what we didn’t see were the images in New York harbor. There the cutters from the U. S. Coast Guard also went into immediate action. They were there to protect the harbor and harbor the innocent. Not too long after, they were also checking buildings for safety, and helping people know when they could return to work.

Those who served the U.S. Coast Guard during this terribly difficult time were simply fulfilling their motto: *Semper Paratus*. *Semper Paratus* is Latin for “Always Ready.” They were ready when called upon, and they continue to be ready today. In the aftermath of the terrorist attacks, some of the Coast Guard cutters were equipped with bow-mounted machine guns. Seeing a Coast Guard cutter slicing through the waves with a machine gun prominently displayed on its bow is a far cry from the cherished image of the Coast Guard serving primarily as lifesavers. But with potential danger lurking at any U.S. port, they had to act. Why? Because the Coast Guard is *Semper Paratus*, always ready.

Listen to some of the words of the official Coast Guard service song:

Aye, we’ve been “Always Ready”
To do, to fight, or die
Write glory to the shield we wear
In letters to the sky.
To sink the foe or save the maimed

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Our mission and our pride
We'll carry on 'til Kingdom come
Ideals for which we've died.

Chorus

We're always ready for the call,
We place our trust in Thee.
Through surf and storm and howling gale,
High shall our purpose be.
Semper Paratus is our guide
Our fame, our glory too.
To fight to save or fight to die,
Aye! Coast Guard, we are for you!

Who is there in your life who is always ready? Who is there in your life who, regardless of need or danger or joy, who is there who is *Semper Paratus*, always ready to stand by your side?

Would you open your Bibles to Philippians 2?

The passage to which we come today is like listening to a one-sided telephone conversation. To be quite frank, it's not a real gripping text. After we have listened to the exalted language of the Christ story; after we have considered the striking metaphors which give application to that story, the passage we read today seems mundane. In fact, in reading it, we are tempted to think it's not very important. It's just a set of travel plans accompanied by a few words about some friends. We are tempted to skim over it to get to what comes next—the magnificent glory of *knowing Christ!*

But before you make that judgment about this passage, before you succumb to the temptation to bypass it, would you take a few minutes today and consider it with me?

Read Philippians 2:19-30.

In his other letters, Paul normally places his travel plans at the end of the letter. It's a kind of summing up of what it is that comes next in his life. Here, however, he places such plans much earlier. And his reason for doing so is simple: he wants to illustrate what he has been discussing. Do you want to see how to “work out” the salvation that God is working in? Then look no further than the people in today's passage. All three look first to the needs of others. All three ultimately endanger their lives in the cause of the gospel. All three are lights shining in the darkness.

In fact, this passage is a window into Paul's life, a window through which I can see *three people I need in my life*. So would you join me in considering these three people, and join me by asking yourself, "Do I have these three people in my life?"

First, I can see that I need a Paul. Paul is the prisoner in this passage. Why is he a prisoner? Because of his work as an apostle. He is a leader, a firebrand, a pathfinder. He is the person to whom others look for a role model. In fact, in verse 22, in reference to Timothy, Paul refers to himself as a "father." In other words, Paul is a mentor. I need that. I need someone from whom I can learn, after whom I can model my life. Do you? Who do you have like that? Who is *semper paratus*, always ready, to mentor you?

This passage is clear regarding Paul's leadership. Remember that he speaks elsewhere about the fact that those who preach and teach ought to live by the gospel? (See 1 Corinthians 9:13, 14). Did you notice that here, in verse 25, his Philippian friends are taking care of Paul's needs? They know he's a leader, he's *their* leader, he's *their* mentor. He's the one after whom they can pattern their lives. In fact, he will speak of that, just momentarily in *this* letter. In Philippians 3:17, Paul will say, "Follow my example. Imitate me. Do as I say and do." (See also 1 Corinthians 4:16). We need that kind of person in our lives. In fact, we've all had them. Who are yours? Can you name them?

Casey Hasenauer, a student at this university who is on the verge of graduation, this last week pointed me in the direction of a book written by Dr. Phillip McGraw. McGraw speaks about people such as the apostle Paul, people who have a dramatic influence on our lives. He calls them, "pivotal people." Listen to what Dr. McGraw writes in his book, *Self Matters: Creating Your Life from the Inside Out*:

"You have encountered hundreds, maybe even thousands, of people in your life who have had an impact, yet research has shown that there are as few as *five* truly pivotal people who have left indelible impressions on your concept of self and, therefore, the life you live...."

"Pivotal people in your life can be those who give you words of encouragement at critical times, who open up opportunities you didn't know existed, who unravel for you a problem you thought had no solution. They can be people who step up at critical times with great acts of courage and support or can in a thousand humble, simple ways demonstrate their love and concern for you. Sometimes they are the people who recognize in you a particular talent and inspire you to develop it. They may even be people you don't know very well but whom you watch from a distance, and the way they live their lives challenges you to live yours with the same qualities. They can be people who love you when you are not very lovable...."

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“Perhaps they entered your life only for a short time before moving on, yet you still carry, today, the effects of that encounter” (Phillip C. McGraw, Ph.D., *Self Matters: Creating Your Life from the Inside Out*, p. 146, 151).

Each and every one of us needs pivotal people like the apostle Paul. Consider the story of one such pivotal person. It is written by Howard Hendricks. Dr. Hendricks is a distinguished professor at Dallas Theological Seminary, a man who has had a profound impact on the lives of thousands upon thousands of Protestant ministers over a couple of generations. Listen to what he writes:

“I was born into a broken home in the city of Philadelphia. My parents were separated before I was born. I never saw them together except once—when I was called to testify in a divorce court. I’m sure I could have [lived and] died ... and nobody would have particularly cared, except that a small group of believers got together in my neighborhood to start an evangelical church. That small group of individuals developed a passion for their community.

“Walt belonged to that church, and he went to the Sunday school superintendent and said, ‘I want to teach a Sunday school class.’

“The superintendent said, ‘Wonderful, Walt, but we don’t have any boys. Go out into the community. Anybody you pick up—that’s your class.’

“I’ll never forget the day I met him. Walt was six feet, four inches tall. He said to me as a little kid, ‘Hey, son, how would you like to go to Sunday school?’

“Well, anything that had [the word] ‘school’ in it had to be bad news.

“Then he said, ‘How would you like to play marbles?’

“That was different! Would you believe we got down and played marbles, and he beat me in every single game? I lost my marbles early in life! By the time Walt got through, I didn’t care where he was going—that’s where I wanted to go.

“For your information, he picked up 13 of us boys, nine from broken homes. Today, 11 are in full-time Christian work. And Walt never even went to school beyond the sixth grade.

“That’s the power of a mentor. You don’t need a Ph.D. to be used by God in the ministry of mentoring.

“Have you ever asked, ‘Who has most affected my life?’ Think about the people who made a difference. What did they do? How did they do it? Why did they do it? Answer those

questions and you will be hooked on mentoring the rest of your life” (Dr. Howard G. Hendricks, writing in *Seven Promises of a Promise Keeper*, pp. 47, 48).

We all need such people. We’ve all *had* such people. You can name some of those who have had that kind of an impact on your life, and so can I can. As I listed those people in my own life this past week, I realized that the list, while it definitely started with my parents, didn’t end there. God has blessed me by sending pivotal people, merciful mentors, into my life.

Who are those people for you? Who are the people who are *Semper Paratus*, always ready to mentor you, to lead you, to serve as your role model?

We all need such people. That’s the first person I see in today’s text.

But looking through the window of this text does not only reveal to me that I need a Paul. It also reveals to me that I need a *second person*. I need an *Epaphroditus*, as well.

Now, we don’t know a great deal about Epaphroditus. In fact, this text is the only place in Scripture where he is even mentioned. But by what is said about him in today’s Scripture, we can actually learn quite a bit about him. The picture that emerges as we read about him here is that Epaphroditus was one who labored beside and provided strength, support and companionship to the apostle Paul. He was a faithful friend to Paul.

Notice what Paul calls him in verse 25: “My brother, my fellow worker, my fellow soldier.” Then, from the perspective of the Philippians, Paul also calls him a “messenger” and a “minister,” titles that are appropriately applied to Paul. In fact the word that we in English translate, “messenger,” is the Greek word *apostolos*, apostle. In other words, Paul places Epaphroditus on an equal plane with himself. He is a companion in gospel, an apostle.

What did Paul call him? He is a “brother,” in other words, a partner in the faith. He is a “fellow worker,” in other words, a partner in labor. And he is a “fellow soldier,” in other words, a partner in risk and danger. This is a most meaningful and profound partnership.

Army historian Brigadier General S. L. A. Marshall conducted more than four hundred interviews with American infantrymen immediately after combat in both the European and Pacific theaters of war. After talking with over four hundred men, he concluded that the main motivation for a soldier to fight is a sense of psychological unity with other members of his immediate combat unit. Said General Marshall: “I hold it to be one of the simplest truths of war that the thing which enables an infantry soldier to keep going with his weapons is the near presence or presumed presence of a comrade.”

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Maybe that explains why Epaphroditus was so important to Paul. Paul is in prison. He is uncertain as to the fate that awaits him. It may be life or it may be death. In all of this, he wants the gospel to grow. And in the midst of it all he has a friend, a friend who stands by him and means everything to him.

In fact, Epaphroditus was so close to Paul that when he became sick and almost died Paul says, “If that had happened, that would have added sorrow upon sorrow to me.”

Every one of us needs someone like that in our lives. A friend on whom we can count. A companion whom we know will be at our side in good times and bad. An ally of whom we can say, “This is my brother, my sister, my fellow worker, my fellow soldier.”

Who is the person like that in your life? What friend in your life is *Semper Paratus*, always ready, as a friend?

Sadly, when it comes to the church, some may have a hard time answering that.

In their book, *Who Cares About Love?*, Win Arn, Carroll Nyquist, and Charles Arn quote a recently converted Christian as saying the following: “You know, the only thing I miss [from my former life] is the fellowship I used to have with all the guys down at the [bar]. We used to sit around, laugh, and drink a pitcher of beer, tell stories, and let our hair down. I can’t find fellowship like that with Christians.”

And yet, not seeking, not offering, not *finding* such friendship in the church could not be more counter to what the apostle Paul was all about. Just consider what Paul says about his friendships throughout his writings.

He talks about Aquila and Priscilla, friends he occasionally worked with and lived with. Onesiphorus was his friend, he says, his friend who often refreshed him. To Philemon he would say, “I have derived much joy and comfort from your love” (Philemon 1:7). Luke the physician was a dear friend to the apostle. Even John Mark, who at one time Paul thought unworthy, later in life became very important and apparently close to the apostle. And here in today’s passage, Epaphroditus was Paul’s brother, fellow laborer and fellow soldier. It seems that Paul invested in his friendships, that he took great care to tend to them.

As you read 2 Timothy 4, notice all the names in that passage. They were people in Paul’s life. Some of them gave him trouble; one or two of them were his dearest friends. And that’s exactly what Epaphroditus was—Paul’s companion and friend.

What does that kind of fellowship look like?

John Fawcett was a man who realized what that kind of profound Christian connection can mean. As a teenager listening to the preaching of the great preacher George Whitefield, Fawcett was converted. He became a Baptist and was ordained on July 31, 1765. His pastoral life began at a poor church in Wainsgate where, in addition to his pastoral duties, he found time here and there for writing. His writings become better known and spread abroad and, as that happened, the little church feared they would lose their pastor to a larger church. Fawcett wondered about the same thing, lamenting in his diary that his family was growing faster than his income.

Then came a call came from London's famous Carter's Lane Church. "Think of it!" Fawcett told his wife. "They want us in London to take the place of the late Dr. Gill at that great church! It's almost unbelievable!"

The following Sunday he broke the news to his church, and then began packing. Books, dishes, pictures, and furniture were crated for the overland journey. The day of their departure finally arrived, and church members assembled and bravely tried to hold back their tears. Finally only one box was left to load. Fawcett entered the house to retrieve it and there he found his wife deep in thought.

"John," she said, her voice breaking, "do you think we're doing the right thing? Will we ever find a congregation to love us and help us with the Lord's work like this group here?"

"Do you think we've been too hasty with this?" he asked.

"Yes," she replied, "I do. I think we should stay right here and serve these people."

Fawcett was silent a moment. His heart, too, had been breaking. Then he nodded. "I was so overjoyed when the call came that I never really prayed about it like I should have."

They walked onto the porch, called the people together, and told them of their change of heart. There were joyous tears as they unloaded the wagons.

Fawcett stayed at Wainsgate the rest of his life. But it was out of this experience, that he sat down and penned these words:

*Blest be the tie that binds
Our hearts in Christian love.
The fellowship of kindred minds
Is like to that above.*

05-358

October 13, 2005, a.m.

GCC Annual Council

What's it like to have that kind of fellowship, that kind of friendship? What's it like to have an Epaphroditus in your life?

In his book, *Perfect Peace*, Charles L. Allen tells a story about Sam Rayburn. Sam Rayburn was Speaker of the United States House of Representatives longer than any other man in U.S. history. But besides being Speaker of the House, he also knew what it was to be a friend.

A tragic moment came into the life of one of Sam Rayburn's friends: the friend's teenage daughter died suddenly one night. Early the next morning the bereaved father heard a knock on his door and, when he opened it, there was Sam Rayburn standing outside. The Speaker said, "I just came by to see what I could do to help."

The father, who was obviously in deep grief, replied, "I don't think there is anything you can do, Mr. Speaker. We are making all the arrangements."

"Well," Mr. Rayburn said, "have you had breakfast this morning?"

"No," said his friend. "To be honest, we haven't even thought about breakfast."

"Well," said Mr. Rayburn, "at least I can help you with that." And he set to work in the kitchen.

While he was there working, the man came in and said, "Mr. Speaker, I thought you were supposed to be having breakfast at the White House this morning."

"Well, yes, I was," said Mr. Rayburn, "but I called the President and told him I had a friend who was in trouble, and I couldn't come."

We all need people like that in our lives, people who are *Semper Paratus*, always ready to do whatever is necessary in support.

The preacher Jay Kesler says, "One of my goals in life is to wind up with eight friends who are willing to carry one of my handles."

Who do you have like that? Who is a *Semper Paratus* friend? Who is your Epaphroditus?

As I look through the window of this text, I see three people that I need in my life. I see that I need a Paul, a mentor, someone whose life I can emulate. I see that I need an Epaphroditus, a friend, a companion, a comrade who is always ready to help. But the text shows me a *third person* I need in my life. I need a *Timothy*.

Timothy was a disciple, a willing follower, a learner. He was a person who wanted to grow, to develop. He was willing to learn so that he could one day grow into positions of leadership. He was the person who followed Paul, not mentoring, but *being* mentored.

He is the one of whom Paul in this text uses a word, when speaking of his uniqueness, that means, “he is of equal soul” with me. In other places Paul calls him “my son,” “my beloved child,” “my true child in the faith.”

In fact, here in this passage, Paul says three things about Timothy. He says: “I have no one else like him”; he puts the interests of Jesus first; and he is willing to share as son in the work of gospel. In other words, Timothy is a disciple, a *willing* disciple, a disciple who is always ready, a disciple whose motto is *Semper Paratus*.

Every one of us needs a person like that into whom we can pour our lives. Do you want to make a difference in the world? Then find some individual, a person, a willing disciple, into whom you can pour your life. Find someone with whom you can share what it means to you to be a disciple of Jesus Christ. I’m not talking about doing that once or twice. No, I’m talking about someone with whom you can share deeply over a protracted period of time. I’m talking about a relationship such as the one Paul and Timothy shared.

For many of us, in order to find such people, we have to look no further than the bedrooms of little ones just down the hallways from our own.

- Henry Luce was the founder of Time-Life, Inc. He probably influenced world opinion more than any other publisher in history. Luce would frequently reminisce about his boyhood years as a missionary’s son in Shantung, China. It seems that in the evenings he and his father would go for long walks outside the compound. As they walked, his father talked with young Henry as if he were an adult. He talked with him about the problems of administering a school as well as about the philosophical questions which occupied his mind. All such things were grist for their conversational mill.

Later in life Luce would say, “He treated me as if I were his equal.” And it was that tight bond, that friendship, that would nourish him throughout his life.

Sometimes the most obvious disciples are those in our own families.

Two or three Father’s Days past, my little ones gave me a decorative plaque which now sits in my office. It is entitled simply, “Walk a Little Plainer, Daddy.” May I read you its words?

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October 13, 2005, a.m.

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Walk a little plainer, Daddy
Said a little child so frail,
I'm following in your footsteps,
And I don't want to fail.
Sometimes your steps are very plain,
Sometimes they're hard to see.
So walk a little plainer, daddy,
For you are leading me!

I know that once you walked this way
Many years ago,
And what you did along the way
I'd really like to know;
For sometimes when I'm tempted,
I don't know what to do;
So walk a little plainer, daddy,
For I must follow you.

Someday when I'm grown up,
You are like I want to be.
Then I will have some children, too,
Who will want to follow me;
And I would want to lead them right
And help them to be true.
So walk a little plainer, daddy,
For we must follow you.

—*Author unknown*

Sometimes you need look no further than your own household to find disciples into which you can pour your life. Other times you will find them in the classroom, in the neighborhood, or at the office. In fact, a dream Anita and I have shared is that this church, situated as it is on a university campus, filled with students and young couples and young families, might have *older couples* willing to mentor younger married couples, sharing both joy and pain, discipling them in the realities of living married life in a Christian way.

I need a Timothy, a learner whose motto is *Semper Paratus*, always ready to learn and grow.

And what did such an attitude lead to in the life of Timothy, the disciple of Paul? Well, consider that the last time we hear of Timothy is in the book of Hebrews. It comes after we have heard about the heroes of the faith in Hebrews 11. It comes after the author of the book has

talked about the hard times that come into the lives of God's children. In fact, it comes right at the end of the book. And there we are told that Timothy, who had been in prison, has been released. We are not told *why* he had been in prison, only that he has been released.

In fact, listen to what author William Petersen says about Timothy. "I have a notion that when the writer to the Hebrews inserted Timothy's name as the only living person mentioned in the book, it was not simply a last-minute addendum.

"I think he may have been saying [to his readers], 'You may have a hard time identifying with those Old Testament giants and their faith, but here's a New Testament brother of rather ordinary stature.

"You know Brother Timothy. You know he has stomach problems. You know he's not the fellow you'd want to go with you on a jungle safari. You know he's just a common fellow like yourself.

"But Brother Timothy has just been released from prison, and he's not afraid to come back for more.

"If Brother Timothy can do it, maybe it's time for you to [do it] as well.'

"According to tradition, ... Timothy was martyred in Ephesus about 20 years later, during the reign of the Emperor Domitian" (William J. Petersen, *The Discipling of Timothy*, p. 186).

How did this shy child get like this? How did he grow into a courageous disciple, willing to die for his faith? Quite simply, by being a disciple whose motto was *Semper Paratus*, always ready. He got this way by following Paul.

Who do you have like that? Who is a *Semper Paratus* disciple? Are you investing in someone's future?

And so, through the window of this text, I see what I need. I need a Paul, a mentor. I need an Epaphroditus, a friend. And I need a Timothy, a disciple. People who are always ready, *Semper Paratus*, always ready to help do the work of the gospel in my life. Who do you have like that?

In fact, let me ask the question this way: Is there anyone in this congregation who hears that question—"Who do you have like that?"—and answers it by giving *your name*?
