

ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION FOR SEVENTH

JULY 2, 1995

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in Christ

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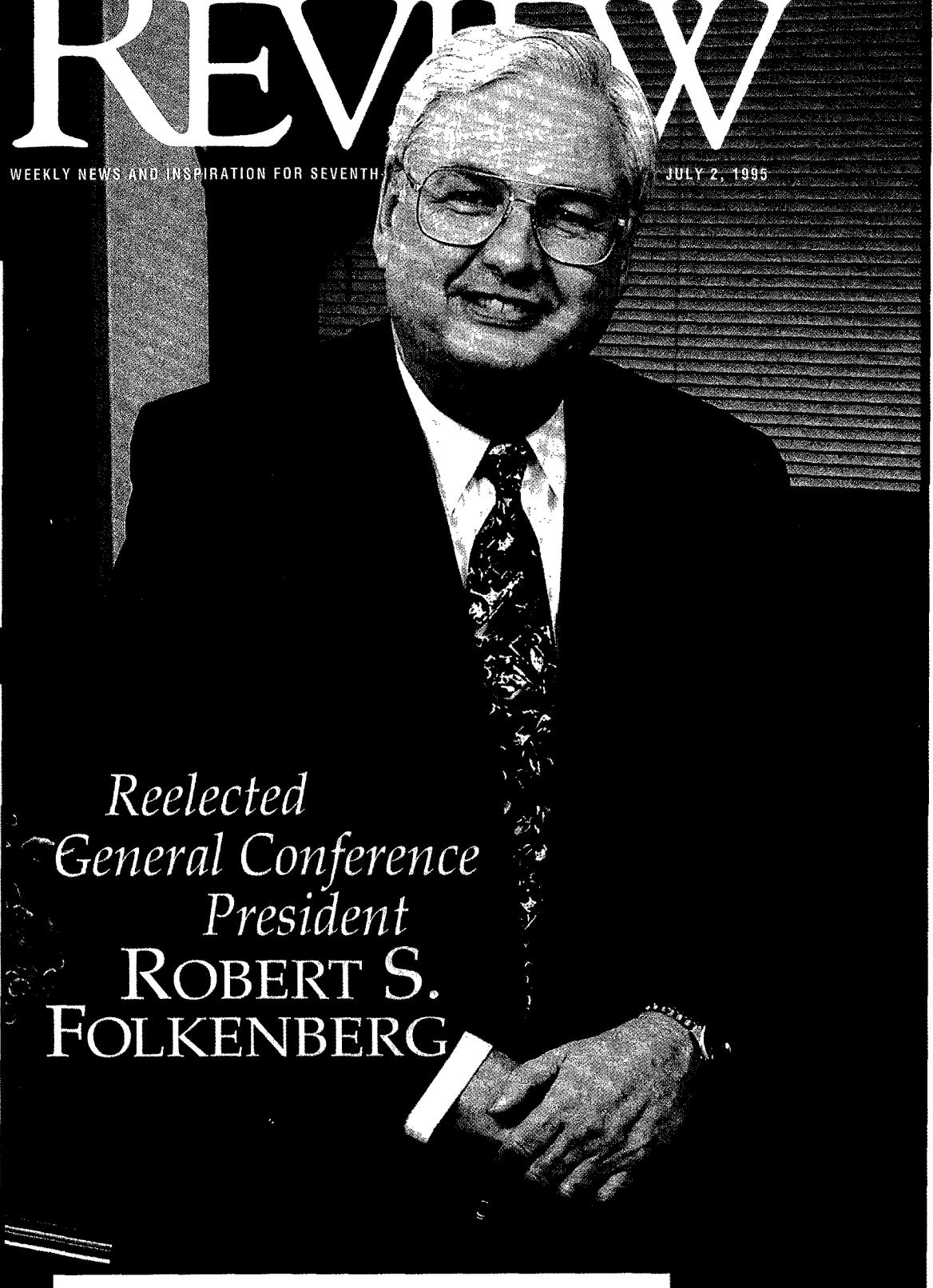
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A black and white portrait of Robert S. Folkenberg, a man with glasses, wearing a suit and tie, smiling slightly. He is the central focus of the cover.

*Reelected
General Conference
President*
**ROBERT S.
FOLKENBERG**

in Utrecht

FRIDAY, JUNE 30

They came from east and west, from north and south, from vast urban centers, small towns and villages, from rural farming districts, and the South Pacific islands.

They represented dozens of nationalities, ethnic groups, and languages. Some, who traveled internationally for the first time, overcame enormous obstacles and endless delays to make their trip possible.

However, despite numerous difficulties, the thousands of delegates, visitors, and guests who have come to the fifty-sixth General Conference session in Utrecht, the Netherlands, are finding joy, fellowship, and community.

Organizers and planners for the Adventist Church's quinquennial business session were overwhelmed by the large crowds that began gathering at the Jaarbeurs Convention Center days before the meetings started.

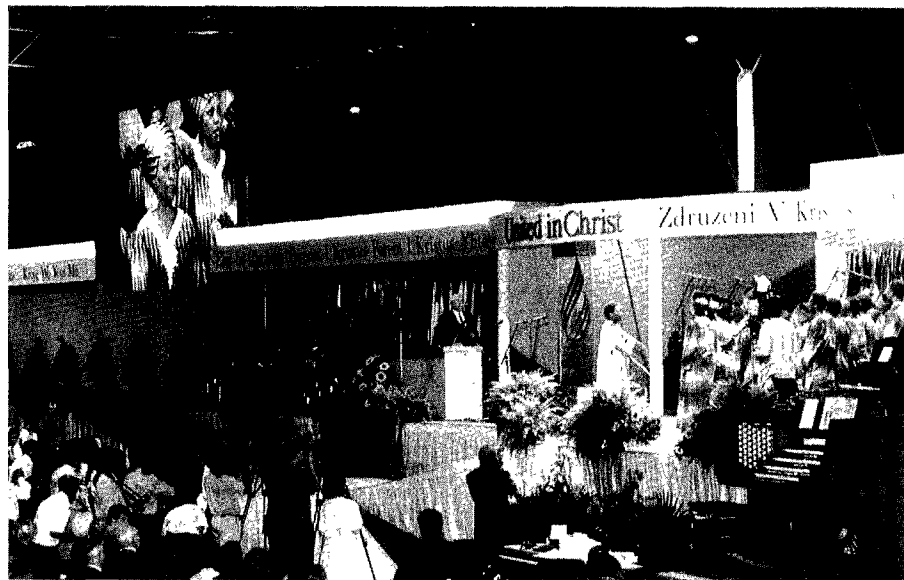
Karl H. Bahr, session manager and an associate treasurer of the General Conference, estimated that more than 12,000 persons attended meetings Thursday night, June 29. Of these, more

registration, or to buy meal tickets.

In welcoming the audience on Thursday afternoon, Jan Paulsen, president of the Trans-European Division, the host division, said many delegates and visitors from the former Soviet Union incurred numerous problems in getting visas and passports. "Many Adventists who have resided under [formerly] repressive regimes had never traveled out of their home countries before," he said. "Our office was deluged with calls for help."

Paulsen said that "more than 400 persons, mostly from the Ukraine and Moldova, were delayed until June 28." One group didn't arrive until June 30.

"The foreign ministry of the Netherlands worked with us very closely to assure those attending the meetings that they would obtain the necessary travel documents," Paulsen said. "The Netherlands government, known for protecting the liberties of its citizens, did not want to be perceived as a government that restricted the rights of those [within the former Soviet Union] who had been repressed for many years."



Big screen coverage, video clips, satellite transmission, live choirs and interviews—all amplified and expanded the message that Robert S. Folkberg presented on opening night for the President's Report. The SDA Student Association Choir from Soweto.

than 4,000 persons are residing in makeshift dormitories at the convention center site.

"This seems to be a larger first-night crowd attendance than at any previous session," Bahr said. The rush of visitors brought long lines at the cafeteria, for

Unfortunately, session organizers had depended on many of these members from the former Soviet Union to help set up equipment, distribute materials, and help with session preparations. As a result, many areas were not completed when the meetings started. Yet a spirit



By Carlos Medley
news editor of the
Adventist Review

of excitement and anticipation filled the air as the session's start drew near.

Call to Unity

In the opening devotional on Thursday afternoon, Oakwood College president Benjamin Reaves challenged the delegates to make the theme of the meetings, "United in Christ," a reality in their own lives.

"Our church, in too many disturbing ways, mirrors the fragmentation of society, even while we sing the songs of faith, fellowship, and the family of God,"

Reaves said. "We are keenly aware of the fragmentation and division in the human family. The blessed tie does not bind us together, and 'what a fellowship' is more like 'what fellowship?'"



Arlene Acosta, 9, joined Robert S. Folkenberg in singing "When He Cometh, When He Cometh" as a feature in the President's Report on Thursday night, June 29.

"The unity [of Christ's disciples] is not institutional or organized. It is a living, organic oneness that flows out of the action of God. It will not be enough to leave this General Conference session

with new intentions unless they are undergirded by a new experience—the Holy Spirit."

It appears that the Nominating Committee caught the spirit of unity on Friday morning, June 30, when they quickly recommended reelection of Robert S. Folkenberg as General Conference president. The delegation overwhelmingly approved the recommendation. (See related story, "President of Change.")

The report came shortly before noon and surprised some delegates, including session chair Calvin Rock, a general vice president of the General Conference, who was not expecting a report so soon. In 1990, when Elder Folkenberg was first elected, the report didn't come in until about 5:00 Friday afternoon.

President of Change

BY WILLIAM G. JOHNSON

Editor, Adventist Review

Catapulted into leadership of the world Seventh-day Adventist Church at the last General Conference session, Robert S. Folkenberg was elected Friday, June 30, to a second term of service.

Folkenberg has brought tremendous energy to the office. The job is complex and enormously taxing; his predecessor, Neal C. Wilson, worked incredibly long hours, and other presidents poured themselves into the task. I wonder if any traveled so widely or spoke so frequently as Robert Folkenberg during the past five years.

He has been continually on the go. He has been the peripatetic president. He has not spared himself—individuals, groups, and organizers have been amazed at how readily he has accepted invitations for dialogue or to address gatherings large or small.

Folkenberg seems to thrive on meeting the people—on cutting through the layers and communicating directly via voice, print, radio, or television. He is the communication president par excellence: his forte is one-on-one rather than the wheels within wheels of boards, committees, and councils.

He is a president of change. Ideas continually flow from his fertile brain, and he hands them on to others to test, to follow through. He delegates widely, isn't threatened by contrary opinions. He quickly drops an idea if a better one

comes on the table.

His great energy and outpouring of ideas keep those who assist him hopping. To dream is one thing—to implement altogether another.

The Seventh-day Adventist Church is a huge, complex, diverse organization. Adventists tend to be ruggedly individualistic. Change doesn't come easily, or quickly. Yet Folkenberg already has made a mark.

ANALYSIS

His ringing emphasis on assurance of salvation in Christ sounded a clear signal to Adventist leaders worldwide and gave hope to many thousands. His efforts to reorganize the

General Conference headquarters and the church worldwide brought the most far-reaching structural recommendations since 1901. His prioritizing of Global Mission raised the sights of the people and impacted the money flow. And in North America he goaded Adventist health-care personnel and educators to take a hard look at their work to see if mission is uppermost.

All change is difficult. The fact of change and the pace of change during the past five years have upset some Adventists. But the world church, meeting in general session, and, I believe, with the Spirit's presence, has decided that this president of change should continue to lead for another five years.

After five grueling years, his hair is a little whiter now. His energy seems undiminished as does his well of ideas. He is 54.

of the Session

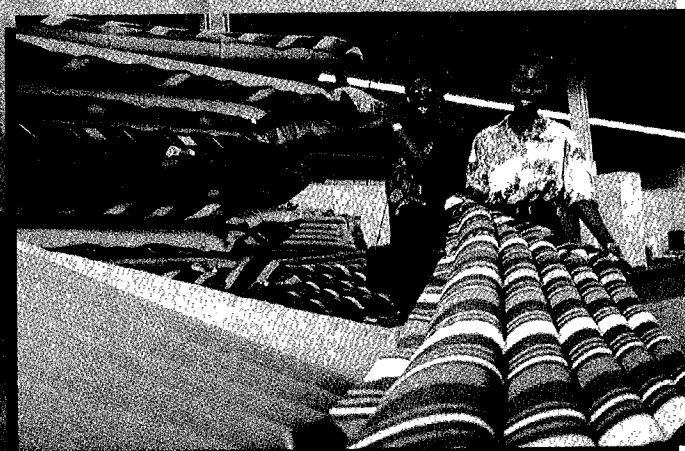
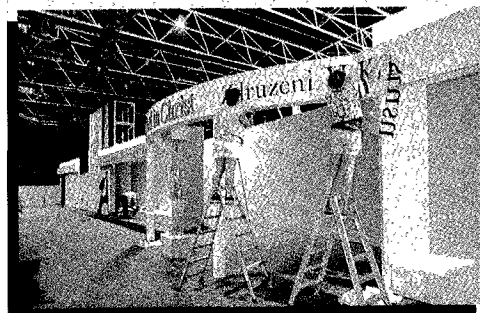


Every visitor to the session, including youth, gets to wear a name tag.

beginnings



A commercial supplier who serves the region, the truck is used.



Hundreds of people sleep on air mattresses in makeshift dormitories within the convention complex.

Thousands of delegates and visitors jam the entrance to the auditorium for the opening session Thursday evening.

RON CLUCKMANN PHOTO

In accepting the new vote of confidence, Folkenberg said, "Five years ago I stood here in a state of shock. In looking at the past five years, I've learned one thing. Nobody is smart enough to lead this church. It can be led successfully only by the Lord Jesus Christ. I thank you for the privilege of service. It's a wonderful thing to serve in God's church."

Press Statements

Away from the session floor, the first full day at the General Conference session marked the release of two statements to the press by church officials.

One first warned against setting dates

Adventist Church is affirming the Bible's assertion that no one knows the time of Christ's return."

The other statement released to the press asserts that the Bible is the foundation of the Seventh-day Adventist Church's "purposes, message, and mission."

The statement continues, "We respect the Bible as the message of God transmitted through human writers. Although the format of the Scriptures manifests itself in human language, background, and historical setting, its content consists of divine messages conveyed to humanity as a whole, and especially to believers in God."



Using both wit and the Bible to make his points, the Queen's Commissioner for the Province of Utrecht, Jhr. Pieter Baelaerts van Blokland, challenged delegates to make a difference in the world and especially to care for the world's children.

for the return of Jesus. According to the statement, "the approaching end of the second millennium of the Christian Era undoubtedly is leading some misguided persons to propose date-setting schematics and events tied to the year 2000, the end of the world, and the return of Jesus.

"Adventists have no confidence in such speculative efforts, for they violate Christ's explicit statements that although humans may indeed recognize when His return is near, they cannot know the exact time."

Gerry Karst, assistant to the General Conference president, says, "This statement is important because there are constantly people who claim to be prophets and messiahs who predict the return of Jesus. In releasing this statement, the

"Above the diversity reflected in human language stands the unifying truth that ties together the whole into the Word of God."

Karst says, "The secularization of society has had an influence on the church. With this secularization has come a worldview that states that there is no objective standard of truth, that truth is subjective and different for each individual. This statement asserts that God's Word as recorded in the Bible provides an objective standard of truth."

A call to unity, reaffirmation of the Bible, and the reelection of a president highlighted the session's first 24 hours. However, there are still many weighty issues to come, and the air of anticipation continues.

Session Schedule

THURSDAY, JUNE 29

3:00 p.m.

Session opens
Introduction of honored guests
Devotional—Benjamin Reaves
Seating of delegates
Moment of silence for church employees and retirees who died in the past five years
Welcome of 11 new unions into the church's sisterhood of unions
Breakup into division caucuses to choose nominating committee members

6:30 p.m.

Music Program
Welcome by Queen's Commissioner for the Province of Utrecht
President's Report—including a live transmission from Australia.

FRIDAY, JUNE 30

7:30 a.m.

Morning Devotional—Willard Register

8:30 a.m.

Business session
Nominating committee begins work
Secretary's report
Treasurer's report
Devotional—Gordon Bietz
Nominating committee Report #1—President Robert S. Folkenberg reelected

2:00 p.m.

Business session
Discussion of constitutional amendments
Nominating committee Report #2—Secretary G. Ralph Thompson reelected, Robert L. Rawson elected treasurer

6:30 p.m.

Music program
Devotional—Mark Finley

SABBATH, JULY 1

8:30 a.m.

Music program
Sabbath School for all age groups
Divine worship service—G. Ralph Thompson, speaker

2:30 p.m.

Music program
Members' witnessing emphasis
Global Mission report

6:30 p.m.

Music program
International Festival of Mission
Trans-European Division
South Pacific Division

The Day in Utrecht

SABBATH, JULY 1



By Jodi Pharo
management assistant
for publications
at ADRA International

Tonight as I watch the people stream into Prince of Orange Hall to hear Mark Finley speak, I'm reminded of potato soup.

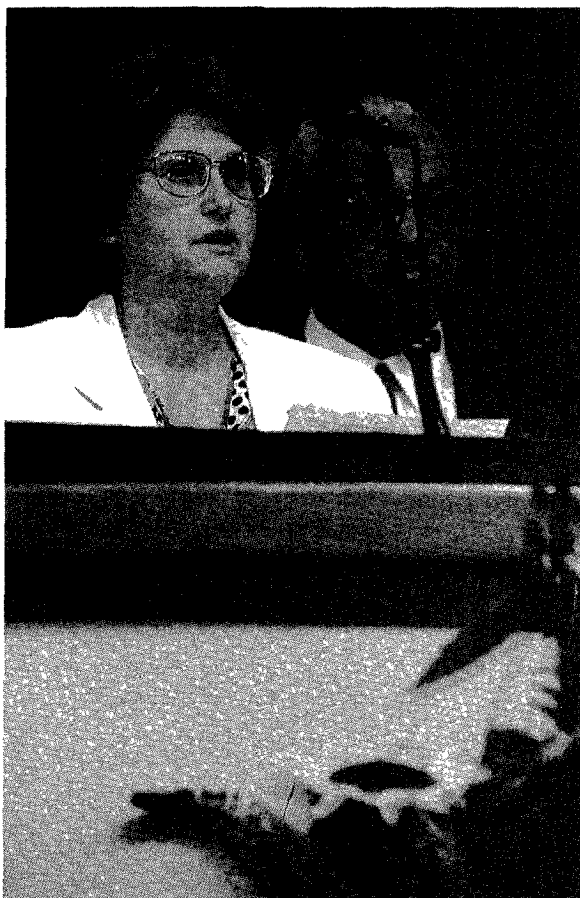
Most Friday nights as I was growing up we had potato soup. As in millions of other Adventist homes, Friday night at our house was special. It was the only time we sat down in one place with one common goal—to worship God.

Tonight, as thousands of people pour in to the Jaarbeurs Convention Center, I know that although I'm gathered with a larger family we still have one common goal—to worship. This church, these people, are part of my history and heritage. Whether or not I agree with everything that happens during the business meetings at the session or with the ideas, philosophies, and opinions of those I worship with here, they are still my family.

And heritage is nice, isn't it? Lots of warm, fuzzy feelings. A link to the past and a sense of belonging. We know where we come from. But where does feeling nostalgic take us? As I listen to the music prelude I have no idea that I will find the beginning of the answer during the next 24 hours.

Tonight is the first time I've heard Mark Finley speak in person—although I'm still watching him on a TV screen—a very large one! Working at the General Conference, I've been hearing about the session for the past year. Rumors were everywhere. What would happen? Who would be voted in? What policies would change? Things became quite tense before the session. I began to wonder what was happening to my church. Where was God?

Listening to Pastor Finley's sermon, "Unity in His Supplication," I began to realize that the answer to my question had to begin with me—with my dedication to study, prayer, and living my life



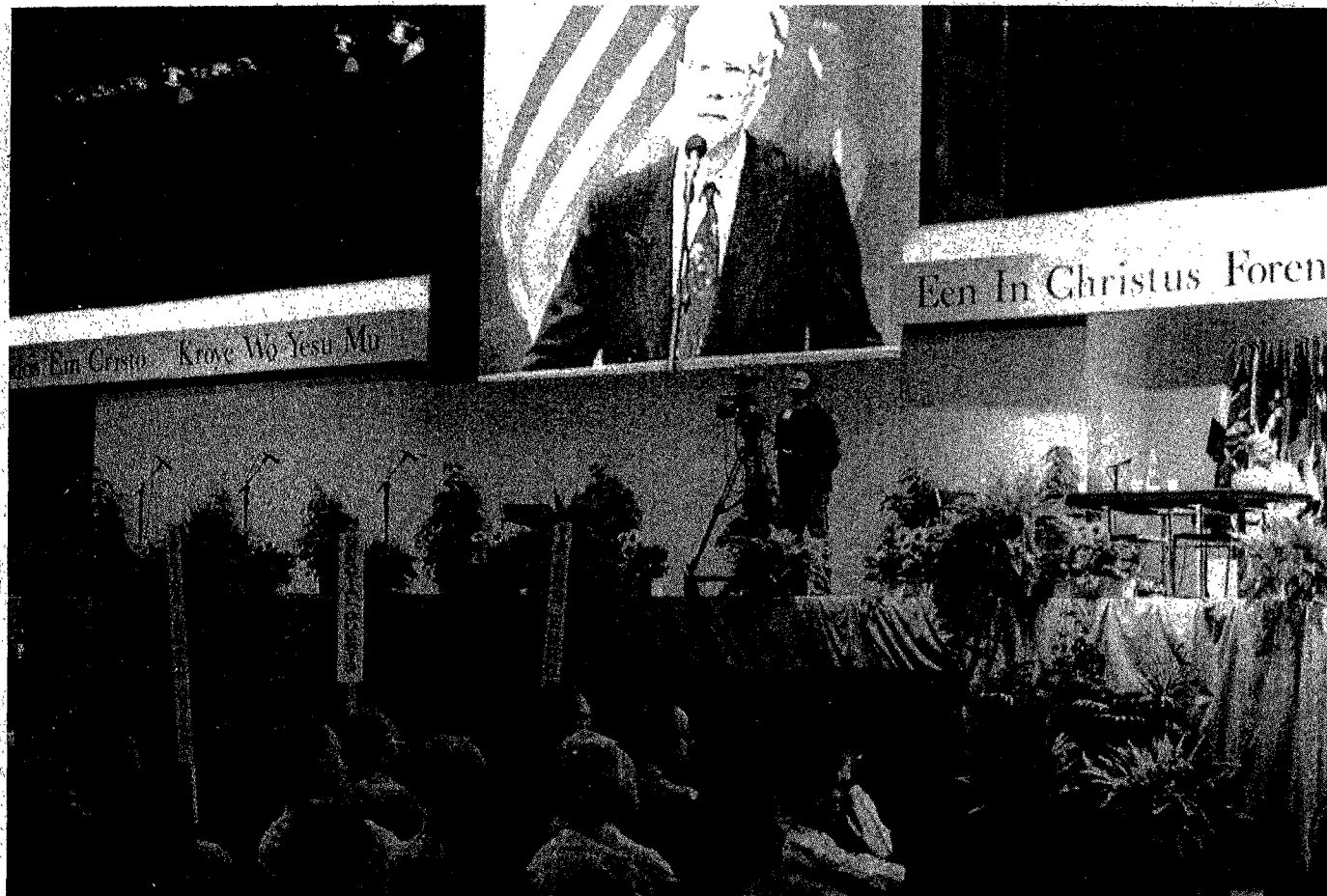
High drama at the session: Dr. B. Lyn Behrens, secretary of the Nominating Committee, reads the name of Robert S. Folkenberg as president of the General Conference, as Nominating Committee chair Dr. Benjamin F. Reaves looks on.

as a Seventh-day Adventist Christian. Finley reminded us that Jesus prays for us, that He *is praying* for us now. And that although we are a diverse family—from many countries, outlooks, and opinions—we are still united through a common Messiah, a common message to share, and a common mission.

Sabbath morning. I stop by the kindergarten, primary, and youth Sabbath schools. The little kids are adorable in their "Bible-time" head coverings. They visit Bethlehem and seem in awe of the ancient world created just for them.

In one of the kindergarten rooms I hear Rudi Henning, associate director of the General Conference Publishing Department, sharing a story with the kids. It's good to see someone regularly involved in administrative decisions and meetings taking the time to reach out to the youngest members of our church family.

Beatrix Hall, across from the convention center, is dark when I enter the



The view from the audience: eyes on the speaker (here Gordon Bietz) if close to the front, or on the big screen if farther back.

youth Sabbath school. Uriah Smith, James and Ellen White, and other Adventist pioneers are on stage. As the skit ends, I begin talking to a young nurse from Australia. She shares some of her beliefs and thoughts with me. I'm surprised to realize how much we have in common. I'm touched by her sincerity about making decisions based on her own study and beliefs, instead of just upon what she's been told or on how she was traditionally brought up. She knows who she is and where she is going. And she is proud to be an Adventist.

My last stop before sitting down to write this article is Werelddorp (Global Village). If you want a quick look at what the General Conference session is all about, stop by the parking lot outside the main entrance to Jaarbeurs. You'll see a Masai kraal from Kenya, a stilt house from the Far East, a run-down tenement from Philadelphia. Here on this small parking lot are habitats from nine different countries and cultures. Yet they, and thousands of other cul-

tures, all live together on this world. We too have come from every continent around the world. We've gathered here with one thing in common: We are Adventists.

As I rush back to the quiet Adventist Development and Relief Agency office

*Although I'm gathered
with a larger family we
still have one common
goal—to worship.*

to write this article, I see something that encompasses the session for me. Tucked away in a corner are two elderly ladies, hands clasped together, heads bowed and close together. It's clear they're

deep in prayer. I don't know why they're praying. Perhaps it's for a family member or a friend; perhaps it's a prayer of thanks by two friends being reunited, but it's such a strong part of being an Adventist—prayer, friendship, trust, faith.

Global Village, Mark Finley, the play at the youth Sabbath school, G. Ralph Thompson's message to the more than 25,000 people gathered for the 11:00 service—and other things I heard, saw, and experienced today—have reintroduced me to my Adventist family. Many members I have met today I will never talk to or see again, even during the coming week.

I still have questions, concerns, worries about my church. And questions about God. But I must find the answers for myself, under the guidance of the Spirit. The answers must begin with me—with my dedication to study, to prayer, and to living my life as a Christian and as a Seventh-day Adventist, encouraged by the memory of potato soup, family, and worship. ☞



By G. Ralph Thompson
Secretary of the General
Conference

The Challenge of the Unfinished Task

The years following our last General Conference session in 1990 in Indianapolis have been momentous and eventful, with tragic events on land and sea, and in the air. In our church worldwide God has been doing marvelous things for us despite great social upheavals. To name just a few:

1. Thousands of people have joined the church in the former Soviet Union.
2. Great accessions to the faith have been made in China.
3. In North America the church garnered tremendous exposure for its disaster relief effort during Hurricane Andrew.
4. Worldwide baptisms increased to the rate of one baptism every 50 seconds.
5. Maranatha Volunteers International mounted one of the largest lay-operated building projects in our history, building 25 churches in the Dominican Republic in record time.
6. Something new appeared in the *Adventist Review*. While seeking to be the church paper for all groups regardless of race, color, language, age, or background, the editors of the *Review* decided to refocus the church paper to show more clearly the fundamentals of the Seventh-day Adventist Church—articles that would emphasize positive, Christ-centered, Bible-based, practical truth in delineating these distinctive elements. And all across the church we have enjoyed these AnchorPoints.

I congratulate our *Adventist Review* editors as they've sought to show that these great truths—such as the Sabbath, the Second Coming, the heavenly ministry of Christ, the judgment, the non-immortality of the soul, the Spirit of Prophecy, prophecy, the remnant, the call to godly living—are of life-transforming significance for today. And I believe the entire world of Adventism, in its readership of the *Adventist Review*, has been greatly blessed. I believe that the *Adventist Review* and its

division counterparts throughout the world field should be in every Seventh-day Adventist home. And the *Adventist Review's* On-Line Edition has been met with widespread acceptance throughout the church.

7. ADRA, the Adventist Development and Relief Agency, is making a fantastic impact all over the world. The total value of goods and services supplied through ADRA in just one year following the last General Conference session was a whopping US\$85 million. Since then, with work in the refugee camps as the result of the Rwanda crisis, and in other areas of the world, multiplied millions of dollars of goods and services have been given through ADRA. ADRA has also been the entering wedge in many erstwhile closed countries.

8. In 1994 world membership topped the 8 million mark.

9. Festivals of the Laity. I wish all of us could attend the Festivals of the Laity in the Inter-American Division. Our dedicated laypeople give of their time, talent, and treasure to witness for their faith. They give Bible studies; preach in halls, tents, and the open air; hand out literature; walk many miles; ride bicycles, trucks, cars, whatever the means of transportation—all to share the everlasting gospel. As a result, multiplied thousands are joining the Advent movement in its march to the kingdom.

10. Adventist World Radio. In one of the great miracles of our day, transmitters once dedicated to atheistic propaganda are now broadcasting the three angels' messages. Adventist World Radio now broadcasts daily to the Middle East, Africa, Europe, Russia, and Slovakia in 15 languages. Listeners in countries such as Libya, where the church has little or no presence, are responding to the everlasting gospel. Fifteen new languages have added more than 1.3 billion people, largely

Muslims and Hindus, to the potential audience of AWR. A third transmitter has been installed for AWR-Asia, adding to the impact of broadcasts reported to be China's most-listened-to religious broadcast. Four new transmitters and powerful antennas in Costa Rica give a loud cry to the nations of the Americas. AWR broadcasts in 37 languages, 140 hours a day, more than 1,000 hours per week, using 1.35 million watts of power, and receives more than 100,000 letters a year.

So while there have been tragic, terrible things happening in the world, in the church great things have also been happening. The Advent movement is on the march, with 1,725 people joining our ranks every day.

To Every Kindred and People

While occupying country after country for Christ was a remarkable achievement for a small church during the first 75 years of its existence, this statistical measure did not go beyond the prediction of Matthew 24:14 to the all-encompassing challenge of Revelation 14:6—that the gospel should go to not only every nation, but every tribe, language, and people.

But our Global Mission initiative has addressed this challenge. It has called upon us all to examine regions, areas, cultural groups, and language groups within each country. When we first began with the statistics of Global Mission, there were about 5.25 billion persons in the world. For outreach purposes, these billions were grouped into 5,257 geographical regions of about 1 million persons each. We found that we had organized churches among 2,972 of these population segments, but no churches among the remaining 2,285. However, latest reports indicate that since 1990 the church has established a presence in 179 of these formerly unentered population segments. And Global Mission activity is in progress in an additional 380, leaving 1,726 where plans have yet to be developed.

To Every Language

Seventh-day Adventists are a publishing people. We have seen to it that a growing number of language groups throughout the world have access to Seventh-day Adventist literature. In 1993 the total number of languages in which the Seventh-day Adventist Church was conducting work

orally and in print was 713.

Mission agencies and Bible translation societies list almost 7,000 languages that must be used to reach the world population. From a list of 1,264 languages spoken by more than 50,000 people each, Seventh-day Adventists are using a little more than 700, and in some areas of the world we are using a number of languages spoken by smaller populations.

The Spread of Congregations

One hundred years ago there were 1,225 churches serving Seventh-day Adventists. That is almost the same number as now exist in the Inca Union in the South American Division! I find the growth in the number of Seventh-day Adventist churches around the world fascinating. Here are some figures: in 1900, 1,892; 1910, 2,769; 1920, 4,541; 1930, 6,741; 1940, 8,924; 1950, 10,237; 1960, 12,975; 1970, 16,505; 1980, 21,555; 1990, 31,654; 1993, 36,920. The average membership of our Adventist churches worldwide is 215.66 each.

Throughout the world field, however, there is a vast difference in the distribution of these churches. For instance, in Jamaica there is one Seventh-day Adventist church for every 8.3 square miles of the island. But in Sweden there is a church for only every 3,700 square miles. If our churches were evenly distributed among the world's population, there would be seven churches in every population segment of 1 million persons, or an Adventist church for every 142,000 people in the world. Yet there are hundreds of millions of earth's inhabitants who have never seen an Adventist church building or known of a group who worshiped together as a part of the remnant people.

Church Membership

Each church member is a messenger of the gospel, and our membership has increased exponentially throughout our history. We are now doubling our membership every 11 years. Our rate of growth is now about 6.5 percent a year, while the world population is growing at only 1.6 percent a year.

Notice these fascinating ratios of Seventh-day Adventists to world population. In 1880 there was one Adventist for every 93,000 inhabitants in the world. In



The Lord Mayor of Utrecht, the Honorable Ivo Willem Opstelten, welcomed delegates to Holland and to his historic city on opening night of the 56th General Conference session, Thursday, June 29.

1890, one for every 52,000; in 1900, one for every 24,000; in 1910, one for every 19,000; in 1920, one for every 10,000; in 1930, one for every 6,600; in 1940, one for every 4,500; in 1950, one for every 3,300; in 1960, one for every 2,400; in 1970, one for every 1,800; in 1980, one for every 1,250; in 1990, one for every 800; and in 1994, one for every 670. As I read these figures I feel like shouting, "Glory, hallelujah for what the Lord has done and is doing!"

The Next Step

Celebrating the past is crucial, but we are part of a dynamic movement, and as such we have a vision for the future. We must move on to ask if we simply are to keep doing things as we do them now, or is there another step we should take? Is business as usual satisfactory, or is there a new vision for us to pursue as we look ahead? We live in an era of rapid change, and as God's people we must adapt our mission to fit the times. As we face new challenges, new dreams are needed; new trends in the world encourage us to take new steps in giving the gospel message, targeting unreached areas.

In the past we developed most of our Bible studies and evangelistic methods in the context of the Christian world. Our early missionaries went to Christian countries. Some non-Christians have been won. But in most places we are in the minority. Adventism began as a rural movement, and in most parts of the world has not been particularly strong in urban areas.

As the next step, by specific design and planning, we must move beyond the so-

called Christian world and go into the three major unreached blocks in our world. The number of non-Christians in our world today is mind-boggling—out of a world population of approximately 5.8 billion, more than 3.8 billion. These include more than 1 billion Muslims, nearly 1 billion people with no religion (mostly secularists), about 780 million Hindus, about 350 million Buddhists, and about 100 million people practicing tribal religions.

We have already taken the first steps along this line by the founding of Muslim, Hindu, and Buddhist centers for mission. We

must highlight these centers and their work and let them lead us in deliberately choosing to work in non-Christian areas. The work will be challenging and new. Creative ideas are called for, and numbers will be small at first. But whatever the cost, we must go.

The 10-40 Window

Missiologists have called to our attention the 10-40 Window—the geographical area of our globe from 10 degrees north to 40 degrees north of the equator in the Eastern Hemisphere. The window stretches from North Africa, through the Middle East and central Asia, to include most of the Asian subcontinent. Sixteen out of the 19 poorest evangelized countries are in this area. Ninety-nine percent of the least evangelized, poorest people live here. Eighty-four percent of the people with the lowest quality of life live here. In spite of this, less than 10 percent of Christian missionaries work in this 10-40 Window. Therefore, the next step for us is not only to target specifically non-Christians, but to position missionaries in this 10-40 Window.

Urban Mission

Then there is the challenge of the great unevangelized, massive asphalt jungles of our cities. Fifty percent of the world lives in cities, and the other 50 percent are strongly influenced by them. In the past, we have not shrunk from sending missionaries into jungles, and we must not shrink from calling true believers to minister in these sophisticated, upscale jungles called cities. Just as special education, care, and plan-

ning are needed for other new types of missions, so it must happen with urban mission as well. We must specifically plan to reach the cities for God.

Various Mission Initiatives

In the past all types of foreign missions, and any mission outside the local church, were under the direct auspices of church organizations. Missionaries going overseas were all sent by the General Conference. Over the past 10 years or so, however, we have seen numerous mission initiatives that have arisen in the church. This is a challenging new trend. Some may see this development as a threat to good, smooth organization. Rather, I think, it is a sign of life. The world is so big that it certainly can have room for all types of mission initiatives whose goal is to work cooperatively with the established church in bringing the gospel to the world. Any church whose members care enough to pour life and finances into mission is still very much alive.

We must find ways to encourage mission initiative while at the same time preserving unity, order, and financial support for the basic church structure. We must institute some kind of structure or umbrella that enables these various groups to talk, coordinate strategy, and share plans and ideas so the church at large can work together. And we must break away from the idea that the church must have every missionary on its payroll. We need self-supporting missionaries who may be employed by IBM, Mobil, some university, or even supported by their own funds, trained and commissioned by the church. They should serve as missionaries in places where church-supported workers could never go. If we expect to reach all these non-Christians, we must try new ways to do it. The time for tent-making missionaries, or what we now call Global Partnerships ministry, has arrived.

All Ages, Classes, and Countries

We have reached the place in our world mission program where we must engage all ages, classes, and countries in people-to-people world mission. In the past North America, Europe, and Australia were mission-sending organizations furnishing most of the funds. Missionaries were career people who encouraged the local people to do home missions in their native area or coun-

try. But times have radically changed. Those who once viewed themselves as missionary-receiving countries must now begin to see themselves as missionary-sending countries. The goal "From Everywhere to Everywhere" must become a reality.

So I would say to our church family in Inter- and South America, you have done marvelously well in reaching your Jerusalem and Judea, your own cities and countries. You have even gone to some nearby countries of similar culture. It is now time to take on the utmost parts of the world. I can only faintly imagine what might happen if you turned your energy and enthusiasm to reaching North Africa or India.

And what about my brothers and sisters in Africa and India? You too are to see the world as your mission field. You have received, so now you must give.

We all have to recognize that *mission* is a calling, not a career. We must find a way to create a *mission ethos* in our youth. Many countries require military service of two to four years for all citizens. Could we not teach our young people that one to two years in the Lord's army is the best thing they can do to prepare for a life of service? Students have in the past been a powerful force for world mission. We must create an avenue where all young people can serve.

Educate and Inspire Our Church With Needs of Mission

While we tell the story about our triumphs, we must try to educate our people concerning the continual challenge of mission outreach. Throughout all of our wonderful educational system, in which we are careful to teach our doctrines and our history, we must somehow interweave into the curriculum the sacred call to mission. People are rarely inspired to dedicate their life to something they know little or nothing about. So the challenge comes to all of us to inform our people about mission needs, theology, strategy, and challenges. This is why just recently an Office of Mission Awareness has been established at the General Conference, headed by Dr. and Mrs. Gary Patterson.

One special area of concern is finances. How we allocate and spend our money speaks louder than a million words. How much of our finances really go to outreach mission and helping others? What does our fund allocation say about our mission and our commitment to it? Mission should

run the church—not tradition or money.

Another area of concern and challenge that we face is the legal one. The church must abide by laws, and it must protect itself from those who would wrongly seek to acquire its funds. We should listen carefully to our lawyers as they advise us. On the other hand, fear of moving forward should not control this church. Mission should.

At times a certain kind of theology gets in the way of mission. There are those who are so concerned about dotting the *i*'s and crossing the *t*'s of theological truth that they forget those who have never heard the basics of the Christian message. A mission-driven theology is more concerned with theological proclamation than even theological preservation.

We must never forget that we are a multiracial, multiethnic, multilinguistic, and a multinational family. A mission-driven ethic sees the whole world as its family and fellow believers as sisters and brothers. This takes precedence over tribe, ethnic background, gender, race, or politics. If we truly act from a mission-driven perspective, we will love others. God loves them, and so must we, if we expect to share God's love with them.

I'm sure that we are all deeply grieved by overdrawn nationalistic feelings that set one group over against the next. Whether they are Tutsi and Hutu in Rwanda, Serb and Croat in the former Yugoslavia, Iraqi and American in the Persian Gulf, White or Black, Brown or Yellow, Eastern or Western, these feelings show that those who have them are not mission-driven, but tribe- or nation-driven, or race-driven. If we are mission-driven, we would see each other as brother and sister, as fellow believers, for there are Adventists on both sides of all the groups mentioned. We would see ourselves as people whose calling it is to share Christ's love with others. In every case when conflict arises, we would hate the conflict itself rather than those on the opposing side.

This holds true for all people in need. Mission-driven people should feel compassion for the hungry, the poor, the oppressed, refugees, lepers, and those suffering from AIDS. Such people also need the love of Christ demonstrated to them. What a testimony we could bear to the world, if we were truly mission-driven in our church organization, our theology, and our ethics.

Financing God's Mission



By Donald F. Gilbert
Treasurer

Reporting on the finances of the Seventh-day Adventist Church means reporting on God's work through His people. I find joy in seeing God lead His people as I witness His blessings on them as they place their trust in a covenant relationship with Him.

Unprecedented growth in membership and changing financial trends have greatly influenced the Seventh-day Adventist Church in recent times. Without a single world currency, strict year-to-year comparisons become difficult. During 1994 a serious weakening of the U.S. dollar against most major world currencies occurred. A weak dollar does bring more dollars to the General Conference for world missions from other currency areas. But General Conference appropriations to countries where the currency remains strong against the U.S. dollar result in less local currency for the support of God's work.

In this report we will use the U.S. dollar currency to provide financial comparisons of the activities of the General Conference and the world church.

Tithing—Is It on the Decline?

This report shows a decline in per capita tithe received by the General Conference, but one major change makes comparisons with previous years difficult. From the original organization of the Seventh-day Adventist Church until 1991, we included North American Division financial operations in the General Conference operating statement. In 1991, NAD financial records were separated from the General Conference, and now the NAD has its own financial statements. General Conference appropriations funded NAD operations through 1993. Then, effec-

tive January 1, 1994, the NAD retained 9.40 percent (9.65 percent in 1995) of their total tithe and passed on to the General Conference 11.60 percent (11.35 percent in 1995) of total division tithe receipts as their designated share respectively. Today the NAD operates as other divisions (except for sharing a larger percentage of tithe with the General Conference).

During the past five years combined world tithe increased by 21.9 percent. However, world per capita tithe decreased from \$122.25 in 1982 to \$109.35 in 1985, and then showed an increase to \$110.97 in 1994. The tithe belongs to God and is holy (Lev. 27:30). Its use must be in keeping with this condition. Tithe is the basic financial provision for church support and growth. To direct tithe to other activities greatly restricts God's work in the church.

World Mission Offerings

World mission offerings declined on a per capita basis from \$8.36 in 1990 to \$6.76 in 1994. During 1993 North American world mission funds declined by 4 percent. Six world mission offerings come to the General Conference for distribution to the world field. The General Conference divides these nontithe contributions into two basic classes—restricted and unrestricted. Restricted offerings include Adventist World Radio, Disaster and Famine Relief, Annual Sacrifice (for Global Mission), Missions Extension, and Health and Temperance (10 percent of which goes to the General Conference). We transfer these offerings to the activities for which they were solicited.

Sabbath school offerings, including Birthday-Thank and Investment, are unrestricted. Unrestricted world mission offerings—plus earnings from invest-

ments—comprise the General Conference source of nontithe funds. Divisions, unions, conferences, local fields, and local churches also use designated nontithe funds for specific purposes. Those organizations retain these funds according to policy.

Total world mission offerings, including Sabbath school, increased 2.59 percent from 1990 to 1992. However, these same offerings declined 3.6 percent in 1993 compared to 1992. Thankfully, we had a 5.6 percent increase in 1994 over 1993.

While world mission offerings increased only 4.4 percent over five years, local church offerings increased 22 percent from 1990 to 1994. *Local church funds totaled more than six times as much as world mission offerings in 1994.* A world church cannot meet the demands of a world mission with these kinds of figures.

Sabbath school offerings form the largest unrestricted, nontithe gifts of the church for world missions. Sabbath school offerings increased 10.9 percent from 1990 to 1994 and supply 90 percent of the nontithe funds. These unrestricted Sabbath school and world mission offerings are absolutely necessary for continued outreach, expansion, and support of church growth.

To our detriment, these offerings have not grown at the same level as tithe, inflation, or local church support. We can only speculate what the church could have accomplished if they had multiplied.

The Seventh-day Adventist Church operates as a financial unit and not as separate congregational entities. If we move toward congregational-type financing, the capability of the church to accomplish the Lord's command to "go into all the world" will be jeopardized.

Global Mission

Global Mission is a program of advance—of reaching the unreached. Through the General Conference Global Mission Office \$10,158,000 has been distributed to the world divisions. Direct gifts, General Conference appropriations, and the Annual Sacrifice Offering provided these funds. Support for Global Mission Office staff comes from the net sale proceeds of Loma Linda



Building a booth requires caring for thousands of details. Here workers from the Euro-Asia Division (the former U.S.S.R.) prepare materials to display in their exhibit.

Foods and LaLoma Foods companies. These proceeds are held in a special endowment fund for Global Mission. The market value of the endowment as of December 31, 1994, was \$11,070,116. This program does not provide continuing support for pastors, teachers, Bible instructors, health-care employees, administrators, or publishing programs.

Other Church Ministries and Institutions

Not only are contributions to Global Mission increasing, but other outstanding organizations, such as ADRA (Adventist Development and Relief Agency International), are gaining the attention and financial support of the membership. ADRA fulfills a specific commission. It deserves to be supported by members of God's family, who live in a world filled with calamities and hunger. Members have also raised their financial support for Adventist World Radio, Adventist Media Center Ministries, and Christian Record Services. But this support does not hold true for all entities.

Through their sales, publishing houses remain self-supporting church entities. Most health-care institutions also remain self-supporting, providing health outreach programs necessary for spiritual and physical healing. The health-care institutions maintain health science education with a minimum of church financial support. Operated as businesses, these types of institutions provide employment for dedicated Seventh-day Adventists.

Designated Gifts

There is a recent trend for members to designate their nontithe gifts for specific projects. The sum total of those specific project gifts and the unrestricted nontithe gifts increased during the past five years. The total of donations for specific projects processed through the General Conference was \$41,106,542 from 1991 to 1994. Stewardship of giving through trusts and wills is another important growing source of support. In addition to funds coming through the General

Conference, many gifts go directly from donors to other divisions for special projects. If the donor-restricted donations were added to the regular offerings, there would be a combined growth of 17 percent for the five years.

We assure God's family that their specific gifts made through regular church channels go through the church financial system in their entirety. We make no deductions for administrative handling or processing. The church family is responding to specific programs with a generous hand, while continuing a modest support for regular world mission needs.

At the General Conference, projects supported by specific gifts have escalated. This appears to give us unshackled ability to move the work of the church into new areas. However, this threatens the long-term stability of our financial resources because it leaves no provision for the continuing support of the work in these new areas.

Ingathering funds distribution now follows receipt of the funds. Ingathering is also subject to specific programs, with a direct relationship between source of funds and the ultimate usage. Donor divisions (not all divisions are permitted by law to solicit Ingathering funds) have the privilege of cooperatively determining projects and their priorities.

Auditing

The General Conference financial records are audited by an independent certified public accounting firm, assisted

by our own auditing team. The General Conference Auditing Service performs audits as internal auditors for all other denominational entities around the world. These capable professional auditors contribute to membership confidence in the church's financial administration. They assure that finances are correctly received, used, and accounted for. Church policy provides a system whereby administrative committees, constituencies, and administrators have accurate financial information on which to base administrative decisions concerning programs of the Seventh-day Adventist Church.

The increased independence of the General Conference Auditing Service from the world church gives confidence in the auditors' reports and resultant information available to constituencies.

Retirement Funds and Investments

Each division maintains its own retirement funds, as established by church policy, to assure continuation of retirement benefits to retired denominational employees. The retirement program provides modest assistance to those who have spent their lives as employees of the Seventh-day Adventist Church. Retirement funds come from a percentage of tithes received by conferences and a percentage of institutional payrolls. Retirement funds constitute the largest block of investable resources maintained by the church. In general, these fund balances are less than the church policy minimum standard of three times the current year's (12 months') expenditure. Most governments require fully funded retirement programs. The lack of adequate retirement fund balances is a serious weakness throughout the world church at a time of escalating costs. Actuarial studies are being conducted to provide guidance in determining future contributions to the retirement fund.

Management of church assets is an increasingly complex responsibility. Prudent investment of retirement funds, restricted donations, and working capital held as per church policy is important

for retention of the funds' value and the safety of earnings. The General Conference manages retirement funds for NAD and its health-care institutions. Several other divisions have also placed significant amounts of retirement money with the General Conference. Other managed funds include those designated for future use by specific committee action and/or donor requests, and funds invested at the request of various union and local conferences and institutions. Total investments equal about \$1 billion. Associate treasurer Robert E. Osborn, along with a professional staff, has carefully and skillfully managed the investment funds for nearly 30 years.

Undesignated earnings from investments provide nontithe funds for special nonoperating appropriations. General Conference funds available for investing have declined in recent years. As a consequence, investment income and capital gains have also declined. In order to meet current financial obligations, some investment capital has been converted into cash, thereby eroding a base from which we previously derived funds for distribution to the world field. Distribution exceeded receipts during 1994. When disbursements exceed income, it is axiomatic that funds must be provided from reserves—a poor long-term solution.

Reevaluating Financial Strategies

At the beginning of the quinquennium the General Conference reduced significantly their total number of employees. This staffing level has been closely monitored during the quinquennium. Changing world needs have resulted in a change in emphasis on various programs as well as staff requirements. The Global Mission strategy created new management needs to meet specific goals. Global Mission programs have influenced the church to focus on its mission.

In 1994 we reevaluated appropriations to world fields. We gave strong emphasis to increasing self-support so that missions and fields could become conferences. Available resources for local conferences and churches, as well as for the growing world church, are a vital need today. In this reevalua-

tion we cannot neglect educational institutions. Seventh-day Adventist children need a Christian education. As thrilling as it is to see church membership grow through evangelism, many new members do not have the privilege of Christian education. They need to be educated in biblical doctrines and Christian lifestyle, and to support the church's financial system. While our membership grows, the number of schools is not keeping pace. Educational costs have escalated, but membership support has not. So I ask, "Shouldn't our priority be our most valuable asset—our children?"

General Conference sessions remain important to the unity of more than 8 million people. We chose the Netherlands in 1995 to enable members from Eastern Europe, Asia, and Africa to be with us. In previous years they have not had the privilege of attending and participating in a General Conference session. When we chose Utrecht for the 1995 session, the currency exchange rate was much more favorable than it is now. After several careful reevaluations of the benefits resulting from this location and considering other less favorable alternatives, we are here today. We pray for God's guidance and trust that this meeting will help to hasten our Saviour's return.

Our Financial Future

What shall we do for the future?

- Administer church operations in the most efficient manner possible, all the way from the local church to the General Conference.
- Utilize modern technology.
- Share responsibility.
- Vigorously continue our world evangelistic mission.
- Strengthen and maintain our educational program.
- Fully utilize the medical missionary program as a healing ministry and "right arm" of the church.
- Educate members regarding their privilege and responsibility.
- Improve communication around the world between church members.

Current needs of the world church are as follows:

1. More church buildings for new members.
2. Educational facilities and operating

support to provide for the needs of a larger membership.

3. Continued development of world communication capabilities for evangelism and church unity.

4. Increased unrestricted resources supplied by both new and present members.

5. Increased outreach and support of church programs such as Adventist Development and Relief Agency International, Adventist World Radio, and other evangelistic media.

6. Increased self-support by all church entities.

7. Increased participation in the world financial support system of tithe and mission offerings by all church members.

An Appeal to a Growing Church

The church's capability to expand and still provide growth and nurture programs depends upon the God-ordained tithe and offering program. We even need gifts equal to a second tithe to support the work. We encourage all our members—young and old—to be part of this stewardship relationship with the Lord.

During this quinquennium we have seen the following increases:

Church membership	25.8 percent
Tithe	21.9 percent
World mission offerings	4.4 percent
Global Mission	\$10,158,000
Specific purpose donations (four years)	37.0 percent
Local church offerings	22.0 percent

The church has more calls, more openings, more needs, more results, and more hope than ever in its history.

"Unmistakable evidences point to the nearness of the end. . . . Let not our church members complain because they are so often called upon to give. What is it that makes the frequent calls a necessity? Is it not the rapid increase of missionary enterprises? Shall we, by refusing to give, retard the growth of these enterprises? Shall we forget that we are laborers together with God? From every church, prayers should ascend to God for an increase of devotion and liberality" (*Testimonies*, vol. 9, p. 55).

The Insistent Imperative

My brothers and sisters worldwide, I greet you in the name of our Lord and Saviour, Jesus Christ. We gather here captured by a powerfully compelling theme—"United in Christ." While this is surely an appropriate theme for a world church, I would contend that these words are much more than a theme. They are an insistent imperative.

Insistent against the backdrop of a fragmented world. Whether in Bosnia, Somalia, the Middle East, Ireland, or America, there is fragmentation between races and peoples, between denominations, indeed, within denominations.

Insistent, for our church in too many disturbing ways mirrors the fragmentation of society. Even while we sing hymns of faith, fellowship, and the family of God, we are keenly aware of the fragmentation and division in the family. The "blessed tie" does not bind, and "What a fellowship" is more like "What fellowship?"

United in Christ.

Insistent, yes!

And imperative, in that the words "United in Christ" reflect a vital biblical principle that confronts, disturbs, and cannot be ignored.

That imperative led Paul to set out an agenda of priority in Ephesians 4:3, making every effort to maintain the unity of the Spirit in the bond of peace, "until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ" (Eph. 4:13).*

Here the apostle enjoins possession of those graces that promote and sustain the unity of the church. In Ephesians 2 Paul had already spoken on the import of union as a doctrine. Now in Ephesians 4 he endorses unity as a practice.

As we open these critically important days together, days that place us at the vestibule of the kingdom, we gather in the revealing light of this *insistent imperative*, "united in Christ." How will we respond to these words? They are familiar. We've heard them before.

Nevertheless, we honestly and painfully sense that these words are not a description of what is;

rather, of what should be, could be, can be, must be, shall be, will be . . .

We need to hear this *insistent imperative* as:

A Challenge to Be Faced

"For in Christ Jesus you are all children of God through faith. As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus" (Gal. 3:26-28).

This section of Galatians is the climax of the Epistle. From the beginning Paul has championed the cause of unity in Christ. But we need to be clear on what sort of unity Paul is contemplating. What happens to ethnic and social and sexual distinctions between people?

The unity he speaks of is not one in which ethnic, social, and sexual differences vanish, but rather, one in which the barriers, the exclusion, the hostility, the chauvinism, and the sense of superiority between categories are destroyed.

Now, in what sense is that true? Clearly, it does not mean differences of nationality, status, and sex cease to exist. One does not lose identity by becoming Christian.

While being *one in Christ* does not do away with these differences, being *one in Christ* makes them irrelevant. Those distinctions are not the basis of exclusion or inclusion, superiority or inferiority. The differences—those minor things which must be subservient to the major—yield a higher unity among the children of God.

Paul means that, having become one with God as His sons and daughters, Christians now belong to each other in such a way that the distinctions that formerly divided them now lose significance. These do not matter when men and women treat each other as brothers and sisters not just on Sabbath, but in the total affairs of life—secular and sacred. We are not brothers and sisters in the church context if we are not brothers and sisters outside of it.

It is instructive to note the emphasis: "one" in Christ uses the masculine form of the numeral (in



Benjamin Reaves
President, Oakwood
College, Huntsville,
Alabama, U.S.A.

Devotional
message
presented
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Greek). However, the distinction is not between masculine and feminine, but rather between masculine and neuter—between a unified personality and a unified organization. Not one in structure, but one in the organic, living body of Christ. All are one in and with another. This is not a unity of administration or organization; the emphasis is a unity of personal relationship, played out in every area of life. *“United in Christ!”*

A Sign to Be Sought

We need to hear this *insistent imperative* as a challenge to be faced, but we also need to hear this *insistent imperative* as a *sign to be sought*. It was an awkwardly painful time. It was their last meeting—Jesus and His disciples. Soon they would not only be without Him; they would be horrified at the tragic events they would witness.

Yet Jesus did not focus on Himself. Rather, His thoughts and concerns were for them, for their unity. “I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another” (John 13:34).

Strange, these were disciples. Why speak to them of love? Surely it was out of place in that group! The people of hate were out there in the night, circling around in the darkness like wolves. At such a crucial time, when so many critically important things needed to be discussed, why discuss this? Was this the most important thing to be said? And what was so important about it?

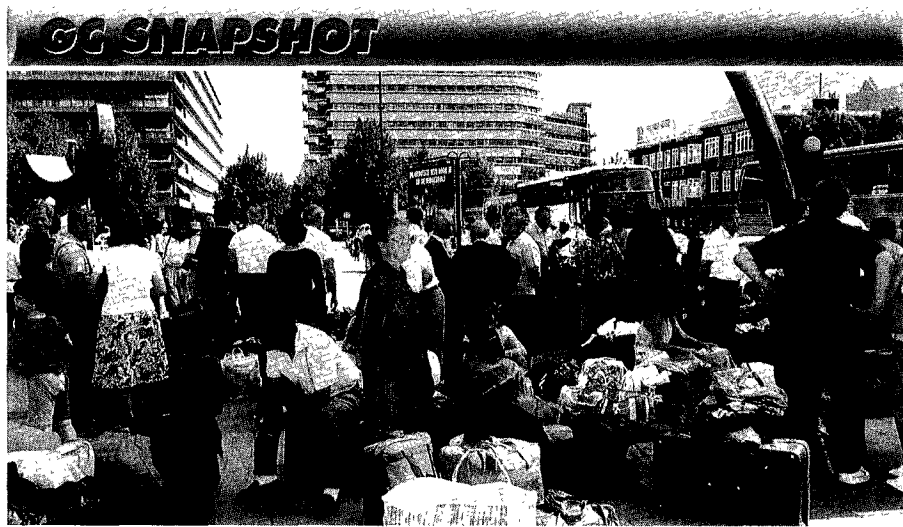
In words unmistakable in their definiteness and almost frightening in their directness He said, “By this everyone will know that you are my disciples, if you have love for one another” (verse 35).

“By this everyone will know . . .”

Not by creed, clothes, hymns, or rituals.

Ellen White writes: “There can be nothing in the world that is so dear to God as His church. . . . Nothing offends God more than for the church to be in a dis-united state, because it bears to the world a very bad testimony and example” (*Manuscript Releases*, vol. 18, p. 208).

It is still true today. Nothing is more impressive than a church that is a family. Conversely, nothing more grossly misrepresents our Lord than a church torn by division, discord, tension, and



Delegates and visitors from around the world were pouring into Utrecht on opening day. While awaiting word of their accommodations many clustered in the shade of the sign leading into the convention center on an unusually hot summer day.

turmoil. The measure in which believers fail in love to each other is the measure to which the world does not believe in them or their Christianity. It is the acid test of discipleship, and it gives an unmistakable message to the world.

Francis Schaeffer, in his book *The Church at the End of the Twentieth Century*, speaks of love as the “mark of the Christian.” Only with this mark may the world know that Christians are indeed Christians and that Jesus was sent by the Father.

It is a sign to the world.

It also is a sign that speaks to us. “We know that we have passed from death to life because we love one another. Whoever does not love abides in death” (1 John 3:14).

The love John addresses in these verses originates in God and indicates the existence of a bond with God. Here John detonates an explosion that destroys the myth of neutrality, the idea that I can tune out all this talk about unity and love. There are only two spheres—no middle ground.

However, active love is a sign of life, not the ground of life. This is not some erratic experience—some start and stop, now and then. The present tense of the verb *we love* indicates that the need for love of others as a mark of Christians is constant. The verb is in the perfect tense in speaking of a past completed act. As Kenneth Wuest states, this is “habitually loving.” This sign is absolute proof of the passage from death to life.

Ellen White writes: “When the religious experience is devoid of love, Jesus is not there; the sunshine of His presence is not there. No busy activity or Christless zeal can supply the lack” (*Thoughts From the Mount of Blessing*, p. 126).

The mark of a child of God, and the evidence of a saved condition, is a person who is a habitually loving Christian. “United in Christ.”

A Gift to Be Received

A challenge to be faced.

A sign to be sought.

The insistent imperative is most problemingly personal and profoundly powerful as these words, “United in Christ,” are heard as a gift to be received.

When we see it as a challenge, we are tempted to work harder.

When we see it as a sign to be sought, we become more determined.

But that still leaves us divided and loveless.

Only as we see it as a gift to be received can it be truly received. “And this is his commandment, that we should believe in the name of his Son Jesus Christ and love one another, just as he has commanded us. All who obey his commandments abide in him, and he abides in them. And by this we know that he abides in us, by the Spirit that he has given us” (1 John 3:23, 24).

Who is this speaking with such conviction? Could this be John? What John? Surely not the “old John”!

“Old John” had serious defects: he

was proud, self-assertive, impetuous, a "son of thunder," evil tempered; he wanted the high place and had no regard for Samaritans.

Here in John's words is lifted up the idea of a mutual abiding. Christ in the Christian and the Christian in Christ—and this is effected through the gift of the Holy Spirit. Only the Spirit brings "supreme love for God and unselfish love for one another" (*The Acts of the Apostles*, p. 551).

When John says "He that loveth not knoweth not God" (1 John 4:8, KJV), he is emphasizing that love can come only by the action of God. There can be no unity without love, no love without God.

Love is the seed of unity; without love there can be none. Unity on any other basis is not satisfactory to God—whether unity in theology, doctrine, or belief.

It is possible for Christians to be orthodox in theology, moral in behavior, and yet dismally lacking in love. But it is through love that the church becomes God's call to the world.

"United in Christ"—a gift to be received.

It will be received. Will you receive it?

It's a fact. In Christ there is unity, and our only hope of unity is in Christ—united in Christ, by Christ, with Christ.

"The secret of unity is found in the equality of believers in Christ. The reason for all division, discord, and difference is found in separation from Christ" (*Selected Messages*, book 1, p. 259).

What did Christ mean when He spoke of our unity as His and the Father's? The unity of His disciples is not institutional or organized, but a living organic oneness that flows from the action of God. Then truly the whole family of God is a beautiful montage of differing cultures and temperaments, colors and gifts, offered to God in worship and ministry, that He may be glorified.

"United in Christ." It must be a commitment from us to a challenge from God that is attainable by His grace. However, if His grace is sufficient, why are we still calling for unity?

The promise is that we will be united. And that unity will be in Christ, by Christ, and through Christ. As Vance Havener reminds us: "One does not tune 20 pianos by harmonizing each with the other; they are tuned to a tuning fork,

and when each is in tune with the standard pitch, they are in tune with each other. Only when they are in tune with Christ are they in tune with each other." In Christ we will be united in every way we could possibly be divided.

This is a promise, a gift to be claimed only in Christ. There is no automatic unity because we belong to the church, or even because we claim Christ as Saviour. That unity in Christ comes as Christ—through the presence of the Holy Spirit—is in us.

However, that promise to be claimed, that gift to be received, is not unity. It is not love, but rather the Spirit, which brings unity. When I receive the promise—the gift of the Spirit—it changes the way I walk, talk, behave, relate, and fellowship.

And the unity the Spirit brings is not some general camaraderie, or friendliness, or some common commitment. This unity is a living, vital, vibrant unity. If the Holy Spirit is in you and the same Spirit is in me, we are conscious of the bond of unity. For where the Spirit reigns is unity. It is internal reality with external expression.

Let the Fire Fall

The unity the Spirit brings enriches our diversity and nourishes maturity and growth. It is not enough to leave this General Conference session with new

intentions unless they are undergirded by a new experience with the Holy Spirit—the gift to be received.

God is waiting. We are wanting. Let the fire fall.

My mind goes back to the incredible showdown on Mount Carmel. When Elijah repaired a broken-down altar, had a trench dug, wood prepared, a sacrifice offered, and then—the incredible.

After three and a half years of drought, when no rain had fallen, when water was the scarcest and most precious thing, Elijah poured it—four, eight, 12 barrels—on the altar. After a simple, fervent prayer, fire fell; flashing flames licked up the water.

If we would receive the gift of the Spirit, which brings unity, we must offer that which is most precious and dear to us—on a repaired and prepared altar.

We must offer that which is the most precious in our lives and experiences: love for position, obsession with power, sense of exclusiveness, festering hate, beloved hidden sin. In the power of God, pour it out, all on the altar—and the fire will fall. There is no better way to start this meeting than with all on the altar.

Then "United in Christ"—a challenge to be faced, a sign to be sought, a gift to be received—will be most powerfully true.

* Unless otherwise noted, texts in this article are from the New Revised Standard Version.



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The Flame Still Burns



By Jan Paulsen
President

In many ways the Trans-European Division (TED) is unique. After several territorial realignments in the past decade it comprises no less than 25 countries; when this report is read by the readers of this *Bulletin*, an additional 14 countries in the Middle East will have been added. Granted, many of these nations under the TED umbrella do not have a large Adventist membership. But in many ways that fact just increases the challenge the division faces in fulfilling its mission.

Few world divisions must respond to such enormous diversity. Our territory stretches from Iceland and Greenland in the remote northwestern corner of Europe to parts of Western and Eastern Europe, the Balkans, Greece, Israel, and Pakistan, and now also includes most countries of the Middle East. The religious and cultural diversity is at least as striking as the political and economic differences. On the one hand, there is utter secularism, while on the other, in a number of countries, Roman Catholicism and Eastern Orthodoxy demand a new role in the post-Communist re-creation of Eastern Europe. And to make things even more complicated, Israel and Pakistan are the domains of two major non-Christian world religions. Religious involvement of the population varies all the way from what appears to be total indifference to dangerous fanaticism, while economically the pattern varies from unparalleled affluence to abject poverty.

During the past quinquennium the number of entities the division has to administer has continued to grow. In part this was because of the tragedy in the former Yugoslavia. Political circumstances and ethnic consciousness demanded that a separate Croatian-Slovenian Conference and a Macedonian

Mission, directly attached to the division, be formed. But in part it was also the joyful result of evangelistic progress. When, just 18 months ago, the Baltic countries were joined to the TED, there were just a handful of members in Lithuania. Rapid growth soon led to the organization of the Lithuanian Field. The establishment of an Adventist presence in Albania likewise resulted in the birth of a new mission organization.

A Growing Church

At the beginning of 1990, membership in the division (including the parts of the Baltic Union that are now part of the TED) stood at 69,179. At the end of the third quarter of 1994 it had climbed to 78,956. For the four-year period (1990-1994) the baptismal goal was set at 16,615. We thank God that this goal was not only met but even slightly exceeded.

Significant growth took place in Pakistan. When 10 years ago the Trans-European Division assumed the responsibility for that predominantly Muslim mission field, there were about 5,000 members. Now the Pakistan Union is approaching the 11,000-member mark. Most of this growth has been the direct result of Global Mission thinking in the past quinquennium.

In spite of all the hardships the Balkan countries have suffered, there has been consistent church growth. The story of the church in war-torn Sarajevo is a resounding testimony to the power of the gospel. At the outbreak of the war the majority of the members of the Sarajevo church fled the city, leaving behind 20 to 30 church members. But more than 150 have been baptized since, and many more are worshiping in the Sarajevo church every Sabbath!

Britain continues to be our largest

union with more than 18,000 members. In 1993 more than 500 persons were baptized; in the third quarter of 1994, 176 persons joined the church—significant statistics in a country in which most churches face a constant decline and only 2 to 3 percent of the population attends church on a regular basis. The picture is similar in the Netherlands, with its almost 4,500 members. The Netherlands Union continues to experience a net annual growth of 1 to 2 percent.

In terms of percentages the growth of the church is strongest in Estonia, Latvia, and Lithuania (the Baltics). In early 1990 there were a little more than 2,700 members in these three small countries. Less than five years later the membership has more than doubled to more than 6,500 at the end of 1994. The rate of growth has accelerated over the past two years, in particular in Lithuania. From less than 50 members just two years ago the church is now, with almost 1,000 baptized members, well established.

The reopening of the work in Albania after 50 years of hard-line Communism is, no doubt, one of the highlights of our report. Sister Meropi Gjika had held on to her faith, hoping that one day she would be reunited with the Adventist family. Having saved her tithes through all these years, she was overjoyed when she could finally hand them to the first church representatives visiting the country in the early 1990s. Just a few years and a great deal of evangelistic effort later, the Albanian Mission has almost 200 members in two organized churches and a few companies. The first church building was officially opened on August 27, 1994, in the city of Korçë. ADRA has built a modern warehouse and plots of land have been purchased in the capital of Tiranë, where a church and a headquarters building are planned, and in Rheshen for another church building.

Evangelism has received high priority in the past few years. Numerous major campaigns have been held throughout the division by the division Ministerial Association director as well as by many evangelists from outside the TED, in particular from North America and Australia. Some supporting ministries from across the Atlantic have also invested considerable personnel and

means in the soul-saving efforts. These have been a major inspiration and have served as valuable role models.

Local evangelists have eagerly adopted and adapted some of their methods. They have held hundreds of campaigns, large and small. In the North Conference of the South-East European Union (the northern section of Yugoslavia), for instance, more than 100 evangelistic efforts were held within a one-year period. The regrettable fact that in a number of our fields the harvest has remained small results neither from lack of effort nor lack of experienced workers. Innovative advertising in Göteborg, the second-largest city in Sweden, brought more than 2,500 people to public meetings. In many countries this would have brought a harvest of several hundred souls, while in Sweden it resulted in just 14 baptisms. We praise the Lord for those precious 14 people, but this is a clear indication of how difficult it is to "win" people in some parts of our division.

Institutional Concerns

It was a gigantic blow to our church in the Nordic countries when the Nutana health food company in Denmark and its sister companies in Norway and Finland collapsed under the pressure of high debts and ever-stronger competi-

tion. Unfortunately, the fate of the largest health-care institution in the division—the prestigious Skodsborg Badesanatorium, about 20 miles north of Copenhagen—was linked to that of the health food company. In July 1992 it passed into the hands of a new owner. A further downsizing of the health-care work in Norway was to follow.

In the aftermath of these traumatic events special constituency meetings in both Norway and Sweden concluded that the church would be in a better position to deal with the financial and other consequences of the new realities, and would be more effective in refocusing on the essential mission of the church in their respective countries, if the West Nordic Union were replaced by two separate unions. As a result, from October 1992 onward there have been the Norwegian Union Conference and the Danish Union of Churches. Though not all the pain has subsided, both fields have experienced a remarkable turnabout in their financial difficulties, partly because of assistance from higher organizations, but more significantly as a result of sacrificial giving by their members. The British Union also found it prudent to divest itself of its interests in the health food sector and sold its Granose plant.

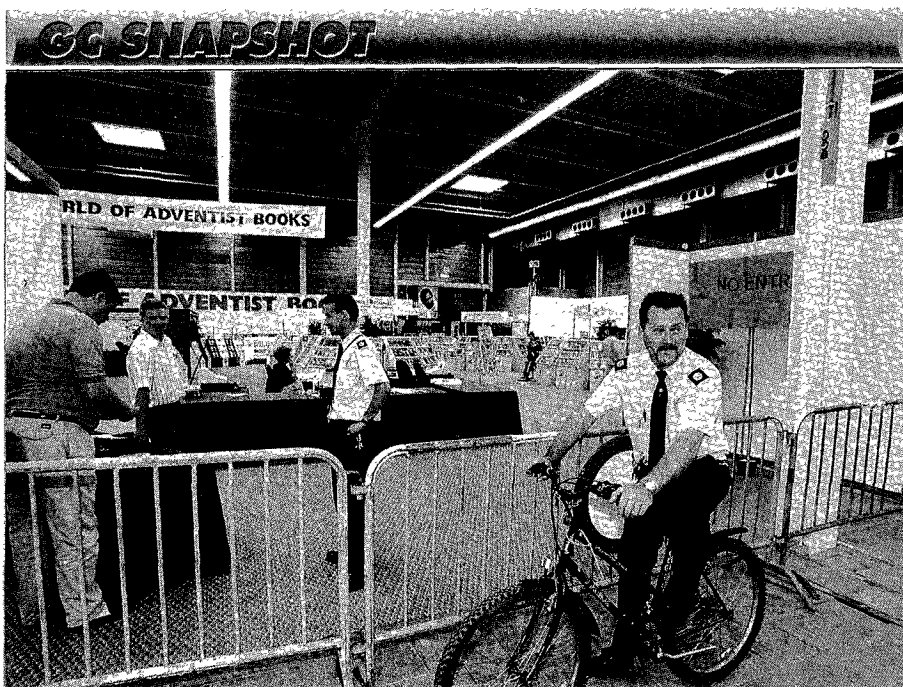
Another sector with more than its

share of institutional problems was publishing. No longer will one and the same program succeed in every country. Colporteur work has become extremely difficult in many Western countries, and new and creative marketing methods are needed to supplement or replace traditional ones. The Stanborough Press in Britain has embarked upon such new initiatives and has recently published dozens of new titles that it sells, together with many imported products, to more than 1,000 Christian and general bookstores. Sweden, Denmark, and the Netherlands have downsized their publishing operations, not with the idea of abandoning this avenue of witness, but with every intention of relaunching a publishing ministry that is more clearly focused on the real needs of the church and the public at large. In the Eastern European countries and the Baltics opportunities for literature evangelism are still wide open. The Hungarian Union built and equipped a modern publishing house that was officially opened in 1991.

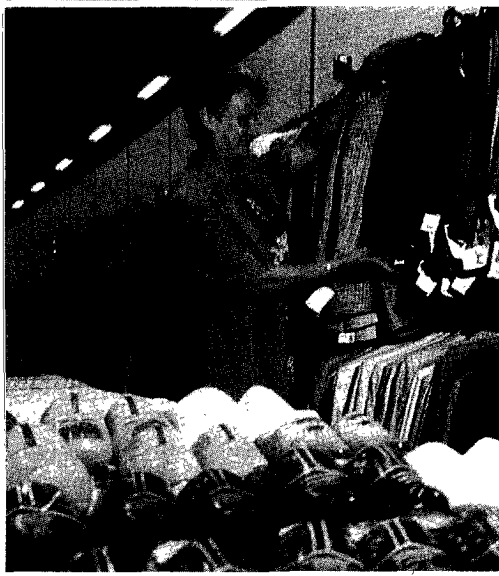
Communicating as Never Before

After 15 years of local radio, the many volunteers in the Nordic countries who invest countless hours in this long-term, low-key witnessing project certainly deserve our admiration. In several cases the studios not only produce programs for a local station but make them available to other stations as well. The Finland Union, in particular, is very active in that respect. A network of modern, well-equipped studios in the countries of Eastern Europe and the Balkans produces programs for Adventist World Radio (AWR), which are then broadcast toward their respective areas by transmitters in Slovakia. These studios also produce quality programs that are used by local, regional, and (as is the case in Poland) national stations. Major funding from AWR sources and training provided by AWR staff have helped to professionalize the work of these studios.

This is also true for Pakistan, where in late 1994 the locally produced twice-daily AWR programs in Urdu could first be heard. Plans are well under way to establish studios in Latvia and Estonia and possibly in Lithuania, where the



Security guards helped patrol the convention center—such a large site that bicycles were invaluable for getting from place to place.



At one of the commercial booths in the GC exhibit area Mrs. de Ruiter is selling clothing and souvenirs for the Modecentrum de Jonge, a shop owned by Carla de Jonge, a Seventh-day Adventist from Rotterdam, the Netherlands (where the shop is located).

church has recently been offered its own FM frequency. In Greece we are able to utilize a Christian TV station that covers Athens and parts of Thessaloniki. Not without opposition from the Greek Orthodox authorities, the station is still on the air broadcasting some of the programs (with Greek subtitles) of *Faith for Today* and *Breath of Life*.

Training for the Future

Newbold College, the division's institution of higher learning, has embarked on a spectacular new venture. In 1993 an agreement was signed between the college and the British Open University that allows Newbold to grant a British bachelor degree to students who successfully complete their course in Pastoral and Biblical Studies. Other disciplines will in due time also be included under this agreement. The very useful link with Andrews University will, however, continue to exist. After a few lean years student enrollment was sharply up, reaching an all-time high during the 1994-1995 academic year.

After the breakup of former Yugoslavia, the ministerial training school in Marusevec, Croatia, could no longer serve the same extended territory as before. A modern, well-located seminary with highly qualified staff was opened in Belgrade to train ministers for

the new Yugoslavia. The million-dollar facility was purchased and equipped through private donations, mainly from fellow citizens living elsewhere in the world.


The church in Hungary decided to no longer send its ministerial recruits to an ecumenical church seminary, but to establish its own ministerial training center. A modest but efficient facility, the Hungarian Theological Academy was opened in September 1992.

ADRA

Hundreds of ADRA projects around the world have profited from funds coming from TED donor countries. These vary from large school building projects in Uganda to latrine projects in rural Pakistan; from assisting the Masanga Leprosy Hospital in Sierra Leone with its outpatient program to delivering medicines in Jericho. More than \$2.2 million of aid was given to Albania, while more than

\$12 million of aid passed through the ADRA warehouses to provide relief in various war-stricken areas of the Balkans. In both instances the international media covered the ADRA involvement extensively, in particular the crucial role of ADRA in Sarajevo. In the past quinquennium aid for countries within the TED amounted to \$18 million, while donor countries within the TED channeled \$48.5 million through ADRA/TED for ADRA's relief efforts and development programs in other parts of the world.

Yes, the Flame Still Burns

The TED has been stretched to the limit in providing the resources, personnel, and finances that the fields require. We wish more could have been done. But far from only concentrating on our problems, we count our many blessings. The Lord has been good to the TED. Through His grace the flame of the gospel commission, which He has entrusted to us for our part of the world, still burns brightly. 

Fascinating story of HOLOCAUST HERO



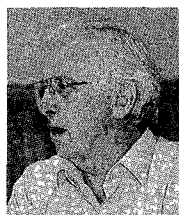
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Toward 2000



By Bryan Ball
President

In 2000 the city of Sydney will host the Olympic Games and thousands of visitors from around the globe. The church in the South Pacific Division (SPD) anticipates the Olympics as a focal point for witness and outreach, with special opportunities for communicating the gospel message. We believe that God's blessings in the past give us a strong basis from which to plan for this and all future church activities. We look forward with confidence to the future on the basis of:

1. A Growing Membership

Global Mission has provided opportunity for a massive outreach program to people groups in which the church previously had no formal presence. More than 200 projects, many involving local churches, have been approved and funded. The church's work has been established on many new islands and in many new districts. One of the most thrilling stories is that of the Kwaio people on the island of Malaita, previously resistant to the gospel. They are now turning to the church and its message.

The many *Global Mission* projects that have caught the imagination of leaders and members include outreach to the Jewish population in Melbourne, the targeting of Christmas Island, special initiatives to reach Aboriginal communities, and outreach to the Torres Strait island people.

Involvement of the laity has been one of the by-products of *Global Mission*. One action plan provided a modest sum (US\$1,513) for a three-week evangelistic campaign and follow-up by laypersons in the Gabadi district on Papua New Guinea. Eight hundred people worship in five companies as a result.

Public evangelism is still a powerful means of spreading the gospel in the SPD. In the Central Pacific Union

Mission evangelistic meetings on the French-speaking island of Tahiti resulted in 100 baptisms. In Suva, capital of Fiji, 600 people were baptized following an evangelistic series by Geoff Youlden of the Adventist Media Centre. Fulton College theology students, under the leadership of Gary Webster, conducted three campaigns with 138 people baptized. In the Western Pacific Union Mission some 10,000 people live on the island of Nauru. In 1994 the first four indigenous Nauruans were baptized. The Papua New Guinea Union Mission, supported by several local missions, embarked on a comprehensive outreach program along the border between Irian Jaya and Papua New Guinea. Attendances of more than 500 are reported, with 150 people baptized and another 200 in baptismal classes.

During this quinquennium the Trans-Tasman Union Conference recorded a net growth in membership of 5.57 percent to a total of 38,123 members. Baptisms and accessions by profession of faith totaled 6,652. In the Trans-Australian Union Conference, membership is now steady above the 20,000 mark, at 20,432, a net increase of 2.4 percent.

Major citywide evangelistic programs

have been held within the territories of these two unions in the cities of Sydney and Melbourne during this period.

Membership: During this quinquennium 77,465 new members were added to the church throughout the SPD, bringing the division membership to 277,799 at the end of 1994.

2. A Sound Financial Base

Tithe for 1990 amounted to A\$40,549,695 rising to A\$48,888,330 by December 1994, an increase of 20.5 percent, or a little more than 4 percent per year. In the same period mission offerings increased only marginally, from A\$4,219,155 in 1990 to A\$4,763,042 in 1994 (12.9 percent increase). While this approximates the annual inflation rate, other sources of income were affected by the extended recession in Australia and New Zealand and fluctuations in currency rates.

Reflecting this situation, the division's annual budgeted income and expenditure increased by only 1.1 percent in the five-year period, from A\$22,685,849 to A\$23,975,098. With a substantial increase in membership, particularly in the union missions, this modest increase necessitated study being given to nurture the members adequately while still maintaining an evangelistic thrust.

All unions, conferences, and missions in the SPD now provide an annual percentage of budget for *Global Mission*. New stewardship initiatives approved during the quinquennium will help many fields toward financial self-reliance. Despite some slowing in giving patterns, the division remains financially strong, with the Sanitarium Health Food Company continuing to be a major

UNION	Members as of Dec 31, 1994	Accessions 1990-1994	Ratio of Baptisms to Members
Central Pacific	26,712	10,026	1 to 2.7
Papua New Guinea	157,696	49,051	1 to 3.2
Trans-Australian	20,432	2,800	1 to 7.3
Trans-Tasman	38,123	6,652	1 to 5.7
Western Pacific	34,836	8,936	1 to 3.9
TOTALS SPD	277,799	77,465	1 to 3.6

provider of funds for the church in the SPD.

3. A Strong Educational Program

The church operates an extensive education program throughout the division, offering academic training at the elementary level, and academic, professional, and vocational programs at both the secondary and tertiary levels. By the close of the quinquennium all elementary and secondary schools in Australia and New Zealand and all secondary schools in the three mission unions were accredited. Significant achievements include:

- ▶ The development of 125 curriculum documents designed specifically for use in mission areas.

- ▶ The preparation of elementary and secondary curriculum materials with a distinctly Adventist bias for use in the K-12 schools in Australia and New Zealand.

- ▶ Academic and professional upgrading programs for approximately 100 teachers.

- ▶ *Avondale College* has introduced Bachelor of Science and Bachelor of Arts degrees and has also received full accreditation for a postgraduate diploma in nursing as well as two master's degrees in theology. Staff and students have cooperated in a variety of community projects, including five "fly and repair" projects in the South Pacific, assistance in a drug rehabilitation center and a women's refuge. In the past five years more than 100 adults have been baptized as a direct result of the outreach work of theology students.

- ▶ *Pacific Adventist College* is recognized by charter from the Papua New Guinea government to offer academic and professional diplomas and degrees. During the past quinquennium student numbers in this 10-year-old facility increased from 121 to 195, a 60 percent increase. In the same period 234 students have graduated from theology, education, business, or agriculture programs.

The following table presents the number of schools, number of teachers, and students enrolled in the schools, worker training institutions, and colleges in the South Pacific Division.

All 1,425 teachers and lecturers are baptized members of the Seventh-day

SCHOOLS, TEACHING STAFF, AND ENROLLMENT

	Elementary	Secondary	Tertiary/W. Tr.	Totals
Schools	217	39	6	262
Teaching staff	742	508	175	1,425
Students	17,371	7,092	1,808	26,271

Adventist Church. In 1994 a total of 1,371 young people were baptized as a direct result of the Christian influence of our schools.

4. Established Institutions and Services

- ▶ *Sydney Adventist Hospital* celebrated its ninetieth year of service during this quinquennium; during that period 110,762 inpatients were admitted, surgical operations totaled 66,076, and 11,453 babies were delivered. Departments benefiting by major renovations included the obstetrics, physiotherapy, cardiac rehabilitation, cardiac catheter laboratory, and radiation oncology centers. Hospital chaplains made 105,047 patient visits, and more than 33,000 business and local community members attended health education and assessment programs.

- ▶ The *Signs Publishing Company* has remained viable despite intense pressures on the printing industry. Several factors made total sales of A\$23,760,317 possible, with 1994 the *Signs'* best year ever. The publishing department was totally restructured and now operates as a multi-level marketing organization, directly under the control of the company.

- ▶ The *Sanitarium Health Food Company* is the oldest SDA institution in the South Pacific, currently operating 10 manufacturing plants and seven distribution branches, employing 1,400 staff and holding 68 percent of the New Zealand cereal market. The company has exceeded all expectations by capturing a 70 percent market share in Australia with its "So Good" soy milk beverage and has produced 323,500 tons of quality foods over the quinquennium. Currently under construction is a modern, expanded head office facility that will enable the company to take advantage of both the domestic and overseas markets well beyond the year 2000.

- ▶ The *Adventist Media Centre* continues to reach into the community through radio and television. In 1994, a typical year, 58 radio stations broadcast Life Talk spot messages. A breakthrough came when FM stations invited the centre to advertise the Discovery series. A total of 34 channels broadcast messages and 15,500 positive responses were received. In the video area the *Keepers of the Flame* set has been dubbed in six languages.

- ▶ The *South Pacific Division* claims the highest per member usage of *Trust Services* in the world field. Currently an average of A\$1.55 million matures annually from the bequests of members.

- ▶ *ADRA/South Pacific* continues to hold its place as one of the top five nongovernment overseas aid agencies operating in Australia. During the quinquennium, aid has amounted to A\$43,691,580, an increase of 77 percent over the previous five-year period. ADRA services have impacted on 20 developing countries during the quinquennium.

- ▶ *Risk Management Service* employs three full-time risk controllers involved with the reduction of risk and the prevention of loss by property conservation, personal safety and health, and emergency planning. The catastrophic losses sustained by the church in Fiji as a result of Cyclone Kina in January 1993 made it practically impossible to purchase insurance coverage for cyclone damage.

- ▶ *Volunteers* make a significant contribution to the church's program in the SPD. Seven hundred volunteers engaged in 42 Fly 'n Build projects, 52 volunteers are serving for 12 months or more in other divisions, and 72 are long-term volunteers.

5. Focused Departments

All departments have contributed to the major initiatives of the church during

this quinquennial period.

► The *Health Department* has produced a series of booklets and videos for nutrition education and stop-smoking programs and has developed statements on AIDS and sexually transmitted diseases. The department has taken the lead in tobacco control in the South Pacific and Asian areas, resulting in legislation on tobacco control in Australia, Fiji, Solomon Islands, and Western Samoa.

Under a radical new management structure approved in 1993 for Australia and New Zealand, the *Publishing Department* has become more streamlined and efficient. The new program began with 95 literature evangelists and just two years later had increased to 145. Sales for the quinquennium were more than A\$10 million. In the five-year period 1,966 people accepted Christ as their Lord and Saviour as a result of the publishing work.

► The division *ministerial secretary* and his colleagues at the other levels of administration have held special meetings for ministers that included a division-wide evangelism council, combined meetings for ministers at three locations in the two home conferences, and early in 1995, Bible conferences for all ministers in Australia and New Zealand.

► The *Church Ministries Department* has made an invaluable contribution to the church in the development of resources and in conducting training sessions for both workers and laypersons.

This quinquennium saw the appointment of the first full-time division children's ministries director. A network of support now extends to 80 percent of the unions and 70 percent of local conferences and missions. This has required the training of personnel and the preparation of suitable resources.

The *youth* director has been busy with a youth commission and youth evangelism training congresses in the island unions. A master's degree program in youth ministry designed specifically for the South Pacific Division has been provided by La Sierra University.

Personal ministries activities included the development of the Pacific version of the *Friendship Evangelism Manual* with translations into the Fijian, Samoan, Cook Island

and Tongan languages. The Institute of Church Ministry and Evangelism, also coming under the purview of the Church Ministries Department, is a service to local churches to prepare members for ministry in the community. Sabbath school continues to be crucial to the identity and nurture of our people. Activities during the quinquennium include the issue of a training manual for Sabbath school teachers, together with five companion manuals adapted from the NAD series for local use.

Family ministries cares for and nurtures people. The year 1994 was designated the International Year of the Family and highlighted the need to be more responsive to the needs of the family. An international conference was held in Sydney and regional family life conferences in Port Moresby and Honiara.

In 1992 the South Pacific Division established an *Office of Women's Ministries*, initially to serve the two unions in Australia and New Zealand. An advisory committee authorized the establishment of a resource center, the preparation of a database of Adventist women, and participation in the General Conference Women's Scholarship program. Several women's retreats have been held, and women's ministries is beginning to find an identity in other parts of the division.

The image of the church is enhanced through the activities of the *Communication Department*. During 1990 and 1992 the island countries of the South Pacific Division, to which the mission ship *Pitcairn* sailed 100 years ago, found the centennial anniversaries a major public relations opportunity. Communication secretaries and directors have been trained through the use of the *Fascinating World of Communication* training videos.

Public Affairs and Religious Liberty: In 1991 the first division-sponsored religious liberty council was convened at the division office under the auspices of the director. The most significant achievement of the quinquennium was the convening of the IRLA Pacific Region Congress on Religious Freedom in Suva, Fiji. More than 180 delegates attended the three-day congress.

6. Strategic Initiatives for the Future

Growing out of the world church survey as conducted in the South Pacific Division, the church has embarked on a strategic planning and budgeting process both to nurture members and to reach out to the non-Adventist community. This process was further informed by other major studies and surveys conducted within the division, including the Valuegenesis (SPD) survey and the Adventist lifestyle survey. These studies, coupled with the strategic planning reports from each of the unions in the division, provided data to address the six focus issues identified by the General Conference through its strategic planning process.

The church in SPD is now firmly committed to strategic planning, which will continue as a means of addressing the issues and challenges the church faces as we move toward the twenty-first century.

One of those challenges is the successful communication of the gospel to an increasingly secular society. An advisory committee on mission to secular society has been working for much of the quinquennium and has just presented its report to the division executive committee.

Mission and evangelism are the lifeblood of the church, and the year 1997 has been set apart as a year for a division-wide emphasis on outreach and mission.

The strategic planning process will continue to address these and other significant issues as the church in the South Pacific moves toward 2000 and to the completion of the task committed to it by the Lord. And we move forward together into the future and toward the coming of Jesus.



The 56th General Conference session appears to be the most international ever. Translation of meetings is available in approximately one-dozen languages. Delegates and visitors check out headphones so they can follow events in their own languages.

First Business Meeting

Fifty-sixth General Conference session, June 29, 1995, 3:00 p.m.

JAN PAULSEN: It is my very special privilege to welcome all of you. Welcome to Europe, to the countries of the Trans-European Division, to Holland and Utrecht in particular. Some of you have come from countries very, very far from this place. Some of you encountered difficulties in making the journey; you had problems obtaining visas, and this added to your anxiety and your stress, and for that we are sorry.

I want to use this opportunity to thank the ministries and government officials who have been extremely helpful during the past few days and weeks to try to make sure that all our people had the necessary travel documents to come to attend this session. They have been very, very helpful. I also want to thank our church in the Netherlands for the enormous amount of work they have given to ensure that our gathering here would be successful.

By coming to Europe, many of you are returning to a part of the world from which you or your forebears once came.

The Netherlands is a very open country. The people are very friendly and warm, and we are confident that these 10 days that we will have together will be enriched in the national fellowship in which the worldwideness of our family can be experienced and that the Lord will be in our midst and bless us.

RUTH D. CORTEZ: [Read the Scripture reading in Spanish.]

MALCOLM D. GORDON: [Announced the opening song, "We Have This Hope."]

LALCHANSANGA COLNEY: [Opening prayer.] Our kind and loving heavenly Father, we are so grateful to Thee for bringing us together in this place from all over the world. With our hearts filled with joy and gratitude we come to Thee as our Father. We pray Thee that Thou will bless each one of us as we continue to worship Thee. We thank Thee also for the goodness and the kindness of this great country for hosting us and allowing us to have this peaceful time throughout this gathering. Be with the leaders of this nation. We also pray that as we continue our meetings, Thy Spirit will be poured out upon each one of us, so that this meeting will be not just a business meeting, but a meeting wherein Thy Spirit will come upon God's people. In Jesus' name we pray. Amen.

B. B. BEACH: We are in the city of Utrecht, one of the great historical centers, not only of the Netherlands but also of Europe in

general. As we begin this fifty-sixth session of the General Conference, we are honored to have in our midst a distinguished public servant and representative of the city of Utrecht, the Honorable I. W. Opstelten, the mayor of Utrecht. Mr. Opstelten served for a number of years as the mayor of several Dutch municipalities. For the past five years he has served here, but he's also served in the Ministry of Interior. It is a great pleasure and honor to present to you the Honorable I. W. Opstelten, mayor of Utrecht.

I. W. OPSTELTEN: On behalf of the inhabitants of this city, I would like to welcome you to Utrecht. We are very honored that you have chosen our city for your fifty-sixth world session. You have come here in such large numbers to reaffirm religious values, report on church growth, choose new religious leaders, make plans for the coming five years, promote a worldwide missionary program, and be with other members of your universal church.

You have come to a city in which religious experience has played a central role throughout the centuries. From here Christian laws and values were disseminated far beyond our borders. In 1973 the meeting of the Central Committee of the World Council of Churches was held here. Utrecht also played an important role in the establishment of the World Council. The many medieval churches in our old city center are a daily reminder of a flourishing religious life in former days. The Dom Tower, dating from 1382, the highest steeple in the Netherlands, dominates the city silhouette, and can be seen as a symbol of ecclesiastic life through the centuries. The city nourishes the idea of thinking and working together to achieve a world in which tolerance of and respect for others reign supreme. This year we commemorated our liberation 50 years ago from a period of repression and a form of society in which these values were trampled on.

Utrecht wants to help you feel welcome during the coming days. Utrecht wants to contribute all it can to ensure that the session meets your expectations. Utrecht is pleased to offer you every hospitality. On behalf of all the inhabitants of my city, I wish you a successful conference.

BENJAMIN REAVES: [Gave the opening devotional, which is found on page 15.]

LEO RANZOLIN: Thank you, Dr. Reaves,

for that powerful message. We want to say to all of you how exciting it is to see this great family together.

Welcome, fellow delegates, to the fifty-sixth session of the General Conference of Seventh-day Adventists in Utrecht, the Netherlands. I'd like to give a special welcome to our members of the Eastern European countries who are attending a General Conference session for the first time.

At the beginning of this century we had only 66,547 Adventists in the whole world. Today we have a membership of more than 8.5 million. Every 52 seconds a new Adventist Christian is born in Jesus Christ.

Our ratio today is one Adventist for every 669 inhabitants. Imagine in 1900 how it was. One for every 24,341. What a difference! There were 1,892 churches in 1900. But just in the past five years, through the program of Global Mission, there were 8,105 new congregations added to this church.

We came here from all corners of the earth, united in Christ. And I pray that through the grace of God we will leave the Netherlands more united than ever in Christ Jesus. G. Ralph Thompson, secretary of the General Conference, will give the official call.

The General Conference Constitution, Article IV, Section 1, reads as follows: "The General Conference shall hold quinquennial sessions at such time and place as the Executive Committee shall designate and announce by a notice published in the *Adventist Review* in three consecutive issues at least four months before the date for the opening of the session." Elder Thompson reported that the official call was published January 26, February 2, and February 9, 1995, in the *Adventist Review*.

Article IV, Section 7(a), of the constitution provides that all members of the General Conference Executive Committee shall be delegates-at-large to this session. The present membership of the General Conference Committee is 353. Of this number, 274 are present at this time. Article IV, Sections 5 and 6, provide for the appointment of regular delegates by union conferences, divisions, and the General Conference. These delegates have been duly appointed in harmony with the constitution. A total of 1,004 delegates have been accredited by their respective organizations. In all, 1,278 are present at this time.

This is the basic group of delegates provided by the constitution to initiate the work of the session. We present this delegation to you at this the first meeting of the fifty-sixth session of the General Conference of Seventh-day Adventists.

A Chronological Study by
Woodrow W. Whidden II

Ellen White on Salvation

Ellen White on Salvation

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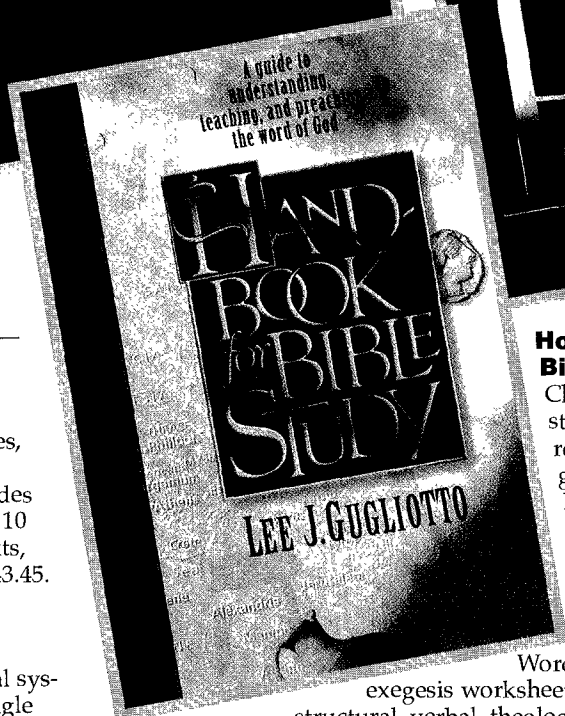
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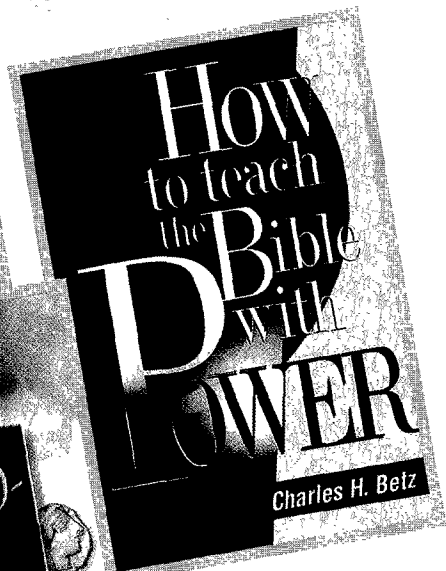
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LEO RANZOLIN: We hereby declare that this group of delegates present is now actually empowered to act on behalf of the General Conference of Seventh-day Adventists.

G. RALPH THOMPSON: Article IV, Section 7(b), provides that four delegates-at-large shall be appointed from each division, without regard to membership, and one additional delegate for each 100,000, or major fraction thereof, of the division membership. These delegates by constitutional provision are to be appointed by the division committees, and their credentials ratified by the General Conference in session. The divisions have appointed a total of 122 delegates under this provision.

There is one further group of delegates present. Article IV, Section 7(c), provides for the appointment of delegates representing the General Conference and division institutions and other agencies, general workers, field secretaries, laypersons, pastors, and other interests of the church. The constitution provides that the number of delegates thus seated shall not exceed 20 percent of the total number of both regular delegates and delegates-at-large otherwise provided for.

The number of delegates otherwise provided for in harmony with the constitution is 2,219, and the maximum number of delegates that can be appointed under this 20 percent provision is therefore 444. We bring you the recommendation of the General Conference Committee that these delegates be seated under this constitutional provision and report to you that of this number, 243 are present at this time. At this time there is a grand total of 1,609 delegates in attendance at this fifty-sixth General Conference session. [The motion to ratify these delegates' credentials was made, seconded, and voted.]

The next item on the agenda is for us to vote the daily program. [The motion to approve the daily program was made, seconded, and voted.]

The next item of business is to approve the agenda. [The motion to approve the agenda was made, seconded, and voted.]

The next item of business is the election of the standing committees. [The motion to approve the standing committees was made, seconded, and voted.]

At the conclusion of this session, the divisions will be meeting to nominate their quota of the Nominating Committee.

G. RALPH THOMPSON: It would be appropriate for us to stand for a few moments of silence in memory of fallen warriors of the cross and to their families. I would like to propose that we do so and remain standing until the call of the chair. [After a few moments of silence, "Taps" was played by Marc

Vondenhoff.]

We now have a number of unions to be received into the sisterhood of unions. Lowell Cooper, associate secretary of the General Conference, will bring the recommendations.

LOWELL COOPER: The first recommendation is to recognize and record the reorganization of the former Zaire Union Mission into two new union missions, known as the East Zaire Union Mission and the West Zaire Union Mission, effective January 11, 1995, and January 4, 1995, respectively.

Also we recommend that we accept the East Zaire Union Mission and the West Zaire Union Mission into the world sisterhood of unions. [The motion was made, seconded, and voted.]

It is recommended to recognize the reorganization of the former East German Union Conference and the former West German Union Conference into one new union conference known as the North German Union Conference, effective April 24, 1992. [The motion was made, seconded, and voted.]

It is recommended to approve the transfer of the unentered territory of Afghanistan from the Pakistan Union Section of the Trans-European Division to the Euro-Africa Division. [The motion was made, seconded, and voted.]

G. RALPH THOMPSON: M. T. Battle, associate secretary for the General Conference, will bring a recommendation to us.

M. T. BATTLE: We recommend the transfer of the Baltic Union, with its territory of Estonia, Latvia, and Lithuania, from the Euro-Asia Division to the Trans-European Division, effective January 1, 1994. [The motion was made, seconded, and voted.]

The recommendation is to recognize and record the reorganization of the former West Nordic Union Conference into two entities known as the Norwegian Union Conference, composed of the country of Norway and comprising the East Norway, North Norway, and West Norway conferences, and the Danish Union of Churches, composed of Denmark, Greenland, and the Faroe Islands, effective October 1, 1992. [The motion was made, seconded, and voted.]

G. RALPH THOMPSON: A very important recommendation concerning the Middle East Union Mission reorganization and transfer will be made by M. T. Battle.

M. T. BATTLE: The recommendation is as follows: That the territories of the Middle East Union Mission that comprise the Cyprus Section, East Mediterranean Field, Egypt Field, Gulf Section, Iraq Field, and Sudan Field be transferred to the Trans-European Division, effective July 1, 1995. [Motion was made, sec-

onded, and voted.]

We recommend the assignment of the territories of the Middle East Union Mission that comprise the Iran Field, Turkey Section, and the unentered country of Libya to the Euro-Africa Division, effective July 1, 1995. [Motion was made, seconded, and voted.]

MARIO VELOSO: We recommend that we recognize and record the reorganization of the former Russian Union Conference into two new unions, known as the East Russian Union Mission and the West Russian Union Conference, effective July 13, 1994. [Motion was made, seconded, and voted.]

We also recommend that we recognize and record the reorganization of the former Antillian Union Conference into two new unions, known as the Dominican Union Mission and the Puerto Rican Union Conference, effective January 15, 1994. [Motion was made, seconded, and voted.]

We also recommend that we recognize and record that the former Colombian Union Mission has been granted union conference status by the General Conference Executive Committee and is now known as the Colombian Union Conference of Seventh-day Adventists, effective January 11, 1992. [Motion was made, seconded, and voted.]

We recommend that we recognize and record the reorganization of the former Inca Union Mission into two new unions known as the Bolivian Union Mission and Peruvian Union Mission, effective January 1, 1996. [Motion was made, seconded, and voted.]

G. RALPH THOMPSON: We now consider the Southern Africa Union Conference. Athal Tolhurst, undersecretary, will bring the recommendation to us.

A. H. TOLHURST: The year 1991 was historic in South Africa because in that year God's people, who had been separated on racial lines in South Africa for many years, came together in fellowship and unity and merged two unions into one. Our recommendation is that we recognize and record the reorganization of the former South African Union Conference and the former Southern Union Mission into one new union conference known as the Southern Africa Union Conference, effective December 10, 1991. [Motion was made, seconded, and voted.]

G. RALPH THOMPSON: We now ask the various organizations to go to their respective places for caucusing.

G. RALPH THOMPSON: [Benediction.]

LEO RANZOLIN, *Chair*

G. RALPH THOMPSON, *Secretary*

D. A. ROTH and L. R. COLBURN,
Proceedings Editors

First Business Meeting

Continued

Fifty-sixth General Conference session, June 29, 1995, 7:00 p.m.

HARRY MAYDEN: [Directed the song service.]

[HAY MON WONG prayed in Chinese; INCENZO MAZZA prayed in Italian; and VEIN JOHANSEN prayed in English.]

HARRY MAYDEN: [Announced special music: vocal soloist Wintley Phipps, "He Is Coming Again."]

B. B. BEACH: [Introduced Johnkeer Pieter Baelaerts Van Bloklands, the queen's commissioner for the province of Utrecht.] The city in which you are meeting, Utrecht, is an educational center, and we have many universities and institutes of science in the province of Utrecht, which is in the heart of the Netherlands. When you have seen the province of Utrecht, you have seen the Netherlands. Utrecht is also the railway center in the Netherlands.

I admire what you do with the Adventist Development and Relief Agency. What you do is give people water, health care, and education. I am the president of the UNICEF in the Netherlands, and I know what it means to work in our so-called cultivated, civilized world. There is still a lot to do in the world.

My suggestion to you is this: Be alive, be on the watch, and be firm in your faith. This week you are looking forward to meeting with thousands and thousands of people here in Utrecht. You have also come to find the Lord, and to try to find the truth and to translate it. The most difficult job we have is to translate what we know. I think, fellow believers in all the world, that we have to stand firm for truth. May peace be with all of you regardless of whether you are Black, or White, or Brown. We need peace together for the world, for our children.

B. B. BEACH: We thank the queen's commissioner for his very kind and generous and very challenging message he has given to us this evening.

While the commissioner is in our midst, our world president has authorized me to say a few words regarding John Henry Weidner, a distinguished Seventh-day Adventist who was a Dutch citizen. He was proud to be a Dutch citizen. He was a friend of mine for 60 years. He was a great Dutch citizen who organized the Dutch Underground during World War II and was responsible for saving the lives of some

1,000 people, including at least 800 Jews and many downed Allied pilots.

Throughout his life John Weidner lived a life of service for others, and during the war he not only helped survivors escape almost certain death, but also carried important messages for his own church and for other Christian bodies. He would be meeting with us here today had he not passed away in May of last year.

Through the years numerous grateful governments and many Jewish organizations have showered honors and medals on him. The Seventh-day Adventist Church at this session honors the memory of John Weidner as we pause for a moment of silence, thanking God for John Weidner's life and his willingness to risk his own life repeatedly in order to save other lives.

ANTOINE OCULI: [Made a call for an offering.]

HARRY MAYDEN: [Announced the theme song of the session, "We Have This Hope."]

ROBERT S. FOLKENBERG: Before I present my report of the past five years, I would like to share a few words from my heart. Here we are gathered in the beautiful and historic city of Utrecht in the Netherlands. We represent a large, wonderful, and growing family in more than 200 nations. We have come together from the ends of the earth. It makes me want to sing the song "What a Fellowship, What a Joy Divine." Thousands have come from countries of Eastern Europe that only a few years ago did not enjoy the freedom to travel to a General Conference session, and I welcome you especially, dear friends. [Applause.]

I am sure that you have feelings of excitement and expectation. So have I. I believe the Lord will do great things among us during the next 10 days. I am looking and waiting to see His mighty hand manifested here in our midst.

I expect that some of you also have feelings of apprehension. We have weighty items to consider at this session. The agenda is unusually heavy. Some people have bombarded delegates with all kinds of material. I have been saddened and troubled because some of these appeals have made strong accusations about the agenda.

We have prepared long and hard for this session. The recommendations have been carefully worked out, processed through appropriate committees, and we welcome full discussion.

Above all, remember that this is your church. We want you to make the decisions in an atmosphere of free and open discussion. Let me repeat, this is your church, not a church of just administrators.

Five years ago in Indianapolis I stood before you as your newly elected General Conference president in a state of shock. A thousand questions raced through my mind. At the theological seminary, I had neglected to take the course on how to be president.

Today I stand before you not so much in a state of shock as with a heart filled with thanksgiving. I am thankful for the hundreds of thousands of lay members I have met. And in fact I have seen your faces and I have shared your hospitality in the 100 plus countries Anita and I have visited in every division of the world church.

I am also thankful for the thousands of pastors and elected leaders whom I have met in the past five years. These are men and women who have dedicated themselves to a host of ministries in local congregations and conferences and missions and union conferences and missions.

So we meet here in Utrecht for this session of the General Conference. We come as more than 2,600 delegates. We have no king. We have no small group of men who rule over us. We come as representatives of nearly 9 million members. With the blessings of God's Spirit, assembled together and working in unity, we (all the delegates—not a handful of leaders) have full measure and authority to plan for the prosperity and advancement of His work. I pledge to you tonight that this session will be open and fair.

[The report of the General Conference president can be found in *Bulletin* #1. His live report included an interview by satellite from Cambodia with ADRA missionaries Tim and Wendy Maddocks.]

LEO RANZOLIN: What an exciting climax for the first business meeting of the fifty-sixth session of the Seventh-day Adventist Church. As I was listening to this report, I thought of our pioneers. What would they think if they had the opportunity to be here tonight. Thank you, Elder Folkenberg, for this report. Remember that today is a worldwide day of prayer, and as you go home, join our brothers and sisters in many parts of the world who are praying for this session. We do have a couple business items this evening.

G. RALPH THOMPSON: From the Inter-American Division there are two names that will replace, under the 20 percent provision, a couple others who apparently did not arrive. I would like to recommend that the names of Ada M. Barrientos and Cornelio Corrales be accepted and seated as delegates under the 20 percent provision assigned to the Inter-American Division. [It was moved, seconded, and voted.] [The official record for the General

Conference session delegates is found in the minutes as recorded by the Secretariat.]

The various divisions have met, and they have made their recommendations. I move that these names comprise the Nominating Committee for this session. [Motion was made, seconded, and voted.]

ROBERT PECK: [Benediction.]

LEO RANZOLIN, *Chair*
G. RALPH THOMPSON, *Secretary*
D. A. ROTH and L. R. COLBURN,
Proceedings Editor.

Second Business Meeting

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

TAWFIC MADANAT: [Opening prayer.]

W. G. JOHNSON: For 120 years the record of General Conference sessions has been preserved in the daily bulletins of the *Adventist Review*. A bulletin will be presented free to delegates later this morning. For the first time in the history of the church we are preparing this bulletin totally on site here in Utrecht. Elder Folkenberg, it is with great pleasure that I present to you *Bulletin 1*. [The first daily *Bulletin* was received by Robert S. Folkenberg.]

C. B. ROCK: We will begin our session this morning with reports by the General Conference secretary and General Conference treasurer. The auditor's report will follow. But first we have an item of business from our General Conference secretary.

G. RALPH THOMPSON: We now have the recommended list of the members of the session Nominating Committee. I move that we record these names as comprising the session Nominating Committee. [Motion was seconded and voted.]

I am pleased to present the report of the Secretariat of the General Conference. I have the privilege of working with a great group in Secretariat. [Elder Thompson then introduced members of the Secretariat staff: A. H. Tolhurst, H. W. Baptiste, M. T. Battle, L. R. Colburn, L. C. Cooper, and Mario Veloso.] I want to thank and acknowledge all of the Secretariat staff. Now to our report. [The full text of the secretary's report appears on pages 9-11 in *Bulletin 2*. A motion to accept the report was moved, seconded, and voted.]

C. B. ROCK: We will now receive the treasurer's report.

D. F. GILBERT: I want to take this opportunity to acknowledge the General Conference treasury staff. [Elder Gilbert introduced D. E. Robinson, R. E. Osborn, K. H. Bahr, R. R. Rick, and F. M. Ytreberg.] [The full text of the treasurer's report appears in *Bulletin 2*. A motion to accept the report was moved, seconded, and voted.]

D. F. GILBERT: A couple items I want you to recognize concerning the audited financial statement: It is in U.S. dollars, and it is in a very abbreviated form so it can be understood as easily as possible. J. E. Powers, auditor of Maner, Costerisan, & Ellis, will introduce the auditor's financial statement at this time.

J. E. POWERS: I appreciate the opportunity to present the auditor's report to the delegates of the fifty-sixth General Conference session. As a member of the Seventh-day Adventist Church, I consider it a great privilege to be able to serve the church and to attend this session. Maner, Costerisan, & Ellis

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is an independent certified public accounting firm headquartered in Lansing, Michigan, in the United States. I am not an employee of the General Conference, but we work very closely with the General Conference Auditing Service in conducting the audit from which we express our opinion. [Mr. Powers then gave the auditor's statement, which was accepted.]

ROLAND NICKEL: How does the weak dollar affect the church finances, and how do you deal with the weak dollar and with the exchange currencies?

D. F. GILBERT: The weak dollar affects the finances in a very significant manner. When the dollar is weak, the amount of dollars that are exchanged from currencies outside the United States increase. In other words, a weak dollar means that local currency will buy more weak dollars for funds that transfer to the General Conference. This is a problem that is hard to control.

CLAUDE LOMBART: The word "self-support" has been mentioned on several occasions. I understand this is a General Conference policy, and I also understand that at the Annual Council in Bangalore, India, there was a powerful statement that was made in that direction. My question is Are we implementing it, and if so, can we have a report of how we are doing in terms of its implementation around the world field?

D. F. GILBERT: It is being implemented. The best report you can receive on the activities of self-support will be given in each division. I will tell you that throughout the world

field there has been a significant increase in the change of missions and fields to conferences that have become self-supporting.

KENNETH WATSON: I have two questions for Elder Gilbert. I am truly grateful for the Lord's blessing and guiding our financial management, but I would like to know what strategic plan the General Conference Treasury has designed to cope with the challenges of the future. As you have mentioned correctly, the specific purpose donations are increasing and therefore, in my opinion, could limit future freedom for the general management of the Executive Committee. How do you plan to handle this challenge? The second question is that I as a member of the executive committee in the Netherlands Union have noticed that in the past the General Conference has had to reduce appropriations to the division immediately, which has affected union activities. Is it possible to outline a more elaborate strategy? How we can manage our union effectively?

D. F. GILBERT: In the tithe area we have not had a reduction, and this is the largest single source of resources for the General Conference. But in the nontithe area, which is available for mission development and for nontithe purposes, we have struggled at the General Conference. When it comes to continued management and operations, as you have referenced, this makes it very difficult, and most donors do not really know what the needs in the world field are. The distribution and management is much better done by the church than by individuals who say "I like

this project—I'm going to give to that." The strategy is to continue to develop a program for increasing nontithe, unrestricted sources of income for the world church in the future. And to help you know how to control your own area, we of course would work with the division in connection with that.

RUTH CORTES: I am a representative of the lay members in Bolivia, and we lay members are very much concerned about the way moneys are being handled. We would like to see a clear system of control so that all handling of money could be clearly checked. For us to have more confidence, it is necessary that we receive more information about the way money is handled.

D. F. GILBERT: I fully agree with this delegate. She is absolutely accurate. It is our encouragement and support that we provide regular financial information to the appropriate committees, to the constituencies, and to the members. An informed constituency can feel comfortable and can also make better decisions, and we fully agree that the absolute integrity of those of us who handle the resources of the church must be maintained.

C. B. ROCK: With that we'll complete the motion. [Motion to accept the report was made, seconded, and voted.]

IVY PETERSEN: [Benediction.]

C. B. ROCK, Chair

MARIO VELOSO, Secretary

D. A. ROTH and L. R. COLBURN,

Proceedings Editors

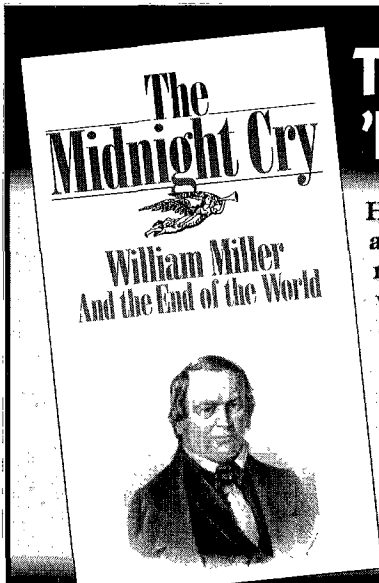
Third Business Meeting

Fifty-sixth General Conference session, June 30, 1995, 12:00 p.m.

C. B. ROCK: Dr. Reaves is chair of the Nominating Committee and will present the secretary of the committee, who has a report of the committee.

BENJAMIN REAVES: The Nominating Committee met this morning in full awareness of the solemn and weighty responsibility that rested upon them. After careful deliberation and prayer the Nominating Committee now presents its first report. That report will be presented by the secretary of the Nominating Committee, Dr. Lyn Behrens.

DR. B. LYN BEHRENS: The Nominating Committee recommends to this body for the position of president of the General Conference the name of Robert S. Folkenberg. I move that his name be presented for a vote. [The motion




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was seconded and voted.]

C. B. ROCK: I'm pleased to present to you the president of the coming quinquennium, Elder Robert S. Folkenberg. [Applause.]

ROBERT S. FOLKENBERG: As I mentioned last night, five years ago I stood here in a state of shock. Today I stand here with an even more profound sense of humility. The reason is that during these past five years, I learned that nobody is smart enough to lead this church. Nobody is wise enough to reach

out and grasp the incredibly complex and diverse pressures that tend to fragment.

This is truly God's church, and it can be led successfully only by our Lord Jesus Christ. All I can do is confess that I don't have infallibility, and pledge that these feet of clay will walk that best if they can work with a group of wise, dedicated leaders.

I simply pledge, under God's grace and with prayerful communion with Him, to do the best I know how. Success will come when we reach

the kingdom, and it will be entirely for God's glory. I thank you for the privilege of service. It's wonderful to be a part of this family. It's wonderful to serve. Thank you. [Applause.]

JOYCE MAPIGANO: [Benediction in Swahili.]

C. B. ROCK, *Chair*
MARIO VELOSO, *Secretary*
D. A. ROTH and L. R. COLBURN,
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Nominating Committee Report—1

Voted: To approve the following partial report of the Nominating Committee:

GENERAL CONFERENCE

President:
Robert S. Folkenberg

Nominating Committee Report—2

Voted: To approve the following partial report of the Nominating Committee:

GENERAL CONFERENCE

Secretary:
G. Ralph Thompson

Treasurer:
Robert L. Rawson

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Vol. 172, No. 27.

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her for a program to close each week and open the Sabbath. Each year, 40 to 60 students volunteer

as Student Missionaries overseas. Whether one has a younger sibling

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or Sister. Class clown:

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and Sabbath Schools, churches

shelters, and nursing homes

enjoy staying after v

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through homes through songs and personal contact is the goal of Sunshine Bands. Short term mission trips are offered

such as Christmas in Another Country which offers refreshment

Christian music after vespers. The entire student body gets Community Service Day off from classes to assist

the local area. Collegiate Commitment Weekend is held at the year's start to encourage students

involved in service. The annual awards ceremony is held to honor students who support each

mentally and spiritually. Weekly prayer meetings bring students together for encouragement, praising God's

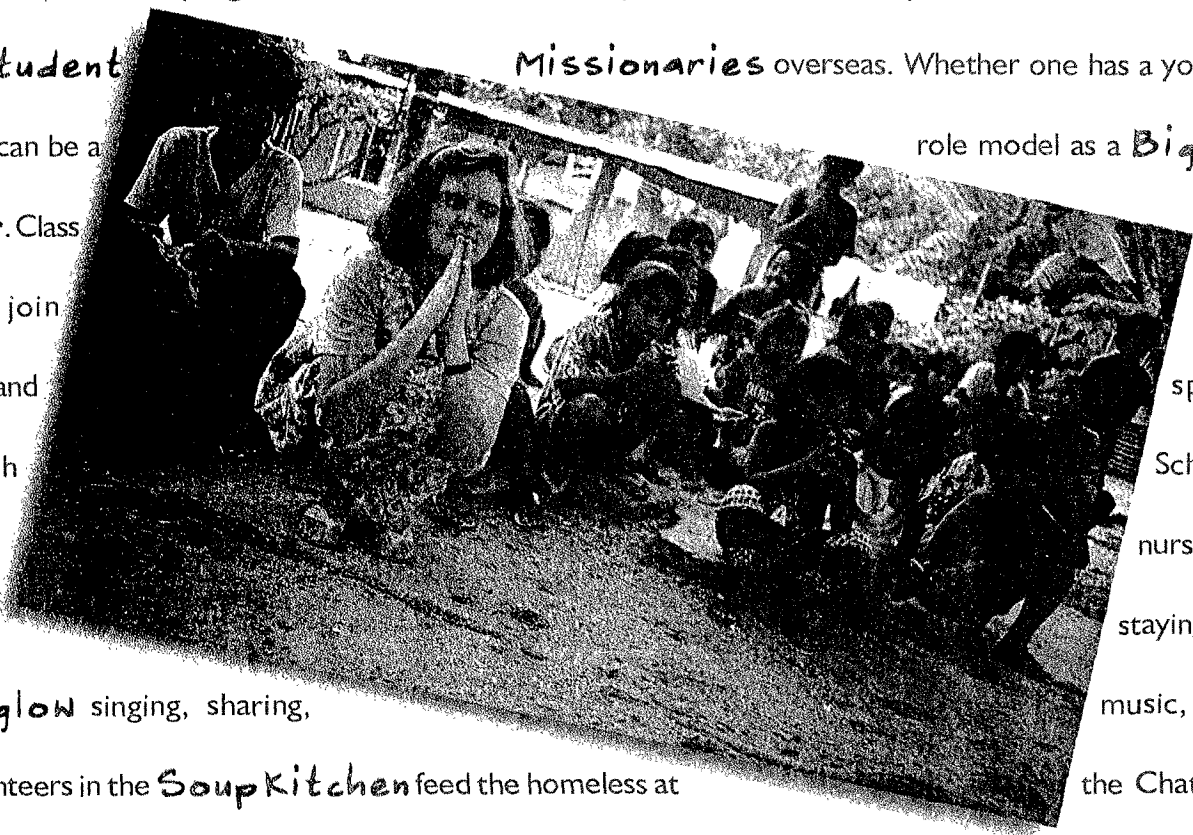
During visits to the Chambliss Shelter students spend time talking and playing with children waiting to be placed

in foster care. African-Americans involved in Black Christian Union share the gospel together through music

ministry. In addition to 25 area churches, students can walk

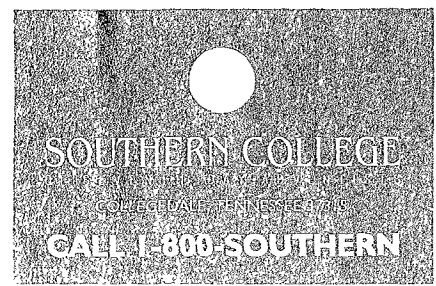
participate in Koinonia Sabbath School/Church

completely for and by students, or attend the Spanish-American Church



We have

something to do.



churches, students can walk
Koinonia Sabbath School/Church
Spanish-American Church