

ADVENTIST REVIEW

July 5, 2000



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Southern Asia-Pacific
Division Report

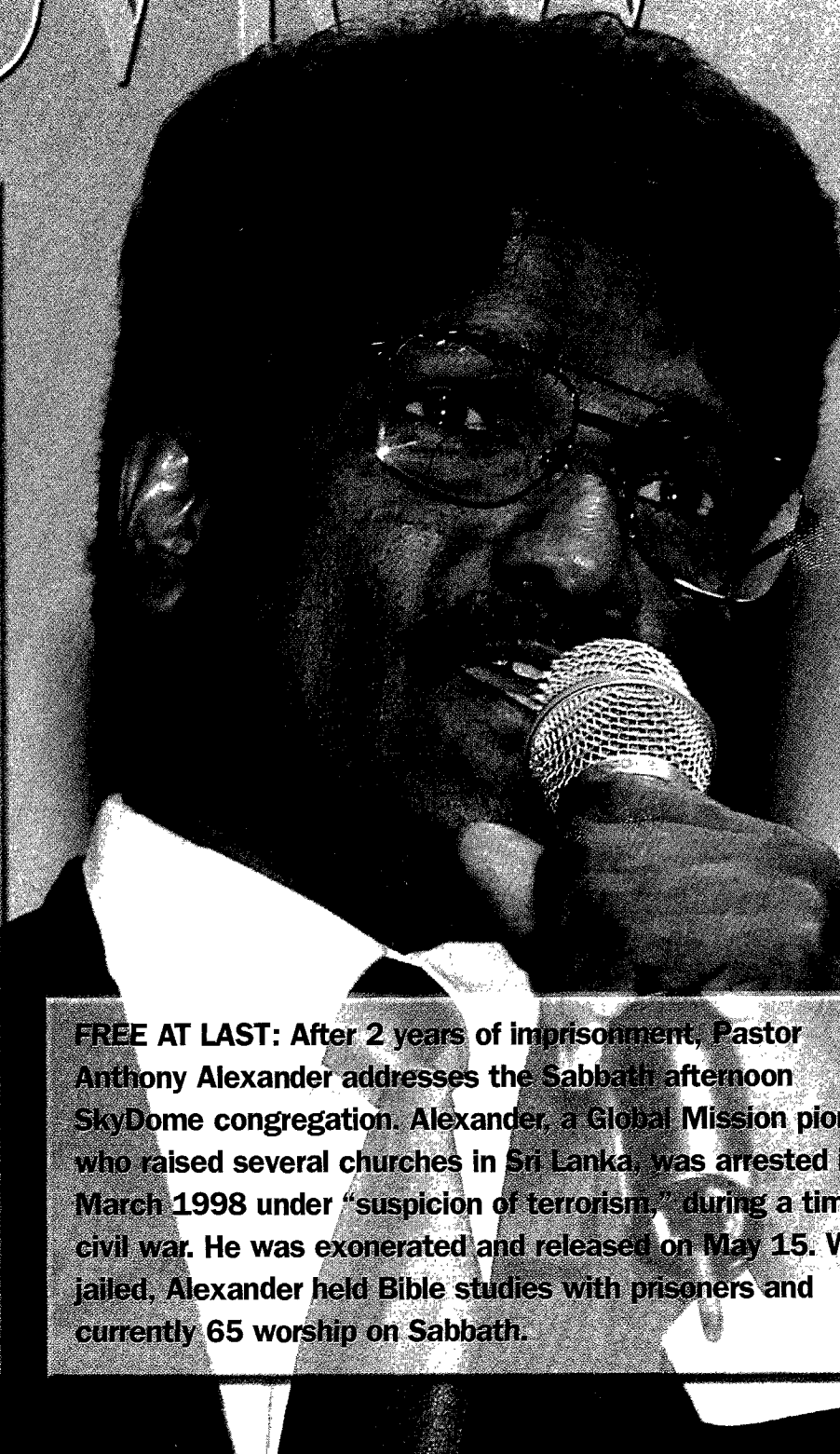
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FREE AT LAST: After 2 years of imprisonment, Pastor Anthony Alexander addresses the Sabbath afternoon SkyDome congregation. Alexander, a Global Mission pioneer who raised several churches in Sri Lanka, was arrested in March 1998 under "suspicion of terrorism," during a time of civil war. He was exonerated and released on May 15. While jailed, Alexander held Bible studies with prisoners and currently 65 worship on Sabbath.

Fireworks in the Dome

leagues, perched in their second-floor office in the Renaissance Hotel, in reference to the mountain of words coming from the spirited deliberations of the morning. The issue before the session was divorce and remarriage. It had touched a nerve, and words were flying thick and quick. And secretariat was contemplating cutting words—ruthlessly.

“The document before us is riddled with theological fuzziness,” charged Samuel Korantung Pipim. It introduces “a new ground for divorce and remarriage,” he said. “This is the theological foundation for women’s ordination,” he continued later, and it is also “the theological foundation . . . for the question of homosexuality. . . .”

“Raising unrelated issues is a

Ruthless’—that’s the word for today.”
The directive was coming down from Larry Colburn, editing coordinator of the official minutes of the session. He was speaking to his col-



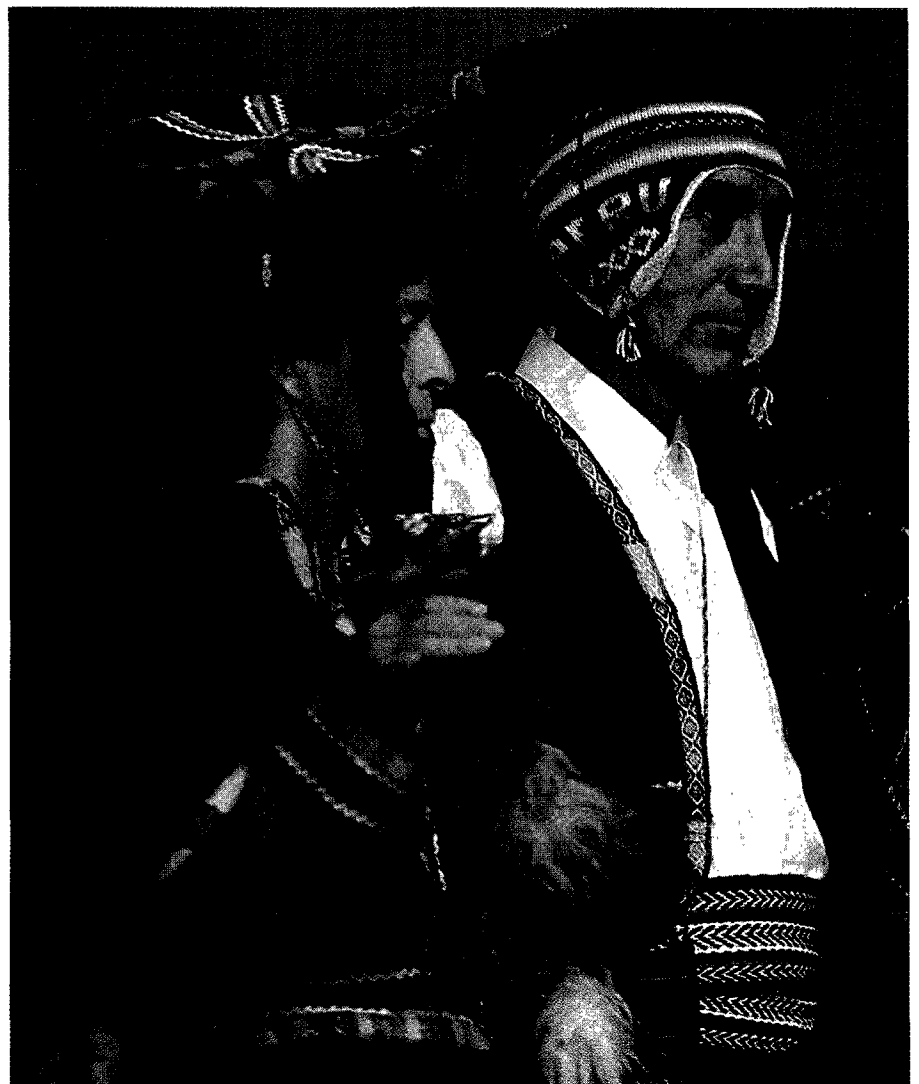
THE DAY IN
TORONTO
Tuesday, July 4

Roy Adams
Associate Editor



COVER PHOTO: ALDEN J. HO

ALDEN J. HO



JOEL D. SPRINGER

A CULTURE SHARED: Representatives from South America participate in the division report.

favorite tactic of those who want to avoid the issue in front of them," said one delegate in response to Pipim's speech. "It appeals to those with a scare mentality."

Pipim's surprising comment was a graphic illustration of the sensitivity of the issue. At the 1999 Annual Council it had occupied delegates for the greater part of two days. Here in Toronto it had taken all morning and extended into an afternoon session.

All the Way From Utrecht

It was at the Utrecht session that an action was taken setting up a study commission on the issue of divorce and remarriage. The commission's report was received by the administrative committee of the General Conference and presented to the 1999 Annual Council, in light of the report. Annual Council recommended changes to the *Church Manual* for consideration by the Toronto session. It was these recommendations that ignited the fireworks in the Dome.

Basically, the changes recognize the difficult situation existing in the church today in the area of divorce and remarriage, and seek to make the church more pastoral in its approach to those who find themselves in marital crisis. The problem is, however, that there are those who see this as a whittling down of the standards of the church. "A very fat person was asked how they got that way," said Elder Kenneth Wood, reflecting this mood, "and their answer was 'Ounce by ounce.'"

My sense is that while a majority of delegates would like to see the changes adopted, many would like to give them considerably more massaging before voting to place them in the *Church Manual*. At the end of the day the issues remained unresolved.

The mood of the previous evening's meeting was very different from the spiritedness of the morning's debate. The Euro-Asia Division, dogged by unexpected technical problems, never-

theless reported on the thrilling achievements of the believers in its territories. The Southern Africa Union, facing an insurmountable problem with its video, could not bring its report, unfortunately.

The evening belonged to the South American Division.

Watching it on the monitor is one thing. But being present in the Dome is quite another. It was like magic as division president Elder Ruy Nagel introduced his troupe. Colorful. Fascinating. Picturesque. Some of the most beautiful national costumes anywhere—from Bolivia, Ecuador, Argentina, and the other regions of the division.

And the stories were equally as fascinating. There was the story of Walter Husko du Como, from Bolivia, for example, who has established more than 250 churches and led more than 4,500 to Christ. There was the story of our hospital in Belem in the Amazon region of Brazil, an institution which, apart from dispensing health and healing to thousands, has also raised up six churches in the surrounding areas. More than 1,000 people have been baptized by the work of the hospital staff.

There was the story of Milton S. Afonso, the founder of the largest health insurance company in Brazil, who, through scholarships, has helped thousands of students—particularly ministerial students. Afonso has contributed more than \$25 million to establish more than 40 Adventist radio stations throughout the South American Division. "I do this," said Afonso, making a personal appearance at the meeting, "because I'm in a hurry." The Lord is coming, he said. And he offered a challenge to business people in the audience. "There is nothing greater than to apply your resources to finish the work of God."

And there were other sto-

ries—of a layperson who established a small Bible study in his home, resulting in more than 1,600 baptisms; of a colporteur who has sold more than 40,000 copies of *The Great Controversy*; of a food factory that gives two percent of its gross sales to the church for evangelism. No wonder that the South American Division moves forward at such a rapid pace, baptizing 678,000 for the quinquennium.

What It All Means

Every day, as I take my place in this huge hall, I keep wondering: *If the Dome could speak, what would it say about the meetings that have transpired here for the past six days?* SkyDome is the world's first multipurpose stadium with a retractable roof. The 11,000-ton roof spans 674 feet across, reaches a height of 282 feet (31 stories), and covers more than 8 acres. It consists of 4 panels, three of which retract to reveal the sky.

That last detail stopped me. "That's it!" I said. One of these days, the dome of the heaven will be rolled back, and we shall see our returning King. No more discussions about drugs and crime and immorality and divorce and remarriage. No more long distances. No more tired feet. We shall be home—home at last. What a joy if this turns out to be our final General Conference session! As Steve Darmody sang at the beginning of my watch: "How Wonderful Heaven Will Be!"



LET'S HAVE A LOOK: Visitors to the Northern Asia-Pacific Division exhibit examine the literature displayed.

ALDEN J. HO

IT 2000

Helps 6,000 Receive Their Daily Bread

BY KIMBERLY LUSTE MARAN

Nearly 200 young adults attending Impact Toronto 2000 met at the Daily Bread Food Bank in downtown Toronto on Sabbath afternoon for the first in a series of service projects during the General Conference session. The food bank staff was waiting with vegetables, cans of soup, bottled salad dressing, and many other edibles that the IT volunteers would pack into boxes for distribution at other food banks throughout the city.

More than 25,000 pounds of food was sorted and packed (enough reclaimed food for 6,000 meals), some of which will be distributed by the young adults on Wednesday evening,



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NO MORE TEARS, NO MORE HUNGER: Four Adventist youth sort onions for an Impact Toronto 2000 youth service project to stock hampers at the Toronto Daily Food Bank.

July 5, at Regent Park. Thirty-five food banks operate within a one mile radius of Regent Park, and all are supplied by the Daily Bread Food Bank.

The Impact Toronto 2000 coordinating team scheduled this event to celebrate Canada Day [July 1] by helping the community, and also as a training exercise. "God led in our decision to go to the food bank," said Scott Shalk, one of the IT 2000 coordinators. "We needed to find an event that would be appropriate, and also get the entire IT group in one place to work together before we started our week of

ministries." Late in the week, almost the last minute, the Daily Bread volunteer group coordinator, Sandra Chignell, was contacted. Chignell was delighted to host the group, and many of the food bank staff came in on the national holiday to lend a hand.

Chignell praised the IT group, one of the largest groups of volunteers to assist at the Daily Bread, for their enthusiasm and interest. "They asked a lot of questions about the food bank—how it operates, how many people are helped, . . . and they did what we asked of them. They were happy to do whatever we assigned. . . . It was a pleasure to have them here."

Many of the IT groups sang while they packed or sorted, joined at times by the food bank staff.

"The experience has been good because I'm learning how [the food bank] happens so I can do it back home," said Mark Baines, a theology student at Avondale College in Australia. "[I'm] tired of just theory; this is practical, hands-on. It's good to 'get your hands dirty.'"

WINDOWS ON MISSION

Bridges of Understanding

The third Window on Mission, focusing on "Training for Maturity and Discipleship," was introduced by Carlos Martin, ministerial director of the Northern Asia-Pacific Division, who related Jesus' treatment of the demoniac of Gadara to modern ministry.

"Jesus offered him a challenging project; He set specific objectives; Jesus let the man implement the witnessing project in his own way," stated Martin.

Martin stressed that Jesus did not permit the new convert to join Him because Jesus had assigned him a specific witnessing mission: "Go home to your friends, and tell them how much the Lord has done for you, and how He has had mercy on you" (Mark 5:19, RSV).

"Ministry is not the pastor's exclu-

sive responsibility. Ministry is the privilege and responsibility of the saints," said Martin.

A representative group of laypersons and pastors from the General Conference Committee were invited to the stage to speak to the leaders and delegates of the barriers that prevent cooperative ministry.

Some of the barriers identified included limited access to technological resources, lack of personal devotions, and resistance to change in the church.

"I think one of the problems in the church is that we don't trust people in other levels of administration," said Ardis Stenbakken, director of Women's Ministries.

Sabrina Kalliokoski, of the Trans-European Division, identified superiority complexes as another setback. "I call for mutual respect and an attitude of a servant from both pastors and layperson," Kalliokoski said.

Chairman Calvin Rock, general

vice president of the General Conference, also solicited both the onstage group and floor delegates for effective solutions.

Personal interaction emerged as a common method of bridging the gaps between ministers and members. Suggestions included prayer triads, small group meetings, and house visitation.

"Go directly to the member who opposes you," declared Moses Mwenya, a pastor from the Eastern Africa Division.

Delegate Watson Ho, from the Southern Asia-Pacific Division, called for unified understanding. "We must come to a general consensus to know where we stand in our beliefs," said Ho.

Willard Sichilima, from the Eastern Africa Division, felt that the pastor should serve as an educator. Ohene Kwaku Abbu-Bonsra, of the Africa-Indian Ocean Division, added that he felt that pastors should also see themselves as facilitators, motivators, and moderators.

The Second Adam

Devotional message presented Tuesday morning, July 4, 2000

Clip—clap—clip—clap went Small Donkey's hoofs as he s-l-o-w-l-y climbed the last hill.

"Mary rode on Small Donkey's back.

"Joseph walked by Small Donkey's side.

"Mary and Joseph were very, very tired.

"Small Donkey was tired too.

"They had come a long, long way.

"From the top of the hill, O happy sight, they saw the lights of Bethlehem!"¹

This story is known and loved by the youngest children and pondered by the wisest adults. How can a simple narrative sustain the interest of such a broad spectrum of intellects? Because it has profound undercurrents of context and meaning that encompass the history of humankind and beyond.

This simple story is a pivotal part of the gospel made visible.

"For as in Adam all die, even so in Christ all shall be made alive." "And so it is written, 'The first man Adam became a living being.' The last Adam became a life-giving spirit. . . . The first man was of the earth, made of dust; the second Man is the Lord from heaven. As was the man of dust, so also are those who are made of dust; and as is the heavenly Man, so also are those who are heavenly. And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man" (1 Cor. 15:22, 45-49, NKJV).

I'm sure that each of us craves the reality of that promise in our lives, to bear the image of the heavenly Man. May the Lord guide our thoughts as we meditate on the Second Adam, viewing Him within the context of the great controversy.

What Jesus Gave Up in Order to Come to Earth, and What He Faced When He Came Here

From the center of power over the vast universe—from the majesty of the throne of God; from the worship of the holy angels and all the worlds unfallen; from the joyous attractions throughout the perfect realms of light—came the Highest of all, the Creator of the universe.

He came to the one blot of disharmony throughout the illimitable reaches of space. Christ came to this one tiny fallen leaf,² among the forest trees of unshaken leaves—worlds



Virginia Smith
Director, Children's
Ministries
Department,
General Conference

beyond number with no taint of death. What infinite greatness! What infinite humility!

Why He Accepted the Responsibility of Being Born Here as a Baby

This sacrifice took place because the most beautiful angel of all accused God of being unjust and arbitrary, a tyrant demanding what cannot be given and should not be required. His whisper campaign convinced one third of the angels, and it became imperative to cast them out of heaven. The perfect universe now had to weigh the evidence presented with the serious charges Satan brought against God. A cloud of suspicion and distrust threatened the peace and safety of all God's dominions. Then word flashed through space that Adam and Eve, the newly created beings on Planet Earth, had sided with the rebellious one.³ Could Lucifer be correct in his allegations against God?

The Godhead was prepared with a defense. From eternity they had an astonishing plan ready to answer the charges against them *and* to save sinners. The Son of the Almighty would come personally to this patch of contaminated real estate and take on human nature as the weakest, most vulnerable human being—a baby.

This Baby came as the Second Adam, to triumph where the first Adam failed; to bring back into harmony what the first Adam had cast into dissonance. But what a contrast! The Second Adam was born into a very different world. Humanity bore the degradation of ages of transgression.⁴ The Second Adam grew up in an inconsequential village with a bad reputation. His companions were stepbrothers and stepsisters who delighted in making His life difficult. From His mother He inherited the infirmities and weaknesses of human nature,⁵ but not the propensity to sin.⁶ Even though she shared the prejudices and misunderstandings of her time in society and history, she taught Him a love for God's Word and for nature that prepared Him well for the necessities of life in a sinful world. Joseph taught him a simple trade that brought him constantly into touch with sinners. No isolated tower, no private suite with CNN and room service in which to remain unsullied by the surrounding miasma of sin.

What His Coming Has to Do With You and Me

What difference does it make that Jesus came as the Second Adam? The harmony of the universe was at stake. God's character was at stake. Your future and mine were at stake, even thousands of years before we were born.

Satan had used every effort to force a wedge between earth and heaven. "It was his purpose to wear out the forbearance of God, and to extinguish His love for man, so that He would abandon the world to satanic jurisdiction."⁷ To almost all appearances he had succeeded. "Sin had become a science. . . . Rebellion had struck its roots deep into the heart, and the hostility of man was most violent against heaven. . . .

"With intense interest the unfallen worlds had watched to see Jehovah arise, and sweep away the inhabitants of the earth. *And if God should do this*, Satan was ready to carry out his plan for securing to himself the allegiance of heavenly beings. He had declared that the principles of God's government make forgiveness impossible. Had the world been destroyed, he would have claimed that his accusations were proved true. He was ready to cast blame upon God, and to spread his rebellion to the worlds above. . . .

"Satan was exulting that he had succeeded in debasing the image of God in humanity."⁸

On a cosmic scale, God countered the plans of Satan with a brilliant stroke of His own. "The broken law of God demanded the life of sinners. In all the universe there was but One who could, in behalf of humanity, satisfy its claims."⁹ And that One was willing to stand in the place of enemies. Instead of sweeping away the wicked inhabitants of the rebellious planet, God sent His Son.

God saw our need and our hopeless plight without Him, and He offers a solution to everyone who will accept. But just as His love would not allow a summary destruction of this wicked world without heroic efforts to redeem, so His love does not allow force to be used in the redemption process. Each person is granted the freedom to choose which side to believe and support.

Jesus' sacrificial incarnation as the

Second Adam was far more than a legal fulfilling of the law. Its results are unending and include every aspect of our life. Paul summarized it well in Colossians 1:21-23.

How Jesus Intervenes and Grows in Our Lives, Re-forming Us Into His Image

As we continue in faith, rejoicing in the hope He has given us, God the Son continues His intervention in our lives, re-forming within us His image that was lost through sin.

Enoch is a prime example. He lived at a time when wickedness had close to a thousand years to develop in an individual life. Notwithstanding the corruption that was so great around him,¹⁰ the record says that he walked with God. "He educated his mind and heart to ever feel that he was in the presence of God, and when in perplexity his prayers would ascend to God to keep him."¹¹

A few years ago Jessica, my granddaughter, was being a real pest. Finally her mother said, "Please be nice." The childish reply was the essence of helpless sinfulness in the kingdom of Satan:

"But I *want* to be naughty!" she said, exhibiting the typical unregenerate human dependence on the feelings of the moment.

A few years went by, and Jessica was 5 years old. One morning she and I were in our library reading the Bible story of Jesus' birth. An opportune moment presented itself.

"Jessica," I asked, "have you decided to accept Jesus as your very best friend?"

"Well, no."

"Would you like to?"

"What does it mean?" she asked.

"It means you love Jesus. You want Him to be your best friend; and you want Him to save you from sin."

"Yes, I'd like that."

"OK, let's pray and tell Him your decision." We had a simple little repeat-after-me prayer.

"Jessica, do you know what is happening now?" I asked.

"What?"

"The angels are jumping and shouting for joy because they are so happy about the decision you have made. And they

are bringing out the big book of life. One of them is writing your name, Jessica Carlyn Dill, in that special book." Her smile was radiant to behold. Several times that day she caught my eye and shared again with me that smile.

The next morning Jessica wanted to have our private worship in the library early. She invited a friend, little sister Juliana. Jessica wanted the same story again about Jesus' birth. When we finished reading, she said to me, "Now ask Juliana."

"Ask Juliana what?" I was a little confused.

"You know. Ask if she has decided for Jesus," prompted Jessica.

"But Jessica, I think she is too little to decide."

"Oh, no, she needs to decide now," persisted Jessica.

"Juliana, do you want Jesus to be your very best friend?"

"Say yes," instructed her big sister.

"Yeth," she lisped.

"Now we have to say the prayer," continued Jessica.

"You pray, and let Juliana repeat after you," I suggested.

No sooner said than done. In half a minute Jesus had been informed that He had another best friend.

"Now Juliana," said Jessica in her best teacher voice, "do you know what is happening in heaven right now?"

"No; what?" she asked with wide blue eyes.

Jessica could hardly wait to share. "The angels are jumping up and down and shouting because they are so happy that you are friends with Jesus. And then after they get a little tired of jumping, one of them will get out a big special book." Jessica looked at the bookcase for an illustration and pulled out the prettiest big book she could see. "It is called the book of life. They'll write your name in it really close to mine. Then it will be for sure that we are best friends with Jesus."

At that point their attention turned to practicing the jumping up and down and shouting that is required of angels. But their experience shows us in microcosm what Jesus wants us to understand on a cosmic scale.

Once our choice is made, how logical,

how inevitable it is that we would do our best to help others also see the reasonableness of getting on the winning side, taking advantage of all that God offers. In the process, we are fulfilling the gospel commission just by sharing the excitement and benefits we enjoy because Jesus was born in Bethlehem and took forever our human nature. This rewarding experience must go on and on in our lives, growing constantly deeper and wider.

“Whenever the people of God are growing in grace, they will be constantly obtaining a clearer understanding of His Word. They will discern new light and beauty in its sacred truths. This has been true in the history of the church in all ages, and thus it will continue to the end.”¹²

Salvation's Choice

Both Adam and Jesus made their supreme decisions in a garden. One decided not to trust God's Word. By choosing disobedience, Adam opened the floodgates of woe that engulfed the whole planet and endangered the universe. The Second Adam chose to trust God's plan regardless of the consequences to Himself. By obedience Jesus opened the floodgates of salvation, ensuring that those who accept His sacrifice, continuing in faith and hope, will be reinstated in the position from which Adam fell in the Garden of Eden.

Jesus faced a great battle in a garden surrounded by gnarled olive trees and twice prayed, “O My Father, if it is possible, may this cup be taken from Me. Yet not as I will, but as You will.” As the hours passed, Jesus suffered superhuman agony as the sins of the whole world were rolled upon Him.

And the third time “He prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground” (Luke 22:44). An angel from heaven appeared to Him and strengthened Him. “The conflict is ended; Jesus consents to honor His Father by doing His will and bearing His curse, the consequence of humanity's transgression.”¹³

Adam fell so easily, while Jesus, the Second Adam, agonized beyond our capacity to comprehend. Yet Adam, in heaven, will again be welcomed into his beloved Garden of Eden.¹⁴ A new day is

coming. When the tests and trials of this old world are over, who can predict what will take place in the garden during the ages to come? One thing is for sure: Jessica, and all of us other children, can eternally enjoy with Jesus the results of His unfathomable sacrifice on our behalf.

¹Etta B. Degering, “Baby Jesus,” *My Bible Friends*, book one.

²Ellen G. White, *In Heavenly Places*, p. 40.

³———, *Christ Triumphant*, p. 20.

⁴———, *The Desire of Ages*, p. 34.

⁵*The Seventh-day Adventist Bible Commentary*, Ellen G. White Comments, vol. 5, p. 1131.

⁶*Ibid.*, p. 1128.

⁷White, *The Desire of Ages*, p. 35.

⁸*Ibid.*, p. 37. (Italics supplied.)

⁹———, *Christ Triumphant*, p. 30.

¹⁰*Ibid.*, p. 42.

¹¹*Ibid.*, p. 43.

¹²———, *Counsels to Writers and Editors*, pp. 38, 39.

¹³———, *Christ Triumphant*, p. 24.

¹⁴———, *The Great Controversy*, pp. 647, 648.

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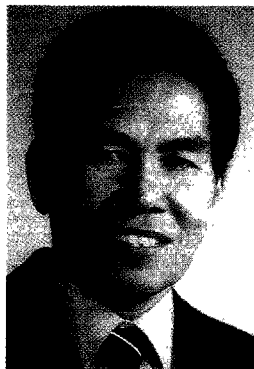
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United in Proclamation

Presented Tuesday evening, July 4, 2000

The Southern Asia-Pacific Division was headquartered in Singapore for only 10 months and 16 days. It moved

to the Philippines in November 1997. The former Far Eastern Division (FED) was bifurcated by its annual council in Penang, Malaysia in November 1996. The two divisions established as a result of this administrative decision are the Northern Asia-Pacific Division, with headquarters in Seoul, South Korea; and the Southern Asia-Pacific Division, with headquarters now in the Philippines.



Violeto F. Bocala
President

of a single Seventh-day Adventist in Cambodia. Now we have 50 congregations, and about 3,000 members worship the Lord every Sabbath.

Gorontalo. This is an area in western Indonesia in which there is a large concentration of devout Muslims. To avoid persecution, and so that the work will not be cut short, a creative outreach strategy was implemented. Those interested in Christianity leave Gorontalo, move to a Christian area where they are taught and baptized, and then return to Gorontalo. The new converts then work with their relatives and friends, and the whole process is repeated. There are now 120 baptized members in Gorontalo.

islands. There are now more than 800,000 commandment-keeping people in the country. Indonesia is a country that has 13,600 islands, and it is home to more than 190,000 church members. The total islands in these two countries alone number more than 24,000.

There are 17 countries in our territory—each with many islands. The Southern Asia-Pacific Division is honored to cooperate with God in building up His kingdom in this part of the world, and we praise Him that we now can claim more than 1 million believers who are dedicated to keeping His law and being prepared for His coming.

Stories of Faithfulness

A group in Indonesia that calls itself the Seventh-day Adventist State Conference separated from the church in 1949. On November 19, 1997, the individuals in this group returned to the fold. Their 32 congregations, 23 permanent church buildings, together with their leaders—a total of 1,997 members—all reunited with God's church.

Last year an Adventist and his wife established a scuba-diving business and hired several local employees on one of the islands in Sorong, Indonesia. The Protestant community in that place was surprised to learn that business closed every Sabbath, that the couple didn't drink liquor or eat pork and certain kinds of seafood. Their inquiries resulted in a series of Bible studies. Convinced of the Sabbath truth, these individuals stopped attending church on Sunday and gave Bible studies to their family members, relatives, and friends.

The group eventually grew to more than 400 persons, and created great concern to their former church and community leaders. This new group of believers began to be persecuted, and they had to make a difficult decision.

Church Growth

To proclaim the everlasting gospel to every tribe, language, and people of the 17 countries in the territory of the Southern Asia-Pacific Division (SAPD) is both challenging and exciting. We are seeing the fulfillment of the promise of the One who said, "I am with you always, even unto the end of the world" (Matt. 28:20). We thank God for His mercies as we report on the progress of the church in the SAPD.

Bangladesh. The message of the third angel entered this country in 1904. In January 1997 the membership of Bangladesh Union Mission was 10,591. It took 93 years to have the first 10,000 church members. But now soul winning is gaining momentum. In 1997, 1998, and 1999 more than 3,000 people have joined the church each year. As of the first quarter of this year, the church membership of Bangladesh Union Mission was 20,431. In only three years union membership nearly doubled.

Cambodia. In 1989 we did not know

Philippines

The Philippines is known as the colporteur capital of the world. There are about 5,000 regular and part-time literature evangelists serving here. No other country in the world has that number of colporteurs. The distribution of truth filled literature has contributed much to the conversion of many individuals. In the Philippines about 40,000 people unite with Christ and His church every year. The presidents of the three union conferences have set a goal to have one million members in the Philippines by the year 2004.

A Prophetic Movement

About 2,600 years ago the prophet Isaiah made this prophecy: "The isles shall wait for his law" (Isa. 42:4).

No division in the world has more islands than the Southern Asia-Pacific Division. The Philippines has 7,107

A group of 40 families abandoned their homes and farms, moved to an island, cleared the jungle, carved a new community, and built a church where they could worship God freely every Sabbath.

Another group of 25 families did the same. They left their homes, went to another island, and built temporary houses and a church building. Their former pastors and some local community leaders tried to persuade them to change their minds. But the decision was firm. They answered that even if they would die they would not go back to worshipping on Sunday.

Reinhold Kesaulya, president of East Indonesia Union Conference, reported that several visits were made by our pastors to these two islands. Here is a portion of his report dated April 18, 2000:

"This Thursday I have to visit Sorong and the two Adventist villages. The people there invited us to baptize them soon. When Mrs. Kesaulya and I visited these places last February there were more than 200 interests ready for baptism. They had already built their traditional church buildings and houses. We had Sabbath meeting with them and I was moved by their faith and courage, although hundreds of them are not baptized yet."

Church Leadership and Personal Witnessing

The year 2000 will be the third and the last phase of the Church Leadership and Personal Witnessing seminars. The main purpose of this program is to develop strong leadership in the local churches and involve the church members in active personal witnessing.

In areas in which the small groups have been activated, soul winning is on the upswing. We look forward to a time in the near future when the church will be united in proclaiming the last warning message.

Strategic Planning

The Southern Asia-Pacific Division administrators, department and services directors, and associates worked for almost one year in developing an out-

come-oriented strategic plan. Eight areas of concern and 21 desired outcomes have been decided. Union conferences are being urged to adopt this outcome-oriented strategic planning as well, so that we will have the same direction throughout the division territory.

We believe that when the church moves together in the proclamation of the three angels' messages, there will

be revival and reformation. Our experience tends to prove that those involved in missionary outreach become more prayerful and are more likely to experience a personal revival in spiritual discipline.

May the blessed hope and glorious appearing of Jesus Christ keep us motivated and focused so that by His grace it can happen in this generation.

(*believe.*)

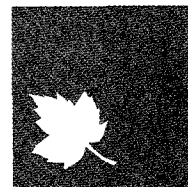
...IN GOD.

...IN GOD'S PLANS.

...IN YOUR DREAMS.

...IN YOURSELF.

....IN A PLACE WHERE
ALL THESE COME
TOGETHER.



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Office of General Counsel

Service has been the goal of the Office of General Counsel (OGC) during the past quinquennium—service to the General Conference, the North American Division, most of the other church entities located in the General Conference complex, and other world organizations that seek counsel from the OGC.

OGC lawyers give general legal counsel to these entities on a wide range of subjects. When the telephone rings, we give advice. When a draft contract tumbles out of an intermail envelope, we review it. Increasingly, church administrative offices and institutions outside North America consult with the OGC on legal issues.

Beyond these general matters, staff lawyers provide specialized legal services in their areas of expertise. Public Affairs and Religious Liberty directors call for special help in defending church members whose jobs are threatened because they cannot work on Sabbath. Church employers call when they need help in getting visas for employees coming to the United States from other countries. Tax lawyers and CPAs call to consult on income, gift, and estate tax issues. In complex or distant cases, staff lawyers frequently serve as liaisons with outside counsel. They participate in international conferences promoting religious freedom, and counsel members and their lawyers confronted by faith-based religious discrimination or other legal challenges.

A major contribution of staff lawyers during the past quinquennium was their

participation in the division and GC institutional surveys. OGC lawyers focused on the survey section reviewing corporate and legal matters, such as how the church entity handles basic legal issues and what procedures they have instituted to safeguard the church and its assets.



Robert W. Nixon
General Counsel

OGC lawyers also practice preventive law, educating church administrators about current legal opinions, new laws, and trends in government policy and procedure.

The five associate general counsels and their areas of emphasis are:

Walter E. Carson, litigation, parliamentary procedure, contracts, intellectual property (copyright and trademark), and corporate law. He works with the General Conference Corporation and represents the General Conference in a variety of litigation settings. He is also an accredited specialist in parliamentary procedure.

Thomas E. Wetmore, pension, employee benefits, and tax law. He represents the General Conference and North American Division at conferences and work groups and at government agencies on issues involving his practice areas.

Lisa Saveikis Burrow, employment, immigration, and sexual misconduct. She works closely with Human Resource Services in both a preventive and responsive capacity, and with the Secretariat in obtaining temporary work authorization and permanent residence for employees from other countries. These services also are available to other church entities. In addition, she drafts employment-related policies and revisions for inclusion in the

General Conference and North American *Working Policy* books.

Mitchell A. Tyner, church-state law and religious liberty litigation. He has made many presentations at legal and religious liberty conferences during the past five years and has represented scores of church members who suffer employment discrimination because of their faithful Sabbath observance.

O. Richard Caldwell, trusts, estates, and tax law. An associate since 1993, he is also a certified public accountant and has an M.B.A. and LL.M. (in taxation). Caldwell represents the General Conference Trust Services Department and the General Conference Auditing Service on a variety of tax and legal issues and serves as their legal liaison on litigation matters. He also consults with donors, legal counsel, and financial advisors on major current and deferred gift and other tax issues.

Robert W. Nixon has served as general counsel since 1993. In addition to directing the overall work of the OGC, Nixon works closely with General Conference and North American Division administrators and has a continuing interest in religious liberty, communication, and intellectual property issues.

During the next quinquennium the OGC will celebrate the tenth anniversary of operating under a reorganized system in which staff lawyers work solely for the church with the goal of providing basic, quality legal services at a relatively low cost. The general counsel has proposed that General Conference administration celebrate that event by beginning a comprehensive review of the program and then making necessary adjustments to ensure long-term, quality legal services for the world church in this increasingly complex and litigious age.

Adventist Risk Management

Adventist Risk Management (ARM) is committed to assist in the establishment of successful risk management programs for the Seventh-day Adventist Church. We believe risk management is a vital ministry of working together with church administrators and lay members to identify the potential hazards that can bring loss to church resources. Our corporate mission is captured in the phrase "a ministry of active stewardship." We believe loss prevention is the key to successful stewardship; therefore, we assist our clients in becoming more aware of the risk management issues that are important to their organizations. Prudent risk management allows the church to utilize its funds to further the gospel mission.

Management Tools Needed

Stewardship requires appropriate management tools in order for the church to accomplish its mission of spreading the gospel message. Adventist Risk Management's staff of 135 dedicated employees delivers professional risk management service to denominational facilities around the globe. With offices located in North America, Europe, and South America, ARM is positioned to respond to the risk management needs of our church on a daily basis. Established in 1936 by the General Conference, ARM manages six entities for the church (Gencon Insurance Company of Vermont; Gencon Agency, Inc.; Gencon Insurance Services, Inc.; Gencon Self-Insurance Service;

Gencon Financial Services, Inc.; and more recently, UNIBRAS). These organizations cover the entire spectrum of risk management and insurance services.



Robert L. Sweezy
President

Gencon Insurance Company of Vermont (GICV) stands ready to respond at the time of loss to replace church facilities destroyed by the perils of fire, indemnify individuals injured in accidents, or provide professional liability protection to the medical missionary work of the church overseas. With assets in excess of \$100 million and reserves approaching \$14 million, the Seventh-day Adventist Church has built a resource to serve the needs of the global community. When a loss occurs, our staff endeavors to provide timely service and attempts to treat all claims on an equitable basis. When the church needs direct access to commercial insurance markets, ARM is there to provide these services from three church-owned insurance agencies.

Global Challenges

Meeting the church's risk management needs on a global basis can create challenges because of culture, language, legal issues, and currency fluctuation in a rapidly changing economy. GICV has entered into reinsurance agreements with major insurance carriers to provide local insurance policies in several countries in Europe, Asia, and the United Kingdom. These policies are issued in the local language, local adjusters handle claims, and the church can pay for their premiums in local currency. By using these tools, ARM is able to design quality risk management programs

specifically to meet the needs of the church.

We also work closely with denominational entities that elect to self-insure a portion of their risk management programs. It has been our privilege to assist North American Division employers by saving in excess of \$8 million annually through the use of "preferred provider services" for health-care expenses. Instead of these dollars being paid out to health-care providers, they can be used to help forward the gospel message.

ARM is also committed to support frontline ministries in the church. Annually we sponsor a charity golf tournament to raise funds for community-based outreach ministries. Our tournaments have raised in excess of \$130,000.

Safety Awareness

We realize all accidents or losses cannot be prevented. However, we must take the time and put forth the effort to make safety awareness and education of both church and lay leaders a priority. As we plan ministry events and youth activities we must include safety as an integral part of the process.

God gave the Seventh-day Adventist Church a special structure, one that supports a "sisterhood of churches." We must never sacrifice the special bond that keeps our "church family" together. The assets of Adventist Risk Management are resources built through cooperative efforts in making safety a priority in all aspects of ministry. We count it a privilege and responsibility to wisely manage the church's risks. To do anything less would not allow us to achieve our mission of making risk management "a ministry of active stewardship."

Beyond Conventional Means

Presented Tuesday evening, July 4, 2000

The Eastern Africa Division (EAD) comprises 11 nations with a population of 186 million people. Of these, 1.8 million are Adventist. What a challenge, when you consider that Christ's commission to the church is to reach every creature—yes, every one of the 186 million—with the gospel of Christ (Mark 16:15)! The church must of necessity go beyond conventional means and approaches to evangelism and witness in order to touch everyone within their confines with the gospel—Christ's saving news.

Recognizing that Christ's mission is to every nation, kindred, tongue, and people (Rev. 14:6), EAD took upon itself the challenge to fill its territory with God's message of love. Hence we adopted the running theme: "Saturation 2000," meaning that we intend to cover the territory of EAD with the saving knowledge of our God as waters cover the sea (Hab. 2:14; Isa. 11:9).

All administration and departments of the church bent their energies to fulfill this goal, endeavoring to soak every inch of the ground with the gospel of Christ.

1. ADRA

The humanitarian wing of the church has worked and is working in all 11 countries of the division, providing health care, fresh water, income generating agriculture and specialized programs, education, and other relief programs. More than 3 million people have been touched by the hand of

Christ to the needy and suffering. More than US\$23 million have been spent to reach out to the suffering and needy of EAD. To most of these, the only contact with Christ is through ADRA. Thanks to ADRA for representing the arm of Christ in a tangible, practical way.



L. D. Raelly
President

2. Youth and Children's Ministries

It is estimated that 70 percent of the church is youth. The church that does not take care of its youth is a dying church. The young must not only be preached to but must be nurtured through the vari-

ous instruments and programs of the church. The youth of the church are on the march for Christ and to Zion. Following up on the resolutions for their advisory, the Youth Department held a youth congress in Dar es Salaam, Tanzania, which brought together 3,000 young people from the division territory. There was a spiritual feast from preaching to singing to giving inspiring reports of their participation in the mission of the church. A Pathfinder Camporee convened in Zomba, Malawi, drawing 1,500; and another, in Uganda, pulled in 3,000 young people for a religious feast.

The Youth Department has published a book, *The Unsung Heroes of East and Central Africa*, to be used as a reading book on church history in Africa for the Adventist Youth classes. This will ground our young people in the prophetic faith of their fathers.

The Children's Ministries Department has produced several books and prepared music for the instruction and nurture of the children

of the church. These books emphasize character and development. In this respect, the Spirit of Prophecy book *Steps to Christ* will have been adapted to the thinking of children.

The Adventist youth studying in public universities have had several retreats bringing them together from the East African countries of Uganda, Kenya, and Tanzania. Another retreat for the southern countries of Malawi, Zambia, Zimbabwe, and Botswana is envisioned for Zambia to bring together 2,000 students. By GC session this will have happened.

Children of the pastors are usually forgotten. Sensing this special need, EAD has now fully organized an association for the nurturing and reclaiming of pastors' children. This association is known as PAKIA (Pastors' Kids Association). Three conventions of pastors' children have already taken place.

3. Education

Education is not only vital but crucial to the growth and nurturing of the church. We run three universities and two junior colleges. The Department of Education, in cooperation with the ministerial and health departments, has conducted seminars in the training of ministers and teachers in the area of evangelism—the church's lifeline.

Critical to teaching is the integration of faith and learning. The University of Eastern Africa Baraton (UEAB) was host of the International Integration of Faith and Learning seminar in 1998. In the same year 430 teachers convened in Morogoro, Tanzania. These came from all over the division territory to discuss management of schools. Elder Lowell C. Cooper, from the General Conference, was the main speaker.

An Education Summit was held in Mombasa, Kenya, to plan for the future of our tertiary education. During the quinquennium we have introduced several new programs: M.A. in Education at UEAB; M.A. in Pastoral Theology and Religion; M.A. in Family and Consumer Sciences at Solusi University. Soon we will introduce the M.P.H. at UEAB in collaboration with Loma Linda University.

4. Sabbath School and Personal Ministries

The Sabbath School and Personal Ministries Department conducted lay training seminars, lay congresses, and evangelism workshops. This training resulted in 27,070 lay crusades and 384,118 lay Bible studies. The laity have distributed 571,938 pieces of literature. These efforts have yielded 8,093 baptisms.

Beginning with Pentecost '98, broadcast from Soweto, South Africa (in 1998), and ending with ACTS 2000 from Kumasi, Ghana (in 1999), EAD has participated in various satellite evangelism programs resulting in 10,070 baptisms. Some 252,915 watched the programs.

5. Health Ministries

The Health Department has held several interdepartmental meetings in planning and training for evangelism. Health-care institutions have participated in evangelism resulting in 530 baptisms and held activities in the unentered areas of the division resulting in 388 baptisms, a total of 918 baptisms from the Health Department.

Uniquely, the health Department has conducted special evangelism for executives. Such seminars were conducted in Botswana, Kenya, Zambia, and Uganda with astounding results of forming bridges between the church and government.

6. Ministerial Department

Without leaders, the church is bound to perish. Leaders are always ministering to others, but not to themselves. During the quinquennium we recognized the need of ministering to the leaders—

sharpening their professional skills as well as nurturing them and their families.

Two ministerial councils were held in 1997. About 1,000 ministers and their spouses benefited from these councils. Besides these, several local ministerial councils were held in every union. These councils spurred the ministers on to action, resulting in an abundant harvest of souls. They also included family counseling. Family ministries directors have been appointed in every local church, ministering to all levels of family life, including single parenting.

Session Snapshot



A DISCIPLE: Focused, determined, compassionate—one who follows Jesus.

7. Publishing Department

The Publishing Department has distributed 1,304,428 pieces of literature. During this quinquennium the General Conference Publishing Department conducted an evangelistic campaign in Nairobi, Kenya, involving literature evangelists to commemorate 150 years of publishing work. More than 1,500 persons were baptized.

8. Adventist Women's Ministries

The Adventist women's ministries marshaled and challenged the women of the church during retreats and congresses, organizing them for service—

community and evangelism. The 2,229 retreats and congresses were attended by 134,170 Adventist and 14,388 non-Adventist women. Adventist women have held 1,099 training seminars, 1,745 evangelistic meetings, and 1,665 other related meetings. These efforts by Adventist women have yielded 2,782 women members reclaimed and 15,166 baptisms.

9. Public Affairs and Religious Liberty

The Public Affairs and Religious Liberty Department, in cooperation with legal counsel, has held lawyers' conferences in Zambia, Tanzania, Kenya, Malawi, Zimbabwe, and Botswana. Lawyers' associations have been formed, and lawyers have been sensitized to the need of serving the churches. They have risen to the challenge and are willing to volunteer their services to the church.

Several communication seminars have been conducted, resulting in several unions beginning their own papers complementing that of the division.

10. Stewardship

The department conducted several workshops and seminars resulting in an upbeat mood in the church. The church members' response to supporting the church has risen from 24 percent in 1995 to 53 percent in 1999, and tithe per capita has risen from US\$4.40 in 1995 to US\$9.30 in 1999.

The church in EAD has an established presence in all of its 11 countries. The Lord has blessed His church here with tremendous growth—from 1,478,380, as of December 31, 1995, to 1,803,479, as of September 30, 1999. This represents a net growth of 325,099 in four years, despite heavy church membership audits carried out on a yearly basis.

We praise God for what He has done for us and His people in EAD. Looking forward to the future, EAD has developed strategies to enhance effective management of the church and its resources. We look forward to the third millennium with great confidence in the Lord.

Fifth Business Meeting

57th General Conference Session, July 2, 2000, 3:00 p.m.

ALFRED C. MC CLURE: Thank you very much, and welcome to this afternoon business meeting. It has been a busy day thus far, and this afternoon will be a varied meeting in that the business will include some of the items on the agenda that you have in the green section of your agenda books. But approximately 30 minutes from now, Elder Paulsen will be here to introduce a feature that is also a part of the business session. At that time we will move into that feature, and it is my understanding that that will take us to the remainder of the afternoon session. So we have quite a brief time for consideration of the agenda items on these green pages. If you were here this morning you participated in the discussion of the items that were almost exclusively *Church Manual* items and we are going to return to that list this afternoon and begin with number 412.

The chair recognizes that we have not done number 411, but in light of the fact that our time is quite limited, we feel that it might be best to hold that one until we have a greater time to discuss it.

Lowell Cooper, vice president of the General Conference, whose initials you see beside each of these items, is standing at the podium and is prepared to lead us into consideration of number 412.

LOWELL COOPER: Thank you, Mr. Chairman. Dr. Veloso has been in another meeting and is on his way here, but I think we can begin with an item. If you would permit, Mr. Chairman, the woman seated at the end of the table where you are is not only the recording secretary for this afternoon but has been the recording secretary on the *Church Manual* Committee and is one who does the detail work behind the scenes. I would like to publicly thank Rowena Moore for the tremendous assistance she has been to the *Church Manual* Committee.

[There followed a series of actions that involved editorial changes; these were approved.]

ALFRED C. MC CLURE: Please turn to item 416. I will ask Lowell Cooper to introduce it.

LOWELL COOPER: The delegates to the session will notice, on lines 1-3, a long listing describing the history of this particular recommendation. It is coming to us in an attempt to clarify a question that has been raised from many corners. Dr. Veloso, please join us here. Perhaps we should have the secretary read the item, and then perhaps

you'll wish to comment on it and the reason that it is brought here.

DONALD R. SAHLY: The recommendation reads as follows: "Membership Required for Election—Only those who are members in regular standing in the church making the appointments are eligible for election as officers of that local church. (See pp. 128-130.) The only exceptions are a licensed employee of the conference/mission/field assigned as a district leader (see p. 121), and a local elder who may, when necessary and within the recommendation of the conference/mission/field committee, be elected to serve in more than one church. (See p. 47.)"

MARIO VELOSO: This item was requested because even though it was a principle being practiced and obviously needed in the churches, we didn't state it that way. I move it.

ALFRED C. MC CLURE: It has been moved and supported.

ALAN DAVID C. CURRIE: I just want clarification, and when I get it I just may need to make a correction. The recommendation says "licensed employees." Does that also cover a credentialed employee? It may be misunderstood if you just say licensed, because we do have people that are credentialed.

MARIO VELOSO: By licensed ministers we are talking about those who are at the beginning of their ministry and are sometimes placed in churches without being ordained.

ALAN DAVID C. CURRIE: I understand that point. What if you had a credentialed teacher whom you wanted to take a particular office, but their membership had not come through? You may have a licensed teacher in the same category.

MARIO VELOSO: We should then say "licensed ministers," Brother Chairman.

ALAN DAVID C. CURRIE: That will clarify it if that is all you are referring to. Thank you very much.

KEN CORKUM: My comment is that I think the spirit is here but it doesn't encompass an important component, and that is the spouses of our employees. Recently I pastored a three-church district, and my wife held offices in all three churches, and it seems to me that that is probably intended here but not expressed. Spouses of employees are often moving with the employees into these churches and hold offices as well.

MARIO VELOSO: We are not referring to the membership of spouses in this situa-

tion, and we are not covering the appointment of spouses, so I cannot see, Brother Chairman, why we have to go in that direction.

ALFRED C. MC CLURE: I think what the speaker is saying is that the pastor's spouse often travels with the pastor and sometimes holds offices in more than one church. Is that something that would fit into this recommendation?

MARIO VELOSO: I don't think it would make any difference at all.

DONALD W. CORKUM: It says only those who are members in regular standing in the church making the appointments are eligible for election as officers in the local church. My understanding of that is that one must be a member in the local church to hold an office in that local church. However, often the spouse of the worker will have membership in one church but hold offices in the pastor's second or third church, and this recommendation would appear to exclude them from holding offices in churches other than their home church.

MARIO VELOSO: Brother, that subject would be a matter for another action.

DONALD W. CORKUM: I have run into this problem several times in pastoral work. Mr. Chairman, I would like to make an amendment if the chair is open.

ALFRED C. MC CLURE: In order to do this, you should refer the suggestion to the committee that has been dealing with this, rather than attempt to do it here on the floor.

DONALD W. CORKUM: Mr. Chairman, I would like to move that this be referred back to the *Church Manual* Committee.

ALFRED C. MC CLURE: Is there support for the motion to refer? It's been supported. Any discussion on the motion to refer? [The motion was voted.]

I think it might be helpful if we continue to discuss other items so that when this goes back there will be opportunity for other things to be discussed if there is such a need.

ANDREA LUXTON: Mr. Chairman, I see another problem in this relating to college churches. As president of a college that has a turnover of about 50 percent of the students each year (many stay only for one year), I find that it is practically impossible for all of their memberships to be transferred in and out of the college within a 12-month period. This would make it impossible to appoint any of them to hold office during that time. It is our practice usually to

appoint many of them to office since it is a good experience for them and for the benefit of the church.

ALFRED C. MC CLURE: Good comment; are there any responses you gentlemen would like to make?

MARIO VELOSO: Brother Chairman, we don't have any comment on that, because in the committee we did not discuss that particular issue.

ANDREA LUXTON: Mr. Chairman, could I then refer this back and request that it be considered, because at present this situation will be completely excluded.

ALFRED C. MC CLURE: Since it's being referred, you may wish to speak to the Church Manual Committee, which deals with that.

MARTIN W. FELDBUSH: Mr. Chairman, I completely support the spirit of this addition, but in line 16 the phrase "licensed employee" excludes an entire category of pastor within the church. I refer to the female pastors. In those fields in which a female is assigned to the leadership of the district, she would not be covered because of the word "licensed." Currently it's our practice to commission female pastors. I would like either to place an amendment on the floor or to ask that this be considered in the referral process, or perhaps there is some guidance we can receive.

It's my understanding that we have commissioned, licensed, and, of course, ordained ministers. The word "credentialed" in a sense refers to all three, but unless we specifically state "commissioned" I believe that we leave it open to misunderstanding and misinterpretation.

MARIO VELOSO: Mr. Chairman, that item would belong entirely to another discussion. We cannot introduce that in a minor item like this one, because the *Church Manual* does not have that concept incorporated in it.

MARTIN W. FELDBUSH: Mr. Chairman, I won't discuss it further, but I would like to speak with Pastor Veloso or the committee members about this. I want to be sure that the issue is covered and that the female pastors are not excluded in this provision. Thank you.

ALFRED C. MC CLURE: You are free and welcome to speak with the committee. That concludes our discussion of this issue for now. As the chair stated at the outset of the afternoon, we will now shift into a different phase of our business session. I would suggest that while you have free time, if you have such, you may wish to review the items on the agenda so that you can come prepared to discuss them again at our next session. Dr. Paulsen will introduce the next portion of our agenda.

JAN PAULSEN: Thank you, Brother Chairman. This afternoon and for the next four afternoons, Monday through Thursday, we will be doing something that is somewhat

extraordinary in the sense that we have never tried it before. Yet many of us may well have thought that we should have done something like this before. We have set aside an hour and 15 minutes during the latter part of the business sessions for the next four days. During this time we will open before you five different windows on mission that specifically relate to the life and witness of the church. We will take up such issues as the church thinking strategically, which is the one for today. The window tomorrow will be witnessing to other religions. Then we will have a window that will specifically address unity—the unity of clergy and laity working and thinking and planning together in mission. There will be one that will develop the idea of spiritual maturity and discipleship, and will focus on training; and the final one will be on the sharing of financial resources for unity and missions. All of these windows have this in common—they all deal with issues of importance to the mission of the church. It will be good for us to take the time to consult together, to share ideas. It will be good for you to address these matters, and for leadership to listen to the burdens, concepts, and convictions that you have. As you look at these windows, as you listen to what is being presented, we crave your comments. We want to know what you want to say to the leadership of the church. Please consider this. However, please resist the temptation to put your comments in the form of a motion. A motion tends to tie our hands in specific actions, and then we find that we are discussing wording instead of substance. Rather, let us make it a conversation. A true record will be kept on it. As the church goes on with her strategic planning and thinking in missions, what you say will be seriously carried into the thought process, the planning process, of church leadership. Also, the *Adventist Review* is working with us on this. Every day they will prepare one page that deals with these five windows on missions. They will also listen carefully to what you say. At the end of the week, when we have finished these five windows, the *Adventist Review* will give to each of us a packet containing summaries so that we can take them with us from here. But in addition to the summaries that they will make, we the leadership of the church will have a complete record of what you will be saying. So I would encourage you, please, view these windows carefully, even critically. Feel free to respond to comments to share your observations, the convictions you have on your heart. Let us see how the Spirit guides us.

PHILIP S. FOLLETT: The focus of our discussion today, the window that we wish to discuss, is called "The Church Thinking Strategically." Our group that has worked on this calls it a window on the future. What will the future hold for the church—within the church? One writer and speaker who has become valued around the world, not only

for his understanding of the history of the church and writing about it, but also for visioning the future, is Dr. George Knight of Andrews University. Dr. Knight is a prolific writer, speaker, and professor. Today we have asked him to take a quick visionary picture of the church and its future.

GEORGE KNIGHT: Seventh-day Adventism at the edge of the twenty-first century is somewhere it never expected to be—on earth. Beyond that, it has expanded beyond the wildest dreams of its founders and continues to expand. When I joined the church in 1961, there were somewhat more than 1 million Adventists worldwide. That figure expanded to more than 2 million in 1970, 3.5 million in 1980, nearly 7 million in 1990, and roughly 11 million in 2000. At the present rate of growth, we might expect to find 20 million Adventists in 2013 and 40 million somewhere between 2025 and 2030, if time should last. What a change from 1848, when there were about 100 believers. To them Ellen White's publishing vision that Adventism would someday be like streams of light extending clear around the earth must have seemed like wild nonsense. If one of them would have predicted 11 million Adventists, the others, like Sarah of old, probably would have laughed out loud. There is a sense in which the impossible has happened. Those early believers were few, poor, and weak. On the other hand, the church today is many, with the most widespread worldwide presence in the history of Protestantism, with billions of dollars of assets and means. Yet growth has brought about its own complications and challenges. Things were simple in the early days of the Adventist Church. All spoke the same language, all belonged to the same race, all lived in a relatively restricted part of the northeastern United States, and all had been reared in a culture that provided them with a shared value system and set of expectations. In the year 2000 Adventism is far from simple. We hail from more than 200 nations, utilize more than 700 languages, and vary greatly in our cultural backgrounds and expectations. Adventism today has unparalleled finances and reservoirs of skilled workers, yet it faces unprecedented challenges in moving forward with its mission. Fortunately, our God is a God of the impossible. For better or worse, He has chosen to use quite fallible human instruments to finish His work.

If I were the devil (which is one of my favorite games), I would pit all of my energies against the human element in God's plan as His church seeks to move from the present into the future. In fact, if I were the devil, I would plan my strategy very carefully. I would have a well-thought-out plan for frustrating the church in its mission.

The first thing on my agenda would be the upcoming generation of Adventists. If I

Continued on page 22

THE EYES HAVE IT:
Luanne Sams, from
Curaçao, Netherlands
Antilles, gazes beyond
her safe haven.



JOEL D. SPRINGER

BRILLIANT COLORS, BRILLIANT VOICES:
The Soweto Choir from South Africa sings
in a native dialect.



JOEL D. SPRINGER

Images From Toronto

ROUND THE CLOCK: Hundreds have gathered to pray in the designated prayer room seeking the promised presence of the Lord during this General Conference session.



JOEL D. SPRINGER

FROM THE STREET TO THE STREET: Mauricio Brito, from the South American Division, has sold more than 40,000 copies of *The Great Controversy*. Brito, who was a homeless drug addict, is now a successful literature evangelist.



JOEL D. SPRINGER



ALDEN J. HO

UP AND DOWN: Attendees move between the eight levels in the Metro Toronto Convention Centre on the many escalators separating exhibits, offices, and walkways.



ALDEN J. HO

WOODEN MUSIC: Children and adults join together praising God with unusual instruments made from bamboo.



ALDEN J. HO

GODLY PRAISE: Sarah Capeles, from North America, sang in both English and Spanish, "How Great Thou Art."

ALDEN J. HO



YOUNG POTENTIAL: Timothy, a preacher's kid from Romania, in the Euro-Africa Division, brought greetings from "my friends and pastors and PK's."



COATS OF MANY COLORS: Like other exhibits, the Asia-Pacific Division booth represents their culture.

ALDEN J. HO

Public Affairs and Religious Liberty Department

In March 1998 Pastor Anthony Alexander was arrested and his life was in danger. Why was he arrested? Who was he? We did not know. But we knew that the church has the moral obligation to help and defend its members everywhere in the world. Our conviction is that every power, authority, and government should know that each of our members has 11 million brothers and sisters around the world, in addition to countless millions of friends.

In September 1998 we received a message from Africa: three of our members had been arrested and tortured. The police had accused them of desecrating a Catholic church. Two men were in prison. The media attacked the church for encouraging hatred and religious aggression. Working closely with the division, we knew that we had to work fast to reach the right people, to write the appropriate letters, to set out an effective strategy. God provided our church with an opportunity to create better understanding with the Roman Catholic Church and with government authorities. Using its international network and its access to the United Nations, embassies, governments, and religious organizations, the church quickly focused on these problems. In July 1999 our brothers in Cape Verde were declared innocent by the court and were released.

When 634 Students Said "No!"

In 1999 in Bucharest the minister of education announced that an examination that is a prerequisite for admission to high school would become a

once-a-year event. There would be no second examination for those who failed. The last of these tests was scheduled for June 5—a Sabbath. The minister of education did not take the church into consideration; 840 children were concerned that they were being discriminated against because they kept the seventh-day Sabbath.



John Graz
Director

Our Romanian Religious Liberty Association (Conscience and Freedom) advised the parents. They went to the Bucharest court of appeals, but the case was dismissed. June 5 the test was held. Six hundred and thirty-four young Adventists did not show up for the examination. The faithfulness of these students surprised the authorities and the media. Baptists and Pentecostals expressed their support. The media reversed their traditional anti-Adventist bias. On July 7 at 9:00 a.m. the Supreme Court ordered the Ministry of Education to schedule a special examination for Adventist students.

Such a wonderful result would have been impossible without God's intervention, the expertise of the Public Affairs and Religious Liberty (PARL) director in Romania, and the support of many friends in high places.

Unfortunately, when we heard about Gadzimurab and Tabyana Gadziyev, it was too late. Arrested by fanatics in Buinaksk, Dagestan, Russia, they were tortured. Two days later they were driven to the public square and burned alive before 5,000 people who "thundered their approval." We were too late because we had no information. But our PARL director in Moscow made a

strong appeal to the Russian authorities to protect our members living in Dagestan. Seventh-day Adventists received the right to introduce the church to the community through television.

Serving the World Church

The Department of Public Affairs and Religious Liberty wants to serve the world church in providing:

1. Experts in public affairs and religious freedom.
2. Church "ambassadors" to go before international organizations such as the United Nations, UNESCO, governments, religious leaders, churches, and nongovernmental organizations.
3. Reliable sources of information and advice.
4. Loyalty to the church and its organization.
5. Faithfulness to the Adventist message, and awareness of last-day events.
6. A message of hope, not fear.

Areas of Activities

Our department is working in the following areas:

1. *Religious liberty*: Giving strong support to the International Religious Liberty Association and other networks.
2. *Governmental and leadership relations*: Visiting authorities and meeting with them at our world headquarters.
3. *Interchurch relations*.
4. *United Nations and United States Congress liaison*.

Outcome

The International Religious Liberty Association (IRLA): Much of the work of the department is to boost the activities of the IRLA. We have been working through the IRLA Board of Directors, the Working Group, and the

Board of Experts. Our members have attended many important conferences, seminars, and meetings around the world. We have organized the following meetings relating to religious freedom:

- 1997 International Symposium of Budapest
- 1997 World Congress of Rio de Janeiro
- 1998 Fiftieth Anniversary of the United Nations Universal Declaration of Human Rights
- 1999 First Meeting of Experts in Spain
- 1999 First World Conference on Religious Freedom in New Delhi
- 2000 Second Meeting of Experts on Proselytism and Religious Freedom
- 2000 Symposium on "Religious Freedom After Auschwitz" at Andrews University

These meetings involved religious liberty experts, religious leaders, and government officers, and received a

significant echo in the media. Similar conferences were organized with success in Russia, South Korea, India, Romania, Argentina, and the United States.

In 1999 the first issue of *Fides et Libertas (Faith and Liberty)*, a journal of religious freedom for scholars, diplomats, religious leaders, and government officials was published.

Also in 1999 we initiated an IRLA Web page at www.IRLA.org. IRLA was officially recognized by the United Nations Department of Public Information last year, and we expect this year to be recognized by the United Nations Economic and Social Council.

Diplomatic Relationships

In 1998 we welcomed to our world headquarters 45 dignitaries, from heads of state to religious leaders to ambassadors. We had the opportunity to

meet Presidents Bill Clinton and Carlos Menem, and to attend several meetings at the U.S. Department of State.

It is an ongoing and basic work that helps to build a strong network of friends with whom to share our values and our faith.

Interchurch Relations

Bert Beach has been reelected as secretary of the meeting of Christian World Communions (CWC). He has had this position for 30 years. This opportunity

to the United Nations in New York and at the United States Congress in Washington. He works closely with other nongovernmental organizations. He is the General Conference representative in Washington to both houses of Congress and the Department of State. He studies new bills, collects information, and gives the church a voice on matters relating to religious freedom. We work in partnership with the North American Division PARL in Washington, D.C.



CONTINUING DIALOGUE: India's principal emissaries to the United States visited the General Conference world headquarters in December 1999. Ambassador Naresh Chandra (third from left) and Deputy Chief of Mission Thettalil P. Sreenivassan (left) are pictured with John Graz, director of the General Conference Department of Public Affairs and Religious Liberty, and Bert B. Beach, general secretary of the Council on Interchurch Relations.

gives him a place in the world Christian hierarchy. Beach has done an outstanding work with the CWC.

In 1998 we had our last formal conversation meeting with the Lutheran Federation. A book was published and sold by Lutherans and Adventists, bringing together all the papers and results of the conversations. Our dialogue with the Lutheran Federation was a rich and rewarding experience.

Several conversations with other religious bodies have been in preparation. These meetings and contacts are a wonderful opportunity to explain our beliefs, testify to our hope, and improve our knowledge of other Christians and their religious beliefs.

The United Nations and the United States Congress

Richard Fenn is our representative

United Nations—Geneva

The church was able to have representatives speak before the Human Rights Commission during the United Nations (Geneva) sessions of 1998, 1999, and 2000. As the General Conference is officially recognized by the United Nations as a nongovernmental organization, we have the right to share our concerns before the representatives of the world governments at the United Nations Economic and Social Council.

cerns before the representatives of the world governments at the United Nations Economic and Social Council.

Conclusion

Our church has 11 million baptized members and a strong commitment to a specific mission. We need religious freedom and peace "as far as it is possible." To achieve this task, PARL is working to promote, protect, and defend the church before authorities and powers. We have to improve our skills and train our workers to be in the world, but not of the world. We have to observe the signs of the times and give the right information to prepare our people so that they will avoid both fanaticism and lack of commitment and will be ready to meet the soon-coming Lord Jesus.

Communication Department

Seventh-day Adventist Christians are commissioned by Jesus to be messengers of "good news" in a world that thrives on "bad news."

The good news of Jesus Christ is the driving force behind the activities of the communication ministry at the church's world headquarters.

The Department of Communication operates as a management function of the administration of the church, and has specific assignments in the context of the mission of the church. Recognizing our varied audiences within and outside the church, these functions include

- corporate identity,
- public and media relations,
- news and information, and
- online services.

The department is recognized for its advisory role regarding the most effective communication methods used by the General Conference to inform, explain, motivate, educate, and train church members and leaders in the mission of the church.

The years 1995-2000 are marked by a global communication strategy for the church. In 1995, delegates at the world church session in Utrecht, Netherlands, endorsed a document that identified several primary communication objectives for the international church.

The strategic vision is simply stated: *Seventh-day Adventists will communicate hope by focusing on the quality of life that is complete in Christ.*

Reflecting on the Past

In the past five years the world

church has embraced the contemporary and the new technological advancements in communication, including satellite programming and

the Internet, and pursued new developments in radio broadcasting. There was also regular consultative coordination of communication activities with the world divisions of the church.

The following are examples of communication activities during the past quinquennium:

- The department promoted and coordinated the activities of the Communication Strategy

Council. A variety of "Hope" publications, such as *HopeFiles* and *Hope 2000*, and other materials were developed, including *12 People of Hope* video programs and *Hands of Hope: The Video*. The *Hands of Hope* book became a best-seller, with more than 100,000 copies in print. The department assisted in the *Adventist Review's* "People of Hope" special issue. All communication publications are marked as "A People of Hope Production."

- A "Bridges of Hope" concept became an example of the church working together in realizing the hope vision. In the South American Division (Florianópolis, Brazil) the Communication Department participated in a multifaceted community program expressing the hope perspective; in the South Pacific Division the Hope Strategy became known as "Reach Out . . . With Hope." Other parts of the world saw a proliferation of hope-related activities, including numerous media productions, such as

Revelation of Hope, by It Is Written. In North America, the division created a public awareness campaign focusing on the "quality of life" theme.

- Following its establishment in 1994, the General Conference information service strengthened and expanded the Adventist News Network (ANN), the official news agency of the world church. The weekly news bulletins portray the church as a Christian denomination that cares about quality of life, healthy lifestyle, religious liberty, and responding to those in need. A more outward-looking news perspective was developed that shaped our language and news angles so as to relate more effectively to non-Adventist audiences. The ANN news service is used regularly by the *Adventist Review*, *Adventist World Radio*, and *Adventist Communication Network*, as well as many church and nonchurch publications.

• The Communication Department has become more proactive in dealing with the media. An "isolationist" stance, in which we communicate mainly among ourselves, leaves us vulnerable to misunderstanding and may be misrepresented by both the press and the general public.

- The department has developed an international media database and fax/e-mail distribution system that aims at quick mass dissemination of all ANN releases to the internal and external media.

• An ever-changing world of cyberspace requires the church to focus on new, effective, and sustainable methods of communication that will serve the church globally. In mid-1994 the General Conference established an Adventists Online Forum on CompuServe. An Internet presence



Ray Dabrowski
Director

was established in 1996, when www.adventist.org was born. The world church Web page offers a “face” of Adventism to its various publics. The Internet activities are run on a Linux-based in-house system. The Web traffic is increasing, with more than a half million individuals from around the world having visited the site during the first months of 2000. The Internet provides the official church news, with an ANN mailing list of more than 6,000 and increasing weekly by 100. The Web site has a variety of features, including photo galleries, audio and video, as well as interactive offers.

- In this quinquennium the Office of Public Relations was established at the world headquarters. Probably the most significant public relations innovation of the Seventh-day Adventist Church in the quinquennium was the development and implementation of the logo, the church’s corporate identity.

- The Office of Public Relations coordinates the public relations with the Greater Washington, D.C., community and operates a visitors’ center at the Silver Spring, Maryland, headquarters complex. Between 15,000 and 20,000 people have visited this church complex for personally narrated tours.

- The department also offers assistance to the president of the church in public and media relations. The president’s public affairs functions, especially internationally, offer the church an opportunity to address or profile issues and concerns as a world Christian faith community.

- The department continues to promote a public voice for the church not only in religious matters, but also on important social and moral issues that interest or affect the larger community. A compendium entitled *Statements, Guidelines, and Other Documents* has been issued in several updated editions.

- Crisis communication has become an important feature of the General Conference communication activities. The quinquennium has seen difficult developments all requiring instant and

credible communication: the public burning of two church members in Dagestan, Pastor Anthony Alexander’s plight in Sri Lanka, the unexpected change in the presidency of the General Conference, the destruction of a church building in Turkmenistan, and various other situations with real or potential negative publicity in the media. The department has produced a *Crisis Communication Manual* and provided consultative services in this area to the world divisions of the church.

Looking Into the Future

While the communication strategy remains the same, to fulfill the mission of the church will require new mind-sets and sustainable methods.

Although there will be a need to acquire new hardware, the bigger challenge will be to craft a compelling way of communicating the content of our message. Much of the desired results will depend on the commitment of every Seventh-day Adventist as an active contributor reaching into the world for Christ.

The biblical message and values of Adventism, in order to be compelling today, must be presented in contemporary attire and language to reach today’s society. The community around us wants relevancy. There needs to be clarity in the way we express and practice the Advent message.

The department will encourage an increased involvement of the church’s communication directors and other professionals in information sharing. We need news correspondents in all parts of the world for Adventist News Network news service.

The evolving world of cyberspace calls for a discussion of new and effective ways to use the Internet in response to the church’s mission objectives. An international consultation early in the new quinquennium would explore new areas of utilizing technology in the mission of the church.

Openness and disclosure of how the church works and what it stands for will make our communication even more credible in the years to come. As well as giving the church greater insti-

tutional credibility and increased name awareness, our willingness to comment on “hot” issues should help show that we are a relevant church, that we have something to say about the things that affect people’s daily lives.

A fresh, intentional, and professional approach in the way we, as a church, talk to each other and interface with the world is on our agenda. The establishment of an International Society of Adventist Communicators will move the communication service of the church to a higher professional level.

In Summary

As another quinquennium comes to an end we applaud the efforts of tens of thousands of church communicators representing local congregations, church administrations, and institutional services. The team was as diverse as the palette of the languages spoken. The methods were varied. Their message reflected optimism for the Advent hope.

This report is a tribute to all Adventist communicators, the known faces and the unknown contributors behind the scenes. A special big thank-you to the General Conference communication team, including those who have served and moved on to other assignments.

The best communication ministry days are still ahead of us. The Advent hope compels us to make our mission relevant, attractive, and effective . . . until He comes.



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were the devil, I would put my best energies into getting the church to reject the ideas and plans of the coming generation. And that shouldn't be too difficult, since in most areas they don't dress like their elders, sing like them, or even think like them. When I get older people to frown on guitars, I will at the same time help them forget that early Adventists didn't even allow organs in their churches. When I take a shot at their so-called drama, I will help their elders forget that Jesus used fictional stories such as the rich man and Lazarus and that Ellen White used the term drama to refer to what we think of as soap operas. And I certainly would encourage the older members to think of their drama as some great evil rather than an enacted parable. I would also help the Adventist Church to forget that their very movement was largely begun by young people whose ideas were innovative and creative.

Our devil is not a dumb one. He knows that if he can discourage the best of our young people from taking over the church, it will be dead or dying. To reach the new generation, we must learn to communicate in the language of their day, just as Jesus used the language and idioms of His, and James White did in his. If the church insists on using the idioms of the nineteenth century to reach young people in the twenty-first, it will eventually end up the same as the Amish, who have maintained their forms and traditions but lost their mission to the world.

The church needs to recognize that the upcoming generations don't even think like those of us born in the 1940s and before. Brand loyalty is gone. The post-Watergate, post-Vietnam, postmodern world also tends to be postdenominational. The church can no longer expect mindless or guilt-ridden loyalty just because people were born Adventist or because they think Adventism has the truth. To the contrary, the church will need to demonstrate that it is truly what it claims to be and that it is using its funds and resources faithfully. Today's youth have fewer qualms about using their funds and talents outside of organized Adventism.

This is no small problem. The youth of the church are its greatest asset, and the youth outside the church are its present and future mission field. The youth are Adventism's greatest opportunity and its most serious challenge. The church must formulate plans to reach their minds and enlist their support. They will be the church of the future.

If I were the devil, I would get the church to think small. This tactic is closely related to that of frustrated young people, because the young have not yet discovered that everything is impossible. I know Adventists who can give 110 reasons that almost anything that is suggested can't be done. And they usually buttress their argu-

ment with Bible verses and Ellen White quotations taken out of context.

Such apostles of negativism have apparently never read *Testimonies for the Church*, volume 6, page 476: "New methods and new plans will spring from new circumstances. New thoughts will come from new workers who give themselves to the work. . . . They will receive plans devised by the Lord Himself." New workers are often young workers.

The apostles of negativism need to learn the lesson of the bumblebee. It is aerodynamically impossible for bumblebees to fly, but they don't know it, so they do it anyway.

Thinking small in Adventism means Church X baptizing 50 in 2001, rather than 25; it means topping the 20 million mark by 2004 instead of 2013. With small thinking, the church will be on the planet for a long time.

I think of my friend in Hawaii, Arnold Trujillo. He now has 29 churches and companies with 5,500 members, but has publicly stated that his goal is to have 10,000 home church units of 12 members each by 2005 and is currently laying groundwork for that expansion. Is that a vision or a delusion? They may be close together. Never forget what Jesus commanded the 11 disciples to take the gospel to "all the world" and never forget the impossible task that faced our own forebears in Adventism. What we need is to think about the magnitude of the latter rain and faith. How can we think big and best utilize our funds and our resources to make our dreams come true?

If I were the devil, I would get people to believe that there is only one way to do something and that everybody has to do it that one way. Take worship, for example. A few years ago in the North American Division we had some tension over what was called celebration worship. Now, I don't know much about celebration worship, but I do know that in the average Adventist service I can fall asleep during the invocation, wake up at the benediction, and tell you exactly what happened.

The church needs to realize, as Ellen White put it, that "not all minds are to be reached by the same methods." Worship styles, for example, are related to a person's socioeconomic class. What may reach some upper-middle-class community may not appeal to Pentecostals or high church Anglicans or Orthodox or Islamics. I'm not saying that we become Pentecostals or Islamics, but we ought to have modes of reaching out that appeal to them. Adventism does not need one or two ways of worshipping, but 50. Another way of saying it is that if everybody in the church looks like me, we aren't reaching out very far.

I have spoken about worship, but the same can be said for evangelism. Our God has created variety everywhere. We must move beyond single-crop harvesting in any

given community and reach out for all of God's children. If we are going to reach those most unlike us, we need to consciously develop methods and procedures that are quite unlike our traditional ones.

If I were the devil, I would downplay the importance of new technologies in finishing the church's work. New technology has tremendous power for both good and evil. Too often we have left the field to the devil. H.M.S. Richards once told me that he had to fight the brethren at every step. Radio in 1930 was too new, too radical, too innovative, too untried, a "waste of the Lord's money."

Today we stand at the frontier of technologies for spreading the three angels' messages that Richards didn't even dream of. Today as never before, we need a generation with the H.M.S. Richards spirit but with twenty-first-century imaginations.

Beside leaving the topic of technology, I need to say that I thought the NET idea was crazy. Who would go to a church and watch a preacher on a screen? I am glad that I was wrong. The NET program has put Adventists at the very frontier of some types of worldwide communication. What other ideas are out there for discovery? And how can we best utilize them?

If I were the devil, I would make pastors and administrators the center of the work of the church. It must have been the devil who gave us the idea that the pastor should do all the preaching, give all the Bible studies, be the church's primary soul winner, and make and carry out business decisions for the church.

We need to move beyond seeing churches as entertainment centers for the saints. We need to get more priests into the priesthood of believers. If we wait for the clergy to finish the work, Adventism will be on earth for a little longer than eternity. The challenge is to create a generation of Adventist pastors and administrators who become equippers who are skilled in helping people use their talents in the work of reaching the world. Pastors need to become enablers, not mother hens hovering over their fledglings.

Al McClure is reported as saying at a church planting convention that any church that doesn't spin off or plant another church in three years ought to lose its pastor. And if Elder McClure didn't say that, he should have. Adventism needs to take definite steps to recast the role of the pastor into that of enabler.

If I were the devil, I would undermine the importance of the local congregation. One of the great needs of Adventism is the creation and maintenance of vibrant local congregations. A healthy congregation is not a group of independent individuals, but a unit of believers reaching out to the community around them.

The task of the world church in General

Conference organization is to coordinate funds and personnel in order to send Christ's message to the far corners of the earth. Thus congregationalism as a form of organization is not sufficient in itself. On the other hand, the denomination in the long run will be only as healthy as its local congregations. What can be done to create health in our local congregations?

If I were the devil, I would create more administrative levels and generate more administrators. In fact, if I were the devil, I would get as many successful church employees as far from the scene of action as possible. I would put them behind desks, cover them with paper, and inundate them with committees. And if that weren't enough, I would remove them to so-called higher and higher levels until they had little direct and sustained contact with the people who make up the church. Now, don't get me wrong. I believe in church organization. But I also believe in food, and I know that too much of a good thing has less than healthy results. Many Adventists believe that Adventism needs to trim down the number of its administrative types and its administrative real estate so that more money and energy is put into fighting the battle on the front lines. Many Adventists are tired of paying the massive bill for a multilayered system.

At the 1999 Annual Council in Brazil I pointed out that there is no church in the world with as many administrative levels to support as Adventism. When that article was published in the *Adventist Review*, the editor wanted to insert "except Roman Catholicism." I responded by telling them to add "including Roman Catholicism." The Roman Catholic system has two levels above the local congregation, while Adventism has four. The current system was developed in the horse-and-buggy era, when even the telephone hadn't come into its own. The challenge for the church in the twenty-first century will be to reorganize for mission along lines that take into account modern transportation and communication.

I am just completing a book on the history of Adventist Church organization in which I suggest a three-tiered, totally restructured model that is arranged in such a way as to capture the advantages of a worldwide church while at the same time providing for local initiatives. More and more Adventists are realizing that there are other ways to structure the church in the postmodern world that would free up both money and workers for finishing God's work on earth. Too much money, claim many, is being used to run the machinery, as if the machinery were an end in itself. Many of the potential opportunities of the future are contingent upon successful restructuring in a manner that will free up resources. This task may be one of the greatest challenges we face at the beginning of the twenty-first century.

If I were the devil, I would make

Adventists fearful of the Holy Spirit. Too many of us fear Pentecostalism when we think of the topic of the Holy Spirit. On the other hand, we need to remember the Bible teaching about the necessity of the Spirit in Christian work, and Ellen White taught that the reception of the Holy Spirit brings all other blessings in its train.

Some years ago I noted at a General Conference presentation that Adventists don't really believe the 27 fundamental beliefs. Especially the one about spiritual gifts. We believe in spiritual gift rather than gifts, and most of us restrict that gift to one person who's been safely in her grave for the past 85 years. What would it be like if suddenly today in the pulpit I got the gift of tongues, a true gift? I might be carried off. What if I got a true gift of prophecy? There would most likely be a massive committee to study the situation for the next 10 years. Now, I have to admit that even talking about such things makes me nervous, because the Spirit is impossible to control.

On the other hand, we have the promise in Joel 2 of the spiritual outpouring in the last days, a spiritual outpouring that will most likely split the church right down the middle. How much do we really think about the Holy Spirit and the outpouring of the latter rain? Are we so focused on goals and structures and human endeavor that we have forgotten the essential power behind each of them? What steps can be taken to allow the Spirit its proper place within Adventism? Or do we hope to complete our work without His troublesome presence?

If I were the devil, I would encourage the denomination to keep playing the numbers game. The worst thing that ever happened to Adventists was learning how to count. We count numbers, churches, institutions, money, and everything else. While numbers may have their proper place, they have very little to do with the reality of a finished work. One result of the numbers game is that we tend to put our money where we can get the most baptisms for the least money. Where we can get the most results. That has meant that we have not put the kind of effort needed into those parts of the world that are the most difficult to reach. In the North American Division the most difficult group to evangelize happens to be Caucasian. Some years ago I wrote the division president that if we didn't start putting more effort toward creatively evangelizing that self-satisfied group, in 50 years the largest unreached people group in the world could be White North Americans.

The numbers problem takes on different configurations in various parts of the world, but we need to face it consistently in our planning if we ever hope to reach all of God's children. If I were the devil, I would get Seventh-day Adventists to forget, or at least to downplay, their apocalyptic heritage. Adventism has never seen itself as just

another denomination, but rather a movement of prophecy, with its roots in Revelation 10-14. It is that belief in Adventism as a special called-out people with an urgent message that has driven the church to the ends of the earth. When that vision is gone, Adventism will become just another toothless denomination that happens to be a little more peculiar in some of its beliefs than others.

Our approach to apocalyptic in future planning will determine whether Adventism will continue to be a movement or will be transmuted into a monument of the movement and eventually a museum about the movement. While we are on the topic of apocalyptic, it is important that we speak to the people of our day. It just doesn't get people excited about the nearness of the Advent to tell them that there was a great earthquake in Lisbon in 1755 and that the stars fell in 1833.

I have no problem with those events in their historicity and their power on people in the nineteenth century. But we need to help people see the ongoing apocalyptic events in the framework of our day.

If I were the devil, I would get Adventists to hold that all of their beliefs are of equal importance. On the contrary, the plain fact is that having a saving relationship with Jesus is at the very center of Christianity. That relationship is not at the same level as eating a pork chop. I have known Sabbathkeepers who are meaner than the devil. I have known vegetarians who are meaner than the devil. The church needs to think of its beliefs in terms of what is primary and what is secondary, of what is central and of what is on the edge.

The Bible picture is clear that all genuine Christianity flows out of a saving relationship with Jesus Christ. It is all too easy to be an Adventist without being a Christian. In Adventism's entire outreach program the centrality of Christ needs to be made crystal-clear.

The challenge is to structure our outreach consciously so that people become Christians and they become Adventists because Adventism is meaningless outside of a Christian framework.

If I were the devil, I would get Adventists fighting with each other. Any old topic would do—worship styles, theology, dress standards. Anything would do for my purposes if I were the devil. After all, if Adventists were busy shooting all their bullets at each other, they wouldn't have many left over for me.

The devil has been quite successful in this strategy. What can be done to help us find and defeat the real enemy?

If I were the devil, I would get as many Adventists as possible to think tribally, nationally, and racially. I would make the church one big power struggle, without regard to mission or efficiency. Having made

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Adventist World Radio

Adventist World Radio is in the midst of the most aggressive growth in its history," says Don Jacobsen, president. "Technological advances and new tools are making it possible for us to go places we've never been and to talk to people we've never talked to before. We are broadcasting in languages where there is not one Seventh-day Adventist believer."

Five years ago 95 percent of Adventist World Radio's (AWR) ministry involved broadcasts in *shortwave*, reports Jacobsen. "That is still AWR's most potent tool, probably for the next 15 to 20 years, because more people listen to shortwave than to any other broadcast medium on earth. An estimated 100 million Chinese will never have electricity—but they all have, or their neighbors have, a shortwave radio."

Satellite Technology

"In the past five years," says Jacobsen, AWR has "moved into new media, such as satellite technology and the Internet." Some 25 Adventist-owned stations in 15 countries in the Inter-American and South American divisions have contracted to send AWR one hour a day of their best programming. These programs are edited into broadcast blocks and placed on a satellite feed from Nova Friburgo, Brazil. The stations can then downlink them and rebroadcast them to their local communities.

"We estimate a potential listening audience in Central and South

America of more than 30 million people who can hear the Adventist message in Spanish on local radio," said Jacobsen. (Another 40 non-Adventist stations have also asked permission to broadcast AWR Spanish programs.)



Donald G. Jacobsen
Director

Report prepared by
Andrea Steele
Associate Public
Relations Director

"A new satellite initiative is planned for Europe," says Jacobsen. It is a 24-hour-a-day digital stereo signal on which AWR will provide programming to local stations all across Europe. It will serve AWR transmitter sites with programming in 11 languages initially; more will be added. The footprint covers *all* of Europe.

"The Internet will also become AWR's domain," says Jacobsen. "Our dream is to have all AWR languages on the Internet." Many of AWR's program partner producers now have Web sites and keep in touch with

AWR listeners by e-mail.

In some countries of the world, it's not shortwave or satellite or the Internet, but local AM and FM that work, Jacobsen says. AWR sponsors AM or FM broadcasts for nationally aired broadcasts in the Ukraine and several hundred stations in Russia, and "these local broadcasts are among the most popularly listened to."

The Broadcast Services

In addition to a multimedia approach to delivery of the gospel, AWR says this about its broadcast service:

1. Now broadcasting in more than 50 languages, AWR expects to average a new language every month in the year 2000. That will give AWR a total of more than 60 different languages. When the new station is on the air in Italy, it will permit the addition of 20 more languages besides those we are now using.

2. Our programs generally are designed for those who have no Christian background. Those preparing



Tens of thousands of listeners to AWR have taken their stand for Jesus through baptism—such as this group in Bangladesh.

the programs assume that people are unfamiliar with “church talk,” and so the programs are presented in language they *do* understand.

3. When our listeners respond to a program, it is to a *local* Bible school, a *local* studio, or a *local* field, not a foreign address.

4. Programs are prepared not only in the language but also in the culture of the country, using local idioms, local stories, local history, local heroes.

5. AWR works with the divisions, the unions, and the local fields so the programs are part of a greater strategy for reaching each country with the Adventist message.

Jacobsen says, “AWR is working with *It Is Written* on a plan by which, when the international NET programs sign off, they will show on the screen the times and frequencies at which the people can hear AWR’s broadcasts—in their own languages.” After the public crusade is over, AWR will still be there, in the homes of the people, with the same message.

AWR Valuable to Ministry

Jacobsen continues: “We know that where AWR is working best—where the path between the first contact and the baptistry is the shortest—are in those locations where local workers and local members have come to see radio as valuable to ministry.” For instance:

•In China not only do Adventist members listen and invite their friends to their homes to listen, but many Adventist pastors distribute program schedules everywhere they go as an integral part of their ministry.

•In Madagascar we know of at least one place where a listener hooks his radio up to speakers and broadcasts AWR programs to his entire village.

•In one country the teacher in a public school plays AWR programs every morning for his high school students because he says it helps them “grow strong characters.”

•In the Middle East nearly 3,000 Muslims—mostly young people—are members of the AWR Radio Club. They invite friends to gather around the radio and listen to *The Voice of Hope*, then

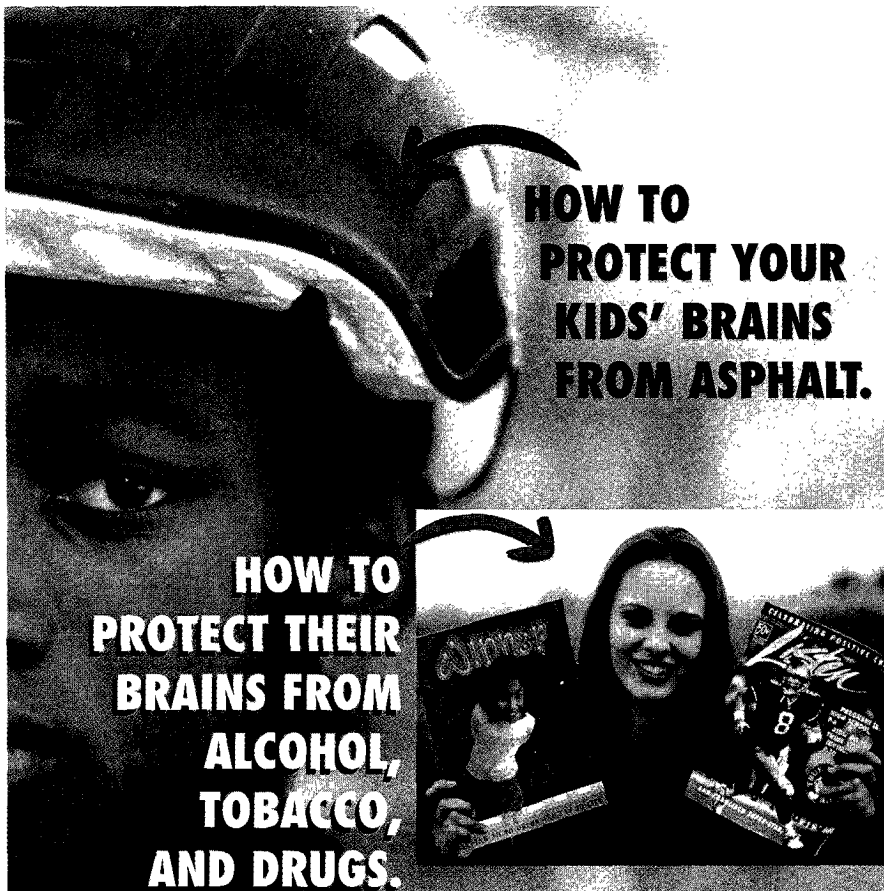
discuss what they have heard.

•An evangelical church in Nigeria applied to become an AWR “radio church” because they use AWR programs for their Sunday sermons.

•In a Southeast Asian country some church members invite their friends to come to their home for a simple meal and “just by chance” have the radio playing.

Stories like these are happening in countries all over the world.

“AWR is thankful to God,” said Jacobsen, “for the technology that makes it possible for this end-time church to tell the good news of the gospel to every nation, kindred, tongue, and people.”



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Continued from page 23

that statement, I hasten to add that there are injustices that need to be rectified and complex situations that can never be made completely straight. My plea is that even in the most difficult and unjust situations we need to behave as born-again sisters and brothers, all able to discuss these things without losing sight of the mission of the church, which makes the issues meaningful in the first place. Adventism needs to develop mechanisms to enrich and enlighten its multiculturalism and its internationalism.

And last, if I were the devil, I would get Adventists to look miserable on Sabbath. Let me ask: When do Adventists rejoice? Sundown Friday, or sundown Sabbath? Too many of us act as if Sabbath were the penalty for being an Adventist, instead of a sign of our salvation and the greatest blessing of the week. This unfortunate attitude shows up in too many of our churches. I have been to Adventist churches in which no one has even greeted me. Not wanting to make them feel uncomfortable, I didn't say anything either. The only thing they didn't know was that I was the speaker that day. And then partway through the sermon I asked them, "If you were not an Adventist Church member and you came to this church, would you ever come again?" And then I told them that if I were that non-Adventist, I'd never come back.

It takes more than correct doctrine to fill a church. We need not only doctrinal truths, but the truth as it is in Jesus. Now, I am tired of playing the devil. Where does God come into all of this?

If I were God, I would encourage the Seventh-day Adventist Church to start thinking, planning, and acting in a manner that will defeat the devil's gate plan. I would encourage Adventism to multiply the power of its blessings, treat its challenges and invoke them in an honest and Christian manner, and put all its energies into maximizing its missiological opportunities. Success will not come about by accident. It will be the product of deliberate thought, planning, and action.

In closing, I would like to thank the General Conference administration for the call to significant thinking and discussion in five windows on the church. You know, this is a dangerous operation. I am not sure whether you know that or not. It is one thing to get the worms out of the can; it is another thing to get them to go back in. The assignment today is for each of us, and we will get a chance to make a list of what he or she considers to be the greatest opportunities for the church today and the biggest challenges as the church faces a completed mission in the twenty-first century.

[Kermit Netteburg requested that the delegates take five minutes to write down what they feel are the greatest opportunities the church has today.]

KERMIT NETTEBURG: I recognize the person at microphone 3.

SIMION OBONG'O NYACHIENG'A: I believe that the church's greatest challenge or threat is secularism. Secularism is penetrating the church, and that is a threat to the church.

MYRNA COLON CONTRERAS: The church's greatest opportunity, I think, is Christian education. That's why we need not only financial support but also understanding and goodwill. Thank you.

LARRY PITCHER: I believe the church's greatest opportunities are in our youth. Listen to their ideas. Include them in decision-making. Provide real opportunities for service and growth. And reinstate church leadership where it is missing.

ANDREJ GODINA: The greatest opportunity this church has is all the suffering that is going on in the world. It gives us an opportunity to share Jesus' love. And one of the greatest threats is arrogance on our behalf.

PLINY FONDEVILLA: One of the greatest opportunities is the lay training seminar. The lay training seminar should be extended, because the Bible and even the Spirit of Prophecy say that this work will never be finished unless men and women rally together with the church officers and ministers so that this work can be finished. We should also utilize all the available technology. And I believe that the church's greatest challenge is the retention of members.

LUCIANO NERMAL, JR.: The greatest opportunities are to strengthen the local church by revival and reformation.

RONALD BISSELL: A number of things that have been mentioned here were also mentioned in our group, but there was one thread that ran through both the opportunities and challenges, and that was the need for balance. Balance that would include the young and old working together. Balance that would include recognizing the value of tradition and yet prioritizing principles above tradition; being able to think critically without being critical in spirit; and maintaining an evenness between mass media for evangelism and personal contact, because these are both needed. So balance would be the main point.

ROBERTO BADENAS: I believe that the church's greatest opportunities are our children. We propose to give priority to strengthening our homes and families and developing the education needs of our church.

ERIC LOWE: One of the greatest opportunities our group felt was the increasing recognition by other churches of the Seventh-day Adventist Church as a Christian church, and that we ought to use this as a positive means of reaching out and sharing what we have with them.

KEITH ALBURY: Our group believes that one of the greatest challenges of the

church is retaining our young people as active committed members participating in the mission of the church.

BARRY BLACK: My group believes that one of our greatest challenges is to become leaders in inclusiveness, especially in regard to women, demonstrating to the world the strength of our diversity.

MOSES MWENYA: In our group we saw both an opportunity and a challenge in the fact that 70 percent of our church membership is under the age of 30. We feel that the challenge we have is the ability to provide an education for our children so that they will grow up to lead this church in the future.

PHILIP S. FOLLETT: I have been asked to announce that the next report from the Nominating Committee will be presented as the first item of business at tomorrow morning's business session. Let us stand together as we pray, and we have invited Pastor Sabir Sadiq, editor from the Pakistan Union, Trans-European Division, to ask God's blessing.

SADIR SADIQ: I have been asked to pray in the national language of Pakistan. [He offered the benediction.]

ALFRED C. MC CLURE,
PHILIP S. FOLLETT, *Chairs*
DONALD R. SAHLY, *Secretary*
BILL BOTHE, LARRY R. COLBURN,
and FRED C. THOMAS, *Proceedings*
Editors

Session Actions

57th General Conference
Session, July 2, 2000,
3:00 p.m.

OUTLINE OF THE DOCTRINAL BELIEFS— CHURCH MANUAL AMENDMENT

Voted, To amend the *Church Manual*, Chapter 5, Church Membership, page 30, and the Appendix, page 189, changing the word "outline" referring to the doctrinal beliefs of the Church to read "summary" as this is more descriptive of the content referred to on those pages.

TRANSFERRING MEMBERS, CLERK TO MAKE OUT LETTER—CHURCH MANUAL AMENDMENT

Voted, To amend the *Church Manual*, Chapter 5, Church Membership, page 33, Transferring Members, Clerk to Make Out Letter, to read as follows:

Clerk to Prepare Letter—When the church has granted the letter of transfer, the church clerk fills out the regular form used for this purpose and forwards it to the clerk of the church which the member proposes

to join. The clerk of this church passes the letter to the pastor or church elder, who presents it first to the church board for recommendation, after which the request is presented to the church at its next regular service. It is then held over for one week, when final action is taken by vote accepting the person into membership. The clerk of the receiving church then adds the member's name and date of admittance to the church membership record. The clerk also fills out the return portion of the church letter, certifying that the member has been accepted, and sends it back to the clerk of the church from which the member was transferred. (See p. 56.)

ORGANIZED COMPANIES—CHURCH MANUAL AMENDMENT

Voted, To amend the *Church Manual*, Chapter 5, Church Membership, pages 36 and 37, Organized Companies, to read as follows:

Organized Companies

Where a number of isolated believers reside in proximity to one another, a company of believers may be organized for fellowship and worship with the objective of growing into an organized church.

Such a group of believers may be organized as a company by approval of the conference/mission/field committee, and may subsequently be dissolved by action of the conference or mission conference/mission/field committee. When a conference/mission/field committee approves the organization of a company, such organization may be effected by the district pastor or by some other minister appointed by the conference/mission/field committee, who, in counsel with the local members, shall appoint from the baptized membership of the company a leader and a treasurer.

All other appointments such as Sabbath School officers, Personal Ministries officers, and Adventist Youth Society officers should be made by vote of the baptized members of the company at a meeting presided over by the district leader or by such person as may be authorized by the conference/mission/field committee.

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

The treasurer of the company shall keep careful record of all moneys received and disbursed. He/She shall send promptly, at the time established by the conference/mission/field, all tithes and offerings, other than funds collected for local purposes, to the conference/mission/field treasurer, who is also the treasurer of the conference/mis-

sion/field church.

Since all baptized members of an organized company are members of the conference/mission/field church, the company does not possess the right to administer church discipline. All such matters must be referred to the conference/mission/field committee, which constitutes the board of the conference/mission/field church, the president being the elder of that church.

Such a company of believers should grow and eventually develop to the point that would call for a regular church organization. The company leadership should therefore promote and foster all the church campaigns and activities that are usually carried forward by regular churches, thus preparing the members for the wider responsibilities that are associated with full church organization.

QUERIES CONCERNING RECEIVING AND DROPPING MEMBERS—CHURCH MANUAL AMENDMENT

Voted, To amend the *Church Manual*, Chapter 5, Church Membership, pages 37 and 38, Queries Concerning Receiving and Dropping Members, to read as follows:

Queries Concerning Receiving and Removing Members

Receiving Members on Profession of Faith—There are four circumstances in which individuals who have accepted the Seventh-day Adventist message may be accepted into the local church by profession of faith:

1. A committed Christian coming from another Christian communion who has already been baptized by immersion as practiced by the Seventh-day Adventist Church. (See p. 28.)

2. A member of the Seventh-day Adventist Church who, because of world conditions, is unable to secure a letter of transfer from his/her home church. (See p. 34.)

3. A member of the Seventh-day Adventist Church whose request for membership transfer has received no response of any kind from the church where he/she is a member. In this case the assistance of the conference/mission/field shall be sought. In case the requesting church is located in another conference/mission/field the assistance of both conferences/missions/fields should be sought.

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

Great care should be exercised in receiving members if they have formerly been members of some other church in the denomination. Instances are not lacking of persons removed from membership in one church, later presenting themselves to other churches for membership on profession of faith. When a person applies for member-

ship on profession of faith, earnest inquiries should be made concerning the applicant's former experience. The church officers should seek the advice and help of the conference/mission/field president. Sufficient time should be taken to extend the investigation as far as needed to reveal all the facts.

When persons apply for membership on profession of faith, and it is found that they are still members of another church in the denomination, no steps should be taken to receive them into membership until the church holding the membership grants their letters of transfer. If after following the process of transfer (see p. 32), a church refuses to grant a letter of transfer, the member may appeal to the local conference/mission/field committee if it is considered that the letter has been unjustly denied. The church where membership is held, or the local conference/mission/field committee, is the proper organization to decide whether the past conduct has been such that the applicant is entitled to a church letter of transfer. Following such a course will result in a higher appreciation of the sacredness of church membership and in wrongs being made right where this is called for. No church has the right to withhold transfer unless the person is under discipline.

When an individual whose membership has been removed seeks readmission to church membership, such readmission is normally preceded by rebaptism. (See p. 173.)

Removing Names—Names should be removed from the list only on a vote of the church, by granting letters of transfer, or by removing from church membership, except in the case of deceased members. (See pp. 55, 56.)

No Retired Membership List—Each church should have but one membership list. Under no circumstances should the practice of keeping a retired list be followed. The church record should contain the names of all members. Names should be added to this list only on the vote of the church after the individual concerned has requested membership by profession of faith or baptism or letter.

CHURCH OFFICERS AND THEIR DUTIES, MEMBERSHIP REQUIRED FOR ELECTION—CHURCH MANUAL ADDITION

Voted, To refer to the *Church Manual* Committee for further discussion the new section, Membership Required for Election, to be added to the *Church Manual*, Chapter 6, Church Officers and Their Duties, page 45 before the section, Term of Office. Adjourned.

Alfred C McClure and Philip S Follett,
Chairmen
Donald R Sahly, Secretary
Athal H Tolhurst, Actions Editor
Rowena J Moore, Recording Secretary

Education Department

First, the good news. The mission of Adventist education continues to expand its frontiers around the world.

Statistics indicate that as of January 1, 2000, our church operated 5,846 schools, colleges, and universities in more than 100 countries, with 53,989 educators and 1,055,189 students enrolled. These figures represent an increase, during the past quinquennium, of 8 percent in schools, 18 percent in teachers, and 16 percent in students.

We praise God for that growth. Adventists operate the broadest unified church-supported educational system in the world, with coordinated supervisory responsibilities at each organizational level—conferences/missions, unions, divisions, and the General Conference. Adventist education continues to have a transforming influence on children and youth as well as a positive impact on our global mission, earning the respect of national governments and other churches alike.

Now the not-so-good news. As we contrast, during the past 50 years, the growth in Adventist membership with the number of students in our educational institutions, we notice a growing gap. Whereas in 1950 there were 26 students in our schools for every 100 members, by 1999 the ratio had declined to 10 students for every 100 members. (See chart.) To make the trend more worrisome for the church's future, we note that only one half of the 1 million students now attending our schools come from Adventist homes. We know that many of the non-Adventist students eventually join our

church, frequently with their families. However, we realize with growing concern that millions of Adventist youth do not benefit from having Adventist teachers and chaplains guiding them in their acquisition of knowledge and spiritual development.



Humberto M. Rasi
Director

Some have asked if the substantial investment that parents, students, and church members make in Adventist education is justified. Several research projects have shown, beyond any doubt, that the longer a student from an Adventist home attends our schools, the higher will be his or her involvement

in and support of the church's beliefs and mission. Indeed, in some world divisions, most of the children and youth baptized attend our schools.

But what sets apart Seventh-day Adventist educational philosophy from other perspectives? The distinctive features may be summarized in seven key concepts:

- **God** is the creator and source of all true knowledge, the beginning of authentic wisdom.

- **The Bible** is the authoritative word of God and provides the basic worldview and the framework for all our teaching and learning.

- **Christ**, the Son of God, came to our rescue in order to provide to each one of us access to salvation, friendship, and restoration.

- **Wholeness.** God created human beings as integrated units of mind, spirit, and body. True education involves the balanced development of all these dimensions.

- **Character.** As part of our divine image, we were given the power of

choice. Students learn to make decisions based on informed moral principles and permanent values.

- **Service.** To love as God does means to plan and act for the benefit of others. Education inspires and prepares students to enjoy serving their fellow human beings through the use of their talents.

- **Eternity.** Adventist schools convey to students a sense of hopeful anticipation as they await the return of Jesus and learn to apply their knowledge to the realities in which they will live and work.

Mission of the Education Department

Based on those fundamental principles, the Education Department staff at the General Conference is responsible—in collaboration with division education directors—for the overall supervision and coordination of the philosophical priorities, quality control, leadership training, and promotion of the global Seventh-day Adventist educational system.

In view of this responsibility, the department seeks to achieve these outcomes:

- A strong global educational system offering programs of recognized quality that convey the beliefs, values, and mission of the church, and that make a positive impact in their respective communities.

- Educational leaders and board members who are committed to the mission of Adventist education and are equipped to fulfill their professional roles.

- Adventist educators who are qualified in their fields, know how to integrate faith and learning, and are effective in the transmission of Adventist beliefs and values to their students.

- Church members, administrators, and non-Adventist families who value and support Adventist education.

- Adventist students in public colleges and universities who remain committed to the church's beliefs and values and share their faith on the secular campus (in collaboration with the General Conference AMiCUS Committee).

Significant Achievements

In addition to the remarkable growth of Adventist education in many countries of the world, we are pleased to report the following achievements:

1. *A more integrated educational system.* The International Board of Education and the Adventist Accrediting Association have improved the quality of their educational surveys and accreditation visits, giving closer attention to

the spiritual dimension in the operation of our schools. New directories of primary schools and of our colleges and universities have been published for promotion and easy reference.

2. *Training educational leaders.* The growing complexity of supervising and managing the system led the department to organize leadership seminars for education directors and college administrators in four major regions—Asia-Pacific, Africa, Americas, Europe. In addition, successful international conferences have been held for tertiary-level presidents and board chairs, academic vice presidents, and for institutions interested in electronic dis-

ance education.

3. *Strengthening the commitment, skills, and resources of Adventist educators.* The award-winning *Journal of Adventist Education* is published not only in English but also in French, Portuguese, and Spanish, with a combined circulation of almost 300,000 copies during the quinquennium. Seminars for college and university teachers on the integration of faith and learning were offered in Austria, Bolivia, Côte d'Ivoire, India, Jamaica, Kenya, and the U.S.A. The essays pre-

Portuguese, and Spanish. Some 450,000 copies have been distributed among Adventist students in more than 100 countries. In addition, a sourcebook, *Adventist Ministry on the Public University Campus*, is now available for church leaders interested in this important task.

Toward 2005

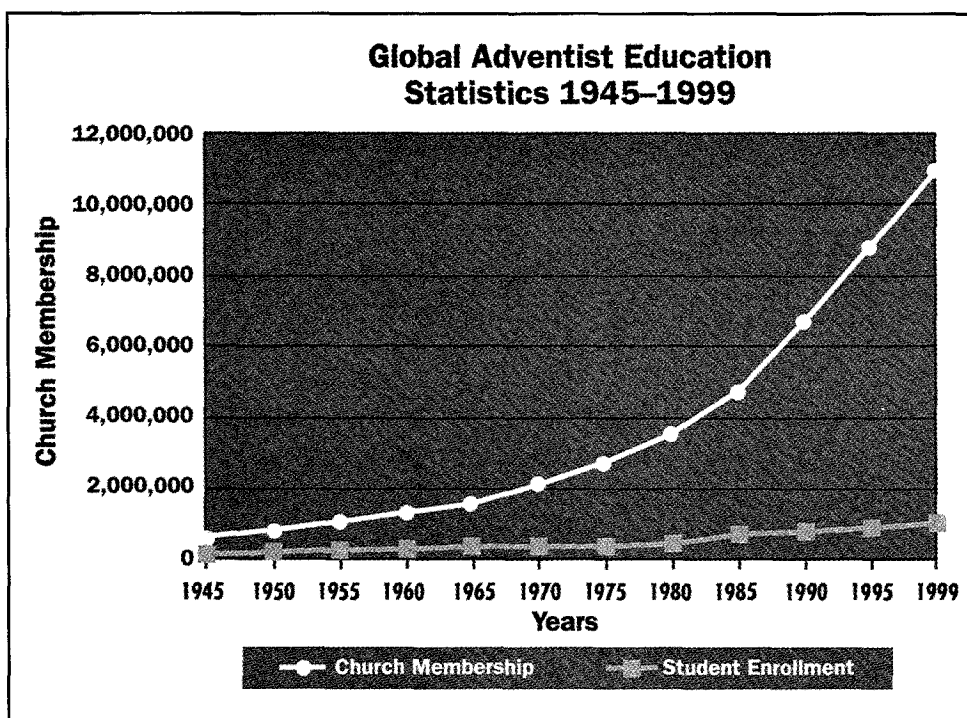
As the Education Department plans for the next quinquennium, the following challenging trends will require special attention and a constructive response:

- Decline in the ratio of students to church members in Adventist schools. (See chart.)

- Demand for qualified and skilled educational leaders, administrators, and board members.

- Tendency toward secularization and fragmentation in Adventist education.

- Need for a unified international approach to ministerial



pared in these seminars have been published in the *Christ in the Classroom* collection, now numbering 25 volumes, which are available in our college libraries. An updated edition of the denominational history textbook—*Light Bearers to the Remnant*—is now ready, along with the first published *Handbook for Dormitory Deans*.

4. *Nurturing the faith of Adventist students in public colleges/universities.* Working in close cooperation with the departments of Adventist Chaplaincy Ministries and Youth Ministries, the Education Department has published during the quinquennium 15 issues of *Dialogue* in English, French,

and theological training.

- Increasing cost of Adventist education and financial needs of Adventist schools.

Someone wittily defined a school as “a building with four walls and tomorrow inside.” Unquestionably, what happens on Adventist school campuses today will define the quality of our leaders in the next generation, the strength of our global church, and the future of our mission. In view of these realities, Adventist teachers and students demand our utmost consideration and prayerful support as we enter the new millennium.

Second Business Meeting

57th General Conference Session, June 30, 2000, 9:30 a.m.

(Note: These proceedings were inadvertently omitted from *Bulletin 3*.)

G. RALPH THOMPSON: Thank you, Brother Chairman. I want to introduce to you the Secretariat team with which I have had the privilege of working. It has been a great privilege indeed to have a team like this to work with. [Elder Thompson then introduced members of the Secretariat staff: Athal H. Tolhurst; Harold W. Baptiste; Maurice T. Battle; Larry R. Colburn; Vernon B. Parmenter; Donald R. Sahly; Mario Veloso; Elaine A. Robinson, assistant secretary; and Carol Rasmussen, recording secretary. The full text of the secretary's report appears in *Bulletin 2*. A motion to accept the report was made, seconded, and voted.]

CALVIN B. ROCK: I want to thank Elder Thompson for a very comprehensive report. He has certainly given us excellent information from every area of God's work. Thank you, Elder Thompson. I would like to recognize a gentleman of stature and wisdom here at microphone 2. Would you be kind enough to give us your name, please?

NEAL C. WILSON: Thank you, Brother Chairman. For your information I am Neal Wilson. I thought it was about time for these microphones on the floor to be inaugurated. We have been listening with rapt attention, but it is time for us to begin to speak from down here as well. But I really rise, Brother Chairman, to express my very deep appreciation for the comprehensive report that we have listened to. I am still trying to process it. It is not easy to fathom where God has brought this church over a period of time such as recommended and reported on by our General Conference secretary. But, Brother Chairman, somehow I was impressed with his closing comments, which so clearly indicate that when we listen to a report like this we almost think we are in Paradise. Marvelous are the things that God has done, but the great truth is that it isn't over. It isn't finished. And, as Elder Thompson appealed at the end, it is going to take a complete dedication on the part of this church working through the Holy Spirit and with God's power to bring the ultimate report that we are all waiting for. May I express audibly that even though you have heard some clapping thanking Elder Thompson for the report, I think we audibly ought to do that as well, and that is what my point is in rising to use the microphone.

CALVIN B. ROCK: Elder Wilson, while you are still there at the microphone, would you like to move to receive Elder Thompson's report?

NEAL C. WILSON: It would be a very happy privilege, Brother Chairman. I formally move that we receive and accept his report.

CALVIN B. ROCK: Thank you. It has been seconded. My fellow delegates, we would like to vote on this by using our yellow cards, and in order to give enough time for translation, there is going to be just a slight delay in requesting the vote and the manifestation, so I am going to ask all those who are in favor to raise their card, when I raise mine. [Motion was voted.]

We are now prepared to hear from the Nominating Committee, and we are going to ask the officers of that group to come forward with what I think is the first report. We are anxious to hear from them.

NIELS-ERIK ANDREASEN: Brothers and sisters, I am pleased to bring you a report from the Nominating Committee that you elected last night. This morning it met and organized, and here before you are the officers of the Nominating Committee. I chair it; Dr. Jere Patzer, who is a union president from the North American Division, is the vice chair; Dr. Delbert Baker, the president of Oakwood College, is the secretary; and Dr. Ismael Castillo, from Montemorelos University in Mexico, is the associate secretary.

I am very pleased this morning to bring our first nomination before you. It recommends to this body for the position of president of the General Conference the name of Jan Paulsen.

DELBERT BAKER: Brother Chairman, I move the acceptance of this name.

CALVIN B. ROCK: The acceptance of the name of Jan Paulsen for world president for the ensuing quinquennium has been made; the motion is before us. [The motion was seconded and voted with overwhelming support.] We welcome to the podium Elder and Mrs. Paulsen. Shall we stand and give our president and his wife a hand?

JAN PAULSEN: Thank you very much. It is both a privilege and an honor to serve the church and to serve our Lord. He is the one who calls us and the one who sustains, and were it not for that conviction I think I would run a long way away. But I know that the Lord leads His people. I am reassured by the long-held conviction that Kari and I share that when you are in His church, when His people come together, the Lord is uniquely present at this occasion, and He gives guidance to us. So I accept that the will that you have expressed reflects also His will, and I will do my best. We will do our

best to discharge the duties you have placed on my shoulders, and I hope in this way to do something worthy for both the church and the Lord. I desire your prayers every day, and there are probably few things that mean more to me than somebody walking up to me and telling me, "I prayed for you; I prayed for your wife." Many of you occupy leadership positions in various levels, and you know that often it is a somewhat lonely assignment. Please do not run away from me when you see me, for I am happy to meet with you, talk with you, and hear your wisdom. But more than anything else it would give me great strength to know that you will remember Kari and me in your prayers in the days and weeks and months and, by God's grace, years that lie ahead. We will do our best to serve the church. Thank you very much.

CALVIN B. ROCK: Thank you, Dr. Paulsen and Mrs. Paulsen. You do have our prayers and support, and thank you, Dr. Andreason and your assistants. We will hear from you as other segments of your work are completed.

Now then, we will ask that our reporting session continue as planned, and we'll call for the statistical report.

BERT HALOVIK: Thank you, Brother Chairman. The eight-page printed report that will now be distributed is not only available to the 2,000 delegates but will also be printed in the *Adventist Review* report of this session. In addition, the report will be available on the General Conference Archives and Statistics Web site at www.adventist.org/ast. As Elder Thompson has stated, that site has a wealth of additional statistical information that is of interest. It provides access to statistical data for conferences, unions, divisions, and the world field from 1946 to the present. Other historical statistics from 1867 to the present are also at that site. [The report can be found in *Bulletin 10*.]

CALVIN B. ROCK: Thank you very much, Brother Haloviak. I am sure I speak for all of us when I say that we appreciate this carefully crafted report. Thank you. We need a formal action now for the recording that we have done so. [A motion to accept the report was moved, seconded, and voted.]

OLGA PIVOVAROVA: [Benediction.]

CALVIN B. ROCK, *Chair*
MARIO VELOSO, *Secretary*
BILL BOTHE, LARRY R. COLBURN, and FRED G. THOMAS,
Proceedings Editors

Nominating Committee Report—5

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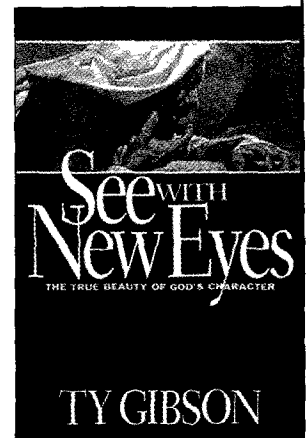
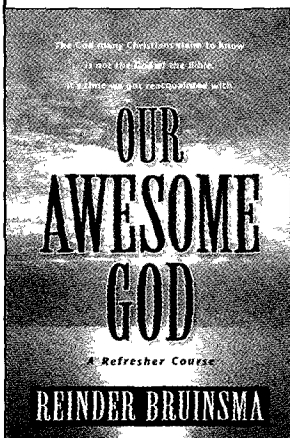
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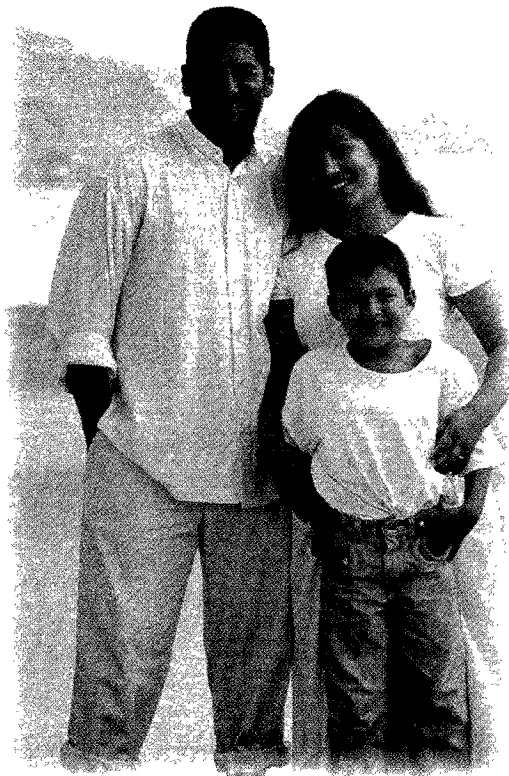
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