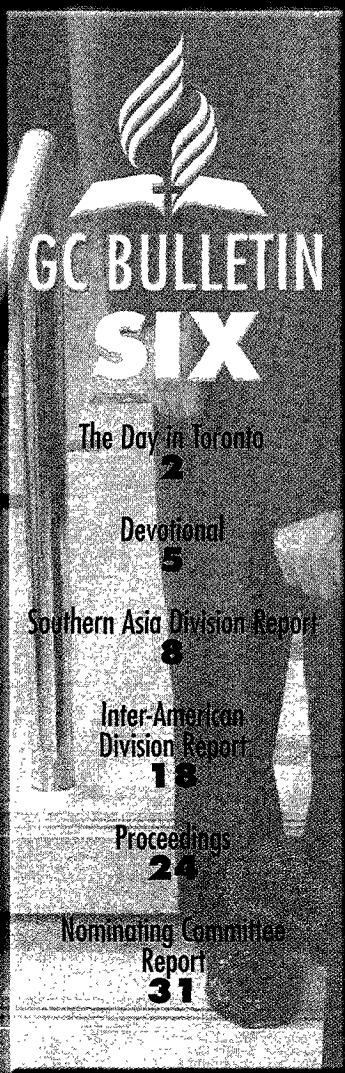


ADVENTIST REVIEW



**GC BULLETIN
SIX**

The Day in Toronto
2

Devotional
5

Southern Asia Division Report
8

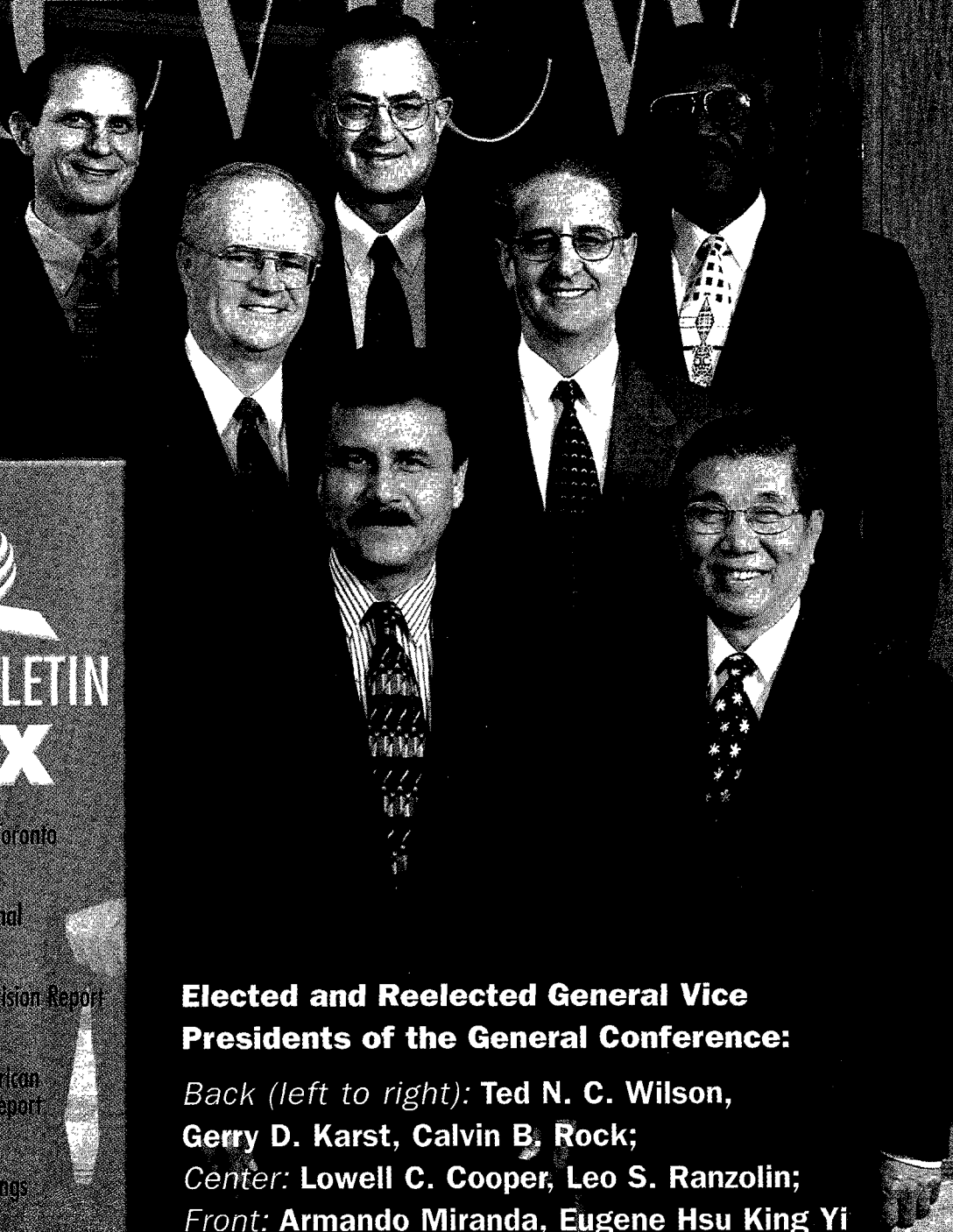
Inter-American
Division Report
18

Proceedings
24

Nominating Committee
Report
31

**Elected and Reelected General Vice
Presidents of the General Conference:**

*Back (left to right): Ted N. C. Wilson,
Gerry D. Karst, Calvin B. Rock;
Center: Lowell C. Cooper, Leo S. Ranzolin;
Front: Armando Miranda, Eugene Hsu King Yi*





THE DAY IN TORONTO

Wednesday, July 5

Nolene Johnsson
Reporter



COVER PHOTOS AND PAGE 2 PHOTOS BY ALDEN J. HO

Think Hope

Head any good words lately? Think hope," proclaim six tasteful banners on York Street. Each banner pictures a smiling Adventist of a different age and culture, beginning with Cammie Valenzuela, age 5, from Silver Spring, Maryland. Their faces inject hope into my Toronto morning.

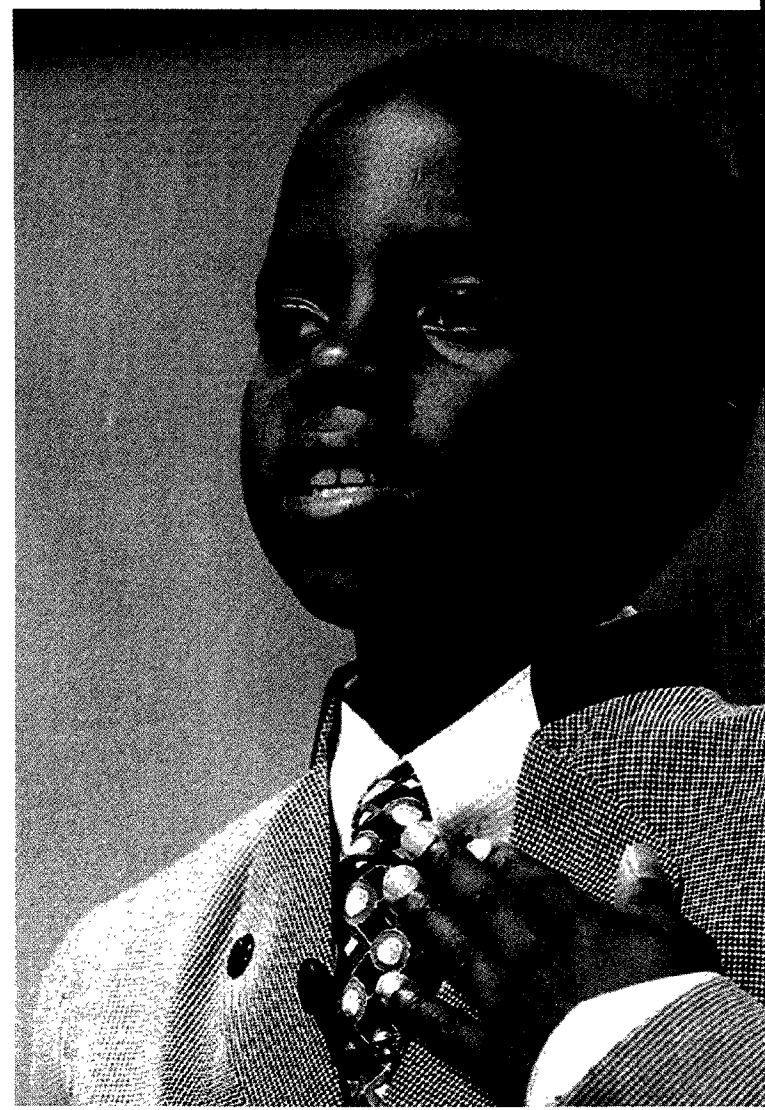
Hope is real at this General Conference session. You can feel it in hugs and handshakes. Hope helps us overlook our aching feet (the session covers at least a million acres!) and the jostling of the crowds. Hope shines on faces caught unawares by a roving video camera and flashed on the SkyDome supertron. And hope electrified last night's division reports.

Hope and Energy Combine

The King's Messengers, a jauntily attired vocal group from Kenya, set an upbeat tone for the evening with their song of hope in Jesus. Fred Kim Wangai, a 10-year-old Kenyan, fans hope by reciting Isaiah 53, bringing the ancient words to life. (This was not the first time someone moved

us with a recitation of Scripture. Might this become a trend?)

The Southern Asia-Pacific Division launched their report with a colorful lineup of delegates spanning the 200- (nearly 70-meter) foot stage. A genuine jeepney, lights flashing (and emitting authentic fumes, I might add) carried division president Violeta Bocala across the arena to the foot of the stage. With high energy and humor, stories and video interspersed the report. We saw in frantic fast-forward a division "on the move" from Singapore getting established in the Philippines. Occupying 24,000-plus islands of the eastern Pacific, the division has adopted Isaiah 42:4 as their own: "The isles shall wait for His law." People are



FROM THE MOUTHS OF CHILDREN: An animated Scripture reading by this youngster from the Euro-Africa Division was met with many hearty "amens."

coming out of Islam, animism, and Buddhism in gratifying numbers.

The colorful and gentle Southern Africa Union, under the leadership of Velile Wakaba, epitomized their theme: "Vision of Hope." Their Soweto choir sang in English and the colorful tongue-clicking Xhosa language. The union's video clips of an Adventist orphanage for children with HIV touched many hearts. Loving care providers are determined that, although the children are not expected to live past their fifth birthday, they will each be surrounded with love and bright hope for a future with Jesus.

Eastern Africa Division Report

Just 82,000 short of reaching a membership of two million, the Eastern Africa Division expects to be there by December 2000. Highlighting their report were stories and video clips, including a mass baptism of Masai tribal people, long impervious to the gospel, and an honest reporting of the devastation of AIDS in the countries of eastern Africa (34 million diagnosed; 12 million dead). Evangelism has adjusted to these new realities. We heard of HIV positive support groups, new homes for children orphaned by AIDS, and a huge housing development for the underprivileged constructed by ADRA/Africa.

Pro-Active Kids, a colorful group of children whose parents work at division headquarters in Harare, Zimbabwe, stole the show as they sang and moved under the direction of Dr. Mfuni, division Children's Ministries director. (The US-owned Gymboree company would have been proud to own the group's look-alike costume design.)

Theme of Hope Continues

With new hope for this day in Toronto and spurred by my reporting responsibilities, I arrive early to take a front seat in the SkyDome for the morning devotional talk by Jose Viana. He holds us spellbound with the story

of a doctor refusing to treat the bloodied victim of a hit-and-run accident without the required cash deposit, only to find out after the victim dies that it was his son. Viana contrasts this doctor with the heavenly Father who risks everything to save us—even paying for our sin with His Son's life at the cross.

"When we draw near to understand the cross," Viana states, "we should beware lest we who think we know *everything* turn out to know *nothing*." At the cross, furthermore, reconciliation is by divine initiative. If we are serious about imitating Jesus, we need to take the initiative for reconciliation. If we allow religious, racial, or gender differences to raise barriers between us, we have not understood the cross.

Business Alternatives

As I leave the SkyDome I pass a stream of delegates heading to their places for the business session that follows the devotional. The session planners, keeping in mind the 48,000 of us who are not registered to take part in the business sessions, planned plenty of other options to choose from. So, riveting as the discussion on remarriage and divorce promises to be for a second successive day, I opt to catch the Women's Ministry meetings (as do 1,500 other people, 20 percent of them men) and then the exhibits.

Karen Ritchey, the Canadian-born featured speaker, tells of her specialized ministry of song that grew out of her personal loss of a son, stillborn. "I didn't realize I could feel so much pain," Ritchey admits. The audience apparently agrees; I notice people all around deeply moved. A woman behind sobs quietly as Ritchey sings "Roses Will Bloom Again," a song about happy endings.

Vasti Viana, Women's Ministry leader for South America, tells of a growing loss being felt by women in South America—the loss of *shyness*! "The department of Women's Ministries, voted last session, is the

best thing that happened to Adventist women," she says, and I believe her. (The same could be said for Children's Ministries, by the way!)

Dorothy Watts tells about the first Seventh-day Adventist to win a seat in the lower house of parliament in India. Kim Gangte, a college professor and an advocate for the downtrodden women and children, was not permitted by the opposition to campaign. In fact, she was kidnapped the day before the election. But she prayed and won by just 2,500 votes. "This is not because Kim Gangte is good," she said in her victory speech, "but because my God is great."

Excitement and Energy of the Exhibits

Probably the part of the session that I am drawn to most is the exhibition hall. This is a huge area, eight floors below the convention center where every Adventist with a mission enterprise sets up a booth and shares their energy and enthusiasm with anyone else who happens by. "Come down here, little lady," an old friend from college days says. Gently she turns me around and leads me back to the very last row of booths. "Most people miss this," she explains. "They think the exhibits end the row before." And she is right; be sure to walk all the way to the walls in every direction at the exhibit area.

Highlights that caught my attention were Chaplaincy Ministries with their four sets of arms, Family Ministry's huge handstitched mural depicting "A Picnic With Jesus," Positive ID with the neat "Almost Home" hats and tees, Eden Valley Institute with their eight clinicians magically massaging away people's stress, Sanitarium with their unbelievably good soy drink freebie, and the Global Mission camp-meeting with an ever-changing cast of musicians and reports.

Hope has many sounds, colors, and tastes in Toronto. Are you getting the good word?

The Elective Process

BY WILLIAM G. JOHNSON

One of the major items of business at a General Conference session is the election of leaders. The process Adventists have developed over the years in itself reflects the character of our church.

The first person elected is the world church leader, the president of the General Conference. He is not a pope; he is elected for a five-year term, and not by a small group, but by the entire body of 2,000 delegates representing the world fellowship.

His name is brought to the floor for vote as a recommendation of the nominating committee. That committee, numbering 174, is made up of delegates elected by caucuses of the 12



JOEL D. SPRINGER

geographical divisions of the worldwide church. The number of committee members from each division is determined by the church membership of that division. Thus, the North American Division, although it still provides the largest financial strength to the world church, has only 16 members on the nominating committee.

Once the world president is elected, he gives considerable time to the work of the nominating committee as he suggests personnel he would like to have on his team at the General Conference (headquarters) level. His recommendations are discussed and usually—but not necessarily—accepted by the committee. And the full body of 2,000 delegates has the final say.

For division-level appointments, the nominating committee is guided, but not bound by, the recommendations from the division caucuses. Again, the full body has the final vote.

The process overall is fair and democratic. But it is not ideal: for instance, delegates in the full body at times are called upon to vote on names concerning whom they have little or no knowledge. So they go by trust. Trust is the glue of grace.

This week inevitably brings elation to some, disappointment to others. The elective process can have a brutally harsh impact—in office today, out of office tomorrow. I wish we could find a way to show appreciation to those who have borne the burden and heat of the day.

Is there a better way? Given the complexities of our church and the very frailty of our humanity, probably not.

WINDOWS ON MISSION

Growing in Christ

Unprecedented growth can produce unprecedented problems. With 40 percent of the church's membership baptized since the last General Conference, the Seventh-day Adventist Church faces a staggering task in discipling and training spiritually mature Christians.

GC vice president Lowell Cooper motivated the group to move from "Jerusalem to Toronto and beyond . . ." as he traced the connection between the early Christian church and the rapid growth of the Adventist Church today.

Noting that one in five Adventist converts leave the church, Cooper reminded the delegates that the church

has a vital role in retention, training, and deployment of new members.

"The church becomes a church on Tuesday morning in the marketplace, not just Sabbath morning in the sanctuary," declared GC stewardship director Ben Maxson as he reviewed indicators that could represent healthy spiritual maturation for individuals and groups.

Cooper solicited discussion from the delegates by inviting them to share challenges and opportunities experienced in their local congregations.

Selma Chaij, from Takoma Park, Maryland, cited her church's practice of small group study of the Bible. "Participants have felt blessed and renewed," said Chaij. "Our discipleship groups have become the glue of the Spirit."

Joshua Oyinloye, from the Africa-Indian Ocean Division, called for training small group leaders to promote members' spiritual maturity. He also

urged that costs be lowered to train pastors for rapidly growing regions.

"The best way to nurture young Adventist converts is to enroll them in an Adventist school," said Humberto Rasi, GC education director. He recommended the development of post baptismal classes to anchor youth in Adventist faith.

"Discipling new believers is a whole church action, and should be included in strategic planning," asserted Marion Shields, GC Executive Committee member from the South Pacific Division.

Onaolapo Ajibade, of the Africa-Indian Ocean Division, reminded the delegates that disciple-making takes time. "One month is not enough to make a lasting convert," said Ajibade.

Lupita A. Aragon, (NAD), noted that women's ministries are frequently some of the most effective means of nurturing and holding new converts.

Costly Rescue

Devotional message presented Wednesday morning, July 5, 2000

Christ died for our sins according to the scriptures" (1 Cor. 15:3).

"For God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish but have eternal life" (John 3:16, NIV).

The two aspects, giving His life for sins and giving His life for love, are related. He loved us and He gave Himself for us, for our sins (Gal. 2:20).

Today's devotional consists of an invitation for us to go to three places:

- (1) the Garden of Gethsemane,
- (2) Mount Calvary, and
- (3) the tomb of Jesus.



Jose Viana
Secretary,
Ministerial
Association, South
American Division

The Garden of Gethsemane

In the garden we find a man full of sorrow. From His lips He has spoken, "My soul is overwhelmed with sorrow to the point of death" (Mark 14:34, NIV).

He has been moaning. Twice His companions had held Him up; otherwise, He would have fallen to the ground. He has experienced fright and anguish. He kneels down. He gets up and goes to the three disciples that He had brought to be close to Him. He returns again to pray. He gets up again and goes to the disciples, hoping for words of encouragement. He returns to prayer, and His perspiration becomes drops of blood that fall to the ground.

Mark 14:36 reads, "Father, . . . everything is possible. Take this cup from me. Yet not what I will, but what you will" (NIV).

What was this cup? Was it physical suffering or mental anguish of betrayal, desertion, and mockery? Jesus dreaded none of these, grievous as they were. His physical and moral courage throughout His public ministry had been indomitable. It is ludicrous to suppose that He was now afraid of pain, insult, and death.

The cup that frightened Him was the cup of divine wrath that it is said should be drunk by the wicked (Ps. 75:8) or by someone who represented them. He had no sin, but He had freely assumed the sins of all humanity.

What was this cup? It was the sins of everyone who had

ever existed or would exist. Your sins and my sins weighed upon Him, and for this reason He felt separated from the Father. He bore our sins in His body (1 Peter 2:24). "God made Him who had no sin to be sin for us" (2 Cor. 5:21, NIV), having become "a curse for us" (Gal. 3:13, NIV). Such proximity to sin brings separation from God. God disappears and no longer responds.

The cry that Jesus gave on Calvary, "My God, my God, why have you forsaken me?" (Matt. 27:46, NIV), was carried by Jesus in His heart and caught in His throat. The infinite attraction of love that existed between Father and Son was crossed out by an equally infinite repulsion, because God hates sin. There are no parameters to describe this experience.

If the contrast in the atmosphere between a cold-air current and a hot-air current can disturb the heavens with thunder and flashes of lightning, what could have happened within the soul of Jesus, where God's supreme holiness clashed with the supreme malice of sin? It is no wonder that the sigh came from His lips, "My soul is overwhelmed with sorrow to the point of death" (Matt. 26:38, NIV).

The Gethsemane experience finds its culminating point in Jesus' phrase "Yet not what I will, but what you will" (Mark 14:36, NIV). Who is the "I," and who is the "you"?

There is a correlation between what happened in the Garden of Gethsemane and what happened in the Garden of Eden. If sin is a free act in which the will of the human disobeys God, then redemption could not happen without having a human return to perfect obedience to God. Paul states this clearly in Romans 5:19: "For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous" (NIV).

So that such perfect obedience can exist, it is necessary to have a subject who obeys and a subject to obey—no one obeys himself or herself. Therefore, the "I" and the "you" resound in Jesus' phrase *It is the man Jesus who obeys God*, freely, for love! It is the new Adam who speaks in the name of all humankind and finally says to God, "Yes."

In addition to benefiting the human race, there are per-

sonal lessons in Gethsemane. When you are faced with difficult obedience (think about the most difficult obedience for you), kneel beside Christ and see Him in Gethsemane. He will teach you to obey, and He will obey in you and for you.

Jesus understood the will of God and said "Yes." How often do we know God's will and choose to do our own will or the will of others? In the atmosphere of Gethsemane, you will always say "Yes" to God.

In *The Desire of Ages* Ellen White tells us that even after Christ's "Yes" to God, the tempest was not calmed, but He was strengthened, and a heavenly peace covered His bloodstained face. The tempests in our life do not cease because we say "Yes" to God, but there will be balance and peace within us.

Mount Calvary

Let's go to Mount Calvary together. What do we see? In John 19:17-20 we learn that "carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha). Here they crucified him, and with him two others—one on each side and Jesus in the middle. Pilate had a notice prepared and fastened to the cross. It read: 'Jesus of Nazareth, the King of the Jews.' Many of the Jews read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Aramaic, Latin and Greek" (NIV).

The cross stood in the center.

According to the gospel, the cross of Christ is the only ground on which God forgives sin.

There is an inevitable collision between divine perfection and human rebellion—between God as He is and us as we are. For although "God is love," yet we have to remember that His love is "holy love," which yearns over sinners but refuses to condone their sin. How can God express His holy love in forgiving sinners without compromising His holiness; and reveal His holiness in judging sinners without frustrating His love?

It was holy love at the cross where God through Christ paid the full

penalty of our disobedience (2 Cor. 5:18, 19). On the cross divine mercy and justice were equally expressed and eternally reconciled. God's holy love was satisfied.

We are forgiven, "justified by his blood" and "reconciled to him [God] through the death of his Son" (Rom. 5:9, 10, NIV). Without Christ's sacrificial death for us, salvation would have been impossible. Christ's death brought us forgiveness, justification, and reconciliation.

"But God demonstrates his own love for us in this: While we were still sinners, Christ died for us. Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him! For if, when we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life!" (verses 8-10, NIV).

Paul does not suggest that we do anything to bring about reconciliation—it is a divine act. This is the divine model of reconciliation—the offended one takes the initiative toward reconciliation, the offended one fulfills the requirements and pays the price so that the guilty one is placed in a favorable position. We should imitate this model of divine reconciliation. Even when we are the offended one, we should take the initiative to seek reconciliation.

When God grants reconciliation to individuals they are invited to allow the grace of God to penetrate their person, progressively transforming them into the image of Christ. Paul affirms that if God saved us when we were under condemnation, now that He reconciled us to Himself, He gives us the conditions for the construction of our character—He frees us from the habit of sinning. What are these conditions?

1. Bible study
2. Prayer
3. Communion
4. Proclaiming to others what He has done for me

Vertical reconciliation also assumes a horizontal dimension in other relationships. Christ knocks down the bar-

riers that humans raise up. The cross gives us a new identity that transcends our other identities (race, color, education, gender, economic, and social position). Christians should live in the light of this new identity. It is here that we find the only possibility of unity.

Denying our equality—theoretically or in practice—means we have not understood the message of the cross. "This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers" (1 John 3:16, NIV). The solidarity of Jesus with humanity should be assumed by every Christian. Jesus was not someone who simply lived, died, was resurrected, and exalted but He is *alive and present* in your church and in the midst of humanity, proclaiming and calling individuals to live love and justice.

The Tomb of Jesus

There is another place for us to visit together. Let's go to the tomb of Jesus! An individual dressed in long white clothing speaks to Mary Magdalene and the other women. He says that Jesus of Nazareth, who was crucified, *has already risen!* He asks them to go and tell the disciples (Mark 16:5-7).

How expressive were the women's faces, eyes, voices, and gestures as they came before the disciples! Before the women spoke, the disciples knew that something extraordinary had taken place, and a chill ran up the spines of all present.

The women all chattered at the same time. They were so excited that the apostles probably had to tell them to calm down and speak clearly. All that could be heard were unconnected exclamations and gestures, "Empty, empty, the tomb is empty! Angels, angels, we saw angels! *Alive! Alive!* The Master is alive!"

On Friday the disciples and followers of Jesus had been disoriented. Because of the signs during His ministry, His tragic end would be scandalous and frustrating. The spirit of the disciples is presented by Luke in the episode of the two disciples from Emmaus: "We had hoped that he was

the one. . . . It is the third day since all this took place" (Luke 24:21, NIV). They had come to a stalemate in their faith. And now the news comes: *He is risen!*

"*He truly has risen,*" said the apostles to the two disciples from Emmaus, even before hearing their experience. He is risen, "really," "truly." (Some Eastern Christians have made this phrase their Passover greeting, "The Lord is risen," and whoever is being greeted responds, "He is truly risen.")

In the squares and streets they proclaim the good news (Acts 2:32, 36). They establish churches in the name of Jesus. They allow themselves to be imprisoned, beaten, and even killed in His name. Why? They themselves answer, "He is risen!"

The Resurrection demonstrates the authenticity of Jesus. Jesus Himself indicated this as a sign: "Destroy this temple, and I will raise it again in three days" (John 2:19, NIV). The disciples and others had imagined that the Father had taken authority away from Jesus when He shouted in anguish, "My God, My God, why have You forsaken me?" Now they saw that the Father was identified *with* Him, making Him Lord and Christ. "He was delivered over to death for our sins and was raised to life for our justification" (Rom. 4:25, NIV).

Paul builds upon the Resurrection the entire edifice of faith, the process of justification and salvation (1 Cor. 15:17). With enthusiasm he states, "And if Christ has not been raised, our preaching is useless and so is your faith (verse 14, NIV); and in Romans 10:9: "If you believe . . . in your heart that God raised him from the dead, you will be saved" (NIV). As in the Incarnation we have the same body in common with Christ, in the Resurrection Jesus became a "life-giving spirit" (1 Cor. 15:45, NIV).

This Christ of Gethsemane. This Christ of Mount Calvary. This Christ of the empty tomb is coming around the last curve in the road, and soon He will arrive. This Christ, who after His resurrection entered the synagogue through closed doors, wants to enter into cul-

tures, countries, and islands, which are also still closed! He can! He can through you—your talents, your means, your life. He wants you to look at Him, meditate on Him. He wants you to find the strength that He Himself found in communion with the Father.

A journalist, after attending a funeral in the Seventh-day Adventist church in São Paulo, Brazil, published

an article in his periodical entitled "Religious Ceremony Comforts Church Members and Converts an Atheist Journalist." He said, "Christ existed; it was I who did not exist. He descended from the cross to embrace me, forgive me, accept me."

Today we need a new embrace from Christ. He wants to give it to you. Accept it!

**Radio
New
Millennium...**

Join
Lonnie Melashenko
and the Voice of Prophecy
team every weekend as they
"Journey Through the Bible."
You'll understand the
Bible like you never
have before!

the Voice of Prophecy
Phone: 805-955-7611 • Fax: 805-955-7703
Internet: www.vop.com • E-mail: gospel@vop.com

Opening Providences in Southern Asia

Presented Wednesday evening, July 5, 2000

Drick was an armed highway robber in the Garo Hills of northeastern India. Holding up trucks and buses was exciting and profitable. One evening while holding up a truck with a load of travelers he noticed one man holding a thin hand case. He snatched it quickly, expecting to get a good haul of currency notes. When he reached safety in the woods he excitedly opened the bag. There were no bank-notes inside—only a thin black book.

He was about to set fire to the book when a comrade stopped him. "Keep it!" he suggested. "It might bring you good luck." Drick took it home and threw it on a shelf. Some days later he came home after a robbery to find his wife reading the book. "This is really interesting," she shared. "You should read this." He did. One day he came across the words of John 3:16. "God so loved the world, that he gave . . ." *Does God love a thief like me?* he wondered.

He began visiting Christian believers and asking Bible questions. Finally he was directed to Sen Marak, an Adventist lay member. "He reads the Bible all the time. He can answer your questions," they assured him.

After one visit regular Bible studies were arranged. A strange sense of familiarity was on the edge of his consciousness as they studied evening by evening. Then one night Drick understood clearly. "We have met before," he announced to Sen Marak. "You're the one I stole this Bible from!" A few weeks ago he and his wife became some of the newest members in the

Southern Asia Division. Now a Bible has replaced the gun in the hand of Drick the highway robber.

The Southern Asia Division has four countries in its territory: Bhutan, India, Maldives, and Nepal. Bhutan and the Maldives are unentered territories. Nepal is officially a Hindu kingdom with a population of 25 million. Our 1,000 communicants there have full citizenship rights, but conversion and proselytizing are forbidden by law.



D. Ronald Watts
President

The population of India's 32 states and territories has now passed 1 billion. Despite extensive family planning programs, it continues to grow at a rate above 2 percent or about 18 million per year. The Republic of India is the world's most populous democracy and has chosen a secular polity. Religious freedom is guaranteed to all its citizens, including the right to propagate religious beliefs as long as such activity does not endanger law and order.

India is a deeply religious society. Respect for religious and family values is a high priority for a large percentage of the people.

A significant Christian community of more than 27 million people is an integral part of India's society. These, however, are a minority of less than 3 percent of the population. This includes 350,000 Seventh-day Adventists. Christianity has been a part of India's civilization since the days of the apostles. Christian educational, medical, and social service institutions are widely appreciated in the country. Christian believers

occupy many positions of respect in government and professional circles.

Seventh-day Adventists began their work in 1893 and have developed strong institutions and a thriving church membership. The values held and taught by this movement are widely recognized and appreciated in Indian society. There is excellent responsiveness to the messages of the three angels in India today. The mission of the church is being energetically advanced by sons and daughters of the Indian soil. Adventist believers and church workers report an increasing responsiveness to the Adventist message and a deep moving of the Spirit among the people of India. The experience of answered prayer is a powerful force.

Answered Prayer

Soman Lakra of West Bengal was very heavy of heart. His wife had been on a bed of illness for 18 years, unable to speak. This Sunday morning he felt he could not go on another day with the heavy burden of her care. Many had prayed for her deliverance over the years, but she was no better. This day he groaned in spirit and cried out to God, "Lord, if You send a Christian to my home today to pray for my wife, I will surrender and become a believer. How can I go on like this alone?"

Meshack Benya, an Adventist lay member, woke up that morning with plans to visit the town of Garubayan for gospel work. But when he arrived at the bus stand, the bus to Garubayan had already left. He remembered a bus that went by another route. He boarded and sat down. But he was uneasy. He did not know why. He got off that bus. It left without him.

He then thought of Soman Lakra and his wife. He had not visited that

home for some weeks. Why not go there for a few minutes and pray again for that seemingly hopeless case? He knocked on the door. Soman welcomed him with a broad smile. "God sent you here today. I am so worried about Ashir, my wife. She is in the bedroom unconscious." Meshack knelt by her bed and prayed.

During the prayer Ashir opened her eyes. "I felt something move in my body. I feel so different," she whispered, the first words she had spoken in many years. Soman and Ashir are now new Adventists in India.

City Outreach

There is a major shift from a rural agrarian society in India to an urban industrial society. There are now 40 cities in the subcontinent with 1 million or more population. These include the six metros of Bombay (16 million), Delhi (15 million), Calcutta (13 million), Madras (10 million), Bangalore (5 million), and Hyderabad (5 million). India's urban population is now more than 250 million.

I deeply appreciate the vision of Dr. M. E. Cherian, who served as president of the division for the first two years of this quinquennium before health problems brought about his retirement and untimely death. One of his many initiatives was to establish separate evangelistic regions for Bombay, Calcutta, and Madras. Already significant numbers of new congregations have been planted in both Bombay and Madras. Twelve new congregations were developed in 1999 alone in Bombay and 10 in Madras.

An important part of the division's strategy for self-support and financial stability is the establishment of multiple congregations among India's growing middle classes in the metros and

larger cities. The nation has 3,700 towns and cities.

A combined initiative of the Quiet Hour, Amazing Facts, and It Is Written coordinated by Pastor Jim Zachary has encouraged North American pastors to take vacations in India and assist in city campaigns

In recent years several mainline Protestant denominations in India have formed united churches. These include such diverse groups as Baptists, Lutherans, Congregationalists, Presbyterians, Methodists, and Anglicans. There is a lot of spiritual hunger that appears unsatisfied by this

union. Bible truth has a great appeal to many of these people, whose rural congregations are as sheep without shepherds. Many report that pastors rarely if ever visit them and are not available for their marriages and funerals. They report that they are without spiritual instruction and hunger to understand the teachings of the Bible. Many of these flock to Adventist meetings at which Bible prophecy is taught and Bible truth unfolded.

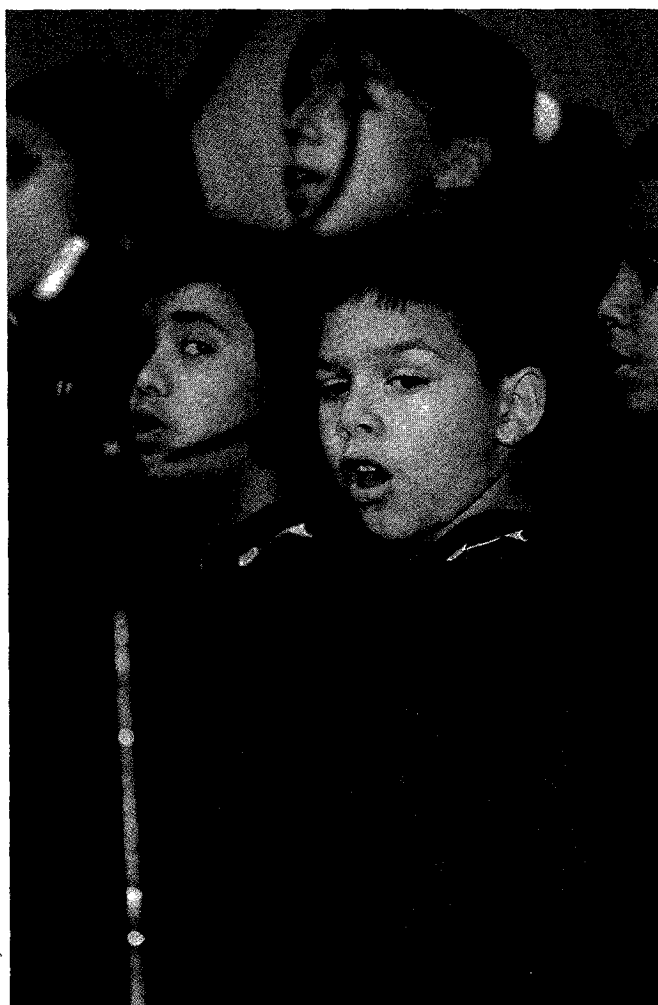
Three significant Bible truths are appreciated by these people—adult baptism by immersion, the seventh-day Sabbath, and foot washing at the Communion service. When they learn these teachings from Scripture, many are convinced that the three angels' messages identify the remnant church. Numerous non-Christians also show an increasing spiritual hunger and an interest in the teachings of the Bible.

In the five years from 1995 to 1999, accessions in Southern Asia were 140,000 compared to 55,000 in the previous five-year period—an increase of 154 percent. Annual accessions, which reached 1,000 per month in the early nineties, multiplied to a rate five times higher by the end of the decade.

The Maranatha Initiative

Many Indian Christians come from people groups that have been excluded from worship in Hindu temples for generations. A prayer hall, a house of

Session Snapshot



YOUTH IN SONG: The Alvarado Children's Choir, from the North American Division, performs during the Tuesday evening program in the SkyDome.

while there. They have perceived a great spiritual hunger among Indian Christians in the cities that they have visited. In several cities between 500 and 1,000 people have made decisions to become part of the end-time remnant. In three of these cities more than 1,000 have made these decisions.

ALDEN J. HO

worship, a community center is a felt need of great priority for such people. However, their economic status makes it almost impossible for them to construct a house of worship for themselves. Presently more than 1,700 congregations in our fellowship in India are without permanent structures for Sabbath worship.

Maranatha International, under the leadership of Don Noble, has established a regional headquarters in India and is working to help meet this need. During a recent 18-month period they have constructed 200 community halls for our believers in India to conduct community health classes, adult literacy programs, and religious instruction. We deeply appreciate this amazing accomplishment in such a short period. We're thankful to the donors and the volunteers who have combined to make this happen.

Village Outreach

Donors of the Quiet Hour ministries have provided means for Indian Christian volunteers to live in villages for one year, give health instruction, and study the Scriptures with the people. At the end of the year a small house of prayer is also constructed for the new congregation of believers that is developed there. In the first two years of this program 150 new companies of believers were developed as part of the Global Mission thrust of the worldwide church. Scores of requests have come from neighboring villages that a similar work be done for their spiritual benefit.

Ten-Village Instruction Program

Since 75 percent of India's people live in its 568,000 villages, and since Adventists believe that their message must go to every city and village in all lands, a new strategy was developed by John Willmott, vice president for church growth, and D. Padmaraj, an associate ministerial director. This strategy involves bringing the leaders and elders of 10 villages together for a Bible instruction program for several days. They are then encouraged to invite the gospel workers to hold Bible

classes and public meetings for their relatives in the villages.

This is followed by teams of pastors and lay members conducting meetings in 10 villages simultaneously in a given area. Since many of the people in neighboring villages are related through marriage, this multiplies the impact as their relatives in several villages are making decisions to follow the Bible teachings. This has been a highly fruitful method of village outreach. D. Padmaraj reports that 400 new groups of believers were developed through this means in 1999.

Global Mission Initiative

Ten years ago the Global Mission initiative was launched by the world church. Headquarters staff identified those areas in which there were population segments of more than 1 million persons without any Seventh-day Adventist members. During the past five years Global Mission in Southern Asia has focused on 136 target areas. This was increased to 156 targets in 1999. The 312 volunteers working in this program have given almost 56,000 Bible studies and prepared 11,293 persons for membership. Eight hundred two new places were entered and 385 congregations established. One hundred thirty-one community centers were built. Maranatha International was heavily involved in this construction program.

Strength Through Institutions

The pioneers of the Adventist mission in Southern Asia worked diligently and wisely to establish publishing, educational, and medical institutions in these fields. Today we operate 12 hospitals, one publishing house, and 16 residential high schools in the major language groups. In addition to this, Spicer Memorial College has served as the source of denominationally trained workers for our fields.

In the period under review three new colleges have been opened to provide the needed educational development for our army of youth. These include a management college at Surat in Gujarat, an arts college in North-

east India at Jowai, Meghalaya, and a science and computer studies college under Bangalore University in Karnataka.

Andrews University has provided an off-campus program in Doctor of Ministry studies for our pastors through Spicer College, as well as master's programs in teacher education and pastoral ministry. Southern Adventist University has provided extension campus programs at both Surat College of Management and Spicer College for baccalaureate programs in business management and a master's in business management. In addition, more than 250 English-medium day schools enable the church to serve the general public in a highly appreciated form of Christian service.

A third school of nursing has been opened to serve the needs of North India at Ranchi in Bihar. Their first graduating class received their diplomas early this year.

During this period a new hospital building was constructed at Giffard Memorial Hospital, a 110-bed hospital, at Nuzvid in Andhra Pradesh. Funds were provided through North American Division Ingathering. This hospital was established in 1925. In the intervening years the staff of the hospital has been instrumental in planting 55 church congregations in the villages and towns around the hospital.

The Adventist hospital in Pune, directed by Dr. Philip Virathajenman, has developed a unique prayer ministry in the community that it serves. Scores of persons have accepted Christ and been baptized through this hospital-based healing and prayer ministry.

New Conferences Organized

As of December 1994, there was one organized conference in Mizoram. Now there are four more: North and South Tamil, Gujarat, and Khasi-Jaintia conferences in East Meghalaya.

We seek the prayers and support of the world church to help fulfill the great spiritual hunger of the multitudes in Southern Asia in time's last hour.

Biblical Research Institute

The Biblical Research Institute consists of a group of biblical scholars with offices located at the headquarters of the Seventh-day Adventist Church. The main functions of the department are: (1) to be consultants to church administrators and leaders on theological and doctrinal issues; (2) to develop and distribute biblical and theological studies that contribute to a better understanding of Adventist doctrines, theology, and lifestyle; and (3) to prepare responses to critics of the message and mission of the church.

The staff is selected from among Adventist scholars whose theological training and professional experience as church workers qualify them to provide professional, balanced, and appropriate counsel. The staff consists of four scholars whose different fields of expertise cover a broad variety of theological areas: George W. Reid, director, specialist in systematic theology and church history; Ekkehardt Mueller, New Testament and hermeneutics; Gerhard Pfandl, Old Testament and ancient Near Eastern archaeology; and Angel Manuel Rodríguez, Old Testament theology and exegesis. Two other staff members include Mary Lee Keeler, secretary, and Marlene Bacchus, desktop computer specialist.

The staff has produced books on relevant issues for the church (e.g., *Jewelry in the Bible*, by Angel M. Rodríguez), and in some cases has requested Adventist scholars to produce such materials (e.g., *The Millennium Bug*, by Jon Paulien). The most recent production is a new vol-

ume for the Seventh-day Adventist Bible Commentary Reference Series entitled *Handbook of Seventh-day Adventist Theology*, whose general editor is Professor Raoul Dederen. Adventist theologians from around the world were involved in the production of this in-depth study of Adventist doctrines, teachings, and theology.



George W. Reid
Director

The Biblical Research Institute has produced outreach materials through articles that are published in Adventist missionary magazines and books written for non-Adventist audiences. Staff members are invited as speakers in church evangelism and camp meetings, and they answer correspondence from church administrators, pastors, and laypersons on biblical, doctrinal, or ethical issues. Materials are also prepared to counteract groups with a particular theological or doctrinal agenda within the church. The written responses are distributed as shelf documents wherever they may be needed. Often the institute reviews materials produced by church departments that are intended for publication. Suggestions are given to clarify and strengthen their content in order to express Adventist thought better.

Another service offered to ministerial staffs is planning and participating in Bible conferences for world divisions and union conferences. The institute is involved in ministerial councils and workers meetings, giving seminars on subjects of doctrinal and theological interest for church workers and reaffirming the message and mission of the church.

Every year staff members teach courses in one or more SDA seminaries around the world at the request of the local administration of the seminaries (e.g., South America, Philippines, Germany, Russia). This provides an opportunity to share the results of research with those who contribute to the enrichment of theological thinking in the church. Through the Biblical Research Institute the church maintains contact with theologians serving in our institutions of higher education.

In 1984 the church initiated a program of providing seminars in Jerusalem and its surrounding areas for Adventists. The Bible Lands seminars are held in a building owned by the church in Jerusalem that can house up to 30 individuals. More than 2,000 persons from all world divisions have participated in this program. The purpose is to provide opportunities for visiting important biblical sites in Israel accompanied by an Adventist scholar.

Recently the Biblical Research Institute created its own Web site (biblicalresearch.gc.adventist.org) at which people may access information about its work and services. The full texts of many shelf documents are available, and many more will be added. There is also information about books prepared and edited by the staff, book reviews, Bible conferences, and Bible Land seminars. Those interested in writing to the staff will find the e-mail address of the institute on the home page of the Web site.

The Biblical Research Institute serves the world church as a support ministry, integrating theological thinking to the message and mission of the church. In this task it will continue to call on the advice and support of Adventist Bible teachers and theologians from around the world.

Adventist Chaplaincy Ministries

The phone call came in the middle of dinner (as they often seem to do). It was from the emergency room. "A terrible acci-

dent . . . heavy truck . . . severe injuries . . . ambulance is inbound . . . family is on the way . . . it doesn't look good . . . We need a chaplain immediately . . ." Adventist chaplains are prepared to "be there immediately" because emergencies don't keep schedules; they rearrange them. Chaplaincy is all about responding to people in need in settings where other clergy may not be able or willing to go.

Chaplains of the Seventh-day Adventist Church serve people where they are, in whatever situation they may be. That means congregations in the middle of a remote military training exercise or actual combat, in a prison deathrow, on a public campus, or in an emergency room. In fact, there are nearly 750 Seventh-day Adventist full-time clergy who are professional chaplains around the world.

The term *chaplain* comes to us from a fourth-century story of Martin of Tours. Martin was a military man who encountered a shivering naked beggar along the roadway. The man came to Martin asking for help after several others had ridden by on their horses, ignoring the man's desperation. Martin had little himself, but after seeing and hearing the pleas of the beggar, Martin took the one valuable possession he owned—his cape—and cut it in half. He kept half as his own shelter from the cold and gave the other to the beggar. That night, as the story goes, Martin had a vision in which he came to

understand that the beggar was none other than Christ Himself! When he related the story to others, the remaining half of the cape became an object of

value as a reminder of the event. Later, when Martin had become a Christian himself, the cape (Latin *cappa*) was kept in a special container made for it. The container was called the *cappella*. Thus we get the term *chapel*—that place where the robe of Christ gets shared, not stored.

The keeper of the cape was known as the *cappellanus*. You guessed it, "the keeper of the cape," the *cappellanus*, is where we get the word chaplain, for chap-

lains are the ones who share the comfort of Christ with those in need wherever people are. Adventist chaplains make the story an everyday reality.

Adventist Chaplaincy Ministries is the department of the church that manages and helps develop professional chaplains throughout the denomination and beyond, into the secular settings in which chaplains are part of the institutions in which they minister. ACM became a fully recognized department at the General Conference session in 1995 after being voted as a service in 1985. The impact of the 1995 action mandated that all divisions of

the church have an ACM department or contact person to help develop and manage chaplaincy in their respective divisions. Now, five years later, each division has its own ACM functions, thus developing a wider and stronger network for chaplains and chaplaincy ministry globally.

As a result of the 1995 decision to form an active department, the Adventist Church's first-ever Global Chaplaincy Advisory was held in 1997 with representatives from eight divisions. Since then chaplains Richard Stenbakken and Martin Feldbush have visited 35 countries to assist divisions with the development of professional chaplaincies and policies for chaplaincy ministries.

Notable happenings in chaplaincy during the past quinquennium include an event organized in India by the ACM director and African students attending colleges and universities in India. The group held evangelistic meetings in remote areas among people who had not yet been reached by the Adventist Church. The results? Many



Richard Stenbakken
Director

Session Snapshot



ALDEN J. HO

THE LATEST NEWS: Translators make it possible for listeners in many countries to hear the GC session business proceedings and programs held in the SkyDome.

baptisms and a new congregation. And that experience is being repeated in other places. Students working with chaplain coordinators are making a difference now.

All across Africa where Adventist students are enrolled on secular campuses there are organized Adventist student groups that meet regularly for fellowship and outreach. Their annual meetings can draw as many as 2,000 attendees.

Prison may be an unexpected place to find Adventist clergy, yet we have them there as well. One of our prison chaplains ministers to inmates on death row. His is the chance literally to be the last human voice someone will hear, the last opportunity to respond to the gospel before eternity grasps life from the condemned, and to hear it from a Seventh-day Adventist chaplain. A regular pastor cannot go there, but the chaplain walks down that corridor with the condemned to the appointed place

of death. Chaplains are there with the robe of Christ to bring comfort.

During a battle a group of soldiers had surrounded the enemy soldiers and was about to rain down death on them. An Adventist military chaplain interceded with the commander to ask the enemy to surrender and live rather than face certain destruction. The chaplain reminded the commander of the ethical conduct of war. The commander listened to the chaplain, had a message broadcast over the battlefield, and was shocked to see a stream of enemy soldiers surrender. Lives were saved because of an Adventist chaplain. Less dramatic but just as important are the opportunities to minister to people experiencing grief and loss, at the bedside of a loved one who has just died, or with a grieving family witnessing a burial at sea.

In many cases Adventist chaplains are paid out of funds other than tithe. Many health-care chaplains are paid

out of the hospital operating funds. Military chaplains are paid by the government, and correctional chaplains are paid out of state, local, or federal funds. Professional recognition of Seventh-day Adventist chaplains, for which the church has labored much, allows this funding to take place. If the church were required to fund all our chaplains from tithe, it would cost us in excess of US\$20 million per year.

Like Martin of Tours, Seventh-day Adventist chaplains are there, wherever "there" is, bringing comfort, care, and ministry to those in need. ACM is privileged to be a catalyst for that ministry and to serve as a mentoring agency to chaplains and chaplain administrators around the world.

If you want more information about Adventist Chaplaincy Ministries, you may contact the department via its Web site at www.adventistchaplains.org, or phone 301-680-6780.

Downsizing can be good.

Introducing
"Pocket" SIGNS

—a whole new way
to read and share the
SIGNS OF THE TIMES®.



Today, busy people want more information faster and in smaller, more convenient packages. Pocket SIGNS delivers one truth-filled article from the full-sized, 32-page monthly SIGNS, in a convenient 8-page "zine-ette" that can be slipped in a book, purse, or pocket. Include one with your bill payments, leave in public phone booths, on buses or trains, in airports—it's so easy to share! Order Pocket SIGNS today!

Four titles available: "A Day to Remember" (The Sabbath) 4333002284; "When Jesus Comes Again" (Second Coming) 4333002285; "What Happens When You Die?" (State of the Dead) 4333002286; "Adventist Christians" (Adventist Christians) 4333002287. US\$6.99, Cdn\$10.49 per pack of 100.

Available at your local ABC, 1-800-765-6955.

SIGNS OF THE TIMES® is published by Pacific Press® Publishing Association,
P.O. Box 5353, Nampa, ID 83653.

© 2000 * Prices subject to change. 162/5113



Alvin Haymond is a very busy student.

Alvin Haymond, KCMA honors student Alvin Haymond spent forty days in the Army re-constructive surgery and sang regularly in his church choir. He studied full time in our Physician Assistant program. His active duty in the army as a combat medical specialist prepared him for many of the challenges he's met in school—and the ones he knows he will meet as a medical practitioner.

Most of all, it has prepared him for the unyielding commitment he holds to those who count on him, like his professors, his patients, and the hundreds of young men and women he teaches every week at church.

**What's important to you
is important to us.**

Kettering College of Medical Arts
Kettering, Ohio

AS & BS Programs in the Health Sciences 800.433.5262

**Nursing • Physician Assistant • Medical Sonography • Nuclear medicine
Radiologic Technology • Respiratory Care • General Education • Pre-professional**

Home Study International/ Griggs University

For more than nine decades Home Study International (HSI) and its higher education subsidiary, Griggs University (GU), have served more than 300,000 students. During the past 10 years alone, students from 152 countries have taken advantage of the programs and services offered by HSI/GU. With the introduction of accredited degree programs in 1990, hundreds of students in remote parts of the world have been able to earn a degree through residential, as well as distance, education programs offered economically in close-by locations.



Joseph E. Gurubatham
President

were completely revised or added to the curriculum.

In order to meet the needs of an international student body, HSI and GU have maintained appropriate specialized accreditations, authorizations, and recognitions.

HSI Programs and Services

Approximately 1 to 1.5 million students are home-schooled in the United States. For the past four years HSI has aggressively marketed its elementary, secondary, and postsecondary programs to this population, slowly opening the door for its

Christian curriculum to those outside the Seventh-day Adventist Church. In order to service these and other students it now provides several curricular options.

In 1998 HSI entered into a partnership arrangement with Educational Options, Inc., to develop an alternative computerized online high school curriculum for delivery to select markets. As a result of aggressive marketing efforts by Educational Options, Inc., the online curriculum is now used in as many as 24 public school systems in five of the 50 United States. Our Bible-based online high school curriculum will be introduced in several Adventist schools during the latter part of 2000.

The Alternative Programs for Learning Enrichment (APLE) and Elementary Extension Program continue to meet the needs of churches, small elementary schools, and junior and senior academies that find they have a gap in their educational offerings.

Strategic alliances with Adventist colleges and universities have resulted in serving new groups of students. For many years HSI has enjoyed a close working relationship with Columbia Union College (CUC). HSI and CUC have cooperated in pooling their resources to offer, through CUC's external degree program, associate and bachelor's degrees in several disciplines. During the past five years similar partnerships have been forged with Andrews University and Oakwood College.

Griggs University

One of the functions of GU is to help the church fill unmet needs around the world. GU has emerged as an institution that is able to provide solutions to difficult educational problems and deliver educational services rapidly anywhere in the world. Hundreds of students have been able to pursue and complete degree programs in religion, theology, business administration, general studies, and other disciplines.

Through strategic cooperative ventures with such major universities as the University of South Africa and Howard University (Washington, D.C.), Griggs University is also hoping to serve the needs of the broader community.

What of the Future?

The future is teeming with opportunities and challenges. Future plans include expansion of technology-based courses, introduction of new graduate programs to meet specific needs of the world church, continued marketing to home schoolers, and closer working relationships with the various church entities. By the power of the Holy Spirit we hope to convey Christian values to thousands around the world.

The Quinquennium in Review

With God's help and with strong support from the General Conference and the board of trustees, HSI/GU reports a five-year period of administrative and financial stability, steady growth, and unprecedented expansion in services to the world church; the introduction of technology-based programs; ongoing curriculum development; and strong marketing activities aimed at specific populations.

Under the able leadership of the financial administration, the institution has been able to realize a modest surplus every year. The HSI Press, while serving the General Conference Complex and our students, contributed to operating income and helped to control costs to students.

Course writers from Adventist institutions around the world and HSI's editorial staff have developed the 201 courses currently offered by HSI and GU. More than 96 courses

"TODAY WE'RE CREATING CATERPILARS": Sponsored by the Willowdale church in North Toronto, Liz Rossette teaches crafts during FLAG (Fun Learning About God) camp at Regent Park. "The kids are really happy we are here," Rossette says, "I enjoy working with youth in the church and hopefully this will be ongoing, not just this week."



JOEL D. SPRINGER

Images From Toronto

HOWDY!: Elizabeth Laguian, one of the fun delegates from Impact Toronto 2000, chats with several children eating snacks donated by a neighborhood woman at Regent Park, the "hotspot" of IT 2000.

SANDWICH, ANYONE?: Jani Virolainen (center), the youth leader for his church in Helsinki, Finland, and Scott Schalk, an IT 2000 coordinator, pass out snacks donated by an area woman during FLAG camp on Tuesday afternoon.



JOEL D. SPRINGER



JOEL D. SPRINGER



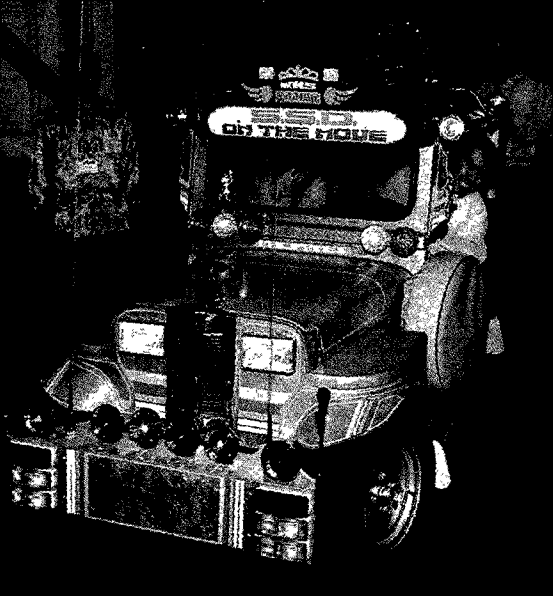
AN ARTISTIC CREATION: Marlo Long, a senior from Holbrook Indian School, carefully designs beautiful pottery at the school's exhibit.



A DRAMATIC RENDITION: One of Impact Toronto 2000's drama teams performs during the evangelistic meeting held Tuesday evening outside the Regent Park chapel in Toronto.



A FRIENDLY FACE: Impact Toronto 2000 delegate Katie Rossiter, from England, uses her creative ministry to share Jesus with children. "The best thing I've learned at IT 2000 is that we can talk!" says Rossiter. "I've always done it silent, mime-style, and with another ministry. But now I talk about focus in a way that this can be a ministry in itself."



ON THE MOVE: The Southern Asia-Pacific Division used colorful vehicles like this "jeepney," from their exhibit, during their evening report.

JOEL D. SPRINGER

ALDEN J. HO

JOEL D. SPRINGER

ALDEN J. HO

Changing Lives in Inter-America

Presented Wednesday evening, July 5, 2000

Inter-America is more than land, sea, and sun. Inter-America is its people, its culture, its happiness, its faithfulness, its dynamism. It is the living faith of all Adventists living in the geographical area, from Mexico in the north to French Guiana in the south, to all the islands of the Caribbean. We are a happy people living in 37 countries, speaking four major languages.

Of the 12 unions in which we happily serve the Lord, eight are union conferences and four are union missions. These are comprised of 69 local fields—37 conferences and 32 missions. These organizations support the ministries of 15,964 local congregations, 10 hospitals, 10 universities and colleges, where 11,939 denominational workers are faithfully changing lives for Christ.

The largest and most populous city in the world—Mexico City—is in Inter-America. We also have the sophistication of San Juan, Caracas, Bogotá, Panama City, and other metropolises. The challenges of the countryside—poverty, illiteracy, lack of medical care, and other needs—give the church in Inter-America major challenges. However, the Lord has blessed His people with the talents, the will, and the zeal to, by His grace, change the lives of hundreds of thousands in Inter-America.

In our mission statement the Lord inspired us to clarify who we are and what we want to accomplish:

The Inter-American Division embraces the mission of the Seventh-day

Adventist Church . . . and therefore accepts as its specific mission to:

Nurture every believer, enabling each to have the assurance of salvation, a personal relationship with Christ, and to develop a Christian character.

Train every member to become an effective witness and thus a disciple maker, demonstrating the love of Christ in loving service to others.

Help every church member to be involved in proclaiming the everlasting gospel, calling every person in the territory of Inter-America to become a disciple of Jesus Christ.

Retain our members as faithful disciples of Jesus Christ in preparation for the soon coming of the Lord.

Evangelism and Growth

The cornerstone of evangelism in Inter-America is the faithfulness and dedication of our lay members and ministers.

Through Operation Caleb, under which millions of dollars were invested, we were able to establish Seventh-day Adventist presence in more than 2000 places where previously there was none.

Nearly 20,000 evangelistic projects were conducted in each of the past five years by the lay members working in Operation Caleb, producing hundreds of thousands of souls who accepted Jesus Christ as their Saviour and have become our brothers and sisters in Christ.

Every Sabbath 2.5 million Sabbath school members meet together in more than 15,000 Sabbath schools. Every Sabbath thousands of lay Bible

instructors conduct more than 26,000 branch Sabbath schools in homes, classrooms, under the trees, and other places.

We intend to train 12 percent of our members to become lay Bible instructors, so that these lay members can train other members in the art of soul winning. Statistics indicate that nearly 52 percent of the Inter-American membership is directly involved in the process of “changing lives” in our territory.

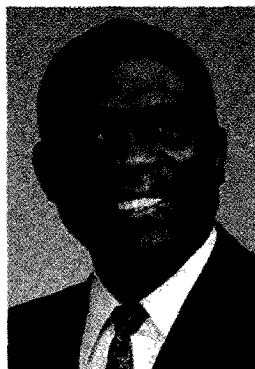
Thousands of faithful lay and ministerial workers gather once every quinquennium at the Festivals of the Laity, a spiritual festivity that brings together active lay members and ministers to praise the Lord, review evangelistic strategies, report what the Lord has done in their specific territories, and share with others the blessings they have received by being used by God to change lives.

Little did the church suspect in 1922 that the small, newly organized, 8,146-member division would one day take such giant steps in soul winning. Our quinquennial goal of 600,000 is behind us long ago. The division has reached a membership of more than 2 million. Our aim is to keep growing by 10 percent every year.

Communication

Living in an area in which we are constantly in peril with the unpredictabilities of nature in hurricanes, earthquakes, flooding, volcano eruptions, etc., it becomes very important to give the public a constant familiar voice they can trust.

Hundreds of our ministers are constantly proclaiming the message that changes lives through radio and television. There are 21 church-owned and -operated radio stations, three



Israel Leito
President

TV stations, and five cable channels operated by the church. Thirty-four television programs are presented every week in our territory, calling people to change their lives and accept the grace of the Lord.

The message of hope goes beyond the borders of Inter-America. The division is among the leaders in creating its own Internet Web site. Seventy-five percent of the unions have created Web pages, and all local fields have access to the Internet. There is a steady increase of institutions, schools, and churches that utilize their Web page to share the good news of their programs and the message of salvation.

The proven and tried method of Bible correspondence schools is a useful tool in Inter-America. All 12 unions and most of the local fields operate successful Bible correspondence schools. Nearly 85,000 students have received the message and call to change their lives as a result.

Nurture and Disciple-Making

The youth of the division have taken the motto "To save from sin and lead into service" very seriously, and have conducted 11,136 youth evangelistic crusades, with 158,280 new members added because of their involvement. Every level of youth ministry was involved in this endeavor; the 3,500 Pathfinder Clubs with more than 200,000 Pathfinders were deeply involved. The younger ones also did their part; the 1,654 Adventurer Clubs with more than 50,000 members were also involved.

In many areas they are being organized into Youth Emergency Services in order to be prepared and equipped

to spring into action in cases of natural or human-made disasters, which are so prevalent in our area.

The youth of Inter-America are also active in promoting healthful living by aggressively speaking up and participating in street marches against the use of mind-altering drugs.

Women's Ministries

The church in Inter-America has always taken the ministry by women for women very seriously. Nearly all unions and local fields have appointed women's ministries directors.

Gender discrimination in areas of social assistance, education, and work is rare in this territory; however, to make sure that most women are given equal opportunity to education, the department has distributed thousands of dollars in scholarships especially aimed at women. Many organizations have come to help us, and commendation goes to the organization Time

for Equality in Ministry (TEAM) for their support, especially for the women in Cuba.

Women fill many positions of leadership in Inter-America, as division undertreasurer, associate treasurer, departmental leaders on all levels, and especially in the local congregations. Ministry that does not require ordination is completely open to women in the Inter-American Division, and their participation is a blessing to the church they love so much.

Family Ministries

A variety of programs have been conducted to foster loving relationships in the home, church, and community. More than 800 "Marriage Clubs" provide support, prayer, study, and social activities for more than 10,000 couples, premarital classes to prepare the unmarried, and radio/television programs to enlighten the community about the benefits of a

Session Snapshot



VOICES IN PRAISE: The SkyDome congregation was blessed with music from Kings Messengers, which performed Tuesday evening during division presentations.

ALDEN J. HO

Christian marriage.

Family life evangelism, in which family life concepts are merged with Bible doctrines, is a common way of changing lives in Inter-America.

Children's Ministries

Children are welcome, and in all our congregations all kinds of efforts are being made to provide them with a diversity of programs in order to address their spiritual needs.

They are involved in missionary outreach by promoting the Child Preachers Club and the Neighborhood Clubs. Hundreds of children and adults attend the evangelistic campaigns conducted by children and thousands of souls have been baptized during this quinquennium as a result of the aggressive approach by children to affect the lives of others.

Health Ministries

Health professionals have been organized into health professional associations across the division, and this has strengthened and legitimated the health education programs in our universities, schools, and churches.

Loma Linda University has partnered with the Inter-American

Division to provide formal training for most hospitals. This initiative is part of a decided effort to address the challenges faced by our health-care institutions everywhere.

Education

For years the church struggled with the need to prepare pastors to serve the church in Cuba. What a joy it was to witness the opening of the new seminary facilities that were built by Maranatha International. There was also great joy in Jamaica when years of consistent effort transformed the former West Indies College into the Northern Caribbean University. The "newborn" of Adventist tertiary education in Inter-America, the Venezuelan Adventist University College, also received national recognition by presidential decree.

Antillean Adventist University, in

Puerto Rico, was visited by the National League of Nursing and received very positive remarks from the visiting team and subsequently the accreditation of its nursing program. The Medical School at Montemorelos University is gradually becoming an important and crucial element in forensic medicine within the region.

Enrollment growth at the elementary level represented an 8 percent increase; 23 percent at the secondary level. The Inter-American Division operates 601 elementary schools, 235 secondary schools, and 10 institutions of tertiary education. The combined enrollment totaled more than 137,000 students. The teaching force is made up of approximately 8,000 dedicated men and women who integrate Christianity into the teaching and learning processes.

Adventist World Radio

Twenty-one radio stations scattered throughout the Inter-American Division support the Church's efforts to change lives, by providing Christian music, informative programs, and "on air" Bible studies that minister to the spiritual, physical, and emotional needs of the listeners.

In October 1998, Adventist World Radio launched a bold, new initiative to partner with the local radio stations by using satellite technology to distribute radio programs to stations located in Central and South America. Currently, there are more than 40 radio stations accessing the programs off the satellite 24 hours a day. Stations report many listeners whose lives have been changed through these broadcasts.

Publishing Ministry

During the present quinquennium 4,324 literature evangelists delivered literature to thousands of homes with sales totaling US\$72,630,192. It is common in Inter-America to hear people attest to the fact that their lives were changed because a literature evangelist knocked at their door. More than 25 million magazines and

periodicals, 780,000 trade books, and more than 1.8 million subscription books were distributed.

Inter-American Health Food Company

The Health Food Company has also been actively involved in supporting the total process of the church. Because of its unique setup, with branches located on the various college campuses, the company has contributed greatly to the advancement of Christian education. This in addition to contributing directly to the evangelistic program of the church, and providing substantial means for the infrastructure of the organization by making funds available for church construction.

During this quinquennium the various branches of the company produced 33,840 tons of food. Forty-three percent of this is mainly whole-wheat bread products, with the aim of helping the consumers to be aware of the effects of the consumption of such products as they make changes in their lifestyles.

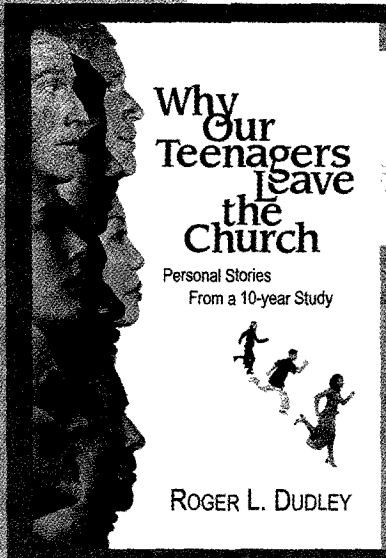
More than 1,400 students have been able to finance their study program by working and ministering through the food company.

Nearly US\$3 million were contributed to the church for its evangelistic program and the development of the company.

Inter-American Division Theological Seminary

The Inter-American Division Administration, the Education Department, and the Ministerial Association joined efforts with Andrews University's Seventh-day Adventist Theological Seminary and gave birth to the Inter-American Adventist Theological Seminary. Two hundred eight pastors/students are enrolled in either a Master's of Pastoral Theology degree or the D.Min. degree. The prestigious American Theological Schools (ATS) is in the process of granting associate membership and/or candidacy for accreditation status to the institution.

For Parents & Leaders

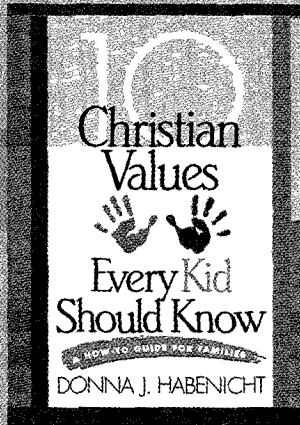
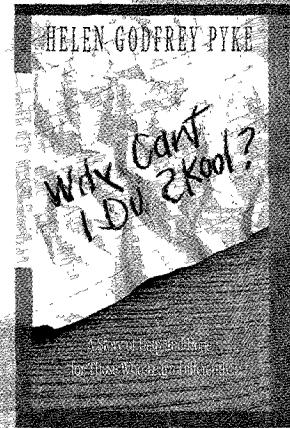


Why Our Teenagers Leave the Church

About 50 percent of Adventist youth leave the church in their 20s. Why? How can we keep them? How can we win them back? Roger Dudley's 10-year study of 1,500 teens lets you in on what the youth of our church aren't telling you. 0-8280-1458-2. Paperback. US\$12.99, Can\$19.49.

Why Can't I Do School?

Drawing from her personal experience with attention deficit disorder and dyslexia, Helen Godfrey Pyke, a highly successful English professor, provides hope and help for children who learn differently and the parents and teachers who love them. 0-8280-1405-1. Paperback. US\$4.99, Can\$7.49.



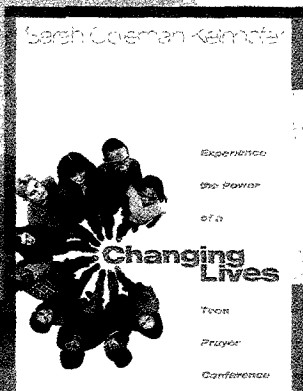
10 Christian Values Every Kid Should Know

Child development specialist Donna Habenicht provides more than 1,000 strategies for teaching kids respect, responsibility, self-control, honesty, compassion, thankfulness, perseverance, humility, loyalty, and faith in God. 0-8280-1506-6. Paperback. US\$14.99, Can\$22.49.



Straight Talk

Young Adventists share the painful consequences of their unwise decisions about sex and how they struggled to find forgiveness and victory. If teens want to avoid regrets, here's help. If they already have regrets, here's hope. By Loretta Spivey. 0-8280-1443-4. Paperback. US\$9.99, Can\$14.99.



Changing Lives

A revolution is taking place among Adventist youth, and now you can be a part of it. Sarah Coleman Kelnhofer leads you step by step in planning a teen prayer conference in your church that will bring exciting results in lives changed for Jesus. 0-8280-1529-5. Paperback. US\$9.99, Can\$14.99.

Available at your local Adventist Book Center.

Call 1-800-765-6955 or shop online at www.adventistbookcenter.com.



Publishing Department

Responding to his wife's vision in 1848, James White began a publishing program that today circles the entire globe.

From that humble beginning in the living room of the White home, Seventh-day Adventists now operate 58 publishing houses that produce literature in more than 180 languages.

Many of our houses are publishers, but operate without a printing facility. They create and publish literature that is then either printed in another Seventh-day Adventist publishing house or by an outside printer who gives them the best price. Some of our publishing houses with printing facilities operate their presses around the clock, five and a half days a week, to ensure a constant flow of literature. These houses use the latest technology and the latest in web presses, which can produce as many as 1 million pages per hour.

CRS Fulfills a Unique Role

In North America, Christian Record Services (CRS) fulfills a unique role in reaching blind persons by printing materials in braille. Books for sighted children with blind parents are among the materials CRS prints. These books contain braille print along with regular text and pictures so the blind parents can read to sighted children. Books on audiotape are also made available by CRS at no cost to blind persons.

Literature Evangelism Prepares the Way

Nearly 25,000 literature evangelists

(LEs) are taking materials to homes and shops around the world. It can truly be said that the sun never sets on the literature evangelist army. The

Philippines, once dubbed the literature evangelists capital of the world, has 4,875 literature evangelists, but Brazil now leads, with 7,200 literature evangelists.

World sales by these ministers of the printed page during the past quinquennium amount to \$598,095,840.

Soul winning is always uppermost in the minds of literature evangelists.

Their goal is to prepare

people for the kingdom of God through literature and personal contacts. As a result of their work, 249,231 persons were baptized during this quinquennium. In April 1999 LEs began systematically canvassing in Nairobi, Kenya, to celebrate the 150th anniversary of Seventh-day Adventist publishing, which began in 1849. They sold books, enrolled people in the Bible correspondence course, and invited them to evangelistic meetings that would begin on August 1. Pastor and Mrs. José Campos preached through August, and local pastors continued during September and October. The total baptisms for the crusade numbered 3,393.

Literature evangelism truly is missionary work, and we make no apology for selling our literature, because many people will find the truth in no other way. LEs are becoming more professional by graduating from our 15 literature ministry seminaries in five division territories. In addition to selling, literature evangelists distributed nearly

25 million pieces of free literature and enrolled more than 1 million people in Bible correspondence courses.

Approximately 20,000 young people participated in the literature evangelism scholarship program by selling books and magazines during holiday periods. Many would be unable to attend our schools without the benefit of these scholarships. This ministry also helps young people to develop people skills and engage in soul winning.

The Blessed "Big" Business of ABCs

Adventist Book Centers continue to provide literature to our own people for nurture and evangelism. Book centers help to equip the saints for service by providing the complete line of Seventh-day Adventist publications, and in North America the Adventist Book Center sales exceed those of literature evangelists. The largest Protestant Christian bookstore in the world is the Potomac Adventist Book Center in Silver Spring, Maryland.

Translation, Printing, and Distribution

The General Conference subsidizes the translation of Ellen G. White books into various languages. During the quinquennium the translation of 285 books was made possible by the subsidy from the General Conference and matched by the divisions and unions. *Steps to Christ*, available in more than 160 languages, continues to lead the way as the most translated book in the church.

Ellen White's books have been particularly popular in Russia. *The Great Controversy*, *Patriarchs and Prophets*, *The Desire of Ages*, and *Steps to Christ* are printed and distributed in the hundreds of thousands. The publishing



R. E. Appenzeller
Director



WELCOME, WELCOME: Hosts in national costume get ready to welcome people at the dedication of the literature ministry school in Jakarta.

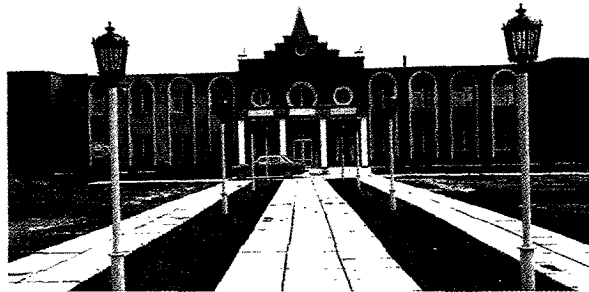
ministry is mushrooming in the former Soviet Union, with the total number of church members participating in the literature distribution there totaling more than 3,000.

Review Leads to Change

At the beginning of this quinquennium the Publishing Department reviewed policies and began to implement drastic changes. Two important effects are being felt from these changes: (1) divisions are more responsible for their publishing program, and (2) an open-territory, free-market atmosphere prevails. This system, which seems to work best on the continent of Africa, where the ABCs are now able to order books from any

other sister house in the world, leads to lower prices and greater distribution of Adventist books and magazines.

A number of new approaches to the literature ministry are being tried in various parts of the world. For example, the South Pacific Division, rather than the unions or conferences, operates the literature evangelism program. Literature evangelists there are completely independent but are trained and supported by the division. They serve as independent contractors, with the ability to choose their own territory, pricing structure, and selling plan.



PUBLISHING PROGRESS: The construction of the Source of Life Publishing House in Russia was recently completed.

In North America, the Pacific Press Publishing Association is operating a literature evangelist program in portions of five unions, while the Review and Herald Publishing Association is responsible for portions of three unions. Two unions in North America continue to operate on the traditional literature evangelist plan.

In Germany and South Africa the publishing program is operated totally from the publishing houses. This includes both the literature ministry and Adventist Book Centers.

The publishing ministry is alive and well in the year 2000. The past is bright and the future brighter because of God's promise that the publishing work will continue until the close of probation (*Colporteur Ministry*, p. 11).



AT THE POOL: Pastor José Campos baptizes candidates in Nairobi during a campaign run mostly by literature evangelists and pastors.



BOOKS FOR SIBERIA: Workers in Siberia haul a delivery of books off a helicopter.

Sixth Business Meeting

57th General Conference Session, July 3, 2000, 9:30 a.m.

ADLEY CAMPOS: [Invocation.]

CALVIN B. ROCK: We will now give attention to two special items. The first is a report from the Nominating Committee, and then we will hear from one of our general field secretaries, the director of Biblical Research, Dr. George Reid. Please give attention to these presentations.

NIELS-ERIK ANDREASEN: The Nominating Committee report comes in two parts. Part one deals with the general vice presidents of the General Conference. At the request of some delegates we will first read the names that have been nominated, and then we will ask our General Conference president to make a few comments, especially about the new names, so that all delegates may be acquainted with them. And following that, we will ask the chair to help us with the voting. Now, Mr. Secretary, please read us the names.

DELBERT BAKER: Calvin B. Rock; Leo S. Ranzolin; Lowell C. Cooper; Ted N. C. Wilson; Armando Miranda; and Gerry D. Karst.

JAN PAULSEN: The new individuals may not be known to all of you, and you should know a little about them before voting. Of course, the three re-elected—Calvin Rock, Lowell Cooper, and Leo Ranzolin—are all known to you. You have seen them and you are seeing them in action, and Dr. Rock will head the chair while the names are being considered.

But there are three new names. Elder Armando Miranda serves currently as the president of the North Mexican Union. Our work in Mexico is a rapidly developing work, and of course, we have a well-developed expanding work among our Spanish people in both North America, Inter-America, and South America. Elder Miranda has served as a local pastor, evangelist, departmental director, conference president, union secretary, and union president of the North Mexican Union.

Ted Wilson is known to many of you because he has served internationally and was a division president at one time. Ted Wilson comes from North America but has had much of his leadership, at least general church administration work, overseas. He served in the Africa-Indian Ocean Division for a number of years, then came back to the United States as an associate secretary of the General Conference for a shorter period, then was elected president of the newly established Euro-Asia Division, comprising the territories of the former Soviet

Union. Five years ago he returned to the United States, again to an assignment as an associate secretary of the General Conference, but was not allowed time to take up his duties before being appointed Review and Herald Publishing Association president. This is his present assignment. He knows the church internationally and is known by many segments of the church.

The third name is that of Elder Gerry Karst. Elder Karst began his ministry in the North American Division in Canada. He was then called overseas and for a number of years served as president of the Middle East Union, one of the delicate assignments in the world, because one is on the crossroads of so many cultures and so many religions and at times has to move gingerly. He showed both leadership skills and sensitivity to the multicultural situation that the Middle East Union presented to our church and our leadership. He was then called to the General Conference as one of the associate secretaries, a position that he filled for a while before being invited to join the Office of the President as assistant to the president, a position that he has had for the past seven or eight years. So he has been my closest associate for the past year and a half. Elder Karst is a man with great sensitivity to the needs of the church, and great understanding on how the church functions, as well as patience and skills of communication.

His background in church leadership, his direct involvement in the worldwide life of the church, makes him a very suitable candidate. So Brother Chairman, those are the three new names that we are presenting.

DELBERT BAKER: I move the name of Calvin B. Rock as general vice president. [The motion was seconded and voted.] I move the name of Leo S. Ranzolin as general vice president. [The motion was seconded and voted.] I move the name of Lowell Cooper as general vice president. [The motion was seconded and voted.] I move the name of Ted N. C. Wilson as general vice president. [The motion was seconded and voted.] I move the name of Armando Miranda as general vice president. [The motion was seconded and voted.] I move the name of Gerry D. Karst as general vice president. [The motion was seconded and voted.]

NIELS-ERIK ANDREASEN: The second part of our report has to do with the division presidents, who are also considered vice presidents of the General Conference. For those of you who are new as delegates,

let me explain how that process works. The division delegates caucus. They meet together and come up with a recommendation for leadership in each division, and these recommendations come to the Nominating Committee. Yesterday we received nine recommendations, and we would like to present them now and put them in nomination one at a time.

DELBERT BAKER: Mr. Chairman, I move the acceptance of Laurie J. Evans for South Pacific Division president. [The motion was seconded and voted.] I move the acceptance of Violeta F. Bocala for Southern Asia-Pacific Division president. [The motion was seconded and voted.] I move the name of Pardon Mwansa for president of the Eastern Africa Division.

JAN PAULSEN: Brother Chairman, a word about Dr. Pardon Mwansa. He comes to us from the country of Zambia—he began his work in the ministry and was then elected to leadership positions. He has served as departmental director in the union there, and he became union president in Zambia. And then he was elected five years ago as an associate director of the Stewardship Department of the General Conference. He is one of our trusted staff members who has given excellent, outstanding leadership in the role he has filled at the General Conference. As indeed he did as union president in Zambia. Thank you. [The motion was seconded and voted.]

CALVIN B. ROCK: Is the newly elected president with us? Would it please the delegation to have him come forward with his wife? We know the other division presidents, but this distinguished couple should also be known to our people. Thank you. So, Elder Paulsen, we leave to you the formal introduction of the president and his wife.

JAN PAULSEN: We have also among the general vice presidents some new faces. It is our intention to introduce them to you all on Sabbath. But we are delighted, Brother Pardon, that you and your good wife can meet this body. I am particularly delighted that you have accepted willingly the new assignment. You leave us with another challenge, and that is to find someone who can ably fill the vacancy created in the General Conference. But I know that you will give fine leadership to the very challenging work in the Eastern Africa Division, and I welcome you to the presidential family. I have utmost confidence in God equipping you for the task. May God bless you.

DELBERT BAKER: I move the name of Ruy H. Nagel for president of the South American Division. [The motion was seconded and voted.] I move the name of D. Ronald Watts for president of the Southern Asia Division. [The motion was seconded and voted.] I move the name of Israel Leito for president of the Inter-American Division. [The motion was seconded and voted.] I move the name of Luka T. Daniel for president of the Africa-Indian Ocean Division.

[The motion was seconded and voted.] I move the name of Ulrich Frikart for president of the Euro-Africa Division. [The motion was seconded and voted.] And finally, Mr. Chairman, for the president of the Trans-European Division I move the name Bertil Wiklander. [The motion was seconded and voted.]

CALVIN B. ROCK: Thank you, Dr. Baker and Dr. Andreasen, and we're praying for the Nominating Committee and the serious work that it is doing.

Now then, we will ask that Dr. Reid and those with him proceed with the next presentation. All right, Elder Ranzolin, you are going to lead us in this presentation.

LEO S. RANZOLIN: George Reid is the director of the Biblical Research Institute at the General Conference of Seventh-day Adventists, and he has something that he is going to present to us that has been in the works for about 12 years, and I think that you will be thrilled and delighted to hear this.

GEORGE REID: In 1988 an Annual Council in Nairobi, Kenya, asked the Biblical Research Institute to put together a basic reference work dealing with Adventist theology. And that has been in process since that time. We had 27 people who were cooperating in preparing materials for this volume, and I would like to make the presentation of the volume this morning. First I would like to invite those who are participants—that is, writers who are represented in this volume—to join me here on the platform, and also Ted N. C. Wilson from the Review and Herald.

First of all, I would like to tell you a bit about our editor. Dr. Raoul Dederen is the editor of this volume, and he has spent quite a number of years working his way through it. I would like to give him opportunity to explain the purpose for it.

RAOUL DEDEREN: What shall I say! This volume, as Dr. Reid mentioned, has come at the request of the GC Executive Committee, which asked the Biblical Research Institute to organize the matter and come up with a volume that would help the church come to an understanding of what we stand for and why. You know, this is a pluralistic world in which we live. With the church growing as rapidly as it has been, it was felt by the leadership in Nairobi in 1988 that something should be done, not just to help the church organizationally, but also to try to

express our common faith and make it accessible, not only to Seventh-day Adventists, but also to people from outside who quite often enquire about what we do believe.

The volume itself is a little more than 1,000 pages. It is the contribution of 27 scholars and administrators, the fruit of a wide cooperation from the Biblical Research Institute that included 40-45 people. It can really honestly claim to be international. There are more than 30 different nationalities on that committee. The intention was not to come up with a theologically progressive work or with speculative theology. This is a solid theological volume that expresses as well as possible the beliefs Adventists hold

your encouragement on this project. I believe that you recognize, as do we, that it will make a real contribution to the unity and the understanding of God's Word among Seventh-day Adventists. It is my pleasure to present it to you, and we wish you God's blessing, and the same for the entire church.

JAN PAULSEN: May I also thank Dr. George Reid and his team of several writers who have done outstanding work over a long period of time. This particular volume covers a felt need that we have had for a long time, and will be volume 12 of our SDA Commentary Reference Series, which would not be complete without a study of this kind. So I want to thank George Reid and his many colleagues, both in the office and at various places in the world field, who have contributed to the production of this. Thank you all very much.

CALVIN B. ROCK: We are prepared now to resume our discussion of the *Church Manual* agenda.

LOWELL C. COOPER: A number of delegates have wondered when we might come to some weighty issues. Perhaps we could inform the delegation, Brother Chairman, that tomorrow morning, regardless of where we are in this particular sequence of the agenda, we will deal with chapter 15 of the *Church Manual*.

But at this point we will ask the secretary of the *Church Manual* Committee to make a comment.

MARIO VELOSO: On page 30 of the *Church Manual* it is suggested that in the section title the word "Commitment" be changed to "Vow." We are talking about the baptismal vow. I would like to move it, Brother Chairman.

CALVIN B. ROCK: It is seconded. Are there any questions now relative to what Dr. Veloso has explained?

ALAN DAVID C. CURRIE: I just have a question, not on the vow, but on part of the ending of the commitment that reads, on page 87 of the agenda book, "have, in the presence of the church membership, answered the questions of the vow in the affirmative." The commencement of the vow says that the vow should be done in front of the church membership or other properly appointed body. I'm wondering if that shouldn't also be in the commitment, because sometimes in a large baptism you have a lot of non-Adventists.

CALVIN B. ROCK: Well, brethren, how would you respond?

MARIO VELOSO: We could respond positively, Brother Chairman.

CALVIN B. ROCK: You would respond positively to that? It does make sense, does it not? That we protect ourselves and make certain that an individual would truly know and be consistent about that provision. So would you simply accept this editorial inclusion?

SIGRID SCHULZ: I have a question covering line 6 on page 87. I believe that

Session Snapshot



ALDEN J. HO

A SMILE TO REMEMBER: Kenny Nelson grins as he contemplates the future of his church.

today in the modern world.

All the doctrines are presented from a biblical standpoint. In addition, there is a historical overview of each doctrine, and there are statements from Ellen White.

The book is not a scholarly attempt, although it is solid biblically, and it should be able to help you in your ministry, especially as you share with clergy of other denominations. I have many reasons to believe that you will be happy with it.

GEORGE REID: You can see that when we were looking for an editor to work with this volume, we found the very best, and we are very grateful for the eight years of work Raoul Dederen has placed into the volume. We believe it will be a real blessing to the church as a whole. I would like to present an official volume to the president of the General Conference, and with this we will introduce it to the church. If Dr. Paulsen could join me, we will make this presentation.

Dr. Paulsen, thank you very much for

Seventh-day Adventists know the Bible and are looking forward to heaven, but I don't believe that we will be the only ones. There are also other Christians who will be in heaven later. I would like the sentence changed to read: "I accept and believe that the Seventh-day Adventist Church is part of the remnant church."

CALVIN B. ROCK: You move to amend line 13 to read "I accept and believe that the Seventh-day Adventist Church is part of the remnant church of Bible prophecy?"

SIGRID SCHULZ: Yes.

CALVIN B. ROCK: The amendment is before us. We will discuss the amendment and then vote on it. Are there those who wish to comment?

DANIEL BELVEDERE: I do not believe we are part of the remnant. We are the remnant.

DENTON RHONE: I believe that if we vote that motion this morning, it will tend toward fragmenting the church. I believe that the Seventh-day Adventist Church is the remnant church, and we need to stand in that conviction.

LASSEW RAELLY: If we vote the amendment as stated, we are indeed going to be voting a rift in our understanding of Bible prophecy. So I speak against the amendment.

CALVIN B. ROCK: I request that we restrain ourselves from applauding. It is not really statesmanlike, and if you would help us by restraining yourself we would appreciate it. Thank you.

JOHN FOWLER: Brother Chairman, I speak against the motion. Claiming the status of being the remnant church is not theological arrogance, but rather a humble acceptance and an affirmation that we as a church have been called in these last days for a very specific purpose.

CALVIN B. ROCK: I think maybe we have heard enough statements against the amendment.

JAMES ZACKRISON: Mr. Chairman, I'm sorry, but I cannot resist the temptation of saying simply that my grandfather and grandmother were married by Uriah Smith at Battle Creek, Michigan. And for three generations, we have believed this is the remnant church and continue to believe that. Therefore, I'm against this motion.

ALFRED BIRCH: I believe that we need to consider whether it is appropriate to have this discussion. This is one of the fundamentals doctrines of the church.

CALVIN B. ROCK: You are correct, and I sense from the speeches that have been made that it is fairly clear as to how the delegation feels. But let's ask you to vote. [The amendment was defeated.] Now, that takes us back to the main motion that Dr. Veloso placed before us. Are there any other comments on this item?

RONALD BISSELL: Now, Mr Chairman, I would like to put my previous suggestion into the form of a motion. I move that we change "commitment" to "vow" and add the word "visible" in front of "remnant."

CALVIN B. ROCK: Is there support for this motion to amend, which includes placing the word "visible" before the word "remnant" so that the passage would read "I accept and believe that the Seventh-day Adventist Church is the visible remnant church . . .?"

LASSEW RAELLY: I speak against the motion to amend, because it is just another

We probably don't want to insert any words or change any specific language that would seriously or even slightly alter the way we state things in so many other places throughout our fundamentals. That would mean changing a lot of wording in many places."

The chair would like to rule that if there are enough votes to support the amendment, we, with the agreement of the motion maker, agree that this is simply a recommendation to the *Church Manual* Committee or the appropriate committee to study this. We cannot change what is clearly stated so many places in our descriptions and fundamentals. We always take time to look at all the places these wordings occur, to make sure it all hangs together. If the gentleman who gave us the amendment would either withdraw it or allow us to vote it with that understanding, it would be very helpful.

RONALD BISSELL: I would be happy to have it considered by the appropriate committee.

CALVIN ROCK: We are going to ask Elder Brown to give us the benediction on this item.

GEORGE BROWN: I would simply suggest it be referred. I would like to suggest that that committee remember a very important philosophy: "If enough is sufficient, more can't be better." We have from the very beginning of this church held firmly to the biblical belief that this church is the remnant church without qualification. Therefore, to add anything to it or to subtract from it would be to destroy a basic fundamental doctrine. Let's be extremely careful; we are moving on thin ice.

CALVIN ROCK: The chair would like to remind us, as we prepare to vote, that we have been told by the chairman and the secretary of the *Church Manual* Committee that the proposed amendments have been cared for in other wording in other places. We don't have time to research or present all of that today. But we all understand that Seventh-day Adventists won't be the only people in heaven. They are telling us that this is cared for in various ways.

However, the proposer of this amendment agrees with the chair here that if you approve the amendment, it is with the understanding that study of this inclusion will be made by the *Church Manual* Committee or the appropriate body for a later reference. [The amendment vote failed.]

NORBERT MAKKOS: On page 86 of the agenda book, line 29 reads "I believe in church organization." I would like to propose instead "I believe that the organization is ordered by God." I believe in Jesus Christ, and I believe that the church is ordered by God. I do not only believe in the church organization.

CALVIN ROCK: The wording you pro-

Continued on page 28

Session Snapshot



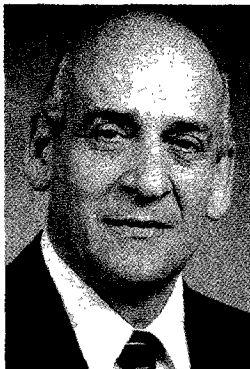
MINISTRY FROM TRAGEDY: *Adventist Review* editor William Johnsson presented the annual Streams of Light award to Karen Ritchey, from British Columbia, Canada, the second recipient of this recognition. When she lost her just-born son, Ritchey could not sing songs of hope until she began to comfort others. In "Kyle's Song" she sings: "He promised me that He would carry me until I can carry you to heaven's home."

way of stating that which we defeated earlier on. While it is true that there is an invisible church, I believe there is also an invisible within the visible Seventh-day Adventist. And we cannot really express it the way stated. The Seventh-day Adventist Church theologically remains the remnant church. The idea of people being saved outside the remnant church is in Scripture itself. Israel was recognized as of God. And yet there were other people outside Israel that were God's people.

CALVIN B. ROCK: I am sobered by the comment made a little earlier—that to change the wording of what I take to be the way it's stated in the 27 fundamental beliefs is worthy of much more time and attention than we can give in an assembly like this. Elder Cooper and Dr. Veloso, if this is in fact a serious concern of the delegation, would we not be better served if your committee or other special groups of study took this up and gave us some recommendation later?

The Ellen G. White Estate

When Ellen G. White placed her writings in the hands of the White Estate trustees, she requested that four major tasks be performed: improve her books and manuscripts; continue publishing her books; produce and print new translations; and create new compilations. During the past quinquennium the Ellen G. White Estate trustees have worked to accomplish the task entrusted to them.



Juan Carlos Viera
Director

Our Saviour was published in a vocabulary suitable for children from materials prepared for *The Desire of Ages*. More recently adaptations of *Steps to Christ* have been published in simple English, and *The Story of Redemption* was published using a vocabulary for the hearing impaired.

To Continue Publishing Her Books

The board of trustees and the directors of the White Estate have been trying to find new ways to increase the readership of Ellen White's writings and have become a pioneer

among the church's organizations in offering books in electronic format.

During the past quinquennium four new CD-ROM products have been produced. Ellen White writings in electronic format have also been produced in the Korean, Portuguese, and Spanish languages. Three official Web sites have been offering Ellen White writings and resource materials on the Internet. These Web sites are operated from branch offices at Andrews University, Loma Linda University, Maryland. They provide an almost exhaustless source of information on Ellen White, the Bible, and the Seventh-day Adventist Church.

To Secure and Print New Translations

The General Conference, through the Spirit of Prophecy Committee, works with the White Estate and offers subsidies to Seventh-day Adventist publishing houses worldwide to publish Ellen White books in languages other

than English. During the past five years, the subsidies surpassed \$300,000 each year, putting hundreds of new translations into the hands of believers.

With more than 1,000 translations in more than 140 languages, Ellen White is one of the most translated authors in the history of literature. More than 60 titles are in each of three languages—Korean, Portuguese, and Spanish.

To Publish New Compilations

Ellen White requested her trustees to publish new compilations from her unpublished manuscripts. In determining a new compilation, the White Estate takes into consideration the special needs of the church. Some titles released in the past five years are: *Ye Shall Receive Power* (the 1996 devotional), *The Truth About Angels*, *Daughters of God*, and *Christ Triumphant* (the 2000 devotional).

The White Estate has also sponsored a new publication on the life and ministry of Ellen White for use as a textbook. *Messenger of the Lord* is a monumental work that reaffirms our confidence in the way the Lord has led us.

The Ellen G. White Estate's trust deals with sacred responsibilities. Committed to sharing God's message with the world, the staff of the White Estate travels to almost every land giving courses and seminars, sharing their testimonies in camp meetings and workers' meetings, and giving lectures. By personal experience they tell how the acceptance of God's message brings countless blessings in the form of trust, faith, identity, assurance, and confidence in God's plans for His people.

Improving Her Books and Manuscripts

We know of at least two ways Ellen White improved her writings: 1. She had someone edit her manuscripts. While her husband was alive, he was "correcting grammatical errors and eliminating needless repetition." After his death she said, "Others assisted me in the preparation of matter for publication."¹ 2. She was determined to use the right words to be understood: "I am exceedingly anxious to use words that will not give anyone a chance to sustain erroneous sentiments."²

The board of trustees has considered the question of improving Ellen White's writings. After much prayer and study the board agreed to publish a few versions of Ellen White books in contemporary English, while keeping the standard editions in print. This will help new generations whose understanding of such words as "gay" or "intercourse" differs from that of Ellen White and who no longer use "man" or "mankind" to refer to the human race.

This plan is not new. In 1896 *Christ*

¹ *Selected Messages*, book 1, p. 50.

² *Ibid.*, book 3, p. 52.

Continued from page 26

pose is "I believe that church organization is ordered by God"? Does anybody support that? [A motion was made and seconded.]

ISRAEL LEITO: I will vote against the amendment. The church organization is what we have today. In 1901 it was not like this. Who knows how it will be later? Proposing that the organization that we have today is ordained by God makes it very difficult for any adjustments.

CALVIN ROCK: Dr. Gregory Allen has proposed cutting off discussion on this particular item. Is there support for that? That will call us to a vote on item 411. [The motion was approved as read.]

MARIO VELOSO: Brother Chairman, item 420 declares that the deacons cannot preside over the church board or the executive committee of the church. Also, a few subheadings are added to make the paragraph more clearly understood. At the bottom of the page the duties of the deacons are struck out. In some churches there are committees set up to take care of this business, and in other churches there are just the deacons, because of the size of the church.

VERNON B. PARMENTER: Mr. Chairman, on page 98, line 20: "The deacon is elected to office, serving for a term of one or two years as determined by the local church." Then on line 29: "Deacons Not Authorized to Preside—The deacon is not authorized to preside at any of the ordinances of the church, nor can he perform the marriage ceremony. He may not preside at any of the business meetings of the church, neither may he officiate at the reception or transfer of members. Where a church has no one authorized to perform such duties, the church shall contact the conference/mission/field for assistance." Then on page 99, line 1: "The Duties of Deacons—The work of the deacons involves a wide range of practical services for the church including," and I think, Mr. Chairman, they are just the new headings there. Perhaps I should pick it up at line 20: "Assistance at the Communion Service—At the celebration of the ordinance of foot washing, the deacons or deaconesses provide everything that is needed for the service, such as: towels, basins, water (at a comfortable temperature as the occasion may require), buckets, etc." Then we go to page 100, line 14: "Care and Maintenance of Church Property—In some churches, where the responsibility for the care and maintenance of the church property is not assigned to a building committee, the deacons have this responsibility. It is their duty to see that the building is kept clean and in repair, and that the grounds upon which the church stands are kept clean and made attractive. This also includes ensuring that the janitorial work is done. In large churches it is often necessary to employ a janitor. The deacons should recommend a suitable person to the church board, which

takes action by vote to employ such help, or the church board may authorize the deacons to employ a janitor. Church board authorization should be obtained for all major repair expenses. All bills for repair, as well as for water, light, fuel, etc., are referred to the church treasurer for payment." Mr. Chairman, if this has not been moved previously, I would move its adoption. [The motion was seconded.]

VIOLETO F. BOCALA: "The deacon is

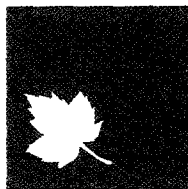
elected to office, serving for a term of one or two years as determined by the local church." Mr. Chairman, for the sake of uniformity, I am a little bit concerned that later on people will be confused as to why the term of office in one church is two years and in another is one year, and each congregation will go its own way. I propose to make an amendment of this for the sake of uniformity by stating that the deacon is elected to office, serving for a term of one or two years

(*believe.*)

...IN A PLACE WHERE YOU
CAN LEARN INCREDIBLE THINGS
ABOUT THIS EARTH AND THE
EARTH TO COME.

...IN EXCELLENT ACADEMIC
PROGRAMS, LIKE SCIENCE DEGREES
THAT HELP LEAD TO MED SCHOOL
ADMISSIONS FOR 9 OUT OF
EVERY 10 PRE-MED STUDENTS.

...IN CANADIAN UNIVERSITY
COLLEGE, WHERE YOU CAN FIND
ALL THIS AND MORE.



CANADIAN
UNIVERSITY
COLLEGE

Booths 832 & 834

1 800/661.8129 · <http://cauc.ab.ca> · admissions@cauc.ab.ca

[To find out more about our certificate, diploma and fully accredited bachelor's degree (three- and four-year) programs for an annual tuition, room, and food charge of approximately US\$8,800, please stop by our booths or contact us by phone or e-mail.]

as recommended by the local conference/mission/field. In that way, it is brought into the constituency, and it is a collective voice of the people in that local conference or mission, rather than each congregation going its own way.

CALVIN B. ROCK: Before we have any second to that, Elder Bocala, what you are proposing would require a change on page 45. Again, changing one thing sometimes means pulling a thread that is going to unravel in several other places. So you can ask that the *Church Manual* Committee study that, but the chair will have to rule that the motion is out of order.

LOWELL C. COOPER: Brother Chairman, we are attempting to be sensitive to the teaching function of the *Church Manual* in the way this material is presented. If the leaders of a local church read the entire *Church Manual*, we would organize the material differently. But often when a question arises in a local church, it arises on one single point, and somebody will say, "Well, the answer is on page so and so in the *Church Manual*." For that reason we have tried to group information together in discrete packages and, where necessary, to make references to other places in the manual where additional information is available. The presentation of this particular section on the role and function of the deacons has been reorganized to assist the teaching function of the manual. It would not be necessary to include the statement about the deacon being elected for one or two years if, when we referred to the manual, we referred to the whole thing. But so often we refer to just a single section, and so we felt it important to have that particular piece of information included where we are talking about the office of the deacon. It is already in place, as we pointed out, in the office of the deaconess. The question of the correlation of this agenda item with something that is coming much later will be understood when we deal with the issue of format.

CALVIN B. ROCK: We will trust you brethren on that one.

MATTHEW BYRNE: I was baptized at 17, and at 19 I was ordained a deacon and then was sent to a remote aboriginal community a great distance from our conference office. I had to deal with up to 100 people at any given time. Often it would be six to seven months before I would actually see a pastor. I held Communion services, and did that because I felt it was the right thing to do. Is there some way the committee can look at putting this in here? Is there some way to empower people like me to be able to do the Communion service when pastors are not available?

LOWELL B. ROCK: Please.

LOWELL C. COOPER: Thank you, Brother Chairman. We appreciate the issue. I believe that the *Church Manual* does pro-

vide a mechanism whereby members in remote places can be served. That mechanism can be through the authorization of an elder or a company leader to serve in certain functions. It has not been extended to the office of deacon.

EDDIE HARRIS: I have a concern about the word "burned" on page 99, line 39. Line 38 reads: "Any of the bread remaining which was blessed should be burned." Now, our practice is to bury such. I wonder whether it

ADEKUNLE ALALADE: I am concerned with the duties of the deacon. I observe that all along the duties of the deacons have been limited to the practical services. I feel that in my own experience as a minister, we have been losing the services of those deacons that have the gift of teaching and preaching. I think the time has come for us to make provision for deacons who have the gift of teaching and preaching.

CALVIN B. ROCK: Good point. Will you take this up in your discussions, gentlemen?

REUBEN MATIKO: We have to remember that the bread is sacred. It is not meant to be for rats to dig up and eat, or vermin to eat. I think it should remain as "burned."

CALVIN B. ROCK: We will ask the committee to consider that as they deliberate. Now, are there other questions concerning this particular item? We are dealing with the language of item 420 on pages 98-100, "The Deacon." We are ready to vote. [Motion was voted.]

ULRICH UNRUH: On page 99 line 36 begins: "Following the Lord's Supper, great care should be exercised in disposing of any bread or wine left over after all have partaken of these emblems. Any wine remaining that was blessed is to be poured out." Yet there is no description or direction given as to where it should be poured out. The practice I have noticed in some churches is to pour it down the drain in the kitchen or down the toilet. And I wonder if the *Church Manual* Committee would consider looking at this to give a little further direction. And, as far as I understand, we are to pour the grape juice or wine upon the ground. There may be a reason that isn't stated here. But the committee could perhaps study this and give further direction.

LOWELL C. COOPER: Well, Brother Chairman, the *Church Manual* Committee can certainly look at that. We did not bring a particular recommendation on that. We were dealing with formatting of the information, not so much the content, and it is difficult for us as a body to begin processing both sides of the issue. But yes, we can hear the question and give it due deliberation.

CALVIN B. ROCK: And again, this is something that the *Church Manual* Committee can look at in the future.

MARIO VELOSO: Now we are dealing with the duties of the deaconesses. We are suggesting the restructuring of the content and making a few changes in this item regarding the duties of the deaconess.

VERNON B. PARMENTER: "The Duties of Deaconesses—Deaconesses to serve the church in a wide variety of important activities including:

"1. Assistance at Baptisms—Deaconesses assist at the baptismal services, ensuring that female candidates are cared for both before

Continued on page 31

Session Snapshot



ALDEN J. HO

THEIR TURN: The Southern Africa Union report was delayed by circumstances beyond their control, but you would never know it from the warmth they emitted when they finally took the stage Tuesday evening.

would be possible to refer this back to the *Church Manual* Committee to include the words "or buried," especially considering the proposal of chapter 1 coming up soon. Thank you kindly.

CALVIN B. ROCK: We will call for a response from the *Church Manual* leadership. Is there any particular reason we specify the word "burn" on line 39? Why isn't allowance made for other means of disposal of the remaining bread?

MARIO VELOSO: We could accept, Brother Chairman, a new reading for that. It is not really intended to be only this way, so we could incorporate another word.

CALVIN B. ROCK: The request that was made for the *Church Manual* Committee to take a look at this as accepted, and they will do that. Whether that can be accomplished while we are here, you'll have to determine for us, but it is certainly a viable point.



LOMA LINDA UNIVERSITY

Excellence...in the health sciences

Graduate*

Anatomy (MS, PhD)
Biochemistry (MS, PhD)
Biology (MS, PhD)
Biomedical and Clinical Ethics (MA)
Biomedical Sciences (CERTIFICATE)
Clinical Ministry (MA)
Dentistry
Endodontics (MS)
Implant Dentistry (MS)
Oral/Maxillofacial Surgery (MS)
Orthodontics & Dentofacial
Orthopedics (MS)
Pediatric Dentistry (MS)
Periodontics (MS)
Prosthodontics (MS)
Drug & Alcohol Counseling
(CERTIFICATE)
Family Counseling (CERTIFICATE)
Family Life Education (CERTIFICATE)
Family Studies (MA)
Geology (MS)
Marital & Family Therapy (MS, DMFT,
PHD)
Microbiology (MS, PhD)
Nursing, Advanced Practice Options:
Adult & Aging Family CNS
Adult Nurse Practitioner[♦]
Family Nurse Practitioner[♦]
Growing Family CNS
Nursing Administration
Nursing/Ethics (MS/MA)
Nursing Management
(CERTIFICATE)
Nursing/Public Health (MS/MPH)
Neonatal Critical Care Nurse
Practitioner[♦]
Pediatric Nurse Practitioner[♦]
Pediatric Critical Care Nurse
Practitioner[♦]
School Nursing
Nutrition (MS)
Clinical Nutrition (MS)
Nutrition Care Management (MS)
Nutritional Sciences (MS)
Pharmacology (MS, PhD)
Physiology (MS, PhD)
Psychology
Clinical (PSYD, PhD)
Experimental (MA, PhD)
Social Work (MSW, PhD)
Case Management (CERTIFICATE)
Speech-Language Pathology (MS)

* The Graduate School, in conjunction with other schools in the University, offers a number of combined-degree programs.

♦ Post-master's certificate available

• Available in extended-campus format

▲ First class to be accepted in the year 2001

Allied Health Professions

Cytotechnology (BS, CERTIFICATE)
Dietetics (CERTIFICATE)
Dietetics and Nutrition (BS)
Dietetic Technology (AS, CERTIFICATE)
Emergency Medical Care (BS)
Health Information Administration
(BS, CERTIFICATE, ART PROGRESSION)
Coding Specialist (CERTIFICATE)
Health Information Systems (MHIS)
Medical Radiography (AS)
Medical Sonography (CERTIFICATE)
Medical Technology (BS)
Nuclear Medicine Technology
(CERTIFICATE)
Occupational Therapy (MOT)
Occupational Therapy Assistant (AA)
Phlebotomy (CERTIFICATE)
Physical Therapy (MPT, PMPT, DPT,
DPTsc)
Physical Therapist Assistant (AS)
Physician Assistant (MPA)
Radiation Therapy Technology
(BS, CERTIFICATE)
Radiation Technology (BS)
Respiratory Therapy (AS, BS)
Special Imaging Technology—
CT/MRI/CVI (CERTIFICATE)
Speech-Language Pathology &
Audiology (BS, CERTIFICATE)
Surgical Technology (AS)

Nursing

Baccalaureate Program in Nursing
(BS, BA/BS OPTION, RNBS OPTION)
Associate in Science option (AS)
For information on advanced practice
nursing options, see Graduate School

Dentistry

Dental Hygiene (BS)
Dentistry (DDS)
Dentistry/Basic Medical Sciences
(DDS/MS, DDS/PHD)
Dental Anesthesiology (CERTIFICATE)
Endodontics (CERTIFICATE)
Implant Dentistry (CERTIFICATE)
Oral/Maxillofacial Surgery (CERTIFICATE)
Orthodontics (CERTIFICATE)
Pediatric Dentistry (CERTIFICATE)
Periodontics (CERTIFICATE)
Prosthodontics (CERTIFICATE)

Medicine

Medicine (MD)
Medical Scientist Program
(MD/MS, MD/PHD)

Public Health

Biomedical Data Management (BSPH)
Community Wellness (MPH[•])
Environmental Health (MPH)
Epidemiology (MPH, DRPH)
Generalist (MPH)
Health Administration (MPH[•], MHA)
Health Education (MPH[•], DRPH)
Health Geographics (BSPH)
International Health (MPH[•], DRPH)
Nutrition (MPH, DRPH)
Preventive Care (DRPH)
Wellness Management (BSPH)

Pharmacy[▲]

Pharmacy (DPHARM)

For more information:

Telephone toll-free: (800) 422-4558

Write:

Vice President for Public Affairs
Loma Linda University
Loma Linda, California 92350

On the Internet:

<http://www.llu.edu/>

Continued from page 29

and after the ceremony. They also give such counsel and help as may be necessary regarding suitable garments for baptism. Robes of suitable material should be provided. Where robes are used, the deaconesses should see that they are laundered and carefully set aside for future use. (See p. 32.)

“2. Arrangements for the Communion Service—The deaconesses assist in the ordinance of foot washing, giving special aid to women visitors or those who have newly joined the church. It is the duty of the deaconesses to arrange everything needed for this service, such as seeing that the table linen, towels, etc., used in the celebration of ordinances, are laundered and carefully stored. (See p. 70.)

“The deaconesses make arrangements for the communion table including: preparing the bread and wine, arranging the ordinance table, pouring the wine, placing the plates of unleavened bread, and covering the table with the linen provided for that purpose. All these matters should be cared for before the service begins.

“3. The Care of the Sick and the Poor—Deaconesses are to do their part in caring for the sick, the needy, and the unfortunate, cooperating with the deacons in this work. (See p. 54 above.)” I move that we accept this item, Brother Chairman. [The motion was seconded and voted.]

MARIO VELOSO: Item 432 concerns the interest coordinator. On page 112, line 21 makes the coordinator’s duties more directly related to witnessing and missionary outreach. Then lines 23-25 are deleted, and in line 27 the name of the Personal Ministries Department is adopted. [Motion was made, seconded, and voted.]

MARIO VELOSO: In item 433 on page 113 we are suggesting changing the word “disfellowshipped” to “removed from membership.” [Motion was made, seconded, and voted.]

Item 434, page 114. Here we have an addition to chapter 7, concerning the purpose of the services and meetings of the church.

CALVIN B. ROCK: We will ask Elder Parmenter to read that, please.

VERNON B. PARMENTER: “The Purpose of the Services and Meetings of

the Church—The experience of a Christian is one of spiritual rebirth, joyful reconciliation, faithful mission, and humble obedience to God (2 Cor. 5:17; Phil. 2:5-8). Whatever a Christian does, or participates in, including the services and meetings of the church, is a testimony of this new life in Christ and a sharing of its fruits in the Spirit. The purpose of the services and meetings of the church is to worship God for His creative work and for all the benefits of His salvation; to understand His Word, His teachings, and His purposes; to fellowship with one another in faith and love; to witness about one’s personal faith in Christ’s atoning sacrifice at the cross; and to learn how to fulfill the gospel commission of making disciples in all the world (Matt. 28:19, 20).” [Motion was made and seconded.]

HUMBERTO RASI: My question is whether the wording embraces cases in which there is a meeting dealing with the status of members in the church. A business

meeting—is that encompassed in the setting of this section? If it is, does the wording itself cover that type of activity?

LOWELL C. COOPER: Brother Chairman, we are beginning in chapter 7 a review of the information about the meetings of church. The matter of business meetings and discipline is dealt with separately, but we found, in looking at this chapter and in trying to be sensitive to the teaching function of the manual, that we wanted to have an introductory statement that served as a foundation for our understanding of what we are attempting to do in Sabbath school, in the worship service, in the AY meeting, and so forth. These are the meetings that are dealt with in chapter 7. [Motion was voted.]

ROBERT HOLBROOK: [Benediction.]

CALVIN B. ROCK, *Chair*

VERNON B. PARMENTER, *Secretary*
BILL BOTHE and LARRY R. COLBURN,
Proceedings Editors

[Correction: The June 29, 2000, 3:00 p.m. statement by Dragutin Matak should have read “Croatia” rather than “Greece.” Our apologies.]

Nominating Committee Report—7

Treasurer: Northern Asia-Pacific Division

R. Martin Moores

Secretary: Euro-Asia Division

Michael F. Kaminsky

Treasurer: Euro-Asia Division

Guillermo Biaggi

General Conference Directors

Adventist Chaplaincy Ministries

Richard Stenbakken

Children’s Ministries

Virginia L. Smith

Communication

Rajmund Dabrowski

Education

Humberto M. Rasi

Health Ministries

Allen R. Handysides

Public Affairs/Religious Liberty

John Graz

Nominating Committee Report—6
Northern Asia-Pacific Division President
Pyung Duk Chun

ADVENTIST Review

Publisher General Conference of Seventh-day Adventists

Executive Publisher William G. Johnson

Associate Publisher Shelley Nolan

Publishing Board: Jan Paulsen, chair; Phil Follett, vice chair;

Lowell Cooper, William G. Johnson, Robert E. Lemon, A. C.

McClure, Audis D. Stenbakken, Donald R. Sibley, Ted W. C.

Wilson, Robert Nixon, legal advisor

Editor William G. Johnson

Associate Editors Roy Adams, Bill Knott

Managing Editor Myrna Tez

News Editor Carlos Medley

Assistant Editors Stephen Chavez, Kimberly Lustre Moran

Editorial Assistant Ella Ryzewski

Project Coordinator Chitra Barnabas

Administrative Secretary Ruth Wright

Editorial Secretary Jean Sequera

Art Direction and Design Bill Kirstem, Bill Tymeson

Desktop Technician Fred Wuerselin

Ad Sales Melvyn Tooley, Genia Blumenberg

Subscriber Services Steve Hanson

E-mail: Internet_reviewmag@adventist.org

CompuServe network: 74617.15

Web site: www.adventistreview.org

Subscriptions: Twelve monthly issues, US\$13.95 plus

US\$10.20 international postage; 40 issues of the weekly

Adventist Review, US\$36.95; full 52 issues (monthly and

weekly), US\$52.90

Subscription queries and changes of address for the monthly

North American Division Edition: Contact your local union

conference headquarters. For information regarding the weekly

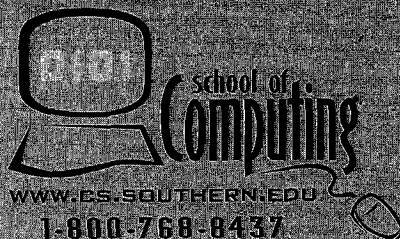
editions of the Adventist Review: Call 301-393-3257,

toll-free 1-800-456-3991 or e-mail shanson@hpa.org

fresh squeezed penguin



THINK SOUTHERN



SOUTHERN ADVENTIST UNIVERSITY • COLLEGE DALE, TENNESSEE 37315

come visit us at booth 1125 and register to win a laptop computer