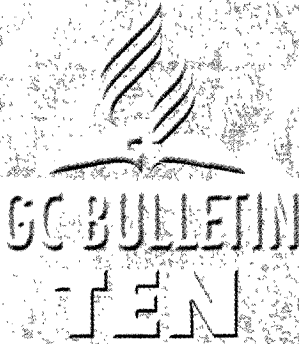


July 20-27, 2000

# ADVENTIST REVIEW



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## *Almost Home*

**SkyDome crowd of 70,000 looks to the future as the 57th GC session ends.**

# Reflections on a Great Session

BY WILLIAM G. JOHNSON

**T**oronto had never seen anything like it. For 10 furious days the Adventists came to town and took over. They crowded the broad sidewalks in a surging river of humanity, choked hotel lobbies with hugs and animated conversation, made vendors and restaurants think vegetarian.

With some 70,000-80,000 people in town for the Sabbath extravaganza, it was Toronto's largest convention ever, estimated to add \$50 million to the city's coffers.

And also the most orderly: security personnel, taxed in directing the huge crowds entering and exiting the SkyDome, nevertheless were freed of the usual incidents of alcoholism and disorderly conduct. "You were the ideal convention," said mayor Mel Lastman in a stemwinding speech at the closing meeting. "Please come back!"

But should we even think of more of these blockbuster events? Along with others, I have wondered whether it's time to scale back, to reduce the large outlay in funds and personnel required to stage such assemblies.

Toronto settled that issue for me. The 57th session was a high-energy event that seemed to galvanize everyone who attended. We heard powerful preaching, listened to marvelous music, viewed inspiring reports each evening from around the world. There was a "sweet, sweet Spirit" in Toronto, and we knew it was God's.

If you had seen the thousands of shining faces streaming from the Dome, if you had felt the warmth of Christian love and fellowship as friends, colleagues, and alumni met and embraced, the issue would be settled for you also.

Here is the point: the people want

it. The vast majority of those who came to Toronto came at their own expense. They wanted the experience; and I suspect that very few returned home disappointed.

In a uniquely Adventist manner, the General Conference session gives us a sense of who we are. These sessions started out small and, since they are at heart business meetings, could conceivably still be modest events. But as the church has grown to be a global family, these convocations have expanded in complexity and function. For most of those who now come, the business is secondary, even incidental.

Roman Catholics look to the city on the Tiber, Muslims to Mecca. But we Adventists are a people of the globe; it befits us to have no fixed location for our general assemblies.

I know of nothing in the Adventist Church that comes close to experiencing a General Conference session. Every Adventist needs to attend at least one. You come away—as I came away from Toronto—feeling good about God and proud to be part of this amazing people among whom He is doing wonders today.

This was my fifth session, my fourth as editor of the *Adventist Review*. For the *Review* staff, these occasions bring cruel and unusual punishment, since we work around the clock preparing the daily *Bulletins*, the official record of the sessions. I attended few meetings in the SkyDome, caught only snatches of the business proceedings and other events by means of the TV monitors in our production office. Nevertheless, I left Toronto with a clear impression—this is a church focused on mission. As never before in my experience, the Adventist Church has a clear, confident sense of who we are and why we are here: to tell everyone the good

news of a God who loves us and sent Jesus, our Saviour, Lord, and soon-coming King.

With the focus on mission the face of the church is changing—literally and figuratively. Areas like India that have long resisted the call of Christ are suddenly awake and large numbers are flocking into this movement. And with this dramatic change political infighting and jockeying for position have diminished sharply.

Yes, there are many challenges. Explosive growth brings possibilities of both strength and fragmentation. The diminished presence of North America in the leadership of the General Conference raises concerns about this key division's role in the new configuration. And vast blocs of unreached people in the 10/40 window still await the gospel.

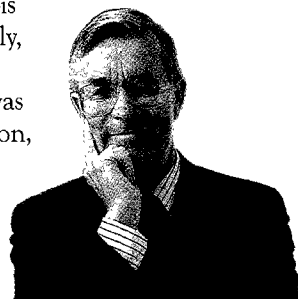
But this is a church with pulsing vitality. This is a powerful, dynamic movement.

Now indulge me a final impression, as I think of the two leading officers of the world church. President Jan Paulsen was born north of the arctic circle, son of an Adventist cobbler. As a lad in occupied Norway, he knew hunger, cold, and loneliness. Secretary Matthew Bediako was born in a village in Ghana, of parents who followed fetish religion. Who said you have to have the right connections to get anywhere in this church?

Adventists—is this a great family, or what?

The 57th—was this a great session, or what?

Toronto—is this a great city, or what?



# WORLD CHURCH LEADERS ELECTED FOR 2000-2005

## 57TH GENERAL CONFERENCE SESSION

**President:** Jan Paulsen

**General Vice Presidents:**

Lowell C. Cooper  
Eugene King Yi Hsu  
Gerry D. Karst  
Armando Miranda  
Leo Ranzolin  
Calvin B. Rock  
Ted N. C. Wilson

**Secretary:** Matthew A. Bediako

**Undersecretary:**

Athal H. Tolhurst  
Associate Secretaries:  
Agustin Galicia  
Theodore T. Jones  
Vernon B. Parmenter  
Claude A. Sabot  
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Associate Treasurers:  
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Dennis C. Keith, Sr.  
Donald E. Robinson  
Steven G. Rose

**Auditing Service Director:** Eric A. Korff

**Adventist Chaplaincy Ministries**

**Director:** Richard O. Stenbakken

**Associate Director:** Martin W. Feldbush

**Children's Ministries Department**

**Director:** Virginia L. Smith

**Communication Department**

**Director:** Rajmund Dabrowski

**Associate Directors:**

John T. J. Banks, Charlotte P. McClure

**Education Department**

**Director:** Humberto M. Rasi

**Associate Directors:**

Enrique Becerra, John M. Fowler,  
C. Garland Dulan

**Family Ministries Department**

**Director:** Ronald M. Flowers

**Associate Director:**

Karen M. Flowers

**Health Ministries Department**

**Director:** Allan R. Handysides

**Associate Directors:**

James M. Crawford (LLU), Richard H.  
Hart (LLU), Joyce W. Hopp (LLU),  
Patricia L. Jones (LLU), Kathleen  
Kuntaraf, P. N. Landless, Stoy E.  
Proctor, Thomas J. Zirkle (LLU)

**Ministerial Association**

**Secretary:** James A. Cress

**Associate Secretaries:**

Sharon M. Cress, Willmore D. Eva,  
Peter J. Prime, Joel Sarli, Nikolaus  
Satelmajer

**Public Affairs and Religious Liberty  
Department**

**Director:** John Graz

**Associate Directors:**

D. Douglas Devnich, Jonathan  
Gallagher

**Publishing Department**

**Director:** Jose Luis Campos

**Associate Director:**

Howard F. Faigao

**Sabbath School and Personal Ministries**

**Department**

**Director:** James W. Zackrison

**Associate Director:**

Jonathan Kuntaraf

**Stewardship Department**

**Director:** Benjamin C. Maxson

**Associate Director:**

Stenio Gungadoo

**Trust Services Department**

**Director:** Jeffrey K. Wilson

**Associate Directors:**

Mary Atenio Ang'awa, David E.  
Johnston

**Women's Ministries Department**

**Director:** Ardis D. Stenbakken

**Associate Director:**

Lynnetta S. Hamstra

**Youth Department**

**Director:** Baraka G. Muganda

**Associate Directors:**

Alfredo A. Garcia-Marenko,  
Robert W. Holbrook

### DIVISIONS

**Africa-Indian Ocean Division**

**President:** Luka T. Daniel

**Secretary:** Paul Saotra Ratsara

**Treasurer:** Ceazar Hechanova

**Eastern Africa Division**

**President:** Pardon Mwansa

**Secretary:** Blasious M. Ruguri

**Treasurer:** Jose R. Lizardo

**Euro-Africa Division**

**President:** Ulrich Frikart

**Secretary:** Carlos Puyol

**Treasurer:** Peter R. Kunze

**Euro-Asia Division**

**President:** Artur A. Stele

**Secretary:** Michael F. Kaminsky

**Treasurer:** Guillermo Biaggi

**Inter-American Division**

**President:** Israel Leito

**Secretary:** Juan O. Perla

**Treasurer:** Pedro Leon Arguelles

**North American Division**

**President:** Don C. Schneider

**Secretary:** Harold W. Baptiste

**Treasurer:** Juan R. Prestol

**Northern Asia-Pacific Division**

**President:** Pyung Duk Chun

**Secretary:** Stanley Ng Wai-Chun

**Treasurer:** R. Martin Moores

**South American Division**

**President:** Israel Leito

**Secretary:** Raul Gomez

**Treasurer:** Marino F. de Oliveira

**South Pacific Division**

**President:** Laurie J. Evans

**Secretary:** Barry D. Oliver

**Treasurer:** Rodney G. Brady

**Southern Asia Division**

**President:** D. Ronald Watts

**Secretary:** K. J. Moses

**Treasurer:** P. Daniel Kunjachan

**Southern Asia-Pacific Division**

**President:** Violetto F. Bocala

**Secretary:** G. T. Ng

**Treasurer:** Duane C. Rollins

**Trans-European Division**

**President:** Bertil Wiklander

**Secretary:** Reinder Bruinsma

**Treasurer:** William M. Olson

# Youth Department

*"If we are to keep the young people in the church, we must utilize their talents."*  
—Baraka Muganda.

**Y**ou may have heard of us. . . . We're called the Youth Department, and we embody some of the most energetic servants for the Lord. Many years ago Ellen G. White wrote, "We have an army of youth today who can do much if they are properly directed and encouraged. We want our children to believe the truth. We want them to be blessed of God" (General Conference Bulletin, Jan. 29, 1893).

Ours is a history of challenge—challenge to meet the love, drive, and need for God. It is a history rich with youthful determination that pays off with a widespread need to share God's love. Our primary focus is the salvation of our youth through Jesus Christ and to equip and empower them for a life of service within God's church and community. "Innovating ideas" is our motto, and to be heard is our goal.

The past quinquennium witnessed many milestone celebrations for the department—from the 120th anniversary of the Adventist Youth Society to the fiftieth anniversary of Pathfinding. Youth all over the world are claiming their stand for Christ and are eager to spread the message. Throughout the years major events have shown us that being a servant of God has nothing to do with age, education, or position. All it takes is the desire and the drive.



**Baraka Muganda**  
Director  
Report written by  
**Ludmila Leito**  
Administrative  
Assistant

## Major Activities

From 1995 to 2000 the Youth Department has been fortifying the youth force. There has been a strong spiritual movement to which thousands have given their lives. Youth societies and Pathfinders everywhere have taken the passion for serving the Lord very seriously. Several major media have covered youth gatherings and events during the past several years. "Our precious youth are on fire for God everywhere," explains Alfredo Garcia-Marenko, associate director for senior youth. "I saw them praising and serving the Lord indoors, outdoors, inside the

denominational and public convention centers, as well as on the streets, supported by the media, church, and civil authorities."

In a dramatic display of commitment, more than 4,500 Romanian youth came together on September 12, 1999, to write out the Bible from memory in 28 minutes. "Our youth wanted to demonstrate that the Bible means a lot to them," said Adrian Bocaneanu, president of the Adventist Church in Romania. Led by Jan Paulsen, thousands of young people lined the park avenues to write their sections on a giant scroll of paper that ran for 1.7 miles (2.8 kilometers).

This past year also saw youth witness and celebrate their love for God through the electronic media. On December 31, 1999, young adults across the North American Division and the world gathered to welcome

three important events: the Sabbath, the new year, and the new millennium. *Genesis 2000* was uplinked via satellite to the North American Division, and the event could be seen by the rest of the world via the Internet. This four-hour program, produced by twenty-somethings from start to finish, proves that there is a strong young adult movement in the Adventist Church today.

## Departmental Achievements

Youth in Missions has been launched, in which hundreds of youth participate in the training of volunteers. Many are showing interest in serving overseas and in local communities.

2. *Heart, Hand, and Mind: Youth in Missions* project kits augment volunteerism within the youth programs. This kit, containing a video and guidebooks for leaders, youth, and parents, has been sent to all divisions.

3. Juniors, senior youth, and young adults have their own devotional series to complement their principal devotional readings and the Morning Watch.

4. The Youth Department addressed the primary focus of its existence and developed five yearly emphases to achieve its goal:

1996—*Spirituality*: Developing and maintaining a living and meaningful relationship with God.

1997—*Leadership*: Living and leading out in the life and work of the church.

1998—*Mission*: Participating in the finishing of God's work on earth.

1999—*Stewardship*: Committing totally to God the use of time, talents, energy, influence, and finance.

2000—*Celebration*: Celebrating with God for all accomplishments and entering with Him confidently and

joyfully into a new century.

5. Youth congresses became training grounds for evangelism, missions, and service. Many divisions have a new approach to youth congresses and use different names for them. In South America they call them "Super Missions"; in other parts of the world they are known as "Impact the City/World."

6. New youth lifestyle brochures to meet the needs of young people will soon be found in the hands of the million youths who fill up our churches.

7. The quarterly *Youth Ministry ACCENT* magazine, the official

Gune Rimane brought their first club, wearing their fancy maroon-and-black uniforms, to the Trans-European Division camporee in Norway.

Impressed with what they saw, they immediately set about planning their first camporee for the following year.

**Africa:** Africa may have more Pathfinders than any other continent. One church in Zambia has named a 17-year-old former Pathfinder as its first elder. A 15-year-old girl in Malawi has memorized about 90 percent of the Bible and can recite any chapter, complete with voice inflections representing the persons speaking in the chapter.

**Asia:** Pathfinders from Pune, India, rehearsed for weeks with friends and neighbors before they hopped on a train for "train evangelism." They spend one hour riding the train, singing songs and distributing some 850 magazines,

campaigns and similar projects for a total of 56,986 baptisms—all in one year.

A report comes from Colombia that a 10-year-old girl serves as the associate pastor of her church. She preaches one Sabbath a month at church and every other Sabbath in the central plaza of her town. Forty-two people have been baptized through her ministry and the work of the Holy Spirit.

### Looking Ahead

Young people everywhere are taking positions of leadership in this new millennium. With 75 percent of the church being comprised of those under the age of 30, more youthful views are being implemented into church doctrines.

"The church must continue nurturing the young people to make them not only Adventists, but to encourage them to remain Adventists for the rest of their lives," says Baraka Muganda, youth director. "The church must make the commitment to keep their fire blazing for the Lord. Therefore, we are planning to develop strong programs in discipleship in order to help young people to appreciate and own the church they love."

As we face the new century, the Youth Department plans to develop stronger programs in discipleship. We want our youth to love the church and also to take more active

interest and positions in the church. More resources, such as lifestyle brochures and manuals, will be published to give the youth a start on their journey to share Christ.

"We must continue to make missions and volunteerism the signature of the Youth Department. It is the intent of the Youth Department to help the youth find joy and satisfaction in such service and see it as both a privilege and a responsibility," says Muganda. "The youth of today want to feel challenged. Often they claim to be bored with the sermons, programs, and church in general. What better way to challenge them than to make them essential partners in soul winning?"



General Conference Youth Department publication, has a new face. This magazine publishes program ideas and leadership development materials for local youth leaders around the world church.

### The March Is Strong—50 Years of Pathfinding

We celebrated the fiftieth year of Pathfinding in 1999 as clubs around the world joined with other clubs for camporees. We've seen this year how God can use youth of Pathfinder age to touch lives. All around the world the Pathfinder march is stronger than ever.

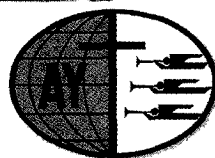
**South America:** Spanish and Brazilian government officials recognize the *Conquistadores* and *Desbravadores* as model youth to be emulated by others.

**Europe:** Latvia is one of the newest countries to include Pathfinding in the church structure. In 1998 Mrs.

1,000 tracts, and 500 special stickers printed with the Advent message.

Hong Kong has had a small but enthusiastic program going for many years. One of their favorite pastimes is drilling and marching. It paid off in 1999 when a delegation participated in the fiftieth anniversary camporee in Oshkosh, Wisconsin, performed in the drill competition, and won first place.

**Inter-America:** At a division camporee held in Puerto Rico in 1998, the report of Pathfinder outreach ministry included 21,146 voices of junior youth



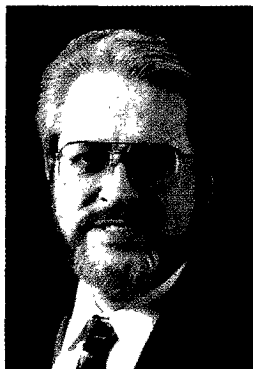
# Stewardship Department

**C**ome share a vision. A vision of revival. A revival of the human heart. What was once focused on self is now centered on Christ. What was once in control is now in submission to God's will. What was once bound in rituals of doing is now released in the spontaneity of sharing in love. What was once a mere name in the church books is now a living reflection of the crucified Saviour.

Such a revival can come only from accepting Jesus as Lord. Such a revival is the first step in the making of true stewards—for stewardship is the lifestyle of the one who accepts Christ's lordship, walks in partnership with God, and acts as His agent to manage His affairs on earth. While money is a part of the relationship, it cannot be the beginning, end, or primary thrust of our stewardship focus. The primary focus must be on the individual walk with God and the integration of that walk into every area of life. Stewardship is based on who God is and who we are in Him. To be a steward means there is a master, and thus leads directly to the relational dynamics between God and humanity. Lordship is based on mutual love and has its best expression and roots in the gospel. The passionate relationship with God builds the trust on which the partnership with God is built.

This compelling vision of intimate partnership with God is exciting. After hearing it at a camp meeting, a young 17-year-old girl in blue jeans celebrated the reality of accepting Jesus Christ as her personal Saviour. Right

behind her came an elderly saint in his late 70s rejoicing in the power of the gospel to bring him hope and assurance. The simple beauty of salvation and allowing God to be in control bridges age and cultural gaps.



**Ben Maxson**  
Director

Aware of the need for heart revival, for a renewed approach to biblical stewardship, the General Conference Stewardship Department began the past quinquennium with the determination that every project, every trip, every seminar, every piece of paper that originates from our office will be motivated by and

rooted in our mission statement: *To emphasize the lordship of Jesus Christ, to enhance the integration of the gospel into the Christian lifestyle, to encourage faithful stewardship, and to facilitate the individual, corporate, and leadership dimensions of stewardship as partnership with God.*

## A Working Team

After a number of years of being a part of the Ministerial Association and Church Ministries Department, at the 1995 General Conference session the Stewardship Department was once again made an independent department. With this transition came the need to clearly articulate the biblical stewardship model and find methods to develop and implement a strategic plan for stewardship education. To do this, we began the quinquennium with a world stewardship advisory and a writer's workshop. The primary attendees for both these events were, of course, division stewardship directors.

The primary focus of the advisory

was to form a working team of stewardship leaders—leaders who shared a common understanding of biblical stewardship and a common methodology to reeducate members worldwide. Directors discussed the decline during the past 30 years in the effective giving level of church members all over the world; acknowledged that “giving”—in both tithes and offerings—is merely a thermometer of a person's or group's spiritual walk with God; and determined that the focus for stewardship cannot be on the symptoms, but the causal factors.

The writer's workshop was a course specifically designed to help the attendees grow in their stewardship understanding as well as in material production. Workshops in biblical stewardship, video production, teaching techniques, creative writing, mind-mapping, and cultural adaptation equipped the attendees to better fulfill their responsibilities.

## Training Trainers

We have visited every division at least twice during the past five years to provide stewardship training events for administrators and stewardship directors, as well as large numbers of pastors. All divisions are encouraged to reproduce the stewardship seminars on video or audio to duplicate stewardship education throughout their field. After a given interval following a session of teaching biblical foundations of stewardship, all divisions are encouraged to note changes in lifestyle and giving patterns. After such a revived and refined comprehensive spiritual approach in the Inter-American Division, the following increase in tithe growth was seen in 1997 (the calculations are in dollars after adjusting for their local currency devaluation).

Venezuela	42.2 percent
South Mexico	33.1 percent
North Mexico	29.7 percent

The four key factors contributing to this increase are: (1) the solid biblical focus of our new approach to stewardship; (2) a strong approach to systematic giving; and (3) strong administrative support, involvement, and backing; (4) a minimum of three training events for all pastors across the division. When these four factors come together, the results are obvious.

The key training focus has been expanded with a certification program to equip and certify stewardship leaders through a three-level training program. The first level is that of the basic stewardship educator with a focus on teaching biblical stewardship principles. The professional stewardship trainer is the second level for those who need to be able to train pastors and church leaders. The third level—the stewardship consultant—is still under development, focusing on equipping a select group of individuals with the skills to consult with a local conference or field to help them develop a conference-wide strategy.

### Preparing Material

September 1997 saw the first issue of the stewardship resource journal *Dynamic Steward*. This 16-page thematic journal offers stewardship concepts, small group studies, sermons, book reviews, a youth column, and resource news. Single subscriptions are free, and bulk orders are charged a nominal fee of \$1.00 per issue. What began with only 200 subscribers now has 1,300 primary subscribers. A print-ready electronic copy is also sent to all divisions for copyright-free republication; total subscription count after the reprint at union and conference levels is large, but unknown. By keeping the journal free and reproducible, we intend to make biblical stewardship education available at every local church worldwide.

Our Web page is the electronic venue to share material, teach concepts, and communicate effectively. On our Web site one can find:

- links to a variety of stewardship resources, including current and back issues of *Dynamic Steward*

- tithe and offering readings
- stewardship concepts
- stewardship training materials
- suggested books

Today's generation tends to feel disconnected—from tradition, from the church, from the generations of yesterday. To bridge this gap and to help church members feel connected to our church roots and history, the Stewardship Department has published *The Spirit of Sacrifice and Commitment*, a collection of stories of our pioneers and the establishment of our church. Compiled by Jim Nix, vice director of the White Estate, the book received more than 8,000 prepublication orders—an indicator of the desire of our members to reconnect with beginnings of our church.

The department also offers three professionally produced stewardship seminars available on video and audio. Two of these, *Biblical Stewardship* and *Strategic Stewardship*, are specifically designed for administrators, pastors, and church leaders; the other, *Normal Christianity*, is for church members. The purpose of these seminars is twofold: accurate, consistent training worldwide and reducing the cost associated with live presentations and seminars.

A combination of two seminars was uplinked across most of Europe. We had a total of 18 hours of broadcast time for the members and 12 for the pastors; 400 churches participated.

We continue to provide tithe and offering readings to all divisions and unions who then reproduce them for use in the local churches. The readings have been upgraded in style, content, and length. The readings are now less than 40 seconds in length, use simple language, tell a memorable story or anecdote, and make a personal application.

Also available is a book of stewardship-lifestyle sermons that are categorized into themes such as money, time, discipleship, grace, and lordship. The purpose of this book is to help pastors integrate stewardship into the worship services every week and not limit stew-

ardship to a selected few Sabbaths of the year.

### Conclusion

Cultural, economic, and religious change is ongoing and rapid, increasing the complexity of life and ministry. What took the Western church 40-50 years to experience is happening in 8-10 years in developing countries. This has brought a great challenge of discipling and training new members about stewardship. Despite these obstacles, the response to biblical stewardship continues to be encouraging and positive.

Every principle needs to be adapted to local culture and setting. In the South Pacific you can find the tithe house—a small structure up on stilts, built close to island churches. This is where believers bring the tithes of their crops, which are then purchased by other people or taken to market by the deacons. These believers, with very little in the way of worldly possessions, are faithful—doing evangelism with the people around them. This is the reason we exist: to take the love of Jesus to people everywhere, even to the most remote parts.

One young boy brought his tithe to the local elder—a large fish he had just caught. The elder congratulated him on catching 10 fish, to which the 13-year-old responded: "Oh no! The other nine are still out in the ocean. I am going to go catch them now!"

Putting God first in our lives—living out Christ's lordship in daily life—is the essence of stewardship. Let God be God! Let's learn to live in partnership with Him (Eph. 2:6).

# Trust Services Department

The Trust Services Department has been established to help individuals and families continue their wholehearted support of the Lord's work through wills, trusts, annuities, special gifts, and other legal plans adapted to their local jurisdiction.

There has been continued growth in the funds flowing to the Lord's work as the result of trust services activities. The amount coming to the Lord's cause was approximately 10 times more during the past quinquennium than it was from 1970 to 1974. Close to the equivalent of US\$800 million has blessed the Lord's work as a result of the careful planning of our dedicated members since 1970.

Growth in trust services has occurred around the world in the past five years. At the last General Conference session it was voted that trust services become a full department of the worldwide church. This has helped to increase the blessings that flow from trust services in the various divisions of the world.

## Division Reports

Trust services in the Africa-Indian Ocean Division, under the leadership of Priscille Metonou, has expanded into every union of that field. A division-wide seminar was held in 1997, and certificates were given for the completion of the course to trust services personnel. It was a thrill to see seminars at which our church members divided up into groups by occupation. Persons from every station of life were included. The groups discussed how

they would be able to provide in a better way for their families and also have something left over to give as a special gift to the Lord's cause. Some of these

groups are continuing to meet and to implement their plans.

The Eastern Africa Division is giving emphasis to trust services under the leadership of Priscilla Handia. Seminars have been conducted throughout this division, all with very good response. At a meeting in 1999 the Seventh-day Adventist attorneys in the country of Kenya were especially recognized for their support

of trust services. Approximately 50 attorneys have offered to give their legal assistance, without cost, when members desire to remember the Lord's cause in their future plans.

The Euro-Africa Division has benefited from maturities in the trust services area for many years. Jean-Luc Lezeau has been leading out as director of trust services during this quinquennium. Both the Czech Republic and Romania had trust services introduced to them for the first time.

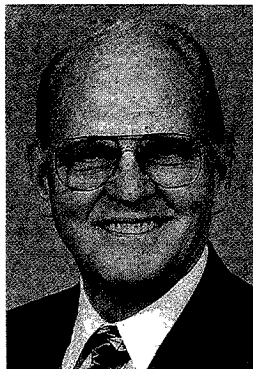
The Euro-Asia Division is the one division in which trust services is still just getting started. While there was no appointed trust services director for the division at the time this report was compiled, the Euro-Asia officers are fully committed to appoint someone soon and implement trust services throughout the division.

Leslie V. McMillan serves as the director of trust services for the Inter-American Division, where many of our members have responded to remembering the Lord's cause, not only through

wills, but also through trust agreements. A number of seminars and training sessions have been held throughout the division to expand the trust services program there.

The North American Division not only has increased in its maturities to the Lord's work, but has implemented a number of programs to raise the standard of the services provided by trust services and also communicate better to the membership the advantages of utilizing these services. This year the NAD Trust Services Certification and Accreditation Committee is celebrating its fifteenth anniversary. The committee was set up to see that Trust Services be maintained at the highest professional level. This included the proper auditing and examination of those audited reports to determine if each trust services organization was at the proper level of accreditation. There are seven members on the committee, including three professional laypeople. During the past 15 years the committee has accredited 63 denominational entities in North America or 91 percent of the organizations that have been audited.

A North American Division-wide development and promotion effort was launched during this quinquennium to generate awareness of trust services and of the general concepts of Christian estate planning and planned giving. This was done because of two major factors: (1) the high level of spiritual and professional services available to church members and friends of the church because of the success of the certification and accreditation process; and (2) the unprecedented buildup of affluence and intergenerational transfers of wealth beginning in the 1990s and continuing into the twenty-first century.



**Tom Carter**  
*Director*





**TRUST IN KOREA:** The Northern Asia-Pacific Division Trust Services Department in Korea, under the direction of Kim Jong Moon, pose outside their division office building.

Entitled "Planning for the Cycle of Life," this development program, which is undergirded by research conducted with 125 trust officers and 4,825 church members in North America, will include an ad campaign in the *Adventist Review* and union, conference, and institutional periodicals; a Web site; a toll-free response line; brochures; and other materials to assist individuals in the process of remembering their family and the Lord's work in their life plans. The program targets six different age and life situations for members of all races to inform them how trust services can assist them in the most important life changes and provide resources for the stewardship issues they face. The toll-free number, 1-877-WILLPLAN, and the Web site at [www.willplan.org](http://www.willplan.org) are now operational.

Possibly the Northern Asia-Pacific Division has initiated trust services activities as much as any world division. Kim Jong Moon, the director of trust services, has led out in implementing trust services in Korea, Japan, and Taiwan.

The South American Division, under the leadership of the trust services director, Arnaldo Enriquez, is making plans to adapt trust services to the countries throughout this large division. While trust services has been introduced into parts of Brazil, and the Austral Union, special efforts are being put forth to introduce trust services in other new areas, such as Bolivia and North Brazil.

Full-time trust services personnel in

the South Pacific Division continue to render valuable service to the membership in that division. Robert G. Douglas is the director of trust services and, as an attorney, gives valuable legal and spiritual leadership in the South Pacific.

Along with his responsibilities as treasurer, P. Daniel Kunjachan serves as director of trust services for the Southern Asia Division. He called a division-wide meeting to introduce and implement trust services throughout the division in 1999. As a result, they are in the process of naming trust services directors for each union in the division.

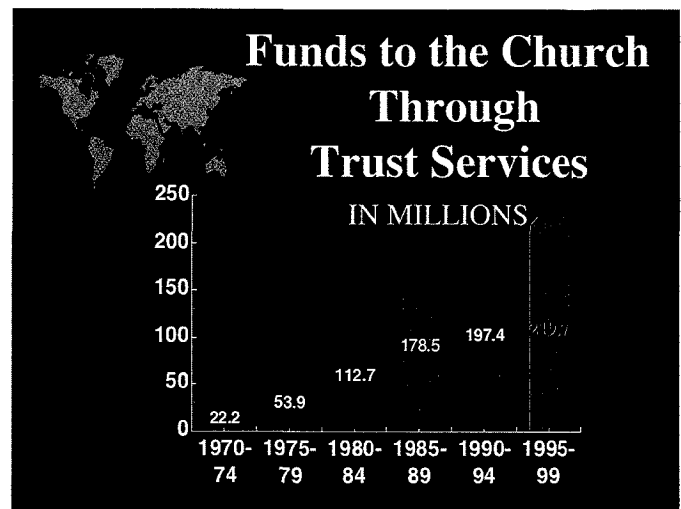
Bobby J. Sepang, director of trust services for the Southern Asia-Pacific Division, directed a division-wide trust services seminar in 1998. He brought in General Conference, division, and local trust services personnel to present the various topics. This included legal counsel, at all the various levels, to implement trust services properly. Countries such as the Philippines and Indonesia have been working in the trust services area for many years. During this quinquennium trust services has expanded into other countries, with the officers of the unions in these localities committing themselves to realistic plans for the future.

The Trans-European Division is probably the cradle where the legal concepts involving trust services, such as leaving property to

charities or the church at death, were first implemented in modern society. Graham M. Barham, who is the treasurer of the division, serves also as the trust services director. They continue to experience excellent maturities from the program and will expand into new areas, such as Israel.

### Spiritual Impact

After feeding the 5,000 by multiplying the little boy's five barley loaves and two small fish, Jesus gave the command: "Gather up the fragments that remain, so that nothing is lost" (John 6:12, NKJV). Christ could easily have created just enough food so there would be nothing left over. Instead, He created enough so that there were 12 basketfuls left. These fragments proved to be a great blessing as they were carried to the people on the mountainside who had heard of Christ, and when they received pieces of the actual bread they were led to believe that He indeed was the Messiah. So it is that when we come to the end of our life on earth, there is usually something left over that Christ has blessed us with. As you can see from the graph, these few fragments, the results of members' taking the time to plan and to remember the Lord's cause, have been a tremendous blessing. As more and more members enter into gathering up the fragments that are left, or are accumulating assets, more and more people can be brought to Christ as a result.



# Health Ministries Department

**I**t is no small task to summarize the scope and impact of Seventh-day Adventist health ministries around the world.

Hundreds of dedicated Adventist men and women contribute to their church and society by participating in health ministries. Millions of patients receive treatment each year in our hundreds of institutions and clinics. Thousands of surgical operations are performed in our operating rooms. Adventist dentists examine and treat hundreds of thousands of patients. In some developing regions our meager outreach is the only help available; in others, Adventist health ministries seek to provide a distinctive witness among many other health-care providers. In the General Conference Health Ministries Department, our wealth is in our people.

Dr. Kathleen Kuntaraf has guided a training program in conjunction with the Youth Ministries and Education departments in six divisions of the world field. Such is the success of this program that several governments have adopted it as the national prevention method and invite our schools to provide leadership training.

Stoy Proctor has produced a women's edition of the Breathe Free program and has conducted many training programs in this smoking-cessation effort. He also chairs the Nutrition Council, which utilizes the expertise of the churches' leading nutritionists. This council of scholars produces numerous position statements to guide would-be teachers,

and a variety of balanced, informative, and health-promoting publications.

Under Stoy Proctor's leadership, Vegetarian Cuisine Instructors courses have become very popular as training schools in both nutrition and cooking.

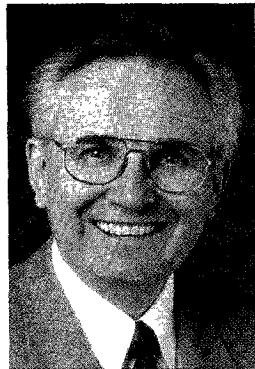
The Christian View of Human Life Committee, on which health ministries personnel participate, has considered some thorny and difficult issues during the past quinquennium. Papers and statements on birth control, abortion, human cloning, gene therapy, sexually transmitted disease, female genital mutilation, and reproductive technology

have been produced and offered as guidelines to the committee and its recommendations to the wider church. These statements can be perused on

the department's Web site: [health20-20.org](http://health20-20.org). Members and pastors are encouraged to view these statements before speaking on behalf of the church on these controversial subjects.

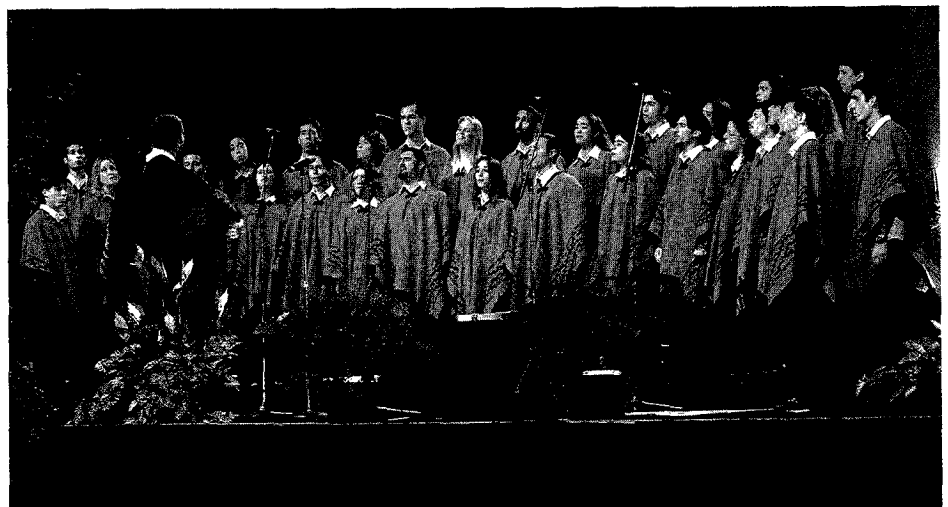
The Health Connection, directed by Leilani Proctor, is a wonderful and vital link for health ministries resources in print, video, and audio format. Resource centers in Australia, South Africa, and the Southern Asia-Pacific Division are facilitating the distribution of videos, programs, and teaching devices, and a constantly revised catalog is published annually.

Because of the unique relationship between Loma Linda University and its medical school with the General Conference, we have sought greater cooperation with the university and welcomed Drs. Richard Hart and Joyce Hopp, who are the deans of the schools of Public Health and Allied Health, respectively, as associate directors in our Health Ministries



**Allan R. Handysides**  
*Director*

## Session Snapshot



**A CHOIR IN COLOR:** The South American River Plate Adventist University singers provided inspirational music at the last meeting of the session.

JOEL D. SPRINGER

Department. Programs led by these deans have benefited the world field enormously. A current example is the M.P.H. program now under way for more than 50 postgraduate students in Africa. University faculty give unstintingly of their expertise for the betterment of our church leadership.

Dr. Tom Zirkle, of the LLU School of Medicine, is also an associate director. He has arranged for continuing medical education credits at many of our professional meetings. He inspects our mission hospitals, gives advice and assistance in procuring equipment, and is helping to upgrade the university's offerings for health professionals seeking short-term specific training.

Dr. James Crawford, another associate director, has done a magnificent job of coordinating, recruiting, and supplying our numerous dental clinics with appropriate equipment and supplies. Anywhere that the Adventist Church operates a dental clinic, we can be proud of its impact in the community and its high standards.

Dr. Pat Jones, an assistant director, is professor of international nursing at Loma Linda, and has surveyed and advised our schools of nursing on many operational activities. She is available and highly recommended to any educational unit thinking of starting a school of nursing, improving a current operation, or introducing a newer offering of an academic nature.

Adventist optometrists in North America provide Dr. Clarence Omans, another assistant director, as a coordinator of vision affairs. He has been invaluable in locating equipment, and the missionary zeal of our optometry association is much appreciated. Dr. Rob Johnson, also an assistant director, is a self-supporting volunteer who has brought his orthopedic skills to bear in the field, as well as hunting out used equipment for our mission hospitals.

The engines of health ministries are in the divisions. There the devoted hard work and coordination provided by our leadership is having its greatest impact.

In the North American Division DeWitt Williams is always looking for

new opportunities to have an impact in a positive way on the problems of tobacco, alcohol, and drugs. His innovative program of certification for different levels of health leadership has been highly successful.

The South American Division, under the health leadership of Tito Rodriguez, is a powerhouse of great hospitals. Names such as Silvestre, Belem, Manaus, Campo Grande, and the fabled River Plate medical school and university became real to me as I visited this division.

In the Southern Asia-Pacific Division the leadership has planned a five-year incremental program with emphasis on the home, then church, then community, and finally, the state. Division health ministries director Abraham Carpena, diligent and hard-working, has been nicknamed the "Lion of the Philippines."

Europe, with its three divisions, has able leadership for health ministries in Orville Woolford, Jochen Hawlitschek, and Nadezhda Ivanova. The work there is as diverse as the territories. In Russia the health ministry of the church staves off the religious intolerance of some of the more powerful institutions. Regular newsletters from Dr. Hawlitschek consistently lay a foundation of knowledge for his people.

Dr. Elie Honore serves the Inter-American Division, a diverse region of Francophone, Anglophone, and Spanish-speaking peoples. A colorful network of hospitals, clinics, and Montemorelos University, with its own medical school, carry the church's health ministries standard. The Youth-to-Youth program, begun more than 10 years ago in the North American Division, is being enthusiastically implemented in Inter-America.

Adventist health ministries in Africa, with its two large divisions, are coordinated by Dr. Paul Wangai and Dr. Maragia Omwega. Church-run hospitals and clinics are sometimes overwhelmed with the epidemic of AIDS that is sweeping portions of the continent. Poor blood-banking services, high transfusion rates, and reused needles do nothing to help the dreadful

problem. Still, enthusiasm and continuing liaison with medical organizations and governments have led to major advances. Dr. Wangai led out in one of the world's most successful health meetings of the whole quinquennium in Nairobi.

In the South Pacific Division our mission hospitals, under much economic pressure at times, have continued to provide life-giving services. New Zealand and Australia also have lively antismoking programs, strong health professional associations, and wonderful prospects for growth in areas of church-affiliated medical practices. Dr. Percy Harrold and his team are doing a fine work in this region.

In the Northern Asia-Pacific Division Carlos Martin is focusing on health evangelism and bringing much experience to this initiative. Adventist hospitals and medical practices continue their outreach to the largely urban populations of this territory.

South Africa was the host country for the tenth International Congress of the International Commission for Prevention of Alcoholism and Addiction in January 2000. Thomas Neslund, an associate in the GC Health Ministries Department, led out in this initiative along with help from Reg Burgess and Dr. Gary Hopkins, director of the Institute for Prevention of Addictions at Andrews University and an assistant director of the department. A youth component of this international congress has been successful in petitioning for a U.S. presidential commission to study underage drinking and driving.

Health ministries is attempting to do research into the needs of communities, the effectiveness of our current activities, and the attitudes of Adventist Church members. There will be a research questionnaire for the delegates to the GC session in Toronto. We are hoping for a good response in order to plan for even more effective health ministry in the coming years.

# Loma Linda University and Medical Center

**O**ver the past 95 years Loma Linda University has established a reputation for partnering with local and

world communities. Loma Linda graduates have traditionally gone where there is a need, seeing it as their special mission and opportunity to serve.

Founded nearly 100 years ago, Loma Linda University and Medical Center have developed from a small educational center and a fledgling hospital into a world-renowned medical center and the largest educational facility owned and operated by the Seventh-day Adventist Church.

Since the last General Conference session in 1995, Loma Linda University and Medical Center have continued to grow and develop new partnerships in spite of some challenges.

## **Loma Linda University Adventist Health Sciences Center**

Loma Linda University Adventist Health Sciences Center (LLUAHSC) was created in 1997, when the constituency of Adventist Health System—Loma Linda met and voted to change both its name and bylaws, making LLUAHSC the corporate member for the university, as well as the medical center.

## **Enrollment**

During the past five years Loma Linda University's enrollment has continued to increase. During the 1994-1995 academic year 3,012 students enrolled in the university's six schools. This year, 3,416 students were

enrolled. In the past 10 years Loma Linda University has seen an enrollment increase of nearly 1,000 students.



**B. Lyn Behrens**  
*President*

## **New Programs**

Thirteen new programs have been added to the university's curricula since 1995. Master's degrees are now offered in clinical ministry, general psychology, experimental psychology, certified nurse practitioner, prosthodontics, geology, health information systems, occupational therapy, nutrition care management, and physician assistant. Doctoral degrees in social policy

and social research, and marital and family therapy are now offered. In addition, a new bachelor's degree in public health is now offered through our School of Public Health. Of course, Loma Linda continues to offer numerous master's and doctoral degrees through the Schools of Allied Health Professions, Dentistry, Medicine, Nursing, and Public Health, and the Graduate School.

## **Accreditation**

In 1998 Loma Linda University received the 10-year maximum accreditation for our programs from the Western Association of Schools and Colleges.

## **New Facilities**

Loma Linda University and Medical Center have been blessed during the past five years with partnerships with alumni and friends of the institution. New facilities include the Coleman and Chan Shun pavilions and the Wong Kerlee International Conference

Center. In addition to hosting many on-campus activities, the Wong Kerlee International Conference Center has provided accommodations for international conferences, including the Annual Council meetings of the General Conference in 1997.

## **Overseas Heart Surgery Team**

Loma Linda continues to partner with the world divisions of the Seventh-day Adventist Church. In the fall of 1995 the Loma Linda University Overseas Heart Surgery Team under the direction of Joan Coggin, M.D., M.P.H., LLUAHSC vice president for global outreach, traveled to Myanmar. Subsequent trips were made by the team to North Korea in 1996, and to the Penang Adventist Hospital in Malaysia in 1999.

## **International Outreach**

Loma Linda University and Medical Center are active partners with many church entities around the world. University Graduate School faculty members have presented lectures at many of our Adventist institutions of higher education. A cooperative effort between the School of Allied Health Professions and West China University of Medical Sciences to assist in the development of the first school of allied health professions in the People's Republic of China is now under way.

More than 50 graduates who received Loma Linda degrees from the School of Allied Health Professions respiratory therapy program in Saudi Arabia are now working in various capacities throughout that country.

Faculty members from the School of Dentistry have held continuing education courses in each of the church's world divisions throughout the past five years.

Working with the General Conference, the School of Nursing has begun the Global Partnerships in Nursing Project, creating a strong interactive network so that Adventist nurses worldwide will share nursing knowledge and expertise. Thus far, School of Nursing faculty members have made site visits and held seminars around the world.

The School of Public Health has just initiated a master's degree in public health at the University of Eastern Africa—Baraton in western Kenya. Approximately 60 students from across Africa are now enrolled in this program.

School of Medicine faculty have served as consultants in many countries in addition to giving numerous continuing education lectures, and providing short-term medical assistance to numerous Adventist hospitals.

Loma Linda University and Medical Center continue to provide staff and support services for the 400-bed Sir

School of Medicine, and Dr. Coggin, with Michael Ryan of the General Conference Office of Global Mission, and Denzil McNeilus, visited Afghanistan in 1999, surveying specific areas of need for potential assistance in medical teaching. Dr. Hadley has made several trips to Afghanistan since then to initiate a teaching program in pathology and start the development of a clinical laboratory.

### **Students for International Mission Service (SIMS)**

Each year LLU offers students the opportunity to participate in short-term mission service in countries outside the United States. During the past five years, approximately 1,500 students have taken the opportunity to partner with other institutions through this unique program. Each month students travel to El Hongo and Ensenada, located in Baja California, Mexico, to participate in local worship services on Sabbath and to conduct dental and medical clinics on Sunday.

### **Adventist Health International (AHI)**

This new organization, cosponsored by Loma Linda University, was launched to provide consultation, training, management guidance, equipment, and support for struggling mission hospitals and rural health services. Currently Adventist Health International is aiding Gimbe Adventist Hospital in Ethiopia, and Davis Memorial Clinic and Hospital in Guyana. Seven new countries have officially requested to join AHI, including Cameroon, Haiti, Madagascar, Pakistan, Rwanda, Tanzania, and Zambia.

### **Infant Heart Transplant Program**

No other medical center program has gained more worldwide attention than the infant heart transplant program. Since July of 1995, 47 infants under the age of 6 months (as of April 1, 2000) have been transplanted, mak-

ing a total of more than 200 since the program began in 1985.

Approximately 80 percent of these infants are alive. The oldest of these children will celebrate his fifteenth birthday in November.

### **Virtual University**

Loma Linda is now offering a number of classes through its distance learning program. Regular classes are held via live interactive video conferencing with Oakwood College in Huntsville, Alabama, and with an off-campus occupational therapist assistant program in Fresno, California. Other programs are in the planning stages.

### **Media Attention**

During the past five years, Loma Linda University and Medical Center have appeared in approximately 50,000 separate news stories in the United States and Canada. During the past 10 years it is estimated that Loma Linda has received \$1.3 billion (if purchased) worth of newspaper, radio, and television time.

### **Fund-raising Activities**

LLU, LLUMC, LLU Children's Hospital, and LLU Community Medical Center have received \$88,174,035 in various types of gifts during the past quinquennium.

### **LLUMC Accreditation Visit**

Loma Linda University Medical Center ranked among the top 10 percent of hospitals during its scheduled accreditation review by the Joint Commission on Accreditation for Healthcare Organizations.

### **Financial challenges**

Loma Linda University Medical Center, as with all other teaching hospitals throughout the United States, faced serious financial challenges during the past few years. I am happy to report that Loma Linda has met these challenges and is operating at a gain.

As we enter the new millennium, we solicit your prayers and partnership in the Lord's work.



**TRAINING FOR SERVICE:** The characters in Jesus' parable of the Good Samaritan portray the motivation and the mission of Loma Linda University and Health Center.

Run Run Shaw Hospital in Hangzhou, People's Republic of China. Sir Run Run Shaw, a Hong Kong businessman and philanthropist, recently asked Loma Linda to partner with him in another hospital in China. This request is now under study.

Faculty members from Loma Linda University headed by G. Gordon Hadley, M.D., dean emeritus of the



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Endodontics (MS)  
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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:  
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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\*  
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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)  
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- \* The Graduate School, in conjunction with other schools in the University, offers a number of combined-degree programs.
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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

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## Dentistry

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Dentistry (DDS)  
Dentistry/Basic Medical Sciences  
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Dental Anesthesiology (CERTIFICATE)  
Endodontics (CERTIFICATE)  
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Orthodontics (CERTIFICATE)  
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Prosthodontics (CERTIFICATE)

## Medicine

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## Public Health

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Health Education (MPH\*, DrPH)  
Health Geographics (BSPH)  
International Health (MPH\*, DrPH)  
Nutrition (MPH, DrPH)  
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Wellness Management (BSPH)

## Pharmacy<sup>▲</sup>

Pharmacy (DPharm)

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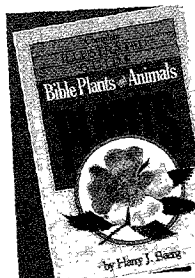
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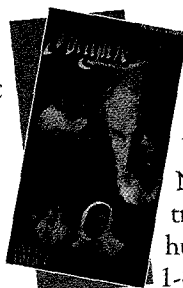
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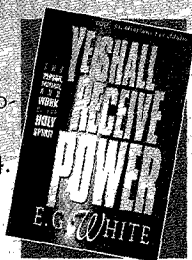
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# Andrews University

In 1874—126 years ago—Seventh-day Adventist pioneers in Michigan established the school that would eventually become Andrews University.

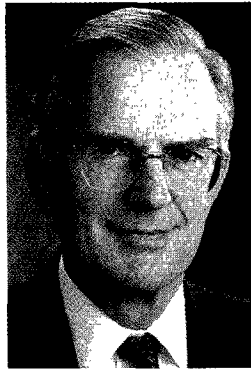
In that same year the worldwide mission of our church took a significant step when John Nevins Andrews and his two teenage children became the church's first official missionaries to Europe. In effect, Charles and Mary Andrews served as our first student missionaries while their father worked as a pastor, author, editor, teacher, and missionary in Basel, Switzerland.

About 40 years ago Andrews University took its name from that first Adventist missionary. Today a bronze statue by Adventist sculptor Alan Collins, situated in front of Pioneer Memorial church, depicts the J. N. Andrews family setting sail for their mission appointment. The two young people, their mother no longer living, seem both excited and anxious, while Andrews himself points decisively across an expanse of lawn to the university library, where both undergraduate and graduate students receive their preparation for service.

The faculty, staff, and students at Andrews University take this sculpture to heart as a visible symbol of the educational mission of the university—to serve the church and society generously.

Let me share some statistical information about that preparation for service we've offered our students over the years.

That Andrews continues to serve the world church is evidenced by our large international enrollment. In our recent fall term approximately 20 percent of our students came from outside the United States, with international students making up 29 percent of the graduate population and 14 percent of the undergraduate student body.



**Niels-Erik Andreassen**  
President

A breakdown of Andrews' international students enrolled at the beginning of our last academic year by world division (not including Canadian students in the North American Division) is interesting:

Africa-Indian Ocean Division	38
(the former) Asia-Pacific Division	110
China	7
Eastern Africa Division	72
Euro-Africa Division	31
Euro-Asia Division	11
Inter-American Division	69
South American Division	41
South Pacific Division	11
Southern Africa Union	7
Southern Asia Division	21
Trans-European Division	<u>41</u>
Total	459

## Our Graduates

The number of graduates during the past five years:

	1995	1996	1997	1998	1999
Undergraduate	403	359	414	400	362
Graduate	357	331	391	74	395
Affiliations	<u>479</u>	<u>557</u>	<u>583</u>	<u>538</u>	<u>359</u>
Totals	1,239	1,247	1,388	1,412	1,316

The Seventh-day Adventist Theological Seminary continues to offer courses that serve the world church in the preparation of ministers. Over the past five years a total of 391 Master of Divinity students have been graduated on the Michigan campus. During the academic year just completed more than 800 seminarians studied on the Andrews University campus and in overseas-affiliated seminary programs under the general supervision of our seminary faculty.

Andrews University has affiliations with nine sister colleges and universities and eight extension sites around the world. Between 1995 and 1999, 2,716 graduate and undergraduate students earned degrees from Andrews on these affiliated campuses.

## Our Faculty

Andrews University boasts a diverse teaching faculty dedicated to academic excellence. Like the student body, the 259 faculty members come from around the world. Of these, 32 percent are women and approximately 20 percent represent ethnic minorities.

In addition to the teaching they do, Andrews faculty research and publish, and serve the church, the community, and the world. During the past five years approximately half the faculty engaged in research activities.

The university has developed a variety of new academic programs to meet the needs of the church and community, such as the Master of Social Work (in conjunction with the Mennonite Seminary's peace studies program) and the Master of Science in Administration with ADRA. Meanwhile, Andrews has committed its



resources to a variety of longstanding programs such as the archaeological excavation of Heshbon in Jordan, which celebrated its 30-year anniversary in 1998.

In 1999 Andrews was reaccredited by the North Central Association of Colleges and Schools for 10 years. In separate evaluations the School of Education and the Seventh-day Adventist Theological Seminary also received 10-year extensions of accreditation from the Unit Accreditation Board of the National Council for Accreditation of Teacher Education (NCATE) and the Association of Theological Schools in the United States and Canada, respectively. These accreditations indicate that the university offers higher education of good and timely quality, articulates and implements its mission clearly and effectively, and carefully plans for the future.

### **Our Campus Facilities**

Visitors and residents alike agree that Andrews has a beautiful campus. Recognized as an arboretum, the 116-acre campus on the banks of the St. Joseph River daily reflects our dedication to preserving God's creation. Students and teachers put the accommodating and striking campus high on their lists of things we're proud to claim.

This spring construction began on the \$9 million expansion and renovation of the seminary building. For the dated offices and classrooms in this 40-year-old building, a significant renovation is long overdue. The added room will provide much-needed areas for study and research in addition to display space. Meanwhile, across campus, the Art Department has taken up residence in the newly renovated power plant building—a space that provides excellent natural light and expansive studios for ceramists, painters, and graphic designers.

Soon undergraduate education will get another boost with the construction of a new building just north of Nethery Hall. University Advancement reports that good progress is being made on the raising of funds for this structure, which will house reli-

gion, history, behavioral sciences, communication, and the newly established Center for College Faith. The new building will also feature a prayer chapel, a lecture/recital hall, and an outdoor plaza that connects it to Nethery Hall. The latter building, as well as the architecture building, is slated for eventual renovation.

Major improvements at the airport and the farm have caught the attention of the local community. Additional space in a newly constructed hangar provides local aviators with quality storage area for their planes (in addition to providing shelter for all nine planes operated by the Aeronautical Technology Department), and local farmers and agricultural researchers watch with interest as our dairy herd settles into a new solar barn that effectively admits sunlight and fresh air.

Next year Andrews celebrates the hundredth anniversary of its location in Berrien Springs, Michigan. Concerts, lectures, picnics, a host of community events, and possibly even the opening of a new entrance to the campus from the highway will mark this occasion.

### **Our Finances**

Although the cost of operating a comprehensive university is notoriously great, Andrews' financial picture is positive, even remarkable. Revenues (which are less tuition-driven than the norm for private doctoral institutions) annually exceed expenses. Church subsidies remain substantial. Accounts receivable are falling. Institutional debt is negligible. Andrews recruiters are working arduously to expand enrollment, and our development directors have more than doubled the university's endowment over the past five years. Taken as a whole, the financial operations are rational and stable. God's blessing, in other words, is constantly apparent.

### **Our Look to the Future**

Although somewhat fixed on the future, Seventh-day Adventists generally speak cautiously about it. Nevertheless, I am persuaded that Christian education is so central to the mission of our church that we will educate until our Lord calls us home. Accordingly, we must plan for the future of Andrews. The Andrews faculty in the future will remain committed teacher-scholars who teach effectively by using all available tools, including advanced electronic technology, who meaningfully advance knowledge in their respective disciplines, and who punctuate all teaching and learning with a faith perspective.

Obviously, a good Christian university needs competent, industrious, committed students, and we will invite them to join us in this great educational adventure. Their learning environment will include good libraries, laboratories, and technology. Their need for scholarships and bursaries, no matter what their cultural, national, and economic backgrounds, will intensify the university's ongoing search for resources.

Again, we wish nothing more than to press during these years toward fulfilling our mission and the goal God has set before us—continuing to place this university in the service of the kingdom of God.



# Perseverance and Prayer Pay Off

The printer hummed diffidently, the computer screens glared, the cellular phones chanted their familiar song, and the *Adventist Review* staff labored, at the mercy of the relentless ticking of time.

It was the union of perseverance and prayer that guided the nearly two dozen men and women who planned and produced the official record of the fifty-seventh General Conference session.

Prayer began each morning and sustained them as they toiled day and night. After the 8:00 a.m. worship, the news team huddled to plot the coverage for the day, while staff members rushed to the *Adventist Review* booth to sell bulletins, collect subscriptions, and answer questions. During the week more than two hundred subscriptions and four hundred sets of the daily GC bulletins were sold.

In the pre-press production area, photos and articles were flowed into the template so that they would be ready to copy-edit. The array of technology was invaluable, as designers and editors proofread pages before sending the magazine electronically over the T1 connection (the fastest Internet connection available) to the Delta Group in Scarborough, Ontario, and the Review and Herald Publishing Association (RHPA) in Hagerstown, Maryland. The Delta Group printed 5,000 copies of each day's bulletin, that were handed out to delegates before the morning business session and also sold at the exhibit booth.

Time constraints were very evident as several news team members covered a new daily feature of the session, "Windows on Mission." Articles for these sessions were written as the news happened, edited in about 15 minutes, dropped into the electronic copy of the magazine, and rushed to the printer

right at closing time, Sunday through Thursday. Each day a "writer of the day" also covered a twenty-four hour time period for "The Day in Toronto" feature in each bulletin.

Seventeen computers (office and personal), six printers, two copiers, and more than a dozen mobile phones also helped make the miracle of a daily *Review* happen. A Lanier 5710E color printer donated for the week by Lanier WW was an immeasurable asset to production.

Miracles took place every day in the *Adventist Review* office, situated in the

heart of Exhibition Hall of the Metro Toronto Convention Centre. Miracles also occurred in the press box where the news team worked, high above the green turf of the SkyDome. Miracles came in the form of the newly printed bulletins—the result of prayer and perseverance—clutched in the hands of fellow believers every day.

As team members met one last time at the Friday staff meeting, tired but gratified workers smiled at each other. "We're almost done," one staff member said fondly. "We're almost home."



**TERRIFIC TEAM:** *Adventist Review* and Review and Herald staff members worked together to produce the daily *Bulletins* at the GC session.

ALDEN J. HO

# Review and Herald Publishing Association

**T**he apostle John proclaims, in 1 John 3:1, what manner of love God had in sending His Son to this earth to save us. It is for that very reason of sharing and proclaiming God's love and special salvation message that the Review and Herald Publishing Association (RHPA) was started almost 150 years ago through God's direct guidance. The publishing work has played an important evangelistic role in the Advent movement ever since. It is destined, according to the Spirit of Prophecy, to continue to the close of probation.

Although we do not know when Christ will return, we can see definite signs of the time of the end. Certainly the Lord's coming is very soon.

The foundational and landmark gospel truths that make this Advent movement unique are to be proclaimed and spread by every means possible, including the continuing important method of truth-filled literature—printed and electronic—which can be accomplished through the power of the Holy Spirit.

## To All the World

Over the past quinquennium the RHPA has been able to provide truth-filled spiritual literature, Christ-centered evangelistic materials, and printing assistance to many different aspects of the church's work. This includes many periodicals such as *Message* magazine, which recently celebrated 100 years of pointing people to Jesus. We hope to see a strong resurgence and increased circulation of the church's periodicals.

The Review and Herald has also been able to assist with congresses, seminars, councils, camp meetings, camporees, literature evangelism programs, retreats, and other events. It has given support to the Adventist Book Centers and literature evangelism activities.



**Ted N. C. Wilson**  
President

The RHPA has provided funds, material assistance, and technical advice for both world publishing activities and local community needs. It gladly participated in the worldwide NET programs. It has provided spiritual nurture and emphasis for its employees and has offered programs for employees for understanding cultural diversity and sensitivity. It has developed various Web sites for ordering regular publishing house products, health education products from Health Connection, and literature evangelism products. And in 1997 the Review and Herald reinstated the plan of returning tithe to the General Conference on the profits that are made during the year.

## Customer Service—A Priority

The Review and Herald has embarked upon a process to become a strong customer service-oriented institution. We have reinstated the motto "We Serve the World"—with the emphasis on "Serve"! We are trying, in a proactive way, to meet the needs of our customers by listening to what they want in order to help the mission of the church move ahead through producing truth-filled literature to be shared with millions who need to know Christ.

Recently a mother of three lost her job, had her car break down, and

lacked the necessary food for her family. She was considering suicide when her 12-year-old son found a leaflet called "An Hour With Your Bible," printed by the Review and Herald, and gave it to his mother. In it she read about a Bible course from the Voice of Prophecy, which she obtained. The young mother has now found new hope in the Bible and in Christ. This type of story—one of many—gives fulfillment and meaning to being an Adventist publishing house and pointing people to Jesus.

## Praise for God's Goodness

It is a privilege to serve the Lord in the year 2000 as we come nearer to Christ's soon return. We praise God for His great blessings to the RHPA and our sister publishing houses around the world with which we cooperate. The challenges and frustrations of taking the gospel to the world are fully overcome by the mighty power of the Lord. Through the power of the Holy Spirit we will point as many people to Christ as possible through printed and electronic pages. We will rely on wonderful promises such as that found in 2 Chronicles 16:9.

The encouragement and admonition in *The Publishing Ministry* is a foundation for our faith in God's guidance in the publishing work for the future: "If our institutions would be as prosperous as God designs they shall be, there must be more thoughtfulness and earnest prayer, mingled with unabating zeal and spiritual ardor" (p. 240).

Please pray that the Review and Herald Publishing Association, through God's grace and the power of the Holy Spirit, will fulfill this wonderful spiritual prescription to God's glory as we near Christ's soon second coming. We're almost home!

# Oakwood College

"It was for the education of Christian workers that, in the providence of God, the General Conference purchased a beautiful farm of three hundred acres near Huntsville, Alabama, and established an industrial training school for Colored students" (Ellen G. White, in *Review and Herald*, Sept. 21, 1905).

than 7,000 graduates have gone on to serve God and humanity.



**Delbert W. Baker**  
President

## Strategic Plan

Giving direction to the college, developers of a strategic plan utilized the input of more than 15 constituent groups in a process that lasted more than a year. The strategic plan includes a vision narrative describing Oakwood in the year 2005 and outlines seven strategic goals and a 20-year master plan for development of college land and facilities.

Following are a few of the recent accomplishments and some highlights of the strategic plan.

**Business and Technology Complex:** Construction for the new Business and Technology Complex has begun. This \$4-million technology-ready building, situated appropriately on the newly opened Adventist Boulevard, is expected to be completed by the end of the year. Generous grants from the Chan Shun Foundation, the Lilly Endowment, the Kresge Foundation, the United Negro College Fund (UNCF), and support from our alumni organizations and the church, have resulted in full funding for the construction of the complex.

**Bradford/Cleveland Institute for Continuing Education in Ministry:** This proposed institute, named for C. E. Bradford and E. E. Cleveland, currently in the construction planning stage, is a \$2.2 million addition to the C. E. Moseley Religion Complex. Featuring the latest Internet and satellite technology, along with distance-learning facilities, the institute will provide for our students a comprehensive training and study resource for ministry.

**Ellen G. White Estate Branch Office:** This new resource provides a venue for those interested in researching the writings of Ellen G. White, God's special messenger to the church.

**Oakwood College Archives:** Located on the lower floor of the library, the newly expanded Oakwood College Archives houses the largest collection of African-American records and memorabilia in the world. A number of these artifacts are on display in the Oakwood Museum.

**Technology Facilitating the Educational Process:** A Department of Technology has been established, along with a technology center complete with a state-of-the-art computer lab. The process of wiring the campus with the latest fiberoptic cable, expected to cost more than \$1 million, will allow for an Internet connection for each residence hall room, classroom, and lab, as well as improvements to the campus intranet system. All buildings will become part of the campus computer network.

**Academic Focus for the New Century:** Oakwood's faculty today numbers 98, with 53 percent holding doctoral degrees. The academic program is thriving; Oakwood College is accredited by the Commission on Colleges of the Southern Association of Colleges and Schools. Students have a choice of 52 academic disciplines in which a bachelor's or associate degree is offered. In addition, Oakwood has the distinction of being among the top institutions in the percentage of graduates accepted into medical school.

A collaboration between Loma Linda University (LLU) and Oakwood College has resulted in the offering of a physical therapy assistant degree program on the Oakwood campus, leading to an LLU Associate of Science degree. The program is taught by faculty at Loma Linda and Oakwood, and utilizes

One morning in 1895 a three-member committee from the General Conference of Seventh-day Adventists stood at the gateway to the 360-acre Beasley estate, part of the Peter Blow and Job Key plantations, where the famous slave Dred Scott once lived. They were O. A. Olsen, president of the General Conference; G. A. Irwin, superintendent of the Southern District of the General Conference; and Harmon Lindsay, a former GC treasurer.

Looking for a location for a school for Black students, they saw great possibilities in the property. The team, encouraged by Ellen G. White, moved ahead in faith and purchased the estate. It was called "Oakwood" because of the numerous stately oak trees that graced the grounds. The school opened for instruction November 16, 1896. Thus began what is today 104 years of outstanding service in the cause of education.

This beautiful campus, situated now within the city of Huntsville, Alabama, is a living testimony of the faith of those early visionaries, and the sacrificial labor of hundreds of teachers, staff, and support persons. Once the site of slave plantations, Oakwood now is a widely respected institution of higher education from which more

cutting-edge, distance-education technology. In 1999, 38 ministers enrolled in classes taught on the Oakwood campus, leading toward a Doctor of Ministry degree granted by Andrews University. This program is sponsored by the North American Division in collaboration with regional entities.

Oakwood has granted more than 1,200 degrees during the quinquennium. Memorable progress has also been made in the adult education program, better known as LEAP (leadership in education for the adult professional). In the same period this program has enabled approximately 100 persons to obtain their college degrees.

A high academic priority is achieving university status by the year 2003.

**Multicultural Education:** Our students come from the United States, Bermuda, Canada, and more than 30 countries in the Caribbean, Africa, and Europe. Oakwood welcomes and celebrates ethnic diversity.

Oakwood participates in a unique exchange program with Southern Adventist University called DEEP (Diversity Educational Exchange

Program), now entering its third year of operation. DEEP allows students from Oakwood to spend a semester at Southern, and for students from Southern to spend a semester at Oakwood. The program has increased cultural awareness and understanding on both campuses.

**Enrollment:** Oakwood's enrollment has risen impressively in the past quinquennium, reaching a high of 1,805 for the fall 1998 semester. One of the challenges facing Oakwood is the need for residential housing for students on campus and additional classroom space. Plans include expanding the on-campus residence halls, providing new classroom space, and the construction of a new apartment complex on Oakwood property.

**Fiscal Solvency:** As with other institutions, in a time when educational costs are high, Oakwood has found it necessary to budget carefully to keep expenses and tuition down. That the college is succeeding is evidenced by the fact that our total tuition is the lowest among Adventist institutions of higher learning in the United States.

During this quinquennium Oakwood,

through development efforts, has raised almost \$10 million. In addition, the college has received funding in grants, contracts, and research.

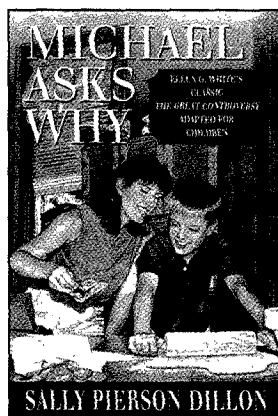
**Spirituality:** Student witnessing, evangelism, integration of faith and learning, and numerous student revivals have resulted in unparalleled numbers of student baptisms. Further, Oakwood has reached out nationally and internationally and provided service by sending student missionaries and student groups to different parts of the world. The development of a spiritual master plan and strong student involvement have helped Oakwood earn and keep the reputation of being a strong, spiritual, service-oriented institution.

### Beyond the Mission

Oakwood remains committed to its God-given vision of Christ-centered education and focused on its Bible-based mission of teaching and learning in the context of the three angels' messages (Rev. 14:6-12). The college continually renews its emphasis on "education, excellence, eternity."

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# International Health Food Association

For more than a century now, Adventists have been engaged in the manufacture and distribution of health foods in support of our emphasis on health of body, mind, and spirit. From modest and tentative beginnings, the scope of this ministry has developed to the point where industries can now be found in more than 25 countries, producing approximately 160,000 tons of product each year.

During this time at least two things have changed. In developed countries consumer ignorance of principles of good nutrition has been replaced with a high level of awareness. Food manufacturers today clamor for the high ground in making nutritional claims for even the most unlikely products.

Consider also the change that has occurred in food marketing. Compared to a time of poor standards in hygiene, workplace safety, and marketing techniques, multinational corporations now dominate in highly competitive markets in which quality, price, and customer service are of paramount importance. Because most of our industries now operate in such markets, it is perhaps not surprising that some change in emphasis has occurred. More and more energy goes into maintaining financial viability. Competitive pressures and the requirement of major retailing chains invite compromise of nutritional standards for financial gain. Our industries have become increasingly important for their contribution to the financial resources of the church.

In this context the International Health Food Association (IHFA) seeks

to foster commitment to our health philosophy and continuing financial viability. On August 14, 1996, member companies voted to establish a system of accreditation designed to recognize excellence in performance, while at the same time identifying any negative trends early so as to recommend remedial strategies. Our aim to evaluate all food operations during this current quinquennium has almost been accomplished. This system allows IHFA to advise. Final decision-making is vested in the church jurisdiction that owns any given industry.



**Eugene W. Grosser**  
Director

We must also ask ourselves whether we are accomplishing all that God intended when, through Ellen G. White, He gave counsels as to the mission of our food ministry. As we have reflected on this question, Ellen White's frequent repetition of a particular theme has impressed itself upon us. Typical of these statements is one written at Cooranbong, Australia, March 10, 1900: "It is the Lord's design that the poorest people in every place shall be supplied with inexpensive, healthful foods. In many places industries for the manufacture of these foods are to be established" (*Testimonies*, vol. 7, p. 125).

Is our food production ministry serving in every place where it could or should be? Are there still places in the world where people would benefit from the provision of "inexpensive, healthful foods?" Does the Lord intend that we do something for the huge population masses that we find in areas such as China, India, and the African continent where malnutrition and

poverty may be found?

Motivated by Ellen White's counsel, IHFA has committed itself, with the support of member companies, to the establishment of a food processing-based humanitarian project in Tanzania, East Africa, where malnutrition and poverty are major social problems. By the time the next General Conference session convenes, we expect to have production under way in a new factory built for the purpose in Arusha, strategically located to serve not only Tanzania but several neighboring countries around Lake Victoria. Simple, inexpensive products of a kind preferred by the indigenous people and fortified with essential vitamins and minerals, which are often missing in the diets of the poor, will be distributed. Subject to the Lord's leading, our vision is for such projects to be duplicated in many places where a ministry of this kind is desperately needed.

We believe that working to satisfy people's physical needs, a prominent feature of Jesus' early ministry, will, with the Master's blessing, prove to be equally effective today in reaching the poor with the good news of salvation.

In areas as diverse as Korea and Colombia, Argentina and Australia, Germany and Japan, a workforce of more than 4,000 produces and distributes a range of 2,500 products having a wholesale value of almost US\$400 million per year.

From humble beginnings, God has clearly blessed a work that was started as a result of His guidance and that has the potential to do so much more for the poor and malnourished of this world, united as it is with the church's wider role of preparing people for the Master's return.

# Pacific Press Publishing Association

Pacific Press has just completed 125 years of publishing the good news of Jesus' love. During these years of service, millions of pieces of literature in numerous languages have reached out to touch the lives of people around the world. Today the message and mission of Pacific Press remains unchanged from its message and mission when it began operation more than 125 years ago—to provide resources for the church's nurture and outreach.

Operating from its efficient plant in Nampa, Idaho, Pacific Press has an annual income for the publishing house activities exceeding \$20 million annually. In addition, through its management of Adventist Book Centers and literature evangelism programs for numerous conferences, the publishing house's corporate revenues now exceed \$32 million. Pacific Press is debt-free and has consistently produced a modest operating profit each year for more than a decade.

Pacific Press's financial stability has allowed it to continue to keep up with printing technology, including the recent acquisition of computer-to-plate prepress processes. While technology has allowed for a decreased work force in recent years, the employees of Pacific Press are highly trained in new technologies.

The huge volume of products, which makes Pacific Press the state of Idaho's single largest mailer and one of its heaviest shippers, continues to make a profound impact on human lives.

## Church Periodicals

*Signs of the Times* remains the flag-

ship periodical published at Pacific Press. Editor Marvin Moore is an experienced Adventist pastor, editor, and journalist well known to most

Adventists through the many books he has written. He is committed to continuing to make *Signs* a powerful soul-winning force for the church.

Pacific Press is also home to the primary Spanish sharing journal for the church in North America, *El Centinela*, and its French counterpart, *La Sentinelle*, both ably edited by Miguel Valdivia.

Other vital periodicals produced at the press

include the children's magazines edited by Aileen Andres Sox—*Our Little Friend* and *Primary Treasure*—both of which minister each Sabbath to tens of thousands of boys and girls around the world.

Among the most widely used products printed at the press is the quarterly *Adult Sabbath School Bible Study Guide* in four editions—standard, teacher's, large-print, and Easy Reading—in both English and Spanish. The quarterly release of *Ellen White Notes* is published as an adjunct study guide to the *Adult Bible Study Guide*. The *Collegiate Quarterly* is also printed at the publishing house. In addition, Pacific Press produces or distributes a quarterly *Bible Study Guide* for many other language groups.

## Book Publishing

In addition to its magazines, Pacific Press is a major publisher of books and educational materials for the church and is also home to Chapel Music, which features a variety of Christian

music by Adventist artists.

Vital also in the product line at Pacific Press are the textbooks and other educational materials published for elementary, secondary, and college-level schools across North America and throughout the world.

## Book Distribution

Pacific Press has continued to invest in the future of publishing in North America and around the world. Over the past several years Pacific Press has taken on the management of Adventist Book Centers in 13 conferences with 18 retail outlets. While the face of literature evangelism is changing in North America, Pacific Press continues to serve traditional programs while operating an independent distributor program for a large number of conferences in the southwestern, midwestern, and western United States, as well as Canada. Under these programs, literature evangelists carry on the traditional role of providing literature to the general public, but do so under the freedom of being independent distributors.

Pacific Press has also entered into the Internet world and e-commerce. With a corporate Web site at [www.pacificpress.com](http://www.pacificpress.com), its products are readily available on the World Wide Web at [www.adventistbookcenter.com](http://www.adventistbookcenter.com).

Pacific Press began more than 125 years ago as a result of a commitment to the Adventist mission and the need to provide materials for the church's outreach and nurture. That continues to be its mission today. Pacific Press is committed to being a viable publishing house that shares the Seventh-day Adventist message of God's love and His truth with the church and the world.



**Robert E. Kyte**  
President

# Auditing Service

**W**hy does the Seventh-day Adventist Church need an audit function? What benefit does it

derive from the effort of almost 200 auditors around the world? Couldn't the financial outlay maintaining the function be spent more profitably on the direct mission of the church?

## What Is an Audit?

The primary purpose of a denominational financial audit is the verification and validation of the financial activities and information reported by an organization's management. That organization may be a division, union, conference, mission, field, university, college, school, Adventist Book Center, or any other type of approximately 2,400 church entities. A secondary objective is to verify that the financial activities tested comply with denominational policies. The results of this work are an opinion on the financial statement, a report on policy compliance, a report to management and to regularly called constituency meetings, and in North America, a report on compliance with trust accreditation standards.

## Why Are Verification and Validation Necessary?

Constituencies delegate their authority to denominational boards, committees, and administrators who serve them in a fiduciary capacity. Administrators deserve an independent evaluation of their financial reports; an independent audit provides that validation. Similarly, constituencies are entitled to an independent report on the manner in which their administrators have acquitted themselves

of their fiduciary responsibilities.

## Other Users of Denominational Financial Statements



**Eric A. Korff**  
Director

Administrators of senior denominational entities use audited financial statements for a variety of purposes, including financial planning, statistical reports, determining the level of financial self-sufficiency of junior organizations, and evaluating the readiness of administrative entities for promotion to the next level.

In certain parts of the world nondenominational third parties, such as financial institutions and regulatory agencies, require independent audit reports. Financial institutions use them to decide, for example, whether or not to extend credit or grant mortgage loans. Regulatory agencies use them to determine to what extent the financial requirements of contracts have been complied with.

## Independent Function

As General Conference Auditing Service (GCAS) auditors are employees of the General Conference, and not of the entities being audited, they are independent vis-à-vis those entities. Therefore, GCAS is an *internal function of the denomination*, but *external to the entities it audits*. General Conference *Working Policy* provides that (a) GCAS does not audit the General Conference itself: that audit is performed by a church member in public practice, and (b) all denominational organizations above the local congregation be audited by GCAS. Second, the *Working Policy* requires GCAS auditors to perform their work in accordance with the same standards auditors in public practice are required to use.

## Professional Competency

GCAS employs professionals who have attained the highest professional status possible. Moreover, GCAS auditors are expected to complete continuing professional education requirements annually. Since GCAS auditors focus on and perform only denominational audits, this General Conference service is able to specialize in a specific niche. GCAS uses a standardized audit approach and common audit software worldwide. An independent peer review in 1998 in accordance with American Institute of Certified Public Accountants' standards confirmed that GCAS conformed to the standards of the profession.

## Audit Function a Service to the Church

Administrators need the protection of an independent audit, constituents deserve assurance that financial resources have been disposed of in accordance with church policies, and senior denominational organizations and third parties require affirmation that the financial statements they are basing decisions on are a fair presentation of an entity's affairs.

The ultimate advantage to the church of incurring the cost of the audits is that they create confidence and foster credibility. That in turn encourages faithful stewardship and generosity. Since GCAS auditors are paid in accordance with denominational wage rates, this independent service is provided to the church at large at a cost that is significantly less than what it would be if it were purchased at market rates from auditors in public practice. The audit function is a service to the entire church at all levels in order to strengthen the direct mission of this movement of destiny.



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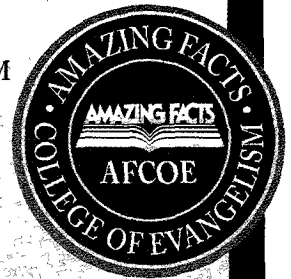
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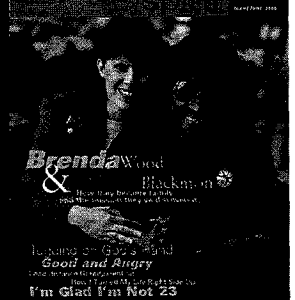
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# Archives and Statistics Department

About 150 years ago, James White wondered if many would ever receive the truths committed to the Sabbatarian Adventists. A few weeks later he wrote back that his wife, Ellen, had “seen in vision” that a great “refreshing” would occur in the future and that the truths committed to this movement would yet “ring through the land” powerfully.

It is my honor to report to you that the hoped-for time is *now*, and indeed the truths of the victory of Christ as embraced by Seventh-day Adventists are ringing throughout the *world* powerfully.

This past year, in seeking to fulfill its mission, the Seventh-day Adventist Church employed almost 166,000 ministers, administrators, educators, printers, literature evangelists, media specialists, computer operators/programmers, health-care personnel, health-food specialists, secretaries, business professionals, and various others. One denominational worker is actively employed for every 66 church members. Millions of lay members in all lands join this group in actively proclaiming the everlasting gospel to their neighbors.

Seventh-day Adventists conduct gospel work in 204 of the 229 countries and areas of the world recognized by the United Nations. The latest reports indicate that Seventh-day Adventists publish literature in 310 languages and dialects and, including the spoken word, proclaim the gospel in 803 languages and dialects.

## Membership Growth

The Seventh-day Adventist Church of today reaps the harvest begun by our earliest evangelists. Our current

numerical growth encompasses numbers undreamed of by those pioneers of 150 years ago, but is possible because of the growth base they established.

Table 1 dramatically illustrates that exponential growth by charting the approximate length of time required to increase membership at half-million increments. To reach the initial membership of 500,000 took 92

years, from 1848—when

the seventh-day Sabbath began to become a major focal point—until 1940. The table traces such growth historically up to the present. We are currently counting a 500,000-member increase in days instead of years. The past two half-million gains took seven tenths of a year, or an average of 265 days.

If we were to chart membership increases by 1 million, we would note that while our first million members took 107.1 years (from 1848 to 1955), our most recent increase of 1 million members occurred in just 530 days (from August 1998 until February 2000).

Tables 2 and 3 exhibit growth rates as percentages for each world division during this past quinquennium. Rates of growth are the

changes in membership between the beginning of the year and the end of the year, shown as percentages. The 1999 net membership increase of 775,768 (see Table 9) represents the highest one-year growth percentage (7.63 percent) since 1986.

## On the Horizon: 3,000 Accessions in a Day

This past year was one of the most statistically remarkable in Seventh-day Adventist history. The baptisms and professions of faith for 1999 (1,090,848) are the most ever recorded. That means that every day on the average in 1999, 2,989 youth and adults throughout the world pub-



**Bert Haloviak**  
Director

**Table 1**

### Time Required to Increase by a Half-Million Members World, 1848-2000

1st Half Million	92.0 years	1848-1940
2nd Half Million	15.1 years	1940-1955
3rd Half Million	9.1 years	1955-1964
4th Half Million	5.6 years	1964-1970
5th Half Million	4.4 years	1970-1974
6th Half Million	3.5 years	1974-1978
7th Half Million	2.8 years	1978-1981
8th Half Million	2.3 years	1981-1983
9th Half Million	1.8 years	1983-1985
10th Half Million	1.5 years	1985-1986
11th Half Million	1.4 years	1986-1988
12th Half Million	1.3 years	1988-1989
13th Half Million	1.1 years	1989-1990
14th Half Million	1.2 years	1990-1991
15th Half Million	1.3 years	1991-1993
16th Half Million	1.1 years	1993-1994
17th Half Million	1.2 years	1994-1995
18th Half Million	1.1 years	1995-1996
19th Half Million	1.1 years	1996-1997
20th Half Million	1.1 years	1997-1998
21st Half Million	.7 years	1998-1999
22nd Half Million	.7 years	1999-2000

licly acknowledged their Creator and Redeemer through baptism or profession of faith into the Seventh-day Adventist Church. That accession rate

of 10.73 percent (see Table 5) is the highest percentage since 1933. (Accession rates give the number of baptisms and professions of faith for

each 100 members at the beginning of the year.) If an accession rate of at least 10.01 percent is maintained this year, an average of 3,000 new members

will enter the Seventh-day Adventist Church every day during 2000.

Just as the Christian church was formed at the Resurrection and empowered for its worldwide mission on the day of Pentecost (Acts 2), so a new community of the Spirit seems to be increasing by 3,000 a day in the midst of the nations. People today are also hearing the story of Jesus in their own language. The same Pentecost Spirit that convicted the disciples to share the good news with people in Jerusalem, Judea, and Samaria, now fills believers who give the news in Mombasa, Calcutta, Baghdad, Managua, and "the uttermost parts of the earth" (Mark 13:27).

Table 4 shows the increase of members to the church since the 1960-1964 period when accessions averaged 295 a day. During this past quinquennium an average of 2,210 daily decided to join the Seventh-day Adventist Church either

**Table 2**

**Rates of Growth  
(Shown as Percentages)**

Division	1995	1996	1997	1998	1999	1999 Membership
Africa-Indian Ocean	3.07	8.62	5.68	4.96	7.91	1,400,022
Eastern Africa	10.41	6.86	4.77	3.37	10.82	1,895,934
Euro-Africa	5.44	5.01	4.31	4.81	4.37	520,503
Euro-Asia	11.04	4.53	10.00	4.03	3.23	135,688
Inter-American	3.33	5.32	2.95	6.69	8.09	1,964,489
North American	2.04	2.32	2.03	1.75	2.57	914,106
Northern Asia-Pacific	10.17	7.43	5.62	6.32	7.65	460,701
South American	4.64	4.54	5.57	4.48	7.61	1,701,617
South Pacific	3.02	1.95	2.48	6.20	5.80	335,990
Southern Asia	5.86	5.62	10.38	9.60	20.65	350,136
Southern Asia-Pacific	4.63	5.34	3.94	5.01	5.66	1,096,962
Trans-European	3.73	1.43	(0.80)	(6.79)	2.43	87,936
Southern Africa Union	0.09	4.54	(3.61)	8.28	(0.39)	75,098
All Divisions	5.13	5.49	4.38	4.75	7.63	10,939,182

**Table 3**

**Membership of World Divisions, 1994, 1999**

Division	1994	1999	Net Increase (Decrease)	% Net Increase (Decrease)
Africa-Indian Ocean	1,044,714	1,400,022	355,308	34.01
Eastern Africa	1,339,014	1,895,934	556,920	41.59
Euro-Africa	411,982	520,503	108,521	26.34
Euro-Asia	98,963	135,688	36,725	37.11
Inter-American	1,520,588	1,964,489	443,901	29.19
North American	822,150	914,106	91,956	11.18
Northern Asia-Pacific*	322,004	460,701	138,697	43.07
South American	1,310,538	1,701,617	391,079	29.84
South Pacific	277,800	335,990	58,190	20.95
Southern Asia	214,562	350,136	135,574	63.19
Southern Asia-Pacific*	862,971	1,096,962	233,991	27.11
Trans-European	88,241	87,936	(305)	(0.35)
Southern Africa Union	69,031	75,098	6,067	8.79
Totals	8,382,558	10,939,182	2,556,624	30.50

\*The Northern and Southern Asia-Pacific Divisions are reported as though they had existed since December 31, 1994.

**Table 4**  
**Accessions**  
**World, 1960-1999**

Period	Total Accessions	Increase Over	Average
		Previous Period	Accessions Per Day
1960-1964	538,196	—	295
1965-1969	725,875	187,679	398
1970-1974	964,164	238,289	528
1975-1979	1,230,203	266,039	674
1980-1984	1,692,105	461,902	927
1985-1989	2,460,483	768,378	1,348
1990-1994	3,064,612	604,129	1,679
1995-1999	4,033,978	969,366	2,210
1999	1,090,848	—	2,989

through baptism or profession of faith.

The growth and accession rates for Southern Asia in 1999 (20.65 percent and 21.26 percent) and the double-digit accession figures for five of the divisions (see Table 5) testify that Adventism is indeed ringing through the world powerfully. When James White died in 1881, he knew of only 16,500 Seventh-day Adventists in all the world. How would he react today if he knew that the ratio of Seventh-day Adventists had changed from one

believed the distribution of Seventh-day Adventist world membership. The ratio of North American members to world membership was shifting, he observed. Figures at the end of 1961 revealed that only 26.3 percent made up the North American Division. "Truly," he said, "this has become a world movement." the figures for the end of 1999 make us even more aware that the everlasting gospel is to be preached to "all" the nations. Today 91.6 percent of Seventh-day Adventist

Seventh-day Adventist for every 90,500 in the world in 1881 to one for every 552 in today's 6,041,000,000 population?

**Where New Believers Live**

At the San Francisco session in 1962, acting statistical secretary Elmer Leroy Becker calcu-

believers live outside North America.

Analysis of the divisional location of each of the new believers helps us consider the future makeup of the Seventh-day Adventist Church. Table 6 graphically evidences that we belong to a worldwide church that is increasing by 3,000 daily. By far the largest number of our new believers come from the Eastern Africa Division countries of Kenya, Zambia, Zimbabwe, and Tanzania. East Africa accounts for 706 (almost 24 percent) of the daily baptisms. Each day 521 accessions (more than 17 percent) take place in South America, while the Inter-America and Africa-Indian Ocean areas each welcome 494 new Seventh-day Adventists daily. Some 74 percent of new members, or 2,215 a day, come from these four divisions.

**Additional Perspectives From Our Heritage**

Besides the historical reflections already mentioned, we can gain additional insights from the experience of our predecessors. At the 1950 General Conference session in San Francisco, statistical secretary Claude Conard rejoiced that the baptisms since the previous session in 1946 totaled 233,166. In 1999, the Lord's Spirit guided the Eastern Africa Division to welcome 256,766 new believers. That surpassed the total world church baptisms between 1946 and 1950 reported by Conard.

At the 1954 General Conference session, statistical secretary Henry Klaser reported to the delegates that Seventh-day Adventist membership throughout the world totaled 924,822. Since the 1995 session, Eastern Africa has added 928,800 new members. That number exceeds the entire world membership reported by Klaser in 1954.

At our last session in Utrecht in 1995, Archives and Statistics director Don Yost reported a membership of 8,382,558 and projected: "If our church family's growth continues as in the past, we may rejoice in a membership of 11 million at the next General Conference session." I am honored to report to you that Elder Yost's analysis

**Table 5**  
**Accession Rates**  
**(Shown as Percentages)**

Division	1995	1996	1997	1998	1999
Africa-Indian Ocean	5.12	11.92	10.03	9.95	13.83
Eastern Africa	12.81	10.73	10.12	11.01	15.01
Euro-Africa	7.24	6.40	5.53	6.15	5.68
Euro-Asia	21.40	14.96	18.32	12.41	13.92
Inter-American	7.37	7.87	8.84	9.02	9.88
North American	4.39	4.65	4.13	4.11	4.57
Northern Asia-Pacific	11.83	6.83	4.26	6.72	7.86
South American	8.70	8.07	9.15	8.80	11.98
South Pacific	4.87	4.24	4.62	6.92	7.25
Southern Asia	5.98	6.02	10.13	10.48	21.26
Southern Asia-Pacific	5.63	6.43	5.05	5.84	6.75
Trans-European	6.60	3.67	3.16	4.70	4.70
Southern Africa Union	4.15	5.44	4.80	11.88	7.55
All Divisions	7.87	8.17	8.01	8.44	10.73

was accurate. We surpassed the 11,000,000-member milestone in the first week of February of this year. Membership currently stands at about 11,239,000.

Also at that session Elder Yost observed, "If this rate of increase continues, we may expect 4 million persons to be added to the church during 1995-1999, or an average of 2,192 a day." Table 4 reveals that indeed 4,033,978 joined in the quinquennium, and that averaged 2,210 new members every day for five years. What will the next five years bring? Three thousand new members a day for five years would mean 5,475,000 new believers by our next session. If the current growth rate of 7.63 percent continues or even reduces to an average of six percent for five years, our membership would surpass 15,000,000 by our next session.

### Divisions With 2 Million Members?

Table 3 compares the recent membership record of each division with that of the last General Conference session. The net growth as a percentage of 1994 membership was greatest within Southern Asia. Its increase of 63.19 percent is more than double that of the church as a whole.

Projections from Table 2 allow us to anticipate that the year 2000 will inaugurate in two divisions having more than 2 million members each. Based upon 1999 growth rate percentages, the Inter-American Division should have reached the 2-million mark in the last week of March, and the Eastern Africa Division could reach 2 million members near the end of July.

It was not until the 1970 session that statistical secretary Jesse Gibson projected a 2 million membership to occur shortly after that session. Not until 1983 did total world membership reach the 4 million mark. Thus, two of our 12 world divisions today have more members than our total membership of only 17 years ago.

### Those That Leave

At the 1966 session in Detroit statistical secretary Robert Radcliffe reported

that although three new members might join the church, one within the membership would either choose to leave or be dropped from membership. The ratio for the past quinquennium is more positive. Between 1995 and 1999, 4,033,978 joined the Seventh-day Adventist Church by baptism or

profession of faith, and 983,064 chose to leave or were dropped from membership. That means that for every 100 that joined during the quinquennium, 24 left.

The membership gains and losses figures for 1999 presented in Table 9 are yet more encouraging. If we take the dropped and missing for 1999 (182,003) and compare it with the new members (1,090,848) we come to a figure of approximately 17 subtracted for every 100 added. That is a more positive figure

**Table 6**

### Accessions by Division, 1999

Division	Baptisms & Professions of Faith	Percent of Total Baptisms	Portion of 3,000
Africa-Indian Ocean	179,493	16.45	494
Eastern Africa	256,766	23.54	706
Euro-Africa	28,333	2.60	78
Euro-Asia	18,301	1.68	50
Inter-American	179,611	16.46	494
North American	40,766	3.74	112
Northern Asia-Pacific	33,637	3.08	92
South American	189,440	17.37	521
South Pacific	23,022	2.11	63
Southern Asia	61,706	5.66	170
Southern Asia-Pacific	70,048	6.42	193
Trans-European	4,034	.37	11
Southern Africa Union	5,691	.52	16
Totals	1,090,848	100	3,000

than we have had in past years. We are challenged to create communities where none will choose to leave.

**Table 7**

### Total Tithe and Offerings World, 1999

Division	Total Tithe and Offerings	Total Tithe and Offerings Per Capita
General Conference	\$ 15,709,933	\$ 0.00
Africa-Indian Ocean	11,392,737	8.95
Eastern Africa	11,528,902	6.99
Euro-Africa	87,721,531	539.14
Euro-Asia	3,749,757	28.98
Inter-American	130,978,161	74.12
North American	981,354,266	1,115.39
Northern Asia-Pacific	77,726,093	191.67
South American	163,512,345	106.30
South Pacific	50,582,890	166.18
Southern Asia	1,543,884	5.64
Southern Asia-Pacific	21,782,072	21.43
Trans-European	37,784,363	538.85
Southern Africa Union	10,348,110	145.58
Totals 1999	\$1,605,715,044	\$168.32
Totals 1994	1,208,988,062	166.74
Gain (Loss)	396,726,982	1.58

**Table 8**

**Total Tithe and Offerings  
World Summary**

Year	Total Tithe and Offerings	Per Capita
1960	\$ 99,902,355	\$ 83.66
1965	142,700,596	94.75
1970	211,181,658	112.69
1975	386,740,731	164.74
1980	642,444,216	202.19
1981	680,117,400	202.32
1982	686,156,839	197.16
1983	685,546,223	185.94
1984	709,919,430	180.90
1985	731,464,528	175.16
1986	790,765,518	176.09
1987	843,946,362	176.86
1988	895,461,873	174.93
1989	952,947,783	180.75
1990	1,011,715,372	180.07
1991	1,074,166,034	178.43
1992	1,085,758,051	168.99
1993	1,122,302,148	164.23
1994	1,208,988,062	166.74
1995	1,321,864,914	172.14
1996	1,371,225,613	170.31
1997	1,500,521,546	175.79
1998	1,547,945,612	169.36
1999	1,605,715,044	168.32

**Table 9**

**Membership Gains and Losses  
World Divisions, 1999**

Division	Baptisms & Professions of Faith	Losses by Dropped & Missing	Church Membership at End of Year
Africa-Indian Ocean	179,493	20,594	1,400,022
Eastern Africa	256,766	32,953	1,895,934
Euro-Africa	28,333	3,580	520,503
Euro-Asia	18,301	10,729	135,688
Inter-American	179,611	29,136	1,964,489
North American	40,766	13,250	914,106
Northern Asia-Pacific	33,637	351	460,701
South American	189,440	56,715	1,701,617
South Pacific	23,022	3,678	335,990
Southern Asia	61,706	1,443	350,136
Southern Asia-Pacific	70,048	7,857	1,096,962
Trans-European	4,034	1,109	87,936
Southern Africa Union	5,691	608	75,098
Totals 1999	1,090,848	182,003	10,939,182
Totals 1998	818,754	241,870	10,163,414
Net Increase (Decrease)	272,094	(59,867)	775,768

**The Challenge of Growth**

Here is another reflection from our history. Statistical secretary Henry Klaser rejoiced at the 1958 Cleveland session that Seventh-day Adventists had finally entered the billion-dollar category. By adding together all the tithes, foreign mission offerings, Sabbath school offerings, Ingathering, home missions offerings, offerings for Faith for Today and the Voice of Prophecy, and all local church funds and expense offerings from 1863 to the close of 1957 (94 years), he could report an amount of \$1,075,095,762.14.

Contributions for 1999 as reflected in Table 7 totaled \$1,605,715,044. That is the largest amount contributed any year and constitutes a per capita giving of \$168.32. Table 8 reveals that the highest level of per capita giving (\$202.32) was recorded in 1981.

Total contributions since the last

session amounted to \$7,347,272,729, and 1999 was the first year in which total tithe receipts surpassed the billion-dollar mark at \$1,030,159,364. Staggering as these figures are, however, they illustrate what Don Yost at our last session called the "challenge" of growth. He noted that the "variation in resources is mind-boggling." It is still so. Today the average income of a believer living in the United States is 43 times that of a fellow believer in Tanzania. Obviously that impacts the per capita giving between the various

divisions. In 1999 one division reported a per capita tithe and offering result of \$1,115.39, while another reported per capita giving of \$5.64. A total of six divisions reported per capita results of less than \$75 for 1999. These divisions comprise 63 percent of total church membership.

The financial disparity surely gives relevance to the counsel of the author of Hebrews: "Do not neglect to do good

**Table 10**

**Financial Summary Comparisons  
World, 1998, 1993**

	1998	1993	% Increase
Assets	\$13,247,156,105	\$9,955,611,348	33.06
Liabilities	5,107,190,492	4,671,138,618	9.34
Net Worth	8,139,965,613	5,284,472,730	54.04

**Table 11**

**Assets, Liabilities, Net Worth, and Operating Results  
World, 1915-1998**

	<b>Total Assets</b>	<b>Total Liabilities</b>	<b>Net Worth</b>	<b>Net Operating Gain</b>
1915	\$ 11,725,387	\$ 5,314,960	\$ 6,410,427	\$ 729,623
1920	25,696,730	11,404,069	14,292,661	5,162,615
1930	43,597,706	12,269,063	31,328,643	10,819,886
1940	52,031,415	14,783,101	37,248,314	6,606,351
1950	148,226,879	34,033,372	114,193,507	19,325,544
1960	351,491,287	76,233,249	275,258,038	17,658,702
1965	592,713,479	150,457,128	442,256,351	21,947,577
1970	1,003,027,068	368,186,211	634,840,857	30,165,568
1975	1,756,366,976	731,591,613	1,024,775,363	61,657,544
1980	3,234,255,675	1,501,767,318	1,732,488,357	110,271,928
1983	4,322,054,938	2,164,415,109	2,157,639,829	130,196,646
1988	7,342,319,232	3,880,534,925	3,461,784,307	173,827,952
1993	9,955,611,348	4,671,138,618	5,284,472,730	292,375,730
1998	13,247,156,105	5,107,190,492	8,139,965,613	184,431,708

and to share what you have, for such sacrifices are pleasing to God" (Heb. 13:16, RSV). Our heritage reveals that such counsel is taken very seriously by the Seventh-day Adventist Church.

**Financial Statements  
and Fiscal Well-being**

Even as growth rates, accessions, and church membership figures reflect

the numerical expansion of the church, so do assets, liabilities, and net worth image the financial stability from which the work of the church is conducted. Tables 10-15 are drawn from information found in 1,699 financial statements for the fiscal year ending in 1998. In 129 cases unaudited statements were used for these summaries, and in 350 cases current financial statements were unavailable, so the latest available data was used.

Table 10 reveals that at the close of fiscal year 1998, denominational assets exceeded \$13.2 billion and represent a 33 percent increase over 1993. Although liabilities increased 9.34 percent, or \$436 million, the net worth of all denominational entities excluding churches and primary schools rose to \$8.1 billion.

Tables 11 and 12 compare the relationship of assets, liabilities, net worth, and operating results from selected periods beginning in 1915 until 1998. Latest figures provide evidence of financial improvement. The statements for 1988 represented a record liability of \$52.85 for every \$100 in assets. That figure has now been reduced to \$38.55, a strengthening of \$14.30 over 1988 and \$8.37 from that of 1993. The cur-

rent ratio of assets to liabilities thus shows a very positive upturn.

Tables 13 and 14 give a comparative listing of assets and liabilities for each division for 1993 and 1998, and Table 15 recapitulates all organizations except primary schools and local churches by division and by lines of work. The positive results testify to the dedication of the financial managers in their stewardship over the financial and property assets of the Seventh-day Adventist Church.

**Conclusion**

I believe that James White would find the general and financial statistics outlined in this report to be overwhelming evidence of God's guidance over the Seventh-day Adventist Church. He would rejoice to know that world church membership today approximates 50 percent of the entire population of the United States in 1849. I also believe that he would regard the acceptance of the gospel by one individual to be truly a miracle from heaven, and he would challenge us to continue to recognize that God "desires everyone to be saved and to come to the knowledge of the truth" (1 Tim. 2:4, NRSV).

**Table 12**

**Relation of Liabilities to Assets  
World, 1915-1998**

<b>Year</b>	<b>Liabilities for Every \$100 in Assets</b>
1915	\$45.33
1920	44.38
1930	28.14
1940	28.41
1950	22.96
1960	21.69
1970	36.71
1980	46.43
1983	50.08
1988	52.85
1993	46.92
1998	38.55

**Table 13**

**Assets by Division  
World, 1998, 1993**

Division	1998	1993	%	
			Increase (Decrease)	Increase (Decrease)
General Conference	\$ 1,688,882,087	\$2,321,319,809	\$ (632,437,722)	(27.24)
Africa-Indian Ocean	44,439,223	39,159,810	5,279,413	13.48
Eastern Africa	43,448,287	30,114,974	13,333,313	44.27
Euro-Africa	675,951,575	505,718,378	170,233,197	33.66
Euro-Asia	10,139,788	3,039,716	7,100,072	233.58
Far Eastern	—	775,020,590	(775,020,590)	—
Inter-American	268,918,018	177,670,733	91,247,285	51.36
North American	7,846,516,832	4,898,265,100	2,948,251,732	60.19
Northern Asia-Pacific	654,286,841	—	654,286,841	—
South American	602,177,908	198,199,800	403,978,108	203.82
South Pacific	873,036,459	803,984,598	69,051,861	8.59
Southern Asia	25,908,679	23,442,660	2,466,019	10.52
Southern Asia-Pacific	318,721,608	—	318,721,608	—
Trans-European	170,723,925	145,303,009	25,420,916	17.50
Attached Fields	—	34,372,171	(34,372,171)	—
Southern Africa Union	24,004,875	—	24,004,875	—
<b>Totals</b>	<b>13,247,156,105</b>	<b>9,955,611,348</b>	<b>3,291,544,757</b>	<b>33.06</b>

**Table 14**

**Liabilities by Division  
World, 1998, 1993**

Division	1998	1993	%	
			Increase (Decrease)	Increase (Decrease)
General Conference	\$ 783,668,284	\$ 856,733,125	\$ (73,064,841)	(8.53)
Africa-Indian Ocean	10,523,747	9,511,451	1,012,296	10.64
Eastern Africa	13,184,421	9,966,004	3,218,417	32.29
Euro-Africa	211,446,803	158,456,161	52,990,642	33.44
Euro-Asia	3,007,722	1,294,479	1,713,243	132.35
Far Eastern	—	148,977,795	(148,977,795)	—
Inter-American	89,536,379	57,309,427	32,226,952	56.23
North American	3,269,363,061	2,979,443,097	289,919,964	9.73
Northern Asia-Pacific	116,109,203	—	116,109,203	—
South American	134,655,838	65,469,323	69,186,515	105.68
South Pacific	333,425,486	322,561,285	10,864,201	3.37
Southern Asia	5,151,085	5,558,279	(407,194)	(7.33)
Southern Asia-Pacific	84,277,192	—	84,277,192	—
Trans-European	46,648,843	42,356,591	4,292,252	10.13
Attached Fields	—	13,501,601	(13,501,601)	—
Southern Africa Union	6,192,428	—	6,192,428	—
<b>Totals</b>	<b>5,107,190,492</b>	<b>4,671,138,618</b>	<b>436,051,874</b>	<b>9.34</b>



Table 15

**Recapitulations of All Organizations  
World, 1998**

<b>By Division</b>	<b>Total Assets</b>	<b>Total Liabilities</b>	<b>Net Worth or Fund Balances</b>	<b>Earned Operating Income</b>	<b>Operating Expenses</b>	<b>Net Operating Donations</b>	<b>Net Operating Gain (Loss)</b>	<b>Liquidity Ratio</b>
General Conference	\$1,688,882,087	\$ 783,668,284	\$ 905,213,803	\$ 863,235,691	\$ 961,746,124	\$119,983,099	\$ 21,472,666	1.235
Africa-Indian Ocean	44,439,223	10,523,747	33,915,476	22,381,202	23,887,150	5,207,261	3,701,313	1.318
Eastern Africa	43,448,287	13,184,421	30,263,866	31,843,745	29,068,192	5,083,441	7,858,994	0.970
Euro-Africa	675,951,575	211,446,803	464,504,772	320,593,855	331,913,935	12,432,975	1,112,895	1.877
Euro-Asia	10,139,788	3,007,722	7,132,066	4,533,595	4,523,576	555,771	565,790	2.056
Inter-American	268,918,018	89,536,379	179,381,639	207,274,102	196,409,189	6,800,479	17,665,392	1.525
North American	7,846,516,832	3,269,363,061	4,577,153,771	2,120,779,360	2,187,362,226	128,173,726	61,590,860	2.314
Northern Asia-Pacific	654,286,841	116,109,203	538,177,638	317,031,189	307,852,292	11,492,785	20,671,682	2.621
South American	602,177,908	134,655,838	467,522,070	564,467,461	582,739,948	38,193,699	19,921,212	1.091
South Pacific	873,036,459	333,425,486	539,610,973	406,092,322	405,372,280	12,417,222	13,137,264	1.031
Southern Asia	25,908,679	5,151,085	20,757,594	5,659,152	6,589,952	836,439	(94,361)	1.113
Southern Asia-Pacific	318,721,608	84,277,192	234,444,416	101,540,348	100,082,127	6,188,487	7,648,708	2.023
Trans-European	170,723,925	46,648,843	124,075,082	70,331,585	72,662,701	10,358,730	8,027,614	1.593
Southern Africa Union	24,004,875	6,192,428	17,812,447	21,261,946	23,031,973	2,923,706	1,153,679	1.261
<b>Totals</b>	<b>13,247,156,105</b>	<b>5,107,190,492</b>	<b>8,139,965,613</b>	<b>5,057,025,553</b>	<b>5,233,241,665</b>	<b>360,647,820</b>	<b>184,431,708</b>	<b>1.782</b>
<b>By Lines of Work</b>								
Conferences	\$ 4,524,202,441	\$ 863,828,267	\$3,660,374,174	\$1,091,376,185	\$1,110,959,604	\$104,986,506	\$ 85,403,087	3.368
Associations	1,163,623,738	533,487,038	630,136,700	308,061,954	354,214,386	72,648,594	26,496,162	1.061
Adventist Book Centers	47,667,154	22,618,595	25,048,559	77,120,301	80,977,808	5,058,772	1,201,265	0.500
Educational Institutions	1,703,351,548	410,094,100	1,293,257,448	763,057,175	890,476,356	150,870,372	23,451,191	1.281
Health-care Institutions	5,375,023,540	3,109,276,665	2,265,746,875	2,468,725,200	2,438,260,641	6,855,657	37,320,216	1.127
Publishing Houses	182,748,626	45,512,701	137,235,925	133,816,693	133,812,675	2,887,479	2,891,497	0.912
Food Industries	171,117,493	110,424,793	60,692,700	198,358,147	197,191,273	393,580	1,560,454	0.266
Media Organizations	79,221,476	11,935,686	67,285,790	16,497,698	27,315,191	16,920,455	6,102,962	2.511
Temperance Societies	186,689	8,815	177,874	12,200	33,731	26,405	4,874	21.059
Servicemen's Centers	13,400	3,832	9,568	—	—	—	—	—
<b>Totals</b>	<b>13,247,156,105</b>	<b>5,107,190,492</b>	<b>8,139,965,613</b>	<b>5,057,025,553</b>	<b>5,233,241,665</b>	<b>360,647,820</b>	<b>184,431,708</b>	<b>1.782</b>

## The Adventist Review has an important role in documenting the General Conference sessions of the Seventh-day Adventist Church.

Reports about GC sessions have been carried here since the organization of the church in 1863: official minutes of the proceedings and actions have been printed in these Bulletins for more than 120 years. Following is the official record of the last four business meetings of the 57th General Conference session, presented here as a part of the Adventist Review's continuing mission to keep the church informed, inspired, and encouraged.

### Twelfth Business Meeting

57th General Conference  
Session, July 6, 2000,  
9:30 a.m.

CLOVIS FERREIRA BUNZEN, JR.:  
[Prayed in Spanish.]

ROBERT J. KLOOSTERHUIS: We want to call our business session to order, and we're going to hear now from the Nominating Committee.

NIELS-ERIK ANDREASEN: Before the Nominating Committee brings in a name for nomination it's important that the nominee be contacted first. Sometimes that delays our report, and that is the situation with the report we have this morning, which will now be brought by Dr. Ismael Castillo.

ISMAEL CASTILLO: For the position of publishing director of the General Conference I move the name of Jose Luis Campos. [Motion was seconded and voted.]

NOEL S. FRASER: We know that the Nominating Committee has the power to appoint, as well as to disappoint. From the reports that have been coming to us, we have seen a lot of disappointments. And I believe that it would be fair for this body to register a motion of appreciation to all workers who have served this church faithfully and well, but were not reappointed at this great session. I so move, Mr. Chairman.

ROBERT J. KLOOSTERHUIS: Since the Nominating Committee has a few more reports to bring, it would be more appropriate to wait until the end.

NOEL S. FRASER: I will do so.

ROBERT J. KLOOSTERHUIS: The chair would like to suggest that we turn in our agenda books to the Constitution and Bylaws section. There are a number of items that we need to take care of this morning in order to complete our business for this fifty-seventh session. I'm going to call upon Athal Tolhurst to introduce the items.

ATHAL H. TOLHURST: Dr. Calvin Rock is the chair of the Constitution and Bylaws Committee, but he has been detained this morning. So in his absence I wish to state that certain items were referred

to the Constitutions and Bylaws Standing Committee, along with an item concerning the General Conference Auditing Service board. We are now prepared to bring back a new recommendation that arises from that discussion. And we also have a number of other Constitution and Bylaws items that are recommendations to this session from the General Conference Executive Committee at its Annual Council. [It was moved that Article III of the General Conference Constitution state that "each division is an administrative unit of the General Conference with commensurate authority to carry out responsibilities in the territory assigned to it." Motion was seconded and voted.]

I would like to turn to page 51, item 303. We have a recommendation here to amend Article V of the General Conference Constitution. At the 1995 General Conference session certain changes to the constitution were recommended from the floor, and there was not sufficient time given for the Constitution and Bylaws Committee to reflect upon the implication of those changes and how they would affect the process of choosing delegates from the divisions and the unions to represent those organizations at future General Conference sessions. Because of this, divisions have experienced difficulty in meeting the requirement that 50 percent be laypeople and 50 percent be workers. [In explanation of proposed changes, Athal Tolhurst drew attention to graphs in the agenda book.]

ROBERT J. KLOOSTERHUIS: Thank you. Now the chair will open this to the floor.

RANDOLPH STAFFORD: I am quite concerned with the changes that are being offered here today. For four years, 11 months, and about 20 days the administration has the opportunity of actually conducting all the business of the church. The General Conference in session is supposed to be an opportunity for laity and pastors to come together and make some decisions. We are reducing the percentage of pastoral representation. At this session pastors were excluded completely from the Nominating Committee. Pastors have been marginalized and been given less and less representation. I believe that this measure should be defeated, and I would suggest that in all fairness we make one third of our delegation laity, one third pastors and teachers, and one third administration.

ROBERT J. KLOOSTERHUIS: The chair is going to take this privilege to suspend our deliberation and allow another partial report

from the Nominating Committee. Elder Jere Patzer is here to lead out in this report.

JERE PATZER: The name that we want to bring to you is for the Sabbath School and Personal Ministries Department. Dr. Ismael Castillo will bring us that name.

ISMAEL CASTILLO: For the position of director of General Conference Sabbath School and Personal Ministries Department I move the name of James W. Zackrisson. [The motion was seconded and voted.]

LOUNY MORALES: I would like to have some explanation about page 51, line 27, which says "other major crisis within the church or in the international arena." I would like to have more information about the phrase "within the church."

ATHAL H. TOLHURST: Could I suggest something that is sort of crazy? Suppose a whole division went into apostasy. Our constitution provides that each division shall have a certain portion of the delegation. It would then be impossible to have 2,000 delegates if that division didn't send any delegates, so this is enabling the church to reduce the number proportionately.

JURRIEN DEN HOLLANDER: I have a question regarding page 52, line 29, where it is proposed that instead of 22 delegates there will be 12 delegates from the division. Now, my question is In what way does this influence the representation of the division in the Nominating Committee?

ATHAL H. TOLHURST: It does not influence the representation adversely at all.

MATTHEW BYRNE: My comment pertains to page 54, lines 18-21, where it says "at least 50 percent of whom shall be laypersons, pastors, teachers, and nonadministrative employees, of both genders, and representing a range of age groups." I want to talk about the representing of age groups. Statistics show that at least 70 percent of the total body of believers in the Seventh-day Adventist Church are made up of people under the age of 30. I want to propose that at least a third of those 50 percent be young people under the age of 30.

WAYNE MC CLEAN: I am looking at page 54a, and I have some concerns for the whole proposal in that we are talking about the laity and pastors working together in the field. But when you look at the proposal the laity is being reduced. I believe the laity should actually be increased.

LOWELL C. COOPER: The constitution is a rather complex document, and we need to see some of the interrelationships here. The brother has asked a very important ques-

tion that can be seen clearly only when we recognize that section 8 on page 54 is referring to delegates who are selected. Now, of the total composition of 2,000 delegates, not all are selected. The constitution creates delegate status for all members of the General Conference Committee. These are not selected delegates. They're required by the constitution. The same is true of the associate directors of the General Conference departments. Now, the composition of the General Conference Committee does not follow the exact composition of the selected delegates.

ATHAL H. TOLHURST: In other words, if we were to produce a graph that showed the distribution of delegates from a division but left the Executive Committee of the General Conference out, we would have more than 25 percent laypeople.

ROBERT J. KLOOSTERHUIS: I hope we all really understand there is not going to be a significant change in the proportions overall. There is a slight change, but I don't think that is going to affect materially what's going to happen.

BURTON MWANGILWA: I'd like to refer to page 54a regarding the composition of General Conference session delegates. My proposal here is that we should increase the percentage of the laity, pastors, and teachers and reduce the number of administrators, because most of the time they are working in the offices, whereas these other groups are serving the people directly.

KENNETH WASHINGTON: Last week I attended the ministerial council, and during the workshops and seminars I saw a sea of pastors from around the world. When I came to the session I saw only a few. Most of those who make a difference and explain the changes within the church had left. They'd been left out. I rise in opposition to the motion on the floor. I say that at some point pastors and laypeople must be recognized as being the foundation of this church.

LOWELL C. COOPER: I think that we can certainly understand the appeal that our previous speaker made. And certainly every member of the church deserves to be a delegate to the General Conference session. But I would like to remind this delegation where we've come from. In the 1995 session we had less than 17 percent of the delegates from the laity. That has been increased to 23.3 percent at this session.

JUDY ENOCH: First of all, I would like to just thank the Lord for giving me this opportunity to be here, and I would like to thank the Lord for the fact that I can express myself as an indigenous Australian, as a Seventh-day Adventist Church member, and also as a woman and a layperson. What I would like to say this morning is that I am having great difficulty with the definition of "laypersons," and I would like that clarified before the whole body this morning. What does "layperson" actually mean?

ATHAL H. TOLHURST: Brother

Chairman, I speak the same language as she does. A layperson is somebody who is not employed by the Seventh-day Adventist Church.

JUDY ENOCH: Your proposal that you present to us this morning seems to be top-heavy with church employees. There are very few laypeople. What is the actual quota of laypersons and church employees? Does the proposal this morning actually represent the breakdown of membership according to laity and church employees?

ATHAL H. TOLHURST: The constitution has never provided for a balance of membership at a General Conference session that reflects the proportions of laypeople to church employees in the Seventh-day Adventist Church, and has never required that the proportions be reflected in the delegation. Five years ago the number of laypeople who were entitled, under the constitution, to attend a General Conference session was much less than we are proposing today. Unfortunately, five years ago certain changes were recommended from the floor without adequate reflection on how those recommended changes from the floor would affect the way unions and divisions are invited to choose delegates. They did not take into account the fact that under the constitution the General Conference Executive Committee members are ex-officio delegates to a General Conference session, and so the proposal that was voted five years ago has proved to be almost unworkable for some divisions. It has certainly embarrassed divisions in that they have been unable to bring adequate representation of their institutions, which are vitally affected in operating the work of the church within those divisions.

We have endeavored at this session to bring to you the changes in the constitution that should have been in the constitution five years ago, when we endeavored to increase the laity representation, and the pastor and frontline field worker representation. We hope that the delegates will accept that this is not an attempt by the administration to take over more control of the running of the church, and I would hope that we do not continue to reflect upon the difficulties that you have had at this session in choosing your representatives to serve on the Nominating Committee and bring them to bear upon what is before the floor right now. I repeat a third time that we have a constitutional recommendation that will correct that—as soon as we can get through the one that is on the floor now.

ROBERT J. KLOOSTERHUIS: I would hope that the number that we have now standing at the microphones could remain as is and that we could proceed from here. I think we are beginning to cover some of the same points several times.

BARRY OLIVER: I would like to make three points. First, I stand in support of this document, and I commend those who have

worked so hard to bring it to us. Second, I would like to speak on behalf of the division departmental directors, who have been almost totally excluded from the possibility of being delegates to this session. This document does attempt to bring representation for departmental directors. Third, if we look at the graph on page 54a, it is necessary to realize that the 22.8 percent of laity is a minimum. If I read the document correctly, union and division committees have the capacity to expand that number considerably.

LASSEW RAELLY: I would like to support the previous speaker, because the intent of this proposal is to stay as much as we can within the constitution that we voted in 1995, but ease its implementation because it has become extremely difficult.

ATHAL H. TOLHURST: If this proposal is adopted, it will mean that all delegates from every division, except those who are employees of the General Conference and the General Conference institutions and those who are up for election, may be appointed to the Nominating Committee. All of your delegates may sit with the caucus group in the future unless they are employees of the General Conference and General Conference institutions.

HERBERT BROECKEL: I appreciate the explanations that have been given and the difficult work that the committee has done. At the last session in Utrecht, when we froze the delegation at 2,000, we created a very interesting situation, and that is that each regular delegate will continue to represent vastly larger numbers of our world membership, which makes the position of being a delegate much more important. I would ask that the committee give careful study to changing the balance between regular delegates and delegates at large, and I would like to suggest that adjustment be made on page 54, lines 1-6. On lower levels of the church we must have larger numbers of the laity, and I appreciate that more laity are being represented here. In my executive committee my own departmental directors are not on the executive committee. I would suggest that the associate directors of the General Conference departments and the 20 General Conference-appointed staff come to this session as invitees. This would create an additional pool of delegates that could be transferred from delegates at large to regular delegates.

S. PETER CAMPBELL: It seems that the problem that we are having is this sacred number of 2,000. We could very well allocate the delegation in a better way if we had more people. I don't think 2,000 should be a sacred number. We need to look at that number again, and then we will solve the problem of representation that we are having now.

JAMES NXUMALO: I am standing to address the issue of our procedure today. My view is that we are taking too long. I wonder if we could not adopt the procedure that we

had yesterday, with each speaker being given two minutes.

**PETER ANDREASEN:** I'm here to support the recommendation, but my reason to do that may be a bit sad. You have no idea how embarrassing it has been for me to meet with some of our young people from Toronto Impact and tell them what we've done in the past couple days. There's not much I can say. My friends, I urge you very much to think how we can move ahead. Otherwise our young people are going to go home discouraged.

**ROBERT J. KLOOSTERHUIS:** Now the chair would like us to vote at this time. Please remember that it's a two-thirds majority that is needed for this to pass. [The motion was voted.]

**ATHAL H. TOLHURST:** We need to look at the recommendation on page 45. This proposal has to do with The General Conference Auditing Service. [The recommendation was read.] I move that we accept this recommendation.

**THOMAS P. MILLER:** At this time, an associate director can be removed from office, I believe, only by the Executive Committee, since they are elected. If this document is adopted, a quorum of as few as six members of the operating board could remove a difficult auditor from office. Is that correct?

**ROBERT J. KLOOSTERHUIS:** It would appear that way.

**BURNS MUSA SIBANDA:** I intend to support the proposal, because I feel that the proposal is making our work more transparent in financial matters now that we are involving laypersons, who are not employed by the church.

**ERIC KORFF:** The 1995 General Conference session recommended that the associate directors also be elected at General Conference sessions, because it was felt that that would enhance the credibility of those reports. At the present time we are basically reporting to three main categories, one of which is external organizations, like banks and financial institutions. When the auditors are elected by the highest authority in the church, the credibility that the outside world gives those reports is enhanced. If we want our laypersons—constituents of the church—and the outside world to place greater credibility on our reports, the church has to provide a structure that will present that type of report. If only six people can remove an associate director, then those directors are going to hedge, because they'll be afraid of losing their jobs.

Initially financial institutions do not accept our reports, but when we explain to them the election process and the removal process, they understand the independence. It will cost this church a lot of money if these entities going to financial institutions for lines of credit or loans require an external audit.

**ATHAL H. TOLHURST:** I am wondering if the chair of the committee that has already considered all these matters would

like to make a comment at this point. Brother Rock has joined us, and he may like to express to you what recently took place in the committee concerning this very point.

**CALVIN B. ROCK:** We discussed this matter very thoroughly in the Constitution and Bylaws Committee.

The rationale the subcommittee employed in denying the request that these associates be elected at the general session has two parts. First, by electing them here, we make all 20 of these associate auditors delegates to the General Conference sessions. Herein we have an anomaly that makes all 20 auditors delegates to every GC session. That may be addressed in the constitution by making them a special category: elected at the session, but not delegates to future GC sessions. We have institutional leaders, pastors, conference presidents, and others who are not delegated automatically. The Constitution and Bylaws Committee felt that it was not a wise thing to prescribe that all the associate auditors, as important as they are, be constituted as delegates automatically.

Second, the credibility issue is better served by the board's doing it rather than having elements of the church structure, be it divisions or unions, putting people on the board, or auditors who represent certain interests. The Constitution and Bylaws Committee is prepared simply to explain this and leave it to the goodwill of the body.

**THOMAS P. MILLER:** We need the protection that comes from being elected staff rather than appointed staff. The reservations that Elder Rock presented can be taken care of by other legal machinery in the church, and I would advise my fellow delegates to support the amendment if they wish to retain a strong and independent audit service. If they wish to lessen our independence, then they must oppose the amendment.

**HELEN KAVE:** [Benediction.]

**ROBERT J. KLOOSTERHUIS,** *Chair*  
**MAURICE T. BATTLE,** *Secretary*  
**FRED G. THOMAS and LARRY R. COLBURN,** *Proceedings Editors*

## Twelfth Business Meeting Actions

57th General Conference  
Session, July 6, 2000,  
9:30 a.m.

**NOMINATING COMMITTEE REPORT #9**

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

### **General Conference Departments**

Jose L Campos, Director, Publishing Department

### **STATEMENTS, GUIDELINES AND OTHER DOCUMENTS—DISTRIBUTION TO DELEGATES**

The Communication Department provided a book to delegates entitled Statements, Guidelines and Other Documents, which contains material approved by various General Conference committees.

### **DIVISIONS OF THE GENERAL CONFERENCE—GENERAL CONFERENCE CONSTITUTION AND BYLAWS—NEW ARTICLE**

*Voted,* To adopt a new Article III—Divisions of the General Conference, in the General Conference Constitution and Bylaws, Constitution, to read as follows:

### **ARTICLE III—DIVISIONS OF THE GENERAL CONFERENCE**

The General Conference conducts much of its work through its divisions, which in turn are comprised of union conferences and union missions in specific areas of the world. Each division is an administrative unit of the General Conference with commensurate authority to carry out responsibilities in the territory assigned to it. It is not a separate constituent level of organization. It shall act in full harmony with the General Conference Constitution and Bylaws, the General Conference Working Policy, and actions of the Executive Committee.

In order to carry the authority of the General Conference, the actions of division committees shall, of necessity, be in harmony with and complementary to the decisions of the General Conference in session, and the actions of the Executive Committee between sessions.

### **RENUMBERING OF GENERAL CONFERENCE CONSTITUTION ARTICLES**

*Voted,* To renumber the General Conference Constitution and Bylaws, Constitution Articles III to XII, as follows:

- ARTICLE IV—MEMBERSHIP
- ARTICLE V—GENERAL CONFERENCE SESSIONS
- ARTICLE VI—ELECTION
- ARTICLE VII—APPOINTMENT
- ARTICLE VIII—EXECUTIVE COMMITTEE
- ARTICLE IX—OFFICERS AND THEIR DUTIES
- ARTICLE X—TERM OF OFFICE
- ARTICLE XI—CORPORATIONS AND AGENTS
- ARTICLE XII—BYLAWS
- ARTICLE XIII—AMENDMENTS

**NOMINATING COMMITTEE REPORT #10**

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

**General Conference Departments**

James W Zackrison, Director, Sabbath School and Personal Ministries Department

**GENERAL CONFERENCE SESSIONS—  
GENERAL CONFERENCE CONSTITUTION AND BYLAWS AMENDMENT**

*Voted*, To amend the General Conference Constitution and Bylaws, Constitution, Article IV—General Conference Sessions, to read as follows:

**ARTICLE V—GENERAL CONFERENCE SESSIONS**

Sec. 1. The General Conference shall hold—No change

Sec. 2. The Executive Committee may call—No change

Sec. 3. The election of officers—No change

Sec. 4. The delegates to a General Conference Session shall be designated as follows:

a. Regular delegates, not to exceed 1,240.

b. Delegates at large, not to exceed 760.

c. In case of financial exigency or other major crisis within the Church or in the international arena, the Executive Committee may take an action to reduce the maximum number of delegates to a particular General Conference Session. Such reduction shall then be applied, in the proportions indicated above, to both regular delegates and delegates at large.

Sec. 5. Regular delegates shall represent the General Conference's member union conferences, union missions, member conferences, missions, and unions of churches as defined in Article IV, as follows:

a. Delegates representing union conferences having division affiliation shall be appointed by the respective union conference executive committee.

b. Delegates representing union missions and unions of churches having division affiliation shall be appointed by the respective division executive committees in consultation with the organizations concerned.

c. Delegates representing conferences and missions having union conference affiliation shall be appointed by the respective union conference executive committees in consultation with the organizations concerned.

d. Delegates representing conferences and missions having union mission affiliation shall be appointed by the respective division executive committees in consultation with the organizations concerned.

e. Delegates representing conferences and missions directly attached to divisions, shall be appointed by the respective division executive committees in consultation with the organizations concerned.

f. Delegates representing division

institutions, the number of whom shall correspond to the number of division institutions within each division, shall be appointed by the respective division executive committees in consultation with the organizations concerned.

g. Delegates representing union conferences directly attached to the General Conference shall be appointed by the executive committees of the respective attached union conferences.

h. Delegates representing union missions, conferences, missions, and unions of churches directly attached to the General Conference shall be appointed by the Executive Committee in consultation with the organizations concerned.

Sec. 6. Regular delegates shall be allotted on the following basis:

a. Twelve initial delegates for each division without regard to membership.

b. Each division shall be entitled to additional delegates corresponding to the number of division institutions within its territory.

c. Each union conference and union mission having division affiliation, shall be entitled to one delegate other than its president (who is a delegate at large) without regard to membership.

d. Each union conference and union mission directly attached to the General Conference shall be entitled to one delegate other than its president (who is a delegate at large) without regard to membership.

e. Each conference and mission\* having union affiliation shall be entitled to one delegate without regard to membership.

f. Each union of churches, conference, and mission\* directly attached to the division shall be entitled to one delegate without regard to membership.

g. Each union of churches, conference, and mission\* directly attached to the General Conference shall be entitled to one delegate without regard to membership.

h. Each division shall be entitled to additional delegates based upon its membership as a proportion of the world Church membership. The total number of delegates from all divisions under this provision shall not exceed the difference between 1,240 and the total number of delegates provided for under Sec. 6-a. to Sec. 6-g.

i. Delegates from each division, provided for under Sec. 6-a. and Sec. 6-h., shall be allotted to the union conferences and union missions that are affiliated with that division, based on each union's proportion of the division membership. Any unallocated delegate entitlements under this process shall be allocated at the discretion of the division executive committee.

j. Unused quotas of regular delegates allocated to unions may be reallocated by the divisions.

Sec. 7. Delegates at large shall represent

the General Conference, its divisions, and its organizations, and shall be appointed on the following basis:

a. All members of the Executive Committee.

b. Associate directors/secretaries of General Conference departments and associations.

c. Twenty delegates from General Conference appointed staff. Such delegates shall be selected by the Executive Committee upon recommendation from the General Conference Administrative Committee.

d. Ten delegates for each division.

e. Those representatives of the General Conference and division institutions and other entities, and those employees, field secretaries, laypersons, and pastors who are selected by the Executive Committees of the General Conference and its divisions. The number of these delegates shall be determined as the difference between the sum of all the other categories of delegates at large, and 760.

Sec. 8. Division administrations shall consult with unions to ensure that the entire division delegation shall be comprised of Seventh-day Adventists in regular standing, at least 50 percent of whom shall be laypersons, pastors, teachers, and non-administrative employees, of both genders, and representing a year preceding the General Conference Session.

Sec. 9. Credentials to sessions shall be issued by the General Conference to those appointed in harmony with the provisions of this article.

Sec. 10. Calculations for all delegate allotments, as provided for in this article, shall be based upon:

a. The membership as of December 31 of the second year preceding the General Conference Session.

b. The number of denominational entities eligible for inclusion in determining quotas and which are in existence as of December 31 of the second year preceding the General Conference Session.

Adjourned.

Robert J. Kloosterhuis, *Chairman*  
Maurice T. Battle, *Secretary*  
Athal H. Tolhurst, *Actions Editor*  
Carol E. Rasmussen, *Recording Secretary*

\*In several areas of the world, local field units not holding conference status may be classified with terminology other than "mission." For the purposes of Article V, Sec. 6, such field units may be considered equivalent to a mission provided they have two or more officers and an executive committee and observe a schedule of regular constituency meetings.

# Thirteenth Business Meeting

57th General Conference  
Session, July 6, 2000,  
2:10 p.m.

LENARD JAECKS: [Opening prayer.]

LEO S. RANZOLIN: There is an item on our general agenda that calls for a special presentation at this time, and we have asked our president, Elder Paulsen, to make this special recognition.

JAN PAULSEN: Many of us have our moments when we are generous toward other people. We have our moments when we can be charming, even disarmingly charming, and we have our moments when we can be outrageous. Bert Beach has the unique ability of being all three at the same time. [Laugh] I have known Bert Beach now for almost 40 years. Thirty-eight years ago, when we went to West Africa, Bert Beach was on the staff of the then Northern European Division as education director, and our paths crossed very regularly over the next few years. I came to live in England a little more than 30 years ago, and Bert was also on the staff. I have observed him on every conceivable angle; at least intellectually, and in that context I have come not only to respect Bert a lot for his skills and knowledge, but to love him profoundly as a friend and fellow servant of the Lord and the church. It is going to be a tough job to find somebody who can step into the place that Bert Beach vacates now. Bert, I honor you as I know our church does, and I thank you for your wonderful service that you have given over the past many, many years. Standing next to you has been Elian, your lovely wife, who has given you support and who has also found the right moments to pull you in line and share with you a word of wisdom and counsel. All of us appreciate when our wives become active partners in what we are trying to do for the Lord. Bert, thank you very much for the service you have given to the Lord, to the church, and to the mission that the Lord has entrusted to the church. Thank you very much, and thank you also, Bert, for being a very good friend.

BERT B. BEACH: Dr. Graz has been telling me for the past few days to be here at 2:00 on Thursday. I thought I was here to introduce someone very important, and then I find these kind words from Elder Paulsen, who says that he has looked at me from all kinds of different angles, but I tell you, the most important angle he has looked at me from has been from above. Let me just

say this, brethren and sisters—I have been able to serve this church now for 51 years, and it's been an exciting adventure. I have enjoyed working for the church every single moment. My cup overfloweth with the way this church has blessed me. First of all, I had great parents who were a bright light in the home. I have had a wife that has put up with a very pathetic husband who is never at home. I have to thank her for that and for my children who are in the church. These are all blessings. Also, I am very blessed to have a General Conference president whom I can in many ways look up to and honor. And a successor in the department, Dr. John Graz, with whom we work so wonderfully together and will continue working together for some time, probably until I collapse. I would just like to thank my Lord, who has blessed me, and all I can say is this—that with a God that loves us so much, love so great, so divine, this demands my soul, my life, my all. Thank you, brethren.

MARTIN FELDBUSH: We are going to ask Dr. Beach not to vacate the platform too quickly. He has a very special guest to introduce to us. Following that introduction Karnik Doukmetzian, protocol officer, will also briefly introduce you to three special guests.

BERT B. BEACH: We are happy to introduce a very important church leader who is the president of the Church of God, Seventh-day. It is a church that observes the Sabbath, the Seventh-day Sabbath—a church that comes out of the same Millerite movement from which we have come. Pastor Whaid Rose has been the president of that church a few years. We are friends—we meet together from time to time at various assemblies. Pastor Rose, we are delighted to have you in our midst; please give us a few words of greetings. In his church he is a well-known evangelist. I've heard him preach, and when he preaches, he really preaches.

WHAIID ROSE: I want to bring you special greetings on behalf of the Church of God, Seventh-day. Our general offices are located in Denver, Colorado, and I consider it a very special honor to be invited to be among you and to participate here this afternoon. Both our organizations share similar roots, as Dr. Beach pointed out a moment ago. In your global presence, your commitment to the health and the welfare of humanity, and the vision and the passion with which you go about ministry in this new millennium is admired by us and is very commendable. So I want to thank you for this opportunity to greet you on behalf of the General Conference of the Church of God, Seventh-day, and may God bless you in this fifty-seventh General Conference session. Thank you very much.

KARNIK DOUKMETZIAN: We have some additional distinguished guests with us today. Back in the spring of 1992, when the decision was made to have the 2000 General

Conference session in the city of Toronto, both church members and leaders in Canada let out a shout of joy that the session was coming to Canada—except, of course, those individuals who had to do the work to get ready. Today I would like to introduce you to three individuals representing three of the key organizations that have worked so closely with us over the past eight years to make sure that this event came about.

I want to introduce you, first of all, to Annette Redican, who is here on behalf of President Doug Feif of the Metropolitan Toronto Convention Centre. Annette, I know it's been tough work for you and your staff over the past number of years. We are very appreciative of the work that Tourism in Toronto has done to make sure that all our delegates and visitors have felt at home in the city of Toronto, and we know that our delegates and guests, from the comments that I have heard, have really enjoyed themselves here. We have a small token of our appreciation for the work that Tourism has done.

Our convention would not have been the same if it had not been for this large facility that we enjoy our daily meetings in. And we have with us Domenic Vivolo, the executive vice president of the SkyDome. Domenic, what a wonderful facility. I know I have been here many times to watch ball games, but I think this is the first time we have had such an event as this, and we are very appreciative of the facilities and the way that we have been met and welcomed here. So, Domenic, on behalf of all the organization, to the president and to you of the SkyDome, we thank you very much. Please accept this small token.

And finally we have with us the director of food services for the Metro Toronto Convention Centre, Tim Lilleyman. Tim, we have been here almost two weeks, and it has been a delight and a joy, not only to use the facilities of the Convention Centre, but the wonderful service that you and your staff have provided to us. Certainly any large event such as this needs the cooperation of a large number of entities, and we are so grateful that you have been such wonderful hosts to us during our time here. Tim, here is a small token of our appreciation for your staff and your work. Thank you very much.

MATTHEW BEDIAKO: We continue with the unfinished business from this morning. We are dealing with the item on the Auditing Service. Many made speeches, and there were some people at the microphone when we had to close for the morning session. So now we want to open up the debate again.

GARRY HODGKIN: I would like to give notice today that tomorrow morning I intend to move to rescind the previous action we took concerning the "Marriage, Divorce, and Remarriage" document. It is for the purpose of allowing delegates to vote on the entire document.

MATTHEW BEDIAKO: Thank you

very much for your attention. And tomorrow morning you will be recognized and given the opportunity to make that motion. [At this point there followed a lengthy discussion of the item relating to the General Conference Auditing Service and the church's auditors. The discussion involved a number of amendments to the existing General Conference Constitution and Bylaws.]

**ATHAL H. TOLHURST:** Next is item 306, on page 57. Here we have a recommendation concerning membership of the General Conference Committee. [The undersecretary explained the various provisions of this item, which, after discussion, was voted.]

**BRIAN BULL:** I'd like to add a Section 5 to Article X—Term of Office, as follows: "Section 5. No person shall hold the office of president for continuous terms that exceed two full quinquennial terms plus the remainder of any partial term to which he may have previously been elected."

"The General Conference Executive Committee may enact an exception to this provision by an affirmative vote of not less than two thirds of its entire membership, so long as such action is taken after timely notice to its membership of the intent of the committee to consider such action."

What I am proposing here is a term limit, and I move to refer this matter for further discussion to the Constitution and Bylaws Committee.

**MATTHEW BEDIAKO:** Thank you. Why don't we vote what is before us now, and then you can make a separate motion. [The motion in Article VIII—Executive Committee was voted.]

**BRIAN BULL:** I move that consideration be given by the Constitution and Bylaws Committee to some form of term limits on at least the presidential office, perhaps other offices also. [Motion was seconded and voted.]

[Athal Tolhurst introduced a series of amendments to the constitution that were moved, seconded, and voted. Some of the discussion follows.]

**ANDRE VAN RENSBURG:** With regard to the Nominating Committee I would like to congratulate this proposal that is placed in front of us. This morning we heard many speeches requesting proper representation by pastors, lay members, women, and young people. I believe that what is being suggested here would help to bring this about.

I have had the privilege these past five years to serve on the General Conference Executive Committee, and I was amazed, when I was first appointed in 1995, that a number of folks would come up to me at the General Conference Annual Council and say that they were very happy to have young people on the Executive Committee. At that stage I was 40 years old.

Most recommendations at Annual

Councils and General Conference sessions are recommended from other committees, and while I was serving on the General Conference Executive Committee I noticed that on many occasions the pastors and others would sit in the foyers. We are giving guidance as far as the *Church Manual* Committee is concerned, but there are no guidelines as far as the Constitution and Bylaws Committee is concerned.

**KEITH ALBURY:** I understand the rationale for having delegates at large, caucusing with division regular delegates. However, it would seem that under this new proposal those divisions that have more delegates at large will have a greater representation on the Nominating Committee.

**LOWELL C. COOPER:** The assumption implied in the question is correct. The larger the delegation, the larger the number of delegates to the Nominating Committee. I should explain that in the distribution of the pool of delegates for this session, one third of the pool was distributed on the basis of division membership in proportion to world membership. The rest of the pool was distributed on the basis of requests, and took into account in some situations the institutions that were not division institutions but that were major institutions within the territories of the division.

**MATTHEW BEDIAKO:** Now we will invite the president of the Euro-Asia Division to introduce a special item.

**C. LEE HUFF:** There are many wonderful things that are happening in the territory of the Euro-Asia Division, and today we want to highlight just one of those, which is the translation of the Bible into the Russian language, a project known as Project 66. It Is Written has been the driving force behind this endeavor, so today Elder Royce Williams, who is director of the It Is Written Global Television Department, will tell us about Project 66.

**ROYCE WILLIAMS:** It is unfortunate that Pastor Mark Finley cannot be with us for this special event, so I will fill in for him. Fifty-three years ago a young pastor in the Soviet Union began to carry a burden upon his heart for a new and more accurate translation of the Russian Bible. The existing translation made 150 years ago by the Orthodox Church carried many inaccuracies and pictured God in a very false way. In spite of prison, in spite of religious exile, Elder Michael Kulakov continued to bear this tremendous burden. He began to prepare himself for this project by teaching himself Greek and Hebrew, and he became a scholar in his own right. In 1994 Elder J. R. Spangler joined the staff of It Is Written, and he came to us and asked, Would you be willing to finance a project that involves translation of the Russian Bible? Elder Kulakov felt that he could gather together a very competent team of translators. Elder Spangler and Elder Kulakov spent much

time together over the years, as Elder Spangler had organized the evangelistic thrust in the former Soviet Union. And so It Is Written took on this project. Elder Kulakov gathered a team of translators, and It Is Written provided the financing under the name Project 66. The New Testament and the book of Psalms, verse by verse, word by word, have now been completed. The balance of the Old Testament has been updated to modern Russian, and the most glowing errors in the Old Testament translation have been corrected. The New Testament has been printed, and the entire Bible is now ready to go to press in about two weeks. Today we are asking Elder Kulakov to make a special presentation of one of the first copies of this New Testament in the Russian language to Elder Jan Paulsen, our General Conference president.

**MICHAEL KULAKOV:** In order to evangelize Russian-speaking people, we have to give them a Bible that they can read and enjoy reading. And by the grace of the Lord, with the help of the brethren, we are now able to publish the New Testament in modern Russian, and I am happy to present this copy to the president of the General Conference, expressing our gratitude to the church, who supported this project.

**MATTHEW BEDIAKO:** Our next item will be windows on mission.

**ROBERT J. KLOOSTERHUIS:** Good afternoon, fellow delegates. This is the fifth edition of windows on mission. It is entitled "Sharing Resources for Unity and Mission." Resources refer not only to money, but to personnel as well.

Tithe, offerings, Investment, birthday, thanksgiving, Ingathering, local church expenses, church construction offerings, etc., refer to the financial resources of the church. We hear that we need to have more of these moneys stay in the local church. The money seems to go to the local field, the conference office, the union, the division, or the General Conference. Nothing seems to stay in our church, where we really need it for missions. From some parts of the world we hear, "We need more appropriations." So during this hour we will look at these issues. Elder Jim Nix, of the Ellen G. White Estate, will present principles of giving engaged in by our early pioneers. Following his presentation Dr. Russell Staples will present a picture of what happens when church members understand mission giving.

**JAMES NIX:** Imagine a layman giving the equivalent of 12 years of a common laborer's salary to preach his beliefs regarding the soon return of Christ. That's what William Miller, a farmer turned preacher, did. Actually, Miller began preaching in 1831, but not until 1835 did a woman, here in Canada, give him two half dollars to help with his traveling expenses, the first donation that he had received from anyone. Miller's sacrificial giving was the start of a

long and worthy practice in Adventism. Appeals for funds were made through Millerite publications and at Millerite meetings. During the second Millerite General Conference, held in 1841, it was voted to raise \$1,000 to help establish Second Advent libraries in various destitute towns. At the first official Millerite camp meeting, held in 1842, funds were collected for the huge tent that was used extensively during the remainder of the movement. Such calls for donations resulted in people giving their gold rings, earrings, and other jewelry. In fact, some Millerites were such liberal givers that their nonbelieving relatives resorted to the courts to have guardians appointed to manage the financial affairs of their supposedly fanatical members. Especially during 1844 funds poured in for printing literature. Teenage Ellen G. Harmon, ill at the time, knitted socks for 25 cents a pair to help earn money for literature. Millerite businessmen gave away their merchandise in order to start conversations with their customers about the soon return of Christ. Joseph Bates was among those Millerites who gave away his entire fortune in order to share his faith. Finally, so much money was given that the leaders had to tell other would-be donors to keep their money. More had been received than could possibly be used before October 22. Such was the legacy that Sabbathkeeping Adventists received from the Millerites.

Although fewer in number after 1844, our Sabbathkeeping pioneers continued their liberality. The last \$100 owed on Joseph Bates's first Sabbath tract was given anonymously. Ellen White's older sister asked her employer for a \$5 advance so that she could give it to Joseph Bates to support his work. Ellen's sister was earning \$1 per week at the time. In 1852 Hiram Edson sold his farm in New York State and lent his money to James White to buy our first printing press. Earlier Hiram's wife, Esther, sold her silverware to pay for publishing the first article on the heavenly sanctuary. In 1855 four Michigan laymen donated funds for our first publishing house, erected in Battle Creek. Three of them had to sell their farms to pay their portion. A widow sold her cottage to have money to support God's work, while another woman pulled up her only carpet and sold it. Such was the sacrificial giving of our pioneers. Without any organized conferences, pioneer ministers supported themselves and their families, supplemented by the generosity of early believers.

Although some members gave beyond their means, others were downright stingy. With the movement growing, some kind of financial program was needed. As early as 1853 James White began urging regular financial support for the expanding ministerial workforce. In an article in the *Review and Herald* Elder White observed that some seemed to be getting the idea that the gospel was to be supported in some miraculous manner, and apparently had never thought of act-

ing a part themselves. He advised those to learn their duty from the plain Word of God. The interests of all the church needed to be enlisted in this work. In 1859 the Battle Creek church became the first to adopt a formal financial program to support the work of the ministry. The plan, known as Systematic Benevolence, was not technically tithing—that would come in the 1870s. Even so, Ellen White wrote that the Systematic Benevolence plan was pleasing to God. In 1874 she observed that those churches who were the most systematic and liberal in sustaining the cause of God were the most prosperous spiritually. With no local conference until 1861, what was to be done with the Systematic Benevolence funds that were collected? James White advised one congregation to retain \$5 to help visiting ministers and to send the rest to the States Tent Fund Committee. Elder White felt that if all churches adopted that plan, the 1,000 potential donors in Michigan alone would contribute sufficient funds to send five missionaries to the West Coast, meaning California. When local conferences started being formed, including the General Conference in 1863, they had to be financed. Originally all Systematic Benevolence funds were sent to the conference, though in time some churches retained a little to help with their local expenses.

In 1878 it was voted that 10 percent of the income from each local conference and institution be forwarded to the General Conference. By then most conferences were funded from tithe, since tithing had replaced the former plan. But there were other needs. Evangelistic tents cost money. Before regular salaries were paid, appeals were placed in the *Review* whenever ministers required specific financial help. Donors to the Book Fund, the Health Reform Institute, the Battle Creek College, the Dime Tabernacle, and other early church enterprises were all listed in the *Review* or in special pamphlets for everyone to read. And when the church began sending out missionaries, first to California and then to Europe and elsewhere, specific appeals for those endeavors were also made in the *Review*. In every instance members responded. Anna Knight, a nursing student at the Battle Creek Sanitarium, recalled students and staff voluntarily reducing the amount of food they ate in the dining room so that the savings could be sent to the missionaries in famine-stricken India. Sabbath school offerings were first collected in 1878. Initially all funds were retained locally to cover expenses. In 1885 Sabbath schools made their first contributions to missions. In fact, that year the Upper Columbia Conference became the first local conference to give all of its Sabbath school offering to missions. Such mission projects as building the schooner *Pitcairn* soon caught the imagination of Sabbath school members.

In 1899, moneys collected for the Southern field in the United States were misappropriated. Ellen White wrote a strongly worded rebuke to those responsible. Donations for a specific purpose were not to be used elsewhere, no matter what the reasons. It was robbery, she said; but the reverse was also true. Ellen White, in earlier counsel, advised that individuals should not withhold their tithes and offerings because of disagreements over how the church was being managed. They did not belong to any person, she claimed, but were to be used in doing the work of God. Mrs. White herself was the epitome of generosity, sometimes even borrowing money and paying interest on it to help start new institutions in America and elsewhere. Through the years she reminded Adventists, by precept and example, of their responsibilities to support the worldwide work of God. If every church member, she wrote, were imbued with the spirit of self-sacrifice, there would be no lack of funds for home and foreign missions. She reminded those withholding their tithes and offerings that they were blocking the way, so that the truth could not go to regions beyond. And she declared that if all the tithes flowed into the treasury as they should, the blessings received would be multiplied tenfold. On October 21, 1883, the church's first official overseas missionary, Elder J. N. Andrews, lay dying of tuberculosis in Basle, Switzerland. Bedridden for weeks, too weak to write anything for the French *Signs of the Times*, Andrews could sense that the end was near. Unexpectedly the dying man spoke. He wanted to write something. With trembling hand he instructed that \$500 of his estate not already designated go to the European Mission. Three hours later he was dead. Such were the thoughts going through the dying man's mind. That, my brothers and sisters, is the true spirit of Adventism. Some among us still have it.

RUSSELL L. STAPLES: I start by thinking of the reorganization of the church at the General Conference sessions of 1901 and 1903. That was the beginning of the A. G. Daniells and W. A. Spicer administrations—30 years with one continuous world vision. The great vision that drove that reorganization was a world vision of mission. Their Sabbath school offerings were further dedicated to mission work. It was affirmed that tithes could be used to pay missionaries, and so the Foreign Mission Board was dissolved and the General Conference and the entire church in North America was turned into a great foreign mission society. The second Sabbath of every month was to be dedicated to foreign missions. The result of all this was the 30 most dramatic years of expansion in the Adventist Church, both geographically and in membership. In 1902, 60 new Adventist missionary families were sent out. And in subsequent years the number averaged 90 per year. Membership grew from 75,000 in 1901 to 315,000 at the end of that



30-year term. A simple statistic shows the significance of this. In 1900, 68 percent of the workers in the employment of the Adventist Church were within North America. At the end of the Daniells and Spicer era, there were 23 percent; 77 percent were employed in work around the world. The upward flow of funds in the Adventist Church was unparalleled, and this gave Daniells and Spicer much to work with. It was not spent on small projects, local projects; it was devoted to the world mission of the church. It was guided by a very wise policy. They paid a great deal of attention to developing the work in the countries of Europe. At General Conference sessions Daniells would bring a large map of the unreached areas of the world and find missionaries to go to those countries. Think for a moment of the dynamics of the situation. The church was relatively small, but they weren't just giving money to missions—they were sending missionaries. If one reads the church papers of Britain and Germany, one just thrills today to see the excitement—photos of missionaries going out. The excitement stirred everybody. In 1913 Kaiser Wilhelm celebrated 25 years of rule, and gave 50,000 marks to the German Adventist mission in German West Africa. The reciprocal influence of mission on the churches can hardly be overestimated. This gave recognition. When I think of the growth of the church in the European countries in which it was very difficult, the only way I can explain that growth is this enormous enthusiasm—the reciprocal influence of the mission.

Let me give you one illustration of an event that more than any other in my life encapsulates the ethos of the Adventist Church and its mission. I was in Australia in 1939 with my mother, and shortly before the war broke out, Elder Spicer paid a visit. The Adventist community gathered together in the old Sydney Hall on Sabbath afternoon, and Elder Spicer preached. There was a heightened theological concern. The war was imminent. People felt it in their bones. Elder Spicer was enthusiastic about the growth of the church and the certainties of the Advent movement. It was a powerful talk. I can remember him saying that from east to west the church was growing. After an hour he wanted to stop, but the people said, "Go on; go on!" They wanted to hear more about all of this. He closed with the hymn that my mother used to call "The Spicer Hymn": "They Come From the East and the West." I think Elder Spicer loved this hymn. It wasn't just a hymn; it was a picture of the Advent movement. And Elder Spicer himself led the singing. He said, "We aren't simply a people preaching prophecy; we ourselves are the fulfillment of prophecy."

Everybody, including my mother, wanted to meet Elder Spicer afterward. The foyer was jammed, and in that great throng where nobody could move, I noticed that a little girl wanted to speak to Elder Spicer. She may

have been 11 years old. She worked her way closer, and when he noticed her he stopped speaking to all of the big people. He asked the little girl, "You wanted to say something?"

She said, "I want to be a missionary."

He replied, "That's wonderful." He took out his notebook and asked, "What is your name and your address, and how old are you?" After she told him, he replied, "You go to Avondale College and write to me in your last year, and I will give you a place as a missionary. And if you don't write, I will write to you." And he gave her a hug.

I have often thought, If only I could remember the name of that little girl. What became of her? What did she do? She might be somebody we all know. This was the ethos of the Adventist Church.

Second, the Adventist Church entered a time of rapid expansion that involved the development of institutions. The churches worked cooperatively with colonial governments; there were hundreds, thousands of schools all over the place. In many countries 90 percent of the education was conducted by missions; this was natural for Adventists. Hospitals and missions with and without government were operated, which meant a large institutional work. The effect of this, of course, was that the kind of missionaries needed changed. Instead of people going out to direct soul-winning, now people were teachers and administrators, and so on.

Third, this institutionalization of the church was very effective in missions, but it changed the character of mission, and this upward flow of money led to a rather large structural body that needed to be maintained.

Fourth, there was rapid growth of the church. It was enormously rapid. Continued rapid growth of the church meant that there was a tendency to take care of the members rather than to promote evangelism.

ROBERT J. KLOOSTERHUIS: Well, you might say, "That's the past; today it's different." I wish at this time to introduce Jere Patzer, president of the North Pacific Union, who has experienced the zeal and enthusiasm produced in the homeland churches. He will also tell us about the reflex action that Mrs. White indicated would take place in the homeland churches when there is sacrificial giving.

JERE D. PATZER: That's right, Elder Kloosterhuis and delegates. I am excited and enthusiastic about what I am going to share with you in the next few moments, because I have to make a confession. I have not always believed what I am going to share with you now. I am a convert, and there is no enthusiast like a convert. What am I talking about? I am talking about a cure that will solve three problems that we have in the North American Division: selfishness, independent ministries and/or congregationalism, and general Laodiceanism. If you don't have any of those problems in your part of the world, then don't listen during the next

few minutes. But if you do, watch this video and let me summarize the points for you.

I mentioned three areas. First: corporate selfishness. We believe strongly that we have been blessed. Let me just give you one illustration of one of the many projects that we recently embarked on. We asked our children to raise \$20,000 to provide bicycles for the pastors in Africa. Some of you may know about the project. They raised more than \$50,000. That's 500 bicycles for pastors in Africa. The money starts, and then it just continues to flood in. The result is that in the latest North American Division report, the North Pacific Union, after 10 years of experiencing this program, has the highest per capita giving of all the unions in North America in both tithe and mission offering. That is over and above these special projects. We are blessed to be a blessing. That's that reflex action, and I don't totally understand it, but it works.

Second: dissidents and independent ministries and congregationalism. We were plagued with those in the Northwest. I can tell you that focusing on mission has almost completely eradicated such ministries. One illustration: one of the pastors who is seated back there began pastoring one of our largest churches, a church that had been split down the middle by congregationalism. Last year they sponsored five evangelistic crusades in this church: two at home and three overseas in the foreign mission field. Today that church is packed and united every Sabbath.

Third: general Laodiceanism. Our young people are pretty satisfied with American culture. And maybe that is true for your area. In 1998 we sent one out of every four of all of our academy young people overseas to do one of those short-term mission trips. Last year, 1999, one out of every three academy students across the union went overseas to be involved. And when they came back they were excited about their church, and about sharing Jesus Christ with those around them. Pastors go as well.

Just an anecdote to close with: Recently Duane McKey, our Global Mission director, was in one of our best churches in the North Pacific Union, a vibrant, exciting church, and he went up to the head elder and said to him, "Mr. Head Elder, it must be wonderful to have a pastor so excited and enthusiastic as your pastor." And the head elder replied, "It wasn't always that way." Elder McKey was taken aback; he said, "What do you mean, it wasn't always that way?" The elder replied, "You sent him on one of those mission trips. He came back converted." There is a blessing to being involved in overseas mission. Give, and the blessing comes back. I want to challenge you today that wherever you are in whatever part of the world, reach out beyond yourself. Stop talking about how much money we can hoard. Let's share it; God makes up the difference.

ROBERT J. KLOOSTERHUIS: Thank

you, Elder Patzer. We will now ask Dr. Raelly, from the Eastern Africa Division, to share his response.

**LASSEW RAELLY:** Sharing of resources, human as well as financial, is God's plan. When people come together from different cultures and backgrounds to share their financial resources, there is a sweet fellowship that takes place. When one shares resources, one begins to appreciate cultural differences. [Jon Dybdahl, Department of Mission chair, SDA Theological Seminary, Andrews University; Mike Ryan, Global Mission director; and Russell Staples answered questions from the floor regarding previous presentations.]

**JON DYBDAHL:** I want to make one point. One of the biggest problems in mission giving in the church is that by and large we have not presented the needs. There are many people who do not know that 40 percent of the world is not going to hear the Christian message unless somebody crosses a cultural barrier to give it to them. I hear it again and again—intelligent, educated people in churches saying, "No need for missionaries. We have been everywhere. We have reached just about every place." This kind of thing needs to be known in the church and seen for what it is.

**MIKE RYAN:** Keep in mind also that missionaries need to be defined not just as coming from one or two particular countries, but going from any country to any country.

**ROBERT J. KLOOSTERHUIS:** Well, thank you. I regret very sincerely that we cannot hear from the rest of you. The chair is saying we have to stop. I wish we could continue, but I would like to ask that the General Conference treasurer top it off for us.

**ROBERT L. RAWSON:** Hearing your concepts, ideas, and experiences has been time well spent. I will never forget that as a young child I was fortunate to have a father who did two things consistently. First, he taught his children, as we had family worship, always to pray for the colporteurs and the missionaries. That was a part of our everyday experience. Second, he took great joy in getting his paycheck regularly and sitting down where I could see him and writing out a check to his church. My father passed away last February 14, and to his dying day this was his experience. It taught me well. I learned at an early age the concepts of this church—in funding the programs of this church—it is for the strong to help the weak. I am also of the opinion, in recent days, that one of the greatest things that we can do for our people anywhere in the world is to allow them the opportunity to experience the joy of being a giver. Every church, every member who gives is able to experience the tremendous blessings God has promised. I would remind you that Ellen White declared that the missionary work would be further advanced in every

way when a more liberal, self-denying, self-sacrificing spirit was manifested for foreign mission. Brothers and sisters, wherever we are, we need to reach out and help those that need our help.

**MATTHEW BEDIAKO:** Now the Nominating Committee has a report to give at this time. I would like to invite the chair and secretary to come forward and give us their final report.

**NIELS-ERIK ANDREASEN:** This is the last report from the Nominating Committee. The report this afternoon has two parts. First, the names of associates in the departments of the General Conference. The second part of the report includes recommendations for directors for the Corporation Board, and that should be voted by the General Conference Corporation, which the chair can arrange for us. But first, the associate directors of the various departments.

**DELBERT BAKER:** Associate director of the General Conference Adventist Chaplaincy Ministries Department, Martin W. Feldbush; associate directors of the General Conference Communication Department, Charlotte McClure, John T. J. Banks; associate secretaries of the General Conference Ministerial Association, Willmore D. Eva, Peter J. Prime, Joel Sarli, Nikolaus Satelmajer, Sharon M. Cress; associate director of the General Conference Publishing Department, Howard F. Faigao; associate directors of the General Conference Youth Department, Robert W. Holbrook, Alfredo A. Garcia-Marenko; associate director of the General Conference Women's Ministries Department, Lynnetta S. Hamstra; associate directors of the General Conference Health Ministries Department located in Silver Spring, Maryland, Stoy E. Proctor, Kathleen Kuntaraf, P. N. Landless; located in Loma Linda, California, James M. Crawford, Richard Hart, Joyce Hopp, Patricia Jones, Thomas J. Zirkle; associate director of the General Conference Sabbath School and Personal Ministries Department, Jonathan Kuntaraf; associate director of the General Conference Stewardship Department, Stenio Gungadoo; associate director of the General Conference Family Ministries Department, Karen M. Flowers; associate directors of the General Conference Trust Services Department, Mary Atieno Ang'awa, David E. Johnston; associate directors of the General Conference Public Affairs and Religious Liberty Department, Douglas D. Devnich, Jonathan Gallagher; associate directors of the General Conference Education Department, Enrique Becerra, John M. Fowler, G. Garland Dulan. [All names were moved, seconded, and voted.]

**MATTHEW BEDIAKO:** We will now convene as the General Conference Corporation Board.

**DELBERT BAKER:** The Nominating Committee recommends the following names for the General Conference Corporation

Board: Jan Paulsen, Donald E. Robinson, Robert L. Rawson, Ted N. C. Wilson, Don C. Schneider, Athal H. Tolhurst, Jeffrey Wilson, Dennis C. Keith, Robert E. Lemon, Harold W. Baptiste, Gary B. DeBoer, Lowell C. Cooper, Juan R. Prestol, Donald R. Sahly, Matthew A. Bediako, Robert L. Sweezy, and David E. Johnston. [Names were moved, seconded, and voted.]

**JOAN LLORCA:** [Benediction.]

**MATTHEW BEDIAKO, Chair**  
**MAURICE T. BATTLE, Secretary**  
**LARRY R. COLBURN and FRED G. THOMAS, Proceedings Editors**

## Thirteenth Business Meeting Actions

57th General Conference  
Session, July 6, 2000,  
2:10 p.m.

### GENERAL CONFERENCE AUDITING SERVICE—STRUCTURE AND ORGANIZATION

*Voted.* 1. To replace the action of the 1995 General Conference Session, to provide for the following:

A General Conference Auditing Service Board shall be elected at future General Conference Sessions. It will be composed of seventeen members, approximately two thirds of whom must be nondenominationally employed Seventh-day Adventists, one from each division, chosen from qualified auditors and/or knowledgeable professionals in related fields. The chairperson of the Board shall be a layperson selected by the Board from among its members. One of the responsibilities of the Board will be to recommend to each regular General Conference Session Nominating Committee the name of an individual to serve as director of the General Conference Auditing Service, and names of individuals to serve as associate directors of the General Conference Auditing Service after consultation with the respective divisions. A quorum of the General Conference Auditing Service Board shall be 50 percent plus one, the majority of whom shall be nondenominationally employed members.

2. To approve a General Conference Auditing Service (GCAS) Board, with its terms of reference and membership, as follows:

<b>Terms of Reference</b>	<b>Authority and Responsibility</b>
1. Adhere to the auditing policies of the General Conference and be responsible for all auditing and related functions for the world Church, in harmony with GC policy SA 05 25.	1. Power to act.
2. Recommend a director for GCAS.	2. Recommend to General Conference Session Nominating Committee.
3. Recommend to each regular General Conference Session Nominating Committee associate directors of GCAS after consultation with the respective divisions.	3. Power to act.
4. Be responsible for the appointment of assistant directors of GCAS after consultation with the respective divisions.	4. Power to act.
5. Appoint officers and members of the GCAS Administrative Committee.	5. Power to act.
6. Approve terms of reference for the GCAS Administrative Committee.	6. Power to act.
7. Consider amendments to auditing policy.	7. Recommend to GC Policy Review and Development Committee.
8. Approve the annual GCAS operating budget as provided by GC Treasury and recommended by the GCAS Administrative Committee.	8. Power to act.
9. Hold at least one meeting per year.	9. Power to act.
10. Present a report to Annual Council each year of auditing issues requiring attention of the General Conference Committee.	10. Power to act.
11. Appoint a recording secretary for Board meetings.	11. Power to act.

**MEMBERS**

Layperson, Chairperson  
 General Conference Vice President, Vice-chairman  
 Director of GCAS, Secretary  
 General Conference President  
 General Conference Secretary  
 General Conference Treasurer

Qualified SDA auditors and/or other knowledgeable professionals in related fields not in denominational employment, one from each of the world divisions (inclusive of the chairperson).

3. To request the 2000 Annual Council to elect members of the General Conference Auditing Service Board other than the ex officio members elected by the 2000 General Conference Session.

**AUDITING SERVICE AND AUDITS—GENERAL CONFERENCE CONSTITUTION AND BYLAWS AMENDMENT**

*Voted*, To amend the General Conference Constitution and Bylaws, Bylaws, Article VIII—Auditing Service and Audits, to read as follows:

**ARTICLE VIII—AUDITING SERVICE AND AUDITS**

Sec. 1. At each regular General Conference Session, the General Conference shall elect a director of the General Conference Auditing Service, whose duties shall be to administer the conduct of audits of the organizations of the Church throughout the world. Associate directors shall also be elected at each regular General Conference Session. The director and associate directors shall be recommended by the General Conference Auditing Service Board to the Session Nominating Committee after consultation with the administrations of the respective divisions.

References to service directors and associate service directors elsewhere in these Bylaws shall not apply to the director and associate directors of the General Conference Auditing Service, except as provided for in Article XIII, Sec. 1.-c.

Sec. 2. a. At each regular General Conference Session, the General Conference shall elect a General Conference Auditing Service Board which shall be constituted as follows: General Conference president, a General Conference vice president as subsequently assigned by the president, General Conference secretary, General Conference treasurer, director of the General Conference Auditing Service, and one member from each division who is not employed denominationally, chosen from among qualified Seventh day Adventist auditors and/or other knowledgeable professionals in related fields. The chairperson of the Board shall be a layperson selected by the Board from among its members. The vice chairperson shall be the vice president of the General Conference who serves as a member of the Board. The secretary of the Board shall be the director of the General Conference Auditing Service.

b. A quorum of the General Conference Auditing Service Board shall be 50 percent plus one, the majority of whom shall be nondenominationally employed members.

Sec. 3. The General Conference Auditing Service, ever sensitive to the country-specific regulations governing the audits of denominational entities in a particular country, shall be responsible for all audits of world divisions; union conferences; union missions; conferences; missions; unions of churches; affiliated services, organizations, and institutions of the General Conference and every other administrative level; Adventist Development and Relief Agency country and regional administrations and projects (not audited by external auditors); and special funds. Exceptions to the above requirements shall be by specific action of

the Executive Committee.

**ELECTION—GENERAL CONFERENCE CONSTITUTION AND BYLAWS AMENDMENT**

*Voted*, To amend the General Conference Constitution and Bylaws, Constitution, Article V—Election, to read as follows:

**ARTICLE VI—ELECTION**

Sec. 1. The following shall be elected at each regular session of the General Conference:

a. A president, vice presidents, a secretary, an undersecretary, associate secretaries, division secretaries, a treasurer, an undertreasurer, associate treasurers, division treasurers, general field secretaries, a director and associate directors of the General Conference Auditing Service, and a director/secretary and associate director/secretary (directors/secretaries) of each duly organized General Conference department and association as specified in Article X, Sec. 1. of the General Conference Bylaws.

b. A General Conference Auditing Service Board as provided for in the General Conference Bylaws, Article VIII, Sec. 2. a. Sec. 2. The following shall be approved by vote of the Executive Committee at a subsequent meeting, following recommendations from the division:

Other persons to serve as members of the Executive Committee as provided for in Article VIII, Sec. 1.-b.

**APPOINTMENT—GENERAL CONFERENCE CONSTITUTION AND BYLAWS AMENDMENT**

*Voted*, To amend the General Conference Constitution and Bylaws, Constitution, Article VI—Appointment, to read as follows:

**ARTICLE VII—APPOINTMENT**

The following shall be appointed at the first Annual Council of the Executive Committee following a regular session: a director of Archives and Statistics, a director and associate directors of the Biblical Research Institute, and editors and associate editors for the principal denominational journals prepared at the General Conference.

**EX OFFICIO MEMBERS OF GENERAL CONFERENCE EXECUTIVE COMMITTEE—PRESIDENTS OF UNIONS OF CHURCHES**

*Voted*, To refer to the General Conference Constitution and Bylaws Committee the suggestion that presidents of unions of churches be ex officio members of the General Conference Executive Committee.

**EXECUTIVE COMMITTEE—GENERAL CONFERENCE CONSTITUTION AND BYLAWS AMENDMENT**

*Voted*, To amend the General Conference

Constitution and Bylaws, Constitution, Article VII—Executive Committee, to read as follows:

**ARTICLE VIII—EXECUTIVE COMMITTEE**

Sec. 1. The Executive Committee of the General Conference shall consist of:

a. *Ex officio* members—1) Those elected as provided for in Article VI, Sec. 1. except the director and associate directors of the General Conference Auditing Service and the associate directors/secretaries of General Conference departments and associations.

2) Presidents of union conferences, presidents of union missions, presidents of attached unions, past presidents of the General Conference holding credentials from the General Conference, the president executive director of Adventist Development and Relief Agency International, the president of Adventist International Institute of Advanced Studies, the editor of *Adventist Review*, the editor of *Adult Sabbath School Bible Study Guide*, the president of Adventist Risk Management Incorporated, the president-executive director of Adventist World Radio, the president of Andrews University, the director of Archives and Statistics, the director of Biblical Research Institute, the president of Christian Record Services Incorporated, the president and the director of Ellen G White Estate, the director of Geoscience Research Institute, the president of Home Study International, the director of International Health Food Association, the president of Loma Linda University, the president of Loma Linda University Medical Center, the editor of *Ministry*, the president of Oakwood College, the president of Pacific Press Publishing Association, and the president of Review and Herald Publishing Association.

b. Elected Members—No change

**TERM OF OFFICE—GENERAL CONFERENCE CONSTITUTION AND BYLAWS AMENDMENT**

*Voted*, To amend the General Conference Constitution and Bylaws, Constitution, Article IX—Term of Office, to read as follows:

**ARTICLE X—TERM OF OFFICE**

Sec. 1. All officers of the General Conference and those whose election is provided for in Article VI, Sec. 1. shall hold office from the time they take up their duties until the next regular session or until their successors are elected and take up their duties. Their term of office, unless government requirements dictate otherwise, is not subject to division retirement policies, which may determine specific ages for mandatory retirements.

Sec. 2. Members of the Executive Committee provided for in Article VIII shall serve from the time of their election

until the next regular session.

Sec. 3. All those who are appointed to serve the General Conference as provided for in Article VII shall serve from the time they take up their appointment until their successors are appointed and take up their duties, or until the position is terminated. The appointments provided for in Article VII shall be reviewed at the first Annual Council of the Executive Committee following the General Conference session.

Sec. 4. Service as outlined in Sec. 1. to Sec. 3. above may be terminated for cause as provided for in General Conference Bylaws, Article XIII, Sec. 1.

**TERM LIMITS FOR PRESIDENTS**

*Voted*, To request the General Conference Constitution and Bylaws Committee to consider limiting service by General Conference presidents to two consecutive terms of service.

**CORPORATIONS AND AGENTS—GENERAL CONFERENCE CONSTITUTION AND BYLAWS AMENDMENT**

*Voted*, To amend the General Conference Constitution and Bylaws, Constitution, Article XI—Corporations and Agents, to read as follows:

**ARTICLE XI—CORPORATIONS**

Sec. 1. The establishment of corporations to serve the General Conference shall be authorized by either a General Conference Session or by an Annual Council of the General Conference Executive Committee.

Sec. 2. The General Conference Corporation is a legal entity formed to serve the General Conference in carrying out its purposes.

Sec. 3. At each regular General Conference Session, the delegates shall elect the trustees of the General Conference Corporation.

**TERRITORIAL ADMINISTRATION—GENERAL CONFERENCE CONSTITUTION AND BYLAWS AMENDMENT**

*Voted*, To amend the General Conference Constitution and Bylaws, Bylaws, Article I—Territorial Administration, to read as follows:

**ARTICLE I—TERRITORIAL ADMINISTRATION**

Sec. 1. The General Conference—No change

Sec. 2. a. The duly organized divisions are: Africa-Indian Ocean Division, Eastern Africa Division, Euro-Africa Division, Euro-Asia Division, Inter-American Division, North American Division, Northern Asia-Pacific Division, South American Division, South Pacific Division, Southern Asia Division, Southern Asia-Pacific Division, and Trans-European Division. The boundaries of these divisions shall be subject to adjustment only at sessions of the General Conference or at annual councils of the Executive

Committee.

b. The duly organized attached union is: Southern Africa Union Conference.

Sec. 3. If a territorial adjustment—No change

Sec. 4. Union conferences—No change

**STANDING COMMITTEES—GENERAL CONFERENCE CONSTITUTION AND BYLAWS AMENDMENT**

*Voted*, To amend the General Conference Constitution and Bylaws, Bylaws, Article II—Standing Committees, to read as follows:

**ARTICLE II—**

**STANDING COMMITTEES**

Sec. 1. At each regular session of the General Conference, such standing committees as may be found necessary, including the following, shall be elected to consider items of business that may be referred to them and to bring in their reports and recommendations to the session:

- a. *Church Manual* Committee
- b. Constitution and Bylaws Committee
- c. Nominating Committee
- d. Plans Committee

Sec. 2. *Church Manual* Committee: The chairperson of the *Church Manual* Committee shall be an officer of the General Conference.

Sec. 3. Constitution and Bylaws Committee: The chairperson of the Constitution and Bylaws Committee shall be an officer of the General Conference.

Sec. 4. Nominating Committee:

a. The membership of the Nominating Committee shall consist of the following:

1) Each division and each attached union shall be entitled to select for membership on the Nominating Committee ten percent of its delegation to the session, after excluding any delegates at large employed by the General Conference and its institutions.

2) Delegates at large who are excluded under 1) above shall be entitled to representation on the Nominating Committee equal to eight percent of their total number.

b. The members of the Nominating Committee shall be chosen as follows:

1) Each division delegation and each attached union delegation shall act as a unit in selecting members to which it is entitled. Excluded from this process shall be any delegates at large employed by the General Conference and its institutions.

2) The delegates at large employed by the General Conference and its institutions shall act as a unit in selecting members to which they are entitled.

3) The election of—No change

c. Each division delegation and attached union delegation—No change

d. Those chosen as members—

No change

e. Delegates elected under the provisions of Article VI, Sec. 1. of the Constitution shall not be members of the Nominating Committee.

f. No delegate shall nominate—No change

g. The Nominating Committee shall elect—No change

h. The Nominating Committee shall limit—No change

i. In order to expedite the work—No change

**NOMINATING COMMITTEE REPORT #11**

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

**General Conference**

Adventist Chaplaincy Ministries  
Associate Director, Martin W Feldbush

Communication Department  
Associate Directors, John T J Banks  
Charlotte Pedersen McClure

Education Department  
Associate Directors,  
Enrique Becerra  
C Garland Dulan  
John M Fowler

Family Ministries Department  
Associate Director, Karen M Flowers

Health Ministries Department  
Associate Directors,  
James M Crawford at LLU  
Richard H Hart at LLU  
Joyce W Hopp at LLU  
Patricia L Jones at LLU  
Kathleen Kuntaraf  
P N Landless  
Stoy E Proctor  
Thomas J Zirkle at LLU

Ministerial Association  
Associate Secretaries,  
Sharon M Cress  
Willmore D Eva  
Peter J Prime  
Joel Sarli  
Nikolaus Satelmajar

Public Affairs and Religious Liberty  
Department  
Associate Directors,  
D Douglas Devnich  
Jonathan Gallagher

Publishing Department  
Associate Director, Howard F Faigao

Sabbath School and Personal Ministries  
Department  
Associate Director, Jonathan Kuntaraf

Stewardship Department

Associate Director, Stenio Gungadoo

Trust Services Department  
Associate Directors,  
Mary Atenio Ang'awa  
David E Johnston

Women's Ministries Department  
Associate Director, Lynnetta Siagian  
Hamstra

Youth Department  
Associate Directors,  
Alfredo A Garcia-Marenko  
Robert W Holbrook

General Conference Corporation Board  
Harold W Baptiste  
Matthew A Bediako  
Lowell C Cooper  
Gary B DeBoer  
David E Johnston  
Dennis C Keith, Sr  
Robert E Lemon  
Jan Paulsen  
Juan R Prestol  
Robert L Rawson  
Donald E Robinson  
Donald R Sahly  
Don C Schneider  
Robert L Sweezey  
Athal H Tolhurst  
Jeffrey K Wilson  
Ted N C Wilson

Adjourned.

Matthew A Bediako and Robert J  
Kloosterhuis, *Chairmen*  
Harold W Baptiste, *Secretary*  
Athal H Tolhurst, *Actions Editor*  
Rowena J Moore, *Recording Secretary*

# Fourteenth Business Meeting

57th General Conference  
Session, July 7, 2000,  
9:30 a.m.

NANG BU: [Invocation.]

GARRY HODGKIN: I move that the action referring the document on divorce and remarriage to the *Church Manual* Committee be rescinded. [Motion was seconded.]

PHILIP S. FOLLETT: You understand that by our rules of order, since the announcement was made in advance, this motion requires a simple majority. If you

vote yes, the action to refer will be rescinded. We will be in the same position we were before the item was referred, and the item "Marriage, Divorce, and Remarriage," with the amendments already voted, would come before us for a vote. Any questions?

CLYDE MORGAN: On such matters as this I think it is unwise, perhaps even reckless, to entertain and vote amendments in the heat of debate. There are obviously wide differences in the delegation, and probably in the church. I think this calls for calm, deliberate consideration. Therefore I would like to move to postpone indefinitely the motion to rescind.

PHILIP S. FOLLETT: It is the opinion of the chair that this motion would simply be the same as voting no on the motion on the floor. Our parliamentarian has ruled that the motion is not in order.

JAMES DICK: I stand in support of the motion on the grounds that what exists in the current manual has been problematic. The efforts made by the *Church Manual* Committee represent a large step forward, and I think we lose five years of efforts by sending this back to the committee. I support that we accept what has already been worked on in this document.

MARION SHIELDS: I speak in favor of the motion. Any document that will bring greater redemption and support to our people when they go through this tragedy has to be supported. And the new document does that! And the whole work of the *Church Manual* Committee in redrafting this section was to include greater redemptive and supportive measures for our people as they go through this tragedy. So I move we call question and vote.

PHILIP S. FOLLETT: Is that a motion to move the previous question?

MARION SHIELDS: Yes, please. [Motion was seconded.]

PHILIP S. FOLLETT: The effect of this vote is not to rescind the action, but simply to stop debate on the motion to rescind. [Motion was voted.] Now the document is back on the floor as it was the other day, with all of its amendments at that time.

GARRY HODGKIN: I would now like to propose that the document be accepted, incorporating Tuesday's amendments. [Motion was seconded.]

PHILIP S. FOLLETT: The motion now on the floor is to place the document as it was, before it was referred, into the new manual, with all the amendments that have been voted.

LESLIE POLLARD: I assume that this means that there will be no new amendments to what we have already voted, and we will not have the opportunity to amend anything else in the document.

PHILIP S. FOLLETT: It does not mean that. The document is on the floor as it was before and is amendable.

HENRIK INGO: I believe that the

intention of this motion is that we not replay two days of discussions. I move that we close debate. [Motion was seconded.]

PHILIP S. FOLLETT: It does take a two-thirds majority to stop debate on this issue and vote it up or down. [Motion was voted.] The motion now is to use the document as it appeared before it was referred and to approve it as it was at that time. Please vote yes or no. [Motion was voted.] That action is carried, and that section of the document is approved.

JAN PAULSEN: We have spent, in my view, quite enough time on this one. We have other business that needs to be done.

PHILIP S. FOLLETT: It seems that way to me. The chair will rule that the action is clear.

DANIEL ESCAMILLA: I move that when we deal with the *Church Manual*, the chair be the same one per issue.

PHILIP S. FOLLETT: Is your motion that we would request administration to consider assigning the same chair to deal with any one issue? There are complications with that also, but is that your motion?

DANIEL ESCAMILLA: Yes, it is. [Motion was seconded and voted.]

PHILIP S. FOLLETT: Elder Cooper, please introduce the next subject.

LOWELL C. COOPER: In 1998 at the Annual Council the General Conference Committee asked the *Church Manual* Committee to give study to a proposal that would distinguish material in the manual that has worldwide applicability from that material in the manual that may be primarily illustrative in supporting the procedures that are applicable worldwide. It was recognized that the *Church Manual* has several functions. It is a teaching instrument for the church, particularly for local church leaders, who, when they are new in their position, need some guidebook for training and orientation. It has also been recognized that there are elements of the *Church Manual* that are not only of teaching value but of formative value for the church in describing how a Seventh-day Adventist church functions, what values it holds, and so forth. Over the course of time the *Church Manual* has developed with both types of material, and so the request made by the Annual Council in 1998 was for the *Church Manual* Committee to look particularly at those chapters that may have combined formative material and illustrative material. We have attempted to do that, and once again, I suppose that attempt may be seen as an imperfect and unfinished work. Nevertheless, we are coming to this body with a recommendation that is found on page 239 of the agenda book. I believe, Brother Chairman, that this should be read.

DONALD R. SAHLY: "The *Church Manual* Committee held several meetings in which it studied the proposed format change of the *Church Manual*.

It was "Recommended,

"1. To continue to produce one *Church*

*Manual* book.

"2. To divide the content of some chapters into two types of material: (a) the main content; and (b) notes containing explanatory material which will appear at the end of the chapter.

"3. To continue the practice of making changes in the main content of the *Church Manual* only at a General Conference session. Changes to Notes at the end of chapters in the *Church Manual* may be assembled for approval by the General Conference Executive Committee at the final Annual Council meeting of the quinquennium, when the final recommendations for amendments to the main content of the *Church Manual* are approved. However, the General Conference Executive Committee may address changes to the Notes at any Annual Council." [The motion was seconded.]

LOWELL C. COOPER: Again, there are different kinds of material in the *Church Manual*, and we are proposing that we retain within the chapter content that material that this body decides is of worldwide applicability, and that we place in notes at the end of the chapter other materials now in the manual that are explanatory in nature or illustrate a way in which a certain procedure can be done. A certain procedure need not necessarily be uniform around the world. For instance, as to how to arrange the Communion service table or where to place it in the church. That kind of material can be of educational value to help people who do not have an orientation about the procedure of the Communion service, but there may be other ways of doing it, so the intent is to have chapter contents and notes at the end of the chapter that help to explain, expand, to illustrate the meaning of the chapter, but not necessarily to be obligatory for every church. There may be other ways of accomplishing the same thing. And the intent is that the *Church Manual* will still be one book. The material that remains in the main body of the chapter can be changed only at a General Conference session. That the material in the notes is explanatory, is illustrative, and can be changed by an Annual Council.

SAMUEL KORANTENG-PIPIM: Before we vote this item, it may be necessary to look exactly at what is placed in each note, because I have read those notes and I am concerned that some things in the notes deserve to be discussed.

LOWELL C. COOPER: I observe that the motion before us is a motion of concept. If this body approves the concept, we would then proceed to approve the designation of chapter content and notes. Those decisions have not been made. The material that is in the book is illustrative of what could be done. But accepting the motion that is on the floor would not automatically create the chapter display that we have in the agenda.

SAMUEL KORANTENG-PIPIM: I would urge the delegates to vote against this

recommendation splitting the *Church Manual* into optional and compulsory sections and then delegating different levels of authority to them and allowing different levels of people to amend at their discretion. I would ask the delegation to vote against it. [Motion was voted.]

LOWELL C. COOPER: We would like to go to item 489 on page 240. The recommendation here concerns the selection of chapter content and the identification of notes for chapter 6 of the *Church Manual*, which deals with church officers and their duties. I believe it would be appropriate for us to take a look at the material. Would the secretary read the recommendation and place the matter in motion?

DONALD R. SAHLY: "Recommended, To refer to the 2000 General Conference session the proposed format change of the *Church Manual*, chapter 6, Church Officers and Their Duties. The chapter will be divided into two sections: the main content, and the notes containing explanatory material which will appear at the end of the chapter. I so move this. [Motion was seconded and voted.]

LOWELL C. COOPER: In a similar manner we have a recommendation contained on page 270 concerning chapter 7 of the *Church Manual*.

DONALD R. SAHLY: Page 270, item 490. "Recommended, To refer to the 2000 General Conference session the proposed format change of the *Church Manual*, chapter 7. The Services and Meetings of the Church. The chapter will be divided into two sections: the main content, and the notes containing the explanatory material which will appear at the end of the chapter." [This and a series of format changes were moved, seconded, and voted.]

MARIO VELOSO: Item 405, page 75, makes reference to the two types of material in the manual.

DONALD R. SAHLY: I am reading the revised page 75, lines 31-36. "Content of the *Church Manual*—The content of this *Church Manual*, as it is presented in chapters and sections within the chapters, is divided into two types of material. The main content of each chapter is of worldwide value and applicable to every church. Recognizing the need for some variations, additional material which is explanatory in nature appears as Notes at the end of some chapters and is given as guidance. The Notes have subheadings which correspond to chapter subheadings and correlate to specific page numbers." I move it. [The chair asked for a vote on the whole recommendation (pp. 74-77), which was seconded and voted.]

LOWELL C. COOPER: We are now dealing with item 406, which I believe we discussed the other day and referred back to the *Church Manual* Committee. That committee has met and is bringing to us a recommendation that is contained on

pages 78 and 79, revised.

PHILIP S. FOLLETT: The delegates will recall that there was a single paragraph in the original item that was brought to this session, and there was some concern about certain wording in that paragraph. The *Church Manual* Committee felt it best to begin this approach to authority by speaking about the authority of the church. Therefore we have included some scriptural foundation for all authority in the church, and then we proceed to the matter of the development and the historical authority of the *Church Manual*. And we end up with a paragraph expressing the role and the authority of the manual within the Seventh-day Adventist Church. [Donald R. Sahly read the document, which was moved and seconded.]

MUSA NGWIRA: I'm on page 78, line 35, which says that at the 1946 General Conference session "all 'changes or revisions of policy' in the *Church Manual* shall be 'authorized by the General Conference session.'" Are we moving away from that position?

LOWELL C. COOPER: If at the 2000 session this body, which has authority in *Church Manual* matters, decides to distinguish between chapter content and that which is in the notes, and gives authority to the Executive Committee to change the notes, we are still operating within the context of authority of the session, and I don't see that there is a contravention of the intention of the 1946 action, or the subsequent recognition that the General Conference in session is the highest authority. [George Crumley suggested that this idea should be included and was asked by the chair to bring the exact wording to the secretary.]

ROGER DUNDER: Will the General Conference body in session, such as we have here today, also be authorized to change the notes?

LOWELL C. COOPER: Certainly the authority of the session exceeds the authority of the General Conference Executive Committee. And in that case, it can make the changes that it feels are appropriate.

There are many other items in the *Church Manual* Committee that with the permission of this body we can take in certain blocks, and I would now refer to items 441 through 450, which are primarily simple editorial changes. Perhaps Dr. Veloso could quickly page us through those items and, with your permission, offer these as a block. [Mario Veloso referenced the items, and the motion to accept was made, seconded, and voted.]

[A number of recommendations having to do with *Church Manual* nomenclature and the addition of new sections for women's ministries and children's ministries were moved, seconded, and voted.]

PHILIP S. FOLLETT: We thank all who have spoken, and we would encourage you if you have suggestions for the departmental leaders or the *Church Manual* Committee. Please feel free to give these to them in writ-

ing. They will have ongoing discussions. We value your input, and we thank you very much for your cooperation today.

ELIZABETH RUTH JOHN: [Benediction.]

PHILIP S. FOLLETT, *Chair*  
DONALD R. SAHLY, *Secretary*  
LARRY R. COLBURN, FRED G.  
THOMAS, and BILL BOTHE,  
*Proceedings Editors*

## Fourteenth Business Meeting Actions

57th General Conference  
Session, July 7, 2000,  
9:30 a.m.

### APPRECIATION TO EMPLOYEES NOT REELECTED

*Voted*, To express profound gratitude and appreciation to all those church employees who were not reelected, as well as to their families, for their many years of dedicated service to the Seventh-day Adventist Church.

### DIVORCE AND REMARRIAGE— CHURCH MANUAL AMENDMENT

*Voted*, To rescind the previous action of the 2000 General Conference Session which read as follows:

To refer back to the *Church Manual* Committee, the recommendations for amendment to Chapter 15 of the *Church Manual*, Divorce and Remarriage, pages 181-184, for further study with the understanding that recommendations from that committee will be shared with the divisions for study and input.

### DIVORCE AND REMARRIAGE— CHURCH MANUAL AMENDMENT

*Voted*, To amend the *Church Manual*, Chapter 15, Divorce and Remarriage, pages 181-184, which reads as follows:

Chapter 15

Marriage, Divorce, and Remarriage  
Biblical Teachings on Marriage

The Origin of Marriage—Marriage is a divine institution established by God Himself before the fall when everything, including marriage, was "very good" (Gen. 1:31). "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24). "God celebrated the first marriage.

Thus the institution has for its originator the Creator of the universe. 'Marriage is honourable'; it was one of the first gifts of God to man, and it is one of the two institutions that, after the fall, Adam brought with him beyond the gates of Paradise."—*The Adventist Home*, pp. 25, 26.

The Oneness of Marriage—God intended Adam and Eve's marriage to be the pattern for all future marriages, and Christ endorsed this original concept saying: "Have ye not read that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder" (Matt. 19:4-6).

The Permanence of Marriage—Marriage is a lifelong commitment of husband and wife to each other and between the couple and God (Mark 10:2-9; Rom. 7:2). Paul indicates that the commitment which Christ has for the church is a model of the relationship between husband and wife (Eph. 5:31, 32). God intended the marriage relationship to be as permanent as Christ's relationship with the church.

Sexual Intimacy in Marriage—Sexual intimacy within marriage is a sacred gift from God to the human family. It is an integral part of marriage, reserved for marriage only (Gen. 2:24; Prov. 5:5-20). Such intimacy, designed to be shared exclusively between husband and wife, promotes ever-increasing closeness, happiness, and security, and provides for the perpetuation of the human race. In addition to being monogamous, marriage, as instituted by God, is a heterosexual relationship (Matt. 19:4, 5).

Partnership in Marriage—Unity in marriage is achieved by mutual respect and love. No one is superior (Eph. 5:21-28). "Marriage, a union for life, is a symbol of the union between Christ and His church. The spirit that Christ manifests toward the church is the spirit that husband and wife are to manifest toward each other." God's Word condemns violence in personal relationships (Gen. 6:11, 13; Ps. 11:5; Isa. 58:4, 5; Rom. 13:10; Gal. 5:19-21). It is the spirit of Christ to love and accept, to seek to affirm and build others up, rather than to abuse or demean them (Rom. 12:10; 14:19; Eph. 4:26; 5:28, 29; Col. 3:8-14; 1 Thess. 5:11). There is no room among Christ's followers for tyrannical control and the abuse of power (Matt. 20:25-28; Eph. 6:4). Violence in the setting of marriage and family is abhorrent. (See *Adventist Home*, p. 343.)

"Neither husband nor wife is to make a plea for rulership. The Lord has laid down the principle that is to guide in this matter. The husband is to cherish his wife as Christ cherishes the church. And the wife is to respect and love her husband. Both are to cultivate the spirit of kindness, being deter-

mined never to grieve or injure the other."—*Testimonies*, vol. 7, pp. 46, 47.

**The Effects of the Fall on Marriage**—The entrance of sin adversely affected marriage. When Adam and Eve sinned, they lost the oneness which they had known with God and with one another (Gen. 3:6-24). Their relationship became marked with guilt, shame, blame, and pain. Wherever sin reigns, its sad effects on marriage include alienation, desertion, unfaithfulness, neglect, abuse, violence, separation, divorce, domination of one partner by the other, and sexual perversion. Marriages involving more than one spouse are also an expression of the effects of sin on the institution of marriage. Such marriages, although practiced in Old Testament times, are not in harmony with the divine design. God's plan for marriage requires His people to transcend the mores of popular culture which are in conflict with the biblical view.

**Restoration and Healing**—1. **Divine Ideal to Be Restored in Christ**—In redeeming the world from sin and its consequences, God also seeks to restore marriage to its original ideal. This is envisioned for the lives of those who have been born again into the kingdom of Christ, those whose hearts are being sanctified by the Holy Spirit and who have as their primary purpose in life the exaltation of the Lord Jesus Christ. (See also 1 Peter 3:7; *Thoughts From the Mount of Blessing*, p. 64.)

2. **Oneness and Equality to be Restored in Christ**—The gospel emphasizes the love and submission of husband and wife to one another (1 Cor. 7:3, 4; Eph. 5:21). The model for the husband's leadership is the self-sacrificial love and service that Christ gives to the church (Eph. 5:24, 25). Both Peter and Paul speak about the need for respect in the marriage relationship (1 Peter 3:7; Eph. 5:22, 23).

3. **Grace Available for All**—God seeks to restore to wholeness and reconcile to Himself all who have failed to attain the divine standard (2 Cor. 5:19). This includes those who have experienced broken marriage relationships.

4. **The Role of the Church**—Moses in the Old Testament and Paul in the New Testament dealt with the problems caused by broken marriages (Deut. 24:1-5; 1 Cor. 7:11). Both, while upholding and affirming the ideal, worked constructively and redemptively with those who had fallen short of the divine standard. Similarly, the church today is called to uphold and affirm God's ideal for marriage and, at the same time, to be a reconciling, forgiving, healing community, showing understanding and compassion when brokenness occurs.

#### Biblical Teachings on Divorce

**God's Original Purpose**—Divorce is contrary to God's original purpose in creating marriage (Matt. 19:3-8; Mark 10:2-9), but

the Bible is not silent about it. Because divorce occurred as part of the fallen human experience, biblical legislation was given to limit the damage it caused (Deut. 24:1-4). The Bible consistently seeks to elevate marriage and to discourage divorce by describing the joys of married love and faithfulness (Prov. 5:18-20; Song of Sol. 2:16; 4:9-5:1), by referring to the marriage-like relationship of God with His people (Isa. 54:5; Jer. 3:1), by focusing on the possibilities of forgiveness and marital renewal (Hosea 3:1-3), and by indicating God's abhorrence of divorce and the misery it causes (Mal. 2:15, 16). Jesus restored the creation view of marriage as a lifelong commitment between a man and a woman and between the couple and God (Matt. 19:4-6; Mark 10:6-9). Much biblical instruction affirms marriage and seeks to correct problems which tend to weaken or destroy the foundation of marriage (Eph. 5:21-33; Heb. 13:4; 1 Peter 3:7).

**Marriages Can Be Destroyed**—Marriage rests on principles of love, loyalty, exclusiveness, trust, and support upheld by both partners in obedience to God (Gen. 2:24; Matt. 19:6; 1 Cor. 13; Eph. 5:21-29; 1 Thess. 4:1-7). When these principles are violated, the marriage is endangered. Scripture acknowledges that tragic circumstances can destroy marriage.

**Divine Grace**—Divine grace is the only remedy for the brokenness of divorce. When marriage fails, former partners should be encouraged to examine their experience and to seek God's will for their lives. God provides comfort to those who have been wounded. God also accepts the repentance of individuals who commit the most destructive sins, even those that carry with them irreparable consequences (2 Sam. 11; 12; Ps. 34:18; 86:5; Joel 2:12, 13; John 8:2-11; 1 John 1:9).

**Grounds for Divorce**—Scripture recognizes adultery and/or fornication (Matt. 5:32) as well as abandonment by an unbelieving partner (1 Cor. 7:10-15) as grounds for divorce.

#### Biblical Teachings on Remarriage

There is no direct teaching in Scripture regarding remarriage after divorce. However, there is a strong implication in Jesus' words in Matthew 19:9 that would allow the remarriage of one who has remained faithful, but whose spouse has been unfaithful to the marriage vow.

#### The Church's Position on Divorce and Remarriage

Acknowledging the teachings of the Bible on marriage, the church is aware that marriage relationships are less than ideal in many cases. The problem of divorce and remarriage can be seen in its true light only as it is viewed from Heaven's viewpoint and against the background of the Garden of Eden. Central to God's holy plan for our world was the creation of beings made in

His image who would multiply and replenish the earth, and live together in purity, harmony, and happiness. He brought forth Eve from the side of Adam, and gave her to Adam as his wife. Thus was marriage instituted—God the author of the institution, God the officiator at the first marriage. After the Lord had revealed to Adam that Eve was verily bone of his bone and flesh of his flesh, there could never arise a doubt in his mind that they twain were one flesh. Nor could ever a doubt arise in the mind of either of the holy pair that God intended that their home should endure forever.

The church adheres to this view of marriage and home without reservation, believing that any lowering of this high view is to that extent a lowering of the heavenly ideal. The belief that marriage is a divine institution rests upon the Holy Scriptures. Accordingly, all thinking and reasoning in the perplexing field of divorce and remarriage must constantly be harmonized with that holy ideal revealed in Eden.

The church believes in the law of God; it also believes in the forgiving mercy of God. It believes that victory and salvation can as surely be found by those who have transgressed in the matter of divorce and remarriage as by those who have failed in any other of God's holy standards. Nothing presented here is intended to minimize the mercy of God or the forgiveness of God. In the fear of the Lord, the church here sets forth the principles and practices that should apply in this matter of marriage, divorce, and remarriage.

Though marriage was first performed by God alone, it is recognized that people now live under civil governments on this earth; therefore, marriage has both a divine and a civil aspect. The divine aspect is governed by the laws of God, the civil by the laws of the state.

In harmony with these teachings, the following statements set forth the position of the Seventh-day Adventist Church:

1. When Jesus said, "Let not man put asunder," He established a rule of conduct for the church under the dispensation of grace which must transcend all civil enactments which would go beyond His interpretation of the divine law governing the marriage relation. Here He gives a rule to His followers who should adhere to it whether or not the state or prevailing custom allows larger liberty. "In the Sermon on the Mount Jesus declared plainly that there could be no dissolution of the marriage tie, except for unfaithfulness to the marriage vow."—*Thoughts From the Mount of Blessing*, p. 63. (Matt. 5:32; 19:9.)

2. Unfaithfulness to the marriage vow has generally been seen to mean adultery and/or fornication. However, the New Testament word for fornication includes certain other sexual irregularities. (1 Cor. 6:9; 1 Tim. 1:9, 10; Rom. 1:24-27.) Therefore,



sexual perversions, including incest, child sexual abuse, and homosexual practices, are also recognized as a misuse of sexual powers and a violation of the divine intention in marriage. As such they are just cause for separation or divorce.

Even though the Scriptures allow divorce for the reasons mentioned above, as well as for abandonment by an unbelieving spouse (1 Cor. 7:10-15), earnest endeavors should be made by the church and those concerned to effect a reconciliation urging the spouses to manifest toward each other a Christ-like spirit of forgiveness and restoration. The church is urged to relate lovingly and redemptively toward the couple in order to assist in the reconciliation process.

3. In the event that reconciliation is not effected, the spouse who has remained faithful to the spouse who violated the marriage vow has the biblical right to secure a divorce, and also to remarry.

4. A spouse who has violated the marriage vow (see sections 1 and 2 above) shall be subject to discipline by the local church. (See Chapter 13, Church Discipline, pp. 167-174.) If genuinely repentant, the spouse may be placed under censure for a stated period of time rather than removed from church membership. A spouse who gives no evidence of full and sincere repentance, shall be removed from church membership. In case the violation has brought public reproach on the cause of God, the church, in order to maintain its high standards and good name, may remove the individual from church membership even though there is evidence of repentance.

Any of these forms of discipline shall be applied by the local church in a manner that would seek to attain the two objectives of church discipline—to correct and redeem. In the gospel of Christ, the redemptive side of discipline is always tied to an authentic transformation of the sinner into a new creature in Jesus Christ.

5. A spouse who has violated the marriage vow and who is divorced, does not have the moral right to marry another while the spouse who has been faithful to the marriage vow still lives and remains unmarried and chaste. The person who does so shall be removed from church membership. The person whom he/she marries, if a member, shall also be removed from church membership.

6. It is recognized that sometimes marriage relations deteriorate to the point where it is better for a husband and wife to separate. "To the married I give charge, not I but the Lord, that the wife should not separate from her husband (but if she does, let her remain single or else be reconciled to her husband)—and that the husband should not divorce his wife" (1 Cor. 7:10, 11, RSV). In many such cases the custody of the children, the adjustment of property rights, or even personal protection may make necessary a change in marriage status. In such cases it

may be permissible to secure what is known in some countries as a legal separation. However, in some civil jurisdictions such a separation can be secured only by divorce.

A separation or divorce which results from factors such as physical violence or in which "unfaithfulness to the marriage vow" (see sections 1 and 2 above) is not involved, does not give either one the scriptural right to remarry, unless in the meantime the other party has remarried; committed adultery or fornication; or died. Should a member who has been thus divorced remarry without these biblical grounds, he/she shall be removed from church membership; and the one whom he/she marries, if a member, shall also be removed from church membership. (See pp. 168-170.)

7. A spouse who has violated the marriage vow and has been divorced and removed from church membership and who has remarried, or a person who has been divorced on other than the grounds set forth in sections 1 and 2 above and has remarried, and who has been removed from church membership, shall be considered ineligible for membership except as hereinafter provided.

8. The marriage contract is not only sacred but also infinitely more complex than ordinary contracts in its possible involvements; for example, with children. Hence, in a request for readmittance to church membership, the options available to the repentant may be severely limited. Before final action is taken by the local church, the request for readmittance shall be brought by the church through the pastor or district leader to the conference/mission/field committee for counsel and recommendation as to any possible steps that the repentant one, or ones, may take to secure such readmittance.

9. Readmittance to membership of those who have been removed from church membership for reasons given in the foregoing sections, shall normally be on the basis of rebaptism. (See p. 173.)

10. When a person who has been removed from membership is readmitted to church membership, as provided in section 8, every care should be exercised to safeguard the unity and harmony of the church by not giving such a person responsibility as a leader; especially in an office which requires the rite of ordination, unless by very careful counsel with the conference/mission/field administration.

11. No Seventh-day Adventist minister has the right to officiate at the remarriage of any person who, under the stipulation of the preceding paragraphs, has no scriptural right to remarry.

#### Local Church Ministry for Families

The church as a redemptive agency of Christ is to minister to its members in all of their needs and to nurture every one so that all may grow into a mature Christian experience. This is particularly true when members

face lifelong decisions such as marriage, and distressful experiences such as divorce. When a couple's marriage is in danger of breaking down, every effort should be made by the partners and those in the church or family who minister to them to bring about their reconciliation in harmony with divine principles for restoring wounded relationships (Hosea 3:1-3; 1 Cor. 7:10, 11; 13:4-7; Gal. 6:1).

Resources are available through the local church or other church organizations which can be of assistance to members in the development of a strong Christian home. These resources include: (1) programs of orientation for couples engaged to be married, (2) programs of instruction for married couples with their families, and (3) programs of support for broken families and divorced individuals.

Pastoral support is vital in the area of instruction and orientation in the case of marriage, and healing and restoration in the case of divorce. The pastoral function in the latter case is both disciplinary and supportive. That function includes sharing of information relevant to the case; however, the disclosure of sensitive information should be done with great discretion. This ethical concern alone should not be the grounds for avoiding disciplinary actions established in sections 1 to 11 above.

Church members are called to forgive and accept those who have failed as God has forgiven them (Isa. 54:5-8; Matt. 6:14, 15; Eph. 4:32). The Bible urges patience, compassion, and forgiveness in the Christian care of those who have erred (Matt. 18:10-20; Gal. 6:1, 2). During the time when individuals are under discipline, either by censure, or by being removed from membership, the church, as an instrument of God's mission, shall make every effort to maintain caring and spiritually-nurturing contact with them.

#### CHURCH MANUAL REVISIONS— RETAIN CHAIRMAN UNTIL ITEM HAS BEEN DEALT WITH

*Voted,* To request the General Conference administration to retain the assigned chairman in the chair until the item which he introduced has been discussed and voted on, even if it means continuing his chairmanship into the following meeting.

#### CHURCH MANUAL—PROPOSED FOR- MAT CHANGE

The *Church Manual* Committee held several meetings in which it studied the proposed format change of the *Church Manual*. It was *Voted*, 1. To continue to produce one *Church Manual* book.

2. To divide the content of some chapters into two types of material: (a) the main content; and (b) notes containing explanatory material which will appear at the end of the chapter.

3. To continue the practice of making changes in the main content of the *Church Manual* only at a General Conference

Session. Changes to Notes at the end of chapters in the *Church Manual* may be assembled for approval by the General Conference Executive Committee at the final Annual Council meeting of the quinquennium, when the final recommendations for amendments to the main content of the *Church Manual* are approved. However, the General Conference Executive Committee may address changes to the Notes at any Annual Council.

#### **CHURCH MANUAL—PROPOSED FORMAT CHANGE—CHAPTER 6**

*Voted*, To approve the proposed format change of the *Church Manual*, Chapter 6, Church Officers and Their Duties. The chapter will be divided into two sections: the main content, and notes containing explanatory material which will appear at the end of the chapter.

#### **CHURCH MANUAL—PROPOSED FORMAT CHANGE—CHAPTER 7**

*Voted*, To approve the proposed format change of the *Church Manual*, Chapter 7, The Services and Meetings of the Church. The chapter will be divided into two sections: the main content, and notes containing explanatory material which will appear at the end of the chapter.

#### **CHURCH MANUAL—PROPOSED FORMAT CHANGE—CHAPTER 8**

*Voted*, To approve the proposed format change of the *Church Manual*, Chapter 8, Auxiliary Organizations of the Church. The chapter will be divided into two sections: the main content, and notes containing explanatory material which will appear at the end of the chapter.

#### **PREFACE AND NOTES—CHURCH MANUAL REVISION**

*Voted*, To revise the *Church Manual* pages xvii-xx, Preface and Notes, to read as follows:

##### Introduction

Historical Development of the Seventh-day Adventist Church—In fulfillment of the divine plan, the Advent Movement began its prophetic journey toward the kingdom in the year 1844. Few in number, often with unhappy memories of having been cast out of their churches because they had accepted the Advent doctrine, the Movement's pioneers walked uncertainly at first. They were sure of the doctrines they held, but unsure as to the form of organization, if any, that they should adopt. Indeed, most of them so sharply remembered how strong, well-organized church bodies had used that strength to oppose the Advent truth, that they instinctively feared any centralized order and government. Nevertheless, certain pioneer leaders saw with increasing clarity that some kind of government was imperative if good order was to prevail and the Movement grow

strong. Their conviction was greatly strengthened by messages coming from the pen of Ellen G. White.

The result was that in 1860 a church name, Seventh-day Adventist, was chosen and a legal body created to hold church property. This was followed, in 1861, by the organization of our first conference, Michigan. This involved the organizing of local churches, with the members signing a church covenant, and the organizing of the various churches into one united body to constitute what is now called a local conference. Action was also taken to give identifying papers to the ministers, thus protecting the churches against impostors who might seek to prey upon them.

In 1863 the General Conference was organized, thus gathering into one organization a number of local conferences which had been created by that time. This set the Advent Movement on a coordinated, organized course.

Historical Development of the *Church Manual*—As the General Conference met year by year, in session, actions were taken on various matters of church order in an endeavor to spell out the proper rules for different situations in church life. The 1882 General Conference Session voted to have prepared "instructions to church officers, to be printed in the *Review and Herald* or in tract form."—*Review and Herald*, Dec. 26, 1882. This action revealed the growing realization that church order was imperative if church organization was to function effectively, and that uniformity in such order required its guiding principles to be put into printed form. Accordingly the articles were published. But at the 1883 General Conference Session, when it was proposed that these articles be placed in permanent form as a church manual, the idea was rejected. The brethren feared that it would possibly formalize the church and take from its ministers their freedom to deal with matters of church order as they might individually desire.

But this fear—doubtless reflecting the opposition that had existed twenty years before to any kind of church organization—evidently soon departed. The annual General Conference sessions continued to take actions on matters of church order. In other words, they slowly but surely were producing material for a church manual. At times certain prominent brethren sought to gather together in book or booklet form the generally accepted rules for church life. Perhaps the most impressive of such endeavors was a 184-page book by none other than the pioneer J. N. Loughborough, entitled *The Church, Its Organization, Order and Discipline*, which was published in 1907. Elder Loughborough's book, though in a sense a personal undertaking, dealt with many of the topics now covered by the *Church Manual* and long held an honored place in the Movement.

Meanwhile the Movement continued to

grow rapidly both at home and abroad. It was therefore in the best interests of the very order and proper uniformity that had long been our goal, that the General Conference Committee took action in 1931 to publish a church manual. J. L. McElhany, then vice-president of the General Conference for North America, and later president of the General Conference for fourteen years, was asked to prepare the manuscript. This manuscript was carefully examined by the General Conference Committee and then published in 1932. The opening sentence of the preface of that first edition observes that "it has become increasingly evident that a manual on church government is needed to set forth and preserve our denominational practices and polity." Note the word preserve. Here was no attempt at a late date to suddenly create a whole pattern of church government. Rather it was an endeavor first to preserve all the good actions taken through the years, and then to add such regulations as the church's increasing growth and complexity might require.

See Chapter 1, Authority of the Church and the *Church Manual*, with respect to the role of the *Church Manual* in the Seventh-day Adventist Church.

Content of the *Church Manual*—The 2000 General Conference Session authorized the reclassification of some existing *Church Manual* material and approved the process for making modifications to such. The content of this *Church Manual*, as it is presented in chapters and sections within the chapters, is divided into two types of material. The main content of each chapter is of worldwide value and applicable to every church. Recognizing the need for some variations, additional material which is explanatory in nature appears as Notes at the end of some chapters and is given as guidance. The Notes have subheadings which correspond to chapter subheadings and correlate to specific page numbers.

Procedure for Changes in the *Church Manual*—Realizing increasingly how important it is that everything "be done decently and in order" in our worldwide work, and that actions on church government should not only express the mind but have the full authority of the church, the 1946 General Conference Session adopted the following procedure:

"All changes or revisions of policy that are to be made in the Manual shall be authorized by the General Conference session."—General Conference Report, No. 8, p. 197 (June 14, 1946).

However, local conditions in different parts of the world sometimes call for special actions. Accordingly, the 1948 Autumn Council, which had taken action to submit suggested revisions of the *Church Manual* to the 1950 General Conference Session, also voted:

"That each division, including the North American Division of the world field,

prepare a 'Supplement' to the new *Church Manual* not in any way modifying it but containing such additional matter as is applicable to the conditions and circumstances prevailing in the division; the manuscripts for these Supplements to be submitted to the General Conference Committee for endorsement before being printed."—Autumn Council Actions, 1948, p. 19.

Changes in or revisions of the *Church Manual*, the Notes excepted (see below), can be made only by action of a General Conference session in which delegates of the world body of believers are assembled and have a voice in making revisions. If revisions in the *Church Manual* are considered necessary by any of the constituent levels (see p. 24), such revisions should be submitted to the next constituent level for wider counsel and study. If approved, the suggested revisions are then submitted to the next constituent level for further evaluation. Any proposed revisions shall then be sent to the General Conference *Church Manual* Committee. This committee will consider all recommended amendments or revisions and, if approved, prepare them for presentation at an Annual Council and/or General Conference session.

If revisions to the Notes at the end of some chapters of the *Church Manual* are considered necessary by any of the constituent levels (see p. 24), such revisions should be submitted to the next constituent level for consideration. If approved, the suggested revisions should continue on through the next constituent levels for further evaluation until they are received by the *Church Manual* Committee. The *Church Manual* Committee will process the request and, if approved, the revisions will be acted upon by the General Conference Executive Committee at the final Annual Council of the quinquennium to coordinate them with the changes of the main content that the General Conference Executive Committee will recommend to the next General Conference session. However, the General Conference Executive Committee may address changes to the Notes at any Annual Council.

A new edition of the *Church Manual* is published after every General Conference session. It is recommended that leaders at all levels of the Church should always work with the most recent edition of the *Church Manual*.

**Clarification of Meaning**—Churches should look to the local conference for advice pertaining to the operating of the church or on questions arising from the *Church Manual*. If mutual understanding or agreement is not reached, the matter should be referred to the union for clarification.

**Use of the Term Conference, etc.**—Each organized Seventh-day Adventist church is a member of the sisterhood of churches known as a conference, which is a united organized body of churches in a state, country, or territory. Until full conference status is achieved

(see General Conference Working Policy), other terminology such as mission, section, association, delegation, or field may be used to describe the collective organization of local churches. In the *Church Manual* the term conference or union conference may also apply to a mission or a union mission.

The Present Edition—This present edition incorporates all revisions and additions accepted up to and including the 2000 General Conference session.

**AUTHORITY OF THE CHURCH AND THE CHURCH MANUAL—CHURCH MANUAL ADDITION**

*Voted*, To add a new Chapter 1, Authority of the Church and the *Church Manual*, to the *Church Manual*, on a new page 1, before the chapter, The Church of the Living God, to read as follows:

Chapter 1

Authority of the Church and the *Church Manual*

Church Authority in the Early Church—As Creator, Redeemer and Sustainer, Lord and King of all creation, God alone is the source and ground of authority for the church. He delegated authority to His prophets and apostles (2 Cor. 10:8). They, therefore, occupied a crucial and unique position in the transmission of the Word of God and the edification of the church (Eph. 2:20).

In the early church, the elders and bishops held great authority. One of their main functions was general pastoral care and oversight (Acts 20:17-28; Heb. 13:17; 1 Peter 5:1-3), with special tasks such as giving instruction in sound doctrine and refuting those who contradicted it (1 Tim. 3:1, 2; Titus 1:5, 9). Those who ruled well were to be "considered worthy of double honour" more particularly so if they labored in "preaching and teaching" (1 Tim. 5:17).

The church bore responsibility for purity in doctrine and practice. It was to "test the spirits to see whether they are of God" (1 John 4:1) or, in Paul's terms, to "test everything" and "to hold fast what is good" (1 Thess. 5:21). The same was true regarding the exercise of church discipline (Matt. 18:15-17). The exercise of discipline ranged all the way from private and caring admonition (cf. Matt. 18:16; Gal. 6:1) to removal from church membership (Matt. 18:18; 1 Cor. 5:11, 13; 2 Cor. 2:5-11). The church had authority to settle the conditions of membership and the rules governing the church.

Church Authority in the Seventh-day Adventist Church—The 1946 General Conference Session action that all "changes or revisions of policy" in the *Church Manual* shall be "authorized by the General Conference session," reflects a conception of the authoritative status of General Conference sessions that has long been held. In the 1877 session this action was taken:

"Resolved, that the highest authority under God among Seventh-day Adventists

is found in the will of the body of that people, as expressed in the decisions of the General Conference when acting within its proper jurisdiction; and that such decisions should be submitted to by all without exception, unless they can be shown to conflict with the word of God and the rights of individual conscience."—*Review and Herald*, vol. 50, No. 14, p. 106.

Ellen G. White wrote in 1909: "But, when, in a General Conference, the judgment of the brethren assembled from all parts of the field is exercised, private independence and private judgment must not be stubbornly maintained, but surrendered. Never should a laborer regard as a virtue the persistent maintenance of his position of independence, contrary to the decision of the general body."—*Testimonies*, vol. 9, p. 260.

Long before this—in 1875—Ellen G. White had written in the same vein: "The church of Christ is in constant peril. Satan is seeking to destroy the people of God, and one man's mind, one man's judgment, is not sufficient to be trusted. Christ would have His followers brought together in church capacity, observing order, having rules and discipline, and all subject one to another, esteeming others better than themselves."—*Testimonies*, vol. 3, p. 445.

In these inspired words, in the 1877 General Conference action, and in the need for well-defined rules that are requisite to good order, is found a basis for this *Church Manual* and its rightful claim upon us all, both ministry and laity.

The content of the *Church Manual* is the expression of the Seventh-day Adventist Church's understanding of Christian life and church governance and discipline based on biblical principles. It expresses the authority of a duly assembled General Conference session. "God has ordained that the representatives of His church from all parts of the earth, when assembled in a General Conference, shall have authority."—*Testimonies*, vol. 9, p. 261.

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

*Voted*, To add a new section, Membership Required for Election, to the *Church Manual*, Chapter 6, Church Officers and Their Duties, page 45 before the section, Term of Office, to read as follows:

Membership Required for Election

Seventh-day Adventist church members in regular standing are eligible for election to leadership positions in the local church where they hold membership. (See pp. 128, 130.) Exceptions may be made for the following:

1. Students who are members in regular standing but who, for purposes of education, live away from their normal home and regularly attend a church in the area of their temporary residence.

2. A conference/mission/field employee

assigned by the conference/mission/field as pastor/leader for two or more congregations. (See p. 121.)

3. A local elder who, when necessary and with the recommendation of the conference/mission/field committee, may be elected to serve in more than one church. (See p. 47.)

Other exceptions may be considered by the conference/mission/field committee.

#### **ADVENTIST YOUTH SOCIETY (THE SERVICES AND MEETINGS OF THE CHURCH)—CHURCH MANUAL AMENDMENT**

*Voted,* To amend the *Church Manual*, Chapter 7, The Services and Meetings of the Church, pages 75 and 76, Adventist Youth Society, to read as follows:

Adventist Youth Society<sup>1</sup>

The Adventist Youth Society is the action and fellowship organization for senior youth in the local church. Under the leadership of an elected Youth leader, young people are to work together in the development of a strong youth ministry which includes spiritual, mental, and physical development for each individual, Christian social interaction, and an active witnessing program which supports the general soul-winning plans of the local church. It should be the goal of the Adventist Youth Society to involve all young people in meaningful activities which will tie them closer to the church and train them for useful service.

Regular meetings of the youth should be scheduled each week. It is recommended that these meetings be held Friday evening or Sabbath afternoon. Such meetings may be held in homes of responsible church members or as larger public meetings in the church. Since the youth program should not be isolated from the rest of the church, the public Adventist Youth Society meetings should be open to the entire church membership. Ideally, they should be planned and operated, however, by the youth themselves. In smaller churches the youth program of necessity must have a family-involvement approach.

Resource materials to help the local church Adventist Youth Society leadership are available from the division, union, and local conference/mission/field Youth departments. Included in these resource materials is *Youth Ministry Accent*, a quarterly journal published by the General Conference Youth Department. There are also many leaflets available covering a broad spectrum of topics to help in youth ministry. These may be secured from the Youth departments and Adventist Book Centers.

It is important that the youth program in the local church be coordinated with the work of all departments that provide ministry for children and youth. To encourage this cooperation and coordination, the Personal Ministries leader, Health Ministries leader, leader of the youth Sabbath School division, school principal,

Pathfinder Club director, Adventurer Club director, and other leaders as needed are members of the Adventist Youth Ministries Committee, which is an umbrella organization in the local church responsible for planning the youth ministry program. (See p. 99.) The Adventist Youth Society plan of organization is briefly outlined in Chapter 8, "Auxiliary Organizations." Detailed information is available from the conference/mission/field Youth director. It is essential that each church study its own youth and family profile, resources, personnel, facilities, and school relationships, developing the best youth ministry in keeping with these factors. In some places another term for "society," such as "fellowship" or "action," may be selected, but the name "Adventist Youth" should always be used to clearly identify the organization.

While a successful youth ministry program in the local church includes a strong youth Sabbath School, there must be a specific time and place for more interaction, fellowship, recreation, witnessing outreach, and leadership training, which are all a part of the concepts to be fostered in the Adventist Youth Society.

#### **ADVENTIST JUNIOR YOUTH SOCIETY AND PATHFINDER CLUB—CHURCH MANUAL AMENDMENT**

*Voted,* To amend the *Church Manual*, Chapter 7, The Services and Meetings of the Church, page 77, Adventist Junior Youth Society and Pathfinder Club, to read as follows:

Adventist Junior Youth Society

The purpose of the Adventist Junior Youth Society is similar to that of the organization for the Adventist Youth Society for senior youth. Its purpose is to build character, provide social interaction, give leadership training, and involve the junior youth in Christian service. In those countries where there are Adventist church schools, the Adventist Junior Youth Society is usually a part of the school spiritual curriculum. Each classroom is considered a separate society, with the teacher as the leader and students elected as society officers. Where there is no church school, the junior youth membership should be integrated into the overall youth program with a family-involvement approach.

#### **THE SERVICES AND MEETINGS OF THE CHURCH, PATHFINDER CLUB—CHURCH MANUAL ADDITION**

*Voted,* To add a new section, Pathfinder Club, to the *Church Manual*, Chapter 7, The Services and Meetings of the Church, following Adventist Junior Youth Society, on page 77, to read as follows:

Pathfinder Club

The Pathfinder Club provides a specialized program needed for junior youth and in some areas has replaced the Adventist Junior Youth Society in the local church.

Where there are both there must be close coordination and cooperation between the Pathfinder Club and the Adventist Junior Youth Society. Pathfinders will meet according to conference/mission/field departmental policy.

#### **THE SERVICES AND MEETINGS OF THE CHURCH, ADVENTURER CLUB—CHURCH MANUAL ADDITION**

*Voted,* To add a new section, Adventurer Club, to the *Church Manual*, Chapter 7, The Services and Meetings of the Church, before Church Missionary Meetings on page 77, to read as follows:

Adventurer Club

The Adventurer Club provides a specialized program suited to the rapidly developing primary/early school-age children in the local church. It is designed to strengthen parental involvement in early childhood development. Its meetings and other activities are to be carried out in accordance with local conference/mission/field policies as outlined in the club manuals and in coordination with other youth-related and family-related organizations of the local church.

#### **CHURCH MISSIONARY MEETINGS—CHURCH MANUAL AMENDMENT**

*Voted,* To amend the *Church Manual*, Chapter 7, The Services and Meetings of the Church, pages 77 and 78, Church Missionary Meetings, to read as follows:

Church Outreach (Missionary) Meetings

The Saviour's commission lays upon the church the task of heralding the gospel to all the world. This also places upon each individual member the responsibility of giving the message of salvation to as many others as possible. The Saviour "gave authority to His servants, and to every man his work." He appointed a meeting with His eleven disciples after His resurrection for the purpose of giving them counsel and encouragement, and at that time He gave the gospel commission to the disciples and to the assembled church, numbering more than five hundred brethren. That was the first outreach (missionary) meeting of the Christian church; it was certainly not to be the last.

As a permanent and definite part of the services of the Christian church, the outreach (missionary) meeting bears the divine endorsement for all time. Through the Spirit of Prophecy we are told: "God has committed to our hands a most sacred work, and we need to meet together to receive instruction, that we may be fitted to perform this work."—*Testimonies*, vol. 6, p. 32. (Italics supplied.)

Times of Meetings—The first Sabbath of the month is generally recognized as Church Outreach (Missionary) Sabbath. The worship service of this Sabbath is focused on lay evangelism, but other departments besides the Personal Ministries Department may also have opportunity on these special days

to present their interests. This will be done, however, by careful counsel with the departments concerned.

In order to strengthen and develop the outreach (missionary) spirit among our members, auxiliary Personal Ministries meetings might be conducted in one or more of the following ways:

1. The ten-minute weekly Personal Ministries meeting held each Sabbath, usually following the close of the Sabbath School and just preceding the preaching service.

2. A midweek meeting combined with the weekly prayer meeting. On this occasion, the first part of the service may be given to a devotional message, followed by a season of prayer, remembering that worship is vital in spiritual growth and preparation for service. The remainder of the meeting time may then be devoted to a training period for lay evangelistic service. Instruction in soul-winning methods is presented and the members are given opportunity to present for general discussion problems they have met in lay evangelism.

3. Church Personal Ministries meetings at various times, as best suited to local conditions. The Personal Ministries Council should carefully plan to make the Personal Ministries services of the church occasions for spiritual revival and practical training, and see that they are conducted with the same regularity and continuity as other meetings of the church.

Supplying Literature on the Sabbath—It is generally recognized that the Sabbath affords the most opportune time for the Personal Ministries secretary to place literature in the hands of the members. Methods that are objectionable and that would tend to divert the attention of the congregation from true worship and reverence should be avoided on the Sabbath.

#### **BUSINESS MEETINGS—CHURCH MANUAL DELETION**

*Voted,* To delete a section from the *Church Manual*, Chapter 7, The Services and Meetings of the Church, pages 82-84, Business Meetings, which reads as follows:

##### **Business Meetings**

Church business meetings duly called by the pastor or the church board in consultation with the pastor may be held monthly or quarterly, according to the needs of the church. Members in regular standing on the roll of the church conducting the business meeting may attend and vote. Votes by proxy or letter shall not be accepted. In order to maintain a spirit of close cooperation between the local church and the conference/mission, the church shall secure counsel from the conference/mission officers on all major matters. The officers (president, secretary, treasurer) of the conference to which the church belongs may attend without vote (unless granted by the church) any church business meeting within the conference territory. A duly called business meet-

ing of the church is a meeting that has been called at the regular Sabbath worship service, together with proper announcements as to the time and place of the meeting. At such meetings, at which the pastor will preside (or will arrange for the local elder to preside), full information should be given to the congregation regarding the work of the church; and at the close of the year, reports should be rendered covering the activities of the church for the entire year. When possible, reports should be presented in writing and should comprise the following activities:

1. A report from the clerk showing the present membership of the church and the number of members received and those transferred to other churches. Note also should be made, giving the number but not necessarily the names, of those who may have had to be dropped from fellowship during the year, as well as those who have died. A brief statement of the decisions of the church board in its meetings would naturally be of interest to all members of the church.

2. A report from the Lay Activities leader, giving a statement of missionary activities, including Community Services activities, together with any plans for future work. This should be followed by a report from the Lay Activities secretary, who should also present a statement of the church's account with the Adventist Book Center.

3. A report from the treasurer, showing the amount of tithe received and sent to the conference treasurer; also a full statement of mission offerings received and forwarded; and a statement showing local church funds received and disbursed.

4. A report from the deacons and deaconesses concerning visits to the members, their activities in behalf of the poor, and any other features that come under their supervision.

5. A report from the secretary of the young people's society outlining the activities in missionary and other lines by the youth of the church.

6. A report from the Sabbath School secretary, giving the membership and other matters pertaining to the Sabbath School.

7. A report from the treasurer as to the financial status of the church school, with details as to its need in equipment and other matters.

8. A report from the principal or teacher of the church school, covering such matters as enrollment, the educational progress of the school, baptisms among the school children, and the results of the children's efforts in denominational endeavors.

9. A report from the Home and School Association leader, covering the activities and needs of that organization.

10. A report from the Communication secretary covering press, radio, television, and other related activities involving church and community.

#### **BUSINESS MEETINGS—CHURCH MANUAL ADDITION**

*Voted,* To add a new section, Business Meetings, to the *Church Manual*, Chapter 7, The Services and Meetings of the Church, to the top of page 79, following Church Missionary Meetings, Supplying Literature on the Sabbath, to read as follows:

##### **Business Meetings**

Church business meetings duly called by the pastor, or the church board in consultation with the pastor, may be held monthly or quarterly according to the needs of the church. Members in regular standing on the roll of the church conducting the business meeting may attend and vote. Votes by proxy or letter shall not be accepted. In order to maintain a spirit of close cooperation between the local church and the conference/mission/field, the church shall secure counsel from the conference/mission/field officers on all major matters. The officers (president, secretary, treasurer) of the conference/mission/field to which the church belongs may attend without vote (unless granted by the church) any church business meeting within the conference/mission/field territory. A duly called business meeting of the church is a meeting that has been called at the regular Sabbath worship service, together with proper announcements as to the time and place of the meeting. At such meetings, at which the pastor will preside (or will arrange for the local elder to preside), full information should be given to the congregation regarding the work of the church. At the close of the year, reports should be rendered covering the activities of the church for the entire year and, based on those reports, the church should approve a full plan of action for the next year. When possible, reports and the next year's plan of action should be presented in writing. Reports should comprise the following activities:

1. A report from the clerk showing the present membership of the church and the number of members received and those transferred to other churches. Note also should be made, giving the number but not necessarily the names, of those who may have had to be dropped from fellowship during the year, as well as those who have died. A brief statement of the decisions of the church board in its meetings would naturally be of interest to all members of the church.

2. A report from the Personal Ministries leader, giving a statement of outreach (missionary) activities, including Community Services activities, together with any plans for future work. This should be followed by a report from the Personal Ministries secretary.

3. A report from the treasurer, showing the amount of tithe received and sent to the conference/mission/field treasurer; also a full statement of mission offerings received and forwarded; and a statement showing local church funds received and disbursed.

4. A report from the deacons and dea-

conesses concerning visits to the members, their activities in behalf of the poor, and any other features that come under their supervision.

5. A report from the secretary of the young people's society outlining the activities in outreach (missionary) and other lines by the youth of the church.

6. A report from the Sabbath School secretary, giving the membership and other matters pertaining to the Sabbath School.

7. A report from the treasurer as to the financial status of the church school, with details as to its need in equipment and other matters.

8. A report from the principal or teacher of the church school, covering such matters as enrollment, the educational progress of the school, baptisms among the school children, and the results of the children's efforts in denominational endeavors.

9. A report from the Home and School Association leader, covering the activities and needs of that organization.

10. A report from the Communication secretary covering press, radio, television, and other related activities involving church and community.

**THE CHURCH BOARD AND ITS MEETINGS, MEMBERSHIP—CHURCH MANUAL AMENDMENT**

*Voted,* To amend the *Church Manual*, Chapter 7, The Services and Meetings of the Church, pages 79 and 80, The Church Board and Its Meetings, Membership, to read as follows:

**Membership**—The following church officers should be included in the church board membership:

- Elder or elders
- Head deacon
- Head deaconess
- Treasurer
- Clerk
- Personal Ministries leader
- Personal Ministries secretary
- Community Services and/or Dorcas leader
- Sabbath School superintendent
- Family Ministries leader
- Women's Ministries leader
- Children's Ministries coordinator
- Church Education secretary
- Home and School Association leader
- Adventist Youth Society leader
- Pathfinder Club director
- Adventurer Club director
- Interest coordinator
- Communication Committee chairperson or Communication secretary
- Health Ministries leader
- Stewardship leader
- Religious Liberty leader

In many cases two or more of these offices are carried by one individual. Additional members of the board may be elected by the church if desired. The minis-

ter appointed by the local field to serve the church as its pastor is always a member of the church board.

**THE CHURCH BOARD AND ITS MEETINGS, WORK OF THE BOARD—CHURCH MANUAL AMENDMENT**

*Voted,* To amend the *Church Manual*, Chapter 7, The Services and Meetings of the Church, pages 80 and 81, The Church Board and Its Meetings, Work of the Board, to read as follows:

**Work of the Board**—1. Planning evangelism in all of its phases. Since evangelism is the primary work of the church, the first item on the agenda of each church board meeting is to relate directly to the evangelization of the missionary outreach (missionary) territory of the church. In addition, once each quarter of the year the entire church board meeting can well be devoted to plans for evangelism. The board will study local field committee recommendations for evangelistic programs and methods. It will determine how these can best be implemented by the church. The pastor and the church board will initiate and develop plans for public evangelistic campaigns.

2. Coordinating outreach programs of departments. The church board is responsible for coordinating the work of all church departments. This includes the outreach programs of Personal Ministries, Sabbath School, Children's Ministries, Youth, Health Ministries, and Education. Each of these departments develops its plans for outreach within its own sphere. To avoid conflict in timing and competition in securing volunteer helpers, and to achieve maximum beneficial results, coordination is essential. Before completing and announcing plans for any program, each department should submit its plans to the church board for approval. The departments also report to the church board on the progress and results of their outreach programs. The church board may suggest to the departments how their programs can contribute to the preparation, conduct, and follow-up of a public evangelistic campaign.

3. Encouraging and helping the Personal Ministries Department of the church to enlist all church members and children in some form of personal outreach (missionary) service. Training classes should be conducted in various lines of outreach ministry.

4. Cooperating with the Interest coordinator of the church to ensure that every reported interest in the message, aroused through whatever source, is personally and promptly followed up by an assigned layperson.

5. Encouraging each department to report at least quarterly to the church board and to the church membership at business meetings and/or in Sabbath day meetings.

6. The details of church business should

be considered by the board, and the treasurer should report the state of church finance on a regular basis. The church roll should be studied, and inquiry should be made into the spiritual standing of all members, and provision made for visiting the sick, discouraged, and any backslidden member. The other officers should report concerning the work for which they are responsible.

**THE CHURCH BOARD AND ITS MEETINGS, SUBCOMMITTEES—CHURCH MANUAL AMENDMENT**

*Voted,* To amend the *Church Manual*, Chapter 7, The Services and Meetings of the Church, pages 81 and 82, The Church Board and Its Meetings, Subcommittees, to read as follows:

**Committees of the Board**—The church board should permit no other business to interfere with planning for evangelism. Should other business be too time-consuming, the board may appoint committees to care for specific areas of church business such as finance or church building projects. Such committees will then make recommendations to the church board. In this way the resources of the board are conserved for its primary task—evangelism.

In very large churches, a committee for evangelistic planning may be appointed by the board. This will be composed of the heads of the church outreach departments with an elder as chairman. This committee will report to the church board and will also assume the task of department coordination of outreach programs.

**AUXILIARY ORGANIZATIONS OF THE CHURCH AND THEIR OFFICERS—CHURCH MANUAL AMENDMENT**

*Voted,* To amend the *Church Manual*, Chapter 8, Auxiliary Organizations of the Church and Their Officers, page 87, with a new introduction to the chapter, to read as follows:

Chapter 8  
Auxiliary Organizations of the Church and Their Officers

The structure of the church, under the guidance of the Holy Spirit, is vital for the spiritual growth of members and for the fulfillment of the mission of the church. It is the skeleton of the body. And "the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love" (Eph. 4:16, RSV). The most important elements of the local church structure and organization are the church officer roles (see chapter 6) and the auxiliary organizations or departments. This chapter is a description of their design, objectives, leadership, functions, and activities. The departments in the local church are expected to cooperate with the corresponding departments of the local field/mission/conference, union, and division.

The work of the departments in the local church is closely tied to the work of the pastor because both are equally engaged in the same program of the church. The pastor serves as a close counselor to the committees of all auxiliary organizations, and the departments assist in correlation with the church in implementing its program. In case of emergency, or where circumstances require such action, the pastor may call a meeting of any committee or organization of the church to conduct necessary business in the interest of the church. Every local church should utilize the services of the departments described in this chapter to nurture its members and accomplish the mission given by Christ to the Christian church, and particularly to the remnant church in the end time (Matt. 28:19; Rev. 10:11; Rev. 14:6).

**THE DEPARTMENT OF LAY ACTIVITIES—CHURCH MANUAL AMENDMENT**

*Voted, To amend the Church Manual, Chapter 8, Auxiliary Organizations of the Church and Their Officers, pages 87-91, The Department of Lay Activities, to read as follows:*

**The Personal Ministries Department**

The Personal Ministries Department provides resources and trains church members to unite their efforts with the ministry and church officers in the final proclamation of the gospel of salvation in Christ. The aim of the department is to enlist every member in active soul-winning service for God.

**Personal Ministries Council**—The Personal Ministries Council guides the outreach efforts of the local church and works under the direction of the church board. The council should meet at least once each month. This council shall consist of the following: Personal Ministries leader (chairperson), Personal Ministries secretary, pastor, an elder, church treasurer, Dorcas Society leader, Dorcas Society secretary, Adventist Men's organization leader, Interest coordinator, Health Ministries leader, Communication secretary, Sabbath School superintendent, Youth leader, coordinator for Ministry to People with Disabilities, Children's Ministries coordinator, Women's Ministries leader, director of Community Services center or Community Services leader, and other members as deemed necessary. The Personal Ministries Council may assign subcommittees for specialized tasks as deemed necessary. All subcommittees report to the Personal Ministries Council.

The duties of this council shall be the following:

1. To arrange for the outreach (missionary) meetings of the church, to study its field of outreach (missionary) activity, and to enlist every church member in definite lines of service.

2. To enlist the members' involvement

in outreach (missionary) activities sponsored by the Personal Ministries Department, such as:

a. Literature distribution and circulation of outreach (missionary) periodicals, including subscription magazines.

b. Bible course enrollments.

c. Community Services and/or Dorcas Society activities.

d. Entry events such as stop-smoking clinics, cooking schools, stress management seminars, etc.

e. Outreach (missionary) activities such as Bible studies and follow up of contacts, public evangelistic meetings, seminar evangelism, and other outreach plans and projects.

3. To be responsible for the planning and implementation of the annual Ingathering campaign where conducted.

4. To train and lead members in Christian witnessing, such as:

a. Conducting or arranging for classes in how to give Bible studies, methods of personal witnessing, the operation of Community Services programs, and provision of disaster relief services.

b. Giving practical demonstrations in how to do this work.

5. To encourage reporting through the Personal Ministries secretary.

6. To supervise the Community Services activities of the church and serve as the governing committee of the church's Community Services center.

7. To cooperate with the Personal Ministries Department of the local conference field/mission/conference in carrying out its program.

8. To authorize disbursement of local church Personal Ministries funds.

9. To plan for and conduct the weekly and monthly Personal Ministries meetings as called for in the church calendar.

**Personal Ministries Leader**—The Personal Ministries leader is elected by the church to lead in training and directing the church in active outreach (missionary) service and is chairperson of the Personal Ministries Council. It is the leader's duty to present to the church, in the monthly Sabbath Personal Ministries service and in the church business meetings, a report on the total outreach (missionary) activities of the church.

**Personal Ministries Secretary**—The Personal Ministries secretary is elected by the church and serves as the representative of the Adventist Book Center for all departments of the church. The secretary works closely with the Personal Ministries leader in developing the outreach (missionary) programs of the church. The duties of Personal Ministries secretary are:

1. To serve as secretary of the Personal Ministries Council, recording the minutes of Personal Ministries' meetings and taking an active part in implementing departmental plans. The secretary should record reports of outreach (missionary) work done

by church members, and complete and send all required reports and other information about such activities to the conference/mission/field Personal Ministries Department promptly each quarter.

2. To give a report of Personal Ministries activities to the church during the monthly Sabbath Personal Ministries service and during church business meetings.

3. To be responsible for all local church transactions with the Adventist Book Center, or other suppliers. The secretary will maintain careful accounts with the suppliers, using a duplicate order at all times and, in cooperation with the church treasurer, will see that accounts are settled speedily, with clearance of outstanding items on a monthly basis.

4. To call the attention of the church to resources that are available for use.

5. To plan periodic offerings to provide Personal Ministries supplies for the members when such are not provided for through the church budget or the conference/mission/field approved offering schedule. A church Personal Ministries offering for this purpose may be received on the first Sabbath of the month. If this offering does not provide sufficient funds, offerings may be taken at the weekly Personal Ministries meeting. The disposition of such Personal Ministries funds shall be made by action of the Personal Ministries Council.

6. To record details of services and reports of work done by church members, and to be prompt in sending a summary to the Personal Ministries director of the conference/mission/field at the appointed time.

**Community Services/Dorcas Society**—The Community Services/Dorcas Society is an important feature of the outreach (missionary) activities of the church. The leader of this society, the assistant leader (if needed), and the secretary-treasurer, are elected at the regular church election. This society gathers and prepares clothing, food, and other supplies for the poor, needy, and unfortunate. This organization works in close cooperation with the deacons and deaconesses of the church. Community Services/Dorcas ministry, however, includes more than giving material aid; it encompasses also adult education, visiting, homemaking, home nursing, counseling, and other services. The church Personal Ministries Department has primary responsibility for this work.

**Adventist Men**—Adventist Men is another subsidiary group within the Personal Ministries Department. The chief outreach (missionary) programs carried on by this group are lay preaching efforts, prison ministry, and Community Services.

**Community Services Center**—Where a church operates a Community Services Center, the Personal Ministries Council is the governing committee of the center. The director of the center is appointed by the Personal Ministries Council and is a member of the council.

Where a number of churches within a single district operate a Community Services Center jointly, a governing committee for the center should be appointed by the supporting churches of the district, with representatives from each church, the district pastor serving as the chairman.

Where a center is operated by two or more districts of churches, the center governing committee should be composed of representatives of the supporting churches, with additional representatives appointed by the conference/mission/field committee. The committee elects its own chairperson, but sometimes is chaired by the conference/mission/field Personal Ministries or Community Services director.

**Ministry to People with Disabilities**—Through the Ministry to People with Disabilities, a local church Personal Ministries Council should give special attention to members and others with disabilities. It should develop programs for witnessing to people who have disabilities; make recommendations to the church board regarding possible actions which could make the church facilities more accessible for people with disabilities; assist the church in transportation solutions for people with disabilities; and advise departmental and church leadership regarding possible involvement of members who have disabilities.

The coordinator of Ministry to People with Disabilities serves as a liaison with organizations providing services for people with disabilities such as Christian Record Services and promotes Christian Record Services programs in the local church.

### THE SABBATH SCHOOL—CHURCH MANUAL AMENDMENT

*Voted.* To amend the *Church Manual*, Chapter 8, Auxiliary Organizations of the Church and Their Officers, pages 91-96, The Sabbath School, to read as follows:

#### The Sabbath School Department

The Sabbath School is the primary religious education system of the Seventh-day Adventist Church and has four purposes: study of the Scripture, fellowship, community outreach, and world mission emphasis.

In cooperation with world divisions, the specific mission of the General Conference Sabbath School Department is to distribute the *Sabbath School Bible Study Guide* for all age levels, provide designs for Sabbath School programming within the context of the various world division cultures, provide resources and training systems for Sabbath School teachers, and promote world mission Sabbath School offerings.

"The Sabbath school is an important branch of the missionary work, not only because it gives to young and old a knowledge of God's word, but because it awakens in them a love for its sacred truths, and a desire to study them for themselves; above all, it teaches them to regulate their lives by

its holy teachings."—*Counsels on Sabbath School Work*, pp. 10, 11.

"The Sabbath school, if rightly conducted, is one of God's great instrumentalities to bring souls to a knowledge of the truth."—*Counsels on Sabbath School Work*, p. 115.

The officers, teachers, and entire Sabbath School membership should cooperate with the other departments of the church in all outreach (missionary) work and soul-saving activities, as well as energetically carrying on Sabbath School evangelism by means of the regular Sabbath School classes, and such activities as Decision Days, pastors' Bible classes, Community Guest Days, Vacation Bible Schools, and branch Sabbath Schools, including Neighborhood Bible Clubs and Story Hours. In churches which have a Children's Ministries Department, Vacation Bible Schools, children's branch Sabbath Schools, Neighborhood Bible Clubs, and Story Hours will come under the direction of the Children's Ministries Department. (See p. 118.) Likewise, all departments of the church should work together with the Sabbath School to make the work of the entire church as effective as possible.

The officers of the Sabbath School should be members of the local church. They are elected for one or two years as determined by the local church. (See p. 45.) The officers who serve as members of the Sabbath School Council are elected in the same manner and at the same time as the officers of the church. The list of Sabbath School officers and their assistants who are to be elected by the church is as follows: superintendent, with one or more assistants; secretary, with one or more assistants; a leader for each division, including the adult and extension divisions; a Children's Ministries coordinator and/or Vacation Bible School director; and an Investment secretary.

The Sabbath School Council—The Sabbath School Council is the administrative body of the Sabbath School. It consists of the following: superintendent (to serve as chairperson), assistant superintendent(s), secretary (to serve as secretary of the council), assistant secretaries, division leaders, Investment secretary, Personal Ministries leader, Children's Ministries coordinator and/or Vacation Bible School director, an elder (appointed by the church board or by the board of elders), and the pastor. As soon as possible after the officers are elected, the superintendent should call a Sabbath School Council meeting to appoint, as needed for the various divisions, other officers who do not serve as members of the Sabbath School Council. These may include assistant division leaders, division secretaries, music directors, pianists and/or organists, and greeters.

In addition to the appointed officers listed in the paragraph above, the Sabbath School Council appoints the teachers for all divisions, who are then approved by the church

board. Careful study should be given to the needs of all groups. It is advisable to consult with the division leaders, particularly when selecting teachers for the children's divisions.

Because of the importance of maintaining the integrity of the truths being taught and maintaining a high quality of teaching, great care should be exercised in the choice of Sabbath School teachers. The time allotted for teaching should be at least thirty minutes. All teachers shall be members of the church in regular standing.

The Sabbath School Council is responsible for the successful operation of the entire Sabbath School through the leadership of its chairperson, the superintendent. The council should meet regularly as needed to affect proper coordination of the program for all divisions. The council should ensure that program helps and materials, including the *Sabbath School Bible Study Guide* prepared by the General Conference, are supplied in sufficient quantities and in a timely manner.

The Superintendent—The Sabbath School superintendent is the leading officer of the Sabbath School. As soon as the superintendent is elected, he/she should begin planning for the smooth and effective operation of the school. The superintendent should support the plans and emphases of the Sabbath School Department of the conference/mission/field. The superintendent is expected to abide by the decisions of the Sabbath School Council concerning the operation of the Sabbath School.

The superintendent is to:

1. Serve the church as administrator of all divisions of the Sabbath School. He/She is not the leader of the adult division by virtue of being general superintendent, although he/she may also be elected as leader of the adult or another division.

2. Study and follow the counsel and guidelines found in *Counsels on Sabbath School Work* by Ellen G. White, and the *Sabbath School Handbook* published by the General Conference Sabbath School Department. The superintendent should encourage the church to make these books available to leaders and teachers in all divisions of the Sabbath School.

3. Become conversant with the promotion plans of the mission program of the world church and lead the Sabbath School in such sacrificial giving as will enlist their wholehearted support of world missions.

4. Call and chair the Sabbath School Council meetings to care for immediate needs, including recommendations dealing with officer or teacher vacancies.

5. Receive from division leaders all agenda items pertaining to the operation and finances of the Sabbath School and present them to the Sabbath School Council.

6. Implement the decisions of the Sabbath School Council.

7. Be in general charge of the teachers' meeting. While others may have duties in



particular lines, such as the lesson study, the superintendent should take the lead and seek to make the teachers' meeting a vital part of the Sabbath School work and through it endeavor to build up a strong, spiritual teaching force.

**The Assistant Superintendent**—One or more assistant superintendents may be elected to assist the superintendent as needed. The assistant(s) may be assigned specific responsibilities such as: promoting Sabbath School evangelism and world missions; coordinating the weekly missions emphasis, and planning and promoting offering goals; fostering and coordinating evangelistic outreach plans and activities in the community; and caring for membership by checking Sabbath School rolls with the church membership roll, and then making and implementing plans to increase Sabbath School attendance and membership. Such plans should encourage individual and class outreach to contact nonattending and new members.

**The Secretary**—Faithfulness, accuracy, and Christian courtesy are especially necessary in the work of the secretary.

The secretary's duties are as follows:

1. To keep all records called for on the official report form supplied by the conference/mission/field, to compile a complete and accurate quarterly Sabbath School report, and to promptly forward the report form to the appropriate individuals. The secretary should also bring before the Sabbath School appropriate reports of Sabbath School work.

2. To distribute supplies to the teachers and gather class records and offerings from each division.

3. To ensure that the various Sabbath School divisions are supplied with materials as needed.

4. To keep a record of the weekly Sabbath School offerings—Thirteenth Sabbath special projects offerings, Birthday-Thank offerings, Investment funds, and Sabbath School expense money, if the latter is not included in the church budget, and to give all offerings to the church treasurer. The financial records kept by the secretary should agree with those of the church treasurer.

5. To order through the Personal Ministries secretary the Sabbath School supplies, materials, and resources agreed upon by the Sabbath School Council.

6. To keep the minutes of meetings of the Sabbath School Council.

**Assistant Secretary**—In the absence of the secretary, an assistant secretary assumes the responsibilities. The assistant secretary should be present at each Sabbath School service, ready to assist by doing whatever the superintendent or the secretary may require.

If desired, the assistant may act as secretary of the teachers' meeting and report to the secretary any business that should be recorded.

**Investment Secretary**—The Investment secretary gives promotional leadership to

the Investment Plan for mission support. He/She encourages investment activity in all divisions of the Sabbath School, keeping all members informed of progress.

**Vacation Bible School Director**—The Vacation Bible School director leads in organizing, promoting, and launching community evangelism through the annual Vacation Bible School. (In some churches this responsibility may be given to the Children's Ministries coordinator.)

**The Music Director**—A music director may be appointed by the Sabbath School Council to lead the music of the school and plan with the division leader for the presentation of this phase of worship each Sabbath.

As an expression of worship, care should be taken to provide music which will glorify God. Singers should be as carefully selected as are the workers for other parts of the Sabbath School service, and should be measured by the same standards. (See p. 84.)

**The Pianist and/or Organist**—The Sabbath School pianists and/or organists are appointed by the Sabbath School Council.

**Sabbath School Division Leaders**—A leader is elected for each division of the Sabbath School by the church board. Assistants, as needed, may be appointed by the Sabbath School Council. More information on the age-related divisions, ranging from beginners through adult, is detailed in the *Sabbath School Handbook* which may be obtained from the Adventist Book Center or the conference/mission/field Sabbath School Department.

Duties of division leaders include arranging for the weekly program of the Sabbath School. Every division should follow the suggested schedule for that division as outlined in the *Sabbath School Handbook*, and should always include a time for mission emphasis and for lesson study discussion appropriate to the age level of those in that Sabbath School division. Division leaders need to be sure that there are adequate physical facilities and supplies of the *Sabbath School Bible Study Guide* and weekly papers for all members and visitors, as well as goal devices, charts, and other teaching aids as needed.

**Extension Division**—The extension division cares for those who are unable to attend Sabbath School due to age or infirmity. Special information on the work of the extension division leader may be found in the *Sabbath School Handbook*.

**Sabbath School Teachers**—All teachers are chosen by the Sabbath School Council and approved by the church board to serve for one year. These individuals should have an aptitude for teaching and be willing to study ways to improve their teaching ability. They should be diligent in their preparation, be regular and punctual in attendance, and set an example to the class in the daily study of the Sabbath School lesson.

Special effort should be made to select

teachers for children and youth from among those members who have their special interest at heart and who have the ability to meet their needs.

All teachers should be encouraged to participate in the teacher training courses published by the General Conference and/or division which are available through the conference/mission/field Sabbath School Department.

**The Sabbath School Teachers' Meeting**—It is recommended that every Sabbath School have a weekly teachers' meeting. The superintendent should have charge, although someone else may be appointed to conduct the survey of the next Sabbath's lesson. The best results are obtained when the teachers' meeting is held prior to the Sabbath, as this provides opportunity for private study both before and after the meeting; it is also likely to be less hurried than if held on Sabbath morning. Sufficient time should be allowed for the teachers' meeting, and at least three things should be accomplished: a profitable survey of the next Sabbath's lesson, a brief consideration of one or more Sabbath School goals, and discussion of any general problem requiring attention.

**Sabbath School Lessons**—Realizing that "None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict" (*The Great Controversy*, pp. 593, 594), the Sabbath School Department leaders should do all that is possible to encourage regular systematic study of the Word. Sabbath School lesson materials are designed to encourage the habit of daily feasting on the Word. This time-honored practice has done much to maintain Christian unity throughout the world church.

The General Conference publishes Sabbath School lessons for each division of the Sabbath School. Every member should have access to those lessons through the *Sabbath School Bible Study Guide* appropriate to the member's age level. Helps for leaders and teachers are produced by the General Conference and/or division, and the appropriate helps should be made available to every leader and teacher in each Sabbath School division.

**Sabbath School Offerings**—All Sabbath School offerings are to be carefully recorded by the Sabbath School secretary and handed to the church treasurer at the earliest suitable moment. When the extension division offerings are received, they should be added to the offerings already received from the Sabbath School.

With the exception of the expense fund, all Sabbath School offerings are General Conference offerings and are to be passed on in their entirety by the church treasurer to the conference/mission/field for transfer to the General Conference. These funds include the regular Sabbath School weekly offering, the Thirteenth Sabbath Offering,

Sabbath School Investment, and Birthday-Thank Offering. They are all mission funds, each of which is to be identified as a separate fund in the regular system of records from the local church to the General Conference. This is necessary to enable the General Conference to appropriate the percentages used for special projects according to church policy. No mission funds may be retained by the local church or conference/mission/field.

**Expense Money**—Many Sabbath Schools take offerings at stated periods for Sabbath School expense. All such money should be recorded by the secretary, passed on to the local church treasurer, and used only for paying Sabbath School expense as authorized by the Sabbath School Council. In many churches, Sabbath School expenses are included in the church budget and expended as authorized by the Sabbath School Council.

The Sabbath School expense offering and the mission offering shall not be taken as one offering and divided according to an agreed-upon formula or percentage. Sabbath School expense offerings must be kept entirely separate from the mission offerings.

**The Quarterly Report**—The Quarterly Report should be completed immediately after the last Sabbath of the quarter and mailed before the stated deadline to the conference/mission/field Sabbath School and Personal Ministries director. It should be presented at the quarterly business meeting of the church. The secretary should send the report on the appropriate form to the conference/mission/field Sabbath School and Personal Ministries director, place a copy in the secretary's permanent file, and provide copies for the Sabbath School superintendent and the pastor.

#### **ADVENTIST YOUTH SOCIETY (AUXILIARY ORGANIZATIONS OF THE CHURCH AND THEIR OFFICERS)—CHURCH MANUAL AMENDMENT**

*Voted, To amend the Church Manual, Chapter 8, Auxiliary Organizations of the Church, pages 96-101, Adventist Youth Society, to read as follows:*

##### **Adventist Youth Society**

The Adventist Youth Society is a department of the church through which the church works for and through her youth.

"Moses answered, 'We will go with our young and old, with our sons and daughters, and with our flocks and herds, because we are to celebrate a festival to the Lord'" (Ex. 10:9, NIV). "These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the door frames of your houses and on your gates" (Deut. 6:6-8, NIV). "Don't let anyone look down on you because you are young, but set an example for the believ-

ers in speech, in life, in love, in faith and purity" (1 Tim. 4:12, NIV).

"We have an army of youth today who can do much if they are properly directed and encouraged. . . . We want them to be blessed of God. We want them to act a part in well-organized plans for helping other youth."—Ellen G. White, in *General Conference Bulletin*, Jan. 29, 30, 1893, p. 24.

The servant of God called for the establishment of a youth organization in each church and told what kind of organization it should be. "Let there be a company formed somewhat after the order of the Christian Endeavor Society. . . ."—*Counsels on Health*, p. 537. "Let there be companies organized in every church to do this work."—Ellen G. White, in *Signs of the Times*, May 29, 1893.

"When the youth give their hearts to God, our responsibility for them does not cease. They must be interested in the Lord's work, and led to see that He expects them to do something to advance His cause. It is not enough to show how much needs to be done, and to urge the youth to act a part. They must be taught how to labor for the Master. They must be trained, disciplined, drilled, in the best methods of winning souls to Christ. Teach them to try in a quiet, unpretending way to help their young companions. Let different branches of missionary effort be systematically laid out, in which they may take part, and let them be given instruction and help. Thus they will learn to work for God."—*Gospel Workers*, p. 210.

"With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"—*Messages to Young People*, p. 196.

While there is to be an active Adventist Youth Society in every church, it is important that the youth program not be isolated from the rest of the church. In addition to their participation in the youth organization, the young people should be integrated into responsible leadership and involvement in the entire church program. There should be young elders, young deacons and deaconesses, et cetera, working with experienced church officers. In all lines of church work the youth should be active. "In order that the work may go forward in all its branches, God calls for youthful vigor, zeal, and courage. He has chosen the youth to aid in the advancement of His cause. To plan with clear mind and execute with courageous hand demands fresh, uncrippled energies. Young men and women are invited to give God the strength of their youth, that through the exercise of their powers, through keen thought and vigorous action, they may bring glory to Him and salvation to their fellow-men."—*Gospel Workers*, p. 67.

**Mission Statement**—The primary focus of youth ministry is the salvation of youth through Jesus Christ. We understand youth ministry to be that work of the Church that is

conducted for, with, and by young people.<sup>2</sup>

Our task is to:

1. Lead youth to understand their individual worth and to discover and develop their spiritual gifts and abilities.

2. Equip and empower youth for a life of service with God's Church and the community.

3. Ensure the integration of youth into all aspects of church life and leadership in order that they might be full participants in the mission of the Church.

To accomplish our task:

1. We will achieve a balanced ministry by incorporating the biblical dynamics of fellowship, nurture, worship, and mission.

2. We will be committed to maintaining relevance and effectiveness in ministry by relating all ministry to the needs of the youth. It is imperative that we listen to and are informed by their perceptions, concerns, and suggestions. Effective ministry becomes possible in an atmosphere of love, acceptance, and forgiveness. We will conduct ongoing research to discover areas that need attention. We are committed to experimentation and innovation in our programs because we recognize the ever changing nature of today's youth.

3. We will find inspiration in God's Word and our history, and have faith in God for the future. Our philosophy will find expression in a wide variety of God-ordained ministry styles and programs.

4. We will provide regular evaluation to ensure that our primary focus is achieved.

**Objectives**—In response to these inspired directives, the Youth Department was organized to give leadership training and to provide resource materials and evangelistic plans for the Adventist Youth Society in the local churches. The Spirit of Prophecy sets forth the objectives of the youth organization as follows: (1) to train the youth to work for other youth, (2) to recruit the youth to help their church and "those who profess to be Sabbathkeepers," and (3) to work "for those who are not of our faith."—*Signs of the Times*, May 29, 1893.

In seeking to reach these objectives the youth are called upon (1) to pray together, (2) to study the Word together, (3) to fellowship together in Christian social interaction, (4) to act together in small groups to carry out well-laid plans for witnessing, (5) to develop tact and skill and talent in the Master's service, and (6) to encourage one another in spiritual growth.

The Aim of the Adventist Youth Society is: "The Advent Message to All the World in My Generation."

The Motto is: "The Love of Christ Constrains Me."

**Membership in the Adventist Youth Society**—There are three categories of membership in the Adventist Youth Society:

1. **Regular Members**—Young people 16 to 30 years of age who are members of the

Seventh-day Adventist Church in regular standing and who, subscribing to the objectives of the society, desire to engage in active service for Christ may enroll as regular members.

2. Associate Members—Young people who are not members of the Seventh-day Adventist Church, but who have Christian ideals and desire to be associated with the young people of the church in missionary work should be accepted as associate members. Associate members may not hold office, but they should be cordially received into all the society work and into its bands, and encouraged to become regular members as soon as possible.

3. Honorary members—Adult members of the church who support the youth may enroll as honorary members. Many persons who have passed the age of 30 would like to continue attending Adventist Youth Society meetings and participate in whatever way possible. Whenever it may seem advisable, they should receive an honorary membership card. Their membership is not included in the secretary's report, and they report their outreach (missionary) work in the regular way through the church.

Upon joining the Adventist Youth Society, new members take the following membership pledge:

"Loving the Lord Jesus, I promise to take an active part in the work of the Adventist Youth Society, doing what I can to help others and to finish the work of the gospel in all the world."

The Adventist Youth Ministries Committee—The Adventist Youth Ministries Committee is the umbrella organization in the local church responsible for the general planning of the youth ministry program. (See p. 76.) It includes the elected officers of the society plus the Personal Ministries leader, youth Sabbath School division leader, Health Ministries leader, Pathfinder Club director, Adventurer Club director, principal of the school, if there is such, the sponsor, and the pastor. The Adventist Youth Society leader, who is a member of the local church board, chairs this committee.

The committee should meet as often as necessary to plan and direct a successful youth ministry in the local church. Committee meetings should include time for prayer, a study of ways to help the youth spiritually, and plans for witnessing activities. The committee will also be responsible for seeing that regular meetings are scheduled for the youth and will work with other departments in coordinating the youth program in the local church. There should be short- and long-range goals if youth ministry is to be effective in reaching its objectives.

The Adventist Youth Society Committee—The Adventist Youth Society Committee is responsible for senior youth activities of the local church and works in coordination with the other youth entities through the

Adventist Youth Ministries Committee. Where there is no Pathfinder or Adventurer program, the AYS will include these younger members in a Junior Society.

Officers of the Adventist Youth Society—A chief factor in the success of any Adventist Youth Society is its leadership. When the officers are dedicated, active Christians, with initiative and ability to organize and inspire others, the work will go forward, young people will be saved and trained in God's service, and the whole church will be strengthened.

The officers of the Adventist Youth Society which are elected by the local church are: youth leader, associate youth leader, secretary-treasurer, assistant secretary-treasurer, chorister, pianist or organist, and sponsor, who may be one of the local elders. Since music plays such an important role in the formation of the youth character, musicians should be as carefully selected as the rest of the officers of the Adventist Youth Society. (See p. 84.) This group forms the nucleus for the Adventist Youth Society Committee which in counsel with the young people appoints other officers such as fellowship or social leader, devotional leader, librarian, publicity leader, and the various action group leaders. In smaller churches one person will of necessity carry several responsibilities. As many youth as possible should be involved in the planning and execution of the youth program.

Youth Leader and Associate Youth Leader—The Youth leader as a follower of Jesus must exemplify the graces of a genuine Christian, with a burden for soul-winning and a contagious enthusiasm. In helping motivate the youth to work together and take responsibilities, the leader will be in the background—guiding, counseling, and encouraging the youth, helping them to gain experience and the joys of achievement. It will be necessary to study the youth profile of the church and seek to involve every youth in the society.

The Youth leader will keep in close touch with pastors and sponsors and with the conference/mission/field in-service training, leading the society into a cooperative relationship with the church and the conference/mission/field.

The associate Youth leader will assist the Youth leader in this work and in the absence of the Youth leader will chair the Adventist Youth Society Committee and perform the duties of the leader. The associate will also be assigned certain responsibilities as determined by the committee. In smaller churches the committee may assign the assistant to the office of secretary-treasurer.

Secretary-Treasurer and Assistant—As in the case of the other officers, the secretary-treasurer's first qualification is spirituality and dedication. One should know the Lord, be able to speak from personal experience, and have a burden for young people. The secre-

tary-treasurer will keep a record of the activities of the society and send in a monthly report on special forms provided to the local field/mission/conference youth director who will also encourage the young people to report their witnessing activities during the ten-minute personal ministries period at the close of the Sabbath School class lesson study.

Another important responsibility of the secretary-treasurer is to keep an accurate record of the receipts and disbursements of all funds of the Adventist Youth Society. Society funds are deposited with the church treasurer and held in trust until such times as their disbursement is ordered by the Adventist Youth Society Committee. This committee shall also review the financial records of the society each quarter and have them audited once each year by the church treasurer. Many churches include the youth organization in their budget.

The assistant secretary-treasurer (when needed) assists with the secretary-treasurer's work as may be mutually arranged and acts in the absence of the secretary-treasurer.

Adventist Youth Society Sponsor—This may be an elder or other qualified person on the church board who understands thoroughly the objectives of the society and who is sympathetic with the youth and their involvement in the church's ministries. This individual serves as a guide or counselor to the Adventist Youth Society officers and meets with them regularly at the time of the Adventist Youth Society Committee meeting. The sponsor will be one whom the young people love and look to for counsel, working with the Youth leader in bringing the needs of the society before the church board.

The sponsor should become acquainted with the local conference/mission/field Youth director, keeping him or her informed of any changes in officer personnel and other matters relating to the Adventist Youth Society. Along with the society officers, the sponsor should attend the youth training institutes of the local conference/mission/field to keep pace with what is developing in youth ministry and thus be more effective in giving counsel. It would be well if the sponsor could serve over a several-year period for continuity.

Adventist Youth Features—As young people grow in their relationship with Jesus Christ, the Youth Department seeks to provide them with age-related, dynamic, active programming that provides an environment for development of spiritual gifts in preparation for this life and the life to come. These include the following:

1. Devotional and Educational—Morning Watch, Bible reading plans, Encounter series, Adventist Youth Week of Prayer, Youth Bible Conference, Youth Ministry Training Course, Pathfinder Staff Training Course, Adventist Youth Book Club, Guide, Master Guide and related leadership training classes, Adventist Youth Honors, Outdoor Club, and others.

2. Witnessing—Voice of Youth, Friendship Teams, branch Sabbath Schools, Story Hours, Adventist Youth Taskforce, Adventist Youth Service Volunteers, Festival of the Word, Youth Rallies, Sunshine or Singing Band, Community Services, Literature and Correspondence Action Group, Youth Music Witnessing Teams, and AY Honors.

3. Recreation—Social to Save, nature exploration, outdoor clubs, Adventist Youth Camping, specialty camps, Adventist Youth Honors, Silver Award, Gold Award.

**THE ADVENTIST JUNIOR YOUTH SOCIETY—CHURCH MANUAL AMENDMENT**

*Voted*, To amend the *Church Manual*, Chapter 8, Auxiliary Organizations of the Church and Their Officers, pages 101-103, The Adventist Junior Youth Society, to read as follows:

The Adventist Junior Youth Society

The Adventist Junior Youth Society (AJY) has as its objectives the training of junior youth for Christian leadership and service and the development of each individual to the fullest potential. In those churches where there are church schools, the Adventist Junior Youth Society is a part of the school curriculum, with the teacher as the leader of the society. When the Adventist Junior Youth Society is conducted in the church school, each classroom is considered a society, with pupils in the lower elementary designated as preparatory members. Pupils in the upper elementary are regular members of the Adventist Junior Youth Society.

While the teacher is leader or sponsor of the society, the students should lead out in the meetings, which are usually held weekly during the first class period. The student officers—which would include student leader, associate leader, secretary, treasurer, song leader, pianist, and any other leadership responsibility the class may decide upon—are selected by the class in counsel with the teacher. Usually the officers serve from one month to one quarter in order to give all the students opportunity for leadership training and responsibility. Where there is no church school the junior youth may be integrated into the youth ministry program of the church, or a separate Adventist Junior Youth Society may be conducted at an appropriate time. The Pathfinder Club has taken the place of the Adventist Junior Youth Society in some churches, since its specialized program incorporates the same objectives plus other opportunities. Where there is a Pathfinder Club and an Adventist Junior Youth Society there must be close coordination and cooperation between the two, with the leader of the Adventist Junior Youth Society being on the Pathfinder Club Staff Council (as per the Pathfinder Staff Manual) and vice versa.

The activities of the Adventist Junior Youth Society include good reading, Bible

study and Bible quizzes, music, and programs developed by the youth from resources available from the teacher and the local conference/mission/field Youth department. Since music is a very important element in the youth program, care should be taken to provide music which will glorify God. (See p. 84.) Student leaders should be encouraged to develop original program ideas that will involve participation by the class. Witnessing activities should be planned, and a special mission project may be adopted each year toward which a portion of the society offerings can be applied. Social activities may also be encouraged. Some of the Adventist Junior Youth Society meetings should be devoted to the study of the AY classes in preparation for Investiture near the close of the school year.

Members of the Adventist Junior Youth Society will learn and by the grace of God strive to follow the Adventist Junior Youth Pledge and Law and its ideals:

Adventist Junior Youth Pledge

By the grace of God—  
I will be pure and kind and true,  
I will keep the Adventist Junior Youth Law,  
I will be a servant of God and a friend to man.

Adventist Junior Youth Law

The Adventist Junior Youth Law is for me to—

Keep the Morning Watch,  
Do my honest part,  
Care for my body,  
Keep a level eye,  
Be courteous and obedient,  
Walk softly in the sanctuary,  
Keep a song in my heart,  
Go on God's errands.

The Aim and Motto are the same as for the senior youth.

AY Classes—Six personal development classes are offered the junior youth. These are Friend, Companion, Explorer, Ranger, Voyager, and Guide. An insignia is awarded to those who qualify in each class. Achievement classes are also offered to children ages 6 through 9: Busy Bee, Sunbeam, Builder, and Helping Hand.

Adventist Youth Honors—A wide range of Adventist Youth Honors—in arts and crafts, health and science, household arts, mechanics, outreach (missionary) endeavor, nature, outdoor industries, and recreational pursuits—includes levels of achievement in all of these for both junior youth and senior youth. A Master Award achievement program presents a further challenge to young people.

**PATHFINDER CLUB—CHURCH MANUAL AMENDMENT**

*Voted*, To amend the *Church Manual*, Chapter 8, Auxiliary Organizations of the Church and Their Officers, page 103, Pathfinder Club, to read as follows:

Pathfinder Club

The Pathfinder Club is a church-centered program which provides an outlet for the spirit of adventure and exploration that is found in every junior youth. This includes carefully tailored activities in outdoor living, nature exploration, crafts, hobbies, or vocations beyond the possibilities in an average Adventist Junior Youth Society. In this setting spiritual emphasis is well received, and the Pathfinder Club has well demonstrated its soul-winning influence. In many local churches Pathfinder Clubs have replaced the traditional Adventist Junior Youth Society, and where there is a church school the Pathfinder Club should supplement the work of the Adventist Junior Youth Society.

A sampling of activities in the Pathfinder Club includes camporees, fairs, craft study, nature exploration, Bible study, witnessing projects, field trips, bikeathons, and many other interesting adventures.

Youth from ages 10 to 15 are eligible to become members of the Pathfinder Club through a special induction ceremony. The triangular emblem has been adopted internationally even though there is sometimes a change in the name "Pathfinder" through translation and local equivalence. Members wear an approved Pathfinder uniform to all club functions, including the weekly club meeting, Pathfinder fairs, and camporees, and on Sabbath morning to church for Pathfinder Day. In some churches the age groups are divided into the Junior Pathfinder Club and the Teen Pathfinder Club and when older Pathfinders reach the age of 15 they may become staff members through a Teen Leadership Training (TLT) program.

The Pathfinder Club director and deputy director(s) are elected for one or two year terms by the church at the time of the general elections. (See p. 45.) If two deputy directors are elected there should be one of each sex. One of the deputy directors may also serve as club scribe and treasurer. The director is a member of the church board and also of the Adventist Youth Ministries Committee. Additional Pathfinder staff include instructors of craft and nature classes and counselors who are responsible for a unit of six to eight Pathfinders.

Many resource materials are available from the conference/mission/field Youth director.

**AUXILIARY ORGANIZATIONS OF THE CHURCH AND THEIR OFFICERS, ADVENTURER CLUB—CHURCH MANUAL ADDITION**

*Voted*, To add a new section, Adventurer

Club, to the *Church Manual*, Chapter 8, Auxiliary Organizations of the Church and Their Officers, at the top of page 104, to read as follows:

**Adventurer Club**

The Adventurer Club is a parent/church-centered program which provides parents with a tool useable with their 6- through 9-year-old children and is designed to stimulate the children's budding curiosity towards the world about them. This program includes age-specific activities that involve both parent and child in recreational activities, simple crafts, appreciation of God's creation, and other activities that are of interest to that age. All is carried out with a spiritual focus setting the stage for participation in the church as a Pathfinder.

A sampling of activities as presented in the Adventurer Manual includes special day trips, study and application of Bible stories, talent shows, nature activities, crafts, social skills development, and many others. The club has its own flag, uniform, emblems, award patches, and pins and scarves which are different from Pathfinders and must not be mixed or confused with the Pathfinder items. An entire component of the club activities involves parental training in child development, and understanding how to be the model Christian parents all wish to become.

The Adventurer Club director and that person's immediate associates are elected for one or two year terms by the church at the time of general elections. Additional staff are selected by the administrative staff of the club. The director is a member of the church board and of the local church Adventist Youth Ministries Committee. The resource materials are available from the conference/mission/field Youth director.

**EDUCATION—CHURCH MANUAL AMENDMENT**

*Voted*, To amend the *Church Manual*, Chapter 8, Auxiliary Organizations of the Church, pages 104 and 105, Education, to read as follows:

**Christian Education and the Church School**

**Philosophy**—The church operates a school system to ensure that its youth may receive a balanced physical, mental, spiritual, social, and vocational education in harmony with denominational standards and ideals, with God as the source of all moral value and truth. The stated interest of the church is the restoration in man of the image of his Maker, resulting in the optimum development of the whole person for both this life and the life hereafter.

The church conducts its own schools, kindergarten through university, for the purpose of transmitting to its children its own ideals, beliefs, attitudes, values, habits, and customs. Secular schools seek to prepare patriotic and law-abiding citizens, and teach certain values; Adventist schools, in addition,

aim at developing loyal, conscientious Seventh-day Adventist Christians. A true knowledge of God, fellowship and companionship with Him in study and service, likeness to Him in character development, are the source, the means, and the aim of Seventh-day Adventist education.

**Objectives**—Schools operated by the church will endeavor to provide for all of their students an education within the framework of the science of salvation. The fundamentals and common branches of knowledge are to be studied to develop proficiency in their use.

Specifically, these schools will endeavor to operate for each student in the upgrading of health and temperance principles, in the command of fundamental learning processes, and in the teaching of worthy home membership, vocational skills, civic education, worthy use of leisure, and ethical maturity. They will aim to reach objectives of spiritual dedication, self-realization, social adjustment, civic responsibility, world mission and service, and economic sufficiency through high quality, Christ-centered teaching.

**Church Education Secretary**—Recognizing that a comprehensive understanding and clear vision of Christian education—whose ultimate aims harmonize with those of redemption—can be developed and fostered only where the church is continually reminded of the preeminent mission of such an education, each church shall elect an Education secretary to promote and generate support for Christian education. The Education secretary shall be a member of the Home and School Association executive committee, and will work in cooperation with the Association. The secretary's duties shall be:

1. To be responsible for the regular promotion of Christian education and to plan, in cooperation with the pastor and Home and School Association leader, periodic programs or services that emphasize the values of Christian education.
2. To contact all Seventh-day Adventist homes where there are school-age children or young people, to encourage attendance at the local church school or at a Seventh-day Adventist secondary school, college, or university, and to suggest possible solutions to problems.
3. To make every reasonable effort, where church schools are not available, to encourage the church to provide Seventh-day Adventist education in the area.
4. To maintain contact with students from the church who are in attendance at Seventh-day Adventist or other schools away from the home church.
5. To contact members who have no school-age children, encouraging them to provide financial aid for needy Seventh-day Adventist students.
6. To maintain an up-to-date census of all the children and youth of the church.

**HOME AND SCHOOL ASSOCIATION—CHURCH MANUAL AMENDMENT**

*Voted*, To amend the *Church Manual*, Chapter 8, Auxiliary Organizations of the Church, pages 105-107, Home and School Association, to read as follows:

**Home and School Association**

**Purpose**—The purpose of the association is twofold:

1. To provide parent education.
2. To unite the home, the school, and the church in their endeavors to provide Seventh-day Adventist Christian education for the children.

**Objectives**—1. To educate parents in cooperation with the church and school in their work of fostering the development of the whole child—"the harmonious development of the physical, the mental, and the spiritual powers."—*Education*, p. 13.

2. To promote cooperation between parents and teachers in the educational process.

3. To give guidance for establishing in the home an atmosphere of love and discipline in which Seventh-day Adventist Christian values can be instilled in children through Bible study, prayer, family worship, and the example of the parents.

4. To provide an opportunity for parents and teachers to develop a positive relationship in their work for the children.

5. To support the church school in its effort to more fully harmonize the principles of Christian education in philosophy, content, and methodology.

6. To strengthen the relationship between home and school by promoting such activities as:

- a. Providing suggestions to the administration and school board for curriculum improvement.
- b. Encouraging frequent communication between home and school.
- c. Encouraging parents to visit the school.
- d. Encouraging teachers to visit the homes of students.
- e. Providing volunteer services as requested by the school.
- f. Assisting in providing the school with additional equipment and facilities not provided by the church or conference/mission/field.

7. To work toward the goal of enrolling every child of the church in the church school. Earnest endeavor should be made to provide ways for disadvantaged children to attend church school so that no Seventh-day Adventist child will miss the opportunity of a Seventh-day Adventist education.

**Membership**—Members of the church and patrons of the school are members of the association.

**Officers**—All parents of students are encouraged to be active in the Home and School Association. However, the officers of this association shall be members of the Seventh-day Adventist Church. The officers

shall consist of a leader, assistant leader, secretary-treasurer, librarian, and the church educational secretary. (See p. 130.) To give continuity, it is recommended that some of the officers be reelected for a second term.

**Leader**—The leader of the Home and School Association shall be a church member with experience and success in training children and whose mind is open to new ideas, who is apt to teach, and who believes in the importance of Christian education.

**Secretary-Treasurer**—The secretary-treasurer is to keep the records of the association and to report to the director of the Department of Education of the conference/mission/field at the beginning and close of the school year.

Association funds are to be channeled through the church/school treasurer, kept as a separate account, and audited in harmony with denominational policy.

**Ex Officio**—The school principal shall be an ex officio member of the Home and School Association Committee by virtue of position.

#### COMMUNICATION—CHURCH MANUAL AMENDMENT

*Voted.* To amend the *Church Manual*, Chapter 8, Auxiliary Organizations of the Church, pages 109-111, Communication, to read as follows:

##### Communication Department

**Importance of Effective Communication**—Through the years divine instruction has come to the church concerning the importance of using contemporary communication media in spreading the gospel. We have been counseled:

"We must take every justifiable means of bringing the light before the people. Let the press be utilized, and let every advertising agency be employed that will call attention to the work."—*Testimonies*, vol. 6, p. 36.

"Means will be devised to reach hearts. Some of the methods used in this work will be different from the methods used in the work in the past. . . ."—*Evangelism*, p. 105.

**The Organization**—The organization of this ministry calls for the enlistment of support from every denominational worker, layperson, and Seventh-day Adventist institution. The Communication Department promotes the use of a sound program of public relations and all contemporary communication techniques, sustainable technologies, and media in the promulgation of the everlasting gospel. It calls for the election of a Communication secretary in every local church and, where needed, a Communication Committee.

**The Communication Secretary's Work**—The church Communication secretary is responsible for the gathering and dissemination of news. As opportunity presents, the secretary will place on the air persons of interest in interview-type programs, and arrange for news features on such persons. Every effort will be made to maintain a friendly, cooperative relationship with editors

and other communications-media personnel.

The Communication secretary will assist in organizing support for the denomination's media programs. This may include the placement of announcements and advertisements for broadcast and Bible correspondence school courses, the promotion of the offerings, and participation in events for the distribution of radio, television, and Bible correspondence school materials. The Communication secretary will cooperate with the conference/mission/field Communication secretary in carrying out the plans of the conference/mission/field and reporting as requested and will also present periodic reports to the church business meeting.

**The Communication Committee**—In a large church a Communication Committee may more adequately handle the many facets of the public relations and communication program of the church than can a secretary working alone. This committee, with the Communication secretary as chairperson, will be elected at the time of the general election of church officers. Individual members of the committee may be assigned specific communication responsibilities such as working with the press, with media producers and with on-line personnel, and with the internal media of the church. Where there is a church institution in the area a member of its public relations staff should be invited to sit with the committee.

Other communication activities that fall within the sphere of interest of this committee include planning for special church events and ceremonies, the preparation of church exhibits and parade floats, placement of church advertising, and providing public libraries and other information centers with information on the Seventh-day Adventist Church. The division of responsibilities will depend largely on the abilities of those comprising the committee. All activities of the committee will be coordinated by the chairperson.

The pastor, who is primarily responsible for the communication program of his church, will work closely in an advisory capacity with the Communication secretary and/or the Communication Committee.

**Relation to Other Departments of Church**—To serve the church properly the Communication secretary should be alerted regarding plans and scheduled events. Any auxiliary unit of the church organization may appoint an individual to provide the Communication secretary or Communication Committee with news of that particular department's activities.

**In Large Adventist Centers**—If several churches in a city arrange for a central Communication Committee, each Communication secretary should be a member and should work in harmony with any general plan that will better coordinate the handling of news and other media activities for the several churches. The establishment of this com-

mittee would be initiated by the conference/mission/field Communication director. Meetings of such a central committee would be called and presided over by a chairperson selected by the group.

The Communication Departments of the division, union, and local conference/mission/field provide detailed instruction for Communication secretaries, and by their printed materials, correspondence, and other means give constant help and inspiration.

**Qualifications**—The Communication secretary should be carefully chosen for (1) the ability rightly to represent the church, (2) sound judgment, (3) organizational ability, (4) ability to put facts down on paper in attractive and persuasive grammatical form, (5) willingness to carry out an assignment, (6) ability to meet people.

#### DEPARTMENT OF HEALTH AND TEMPERANCE—CHURCH MANUAL AMENDMENT

*Voted.* To amend the *Church Manual*, Chapter 8, Auxiliary Organizations of the Church, pages 111-113, Department of Health and Temperance, to read as follows:

##### Health Ministries Department

The church accepts its responsibility to make Christ known to the world and believes this includes a moral obligation to preserve human dignity by obtaining optimal levels of physical, mental, and spiritual health. In addition to ministering to those who are ill, this responsibility extends to the prevention of disease through effective health education and leadership in promoting optimum health, free of tobacco, alcohol, other drugs, and unclean foods. Where possible, members shall be encouraged to follow a primarily vegetarian diet.

**Health Ministries Leader**—For an efficient program to be planned and implemented in the church, it is necessary for the church to elect a Health Ministries leader. He/She should be health-oriented and interested in promoting the church's standards in healthful living among the members and in the community through church-operated health ministries programs. The leader should be able to screen programs and information that are representative of the ideals and philosophy of the Seventh-day Adventist Church, and to integrate them into an effective spiritual-physical witness.

The Health Ministries leader's duties should include the following:

1. To outline, plan, and budget, in consultation with the pastor, church Health Ministries Council, and the church board, programs for the year that will emphasize total health and temperance for the church and the community.

2. To promote an ongoing witness in the community concerning the destructive effects of tobacco, alcohol, and other health-destroying drugs and substances.

3. To foster good relationships with com-

community health and temperance organizations.

4. To encourage the study of the biblical principles and the Spirit of Prophecy counsels on health and temperance.

5. To encourage the application of the principles of healthful living among church members.

6. To arrange for and promote the holding of health and temperance education programs for the church and the community it serves, in close cooperation with the conference/mission/field Health Ministries director.

7. To serve as secretary of the church Health Ministries Council, except when asked to serve as chairperson.

**Associate Church Health Ministries Leader**—The associate leader's duties shall be to assist in the leader's responsibilities.

**Church Health Ministries Council**—Where practical, a church Health Ministries Council may be appointed. This council is designed to provide dedicated leadership to the church membership and to the community in the field of healthful living, and to assist in cooperative soul-saving activities through a viable program of health and temperance and spiritual emphasis. Members should be appointed by the church, and might include:

1. The pastor or local elder as chairman of the council.

2. The church Health Ministries leader.

3. The Community Services director.

4. The Adventist Youth leader or two representatives from the youth group.

5. Three representatives from among the following: physician, dentist, dietitian, nurse, health educator, Stewardship leader, or others interested in health and temperance activities.

6. The director of the Health Ministries Society when an active society exists.

7. A representative of the local SDA health-care institution.

The pastor, if not the chairman, should be an ex officio member of the council.

**Health Ministries Activities**—The church Health Ministries Council, in collaboration with the Personal Ministries Council, shall lead out in developing a schedule of health ministries activities that will include programs such as stop-smoking plans, cooking schools, health classes, stress-control programs, and other related endeavors.

**Health Ministries Society**—In some areas Health Ministries or Temperance societies may be established as separate entities as distinct from church organizations. The conference/mission/field director should be involved in establishing such organizations.

**World Health Ministries Sabbath Offering**—The entire offering is sent to the local conference/mission/field to be distributed according to policy among the General Conference, division, union, and conference/mission/field. Upon request to the conference/mission/field, up to 25 percent of the offering received in the local church

may revert to the church for health ministries programs.

**DEPARTMENT OF STEWARDSHIP AND DEVELOPMENT—CHURCH MANUAL AMENDMENT**

*Voted*, To amend the *Church Manual*, Chapter 8, Auxiliary Organizations of the Church, page 113, Department of Stewardship and Development, to read as follows:

**Stewardship Department**

The Stewardship Department was organized to help members become effective stewards and to assist in the implementation of God's plan of systematic benevolence throughout the church. Since stewardship responsibility includes the proper management of the entire life, stewardship concepts encourage the proper care and use of the body temple, time, abilities, and material possessions. The department gives assistance in the planning and organization of church resources for a completed work. Its spiritual and financial objectives are summarized in the following statement: "When they shall arouse and lay their prayers, their wealth, and all their energies and resources at the feet of Jesus, the cause of truth will triumph."—*Testimonies*, vol. 4, p. 475.

**Church Stewardship Leader**—The Stewardship leader, elected by the church, is chosen for an ability to implement the concepts and objectives outlined by the Stewardship Department and should possess the following qualifications: (1) be a spiritual leader, (2) be one who practices the principles of Christian stewardship, (3) have an understanding of the spiritual and financial program of the church, (4) be willing to dedicate the necessary time to plan, organize, and lead out in designated areas of responsibility in cooperation with the conference/mission/field Stewardship director, the pastor, and the church board.

The Stewardship leader acts in a liaison capacity between the conference/mission/field Stewardship Department and congregation. The leader will implement the general educational program of the Stewardship Department as it is presented and expanded periodically to meet a continuing need. This responsibility includes assisting the pastor in World Stewardship Day emphasis, conducting stewardship classes, tithing and offering education, and teaching the basic stewardship concepts during Sabbath services or on other occasions.

The leader's organizational responsibilities will include being (1) a member of the church board, involved in and conversant with the spiritual and financial program of the church, (2) a member of the Stewardship and Finance Committees, and (3) an active assistant to the pastor in the annual Stewardship Guidance Program and in the follow-up throughout the year as outlined in the Stewardship Manual.

**DEPARTMENT OF WOMEN'S MINISTRIES—CHURCH MANUAL ADDITION**

*Voted*, To add a new section, Department of Women's Ministries, to the *Church Manual*, Chapter 8, Auxiliary Organizations of the Church and Their Officers, at the bottom of page 116, to read as follows:

**Department of Women's Ministries**

The Department of Women's Ministries exists to uphold, encourage, and challenge Seventh-day Adventist women in their daily walk as disciples of Jesus Christ and as members of His world church. The mission of Women's Ministries is, in the larger sense, common to all Christians—that of uplifting Christ in the church and in the world.

**Objectives**—This ministry seeks to:

1. Foster spiritual growth and renewal among women.

2. Affirm that women are of inestimable worth by virtue of their creation and redemption, and equip them for service in the church.

3. Minister to the broad spectrum of women's needs across the life span, being sensitive to multicultural and multiethnic perspectives.

4. Liaise and cooperate with other specialized departments of the church to facilitate the ministry to women and of women.

5. Build goodwill among women in the world church that encourages bonds of friendship, support for service, and the creative exchange of ideas and information.

6. Mentor and encourage Seventh-day Adventist women, creating paths for their involvement in the church as they reach for their potential in Christ.

7. Find ways and means to challenge each Seventh-day Adventist woman to use her gifts to complement the talents of others as they work side by side to further the global mission of the church.

**Women's Ministries Leader**—The Women's Ministries leader is elected by the church to develop specific ministries to nurture women and equip them for service to God and to the church. She serves as chair of the Women's Ministries Committee, and encourages ideas and plans which maximize women's contributions to the mission of the church. As chair, she is responsible for putting together the agenda, moderating discussion, and developing group cohesion through personal sharing, prayer, and fellowship.

She also serves as a member of the church board, integrating activities and programs for women into the larger church program. It is her responsibility to keep the church informed of the contribution of Women's Ministries to church life. The leader's liaison for training and resource material is the local conference/mission/field Women's Ministries Director.

**Qualifications of the Women's Ministries Leader**—The Women's Ministries leader should be a woman with a sensitive, caring nature, a burden for women's ministry and

concerns, a balance in her perspectives so as to represent a broad spectrum of women, and an ability to encourage other women to cultivate their spiritual gifts. She should be able to work well with women in the church, the pastor, and the church board.

The Women's Ministries Committee—The Women's Ministries leader works with the pastor and church board to establish a Women's Ministries Committee to foster a ministry to women in the church. This committee should be composed of persons interested in the broad spectrum of women's needs and services. To form a balanced team, the members should be persons with varied talents and experience. The major responsibilities of the Women's Ministries Committee shall be as follows:

1. To assess the needs of women in the local church and community, by utilizing surveys and interviews, and in counsel with the pastor and church leaders.

2. To brainstorm, develop strategies, and cooperate with other specialized departments of the church to foster programs and activities which minister to women.

3. To plan and implement these and other initiatives which relate to women's specific and varied needs, in cooperation with the pastor, departmental specialists, and other church leaders.

4. To facilitate local church participation in annual programs and activities initiated by the conference/union/division/General Conference such as the International Women's Day of Prayer, Women's Ministries Day, and small group ministries to support women and encourage them in service.

Information regarding these programs is available through the conference/mission/field Department of Women's Ministries.

#### DEPARTMENT OF CHILDREN'S MINISTRIES—CHURCH MANUAL ADDITION

*Voted*, To add a new section, Department of Children's Ministries, to the *Church Manual*, Chapter 8, Auxiliary Organizations of the Church and Their Officers, at the top of page 117, to read as follows:

Department of Children's Ministries

The Department of Children's Ministries is organized to promote and coordinate ministry to the children of the church, as well as to involve children in service to others. Christ's instruction to feed the lambs provides the impetus for the church to meet the needs of children for nurture, fellowship, worship, stewardship, and outreach.

Children's active minds construct meaning from every experience. "The lessons that the child learns during the first seven years of life have more to do with forming his character than all that it learns in future years."—*Child Guidance*, p. 193. This is the time to begin to educate them "to be thinkers, and not mere reflectors of other men's thought."—*Education*, p. 17.

"When Jesus told the disciples not to for-

bid the children to come to Him, He was speaking to His followers in all ages,—to officers of the church, to ministers, helpers, and all Christians. Jesus is drawing the children, and He bids us, Suffer them to come; as if He would say, They will come if you do not hinder them."—*The Desire of Ages*, p. 517.

"Every child may gain knowledge as Jesus did."—*The Desire of Ages*, p. 70.

Ministry to Seventh-day Adventist Children—It is the responsibility of each individual in the church community to exert a positive influence on children. Providing children with the opportunity for participation, interaction, and leadership in a variety of religious education settings gives them a sense of inclusion as valued members of the church family, leads them to Jesus, and teaches them to view life through a Seventh-day Adventist perspective. Ways to strengthen the spiritual life of children could include:

1. Sabbath School (under the responsibility of the Sabbath School Department).

2. Pathfinder and Adventurer Clubs (under the responsibility of the Youth Department).

3. Children's prayer meeting at the same time and place as the adult midweek prayer meeting.

4. An on-going baptismal class for children who express a desire to be baptized, but are considered too young.

5. Children's Bible club on Sabbath afternoon that would involve them in meaningful and appropriate Sabbath observance.

6. Weekly religious instruction for Seventh-day Adventist children not attending church school.

7. Children's small groups ministry bringing children each week for discussion, Bible study, and fellowship.

8. Children's choir.

9. Children's congress (city or district or field/mission/conference wide) to provide opportunities for children and their parents to experience leadership training, inspiration, and fellowship.

Ministry to Children Outside the Church—The Bible makes it clear that God has a special burden for children who are not enfolded in the church family. Outreach to children within the influence of the church will have far-reaching results, one of which will be winning parents to the Lord. The Department of Children's Ministries carries responsibility for the traditional outreach programs such as: Vacation Bible Schools, children's branch Sabbath Schools, Neighborhood Bible Clubs, and Story Hours. In addition, the church can extend ministry to children by the following kinds of programs:

1. Seventh-day Adventist day care.

2. Radio and television programs.

3. Children's choirs.

4. Evangelistic meetings for children.

5. Correspondence Bible courses.

6. Other creative outreach, e.g. children's gymnastics clubs.

In churches which do not have a Department of Children's Ministries, Vacation Bible Schools, children's branch Sabbath Schools, Neighborhood Bible Clubs, and Story Hours will come under the direction of the Sabbath School Department. (See p. 91.)

Involving Seventh-day Adventist Children in Service to Others—Participation not only increases capabilities and assures children that they are a necessary part of the church family but, more importantly, involvement in service to others is a major part of their growth in grace. Creative efforts to involve children will help them establish a pattern of outreach to others that may well continue through life. Here are some suggestions for tapping the unlimited potential of children:

1. Participation in divine services.

2. Participation in church outreach.

3. Visitation to shut-ins.

4. Musical performances.

5. Community service.

6. Leadership opportunities in evangelism, Bible study, and prophecy seminars.

Safeguarding Children—In Matthew 18:6 Christ spoke strongly about those who would intentionally hurt children: "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." The local church should take reasonable steps to safeguard children engaged in church-sponsored activities by choosing individuals with high spiritual and moral backgrounds as leaders and participants in programs for children.

Children's Ministries Committee—The Children's Ministries Committee works under the direction of the church board or Personal Ministries Council. Members will be chosen on the strength of their interest and expertise in working with children. The number of members will vary according to the needs of each church. The committee's responsibilities could include:

1. Providing cooperation and balance among the religious education activities planned for children.

2. Working together to coordinate all activities in order to avoid overlaps or gaps in the plans for children, and preparing a yearly activities calendar that incorporates all children's programs.

3. Keeping up-to-date records of church members' children and community children who have participated in church activities.

4. Conducting a needs assessment of children in the congregation and/or community.

Children's Ministries Coordinator—The Children's Ministries coordinator is elected by the church and should be an individual of moral and ethical excellence who demonstrates love and commitment to God,



church, and children, and who has ability and experience in working with children. The role of the Children's Ministries coordinator may include responsibilities such as:

1. Scheduling and chairing the Children's Ministries Committee, encouraging a spirit of teamwork among those working for and with children, and being the team leader in creating a ministry for children that draws them to Christ and provides for their participation in all church activities.

2. Serving as an advocate of the interests of children to:

a. The Church Board—by keeping the board members informed of concerns and successes, by reporting the results of the children's needs assessment, and by encouraging funding for children's programs.

b. The pastor—by working together to make the various aspects of church life meaningful to children.

c. The Personal Ministries Council—by participating in the council's planning for the church, suggesting ways to involve children.

d. The leaders of children's activities—by supporting and encouraging them.

3. Taking reasonable steps to maintain a high moral and ethical quality of leadership for the children.

4. Maintaining communication with parents and leaders of children's activities, informing them about workshops, conventions, camp meetings, and other resources, and encouraging their growth in understanding children.

5. Seeking opportunities to spend time with children in order to stay in touch with their thinking and their needs.

#### CHURCH MANUAL—DIRECTIVE

*Voted*, To change lesson study and similar references (see page 162, line 14) to Bible study wherever it refers to study of the Sabbath School lesson in the *Church Manual*.  
Adjourned.

PHILIP S. FOLLETT, *Chairman*  
DONALD R. SAHLY, *Secretary*  
ATHAL H. TOLHURST, *Actions Editor*  
CAROL E. RASMUSSEN,  
*Recording Secretary*

<sup>1</sup> This is an accepted abbreviated name for the full official name "Seventh-day Adventist Youth Society."

<sup>2</sup> Adopted by the General Conference and Division Youth Directors, July 1993.

## Fifteenth Business Meeting

57th General Conference  
Session, July 7, 2000,  
1:35 p.m.

JACK HARRIS: I am Jack Harris, president of the Retirees Association of North America, and we welcome you to a special part of our program today honoring those who have served the church in some capacity for many years. There's an old saying that says into every life some rain must fall. So today we are honoring those who started a long time ago and now are ready to retire and take a different course. We welcome you and honor those who are retiring this afternoon.

G. RALPH THOMPSON: We have a list of folk arranged in alphabetical order, and I will tell you the name and the position they retired from, and approximately the years of service. These are folks who retired during the quinquennium, some at this session. Bryan W. Ball, South Pacific Division president, 41.33 years of service; Maurice T. Battle, associate secretary of the General Conference, 51.5 years of service; Bert B. Beach, director of the General Conference Public Affairs and Religious Liberty Department, 46 years of service; Charles D. Brooks, general field secretary of the General Conference, 44 years of service; G. Tom Carter, director of the General Conference Trust Services Department, 44.05 years of service; Norma J. Collins, associate director of the Ellen G. White Estate, 40.08 years of service; George H. Crumley, North American Division treasurer/associate treasurer of the General Conference, 40 years of service; Rex D. Edwards, director of the General Conference Ministerial Association Continuing Education, 41.5 years of service; C. Lee Huff, Euro-Asia Division president, 38.5 years of service; Richard Liu, Northern Asia-Pacific Division secretary; Alfred C. McClure, North American Division president, 46.68 years of service; Thomas R. Neslund, associate director of the General Conference Health Ministries Department, 35 years of service; Warwick H. Stokes, South Pacific Division treasurer, 42 years of service; Mario S. Veloso, associate secretary of the General Conference, 45.5 years of service; Juan Carlos Viera, director of the Ellen G. White Estate, 41.5 years of service; Alan W. White, associate director of the General Conference Trust Services Department, 40 years of service; Albert S. Whiting, director of the General Conference Health Ministries Department, 40 years of service.

LEO S. RANZOLIN: [Presented a gift to each retiree.] Let's give all of these people a hand, my friends.

"Let this mind be in you, which was also in Christ Jesus." This relates in a marvelous way how Christ descended to this earth, humbled Himself, and died on the cross for each one of us. His life was service. Leadership is all about service. The workers before us have served more than 600 years. We thank you for your committed work, dedication, and consecration to the work of the church.

CHARLES E. BRADFORD: It is my

privilege to welcome these good people into the club in which there are no dues but many joys. I'm a 10-year member of the club, and I want to welcome you into a society that is well honored in the Seventh-day Adventist Church. Don't be anxious about anything! As my friend Charles Dudley says: "Don't worry about anything God doesn't worry about." Let these last years be free. God bless you, and welcome.

MATTHEW BEDIAKO: May God continue to bless you wherever you go. Thank you. [Prayer of blessing was offered by G. Ralph Thompson.]

IGOR RYBACHUK: [Prayed in Russian language.]

PHILIP S. FOLLETT: Leo Ranzolin was scheduled to chair this afternoon, but Elder Paulsen asked him to attend to some other important meeting, so we will continue as we did this morning. We will call our afternoon session to order and ask Elder Lowell Cooper, chair of the *Church Manual* Committee, to lead us into the next section.

LOWELL C. COOPER: I think there is a text somewhere about those who endure until the end. I believe that we are at item 465 on page 196 of the agenda book. We would like to take it together with item 466 on page 197. These are strictly editorial changes of the type we have already approved. [Moved, seconded, and voted.] Item 467 on page 198 has a change of concept here, and I think we should have it read.

MAURICE T. BATTLE: "Who Should Be Members of the Nominating Committee—Only members who are in regular standing should be chosen to serve on the nominating committee. They should be persons of good judgment and, above all, have the welfare and prosperity of the church at heart. There are no ex officio members of the nominating committee, except the pastor or district leader who serves as the chair of the committee. Should the pastor or district leader choose not to chair the committee, or in case the conference/mission/field has not yet appointed a pastor or district leader to the church, the special committee appointed by the church to nominate the nominating committee should recommend to the church the name of a local member to serve as chair of the nominating committee." I move it. [Seconded and voted.]

[It was proposed that items 468-473 be voted in a block. After discussion these items were moved, seconded, and voted.]

LOWELL C. COOPER: We would like to propose taking as a block items 474 through 483. Please allow Dr. Veloso to lead us through page by page to point out anything that may be of significant interest there. Much of it is editorial. [Mario Veloso presented these items. After discussion the items were moved, seconded, and voted.]

JANA KRYNSKA: Lines 17 and 18 on page 214 mention drama, opera, and moving picture theaters specifically. What we

need is to have a general principle and not actual application. Opera and drama can also have some positive impact, as they do in central Europe.

PHILIP S. FOLLETT: We have seen the use of drama on this platform this session, and it can be used very constructively. The drama of the ages, as you indicated, is God's drama. So perhaps in the future there should be some study of this issue as to how to word it to clarify the types of drama we are speaking of. I would like to suggest that this be referred to the *Church Manual* Committee.

KEITH ALBURY: Page 214, line 39, says, "Let us not patronize the commercialized amusements, joining with the worldly, careless, pleasure-loving multitudes who are 'lovers of pleasure more than lovers of God.'" I don't know what this really means; I would just like to ask whether we are talking about Disney World, Wonder World, baseball games, basketball games, so I believe this entire section needs to be reviewed, be brought up-to-date, so that it would be relevant to the young people of our church.

PHILIP S. FOLLETT: I think your point is taken well, and I would suggest that the *Church Manual* Committee look at it.

CAMIE MATTHEWS: My concern is whether or not we are really basing our ideas on the Bible. I am concerned that the Bible is not just for the adults, but also for our young people. We need to present to them, "Thus saith the Lord." We have to be very careful that we do not attempt to change the principle of God's words just to accommodate the views of elderly or young people. We have to provide guidance and encouragement for our young people, and I want all to ensure that we stand on the principles of God's Word and not on our own personal philosophy.

LOWELL C. COOPER: I believe that we are all aware of the long discussion and the questions that have been raised on this document and the admission that it is not as perfect and polished as we would like it to be. There may be opportunity for continued discussion of the matter. But when we voted it this morning we did not vote it with changes, except those that had been voted the other day.

We have one more item—401. It's been reserved to this point, and it is a request that the session grant authorization for the General Conference Administrative Committee to amend the terms of reference for the *Church Manual* Committee. This would allow the *Church Manual* Committee to perform routine editorial tasks that do not alter the meaning of a particular passage.

The *Church Manual* Committee will report to the Annual Council the editorial changes that it wishes to make. Should the Annual Council, in going over those editorial changes, feel that the editorial change is a substantive change, that matter would then be referred to the General Conference ses-

sion. I suggest that we ask the secretary to read the recommendation and place it in motion.

MAURICE T. BATTLE: "Recommended, To authorize the General Conference Administrative Committee to amend the terms of reference for the *Church Manual* Committee to allow the *Church Manual* Committee to perform routine editorial tasks (such as copyediting and updating of denominational terminology) which do not alter the meaning of the particular passage. A report of the *Church Manual* Committee's editorial work shall be presented to Annual Council through the General Conference Administrative Committee. In the event the Administrative Committee or the Annual Council determines that such editorial work substantively alters the meaning of a passage, any proposed changes in question will be considered at a General Conference session." [The motion was made and seconded.]

JESUS URIARTE: I'm certainly not one that wants to come here or wants to be here five years from now debating whether we should change "conference" to "conference/field/mission." I don't want to do that. I don't know that anybody wants to spend any time doing that, and I think that that is what the committee is trying to avoid. Nevertheless, as it stands now, if a proposal is made by the committee and brought before the Annual Council, it would take 51 percent of the members to think that the change is substantive, or we would not see it next session. If we could amend this proposal to say that if a third of the Annual Council thinks that it is not an editorial change, then it would have to come over here, maybe that would alleviate our fears. I move such an amendment. [Motion was seconded.]

PHILIP S. FOLLETT: Are you ready for the vote on the amendment? The amendment would say that if one third of either ADCOM or Annual Council believes the change is substantive, that change must be brought here. [The motion to amend was voted.]

AUDREA LUXTON: I'd just like to speak strongly in favor of the main motion. I've heard a number of people over the past few days regretting the fact that so much of our time during this session has been dealing with such small issues when there are much more important issues that we as a church could be discussing. [The motion was voted.]

LOWELL C. COOPER: Brother Chairman, I think we are done with the agenda items. I just would beg your permission to observe that in what seems a short time ago I had a full head of long, wavy, dark-brown hair. Then I was asked to chair the *Church Manual* Committee, and transformations have taken place. But Dr. Veloso has been the secretary of the *Church Manual* Committee for 10 years, and he has lost neither his hair nor his humor. And I would like to acknowledge publicly the skill and

commitment and care with which he has carried this responsibility.

PHILIP S. FOLLETT: We can recommend that Elder Cooper get some kind of ointment to work on his hair, to see if that will help him. We have completed *Church Manual* matters. We said that when we completed this last item we would allow a previous speaker to make his statement.

ANDRE VAN RENSBURG: Yesterday we were dealing with the standing committees, and it was noted that the composition of the Nominating Committee is spelled out very clearly. However, when we look at the Constitution and Bylaws Committee, there is no indication of who should serve on this committee. Therefore I would like to move that our Administrative Committee look at all committees and, where applicable, ensure the inclusion of pastors, women, and youth. I believe that this motion will satisfy the concern that has been expressed by numerous people regarding the lack of representation on different committees and at this session. [The motion was seconded.]

CARMEN MOORE: I support this motion. Through the course of these proceedings I've been terribly discouraged at the underrepresentation of youth and women. I fit into both categories presently, and when several of the votes were taken on suggestions to add more women, they were voted down with laughter. I found that terribly discouraging. And so I support this motion to have more women and youth and pastors represented on these committees.

MANUEL TORNILLA, JR.: Is it possible for individuals to submit items to the *Church Manual* Committee?

LOWELL C. COOPER: I hope that we would understand that the *Church Manual* Committee cannot entertain individual requests from 11 million people around the world. There is a process by which suggestions can be passed through channels to eventually be considered by the *Church Manual* Committee. It is not the practice of the committee to take letters from anywhere in the field at any time during a quinquennium and place them on the agenda for consideration either by itself or by the world session. The *Church Manual* describes the process by which we entertain changes and suggestions. A lot of good suggestions have been shared here, but I beg the indulgence of this body if I say that the *Church Manual* Committee does not have the capacity to entertain individual requests for change constantly.

PHILIP S. FOLLETT: Are you ready to vote on this proposal now? One more comment, and then we will ask the secretary to read it.

ROGER DUNDER: While it is nice to talk about representation, we need people of considerable experience on the issues. I think it is unwise just to make a blanket statement that we are going to represent every group, irrespective of what is necessary.

PHILIP S. FOLLETT: Do you want it read before we vote?

MAURICE T. BATTLE: The recommendation is that the Administrative Committee look at the Constitution and Bylaws Committee and other General Conference committees, to ensure the inclusion of pastors, women, and youth. [Motion was voted.]

ATHAL H. TOLHURST: We have on page 65 a recommendation from the Constitution and Bylaws Committee to amend Article X of the Bylaws, which is headed Departments and Associations, Directors/Secretaries, Associates and Assistants. The only recommended change here is to change the name in the Bylaw of what was known as the Health and Temperance Department, and rename it Health Ministries Department, in accordance with an action taken earlier this session. I would so move. [Motion was seconded and voted.]

On page 66 we have a recommended amendment to Bylaws Article XIII, Executive Committee. This amendment to Section 1 is to detail the authority that the General Conference Executive Committee should and does hold. From there we go to Section 8, line 34. "Divisions may send presidents of unions of churches to attend Annual Council meetings of the Executive Committee on a rotating basis, as invitees, so that each president may attend one Annual Council meeting per quinquennium. Such invitees shall be extended the privileges of full participation in all discussion and decision-making processes of the meeting." I move the adoption of these amendments.

PHILIP S. FOLLETT: It is moved and seconded. Much of this is repositioning phrases and sentences that are already included.

GUENTER SCHLEIFER: I am speaking again to the matter I spoke about yesterday. This is actually now the wording of the problem I was talking about yesterday. I am talking about the representation of the unions of churches on the highest level of decision-making in between General Conference sessions. I would like to ask the question How many divisions have unions of churches? As far as I know, there are only two divisions involved.

ATHAL H. TOLHURST: I believe that is correct. I think it is the Trans-European Division and the Euro-Africa Division.

GUENTER SCHLEIFER: I come back to my former proposition to the amendment I made yesterday afternoon about inviting all the presidents of the unions of churches to Annual Council. [Motion was made and seconded. A lengthy discussion ensued, after which motion was voted.]

MAURICE T. BATTLE: We have one more item.

PHILIP S. FOLLETT: This was referred to the Plans Committee by this body, and we have a report out on that. You have

copies of the document on Scripture. They have been distributed. Resolution on Scripture is the line title of this. [Maurice Battle read the document. Motion was made and seconded.]

COLLIN LYONS: Once this resolution has been adopted, where will it appear?

PHILIP S. FOLLETT: Elder Maxson, you said that you were part of the group that wrote it. Can you answer that question, please?

BENJAMIN C. MAXSON: Alongside the other resolutions that we had voted, such as the one on the Spirit of Prophecy. It is a resolution of intent of this body to say that we believe Scripture has priority. It is affirming our faith in our foundational belief of the importance of Scripture in our church life. It does not give instructions in any way of a change of policy or an implementation of a program. It is merely an affirmation of our strong support and stand on Scripture.

PHILIP S. FOLLETT: I believe that we will advise you to take it back to your divisions, to your unions, fields, wherever you are, and seek to implement it in the best way you can in your community and your culture. Are we ready for the vote now?

THOMAS QUALLS, SR.: I am still not clear on this.

PHILIP S. FOLLETT: What is your question?

THOMAS QUALLS, SR.: How will the people in my church get this? How will they know what was resolved?

PHILIP S. FOLLETT: You should take it back to them. It will appear in the *Adventist Review*. It will appear in the minutes of this meeting. It should be reconsidered in your division committees when you take up actions from here, your union committees, and from the minutes you would take it back to your individual churches. And believe me, this is important. I fully concur that our church needs a great resurgence of Bible devotional reading and study. I think it is a very crucial action. It is to be not only read and talked about, but acted upon and implemented. I would appeal to every delegate to take it back to your churches and to help your congregations, conferences, and missions to find ways of implementing it within your own culture and your own community. [Motion was voted.]

There are two things we would like to do now. First, we would like to propose a brief statement of gratitude. We have not written out a long document, but at the conclusion of this meeting we would like to propose that this body declare an expression to God of deep gratitude for His leading in His church, for the advancement of the gospel around the world, for the challenge of the future, and petition Him for His special blessings as we carry out His mission of conciliation, redemption, and salvation to all the world. Do you want to move this, Elder Maxson?

BENJAMIN C. MAXSON: I stand to speak to another item that is a follow-up

from our previous action. In light of the urgency and the shortness of time that we had to deal with our statement on Scripture, I would move that a careful statement on affirmation of Scripture be prepared for the 2005 General Conference session in St. Louis, to be presented prior to the presentation of the statement on the Spirit of Prophecy at that time. [The motion was seconded and voted.]

STEPHEN WALLACE: I would move the resolution of gratitude to God. [The motion was seconded and voted.]

CALVIN B. ROCK: I move, Mr. Chairman, that this fifty-seventh business session of the General Conference of Seventh-day Adventists be adjourned. [The motion was seconded and voted.]

PHILIP S. FOLLETT: I would like to make a statement of appreciation. Some of you have indeed endured unto the end, and you should be commended. As was noted earlier, when not many delegates were on the floor and we did not have the benefit of all their council, you stayed with us. We thank you for that. We appreciate the interest in the church you have reflected by your presence. We appeal to you, as you go back to your homes, to share with your fellow believers, not only the actions, but the urgency that you have sensed here, and that we as a body of God's people have reaffirmed by this council this theme: "Almost Home."

SHEM BUNDI NGOKO: [Offered the benediction in Ekegusii, a language of Kenya.]

PHILIP S. FOLLETT, *Chair*

MAURICE T. BATTLE, *Secretary*

BILL BOTHE, LARRY R. COLBURN,  
and FRED G. THOMAS,

*Proceedings Editors*

## Fifteenth Business Meeting Actions

57th General Conference  
Session, July 7, 2000,  
1:35 p.m.

### LICENSED MINISTERS—CHURCH MANUAL AMENDMENT

*Voted*, To amend the *Church Manual*, Chapter 9, Ministers and Workers in Relation to the Church, pages 121 and 122, Licensed Ministers, to read as follows:

Licensed Ministers

To give young men an opportunity to demonstrate their call to the ministry, especially in the area of soul-winning, prospec-

tive candidates are granted ministerial licenses by the conference/mission/field. The granting of such licenses confers the opportunity and the right to develop the ministerial gift. The licensed minister is authorized to preach, to engage in evangelism, to lead out in outreach (missionary) work, to assist in any church activities.

There are circumstances in many fields, however, where it is necessary for the conference/mission/field to appoint a licensed minister to carry responsibility as a pastor or assistant pastor of a church or group of churches. In order to open the way for him to perform certain ministerial functions, the church or group of churches he is to serve may elect him as a local elder. However, since he is employed by the conference/mission/field and appointed by it he represents it, and it may consider, in varying degrees as circumstances require, that his authority and responsibilities should be extended in order to enable him to discharge his duties satisfactorily. The right to permit this extension of authority and responsibility rests, in the first instance, with the division executive committee. Its action is necessary before any conference/mission may extend the authority and responsibility of the licensed minister. Such action shall define specifically and clearly what additional ministerial functions a licensed minister may perform but always on the understanding that his functions as a church elder and his extended functions be always and only within the church or group of churches which he serves. (See p. 48.)

~~In its actions the conference/mission/field committee shall not go beyond that which the division committee authorizes. It shall not authorize a licensed minister to go from church to church outside the church or group of churches of which he is a local elder, performing church rites which pertain to the functions of an ordained minister. A conference/mission/field committee action cannot be substituted for church election or ministerial ordination.~~

**REMOVING A MINISTER FROM OFFICE—CHURCH MANUAL AMENDMENT**

*Voted,* To amend the *Church Manual*, Chapter 9, Ministers and Workers in Relation to the Church, pages 124 and 125, Removing a Minister From Office, to read as follows:

**Removing a Minister From Office**

A minister may be removed from office by conference/mission/field committee action, without the individual's church membership being affected. When a minister is removed from membership in the church and subsequently restored to church membership, that person is not thereby restored to the ministry. The individual is readmitted to the church as a lay member.

**NOMINATING COMMITTEE, WHO**

**SHOULD BE MEMBERS OF THE NOMINATING COMMITTEE—CHURCH MANUAL AMENDMENT**

*Voted,* To amend the *Church Manual*, Chapter 10, The Church Election, page 128, Nominating Committee, Who Should Be Members of the Nominating Committee, to read as follows:

Who Should Be Members of the Nominating Committee—Only members who are in regular standing should be chosen to serve on the nominating committee. They should be persons of good judgment and, above all, have the welfare and prosperity of the church at heart. There are no ex officio members of the nominating committee, except the pastor or district leader who serves as the chair of the committee. Should the pastor or district leader choose not to chair the committee, or in case the conference/mission/field has not yet appointed a pastor or district leader to the church, the special committee appointed by the church to nominate the nominating committee should recommend to the church the name of a local member to serve as chair of the nominating committee.

**NOMINATING COMMITTEE, WORK OF THE NOMINATING COMMITTEE—CHURCH MANUAL AMENDMENT**

*Voted,* To amend the *Church Manual*, Chapter 10, The Church Election, pages 128-130, Nominating Committee, Work of the Nominating Committee, to read as follows:

Work of the Nominating Committee—As soon as possible after its election, the nominating committee should be called together by the one chosen to act as chairperson. With earnest prayer for guidance the committee should begin its work of preparing a list of names to submit to the church for officers and assistants comprised of members in regular standing on the roll of the church making the appointments. These will be placed in nomination for office and presented to the church at a Sabbath service or at a specially called business meeting of the church. In making their selections, the committee may counsel with others who are well informed. This committee does not nominate either the pastor or the assistant pastor(s). These appointments are made by the executive committee of the conference/mission/field.

The church nominating committee deals with the following:

- Elder or elders
- Deacon or deacons
- Deaconess or deaconesses
- Clerk
- Treasurer
- Assistant treasurer or treasurers
- Children's Ministries coordinator
- Church chorister or song leader
- Church organist or pianist
- Church Education secretary
- Family Ministries leader(s)

- Women's Ministries leader
- Ministry to People with Disabilities coordinator
- Personal Ministries leader
- Personal Ministries secretary
- Interest coordinator
- Community Services director
- Sabbath School superintendent
- Sabbath School assistant superintendents
- Sabbath School secretary
- Sabbath School assistant secretary
- Sabbath School division leaders, including leaders for the adult and extension divisions
- Sabbath School Investment secretary
- Vacation Bible School director
- Home and School Association leader
- Home and School Association secretary-treasurer
- Dorcas Society leader
- Dorcas Society secretary-treasurer
- Adventist Junior Youth Society leader
- Adventist Junior Youth assistant leader(s)
- Adventist Youth Society leader
- Adventist Youth Society associate leader
- Adventist Youth Society sponsor
- Adventist Youth Society secretary-treasurer
- Adventist Youth Society assistant secretary-treasurer
- Adventist Youth Society music director
- Adventist Youth Society pianist or organist
- Pathfinder Club director
- Pathfinder Club deputy director
- Adventurer Club director
- Religious Liberty leader
- Communication secretary or Church Communication Committee
- Health Ministries leader
- Stewardship leader
- Church board
- Church school board

Such other leadership personnel as the church may deem advisable, except Sabbath School teachers who shall be appointed by the Sabbath School Council and approved by the church board.

Home and School Association officers are nominated where the local church is the only church that supports the school. Such nominations are provided to the school board which makes the appointment. Where more than one church supports a school, this whole process is fulfilled by the school board. (See pp. 105-107.)

The size of the church will naturally determine the number of church officers to be nominated. If the church is small, many of the assistant leaders may be omitted. In a large church all the officers and leaders named in the preceding list may be necessary.

**GOSPEL FINANCE—CHURCH MANUAL AMENDMENT**

*Voted,* To amend the *Church Manual*, Chapter 11, Gospel Finance, page 135, to read as follows:

- Gospel Finance
- The gospel plan for the support of the

work of God in preaching the everlasting gospel is by the tithes and offerings of His people. The Seventh-day Adventist Church has followed this plan from its earliest days.

The biblical basis for the returning of tithes and giving of offerings will be found in the following references: Lev. 27:30; Mal. 3:8-12; Matt. 23:23; 1 Cor. 9:9-14; 2 Cor. 9:6-15. Observe also the following from the Spirit of Prophecy:

"The system of tithes and offerings was intended to impress the minds of men with a great truth—that God is the source of every blessing to His creatures, and that to Him man's gratitude is due for the good gifts of His providence."—*Patriarchs and Prophets*, p. 525.

"Tithes and offerings for God are an acknowledgment of His claim on us by creation, and they are also an acknowledgment of His claim by redemption. Because all our power is derived from Christ, these offerings are to flow from us to God. They are to keep ever before us the claim of redemption, the greatest of all claims, and the one that involves every other. The realization of the sacrifice made in our behalf is ever to be fresh in our minds and is ever to exert an influence on our thoughts and plans. Christ is to be indeed as one crucified among us."—*Testimonies*, vol. 6, p. 479.

"The tithe is sacred, reserved by God for Himself. It is to be brought into His treasury to be used to sustain the gospel laborers in their work."—*Testimonies*, vol. 9, p. 249.

"He has given His people a plan for raising sums sufficient to make the enterprise self-sustaining. God's plan in the tithing system is beautiful in its simplicity and equality. All may take hold of it in faith and courage, for it is divine in its origin. In it are combined simplicity and utility, and it does not require depth of learning to understand and execute it. All may feel that they can act a part in carrying forward the precious work of salvation. Every man, woman, and youth may become a treasurer for the Lord and may be an agent to meet the demands upon the treasury. Says the apostle: 'Let every one of you lay by him in store, as God hath prospered him.'"—*Testimonies*, vol. 3, pp. 388, 389.

"That which has been set apart according to the Scriptures as belonging to the Lord constitutes the revenue of the gospel and is no longer ours. It is no better than sacrilege for a man to take from God's treasury in order to serve himself or to serve others in their secular business."—*Testimonies*, vol. 9, pp. 246, 247.

"Every church member should be taught to be faithful in paying an honest tithe."—*Testimonies*, vol. 9, p. 251.

"This is not a request of man; it is one of God's ordinances, whereby His work may be sustained and carried on in the world. . . . No one can excuse himself from paying his tithes and offerings to the Lord."—*Testimonies to Ministers*, p. 307.

"God has made the proclamation of the gospel dependent upon the labors and the gifts of His people. Voluntary offerings and the tithe constitute the revenue of the Lord's work. Of the means entrusted to man, God claims a certain portion,—the tenth. He leaves all free to say whether or not they will give more than this."—*The Acts of the Apostles*, p. 74.

"God has given special direction as to the use of the tithe. He does not design that His work shall be crippled for want of means. That there may be no haphazard work and no error, He has made our duty on these points very plain. The portion that God has reserved for Himself is not to be diverted to any other purpose than that which He has specified. Let none feel at liberty to retain their tithe, to use according to their own judgment. They are not to use it for themselves in an emergency, nor to apply it as they see fit, even in what they may regard as the Lord's work."—*Testimonies*, vol. 9, p. 247.

#### STEWARDSHIP—CHURCH MANUAL AMENDMENT

*Voted*, To amend the *Church Manual*, Chapter 11, Gospel Finance, page 135, Stewardship, to read as follows:

##### Stewardship

Christians are God's stewards, entrusted with His goods and, as His partners, responsible to manage them in harmony with His guidelines and principles as outlined in Scripture and the Spirit of Prophecy. The divine counsel is that "it is required in stewards, that a man be found faithful" (1 Cor. 4:2). The question of stewardship in its fullest form covers many aspects of Christian life and experience, such as our time, our influence, and our service, but there is no doubt that the stewardship of our means is a vitally important phase of this question. It is one which concerns the entire church family. It involves our recognition of the sovereignty of God, of His ownership of all things, and of the bestowal of His grace upon our hearts. As we grow in the understanding of these principles we shall be led into a fuller appreciation of the way God's love operates in our lives.

While this aspect of Christian stewardship concerns our material possessions, it is, nevertheless, something which reacts very definitely upon our Christian experience. The Lord requires certain things of us, in order that He may do certain things for us. Our yielding obedience to what our heavenly Father requires places this phase of stewardship upon a high spiritual plane. Our God is not exacting. He does not arbitrarily demand either that we serve Him or that we recognize Him with our gifts. But He has so arranged that when we work in harmony with Him in these things there will flow to our own hearts great spiritual blessings. If, on the other hand, we fail to cooperate with Him in carrying out His plans, we deprive

ourselves of His richest blessings when we need them most.

"God desires all His stewards to be exact in following divine arrangements. They are not to offset the Lord's plans by performing some deed of charity or giving some gift or some offering when or how they, the human agents, shall see fit. It is a very poor policy for men to seek to improve on God's plan, and invent a makeshift, averaging up their good impulses on this and that occasion, and offsetting them against God's requirements. God calls upon all to give their influence to His own arrangement. He has made His plan known, and all who would cooperate with Him must carry out this plan instead of daring to attempt an improvement on it."—*Testimonies*, vol. 9, p. 248.

#### THE TITHE—CHURCH MANUAL AMENDMENT

*Voted*, To amend the *Church Manual*, Chapter 11, Gospel Finance, pages 136-138, The Tithe, to read as follows:

##### The Tithe

In recognition of the Bible plan and the solemn privilege and responsibility that rest upon church members as children of God and members of His body, the church, all are encouraged to return a faithful tithe (one tenth of their increase or personal income) into the denomination's treasury.

The tithe is not used or disbursed by the local church but is remitted to the conference/mission/field treasurer. Thus the tithe from all the churches flows into the local conference/mission/field treasury, which in turn remits one tenth of its total tithe income to the union. The union in turn forwards to the General Conference, or its divisions, one tenth of its total tithe income. Thus the local conference/mission/field, the union, and the General Conference are provided with funds with which to support the workers employed and to meet the expense of conducting the work of God in their respective spheres of responsibility and activity.

In addition to remitting to the union ten percent of their tithe income, local conferences/missions/fields also remit through the union to the General Conference, or its divisions, an additional percentage of their tithe as determined by the General Conference Executive Committee or division committee for the financing of the church's program.

These policies have been developed for the gathering and disbursing of funds in all the world and for the conducting of the business affairs of the cause. The financial and business aspect of the work are of great importance. They cannot be separated from the proclamation of the message of salvation; they are indeed an integral part of it.

Systematic Benevolence and Unity—The financial plan of the denomination serves a larger purpose than appears in its

financial and statistical reports. The arrangement is more than a means of gathering and distributing funds. It is, under God, one of the great unifying factors of the Advent Movement. God's people are a united people. The church's system of dividing the tithe between the conference/mission/field and the union and between the union and the General Conference and of sharing the funds with the world fields has served a wonderful purpose in unifying the work throughout the world.

**How the Tithe Is to Be Used**—The tithe is to be held sacred for the work of the ministry, for Bible teaching, and for the support of conference/mission/field administration in the care of the churches and of field outreach (missionary) endeavors. The tithe is not to be spent on other work, on paying church or institutional debts, or on building programs.

"A very plain, definite message has been given to me for our people. I am bidden to tell them that they are making a mistake in applying the tithe to various objects which, though good in themselves, are not the object to which the Lord has said that the tithe should be applied. Those who make this use of the tithe are departing from the Lord's arrangement. God will judge for these things."—*Testimonies*, vol. 9, p. 248.

**How the Tithe Is Handled**—The tithe is the Lord's and is to be brought, as an act of worship, to the conference/mission/field treasury through the church in which the person's membership is held. Where unusual circumstances exist, church members should consult with the officers of their conference/mission/field.

**Conference/Mission/Field Workers and Church Officers to Set Example in Returning Tithe**—Conference/Mission/Field workers, church elders, other officers, and institutional leaders are to recognize that as a principle of leadership in God's work, a good example is to be set in the matter of returning tithe. No one shall be continued as either a church officer or conference/mission/field worker who does not conform to this standard of leadership.

**Tithing**—a Scriptural Obligation—Although the returning of tithe is not held as a test of fellowship, it is recognized as a scriptural obligation that every believer owes to God and as one of the spiritual exercises in which the giver should have part in claiming by faith the fullness of blessing in Christian life and experience.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

**OFFERINGS, SAMPLE BUDGET—  
CHURCH MANUAL AMENDMENT**

*Voted, To amend the Church Manual,*

Chapter 11, Gospel Finance, page 139, Offerings, Sample Budget, to read as follows:

Sample Budget—The following budget will serve as an example. It can be adapted to meet the needs of a church of any size.

Church Budget	
Estimated Receipts—	
Sabbath School	
Expense Collections	\$1500.00
Church Fund for the Needy	\$375.00
Combined (Church) Budget giving	\$27,055.00
Welfare Fund	\$300.00
Estimated Expenses—	\$29,230.00

Repairs and Painting	
Church Building	\$2,250.00
Fuel	\$2,350.00
Janitor and Supplies	\$1,475.00
Insurance on Building and Furnishings	\$750.00
Church Fund for the Needy	\$1,450.00
Sabbath School Supplies	\$1,250.00
Emergency Expense	\$2,000.00
Light	\$3,220.00
Water	360.00
Gas	\$550.00
Stationery and Supplies	\$500.00
Laundry	\$75.00
Church School Subsidy	\$8,000.00
Welfare Expense	\$1,000.00
Church Planting	\$4,000.00
	\$29,230.00

Provision should be made in each church's budget for all receipts and expenses, including those relating to the various departments.

**BIBLE STUDY AND PRAYER—CHURCH  
MANUAL AMENDMENT**

*Voted, To amend the Church Manual, Chapter 12, Standards of Christian Living, page 146, Bible Study and Prayer, to read as follows:*

**Bible Study and Prayer**

Spiritual life is maintained by spiritual food. The habit of devotional Bible study and prayer must be maintained if we are to perfect holiness. In a time when a great flood of reading matter pours forth from printing presses everywhere, when the very ether is filled with thousands of voices, pleading for a hearing, it is incumbent upon us to close our eyes and our ears to much of that which is seeking entrance to our minds, and devote ourselves to God's book—the Book of all books, the Book of Life. If we cease to be the people of the Book, we are lost, and our mission has failed. Only as we daily talk to God in prayer and listen to His voice speaking to us from the Bible, can we hope to live the life that is "hid with Christ in God" (Col. 3:3), or finish His work.

Prayer is a two-way conversation in which believers listen to God and talk to Him. "Prayer is the opening of the heart to God as to a friend."—*Steps to Christ*, p. 93.

"Through sincere prayer we are brought into connection with the mind of the Infinite," but "without unceasing prayer and diligent watching we are in danger of growing careless and of deviating from the right path."—*Steps to Christ*, pp. 97, 95.

The home is the cornerstone of the church, and a Christian home is a house of prayer. "Fathers and mothers" says the Spirit of Prophecy, "however pressing your business, do not fail to gather your family around God's altar. . . . Those who would live patient, loving, cheerful lives must pray."—*The Ministry of Healing*, p. 393.

**SABBATHKEEPING—CHURCH MANUAL  
AMENDMENT**

*Voted, To amend the Church Manual, Chapter 12, Standards of Christian Living, page 147, Sabbathkeeping, to read as follows:*

**Sabbathkeeping**

The sacred institution of the Sabbath is a token of God's love to humanity. It is a memorial of God's power in the original creation and also a sign of His power to recreate and sanctify the life (Eze. 20:12), and its observance is an evidence of our loyalty to Him. The proper observance of the Sabbath is an evidence of our fidelity to our Creator and of fellowship with our Redeemer. In a special sense the observance of the Sabbath is a test of obedience. Unless we can pass that test as individuals, how can we adequately present the Sabbath message to the world?

The Sabbath holds a very special place in the lives of Seventh-day Adventists. The seventh day of the week, from sunset Friday to sunset Saturday (Lev. 23:32), is a gift from God, a sign of His grace in time. It is a privilege, a special appointment with the One who loves us and whom we love, a sacred time set aside by God's eternal law, a day of delight for worshipping God and sharing with others (Isa. 58:13). The believer welcomes the Sabbath with joy and gratitude. "God's love has set a limit to the demands of toil. Over the Sabbath He places His merciful hand. In His own day He preserves for the family opportunity for communion with Him, with nature, and with one another."—*Education*, p. 251.

The Sabbath hours belong to God, and are to be used for Him alone. Our own pleasure, our own words, our own business, our own thoughts, should find no place in the observance of the Lord's day (Isa. 58:13). Let us gather round the family circle at sunset and welcome the holy Sabbath with prayer and song, and let us close the day with prayer and expressions of gratitude for His wondrous love. The Sabbath is a special day for worship in the home and in the church, a day of joy to ourselves and our children, a day in which to learn more of God through the Bible and the great lesson book of nature. It is a time to visit the sick and to work for the salvation of souls. The ordinary affairs of the six working days should be laid aside. No unnecessary

work should be performed. Secular reading or secular broadcasts should not occupy our time on God's holy day.

"The Sabbath is not intended to be a period of useless inactivity. The law forbids secular labor on the rest day of the Lord; the toil that gains a livelihood must cease; no labor for worldly pleasure or profit is lawful upon that day; but as God ceased His labor of creating, and rested upon the Sabbath and blessed it, so man is to leave the occupations of his daily life, and devote those sacred hours to healthful rest, to worship, and to holy deeds."—*The Desire of Ages*, p. 207.

A rightly directed program of activities in harmony with the spirit of true Sabbathkeeping will make this blessed day the happiest and best of all the week, for ourselves and for our children—a veritable foretaste of our heavenly rest.

**HEALTH AND TEMPERANCE—CHURCH MANUAL AMENDMENT**

*Voted*, To amend the *Church Manual*, Chapter 12, Standards of Christian Living, page 148, Health and Temperance, to read as follows:

Health Ministries

The body is the temple of the Holy Spirit (1 Cor. 6:9). "Both mental and spiritual vigour are in great degree dependent upon physical strength and activity; whatever promotes physical health, promotes the development of a strong mind and a well-balanced character."—*Education*, p. 195. For this reason, Seventh-day Adventists take care to live intelligently in accordance with health principles of physical exercise, respiration, sunshine, pure air, use of water, sleep, and rest. By conviction, they choose to eat healthfully, freely choosing to follow the rules of health, of self-control, and of wholesome diet. Therefore, they abstain from all forms of alcohol, tobacco, and addictive drugs. They strive to preserve their physical or psychological balance by avoiding any excess.

Health reform and the teaching of health and temperance principles are inseparable parts of the Advent message. Instruction came to us through the Lord's chosen messenger "that those who are keeping His commandments must be brought into sacred relationship to Himself, and that by temperance in eating and drinking they must keep mind and body in the most favorable condition for service."—*Counsels on Health*, pp. 132, 133. Also, "it is the Lord's design that the restoring influence of health reform shall be a part of the last great effort to proclaim the gospel message."—*Medical Ministry*, p. 259.

We belong to God, body, soul, and spirit. It is therefore our religious duty to observe the laws of health, both for our own well-being and happiness, and for more efficient service to God and our fellow men. The appetite must be kept under control. Health is promoted by an intelligent observance of the

hygienic principles having to do with pure air, ventilation, suitable clothing, cleanliness, proper exercise and recreation, adequate sleep and rest, and an adequate, wholesome diet. God has furnished man with a liberal variety of foods sufficient to satisfy every dietary need. Fruits, grains, nuts, and vegetables prepared in simple ways "make, with milk or cream, the most healthful diet."—*Christian Temperance and Bible Hygiene*, p. 47.

When the principles of healthful living are practiced the need for stimulants will not be felt. The use of intoxicants and narcotics of any kind is forbidden by nature's law. From the early days of this movement abstinence from the use of liquor and tobacco has been a condition of membership in the Seventh-day Adventist Church. (See pp. 14, 31, 169, 191, 192.)

God has given us great light on the principles of health, and modern scientific research has abundantly verified these principles. These cannot be safely ignored, for we are told that those "who choose to follow their own preferences in this matter, eating and drinking as they please, will gradually grow careless of the instruction the Lord has given regarding other phases of the present truth and will lose their perception of what is truth; . . ."—*Testimonies*, vol. 9, pp. 156, 157.

**READING—CHURCH MANUAL AMENDMENT**

*Voted*, To amend the *Church Manual*, Chapter 12, Standards of Christian Living, page 151, Reading, to read as follows:

Reading

Like the body, the inner being also needs wholesome nourishment for renewal and strengthening (2 Cor. 4:6). The mind is the measure of the person. Food for the mind is therefore of the utmost importance in developing character and in carrying out our life's purposes. For this reason our mental habits should be carefully checked. There is no better index to character than what we choose to read and hear. Books and other literature are among the most valuable means of education and culture, but these must be well chosen and rightly used. There is a wealth of good literature, both books and periodicals; but equally there is a flood of evil literature, often in most attractive guise but damaging to mind and morals. The tales of wild adventure and of moral laxness, whether fact or fiction, which are presented in print or other communication media are unfit for the youth or adult.

"Those who indulge the habit of racing through an exciting story are simply crippling their mental strength, and disqualifying their minds for vigorous thought and research."—*Counsels to Parents, Teachers, and Students*, p. 135. Along with other evil results from the habit of reading fiction, we are told that "it unfits the soul to contemplate the great problems of duty and destiny," and "creates a distaste for life's practical duties."—*Counsels to*

*Parents, Teachers, and Students*, p. 383.

**RECREATION AND ENTERTAINMENT—CHURCH MANUAL AMENDMENT**

*Voted*, To amend the *Church Manual*, Chapter 12, Standards of Christian Living, pages 152 and 153, Recreation and Entertainment, to read as follows:

Recreation and Entertainment

Recreation is a purposeful refreshing of the powers of body and mind. A vigorous, wholesome mind will not require worldly amusement, but will find a renewal of strength in good recreation.

"Many of the amusements popular in the world today, even with those who claim to be Christians, tend to the same end as did those of the heathen. There are indeed few among them that Satan does not turn to account in destroying souls. Through the drama he has worked for ages to excite passion and glorify vice. The opera, with its fascinating display and bewildering music, the masquerade, the dance, the card table, Satan employs to break down the barriers of principle and open the door to sensual indulgence. In every gathering for pleasure where pride is fostered or appetite indulged, where one is led to forget God and lose sight of eternal interests, there Satan is binding his chains about the soul."—*Patriarchs and Prophets*, pp. 459, 460. (See p. 192.)

We earnestly warn against the subtle and sinister influence of the moving-picture theater, which is no place for the Christian. Dramatized films that graphically present by portrayal and by suggestion the sins and crimes of humanity—murder, adultery, robbery, and kindred evils—are in no small degree responsible for the present breakdown of morality. We appeal to parents, children, and youth to shun those places of amusement and those theatrical films that glorify professional acting and actors. If we will find delight in God's great world of nature and in the romance of human agencies and divine workings, we shall not be attracted by the puerile portrayals of the theater.

Another form of amusement that has an evil influence is social dancing. "The amusement of dancing, as conducted at the present day, is a school of depravity, a fearful curse to society."—*Messages to Young People*, p. 399. (See 2 Cor. 6:15-18; 1 John 2:15-17; James 4:4; 2 Tim. 2:19-22; Eph. 5:8-11; Col. 3:5-10.)

Let us not patronize the commercialized amusements, joining with the worldly, careless, pleasure-loving multitudes who are "lovers of pleasures more than lovers of God."

Recreation is essential. We should endeavor to make the friendships and recreations of our people church centered. We recommend that in every home where there are children, materials be provided which will afford an outlet for the creative energies of youth. Wholesome association and recreation may be provided through music orga-

nizations, AJY class projects, and outreach (missionary) service bands.

### **SOCIAL RELATIONSHIPS—CHURCH MANUAL AMENDMENT**

*Voted, To amend the Church Manual, Chapter 12, Standards of Christian Living, pages 153-155, Social Relationships, to read as follows:*

#### **Social Relationships**

The social instinct is given us of God, for our pleasure and benefit. "... by mutual contact minds receive polish and refinement; by social intercourse, acquaintances are formed and friendships contracted which result in a unity of heart and an atmosphere of love which is pleasing in the sight of heaven."—*Testimonies*, vol. 6, p. 172. Proper association of the sexes is beneficial to both. Such associations should be conducted upon a high plane and with due regard to the conventions and restrictions which, for the protection of society and the individual, have been prescribed. It is the purpose of Satan, of course, to pervert every good thing; and the perversion of the best often leads to that which is worst. So it is highly important that Christians should adhere to very definite standards of social life.

Today the ideals that make these social relationships safe and happy are breaking down to an alarming degree. Under the influence of passion unrestrained by moral and religious principle, the association of the sexes has to an alarming extent degenerated into freedom and license. Sexual perversions, incest, and sexual abuse of children prevail to an alarming degree. Millions have abandoned Christian standards of conduct and are bartering the sweet and sacred experiences of marriage and parenthood for the bitter, remorseful fruits of lust. Not only are these evils damaging the familial structure of society, but the breakdown of the family in turn fosters and breeds these and other evils. The results in distorted lives of children and youth are distressing and evoke our pity, while the effects on society are not only disastrous but cumulative.

These evils have become more open and threatening to the ideals and purposes of the Christian home. Adultery, sexual abuse of spouses, incest, sexual abuse of children, homosexual practices, and lesbian practices are among the obvious perversions of God's original plan. As the intent of clear passages of Scripture (see Ex. 20:14; Lev. 18:22, 29 and 20:13; 1 Cor. 6:9; 1 Tim. 1:10; Rom. 1:20-32) is denied and as their warnings are rejected in exchange for human opinions, much uncertainty and confusion prevail. This is what Satan desires. It has always been his plan to cause people to forget that God is their Creator and that when He "created man in His own image" He created them "male and female" (Gen. 1:27). The world is witnessing today a resurgence of the perversions of ancient civilizations.

The degrading results of the world's

obsession with sex and the love and pursuit of sensual pleasure are clearly delineated in the Word of God. But Christ came to destroy the works of the devil and reestablish the relationship of human beings with their Creator. Thus, though fallen in Adam and captive to sin, those who are in Christ receive full pardon and the right to choose anew the better way, the way to complete renewal. By means of the cross and the power of the Holy Spirit, all may be freed from the grip of sinful practices as they are restored to the image of their Creator.

It is incumbent upon the parents and the spiritual guides of the youth to face with no false modesty the facts of social conditions, to gain more fully a sympathetic understanding of the problems of this generation of young people, to seek most earnestly to provide for them the best environment, and to draw so near to them in spirit as to be able to impart the ideals of life and the inspiration and power of Christian religion, that they may be saved from the evil that is in the world through lust.

But to our young men and young women we say, The responsibility is yours. Whatever may be the mistakes of parents, it is your privilege to know and to hold the highest ideals of Christian manhood and womanhood. Reverent Bible study, a deep acquaintance with the works of nature, stern guarding of the sacred powers of the body, earnest purpose, constancy in prayer, and sincere, unselfish ministry to others' needs will build a character that is proof against evil and that will make you an uplifting influence in society.

Social gatherings for old and young should be made occasions, not for light and trifling amusement, but for happy fellowship and improvement of the powers of mind and soul. Good music, elevating conversation, good recitations, suitable still or motion pictures, games carefully selected for their educational value, and, above all, the making and using of plans for outreach (missionary) effort can provide programs for social gatherings that will bless and strengthen the lives of all. The Youth Department of the General Conference has published helpful information and practical suggestions for the conduct of social gatherings and for guidance in other social relations.

The homes of the church are by far the best places for social gatherings. In large centers where it is impossible to hold them there, and where there is no social center of our own, a proper place free from influences destructive to Christian standards should be secured rather than a place that is ordinarily used for commercial amusements and sports, such as social halls and skating rinks, which suggest an atmosphere contrary to Christian standards.

### **COURTSHIP AND MARRIAGE—CHURCH MANUAL AMENDMENT**

*Voted, To amend the Church Manual,*

Chapter 12, Standards of Christian Living, page 156, Courtship and Marriage, to read as follows:

#### **Courtship and Marriage**

Courtship is recognized as a preparatory period during which a man and a woman, already mutually attracted, become more thoroughly acquainted with each other in preparation for intended marriage. Christian marriage is a divinely sanctioned union between a believing man and a believing woman for the fulfillment of their mutual love, for mutual support, for shared happiness, and for the procreation and rearing of children who will in turn become Christians. According to God's design, this union lasts until dissolved by the death of one of the partners.

Marriage is the foundation of human society, and true affection between man and woman is ordained of God. "Let those who are contemplating marriage weigh every sentiment and watch every development of character in the one with whom they think to unite their life destiny. Let every step toward a marriage alliance be characterized by modesty, simplicity, sincerity, and an earnest purpose to please and honor God. Marriage affects the afterlife both in this world and in the world to come. A sincere Christian will make no plans that God cannot approve."—*The Ministry of Healing*, p. 359.

The failure to follow these principles in Christian courtship may lead to tragedy. Unity of husband and wife in ideals and purposes is a requisite to a happy and successful home. The Scriptures counsel, "Be ye not unequally yoked together with unbelievers" (2 Cor. 6:14). Differences regarding religion are likely to mar the happiness of a home where partners hold different beliefs and lead to confusion, perplexity, and failure in the rearing of children.

"The family tie is the closest, the most tender and sacred, of any on earth. It was designed to be a blessing to mankind. And it is a blessing wherever the marriage covenant is entered into intelligently, in the fear of God, and with due consideration for its responsibilities."—*The Adventist Home*, p. 18.

Worship of God, Sabbathkeeping, recreation, association, use of financial resources, and training of children are responsible components of happy family relationships. Because differences in these areas can often lead to a deterioration of these relationships, to discouragement, and even to a complete loss of Christian experience, an adequate preparation for marriage should include premarital pastoral counseling in these areas.

"Can two walk together, except they be agreed?" (Amos 3:3). The happiness and prosperity of the marriage relation depends upon the unity of the parties; but between the believer and the unbeliever there is a radical difference of tastes, inclinations, and pur-



poses. They are serving two masters, between whom there can be no concord. However pure and correct one's principles may be, the influence of an unbelieving companion will have a tendency to lead away from God."—*Patriarchs and Prophets*, p. 174.

The Spirit of Prophecy consistently counsels against marriage between "the believer and the unbeliever" and further cautions against uniting with fellow Christians who have "not accepted the truth for this time."—*Testimonies*, vol. 5, p. 364. Marriages are more likely to endure and family life to fulfill the divine plan, if husband and wife are united and are bound together by common spiritual values and lifestyles. For these reasons, the Seventh-day Adventist Church strongly discourages marriage between a Seventh-day Adventist and a non-Seventh-day Adventist, and strongly urges Seventh-day Adventist ministers not to perform such weddings.

The church recognizes that it is the prerogative of the individual to make the final decision relative to the choice of a marriage partner. However, it is the hope of the church that, if the member chooses a marriage partner who is not a member of the church, the couple will realize and appreciate that the Seventh-day Adventist pastor, who has covenanted to uphold the principles outlined above, should not be expected to perform such a marriage. If an individual does enter into such a marriage, the church is to demonstrate love and concern with the purpose of encouraging the couple toward complete unity in Christ. (For further information on the subject of marriage, see Chapter 13, Marriage, Divorce, and Remarriage.)

**GENERAL PRINCIPLES, SELF-APPOINTED ORGANIZATIONS—CHURCH MANUAL AMENDMENT**

*Voted*, To amend the *Church Manual*, Chapter 13, Church Discipline, page 164, General Principles, Self-appointed Organizations, to read as follows:

Self-appointed Organizations—The church in its organized capacity is God's instrumentality for preserving order and discipline among His people. Its God-given message is borne to the world not only by the personal testimony of the individual member but in the corporate witness of the church as the body of Christ. Such corporate witness requires the recognized administrative structure that has been established with all duly elected officers and all properly organized channels of work such as the Sabbath School, Personal Ministries, Youth organizations, et cetera. It also acknowledges such self-supporting institutions whose activities contribute to the attainment of the church's objectives. Therefore, although all members have equal rights within the church, no individual member or group of members should start a movement or form an organization or seek to encourage a following for the attainment of any objec-

tive or for the teaching of any doctrine or message not in harmony with the fundamental religious objectives and teachings of the Seventh-day Adventist Church. Such a course would result in the fostering of a factional and divisive spirit, in the fragmenting of the effort and witness of the church, and thus in hindering it in the discharge of its obligations to its Head and to the world.

**ADMINISTERING DISCIPLINE—CHURCH MANUAL AMENDMENT**

*Voted*, To amend the *Church Manual*, Chapter 13, Church Discipline, page 167, Administering Discipline, to read as follows:

Administering Discipline

If a member falls into sin, sincere efforts must be made for reclamation. "If the erring one repents and submits to Christ's discipline, he is to be given another trial. And even if he does not repent, even if he stands outside the church, God's servants still have a work to do for him. They are to seek earnestly to win him to repentance. And, however aggravated may have been his offense, if he yields to the striving of the Holy Spirit and, by confessing and forsaking his sin, gives evidence of repentance, he is to be forgiven and welcomed to the fold again. His brethren are to encourage him in the right way, treating him as they would wish to be treated were they in his place, considering themselves lest they also be tempted."—*Testimonies*, vol. 7, p. 263.

"We are nearing the judgment, and those who bear the message of warning to the world must have clean hands and pure hearts. They must have a living connection with God. The thoughts must be pure and holy, the soul untainted, the body, soul, and spirit be a pure, clean offering to God, or He will not accept it."—*Testimonies to Ministers*, p. 426.

"Sin and sinners in the church must be promptly dealt with, that others may not be contaminated. Truth and purity require that we make more thorough work to cleanse the camp from Achans. Let those in responsible positions not suffer sin in a brother. Show him that he must either put away his sins or be separated from the church."—*Testimonies*, vol. 5, p. 147.

When grievous sins are involved disciplinary measures must be taken. There are two ways by which this may be done:

1. By a vote of censure.
2. By a vote to remove from church membership.

There may be cases where the offense is not considered by the church to be so serious as to warrant the extreme course of removing the offending member from church membership, yet it may be sufficiently serious to call for an expression of disapproval. Such disapproval may be expressed by a vote of censure.

Censure has a twofold purpose:

1. To enable the church to express its disapproval of a grievous offense that has

brought disgrace upon the cause of God.

2. To impress the offending member with the need for amendment of life and reformation in conduct; also to extend to the individual a period of grace and probation during which these steps might be taken.

**CENSURE DEFINED—CHURCH MANUAL AMENDMENT**

*Voted*, To amend the *Church Manual*, Chapter 13, Church Discipline, page 168, Censure Defined, to read as follows:

Discipline by Censure

An erring member may be placed under censure by a vote of the church at any duly called business meeting of the church, provided the member concerned has been notified. The individual may be present if he/she so desires. A vote of censure is for a stated period of time, from a minimum of one month to a maximum of twelve months; it terminates the erring one's election or appointment to any and all offices he/she may hold in the church, and removes the privilege of election to office while under censure. A member under censure has no right to participate by voice or by vote in the affairs of the church and can have no public part in the exercises thereof, such as teaching a Sabbath School class, et cetera. Neither may the individual's membership be transferred to another church during the period of censure. He/She is not deprived, however, of the privilege of sharing the blessings of Sabbath School, church worship, or the ordinances of the Lord's house. A vote of censure must not carry any provision involving severance of church membership in case of failure to comply with any conditions imposed. Proper inquiry should be made at the expiration of the period of censure, to ascertain whether the member under discipline has changed course. If observed conduct is satisfactory, the individual may then be considered in regular standing without further action. If observed conduct is not satisfactory, the case should again be considered and such discipline administered as is required. Any return to church office must be by election.

**DISFELLOWSHIPING DEFINED—CHURCH MANUAL AMENDMENT**

*Voted*, To amend the *Church Manual*, Chapter 13, Church Discipline, page 168, Disfellowshipping Defined, to read as follows:

Discipline by Removal

From Church Membership

Removing an individual from membership in the church, the body of Christ, is always a serious matter; it is the ultimate in the discipline that the church can administer; it is the extreme measure that can be meted out by the church. Only after the instruction given in this chapter has been followed, and after all possible efforts have been made to win and restore him or her to right paths, should this kind of discipline be

used. It would be advisable to secure counsel from the pastor of the church, or, if he is not available, from the conference/mission/field president before any action is taken by the church, when such a step is contemplated.

**REASONS FOR WHICH MEMBERS SHALL BE DISCIPLINED—CHURCH MANUAL AMENDMENT**

*Voted*, To amend the *Church Manual*, Chapter 13, Church Discipline, pages 168-170, Reasons for Which Members Shall Be Disciplined, to read as follows:

Reasons for Which Members Shall Be Disciplined

Among the grievous sins for which members shall be subject to church discipline are the following:

1. Denial of faith in the fundamentals of the gospel and in the cardinal doctrines of the church or teaching doctrines contrary to the same.
2. Violation of the law of God, such as worship of idols, murder, stealing, profanity, gambling, Sabbathbreaking, and willful and habitual falsehood.
3. Violation of the seventh commandment of the law of God as it relates to the marriage institution, the Christian home, and biblical standards of moral conduct.
4. Such violations as fornication, promiscuity, incest, homosexual practice, sexual abuse of children and vulnerable adults, and other sexual perversions, and the remarriage of a divorced person, except of the spouse who has remained faithful to the marriage vow in a divorce for adultery or for sexual perversions.
5. Physical violence, including violence within the family.
6. Fraud or willful misrepresentation in business.
7. Disorderly conduct which brings reproach upon the cause.
8. Adhering to or taking part in a divisive or disloyal movement or organization. (See p. 164.)
9. Persistent refusal to recognize properly constituted church authority or to submit to the order and discipline of the church.
10. The use, manufacture, or sale of alcoholic beverages.
11. The use, manufacture, or sale of tobacco in any of its forms for human consumption.
12. The misuse of, or trafficking in, narcotics or other drugs.

The Seventh-day Adventist Church recognizes the need of exercising great care to protect the highest spiritual interests of its members, to ensure fair treatment, and to safeguard the name of the church.

In a case of transgression of the commandments of God where there is deep repentance and full and free confession, giving evidence that genuine conversion has taken place, the church may administer dis-

cipline by placing the transgressor under censure for a stated period of time.

However, in a case of flagrant violations of the law of God, which have brought public reproach upon the cause, the church may deem it necessary, even though a sincere confession has been made, to remove an individual from church membership to protect its name and its Christian standards. Later, when it is evident that the individual's life is consistent with church standards, the offender may be received back into the fold after rebaptism. The church cannot afford to deal lightly with such sins, nor permit personal considerations to affect its actions. It must register its decisive and emphatic disapproval of the sins of fornication, adultery, all acts of moral indiscretion, and other grievous sins; at the same time it must do everything to restore and reclaim the erring ones. As the world continually grows more lax in moral matters, the church must not lower the standards set by God.

**TIMELINESS IN THE DISCIPLINARY PROCESS—CHURCH MANUAL ADDITION**

*Voted*, To add a new section, Timeliness in the Disciplinary Process, to the *Church Manual*, Chapter 13, Church Discipline, following Reasons for Which Members Shall Be Disciplined, page 170, to read as follows:

Timeliness in the Disciplinary Process

It is the duty of the church to care for the disciplinary process within a reasonable time and then communicate its decisions with kindness and promptness. The application of discipline is a painful process in itself. One thing that increases the frustration and the suffering of the individual member and the local church itself is the delay in administering the discipline.

**CAUTION IN DISCIPLINING MEMBERS—CHURCH MANUAL AMENDMENT**

*Voted*, To amend the *Church Manual*, Chapter 13, Church Discipline, pages 170-174, Caution in Disciplining Members, to read as follows:

Caution in Disciplining Members

"Christ has plainly taught that those who persist in open sin must be separated from the church, but He has not committed to us the work of judging character and motive. He knows our nature too well to entrust this work to us. Should we try to uproot from the church those whom we suppose to be spurious Christians, we should be sure to make mistakes. Often we regard as hopeless subjects the very ones whom Christ is drawing to Himself. Were we to deal with these souls according to our imperfect judgment, it would perhaps extinguish their last hope. Many who think themselves Christians will at last be found wanting. Many will be in heaven who their neighbors supposed would never enter there. Man judges from appear-

ance, but God judges the heart. The tares and the wheat are to grow together until the harvest; and the harvest is the end of probationary time.

"There is in the Saviour's words another lesson, a lesson of wonderful forbearance and tender love. As the tares have their roots closely intertwined with those of the good grain, so false brethren in the church may be closely linked with true disciples. The real character of these pretended believers is not fully manifested. Were they to be separated from the church, others might be caused to stumble, who but for this would have remained steadfast."—*Christ's Object Lessons*, pp. 71, 72.

**Ministers or Churches Not to Establish Tests of Fellowship—No change**

At a Duly Called Meeting—No change

**Majority Vote—Members may be removed from church membership or otherwise disciplined only by a majority vote of the members present and voting at a duly called meeting. "... the majority of the church is a power which should control its individual members."**—*Testimonies*, vol. 5, p. 107.

**Church Board Cannot Remove From Church Membership—The church board may recommend to the church in a business meeting the removal of a member from church membership, but under no circumstances does a church board have the right to take final action. Except in the case of the death of a member, the clerk of the church can remove a name from the church records only on a vote of the church in a business meeting.**

**Right of the Member to Be Heard in Defense—It is a fundamental principle of justice that every member has the right to be heard in his/her own defense, and to introduce evidence and produce witnesses. No church should vote to remove a member from church membership under circumstances that deprive an individual of this right, if one chooses to exercise it. Due notice should be given by the church to the member of its intention to consider the problem, thus giving the opportunity for the individual to appear.**

**Lawyers Not to Represent Members—No change**

**Members Not to Be Dropped for Nonattendance—Absentees should be faithfully visited by the church leadership, and each should be encouraged to revive church attendance, explaining the seriousness of neglecting the obligation of church membership in deliberately absenting oneself for indefinite periods of time and making no report of one's faith and hope to the church. When because of age, infirmity, or other unavoidable cause, a member finds it impossible regularly to attend divine worship, it should be considered an obligation to keep in contact with the church leaders by letter or by other means. However, as long as a person is loyal to the doctrines of**

the church, nonattendance at church services shall not be considered sufficient cause for removal from church membership.

**Members Moving Away and Not Reporting**—No change

**Members Not to Be Dropped for Pecuniary Reasons**—No change

**Dropping a Member on Personal Request**—Great care should be exercised in dealing with a member who requests to be dropped from membership. Although we recognize the right of an individual to decide whether or not to belong to the church, ample time should be given such a member for sober thought and reflection, and every effort made to restore the individual to a satisfactory experience. The letter of resignation from membership should be presented to the church board which will forward it to the church at a duly called business meeting. Out of Christian consideration for the individual involved, action shall be taken without public discussion.

**Notification to Persons Removed From Membership**—It is incumbent upon the church that removes a member from church membership to notify the individual in writing of the action that was reluctantly taken with the assurance of enduring spiritual interest and personal concern. This communication should, where possible, be delivered in person by the church pastor or by a church board designee. The erring member should be assured that the church will always hope that reaffiliation will take place and that one day there will be eternal fellowship together in the kingdom of God.

**Reinstating a Person Previously Removed From Church Membership**—When a person has been removed from church membership, the church should, where possible, maintain contact and manifest the spirit of friendship and love, endeavoring to win him or her back to the fold. A person previously removed from church membership may be received again into membership when confession of wrongs committed is made and evidence is given of real repentance and amendment of life, and it is clear that the member will fully submit to church order and discipline. Such reinstatement should preferably be in the church from which the member was dismissed. This, however, is not always possible. In this case, the church where the person is requesting reinstatement must seek information from the former church as to the reasons for which the person was removed from church membership.

Because removal from church membership is the most serious form of discipline, the period of time before such an individual may be reinstated should be sufficient to demonstrate that the issues which led to removal from membership have been resolved beyond reasonable doubt. Readmission to church membership is normally preceded by rebaptism.

**Right of Appeal for Reinstatement**—No

change

**Transfer of Members Under Censure**—No change

**CHANGE OF ORDER OF CHAPTERS—CHURCH MANUAL DIRECTIVE**

*Voted*, To change the order of the last four chapters of the *Church Manual* so that the chapter, Divorce and Remarriage, immediately follows the chapter, Church Discipline. Thus the last four chapters in the new order would be: Church Discipline; Divorce and Remarriage; Organizing, Uniting, and Dissolving Churches; and The Pulpit Not a Forum.

**RENUMBERING OF CHAPTERS—CHURCH MANUAL DIRECTIVE**

*Voted*, To renumber all chapters of the *Church Manual* to allow for the inclusion of a new Chapter 1.

**CHURCH MANUAL COMMITTEE (ADCOM-S)—TERMS OF REFERENCE ADJUSTMENT**

*Voted*, To authorize the General Conference Administrative Committee to amend the terms of reference for the *Church Manual* Committee to allow the *Church Manual* Committee to perform routine editorial tasks (such as copy-editing and updating of denominational terminology) which do not alter the meaning of the particular passage. A report of the *Church Manual* Committee's editorial work shall be presented to Annual Council through the General Conference Administrative Committee. In the event the Administrative Committee or the Annual Council determines by a one-third vote that such editorial work substantially alters the meaning of a passage, any proposed changes in question will be decided by a General Conference Session.

**MEMBERSHIP OF GENERAL CONFERENCE COMMITTEES**

*Voted*, To request that in the appointment of General Conference committees, such as Constitution and Bylaws, as well as other General Conference standing committees, pastors, women, and youth, when applicable, be included.

**DEPARTMENTS AND ASSOCIATIONS—DIRECTORS/SECRETARIES, ASSOCIATES, AND ASSISTANTS—GENERAL CONFERENCE CONSTITUTION AND BYLAWS AMENDMENT**

*Voted*, To amend the General Conference Constitution and Bylaws, Bylaws, Article X—Departments and Associations—Directors/Secretaries, Associates, and Assistants, to read as follows:

**ARTICLE X—DEPARTMENTS AND ASSOCIATIONS—DIRECTORS/SECRETARIES, ASSOCIATES, AND ASSISTANTS**

Sec. 1. Departmental and association

directors/secretaries and associate directors/secretaries shall be elected by the General Conference session and assistants shall be appointed as determined by the General Conference Executive Committee to serve the world Church through the Ministerial Association and the following departments: Adventist Chaplaincy Ministries, Children's Ministries, Communication, Education, Family Ministries, Health Ministries, Public Affairs and Religious Liberty, Publishing, Sabbath School and Personal Ministries, Stewardship, Trust Services, Women's Ministries, and Youth.

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

Sec. 2. The departmental, association, agency—No change

Sec. 3. The term "associate director/secretary"—No change

Sec. 4. The term "assistant director/secretary"—No change

Sec. 5. Departmental and association directors/secretaries—No change

**EXECUTIVE COMMITTEE—GENERAL CONFERENCE CONSTITUTION AND BYLAWS AMENDMENT**

*Voted*, To amend the General Conference Constitution and Bylaws, Bylaws, Article XIII—Executive Committee, to read as follows:

**ARTICLE XIII—EXECUTIVE COMMITTEE**

Sec. 1. a. During the intervals between sessions of the General Conference, the Executive Committee is delegated the authority to act on behalf of the General Conference in session. The membership of the Executive Committee includes representatives of all the divisions of the world field and the presidents of all union conferences and union missions, and therefore speaks for the world Church. Major items affecting the world Church are considered at the Annual Council meetings of the Executive Committee, when all the members of the Committee are invited to be present. The authority, therefore, of the Executive Committee is the authority of the world Church.

b. The Executive Committee shall also have power to grant or withdraw credentials or licenses, to appoint committees, such as an administrative committee, with their terms of reference, and to employ personnel that may be necessary to execute its work effectively.

c. The Executive Committee shall have power to elect or remove, for cause, officers, directors, and associate directors of departments/associations/services, and committee members, and to fill for the current term any vacancies that may occur in its offices, boards, committees, or agents

due to death, resignation, or other reasons. The phrase "for cause," when used in connection with removal from an elected or appointed position, shall include but not be limited to 1) incompetence; 2) persistent failure to cooperate with duly constituted authority in substantive matters and with relevant employment and denominational policies; and 3) actions which may be the subject of discipline under the *Church Manual*.

d. The Executive Committee shall have power to effect the retirement, before the expiration of the term for which they have been elected, of persons elected under Article VI, Sec. 1. of the Constitution who may develop a health condition that prevents them from properly discharging their duties.

e. The removal from office by the Executive Committee of any person elected under Article VI, Sec. 1. of the Constitution or its withdrawal of credentials or licenses shall be by a two-thirds vote of the members present and voting at any regular meeting.

f. The Executive Committee shall have the power to remove, for cause, members from the Executive Committee or any committee for which it is responsible by a two-thirds vote of the members present and voting at any regular meeting.

Sec. 2. a. A meeting of the Executive Committee—No change

b. A meeting—No change

Sec. 3. A majority of the full membership—No change

Sec. 4. Any fifteen members of the Executive Committee, including an officer of the General Conference, shall, after due notice to available members, constitute a quorum of the Executive Committee for the disposition of routine items, and shall be empowered to transact business that is in harmony with the general plans outlined by the Executive Committee at the designated place of meeting of the Executive Committee as hereinafter provided. A quorum of forty members is required for the disposition of nonroutine items such as major financial decisions, the dismissal of elected and appointed employees, and the election of presidents of divisions and of general vice presidents.

Sec. 5. All meetings of the Executive Committee—No change

Sec. 6. Meetings of the Executive Committee—No change

Sec. 7. Local conference/mission presidents shall be invited—No change

Sec. 8. Divisions may send presidents of unions of churches to attend Annual Council meetings of the Executive Committee. Such invitees shall be extended the privileges of full participation in all discussion and decision-making processes of the meeting.

**DIVISION EXECUTIVE COMMITTEES—GENERAL CONFERENCE CONSTITUTION AND BYLAWS AMENDMENT**

*Voted*, To amend the General Conference Constitution and Bylaws, Bylaws, Article

XIV—Division Executive Committees, to read as follows:

**ARTICLE XIV—DIVISION EXECUTIVE COMMITTEES**

Sec. 1. In each division, a division executive committee—No change

Sec. 2. The members of a division executive committee shall—No change

Sec. 3. The actions taken by division executive committees—No change

Sec. 4. Five members of a division executive committee, including the chairman, shall constitute a quorum for the transaction of routine business. When the chairman is unable to be present, the secretary may convene such a meeting at division headquarters and shall serve as chairperson. Minority meetings of fewer than five members of the division executive committee may be held for the transaction of necessary routine business, but actions taken at such meetings shall not be final until the minutes of such meetings have been approved in a meeting with a quorum present. A quorum of ten members or 25 percent of the committee membership, whichever is greater, is required for the disposition of nonroutine items such as major financial decisions, the dismissal of elected and appointed employees, and the appointment of union mission officers.

**ELECTIONS OF ASSOCIATE DIRECTORS—GENERAL CONFERENCE AUDITING SERVICE**

*Voted*, To request the 2000 Annual Council to elect associate directors of the General Conference Auditing Service following consultation with the respective divisions.

**RESOLUTION ON SCRIPTURE**

*Voted*, To adopt the Resolution on Scripture which reads as follows:

**Resolution on Scripture**

Through Scripture God has communicated the truth and good news about Himself and the plan of redemption. The Bible is the foundation of the faith and daily life of His people. It draws us closer to Jesus Christ our Saviour, and fills our lives with meaning and purpose as we wait for His second coming.

Since the very beginning of the Seventh-day Adventist Church, we have been known as "the people of the Book." Bible study has been a hallmark of the Adventist ethos. We support our existence and beliefs from Scripture, recognizing Jesus Christ as the Incarnate Word. The Bible is at the core of our existence.

We believe "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works," keeping in mind that the Bible is its own interpreter. (2 Timothy 3:16, 17). The gift of Prophecy as manifested through Ellen G White also points to the supremacy of Scripture.

In light of these considerations, we express our thanks to God for His word and its revelation of Jesus Christ. Humbling our hearts before God, we desire to show our appreciation for the Bible by allowing its teaching to bear fruit in our lives.

To emphasize the primacy of Scripture in the church and in the world, we recommend that:

1. Efforts be intensified to encourage society in general and church members specifically, including children and youth and those new to our faith, to seek a relationship with God through reading and studying the Bible.

2. All individual members make daily devotional reading of the Bible a priority in their lives and that all church ministries make Bible study a priority in their programs.

3. Efforts be made to make the Bible as accessible as possible to all people, free of charge or at the lowest price possible.

4. Local churches seek to provide a variety of commentaries, source material, and training facilities for use of their members.

5. The church seek intentionally to present the Bible as relevant to today's society, using all appropriate means.

**GENERAL CONFERENCE SESSION 2005—RESOLUTIONS**

*Voted*, To request that a statement on Scripture be prepared for the 2005 General Conference Session, and to present it prior to a resolution on the Spirit of Prophecy.

**EXPRESSION OF GRATITUDE**

*Voted*, To declare an expression to God of deep gratitude for His leading in His church, for the advancement of the gospel around the world, for the challenge of the future, and to petition Him for His special blessings as we carry out His mission of conciliation, redemption, and salvation to all the world.

Adjourned.

Philip S Follett, *Chairman*  
Maurice T Battle, *Secretary*  
Athal H Tolhurst, *Actions Editor*  
Rowena J Moore, *Recording Secretary*

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