

EIGHTH BUSINESS MEETING

Sixtieth General Conference session, July 6, 2015, 1:51 p.m.

LOWELL COOPER: We welcome you back to the afternoon session. And I am joined here by Todd McFarland, our parliamentarian, Gary Krause, associate secretary of the General Conference, as our secretary for the session, and Wendy Trim, as the recording secretary.

I understand that the folk in charge of leading in the prayer emphasis have not arrived, if one or two have been appointed for that.

So what I'm going to do is to ask that we would spend a moment in silent prayer, and I will close with that. After the prayer, we will be led in a congregational song by Julian Johnson, the song leader, and Melvin Bryant at the piano, both from the North American Division. And after that, we will proceed with our business of the day. So I invite you now to just bow your head and invite God's presence into your heart and mind and into our assembly.

[Prayer.]

JULIAN JOHNSON: Good afternoon, everyone. Our song this afternoon is *When the Roll is Called Up Yonder*.

[Song.]

LOWELL COOPER: Thank you very much for that rousing message in song.

A little bit of orientation to our afternoon. We will continue with our deliberations on the Fundamental Beliefs. At some point in the afternoon—we're not sure exactly when, but perhaps around four o'clock—we should expect a major report from the Nominating Committee. And when we get the indication that the Nominating Committee is ready to report, we will suspend our deliberations on the Fundamental Beliefs until we have dealt with that report.

I was in and out quite a bit this morning in the session. And so I've checked with Elder Schoun, the chairperson for the morning, regarding the orientation, and perhaps we just need to reorient ourselves

to where we are in the discussion of Fundamental Beliefs. There is a main motion on the floor to adopt Fundamental Beliefs 6 and 8.

In the course of consideration of that motion, someone suggested or was ready to propose a motion to refer.

The chair of the Committee, Dr. Stele, who is presenting the material for us, indicated that the Committee was ready to have consideration of items 6 and 8 go back to the Committee. And I believe it was declared by common consent that that is what will happen. So we do not have on the floor a motion to refer, neither is it necessary to do so, since that commitment has already been expressed and, I believe, received by common consent.

We will pick up at the point of our discussion this morning. There are 22 names currently on the list. We are operating under a two-minute speech time, and you can work out the math on that.

If the comment you wish to make has already been covered in some way or another, you may wish to take your name off the list and recognize that your concern will go back to the committee.

I see from one delegation section a lot of voting cards being waved. I'm not sure what that means, whether it's to get our attention. Now I see a point of order at microphone number 6, please.

SEKULE SEKULIC: Dear Chairman, there is no translation for Spanish language.

LOWELL COOPER: Thank you very much. Unfortunately, it's difficult for us to have any immediate control over that here. Can we address the translation booths? I'm not sure of the staffing there or the sequence of languages. Are you still without translation? If you have translation, could you wave the voting card?

Well, I see that some do. It looks like the number is increasing. All right. We will assume from there that it is now functioning.

All right. We will return. As I was indicating, if your point or your concern has already been expressed by someone earlier, perhaps it would not be necessary for the body to again have that added to the list of points that are being recorded for consideration by the Writing Committee.

With that, I think we'll return to our speaker list. And the first name on the list is Clare Barnes from SPD at microphone 3.

UNIDENTIFIED SPEAKER: Mr. Chair, Clare Barnes is part of our Nominating Committee, so she is not present, but I would be happy to read what she wanted to say.

LOWELL COOPER: Thank you. Please do so.

SPEAKER FOR CLARE BARNES: Thank you, Mr. Chair. No one will dispute me when I say the Adventist Church was founded as a movement. Not only was it founded as a movement, but, as we have already established, it was founded as a Bible-based movement. As we read through our Fundamentals, each and every one is backed up by Scripture. And that is something that makes me, as a young person, proud of my church. However, as I prayerfully read through the changes through the sixth Fundamental of Creation, I experienced alarm bells ringing in my mind as I have ever been experienced before.

I fully believe in a God who can and did create the world in six literal days, as stated in Genesis. But in my personal study of the Bible and in my discussions with elders, pastors, and scholars who have had many more years of experience in Bible study than I, I have never read anything that explicitly supports the addition of the word "recent." I also note that, to my knowledge, none of us were there at the time of creation.

LOWELL COOPER: 30 seconds.

SPEAKER FOR CLARE BARNES: Further, I note that no new reference texts have been added to Fundamental 6 which can aid us in the justification of this word. Therefore, Mr. Chair, given that we are and should continue to be a fundamentally Bible-based movement, unless the word "recent" can be definitively and clearly defined and approved by Scripture, I move that the use of the word "recent" be referred back to the Committee. Thank you.

LOWELL COOPER: Thank you very much. I think we have the common consent here that matters are going back to the Committee, and those who are taking the notes will record that concern. Could I remind the speakers: Unfortunately, though, we're limited to two minutes, it's very important that

we perhaps slow down the pace of our speaking so that the people who are providing simultaneous translation can do so effectively.

Our next speaker at microphone 6, Boyce Mkhize, microphone 6.

BOYCE MKHIZE: Thank you, Mr. Chairman. I'm already covered by earlier comments. Thank you so much.

LOWELL COOPER: Thank you very much. We will go to microphone number 4, Mainka Holger.

MAINKA HOLGER: God has created the earth in six days. This is what the Bible says. How he exactly did this remains a mystery. Now we are reading all those additions: "Recent," "literal," "historical," and most cumbersome, "unit of time which we call a week today."

I believe those revisions are not helping much with reaching out. This looks more like shutting doors. Sometimes less is more.

LOWELL COOPER: Thank you very much. We will go to microphone 2, Measapogu Wilson. Brother Wilson? Are you here? I don't see that he is at microphone 2. Let's go to microphone number 6, John Phiri. Microphone 6 please.

JOHN PHIRI: Is this working?

LOWELL COOPER: Yes, it is.

JOHN PHIRI: Okay. The first part has already been observed so I won't bear much on that, but I have a similar observation on the use of the word "recent." It creates an ambiguity because it's a relative term. What do we mean when we say "recent"? Could one million years be recent enough on a time scale of ten billion years? But one problem I noted in that.

The second problem I noted in the phrase, "A recent six-day's creation." What are we trying to imply? Do we have something called, like, an old six-day creation, something like that? I'm saying this because I'm conscious of other religions who hold that time is cyclic. Today you're born; at some point, the world is demolished; another creation is taking place; and it goes on like that. So in that context it makes sense for me to say something could be a recent six-day creation. Whereas we don't prescribe to

that kind of theology, I would suggest, Mr. Chairman, that we drop the phrase "a recent six-day creation."

Thank you.

LOWELL COOPER: Thank you very much. I think the comments about the use of the word "recent" have been repeated several times, and I believe the committee has that.

We will turn to microphone 3, Brendon Irvine. Microphone 3, Brendon Irvine.

I don't see someone standing at microphone 3, so we'll proceed to Kevin Rhamie at microphone 3. Please, Brother.

KEVIN RHAMIE: Thank you, Mr. Chair.

This is more of an editorial comment dealing with line 35. "In six days"—I'm quoting more the original document—"in six days the Lord made," and it seems as though the original document continues with, "and rested on the seventh day." Whereas, when you look at the original document, it is stated as "in six days the Lord made the heaven and the earth and all the living things upon the earth," which is on line 37.

So it seems as though that, in inserting the changes, the author or authors moved that phrase they were taking out one line down.

So it's confusing when a person wants to understand what the original statement was.

LOWELL COOPER: Thank you. The original statement was that which is crossed out. All right. Thank you very—

KEVIN RHAMIE: It's two lines.

LOWELL COOPER: Thank you very much.

Let me give you the next few names in the list. Mark Sorensen at microphone 2, Stephan Sigg at microphone 4, Pintoko Tedjokusumo at microphone 3.

We'll go to microphone 2, Mark Sorensen, North America.

MARK SORENSEN: Thank you, Mr. Chairman. I would recommend that when the Committee brings this report back to us, if it's sent back for 6 and 8, that you separate those. There is no way for us to know, when you take a vote, if someone is objecting or in favor of one motion or the other—one part of

the revision or the other. And I would like you to bring it back to us separately. I think that would be helpful for us.

The rest of my additional comments have already been made. And I thank you for the time.

LOWELL COOPER: Thank you very much. We'll ask the committee to consider how it brings back the items for number 6 and 8.

We move to—I think that was microphone number 2. We go to microphone number 4, Stephan Sigg. I'm not sure if I'm saying that correctly. Microphone 4, please.

STEPHAN SIGG: Never mind. Never mind, Mr. Chairman. Stephan Sigg, yes.

I just wanted to remind the floor that there is a good Adventist tradition to be very careful when it comes to the Fundamental Beliefs. And we know from history that Adventists were always a little bit reluctant to actually state a statement of beliefs or to have a creed. And there are good reasons to have one. And I think for, pastoral use and for mission and to communicate the summary of our beliefs, this is very helpful, but I also think we need to be careful how we use it. So we have heard this morning that the wording does, in fact, not change our beliefs, but I think what I sense is that we might change the way we use the Fundamental Beliefs. They are not seen as a measurement or a tool to persecute or to evaluate others.

In October 8, 1861, in *Review and Herald*, J. N. Loughborough made the very blunt statement. It says, "The first step of apostasy is to get up a creed telling us what we shall believe; the second is to make that creed a test of fellowship; the third is to try members by that creed; the fourth, to denounce as heretics those who do not believe that creed; and, fifth, to commence persecution against such."

So my concern is—

LOWELL COOPER: Fifteen seconds.

STEPHAN SIGG: —rather on the way how—why we discuss point number 6 and not its content. I think we should trust the Holy Spirit to lead us also in that, what is not written. Thank you very much.

LOWELL COOPER: Thank you very much. We go to microphone 3, Pintoko Tedjokusumo.

PINTOKO TEDJOKUSUMO: Thank you very much. Thank you very much, Mr. Chairman.

My concern is also with the word "recent." And English is not my mother tongue, but when I read "a recent six-day creation," that gives me an impression that the concept of a six-day creation is something that is recent. Forgive me if I'm wrong about that understanding. But I would move that the word "recent" be omitted or be changed to a literal six-day creation. Thank you.

LOWELL COOPER: Thank you very much. We will not take that as a motion to be dealt request separately because the item is going back to the committee and then will be returned here after the committee has considered all of the comments.

We will go to Roger Robertsen, microphone number 4.

ROGER ROBERTSEN: Sometimes clarity is desirable and it's important, but other times ambiguity is necessary.

The point number six says God is the creator of all things. Is he? He did not create Satan. He created Lucifer. He did not create the atomic bomb. He created the atoms. So it's a very ambiguous statement for ambiguities. "All things," what do we mean?

But then when it comes to the historical account, that term, creation actually occurred in prehistorical times, didn't it? What does it mean, historical account? It means that it needs to be historically verifiable, something you can go back to and check it out. And I don't think we can when it comes to creation.

I believe in creation. I believe in a recent creation. But I think some of the terms we're using, they are not good. And saying that it's a historical account, it's a strange term for me, because historiography, it's an atheistic endeavor and it doesn't operate with the supernatural.

When they talk about the historical Jesus, what do they mean? They mean the Jesus of history. That means Jesus without the miracles. And if we talk about creation as a historical account, what do we mean? I think we need to say it's true, it's a true account or something else. But some of these terms need to be changed.

LOWELL COOPER: Thank you. The next few names on the list, Natasha Nebblett at microphone 4, Lee-Roy Chacon at microphone 2, James Standish, microphone 3, and Beniah Ojum at microphone 2.

We'll go to microphone 4, Natasha Nebblett. Microphone 4, Natasha Nebblett.

Apparently this individual is not there. Lee-Roy Chacon, microphone 2.

LEE-ROY CHACON: Thank you, Mr. Chairman. I call the question on the motion.

LOWELL COOPER: Before you leave the microphone, we really don't have a motion on the floor. I tried to explain that as we began. I suppose perhaps your intent is that we close debate?

LEE-ROY CHACON: That's fine. It was my understanding that there was a motion on the floor. I will then end debate, then.

LOWELL COOPER: All right. The motion is to close debate.

Is that motion seconded?

Thank you.

A motion to close debate is itself debatable. And so we need to ask if anyone wishes to debate the motion to close debate?

If not, I want to be fair. I don't see anyone approaching the microphone on that—I'm sorry. Perhaps there has been a registration. I don't see any registration on my screen here. That being the case, we will ask you to vote. The motion is to close debate on Fundamental Beliefs 6 and 8. That would mean, if the motion is passed, we will not continue debate and the comments that have been shared thus far in the morning and the afternoon will go back to the Writing Committee.

Those in favor of the motion to close debate, please indicate with your voting card.

Thank you.

Those opposed to closing debate, by the same manner of expression.

Thank you.

The motion to close debate, I believe, requires two-thirds. And the motion is passed. That means we will close debate on items 6 and 8.

And we turn to Dr. Stele to lead us into the next portion that he would like us to address.

ARTUR STELE: Thank you, Brother Chair. I would like to invite you to go to Fundamental Belief number 24, about Christ's ministry in the heavenly sanctuary.

Here we have, besides rearrangement of the biblical texts, a grammatical change, again, the word "that" instead of "which"; then gender-inclusive language, instead of "man," "humans." And then the main change is that we have a clear reference of typology language between the heavenly sanctuary and the earthly sanctuary. And so I would like to move it.

LOWELL COOPER: Thank you. Is there support to the motion? We have support. Now, would you like to discuss it?

We have at microphone number 4 Elias Brasil de Souza. Are you discussing on this item, brother? Please proceed.

ELIAS BRASIL DE SOUZA: I have an observation on lines 38 and 40, and I have a suggestion that the worded "symbolized" be replaced with "typified." I think the concept of "type" represents better the relationship between the heavenly and the earthly sanctuaries. "Symbol" is too—the concept of symbol is too general to express what we believe as a church on this matter.

LOWELL COOPER: Thank you very much.

Dr. Stele, any comment in response?

ARTUR STELE: Well, if the group desires, we could take it and consider it and bring it back tomorrow.

LOWELL COOPER: Would the committee wish to do that on its own initiative? It would save us having to go through a voting process.

ARTUR STELE: Maybe by common consent we will take it.

LOWELL COOPER: All right. Thank you. I see no one else at the microphone. So this item, then, will go back by common consent, and we'll receive it again tomorrow.

Where do we go from there, Dr. Stele?

ARTUR STELE: Okay. Let's go to Fundamental Belief number 19, the Law of God. Here we have, besides rearrangement of the biblical passages, we have two changes. It's, again, an inclusive language. Instead of "man," "human beings"; and then instead of "fruitage," we use the word "fruit." It is more understandable and fits more to the space.

So I move it.

LOWELL COOPER: All right. Thank you. We have a motion to adopt the language as shown in Fundamental Belief number 19. Is the motion supported? Yes, we have support. Anyone that wishes to discuss that, please proceed to a microphone.

I don't see anyone registering to speak. Therefore, we will ask you to vote. And the motion is to approve the amended presentation of Fundamental Belief number 19.

Those in favor, please indicate with the lifted card. Thank you.

Now those opposed, by the same sign.

That is carried.

ARTUR STELE: Thank you. Let's go to now to Fundamental Belief number 12, The Church. Here we have a bit of language, inclusive language. Instead of "all mankind," we use "humanity." And then, to clarify on line 17, "word revealed in scriptures." The previous reading could be misleading us. We speak about two different things, "word" and "the scriptures."

I move.

LOWELL COOPER: Thank you. Do we have support to the motion? Thank you. It is supported. The motion is to receive and approve Fundamental Belief number 12 as worded in the document. Anyone wishing to speak to this item?

If you are approaching the microphone to speak, it would be helpful if you could wave your voting card so that we're easily able to identify where a speaker may be. All right. We have someone coming to, I believe, microphone number 4. We'll wait a moment until that is registered.

Okay. I think microphone 3 came up first on the registration. Can we turn to Richard Sabuin, microphone 3. And then we'll go to microphone 4.

RICHARD SABUIN: Thank you, Mr. Chairman.

I think we need also to bring our attention that, in addition to some changes of the wordings, we have also additional Bible texts added.

ARTUR STELE: Yes.

RICHARD SABUIN: Thank you.

ARTUR STELE: Thank you very much for referring to it.

LOWELL COOPER: Thank you. Microphone 4, Dr. Veloso.

MARIO VELOSO: Thank you, Brother Chairman. I just have a comment on probably a motion.

On line 17, which is The Church, derives its authority from Christ. The former reading said "from Christ and from the Scriptures." Now says only "from Christ." "The Scriptures" is left out. There is a reference to the word, but that is an identification of Christ, if not a reference to the word.

With all respect to the Committee, I would like first a clarification on that, and then, if you allow me, for a motion according to the clarification or not.

LOWELL COOPER: Thank you very much. Let's ask for clarification first. Dr. Stele?

ARTUR STELE: Brother Chair, it requires an angel.

LOWELL COOPER: Dr. Angel Rodriguez.

ANGEL RODRIGUEZ: The way the statement reads now implies that the church has two sources of authority: Christ and the written word. And what we're trying to eliminate is the idea that we have two sources of authority. We have only one: Christ as revealed in the Scripture, not Christ and the Scripture. And that's the reason why we rewrote the statement.

And as to emergency or no, that's a big issue in some Protestant traditions, the distinction between the word as the incarnated word and the word as the written word and how theologies develop along those lines. So we're trying to emphasis that, yes, it's Christ, but it's Christ as we found him revealed in the scripture.

LOWELL COOPER: Thank you. Dr. Veloso, would that satisfy your concern?

MARIO VELOSO: I still have a little concern because this situation of leaving the word, the written word, it is also present. I mean, when we say "Christ the written word," then we are identifying Christ. We are not taking the written word as a base. And it is correct the way he explains, but I would like to keep the concept that it is also the Scripture, because there are many people that would read this as meaning only Christ and leaving out the Scriptures. And then there is a lot of confusion out there already on this separation or not referring to the Scriptures.

LOWELL COOPER: Thank you.

ANGEL RODRIGUEZ: Brother Chairman, the emphasis is in Christ, because he created the church and he revealed the scriptures. But we are not separating Christ from the scripture. The way it is, you separate the two. You have Christ, and the scriptures are sources of authority for the church. We're saying, yes, it's Christ and it's the Scripture, because it's the Christ that is revealed in the scripture. We want to emphasize that we have only one source of authority, that Christ revealed in the scripture, not Christ and the scripture. Because the next question is, who is this Christ? And we want to explain who that Christ is, is the one revealed in the Scriptures.

LOWELL COOPER: Thank you. We need to pause, point of order at microphone 2.

LESLIE LOUIS: Brother Chairman, Leslie Louis, North American Division.

Just a question with respect to Fundamental Belief number 24. It was assumed that that was by common consent. Was there a vote that that was common consent, to take that one word symbolized back to the Committee? Was there a common consent by the—by the delegation here?

LOWELL COOPER: It was not common consent by a vote. It was common consent on the basis of the willingness of the chair to take it back—I mean, the chair of the Writing Committee. And then the chair presented it as a common consent. There wasn't an objection.

Is that acceptable?

LESLIE LOUIS: That's acceptable.

LOWELL COOPER: Thank you very much.

Back to Dr. Veloso. Without further comment, Dr. Veloso, you asked for an opportunity pending clarification to present a motion. Your last comment was you had a little concern. I don't know how big a little concern is.

MARIO VELOSO: It is like the recent creation, Brother Chairman.

LOWELL COOPER: Well, unless you make a motion to refer—

MARIO VELOSO: I'm sorry. I'm sorry. My motion would be if the Committee is willing to accept it or the chair, that they would express exactly the way they explained here, because I liked the way they explained it. It is a little bit different than the way it is written. But what they said, for me, is very clear.

LOWELL COOPER: All right. Well, this has not been expressed as a motion but as an appeal. Okay? We'll move to microphone number six, Reinaldo Siqueira.

REINALDO SIQUEIRA: Mr. Chairman, my concern is about the same as Dr. Veloso, so I don't need to explain myself but just probably give a background of the concern. Coming from a Catholic context, saying only they're touching Christ is pretty much close to what we hear from the Catholic. That means you don't need Scripture, just Christ gave authority to the church and church can do whatever it wants, even what it wants with the Scripture. So I think that if you keep—there's a possibility to make it clear and to keep the scripture as a source of authority, I think will be very good.

LOWELL COOPER: Thank you for the comment. Microphone 2, Louis Torres.

LOUIS TORRES: I concur with Dr. Veloso in reference to the clarity that Dr. Angel Rodriguez brought, to give clarification to that. And therefore I move that it would be referred back to make those changes unless they decide to make the changes here. Thank you.

LOWELL COOPER: Thank you. There's a motion before the house to refer this item in the light of the comments made to the Writing Committee. Is there support to the motion to refer?

Yes, we see that. The motion to refer is not debatable. So we will ask you to vote on the motion to refer Fundamental Belief number 12 to the Writing Committee in light of the comments that have been shared.

Those in favor of the motion, please indicate with the voting card.

Thank you.

Those opposed to the motion, please indicate.

Wow. I'm going to need some help here. Was that clear to you?

GARY KRAUSE: No.

LOWELL COOPER: Those at the front are not clear on calling that vote one way or the other, so I think we will need to call for a count. Those of you who voted in favor of referring, would you please stand with your voting card so that you can be counted? And we'll ask the counters in each delegate section to do the counting and bring a report to the front.

All right. Our understanding is the division secretaries are responsible for the counting arrangement.

We have a point of order at mike number 2, but can we delay that until the voting counting is done?

Brother Iseminger, please indicate when you've received word from all the divisions.

Okay. One more to come.

I believe we're still waiting for the report from the Northern Asia-Pacific Division.

I'm sorry. I didn't get the comment. Please bring the report to the front of the delegation section.

All right. We need now to count those against the motion. Would you also stand with your voting card so as to be counted?

All right. In another moment or so, we should have a report.

All right. I believe the results will be projected on the screen as soon as the signal comes from the truck. Those in favor, 556; against, 591. I think it's a good thing we counted. Those of us at the table may have miscalled that if we had just done it on a visual decision.

So the motion to refer is lost.

We go to microphone number 2. Point of order.

JULIE SANDERS KEYMER: Good afternoon, Mr. Chairman. I kind of feel like I'm the widow of Armram. We continue to have a different chair for each session. And I have asked that, when we do have a motion that is not in print on the screen, that we do have the secretary put it up for all of us who do speak English and for those of us who don't, including the translators who are trying to translate this. So I am appealing to our parliamentarian to please pass this information on to all of you sitting at the chair and at the secretary to please pass this on so we can continue to have this motion put up on the screens for all to read. Thank you.

LOWELL COOPER: Thank you very much for that reminder. What happens when we need to get something on the screen is that this goes through several checkpoints and a message is sent out to the truck outside, and then the communication has to be given as to when to display it. It does take a bit of time, and I'm sorry that we have not been as faithful in doing that as you have requested. We will slow down our processes to make sure that things get on the screen.

We are back to speaking to the main motion with respect to Fundamental Belief number 12. And we go to microphone 4, David Trim.

DAVID TRIM: Thank you, Brother Chairman. I speak in support of the motion to vote the change. I think the current wording is actually eminently clear as to what is the authority of the church. And I think we need to exalt Christ as the source of authority for the church. We understand that, as individual believers, the Bible is our rule. This wording does not contradict that. And so I believe we should support that.

And as it's been debated and the motion to refer defeated, I move to call the previous question.

LOWELL COOPER: All right. Is there a second?

Yes, we see that. This motion is not debatable, so we will ask you to vote.

The motion is to call the previous question on the main motion.

It means if we approve this, that we will cease debate and immediately vote on the main question.

So those in favor of the motion to call previous question, please indicate by lifting the card.

Thank you.

Now those opposed.

That is clearly carried.

We move now to voting on the main motion. And can we get that on the screen. So that we discipline ourselves to help the body, the motion is to approve Fundamental Belief number 12 as presented.

We're sorry for the delays. We don't have the projection authorities and connections here at the table.

All right. That is before us. And we'll ask you now to vote.

Those in favor, please indicate by the lifted card.

Thank you.

Those opposed, by the same sign.

Thank you. That is carried.

ARTUR STELE: Mr. Chair, we go to Fundamental Belief number ten, and Dr. Rodriguez will present.

ANGEL RODRIGUEZ: There are two primary changes. The first one toward the end of line 15, if we read the text as we have it, it says, "And exercise faith in Jesus as Lord and Christ, as substitute and example." And we were not sure how these titles related to each other. For instance, "Lord and Christ, substitute and example." So we decided to perhaps improve the reading, soften it down a little by saying so "Jesus as Saviour and Lord, substitute and example." And you have kind of a parallel between the titles now.

The second change, suggested change, is on line 16. The original reads, "This faith which receives salvation." And we thought that the person is the one that receives salvation and that it may be better to simply state it, "This saving faith comes through the divine power." In other words, we're trying to make the sentence flows a little better.

I move that these editorial changes be accepted.

LOWELL COOPER: Thank you. The motion has been seconded.

The motion is to adopt Fundamental Belief number 10 as amended in the presentation. It has been supported, and we'll ask if there are comments that delegates wish to make. If you are making your way to a microphone in order to make a comment, please wave your voting card. Otherwise, it's very difficult to determine if someone is proceeding to a microphone.

It appears at this point that no one is so inclined, so we will ask you to vote.

Those in favor, please indicate by lifting the card.

Thank you.

Those opposed, by the same sign.

That is carried. Thank you.

ARTUR STELE: Thank you, Brother Chair.

Let's now go to the Fundamental Belief number 2, The Trinity. And here, besides the rearrangement of the biblical passages, we have added a phrase on line 35. Previously it was stated, "He is forever worthy of worship." And now, instead of "he," we start the sentence "God, who is love," because we felt this concept of God being love would be very helpful having our Fundamental Beliefs.

And so I move it.

LOWELL COOPER: Thank you. The motion has been seconded. The motion is to adopt Fundamental Belief number 2 as presented. Can we get that on the screen?

All right. We'll give a moment in case anyone wishes to comment on this. I don't see anyone approaching a microphone.

All right. It is on the screen. And we will conclude that you're ready to vote.

Those in favor, please indicate by lifting the card.

Thank you.

Those opposed, by the same sign.

That looks unanimous.

ARTUR STELE: Thank you. Now Fundamental Belief number 3, The Father. And here, besides the arrangement of the biblical passages, we have changed one word. Where it says, "And the Holy Spirit are also" —probably I should start earlier so it will be understandable.

"The qualities and powers exhibited in the Son and the Holy Spirit are also revelations of the father." This was the previous reading. And now we suggest, instead of "revelations," "those." "The qualities and powers exhibited in the Son and the Holy Spirit are also those of the Father."

So I move it.

LOWELL COOPER: Thank you. The motion is supported to adopt Fundamental Belief number 3 as presented. And we'll take a moment in case anyone wishes to ask a question or make a comment on that. I believe someone is registering. Yes. Okay.

First of all, microphone 5, Henry Moncur.

HENRY MONCUR: Thank you, Mr. Chairman. Just a quick question of clarification. I notice that, in the various Fundamental Beliefs, the committee is relating to the changes in the document that are being added or deleted. But I also noticed there are some texts that are being deleted as well as added, but those are not being referenced.

Is there a rationale to that?

LOWELL COOPER: Dr. Stele?

ARTUR STELE: Actually, we were trying to make it very clear. If it hasn't come through, I am very sorry.

HENRY MONCUR: Yes. Because in the document it does not show—those are not colored or those are not stricken out, but there are some changes even with the text, but it's not being mentioned.

ARTUR STELE: Yes. We have studied the references, and some references that have not been there but that refer to the actual Fundamental Belief statement we have added. And some that have not been clearly referred, we have deleted.

HENRY MONCUR: Can those be highlighted as we move ahead and complete the process? Is that possible?

ARTUR STELE: Well, it would be good if it is possible now.

LOWELL COOPER: In the text and on the screen, there doesn't seem to be an indication if there's additions or deletions here.

ARTUR STELE: Everything that is deleted, this is what was before. And then everything that's underlined, this is the rearrangement in everything that is different is the additions.

HENRY MONCUR: Yeah. I just know on the last two ones we dealt with, there were some adjustments. But on this one there isn't, but the last two fundamentals we dealt with, there were some additions and some deletions. I'm just asking, moving forward, if we could make sure—make the notation, please.

LOWELL COOPER: Thank you very much.

ARTUR STELE: This is very true of all the Fundamental Beliefs. You're right. Thank you.

LOWELL COOPER: We turn to microphone 3, Wesley Szamko.

WESLEY SZAMKO: Thank you, Mr. Chair. I would respectfully ask clarification regarding how the use of Psalms 110, Verse 1 and 4 enhance the understanding of the Fundamental Belief of the father. I admit I am struggling to understand its direct relevance. And I believe this is one of the new texts that was added in, in addition to the deletion of Exodus 34, Verse 6 and 7.

ARTUR STELE: All right. Give us a minute to check the passage.

WESLEY SZAMKO: Is it helpful if I read that from my version?

LOWELL COOPER: I think they have it here. Thank you very much, Wesley.

ANGEL RODRIGUEZ: The passages used, if I'm not mistaken, is a reference to the relationship between the Father and the Son. So perhaps it may be better to place the passage under the statement on the Son rather than on the Father. I don't have any problem placing it in one place or the other, put it in one place or the other.

Yes, please. Yes. The rationale has been that the phrase really is going to address the question of Father and Son. But the main reason why this is here is a connection with these passages in the book of Hebrews. We don't have any problem moving it or even deleting it.

LOWELL COOPER: Does that satisfy your concern?

WESLEY SZAMKO: Yes, I believe so. I just felt that, with the reference in the actual reading of that particular belief, it just didn't seem to match anything that the belief was specifically claiming.

LOWELL COOPER: All right. Thank you. We turn to microphone 3, Neale Schofield.

NEALE SCHOFIELD: Thank you, Mr. Chairman. If we could just have back up on the screen the change to the fundamental, please. I just want to speak to it.

LOWELL COOPER: All right.

NEALE SCHOFIELD: Thank you. Just with the change there where we have the Son and the Holy Spirit—that the qualities and powers exhibited in the Son and the Holy Spirit are also those of the Father, a question to—for the Biblical Research Institute and the broader church leadership: Does this now make it very, very clear that Jesus is not eternally subordinate to the Father?

ANGEL RODRIGUEZ: As far as I can tell, such a teaching hasn't been part of the Adventist body of beliefs, and this passage denies the subordination.

LOWELL COOPER: Does that satisfy the question?

NEALE SCHOFIELD: Perfectly. Thank you.

LOWELL COOPER: Thank you very much. It seems, then, that we are ready to vote on this item.

Those in favor, please indicate by lifting the card. This is the motion to adopt Fundamental Belief number 3.

Thank you.

Those opposed, by the same sign.

That is carried.

Dr. Stele?

ARTUR STELE: Thank you. Now we go to Fundamental Belief number 4, The Son. And here on line 8, "He became also truly human" instead of "man." This is one change. And "ascended" on line 13, we have added "to heaven to minister." And, of course, the passages.

I move it.

LOWELL COOPER: Thank you. Do we hear support? Yes. The motion is supported. The motion is to approve Fundamental Belief number 4 as presented. We have an opportunity for discussion.

I believe we have Megen Mole at microphone 6.

MEGEN MOLE: Thank you, Mr. Chair. I have two brief grammatical points on line 13, which currently reads—and I'm starting on line 12—"and ascended to heaven to minister in the heavenly sanctuary in our behalf." To me, it seems the two instances of the word "heaven" and then "heavenly" are a little bit redundant. So I move that we alter—I'd like to make an amendment that that instead read "and ascended to heaven to minister in the sanctuary there."

And then, secondly, the phrase "in our behalf." It's my understanding that the use of the word "in" is particularly American. I mean, it is not really used outside of America, which would prefer the phrase "on our behalf." So I would also like to suggest the amendment in line 13 that that phrase read "on our behalf" rather than "in our behalf." Thank you.

LOWELL COOPER: Thank you, Megen. Before you leave the microphone, let's be sure we get correctly the indications. You are saying to revise line 13—

MEGEN MOLE: Yes. Shall I read it again in its entirety, the suggested amendment?

LOWELL COOPER: Yes, please.

MEGEN MOLE: So with my amendments, the sentence—the second part of the sentence would then read, "And ascended to heaven to minister in the sanctuary there on our behalf."

LOWELL COOPER: All right.

ANGEL RODRIGUEZ: Yes, Brother Chairman?

LOWELL COOPER: Dr. Rodriguez?

ANGEL RODRIGUEZ: It is a little redundant. We acknowledge that. The reason why we decided to keep the redundancy is to be very clear and very specific. We want to clearly indicate that Christ ascended to heaven. This is theologically important. Jesus is in heaven with a human nature. But we also want to emphasize the idea that there is a heavenly sanctuary where Christ is mediating on or in

our behalf. So we are aware of the redundancy. We thought that perhaps sacrificing the softness of the language a little will help us in expressing, clearly expressing what we believe.

MEGEN MOLE: That's fair enough. Thank you.

LOWELL COOPER: Thank you very much, Megen. So we take with that you're willing to withdraw the motion?

MEGEN MOLE: Yes, I'm willing to withdraw the first motion. But I would still like to move to amend the phrase "in our behalf" to "on our behalf," if possible. Thank you.

LOWELL COOPER: Okay. Any comment?

BILL KNOTT: I don't speak as an expert on prepositions. I have copy editors who do that. But I would add that the phrases are deemed roughly equivalent, at least in English, and are often used interchangeably. The language there is obviously original from 1980. A rule of our operation was to change as little as necessary in order to communicate clearly. There could be, of course, many other edits added to this document. We have tried to be very conservative with that.

LOWELL COOPER: All right. We need to ask for a second to the motion if we're going to proceed further. It is supported.

Thank you very much. The parliamentarian has pointed out that the motion that has been given addresses language that is not presented for change. And apparently, in earlier procedures, we have rejected those kinds of motions that are not addressing the amendments that are being brought forward. So in light of that and to maintain consistency with that practice, I think we would need to reject the motion to change that preposition.

A point of order at microphone number 6.

SVEN-INGE FRANTZEN: It's taken care of, Mr. Chairman. Thank you.

LOWELL COOPER: Thank you. Microphone number six, Sven Frantzen.

Okay. Microphone number 2, Larry Boggess.

LARRY BOGGESS: Larry Boggess, North American Division.

I think the Spirit of Prophecy says there's a danger, when it comes to studying the nature of Christ, that we make him fully human. The question that I have concerns line 8 where it says, "He became also truly human." Is there a danger there? And was that thought from the Spirit of Prophecy thought about when we use the word "human" instead of "man"?

LOWELL COOPER: Is there a response?

ARTUR STELE: Yes.

LOWELL COOPER: Thank you.

ANGEL RODRIGUEZ: This terminology is—I'm almost sure that anybody uses the word "truly," but I cannot be certain.

This terminology is stick in to make it absolutely clear that Christ took a human nature; not the appearance of a human nature, that he became fully human, truly human. We are eliminating "man" because today "man" means "female," and we don't want to say that he became a female member of the human—I mean, a male member of the human race, he became a human being.

So the emphasis is really on the reality of his human nature. I don't know whether this helped or not. It's an extremely important theological statement, affirming that he was not only divine but he was truly a human being.

LOWELL COOPER: All right. I think we're back to number two, as a response to that clarification.

LARRY BOGGESS: I have a question, Mr. Chairman.

LOWELL COOPER: Yes.

LARRY BOGGESS: Jesus became a man. It is very clear that he did. And to say otherwise would be contrary to Scripture. And I believe that one of the bases that we started this journey together on was that we were going to be biblical all the way. And so I would hope that we understand that Jesus was truly God and truly man.

LOWELL COOPER: All right. Thank you. Is there a response?

ANGEL RODRIGUEZ: Yes. The Bible says that he became flesh, sarx, flesh, a human being. And even the way we have it now, also truly man—it doesn't say "also truly a man," so that it's being used in a generic sense. He became flesh, sarx, a human being.

LARRY BOGGESS: Not a prophet or a son of a prophet. I'm just a poor country boy from Ohio. And when we talk to men and women who sit in the pew, they're not going to hear what we hear here. And so I would hope that we make it very clear, because there are those who teach that Jesus was all man and not divine. And so I hope we do not leave any margin for people to believe that we would teach that Jesus—

LOWELL COOPER: Thank you, time.

LARRY BOGGESS:—was only man.

ANGEL RODRIGUEZ: That's an important remark. I would only point that the beginning of that sentence says "forever truly God."

LOWELL COOPER: Thank you. We move to microphone number 4. There are eight names in waiting to speak to this item. P. Gerard Damsteegt.

P. GERARD DAMSTEEGT: Mr. Chairman, I appreciate the attempt to inclusive language. It's excellent.

Now, there is a rule for the application of inclusive language, and it is that it is substitute—you know, you make a substitute if it can be both male and female. Both male or female. In this instance, that is not possible.

There I move that we keep the original meaning of the man, Jesus Christ. Jesus Christ, the man. Romans 5:15, yes, you can, sarx, but, at the same time, the man Jesus Christ. Not the woman Jesus Christ; the man Jesus Christ. And that is very important, to keep this in our mind.

LOWELL COOPER: Thank you. You have expressed a motion—actually, in voting on the motion that is before us, we would either accept or reject the motion before us. And if we reject it, then we could address the question that you have for us.

George Reid, microphone number 4.

GEORGE REID: All right. Thank you, Brother Chairman.

As I remember, when the angels announced the birth of Jesus, they said that he was to be a son. Now, that has gender. And while we have a lot of forums to remove gender, we are missing something here. I think his masculinity is an important feature of understanding Christ and his earthly ministry. And unless I'm mistaken badly, I think he had a beard.

So let's stay close to the scriptures when we're doing this, please.

And also, one other thing. I have a few moments. I hope we will remain loyal to the actual meaning of the words, the Greek words "anthropos" and "aner," which have quite different meanings, and they should be reflected in what we have in our statements. Thank you.

LOWELL COOPER: Thank you. Microphone number 4, Mario Veloso.

MARIO VELOSO: Thank you, Brother Chairman. To avoid the fact that we would be entirely opposing the motion we have before us, I would like to refer the reading—a way that the Committee would look at it and not we deciding here this matter.

Because there is a problem, a theological problem, too, as I see it. I may be wrong. But there is a theology that is calling God "father and mother." And with this reading, we may be open for Christ to become son and daughter. I don't think it is the intention of the Committee, but I would like for them to consider avoiding the possibility of somebody basing the situation of this reading to come up with this kind of theology.

So my motion is to refer it back to the Committee to consider this item.

LOWELL COOPER: All right. Before we ask for a second, can we have one comment on that?

ANGEL RODRIGUEZ: Mr. Chairman, may I make a brief comment back here?

LOWELL COOPER: Yes.

ANGEL RODRIGUEZ: Oh. I'm sorry. Let's read the sentence that we have, sentence 8. "Forever truly God, he became also truly human, Jesus Christ." This is about the incarnation. This is not about God becoming a male—a member of the human race. This is about God becoming one of us. What a wonderful mystery. What a glorious truth. That's what this is about. And I praise the Lord because God

became a human being. And that means—and that also includes the male and the female elements in our planet. This is about the incarnation, not about the gender of the Son of God who became human.

LOWELL COOPER: Thank you, Dr. Veloso. In light of that, do you still wish to make the motion?

MARIO VELOSO: Yes, I still do, because he has not listened what I said. I agree with what he said, but still it is open for somebody to interpret theologically—I'm not talking gender—theologically to be the way it is, the mother and father in God, which is not just gender. It is a theology that is involved there.

LOWELL COOPER: Thank you. So the motion presented is to refer this item, in light of the comments, back to the reading committee.

Is there support to the motion?

It is supported.

The motion to refer is debatable. I think I misspoke earlier. Anyone wishing to speak on the motion to refer?

Yes. At microphone number 4—just one moment, please.

All right. David Trim, please.

DAVID TRIM: Thank you, Brother Chairman.

Dr. Rodriguez is correct in saying that Ellen White uses this term. In a letter of February 1897, which is in eight manuscript releases, she writes, "We want to comprehend, so far as possible, the truly human nature of our Lord. The divine and human were linked in Christ and both were complete."

Elder Boggess says he's only a poor country boy from Ohio. I'm only a poor city boy from Bombay, but I think I would go with Ellen White on this.

LOWELL COOPER: All right. You're speaking against the motion to refer. That's the last one for the motion. All right. Yes. At microphone number 4, Yoriko Ishida.

YORIKO ISHIDA: Thank you, Mr. Chairman. I really appreciate the intention that you make everything clear so that people won't any chance to misunderstand by the word and context. But I also

like to mention that the Bible does use the term of "son of man" in Daniel and Jesus even call himself as a son of man. And I think the concern that came up is for that people won't misunderstand. And I think it's safe to stick to the Bible. Thank you.

LOWELL COOPER: Thank you very much.

ARTUR STELE: Brother Chair, if you'll allow.

LOWELL COOPER: Yes.

ARTUR STELE: When you take the term "son of man," it is a little bit confusing when we speak in the English language. In most of the languages, we don't have this problem at all, because in all of the languages it is translated as "human being."

LOWELL COOPER: Thank you. We go to microphone 3, Jeroen Tuinstra. Could you indicate if you speak for or against the motion to refer? Microphone 3.

JEROEN TUINSTRA: Mr. Chairman, I speak against referring it back. I can completely understand the sentence "He became also truly human." If the sentence would become "He became also truly man," I don't exactly know what a "truly man" is. Is he a lumberjack, is he muscles? Or what is a truly man? But I can understand a "truly human being." So I would speak against referring it back, and I'm in favor of how it is written here.

LOWELL COOPER: Thank you. We go to microphone number 6, Daumants Kleimanis, speaking for or against the amendment—or the motion to refer. I beg your pardon.

DAUMANTS KLEIMANIS: Thank you, Brother Chairman. I would like to speak against the motion to refer it back. For those delegates who are afraid that we will change something in the gender of Jesus, I think the "human" correction is very appropriate. And we also see in almost every sentence in this Fundamental Belief that there is a word "He, "He," "He," "He," so I think everything is okay with this suggestion.

LOWELL COOPER: Thank you. We move to microphone 3, Anthony MacPherson.

ANTHONY MACPHERSON: Yes. There is a danger of trying to pack every belief into one sentence. But in the statement, it says that he's the eternal son, so he can't be conceived as a daughter. And

the other point is the counterpart to being truly God is becoming truly human. It's not truly God and the counterpart is becoming a man. It ruins the sense of the sentence. It's about the incarnation, and the counterpart to divinity is that Jesus assumes humanity.

And so I want to go against the move to refer back.

LOWELL COOPER: Thank you. We turn to microphone 2, Onyebuchi Nwankpa. Are you speaking in favor or against the motion to refer?

ONYEBUCHI NWANKPA: I want to speak against the motion to refer. It is true that "man" in some instances can be a generic gender. But in the instance we are discussing, in this issue, we know that Jesus came for both male—for man, and woman.

We know that if you look at the what—the language that is used here, it is inclusive. Now, if we push it the other side, one can also think that when we look to talk about Jesus as our example in overcoming temptations or standing temptations, that the woman can say, "Well, he overcame because he was a man."

Now, there is—when—somebody was talking about theology. We can also come from various angles to talk about it in theological terms. But the point is that the language that is used here does not destroy our theology as a church concerning our belief as to the nature of Jesus. It does not then say that Jesus became a female. That is not what is here, but it's inclusive. And, therefore, I stand to oppose the motion to refer.

LOWELL COOPER: Thank you. We go to microphone number 6, Jeremy Zwiker.

JEREMY ZWIKER: I would also like to speak against referring the motion and call the question to the previous motion.

LOWELL COOPER: All right. We'll ask if that is supported with a second. Yes, it is.

A motion to call the previous question means that we would cease debate and vote on the motion. We are debating a motion to refer.

If we now vote on the motion that is before us, it would determine whether or not we close debate on the motion to refer. All right?

So we'll ask you to vote. This is on a motion to close debate. Those in favor—I'm sorry. It's a motion on the previous question, which would close debate if it is passed.

Those in favor, please indicate by the uplifted card. Thank you.

Those opposed, by the same sign.

That means we have closed debate on this, and we move now to deciding on the motion to refer.

The motion—Do we have that on the screen? The motion was to refer Fundamental Belief number 4 for further consideration, in light of the comments.

Those in favor—sorry, Wendy. Do we have that—thank you very much.

Those in favor of the motion to refer, please indicate by uplifted card.

Thank you.

Those opposed to the motion to refer.

The motion to refer is lost. Thank you.

That takes us back to the main motion. And I think we had several names. We've lost some names.

We're at microphone 6 with Enock Chifamba speaking on the main motion, which is the adoption of Fundamental Belief number 4. Could you indicate if you're speaking in favor or against? I don't see anyone at microphone 6. Okay. Thank you very much. The person has withdrawn. We have at microphone 4, Eugen Hartwich.

EUGEN HARTWICH: Mr. Chair, I call the previous question.

LOWELL COOPER: All right. Well, calling the previous question means we would—if approved, limit—close our debate on the main question. Is that—calling the previous question, I'm assuming you're presenting that as a motion to call the previous question. Is that supported? Yes, thank you.

We will then vote on this motion to call the previous question. I'm not sure if we're going to get that on the screen.

Those in favor, please indicate by the uplifted card.

Those opposed, by the same sign.

That is carried. And, in the process, the names disappeared from the screen. So whether we voted on it or not, it looks like we're ready to deal with the main motion, which is to adopt Fundamental Belief number 4 as presented.

Those in favor, please indicate by lifting the voting card.

Thank you.

Those opposed, by the same sign.

Thank you. It is carried.

ARTUR STELE: Thank you, Brother Chair. We would like now to go to the Fundamental Belief number 7, The Nature of Man. And we suggest to call it "The nature of humanity." And on line 10 and 11, there is a sentence that states—I will start reading from the beginning—"When our first parents disobeyed God, they denied their dependence upon him and fell from their high position under God." The phrase "under God" is by some misunderstood as if God was involved in the process of falling, and so we felt, if we take it away, we don't lose anything but avoid misunderstanding.

And then the scriptural references, additions, and the canonical order of them. So I move it.

LOWELL COOPER: All right. And the motion is supported. The motion is to adopt Fundamental Belief number 7 as presented. It's been seconded. And now we have opportunity for question or comment. I don't see anyone proceeding to a microphone. We'll take that as an indication the body is ready to vote.

Those in favor, please indicate by lifting the card.

Thank you.

Those opposed, indicate by lifting the card.

That appears to be unanimous. It is passed.

ARTUR STELE: Thank you, Brother Chair. Now the Fundamental Belief number 5, The Holy Spirit. Besides rearrangement and work on the passages, we have added a second, a second sentence. "He is as much a person as are the Father and the Son."

I move it, Brother Chair.

LOWELL COOPER: Thank you. That is supported. The motion is to adopt Fundamental Belief number 5 as presented. We'll give you an opportunity to go to a microphone if you have questions or comments.

I don't see anyone proceeding to a microphone. Therefore, we'll conclude. You are ready to the vote.

Those in favor, please—I'm sorry. I'm sorry. Microphone number 3, Philip Gai.

PHILIP GAI: Mr. Chairman, I'm not speaking to this motion. I just have a concern—

LOWELL COOPER: Brother Gai, we would need to have you speak to the motion. If your concern is outside the motion, we will hear it after we vote.

PHILIP GAI: Yes, please.

LOWELL COOPER: Okay. Thank you. Now there's another one, Jerilyn Burtch, at microphone 3. Are you speaking to the motion?

JERILYN BURTCH: Yes, Mr. Chairman.

LOWELL COOPER: Thank you.

JERILYN BURTCH: So the Trinity is—the nature of the Holy Spirit is another area where we see through a glass darkly. Even our pioneers were constantly debating this. And we just don't have a clear "thus saith the Lord" that quantifies the personhood of the Holy Spirit as compared to the Father or the Son. So I would be speaking against this revision.

LOWELL COOPER: Thank you.

ARTUR STELE: Brother Chair, the Scripture speaks very clearly of the Holy Spirit as a person.

LOWELL COOPER: Thank you. We'll go to microphone 3, Ray Roennfeldt.

RAY ROENNFELDT: Mr. Chair, I don't—I don't mind too much the wording here, but the way that we use the word "person," we usually use that word in terms of referring to human beings. And so I would actually prefer the expression he is as much a personal being as are the Father and the Son.

LOWELL COOPER: Thank you. Our next speaker is—did you want to comment on—our next speaker is at microphone 2, Onyebuchi Nwankpa, microphone 2.

ONYEBUCHI NWANKPA: Mr. Chairman, it would be dangerous for us to dismiss the fact of the Holy Spirit is a person. When Jesus said, "If I go, I will send you a comforter, who will teach you," it is a person that teaches, not a force, not like the wind.

So the Holy Spirit—the Bible is very clear on this matter that the Holy Spirit is person, is a person. And it would be dangerous for us to deviate from there, and that would destroy our theology on the person of the Holy Spirit.

LOWELL COOPER: All right. There are no people at the microphones to speak further to the main motion, which is to adopt Fundamental Belief number 5 as presented.

Those in favor, please indicate by lifting the voting card.

Thank you very much.

And now those opposed, by the same process.

Thank you. The motion is carried.

We come back to Philip Gai. Did you still want to raise a concern?

PHILIP GAI: Yes, Mr. Chairman. It's not a point of order, but I'm just concerned about the manner in which these items are being processed. I kind of get lost because I expected a systematic flow. Sometimes we move from number 9 and then back to number 2 and then back to number 7, back to number 5. So I don't know whether this is the normal procedure or why the Committee decided to use such a format, which is rather confusing as to where we are. I do not know how many of these items we have left.

ARTUR STELE: It's just to make the life more interesting.

[Laughter.]

LOWELL COOPER: Thank you very much. We have Cecil Perry at microphone number 6. There's not a motion on the floor at present. Pastor Perry?

CECIL PERRY: It's just—Mr. Chairman?

LOWELL COOPER: Yes, please.

CECIL PERRY: I think you're a little bit too fast, because I was registered here to speak on a motion that has been passed.

LOWELL COOPER: I beg your pardon, Pastor Perry. I didn't see a voting card. It's very difficult to see from here if someone is approaching a registration station, because the registration station is not adjacent to the microphone. And I apologize for not seeing you.

CECIL PERRY: And so as a concession, I'll make one point, because I was going to speak on the motion. And that is, I notice that there's a lot of confusion in semantics in that whether you speak of a person or you speak of a personal being, there is little difference when you're dealing with deity. Thank you.

LOWELL COOPER: Thank you, Pastor Perry. Let's go back to Dr. Stele.

ARTUR STELE: Brother Chair, two more Fundamentals are left, and I would like really to thank you for cooperation. We have the Fundamental Belief number 18 that we need to discuss and Fundamental Belief number 1. Let's start this Fundamental Belief number 18, The Gift of Prophecy. A few words of explanation.

We have received a request from a division that is very, very seriously appreciating the writings of Ellen G. White. It is a division that has distributed a lot and translated a lot of her books. But they sent us a message, and they said they have a hard time to defend one phrase, especially when it is translated in their language. The expression is "authoritative source of truth." They asked us if we can find another language that would clearly state on one side that we have our foundation only in the scriptures but yet, on the other side, also say that we really believe and treasure and appreciate the writings of Ellen G. White.

Another request was for us to show the connection between the scriptures and the Spirit of Prophecy. Another request was if all the Fundamental Beliefs are based on the scripture, where or how can we really prove that the name Ellen G. White is found in the Scripture.

So those kind of questions came to us, and we were struggling how to really accomplish and solve all these issues. So we have counseled very widely. We have involved BRICOM, we have asked the

Ellen G. White Estate to study, to give us some ideas. And after all, we have come with the following suggestion: To start the Fundamental Belief number 18 with the sentence, "The scriptures testify that one of the gifts of the Holy Spirit is prophecy."

Before we were just starting, one of the gifts of the Holy Spirit is prophecy. But now, starting with the scriptures, we really show that the scripture is our main foundation and yet the scripture testifies that one of the gifts of the Holy Spirit is prophecy.

And then we continue on and say, "This gift is an identifying mark of the remnant church" as it used to be. Then how to justify that we use in our Fundamental Belief a name that is not found in the Bible, we use the expression "we believe." So actually the Scripture testifies that one of the gifts of the Holy Spirit is prophecy. Then we say, studying all the evidences, we believe that it was presented—manifested in the ministry of Ellen White. And then we continue trying to replace the words that was causing problems in one division, and especially authoritative source of truth, but yet find expressions that would really give authority to the writings of Ellen G. White. We say, Her writings speak with prophetic authority and provide comfort—in the present tense—provide comfort, guidance, instruction, and correction to the church. And then, of course, the arrangement of passages.

And so I move, Brother Chair.

LOWELL COOPER: Thank you. It is supported. The motion is to adopt Fundamental Belief number 18 as presented. And we're ready for comments, I believe, at microphone 2. Kevin Nwaigwe.

KEVIN NWAIGWE: Mr. Chair, I want to look at the gift of the prophecy as it is written. Sometimes when I read it, the question that comes to my mind is, does this church still believe in the gift of prophecy? Beyond Sister White, does the gift of prophecy reside in this church? And when I read Fundamental Belief number 18, it is couched in the sense that it was manifested in the writings of Sister White, which I agree with. Beyond her, do we still have the manifestation of the gifts of prophecy?

So I think that we need another paragraph reiterating the fact that prophecy is still present in the church and manifested through others, because from the Bible it says, I will give the gift. It doesn't say to one, but to the church. I think that this should be referred to the committee to make this amendment.

Thank you, Mr. Chairman.

LOWELL COOPER: Thank you. We move to microphone 3, Roscoe Howard.

ROSCOE HOWARD: Yes, Mr. Chairman. If you could put the quote back up on the screen.

LOWELL COOPER: All right. It's there.

ROSCOE HOWARD: I appreciate the writings of Ellen G. White and believe she has a voice for the church. But I'm concerned with the line that says "and her writings speak with prophetic authority." And I'd like to ask the Committee, what do they mean by "prophetic authority"? I can see some people taking that and saying her writings are just as authoritative as Scripture because she is equated now with prophetic authority.

LOWELL COOPER: Thank you. Do we have a response? Yes.

ANGEL RODRIGUEZ: Prophetic authority is the authority of a prophet. In the Bible, you have different types of authority. You have the authority of the king that is based on dynastic succession; you have the authority of the priest, who is based, again, on heritage. The sons of Aaron became priests, and they inherited, so to speak, the authority of priests.

But when you come to prophet, you have to ask yourself, "Where do they get their authority?" And they get it from God. And, therefore, we refer to their authority as unique, the authority of a prophet. And in a sense, all prophets are prophetic authorities, the same authority. It's the function of them as prophets that may differ, but the authority is the same. A prophet is always a prophet and is speaking from God, messages from God and therefore has this prophetic authority that God has granted him or her.

LOWELL COOPER: Thank you. Roscoe Howard, were you wishing to continue?

ROSCOE HOWARD: Yes. Yes, I was.

And that is my concern. Ellen White never referred to herself as a prophet. In fact, she told people not to call her a prophet. She said her work was much larger. That's why she said a messenger from the Lord, and she referred to herself in that way.

That's why I'm concerned about this language, because you have people who want to exalt her to the status of a biblical prophet. She says, "I am the lesser light shining on the greater light." And she also said, "If you would read the scriptures and study them as you should, you would not need my counsel."

LOWELL COOPER: Thank you. We'll move to microphone number 6, Daniel Duda.

DANIEL DUDA: Mr. Chairman, I want to speak in favor of this motion. Somehow, they sneaked in under the radar in Dallas in 1980, because you can't be a Protestant and have two authoritative sources of truth. And so the reading as it is now, it's very good, and I'm very much in favor of it. It will help us as a church a lot.

LOWELL COOPER: Thank you. Back to microphone number—Mr. Onyebuchi, you have spoken to the motion earlier—

ONYEBUCHI NWANKPA: Not on this. Not on this, Mr. Chairman.

LOWELL COOPER: I'm sorry.

ONYEBUCHI NWANKPA: Thank you, sir.

LOWELL COOPER: Please.

ONYEBUCHI NWANKPA: Mr. Chairman, I have two concerns here on—in line 18—sorry—17, I recognize that the remnant church is a definite, specific term referring to God's endtime church, the remnant church. And, as such, I do not know whether it is right for us to bless it in the way that it appears here with a small R beginning the "remnant" and small C beginning the "church." I want you to look at that.

The other concern I have is that since the Spirit of Prophecy occupies a very important position in our teaching and belief, that I believe it is proper for it—for us to put here—to add here that it is one of the identifying marks of the remnant church.

Thank you, Mr. Chairman.

LOWELL COOPER: Thank you. We go to microphone 2, Louis Torres.

LOUIS TORRES: I'm in support of the motion. As an evangelist, I have taught people to believe in the gift of prophecy. And I've always told people: I do not believe in Mrs. White, I do not believe in Paul, nor do I believe in Peter. I believe in the spirit that speaks through Paul, Peter, and Mrs. White.

As I read the counsels, I see that God speaks through that counsel that God has given to us. And so I'm strongly in support of the motion, and I'm thankful for the gift that we have as a people. Thank you.

LOWELL COOPER: Thank you very much. To microphone number 4, Clifford Goldstein.

CLIFFORD GOLDSTEIN: Yeah. Mr. Chairman, first I want to speak in favor of the motion. And I understand the concern when you say the word "prophetic authority." There is almost this default to think of the canonical prophets. But I like to remind everyone that through Scripture, Old and New Testament, we have prophets who were not canonical, whose writings weren't in—didn't write books of the Bible. I think probably—

You know, Jesus said there's no greater prophet than John the Baptist. Did John have prophetic authority? I think so. I think of Nathan. Did Nathan have prophetic authority? I think King David thought he did. And then there's Enoch. And so I think that when we say "prophetic authority," I don't think we have to automatically assume the level of a canonical writer in the Bible.

LOWELL COOPER: Thank you. To microphone number 3, Ray Roennfeldt.

RAY ROENNFELDT: Mr. Chair, I'd like to speak in favor of the motion because I think that it actually is a better—it's better wording than we've had in the past.

But I would like to say one other thing, and that is that Ellen White herself, I think, would be—I'm not sure how to put this—but I think she would actually be scandalized by the fact that we, as Seventh-day Adventists, have incorporated her name into our Fundamental Beliefs. Now, I know that that's not up for discussion. But I think, as we think about her contribution to the church, we need to keep that in mind.

LOWELL COOPER: Thank you very much. We go to microphone number 4, Clinton Wahlen.

CLINTON WAHLEN: Thank you, Mr. Chairman. I think that this is a good statement overall. I do believe that as Protestants we can—if we hold to sola scriptura, must believe in an endtime gift of

prophecy, as Revelation 12:17 tells us. But I'm just a little worried about removing truth from the Spirit of Prophecy, which is what these changes do. I would suggest that this sentence where it begins, "Her writings speak with prophetic authority," could continue this way, "and provide comfort, guidance, instruction, and correct those who err from Bible truth," which is a phrase that she, herself, uses to describe the function of her writings.

And I would like to suggest that. If a motion is in order, I'd like to move that.

LOWELL COOPER: Just one moment, I'll come back to you, Clinton.

ARTUR STELE: Well, we believe that we—the idea is actually present. Of course, we could try to emphasize it more and more. But we felt that this is the best expression, and we have counseled widely. It went through—as I said, through the Ellen G. White Estate, through BRICOM and so on. And so we feel that was the best we could come up together.

LOWELL COOPER: Dr. Wahlen, in light of that comment, do you wish to withdraw the motion, or—

CLINTON WAHLEN: Well, I would just like to say that, yes, I've been working together with this same process. It's a good process. I also, of course, am on BRICOM, and I am familiar with the discussions there. But I don't think we can ever, let's say, have the best wording. It's always maybe a mission in progress.

And so I would like—perhaps we could refer this to the Committee and we could work out better language. But I just am concerned that we should retain the word "truth" in this description. Her writings speak the truth, and I think we should not be shy about asserting that in what we believe.

LOWELL COOPER: So are you proposing a motion to refer?

CLINTON WAHLEN: Yes.

ANGEL RODRIGUEZ: Yes. The phrase that we have now, "correction to the church" is broad enough. And this is intentional to include not only corrections in terms of biblical truth but corrections in terms of administrative procedures, in terms of mission, in terms of many, many other things that were

not exactly and precisely biblical truth. If we narrow it to that, then we are really taking away significant amount of prophetic authority from her writings.

LOWELL COOPER: Dr. Wahlen?

CLINTON WAHLEN: Just follow-up. I don't see this as taking away. I think I see this as clarifying, because nothing else is being taken away from this statement. It provides comfort, guidance, instruction, and correction to those who err from Bible truth. This is adding. This is not taking away anything.

LOWELL COOPER: All right. Well, you are wanting to proceed with the motion?

CLINTON WAHLEN: Yes. Motion to refer to the Committee to find maybe some way of incorporating wording like this.

LOWELL COOPER: Thank you. Is the motion supported?

Yes. I believe the motion is supported.

So now we are open to comment on the motion to refer Fundamental Belief number 18, in light of the comments.

Okay. It looks like we will have some speaking to the motion to refer.

All right. We have Daniel Stojanovic.

DANIEL STOJANOVIC: Mr. Chair—

LOWELL COOPER: Are you speaking in favor or against the motion to refer?

DANIEL STOJANOVIC: Against the motion to refer. Because I find that this is for the first time that we have an excellent balanced text regarding the gift of prophecy, and I'm so glad with this. If we introduce the question of the truth in the mind of so many church members, we can have the reference to two standards of the truth.

If you have the text of the Fundamental Beliefs regarding the gift of prophecy on the screen, you will find that the last sentence is specifying that they also make clear that the Bible is the standard by which all teaching and experience must be tested. In order not to have the confusion and in order to be sola scriptura, I would prefer that we keep the wording as we have it right now.

LOWELL COOPER: Thank you very much. Microphone number 2, Jim Howard, please.

JIM HOWARD: Thank you, Mr. Chairman. I'd like to speak in favor of the motion to refer. And I know this body is tired and probably not wanting to drag things out, and I don't really, either. But I do feel that there is something to be said for the fact that there are some who look at the spirit of prophecy as only devotional. She only has effect on us in terms of providing devotional material for us. But when it comes to a doctrinal matter, there are some theologians who may do an in-depth study of the original language and come to some conclusion on a matter from their deep study. And when it contradicts with something that the Spirit of Prophecy says, they say, Well, I have to go based on sola scriptura because the Spirit of Prophecy is mainly devotional and it's not really an authority when it comes to doctrinal matters. And so they base their understanding on their own interpretation of the scripture rather putting confidence in the Spirit of Prophecy as a means of keeping us blown to and fro by every wind of doctrine, as it says in Ephesians 4 when talking about the spiritual gifts.

So I don't know the exact wording. I appreciate Dr. Wahlen's effort making the wording. But I think having "truth" in there does have some importance to prevent those who would only make it a devotional gift and not something that helps guide us and protect us from the winds of doctrine.

LOWELL COOPER: Thank you very much. Microphone 2, Ronald Oliver.

RONALD OLIVER: Mr. Chairman, I'd like to speak in support of the motion to refer it back. And I understand the committee's reluctance to limit the item of correction to matters of truth. And so I would suggest just including the word "truth" along with the items listed. We could say, perhaps, "prophetic authority and provide truth comfort, guidance, instruction, and correction to the church."

LOWELL COOPER: Thank you. You're speaking in favor of the motion?

RONALD OLIVER: Yes, sir.

LOWELL COOPER: Microphone number 5, Frederick Omoisebi.

FREDERICK OMOSEBI: Thank you, Mr. Chairman.

I stand here to support the motion that it shouldn't be referred back to the Committee. Based on what has been written here, Mr. Chairman, you will agree with me that it is rightly worded. As members

of the Seventh-day Adventist Church, we are proud of our heritage. And one of—what make us distinct from other denominations is the fact that we treat the Spirit of Prophecy as the identifiement of the Seventh-day Adventist Church.

When you look at the wordings of this writer, you will discover that a prophetic message gives guidance, instruction, and correction to the church. Correction to the church comes in different manners: administratively, biblical issues, health issues, and other issues relevant to human existence.

I strongly believe that the way it is worded is the right thing to be done at this time. Thank you.

LOWELL COOPER: Thank you. Microphone 6, Bernadette Brown.

BERNADETTE BROWN: [Translated] Thank you, Mr. President. I am not referring myself to the motion to refer, but to the text in itself at this time.

LOWELL COOPER: Well, we are speaking about the motion to refer. And we would like comments—we would ask for comments on the motion to refer. If you wish to speak to the general motion, we can do so if we choose not to refer.

With that, let me see. Popa Klaus, microphone number 4. And then I think we will suspend our discussion in order to assist the Nominating Committee in its work. Microphone number 4. Yes.

POPA KLAUS: Thank you, Mr. Chairman.

In case that it will be referred to the Committee, I would suggest that we choose for a positive formulation, not the one that was suggested by Brother Wahlen. So I could say something—

LOWELL COOPER: Are you speaking in favor of the motion to refer or against it?

POPA KLAUS: I'm speaking in—if it is moved or if it is referred, then I make a suggestion for formulation. Is that not possible? So in case it is moved.

LOWELL COOPER: Thank you. We're talking only about the motion to refer or not to refer, not to the content of the Fundamental Belief. You would have the opportunity if the motion to refer is passed.

POPA KLAUS: Then I refrain.

LOWELL COOPER: Thank you. Where are we on the list here? I think microphone number 2, Kwasi Aniagyeyi.

KWASI ANIAGYEI: I'm speaking to the motion—

LOWELL COOPER: I'm sorry, sir. I said we would go to the Nominating Committee. In deference to our need for time, if you will allow us to expend comment at this point, we'll come back to you when we resume this. Thank you very much.

And we'll turn to the Nominating Committee, Pastor Trecartin.

HOMER TRECARTIN: Thank you, Mr. Chairman. The Nominating Committee has a very large report to make right now, and our secretary, Dr. Leslie Pollard, will start leading us through that section by section.

LESLIE POLLARD: Thank you. Brother Chairman, as mentioned, we have a very large report today, and so we're beginning by taking the first section we'd like to present to you from the Nominating Committee recommendations for the departmental directors of the General Conference of Seventh-day Adventists.

Brother Chairman, we wish to enter the name of Mario Ceballos to serve as the chaplaincy ministry's director for the General Conference. He is currently the associate director. I wish to move it. You have a picture of him on the screen. And Pastor Ceballos is recommended.

LOWELL COOPER: All right. Are you wishing to present the report by individuals or by group?

LESLIE POLLARD: I understand the chair would like to take them all at once, take them as a block, as a group.

LOWELL COOPER: The chair is only asking the question as to what the Nominating Committee wished to do.

LESLIE POLLARD: All right, then. The Nominating Committee will present them in whichever way the chair deems to be most effective.

LOWELL COOPER: Okay. Thank you very much. The name is before us. Are you moving this name?

LESLIE POLLARD: Yes, sir, we are. We move this name.

LOWELL COOPER: All right, is it supported? Thank you.

Question or comment? Actually, I think the intention is, when we receive a report, not to have comment about individual names here. If a report is unsatisfactory to someone, we would request that it be referred back. Unless anybody is proceeding to a microphone to refer the report back to the Nominating Committee, we will assume that you are ready to vote without comment on an individual.

We'll ask you to vote on the motion before us for the appointment of the Adventist Chaplaincy Ministries director.

Those in favor, please indicate.

Those opposed, the same sign.

That is carried.

Would the body like to receive a block of the names in the report or name by name? Can I poll you on that? Those who would like to receive the report of all the directors in a block, would you indicate?

Okay.

And those opposed.

That's obviously carried.

LESLIE POLLARD: Okay. We'll present.

LOWELL COOPER: Thank you very much.

LESLIE POLLARD: Thank you, sir.

LOWELL COOPER: I'm sorry. There's a point of order at microphone 6. Microphone 6.

BOYCE MKHIZE: Thank you, Mr. Chairman. As I understand it, there is an outstanding report on vice presidents which was referred back yesterday. And I'm not certain that it is in order for us to proceed to vote on the directors—

LOWELL COOPER: Thank you.

BOYCE MKHIZE:—before we have dealt with the issue of the vice president's report that was referred back—

LOWELL COOPER: Thank you.

BOYCE MKHIZE: I'd like to make that point. Thank you.

LOWELL COOPER: Thank you. I think it's at the judgment of the Nominating Committee to determine when that report is presented. I, myself, am not sure when it is, but we have referred the matter back to them and the Nominating Committee will report in due course on that item.

HOMER TRECARTIN: That's right. Mr. Chairman, the Nominating Committee will be making that report later this afternoon.

LOWELL COOPER: Dr. Pollard.

LESLIE POLLARD: Brother Chairman, we will move now, the name being recommended for the GC Children's Ministries director is an incumbent, Linda Mei Lin Koh.

LOWELL COOPER: Thank you.

LESLIE POLLARD: The next name will be General Conference Communications director Williams S. Costa. He is an incumbent.

LOWELL COOPER: Thank you.

LESLIE POLLARD: The name being recommended for General Conference education director, Dr. Lisa Beardsley-Hardy. She too is an incumbent.

LOWELL COOPER: Thank you.

LESLIE POLLARD: The names being recommended for the General Conference Family Ministries department, Dr. Willie Oliver, director, Mrs. Elaine Oliver, associate director. They, too, are incumbents.

LOWELL COOPER: Thank you.

LESLIE POLLARD: The name recommended by the Nominating Committee for the General Conference Health Ministries director, Dr. Peter M. Landless. He is, too, is an incumbent.

LOWELL COOPER: Thank you. We can proceed.

LESLIE POLLARD: The names being recommended to the General Conference Ministerial Association, secretary, Elder Jerry N. Page, associate secretary, Mrs. Janet R. Paige. They too are incumbents.

LOWELL COOPER: Thank you.

LESLIE POLLARD: With the retirement of Dr. Graz, the name being recommended for the General Conference Public Affairs and Religious Liberty department as director is Dr. Ganoune Diop.

LOWELL COOPER: Thank you.

LESLIE POLLARD: The General Conference Sabbath School and Personal Ministries director, this is a new recommendation, Dr. Duane McKey, currently southwestern union vice president.

LOWELL COOPER: Thank you.

LESLIE POLLARD: And the incumbent is retiring.

LOWELL COOPER: Thank you.

LESLIE POLLARD: Brother Chairman, for the General Conference Women's Ministries director, the director being recommended is the incumbent, Mrs. Heather-Dawn K. Small.

LOWELL COOPER: Thank you.

LESLIE POLLARD: And the last of our departmental recommendations, Brother Chairman, the General Conference Youth Ministries director, Dr. Gilbert R. Cangy. And he is also an incumbent.

LOWELL COOPER: Thank you.

LESLIE POLLARD: And Brother Chairman, I wish to move the acceptance of these names.

LOWELL COOPER: All right. Thank you.

Is there support to the motion?

Yes, we have that. I see several names on the screen, and I'm assuming this is with a desire to speak to the motion to adopt, approve the report of the Nominating Committee with respect to departmental directors of the General Conference.

We turn to microphone number 1. I don't see anyone at microphone number 1. We're now at microphone 3. I'm sorry. This microphone 3—okay. We're clearing up a list here, looks like. We're back to microphone 1, Olufunmilayo Ajumobi. There is no one at microphone 1. Can we clear that one please?

David Trim is the microphone 4, please.

DAVID TRIM: Thank you, Brother Chairman. Hesitate to trespass on the goodwill of the session, but I do have significant concerns about one name on the list, and I request that it be referred back.

LOWELL COOPER: I think, Dr. Trim, the practice that we've used here is that someone wishing to refer a name could have an opportunity to speak with the chair and the secretary of the Nominating Committee so it can be determined if the Nominating Committee has already addressed the concern that may be expressed. So I'd like to give you that opportunity right now, if you wish to come here and speak to the chair and secretary. In the meantime, we will await the result of that consultation.

I think—can we return to Fundamental Belief—I think we're working on number 18. I'm sorry. Can we return to our discussion and list on number 18. Okay, thank you. We need to get the correct list here. Okay.

And we're working on the motion to refer number 18. I think the next speaker was Kwasi Aniagyei at number 2.

KWASI ANIAGYEI: I want to refer the issue back to the Committee. If we look at Joel 2, verse 28, one of the supporting petitions to this particular—Joel 2:28 reading, "And it shall come to pass afterward that I will pour out my spirit on all flesh." It says "all flesh." And it specifies as go down there.

The challenge some of us have and others have is it's like church members, some of us try to canonize E. G. White, and they think all this are God telling her, which is not true.

So if we want to use the same provision, which is challengeable—it says "all flesh," including me and you, everybody here—then we have to look at it again. So the Committee has to go back. Otherwise, we can't defend some of those things. I read her books every morning. This a challenge.

LOWELL COOPER: All right. You're speaking in favor of the motion to refer.

We go to microphone number 6, Bernadette Brown.

BERNADETTE BROWN: Mr. Chairman, I am standing in favor of the motion to refer. In light of the significance of the Spirit of Prophecy to us as a movement, the significance of the work of Ellen G. White under the guidance and inspiration of the God, the biblical reference to us as a people, outlining

that our two main identifying marks are the Spirit of Prophecy and as a people who keep the Ten Commandments.

Despite all of that, there is the concern that even as we near the end of time, when we need the Spirit of Prophecy so much, I'm not undermining the Bible. We tend, as a church, to try to dismiss it. And therefore I think that being our two identifying marks, biblical and otherwise, I stand to refer back, in order that we may consider the wordings that has been mentioned as inclusions.

LOWELL COOPER: Thank you very much. Microphone number 6, Jeremy Zwiker.

JEREMY ZWIKER: I would like to call a question to the previous motion.

LOWELL COOPER: All right. I'm assuming from your comment you're moving the previous question, meaning you want us to decide whether or not we're closing debate.

Is there a second to that motion?

It is supported. Thank you.

Now we'll ask you to vote on the motion that effectively, if approved, would close our debate.

Those in favor, please lift the card.

Those opposed, by the same sign.

The motion to call the previous question is passed. Therefore, we will now vote on the motion to refer. Can we have that on the screen, please? The motion now before us is to refer Fundamental Belief number 18 back to the review Committee.

Those in favor of referral, please indicate by lifting the card.

Those opposed to referral.

The motion to refer is lost. This brings us back to discussion of the main motion, which is to adopt the Fundamental Belief as presented.

I think we had two individuals wishing to speak to the main motion. Luis Jerez at microphone 6. Are you speaking in favor or in opposition to the main motion, please?

LUIS JEREZ: [Translated] Only, Brother Chairman, to remind you that the clause which was eliminated which states "the messenger of the Lord" should remain within the statement of our beliefs.

The reason is because she was a person sent by God to the world and to the church for this time. Gracias.

Thank you.

LOWELL COOPER: Thank you very much. We move to microphone 3, Stefan Giuliani.

STEFAN GIULIANI: Mr. Chairman, I think we have discussed this item extensively, and therefore I move the previous question.

LOWELL COOPER: Thank you. Is that motion supported? We have it supported.

If we approve this motion, it means that we are closing debate and moving on to deciding the main motion.

So at this point, the motion is to move the previous question. All right. It's on the screen.

Those in favor, please indicate by lifting the card.

Thank you very much.

Those opposed, by the same sign.

The motion on the previous question is approved. That means we go back to decide the main motion immediately without further discussion.

So now the motion is to adopt Fundamental Belief number 18 as presented.

Those in favor, please indicate by uplifting the voting card.

Thank you.

Those opposed, do so by uplifting the voting card.

The motion to approve Fundamental Belief 18 is approved.

ARTUR STELE: Thank you, Brother Chair. In order to finish and give it to the Nominating Committee, could we agree—because only one is left, the Holy Scriptures. And a number of the delegates spoke to us. They have a problem with the word "final" authority. They feel it is a chronological problem, and they ask us to look into it. Would it be accepted, by common consent, that we take it back, we look at it, and bring it back tomorrow with other ones? And this way we finish the work tonight.

LOWELL COOPER: All right. Could we ask you to indicate with the voting card? Are you comfortable that the committee takes back item number 1 on the basis of the comments that have already been made? All right.

Those opposed?

I think that is approved. We'll take it as a common consent. That was what was requested from the chair.

So this will mean, Dr. Stele, we have finished our first-round discussion of Fundamental Beliefs. These will go back to the review Committee, and we will receive a report only on those that have been referred.

ARTUR STELE: Yes. Fundamental Belief 24 was referred, Fundamental 6 and 8 and 1.

LOWELL COOPER: All right. Well, thank you very much for this long day of presentation on your part.

ARTUR STELE: Thank you. And, Brother Chair, I was asked to make one announcement. For the purpose of EUD, since they have a report tonight, the meeting will be tomorrow morning at 7:30 here in this dome, close to the room where—room number J, just behind there on the same level. Room J, we will meet EUD caucus at 7:30 a.m. tomorrow.

LOWELL COOPER: All right. Thank you very much. If you're exiting this hall at the exit point where you would take the elevators or the escalators, if you turn left and walk down that hallway, you would find hall J. We will return to the Nominating Committee report and an update on the consultation.

HOMER TRECARTIN: Thank you, Mr. Chairman. We have discussed the issue and decided that that is not something that we're ready to take back to the Nominating Committee, so we will proceed with the motion as it was.

LOWELL COOPER: Thank you. The motion before us is for the election of departmental directors as presented. I think we may have had one or two individuals who wish to speak. I'm assuming it's to speak on this motion. We go to microphone number 6, Shurman Kook.

SHURMAN KOOK: Thank you, Mr. Chairman. My comment has to do with incumbent for Public Affairs and Religious Liberty is also retiring, so it was not mentioned.

LOWELL COOPER: Thank you very much. That is a helpful point. Again at number 6, Onalenna Balapi.

ONALENNA BALAPI: Thank you, Mr. Chair. My understanding is that full team of departmental directors, but it was read quite fast. I missed the one for publishing.

LOWELL COOPER: All right. Can we return to—

ONALENNA BALAPI: Can they put it also on the list so we hear?

HOMER TRECARTIN: Mr. Chairman, this is a partial report. We have a few more that will be coming in later that are still being worked on.

LOWELL COOPER: All right. There was no presentation of that, so you didn't miss it. We'll go to microphone 3. Neil Nedley, please. Microphone 3. There's no one at the microphone. Okay. Now it's cleared.

It looks like we're ready to vote, then. And the motion is to approve the report of the Nominating Committee with respect to departmental directors.

Those in favor, would you indicate by lifting the voting card.

Thank you.

Those opposed, by the same sign.

That is carried.

Thank you to the Nominating Committee. The next section of your reports.

LESLIE POLLARD: Thank you, Brother Chairman. In this section we are presenting the completion of the associate secretaries of the General Conference. The Nominating Committee recommends for the position of associate secretary Mr. Claude Richli. Currently, he's the associate publisher of the Adventist Review.

LOWELL COOPER: Thank you.

LESLIE POLLARD: The second name, associate secretary, currently the GC Urban Studies director, Elder Gerson Santos.

LOWELL COOPER: Thank you.

LESLIE POLLARD: The third being recommended by the Nominating Committee for the General Conference Associate Secretary, Mr. Hensley Mooroven. Presently he's the associate secretary of the Southern-Africa Indian Ocean Division.

And I move it, Brother Chair.

LOWELL COOPER: Thank you. You're moving the list of the three names?

LESLIE POLLARD: And they're all replacing incumbents who are retiring.

LOWELL COOPER: All right. Is there support to the motion?

Yes, we see that.

Anyone wishing to speak to this motion? If so, would you move to a microphone and indicate with your voting card so we can know that someone anticipates speaking? All right. We had a couple of names. Now it's cleared again, so it looks like we're ready to vote.

Those in favor, please indicate by lifting the voting card.

Thank you very much.

Those opposed, by the same sign.

That is carried. Thank you.

HOMER TRECARTIN: Mr. Chairman, we would like to introduce the individuals from those two groups before we proceed to the next section. So if we could ask the department directors and the associate secretaries that have just been voted to come on to the stage.

LOWELL COOPER: Thank you. And here they come.

[Applause.]

You have received the very strong support of this delegation to your election to these leadership responsibilities, and we pray that God will bless you. Thank you for your service to the church.

[Applause.]

Could we ask you, before you leave: The request is for the sake of a picture. If we could move to your left on the platform here. Okay. We'll leave it up to you to work that out.

All right. Then can we turn to the Nominating Committee to proceed with the report.

LESLIE POLLARD: Yes, sir, Brother Chairman, we'll continue now by taking the GCAS employees. What will be presented from the Nominating Committee is a block again of names of persons—nominees who have been recommended to fill these positions.

The General Conference auditing service, the first slide will contain the names of Mr. Paul Douglas, director; Daniel Herzel, associate director; C. Maureen Wahlen, associate director; Kimberly Westfall, associate director, Paul Edwards, associate director; Gary B. blood, associate director.

Next slide. Robin Kajiura, associate director; Furaha Mpozembizi—amen—Rogelio Cortez; Jeremy T. Smith; Sandra C. Grice. These are the names that we wish to present, Brother Chairman, for the General Conference Auditing Service. And we recommend, and I move it.

LOWELL COOPER: All right. We have a motion to approve or elect these individuals to the rules described in the General Conference Auditing Service. Is there support to the motion? Thank you. There is. And are we ready to vote on it?

It appears to be the case.

Those in favor, please indicate by raising the voting card.

Thank you very much.

Those opposed, by the same sign.

That is carried.

I understand that we did not introduce—

HOMER TRECARTIN: That's right. Mr. Chairman, the associate secretaries didn't come out with the other group, so we would like them to come out now so that they can be introduced.

LOWELL COOPER: Maybe they've already been put to work.

We're calling for the associate secretaries that have just been elected.

[Applause.]

Thank you, associate secretaries and spouses and family members. You have received the strong support of the General Conference session delegation in your election, and we wish you God's blessing in your service. Can we have you—before you leave, can we have you pause for a picture, please.

All right. And we'll turn to the Nominating Committee while a silent picture is being taken.

LESLIE POLLARD: Now we present name for the GCAS board. And forgive your humble servant for any missteps on the name. [Proofreaders: Please check spelling] Esther G. Abayu, Lyudmila Chyzhevskaya, Hyden Gittens, Jack Kronstad, Maceo Yenaga, Alton dyle, Margaret dines, Phillip Ndlovu, John Stanley, Elirie Aranas, Frensy Pannefle, Namdi Onyenmuru.

HOMER TRECARTIN: Mr. Chairman, there is one division who is still not represented on the GCAS board. That is being worked on. It's not completed yet, but for now this is—this is the list that we have to present.

LESLIE POLLARD: And, Brother Chairman, I move this list.

LOWELL COOPER: All right. Is there support to the motion? Thank you very much. The motion is to approve the names as presented as members of the General Conference Auditing Service Board. We might point out that there are five ex-officio members also that would be added to these names to be on the board. These are the names of the laypersons representing the divisions.

It appears that we are ready to vote on the motion to elect these persons as members of the General Conference Auditing Service Board, and we'll ask you to vote.

Those in favor, please do so by lifting the voting card.

Thank you.

And those opposed, by doing the same.

That is carried.

LESLIE POLLARD: Brother Chairman, we now present the slate of division presidents recommended from the various caucuses to the Nominating Committee, now recommended to the body.

From the East-Central Africa division, President Blasious M. Ruguri;

from the Euro-Asia division for the position of president, Brother Mikhail Kaminsky;

to the Inter-European division presidency, current the EUD chaplaincy and ministerial director,
Mario Brito;

for the position of president and Inter-America division, Dr. Israel Lieto;

for the North American Division presidency, Elder Daniel R. Jackson;

for the Northern Asia-Pacific Division president Elder Jairyong Lee;

for the presidency of the South American division, Dr. Erton Carlos Kohler;

to the presidency of the Southern African Indian Ocean Division, Dr. Paul Ratsara;

for the South Pacific Division presidency, currently the Transpacific Union Mission president,
Elder Glenn Townend;

for the Southern Asia Pacific Division presidency, currently the South Philippine Union
president, Elder Leonardo Asoy;

to the presidency of the Trans-European division, currently the TED field secretary, Elder Raafat
Kamal;

to the West-Central Africa division presidency, currently the WAD Sabbath School and Personal
Ministries director, Elie Wick-Dido;

and for the Southern Asia division presidency, currently the Northern Indiana Union Section
president, Elder Ezras Lakra.

Brother Chairman, I move those names.

LOWELL COOPER: Thank you very much. Is there support to the motion? Yes, we see support.

HOMER TRECARTIN: Mr. Chairman, if I could just make one clarification. I believe on one of
those slides it listed Raafat Kamal is a different position. He is the incumbent president. We're sorry for
that mistake. He is the president being recommended to continue.

LOWELL COOPER: All right. The motion before us is to elect the individuals whose names you
have heard as president of the respective divisions. We have two people—three people at microphones.
We'll go to microphone number 1, Adedeji Adeleke.

ADEDEJI ADELEKE: Purchase, I'd like to speak to the nomination for the West-Central African division presidency—

LOWELL COOPER: Brother, in responding to a Nominating Committee report, we do not discuss an individual name here on the floor. The appropriate action for us to take is to have a request referral back to the Nominating Committee. If you wish to do that, we would ask you to meet with the chair and the secretary of the Nominating Committee.

I'm sorry. We don't have power at microphone 1.

Okay. Again, let's see if it is working. Yes, it is now.

ADEDEJI ADELEKE: Mr. Chair, thank you very much. I would like to refer—I would like to request that the report be referred back to the Nominating Committee because I have some concerns that I want to express to the nominating—

LOWELL COOPER: Thank you. We would invite you to meet with the chair and the secretary of the Nominating Committee.

There's also a point of order at microphone number 2. Point of order at microphone number 2.

ELIZABETH TALBOT: Yes. We have requested repeatedly that we be given information of people that are not returning, in the sense of either they are retiring—and we were told we were going to be told. I'm very happy that my president is returning, but I see that several divisions are not returning. So we were going to be given information if this was a retirement or not.

LOWELL COOPER: Thank you very much for reminding us of that. Let's turn to the Nominating Committee officers to help us with an education of the changes that may be reflected here.

HOMER TRECARTIN: Thank you, Mr. Chairman. I think we can do that here quickly. In the Euro-Asia Division, the change is due to a change of position of the incumbent president, so it has been that place is vacant; in the Inter-European division, it's due to the incumbent retiring; in the South Pacific division, it's due to the incumbent retiring; in the Southern Asia Pacific division, it's due to the incumbent retiring; and in the West-Central Africa division, it is a change not due to a retirement; in the Southern

Asia Pacific division it is due to the incumbent retiring. I think I had already read—oh, sorry. Southern Asia division. No, I was reading the wrong one here.

Southern Asia division is not due to a retirement. It's a change.

LOWELL COOPER: Thank you, Pastor Trecartin and Elder Pollard. We have several names at a microphone. One has already requested referral, and so we've invited him to speak with you.

I think, as you have indicated, if there are others who wish to speak to the Nominating Committee officers with respect to this report on division presidents, where will they meet with you?

HOMER TRECARTIN: We'll go to the side of the stage.

LOWELL COOPER: Okay. Those who wish to speak to the Nominating Committee officers, if you would proceed to the side of the stage.

HOMER TRECARTIN: And, Mr. Chairman, while we are gone, we would like to ask the GCAS group that's here—not he have been could be here—but we'd like to ask them to come out and be introduced while we go over here and talk to the others.

LOWELL COOPER: All right. This is the GCAS director and associate directors. We'll invite them to the platform. And they're now arriving.

[Applause.]

Thank you. The photographers are directing you where to stand, but we want to say that you have received the affirmation of the session delegation by election to your roles in the General Conference Auditing Service. And we thank you for your service and wish you God's blessings.

[Applause.]

Okay. We will just take a quiet moment of rest and relaxation until we get a report from the Nominating Committee on this consultation. I am not sure. We were not informed as to whether or not the General Conference Auditing Service Board members who are present may be available for introduction. So let me just invite them, if indeed they are here, backstage. Members of the General Conference Auditing Service Board. Okay. We're getting a signal that they are not there, but some of them are here. And we want to congratulate each one of you as well.

You know, maybe while we're waiting we could share just a piece of information which has been shared before but needs to repetition, and that relates to the voting devices. Do not do so now. But when we adjourn from business, you will be able to go to the registration point near the microphones and have your badge scanned and the device returned. We would request that you not do it now so that we don't complicate our arrangements for queuing people who wish to speak to motions.

All right. Perhaps while we're waiting, there is an item that's ready for us. Our secretary, Gary Krause, says it's item 145. Is that correct? And I believe the presentation is from Bill Knott. We'll have if Dr. Knott is available. Yes, please.

BILL KNOTT: Thank you. Items such as name changes don't seem that consequential in light of the business we are doing here today, unimportant the beliefs of the church. But at the proposal of the Executive Board of Adventist Review, the name is being modified by the addition of one word: from "Adventist Review" to "Adventist Review Ministries."

The briefest explanation we would offer it's the fact that department produces much more than the Adventist Review magazine. That's the oldest journal in Adventism, but only one of several now, including the one that many of you may be more familiar with, Adventist World. That's now ten years old as of this General Conference session. We also produce Adventist World Digest and Kids View and large-scale Web sites.

And so the recommendation of the executive board of Adventist Review is that the name of the department be changed to "Adventist Review Ministries" to comprehend the many things that are being done in that department.

LOWELL COOPER: All right. Is it moved?

BILL KNOTT: I'll move that, Mr. Chair.

LOWELL COOPER: All right. And is it supported? Yes. We see support. We'll assume that you're ready to vote unless someone is waving a card frantically and trying to get to a microphone. I think we're ready to vote. The motion is to change the name of the Adventist Review Department to Adventist Review Ministries. Those in favor, please indicate by lifting the voting card. Thank you.

Those opposed, by the same sign.

That is carried.

All right. Thank you very much, Brother Knott. And, Brother Secretary, do we have another quick item?

All right. Okay. We have someone at microphone 2 that wishes to speak. We don't—we have a pending motion on the floor. Are you speaking to the motion?

JAY GALLIMORE: I'm sorry, Brother Chairman. I was unaware of the motion. It's not to that motion, but as soon as that's done, I'd like to come back.

LOWELL COOPER: All right. We'll keep your name on the list, Jay Gallimore.

We're just commenting here that we are taking considerable liberties in interrupting the flow of business with reports from the Nominating Committee because we stop right midstream in dealing with a motion and then listen to the Nominating Committee and deal with another motion. I suppose technically someone could object to that. We thank you for your indulgence in accommodating the needs of the Nominating Committee to interrupt our business trajectory.

All right. We have someone at microphone 4. David Trim. Is this with respect to the pending motion?

DAVID TRIM: Of the Nominating Committee?

LOWELL COOPER: Yes.

DAVID TRIM: It's not.

LOWELL COOPER: Could we ask you just to—we'll keep you on the queue. Thank you.

Yes, Jay Gallimore? At microphone 2.

JAY GALLIMORE: Maybe this is not the right thing, but that might be a long time back there. And I was just thinking that maybe it's close to five o'clock, we could get the rest of that tomorrow. I don't want to make a motion to adjourn because you've got a motion on the floor. But I'm looking at the chair for some advice. I'd love to make a motion to adjourn if you were comfortable—

LOWELL COOPER: Thank you very much. I appreciate the question, Elder Gallimore. It is important that we make some decision about the motion to elect division presidents, because the expectation is that the division caucuses will meet tonight to make recommendations for associate officers. And we really can't proceed with that until we have division presidents who have been elected. So thank you very much for asking the question and giving us the opportunity to explain the need for a delay.

We are looking another item that perhaps would not require a lot of time but is important to be brought to the session. I believe it's—

All right. Gary Krause tells us item 143, a statement on confidence in the writings of Ellen White. And I believe the presentation will come from Dr. Stele.

ARTUR STELE: Brother Chair, it's a very good tradition of the Seventh-day Adventist Church that every time when we meet in session we have a statement of confidence, statement of resolution on the Holy Bible, how we respect and treasure the Scriptures, and also a statement of confidence in the writings of Ellen White. And so we have a recommendation to approve the following resolution on the Holy Bible. It was read, discussed, and approved and sent as a recommendation from the Annual Council.

It reads as follows: As delegates to the 2015 General Conference session in San Antonio, Texas, we affirm our commitment to the authority of the Bible as an infallible revelation of God and his will. In them God revealed his plan to redeem the world through the incarnation, life, death, resurrection, ascension, and mediation of Jesus Christ. As a trustworthy record of God's acts in history from creation to new creation and framed with a doctrinal and ethical instructions, the Scriptures shape the intellectual and practically experience of believers.

LOWELL COOPER: Pastor Stele, could I just stop for a moment? I introduced item 14, statement of confidence in the writings of Ellen White, and I think you're reading from 142, the resolution on the Bible.

Okay. So I'm just alerting the delegation. We'll continue with is this one from which you are presenting. Thank you.

ARTUR STELE: We recognize as the Scripture, divine perspective to [please look up in text] intelligent and ethical challenges of the contemporary world. Given current definitions of God-given institutions such as marriage, for example, commitment of God's written revelation remains necessary more than ever. Only the biblical worldview of a loving God battling to redeem creation from sin and evil provides believers with a coherent framework to understand reality and obey God's law.

We reaffirm that amidst the hopelessness and relativism of the contemporary world, the Bible presents a message of hope and certainty that transcends time and culture. The Bible gives certainty that in Jesus our sins have been forgiven and death has been defeated. The Scriptures also announce that he will soon return to put an end to sin and to recreate the world. While waiting for the consummation of all things, the Bible calls us to live a holy life and become heralds of the everlasting gospel, taking every opportunity and means to announce the good news by word and deed.

Given the importance of Scriptures, the benefits of their study to the Church, and the challenges posed by the contemporary world, the delegates of the General Conference in session appeal to all Seventh-day Adventist believers to read and study the Bible daily and prayerfully. Moreover, because of the special challenges faced by new converts and young people, we urge every believer to seek ways to share the Bible with these groups in a special way and foster their confidence in the authority of the Scriptures. We also urge pastors and preachers to base their sermons on the biblical text and to make of every sermon an occasion to uphold the authority and relevance of God's word.

Let us show the beauty, love, and grace of our Lord Jesus Christ revealed in the Scriptures. Let us think and act in accordance with a biblical hope of the soon return of Jesus, our Lord.

I move, Brother Chairman, this statement.

LOWELL COOPER: It has been moved and seconded to adopt this statement on the Holy Bible.

We will give you an opportunity for question or comment. If you are approaching a microphone for that purpose, please wave the voting card.

I—do we have someone at microphone number 4, Ronnie Nalin. Yes, Dr. Nalin.

RONALD NALIN: Thank you. I am very favorable to the spirit of this resolution. But I do have some amendments to suggest. So I don't know what kind of motion that is, maybe motion to amend. On line 11, we should change "in them" to "in the Scriptures," because "them" refers to the Bible in line 10, and "Bible" is a singular noun.

On line 18, we say, "Such as marriage, for example," and that sounds redundant. We could just say, "such as marriage."

On line 23, we say—we use the expression "hopelessness and relativism of the contemporary world." The expression "contemporary world" is used on line 17, 23, and 32, always with a negative connotation. Challenges, hopelessness, relativism. And I am a little concerned that it may lead us towards rejecting engaging the contemporary world, whereas we want to give our witness to the contemporary world.

So I have a small suggestion for rewording 23 and 24, saying, "We reaffirm that amidst the tides of hopelessness and relativism in the contemporary world. The Bible presents an anchoring message of hope and certainty." And finally, it is unclear what are the special challenges faced by new converts and young people, and also six ways to share the Bible with these groups in a special way. It is unclear what it means to "share the Bible in a special way." Does it mean that we want to share it especially with this group? But then wouldn't we want to share it with anyone? Or does it mean that we want to share it in a creative way or in any possible way?

So I have a suggestion for rewording this section well. And it reads, "Because of foundational importance of the early stages of the faith journey, we urge every believer to seek ways to effectively and wholeheartedly share the Bible with new converts and young people."

Thank you, and sorry for taking more than two minutes, Mr. Chair.

LOWELL COOPER: Thank you. I'm sorry. I hadn't been noting the time clock countdown there. We've opened the possibility of a number of things here.

Can we hear the rest of the comments? There are two more people, apparently, that would like to speak to this motion. Can we hear those comments and then determine whether they are purely editorial refinements rather than content change?

We'll go to microphone number three, Ray Roennfeldt, please.

RAY ROENNFELDT: Thank you, Mr. Chair. I think the statement as it is, is a good statement, but there are major issues that it leaves out of the statement. It affirms very much the divinity of Scripture, which I want to affirm as well, but it ignores the other side of scripture, which is the humanity of Scripture. There's no affirmation of that. And certainly we, as Adventists, have always affirmed.

And you find this very much in Ellen White's First Selected Messages around page 20, 21, where she certainly affirms both the divinity and the humanity of Scripture. So I would like this statement to be referred back to the appropriate Committee so that it can be adjusted in that way.

And, secondly, the statement nowhere addresses the issue that Scripture must be actually interpreted carefully. We're appealing to people to read and study, but it should be interpreted. And because of its nature, it needs to be applied into our lives where we are at the moment. And I would like—for those reasons, I would like this to be referred back to the Committee.

LOWELL COOPER: Thank you, Dr. Roennfeldt. Would you allow us to pick up one other comment before giving you the opportunities to oppose the motion? Because the other comment may add to our reflection on this.

RAY ROENNFELDT: Absolutely.

LOWELL COOPER: Thank you.

RAY ROENNFELDT: Very happy to do that.

LOWELL COOPER: We'll turn to microphone number 6, Megen Mole.

MEGEN MOLE: Thank you, Brother Chairman.

First of all, I'd like to thank the Committee for this resolution. I think we can all agree on the vital importance of the Bible to the Adventist Church. I would also like to move to refer this motion back to

the Committee for the sake of a small logical problem in line 18; namely, the subclause, "such as marriage, for example."

I believe that the example that we're talking about of marriage—the discussion of marriage in contemporary culture is a civil institution and not, in fact, a God-given institution, which would mean it's not a great example in this instance. I wouldn't want us to look so in the eyes of the contemporary world that are watching us. So for that reason, I would like to refer this back to the committee.

LOWELL COOPER: Thank you, Megen. We'll accept a motion prepared by Dr. Roennfeldt, but it incorporates the concern that you have expressed as well.

And we will ask if there's support for the motion to refer. Yes, we see there is support. The motion to refer is debatable. I don't see anyone proceeding to a microphone vigorously waving a voting card, so we'll ask you to vote on the motion to refer this item, the resolution on the Holy Bible.

Those in favor, please indicate with the lifted card. Thank you.

Those opposed, please indicate.

Oh, my. It seems that we have a lot of people not voting. I'm afraid we can't call it from here. So I'm going to ask you to indicate once again.

Those in favor of the motion to refer to the Writing Committee this resolution in light of the comments.

Okay. We're in the midst of voting and will not take other comments on this, as we are trying to determine the nature of the vote.

Those in favor, please indicate by lifting the card.

Okay. My associates here at the table, let's get a good view of that.

Those opposed to referral.

Okay. I think the motion to refer is lost.

We are back to the main motion to adopt. And our screens are clear. Let's vote on this item so that we don't have to carry it over to another day.

Those in favor of adopting the statement on the Holy Bible, please indicate by lifting the card.

Thank you.

Those opposed to adopting the statement.

The motion to adopt the statement is carried.

And we return now to the Nominating Committee report.

HOMER TRECARTIN: Thank you, Mr. Chairman. We have met with the individuals that were concerned from several divisions, not just one, and have, in some cases, met with the chairman of the caucus as well.

And it is our recommendation and decision to bring this motion back as it currently is. We are not referring it back to the Nominating Committee or to the caucuses, so we are ready to proceed with the motion that was made on the division presidents.

LOWELL COOPER: Thank you very much. The motion is to elect the division presidents as presented in the report from the Nominating Committee.

Now, I have three names at the microphone. David Trim, microphone number 4. I think these names may have been on the list before.

We had at microphone—okay. Okay. I think our screen is getting cleared. I still have David Trim at microphone number 4. I think we—okay, that is gone. We have at microphone number 2 Kevin Nwaigwe, microphone number 2. Are you speaking to the motion on the nomination for presidents of divisions?

KEVIN NWAIGWE: Yes, Mr. Chairman. I want to commend the Nominating Committee for the work that's been done. I'm from West-Central Africa Division. And when we hold elections, we ask that the will of God be done and that the Holy Spirit takes precedence. I want to reaffirm that the outcome of the decision for the West-Central Africa Division is a clear indication that the Holy Spirit is still in charge of our church.

And therefore, I call question to the motion.

LOWELL COOPER: Thank you. It appears that we're ready to vote. I see no other names on the speaker screen here, so we will ask you to vote. The motion is to elect, as division presidents, the individuals whose names were presented to us from the Nominating Committee.

Those in favor of the motion, please indicate with the voting card.

Thank you.

And those opposed to the motion, please indicate by the same sign.

The motion is carried.

HOMER TRECARTIN: Thank you, Mr. Chairman. Yes, we would like to introduce the presidents of the division.

LOWELL COOPER: All right. We will welcome the division presidents and perhaps spouses.

[Applause.]

All right, ladies and gentlemen, you've heard the affirmation of the General Conference delegation. We lift you up in our prayers to God for his blessing in your leadership. Thank you very much.

[Applause.]

All right. We will turn again to the Nominating Committee for a continuation of reports.

HOMER TRECARTIN: Mr. Chairman, these are vice presidents of the General Conference. All 13 of them are vice presidents of the General Conference representing each their individual area, their individual region and division, but they are vice presidents of the General Conference.

In addition to that, the General Conference has several general vice presidents. That was the group—the general vice presidents were the group that we brought to you yesterday, and it was sent back. The Nominating Committee met with several individuals this afternoon, had a good time in discussion with them, and the recommendation of the Nominating Committee is to bring back the same motion that we had before, so our secretary will read that, but we are bringing back—we're—okay. We will be bringing back the same six names that we had before.

Pastor Wilson, I think, wanted to make a comment before we proceed with that.

TED N. C. WILSON: We are grateful for your indulgence in the time that has been taken to review the report that was brought and now is being brought again. I want to just share a little bit of understanding as to the foundation of a change in the number. We had nine vice presidents before. We are proposing six vice presidents.

For various reasons—and I won't take a lot of time—but we have had a reduction in the number of General Conference institutions. Pacific Press Publishing Association and the university of Oakwood University has transitioned and is in the process of transitioning to the North American Division. Review and Herald Publishing Association continues in name and in some function but not with facilities as we have known them, and that stays with the General Conference.

In addition, we have not had as many responsibilities as would be appropriate for the total of nine. And after looking over all of the responsibilities and adjusting things, it has been proposed to have six. In addition, there will be very strong emphasis on mission. There was concern about the lack of someone who would carry mission. Actually, that, to a great extent, is carried by secretariat and was transferred to secretariat some time ago. Adventist Mission, Global Mission, and many aspects of outreach.

We also do have the assistance into the future of those who may have retired, who would assist us with some specific areas.

So we are fully covered for many areas that we need.

In addition, there was some concern about representation from the world field.

Pastor Trecartin has mentioned in passing—and I'm not sure if you really picked it up—every division president is a vice president of the General Conference. When I have a particular need in a particular division, I do not have a particular person on my staff to whom I say, Go and do this with this division. Yes, at times we might assign someone to assist in that area, but general vice presidents do not have liaison relationships with divisions. They are general vice presidents.

The division president acts as a vice president of the General Conference. Therefore we have 13 representative vice presidents of the General Conference that also associate with us closely when we meet

during our annual counsel and our spring meetings. Believe me, we have a very open and collegial relationship, so a representation aspect is covered in many respects.

Thank you Pastor Trecartin, and thank you, Brother Chair, for this opportunity.

LESLIE POLLARD: Thank you. Brother Chairman, we wish to serve as the Nominating Committee the following names to serve as the general vice presidents of the General Conference of the Seventh-day Adventists. Dr. Ella Simmons is an incumbent, and she is nominated to the position of general vice president; Dr. Artur Stele from the Euro-Asia Division is nominated to the position of general vice president; and Dr. Simmons represents the NAD.

To the position of General Conference general vice president, Dr. Geoffrey Mbwana. He is an incumbent we and he comes from the East-Central Africa division.

New General Conference general vice president, Dr. Guillermo Baiggi, currently the ESD president, at least until a moment ago, currently Euro-Asia Division from the South America Division. General Conference vice president, a new nominee, Abner De Los Santos, currently IAD, Inter-America division, vice president. And then the final, General Conference general vice president, Elder Thomas Lemon. He's currently the Mid-America Union president. He's representing the North American Division.

LOWELL COOPER: Thank you.

LESLIE POLLARD: I move it, sir.

LOWELL COOPER: This has been a motion that has been with us since yesterday. We are reactivating consideration of it. And if we are—we're receiving a point of order from microphone number 6. Boyce Mkhize. Is that—

BOYCE MKHIZE: Thank you, Mr. Chairman.

LOWELL COOPER: Yes, please.

BOYCE MKHIZE: Having listened to the input made by the president on the reasons and rationale for the reduction, I do not think that it is in order for the Nominating Committee to make a determination as to the numbers. The Nominating Committee is mandated in terms of the constitution and bylaws of the GC to fill positions and not to determine the numbers. The issue of administration also

coming into play in relation to that determination is not supported by the constitution, because this house is the highest authority to make that determination.

LOWELL COOPER: Brother, I need to ask you to speak to the motion, which is recommend—or a motion to elect the individuals. The topic to which you are speaking is, in a sense, a separate question. Whether that question of the number is to be decided here or elsewhere, we are receiving the report of the Nominating Committee for six. So I would need to ask you to speak either in favor or against the motion.

BOYCE MKHIZE: Thank you, Mr. Chairman. However, the point I'm raising talks to what appears to be a brazen violation of the constitution of the General Conference.

LOWELL COOPER: Thank you. We'll need to take that up as a separate question, if necessary. We are dealing with a partial report from the Nominating Committee. I'm not sure it's a partial report on this section as intended, but that's the nature of the motion before us.

We are, again, at microphone 6, I believe, Mbulelo Nqumse.

MBULELO NQUMSE: Mr. Chairman, the point that I'm raising is directly linked to the motion that is currently been considered.

LOWELL COOPER: Are you speaking in favor—well, you haven't registered it as a point of order. I'm sorry. I hear that it was registered as a point of order. It doesn't show that way on my screen. I'm sorry.

MBULELO NQUMSE: Mr. Chairman, I did raise it as a point of order. I registered it as such.

LOWELL COOPER: We will hear your point of order, sir.

MBULELO NQUMSE: The point of order is that when you read section—or Article 3 of the GC constitution, page 31 of the Church Manual, the highest authority to make any decisions is this house in session. The issue of determining the numbers of the vice presidents is a matter that cannot be left to the Nominating Committee to decide on its own. And therefore it is not in order for the Nominating Committee to come here and tell us that they have suddenly realized that you have got more numbers than you require and go ahead to make a decision to reduce the numbers without deference to this house.

LOWELL COOPER: All right.

LESLIE POLLARD: It is this house that must make that determination, vote on it, and then the Nominating Committee goes to implement the decision of this house. Otherwise, that which has happened is irregular and not supported by the constitution of the GC, read together with other policy frameworks that I've put here.

And I'm ready to make a motion, Mr. Chairman, if the point of order is sustained.

LOWELL COOPER: Well, your point of order is that we are violating the constitution. I think that's the question you have raised. Can we receive some comment from someone who can help us with that? Is there someone—okay. Can we turn to Attorney Doukmetzian, please, at microphone 2.

KARNIK DOUKMETZIAN: Mr. Chairman, the constitution of the General Conference simply says "The following shall be elected at each regular session of the General Conference: A president, vice president, a secretary," et cetera. The Nominating Committee serves on behalf of this session. As they come back with their recommendations, they have made determinations based on recommendations from administration or from the president as to the number of vice presidents that are necessary. This recommendation comes to this body for a vote. That's what the Nominating Committee has brought back here.

I disagree with my friend, as learned as he may be, that this is in violation of the constitution.

LOWELL COOPER: All right. Thank you. We have a point of order at microphone 5. Jiwan. Microphone 5, Jiwan Moon, is it?

UNIDENTIFIED SPEAKER: No. I do not have a point of order, Mr. Chairman.

LOWELL COOPER: I'm sorry. I'm showing it as a point of order here. Let's go to microphone—that was microphone 5. Let's go to microphone 2 which is showing as a point of order, microphone 2.

KEVIN NWAIGWE: Mr. Chairman, I would without further ado, I wish to call the last person who brought the point of order to order to say that the constitution does not provide for number of persons. That provides for offices to be filled, so I wish to call him to order.

LOWELL COOPER: Thank you very much, I think the point is clarified, now reaffirmed. We're going to—I think we've cleared the points of order. Okay. Our listing is problematic here. I still see

people at microphone 5 who are not identified here. We had Jiwan Moon. Would you wish to speak to the motion?

JIWAN MOON: I'd like to speak to the motion. I believe that we have taken enough time. I believe the Nominating Committee did their due diligence in listening to some of the concerns. I personally had the privilege of—I should not speak of it, but however, I am questioning the motion. I think it's time for us to move on. Thank you.

LOWELL COOPER: Brother Moon, let's just be clear. When you say you're questioning the motion, do you mean you are moving the previous question to close debate?

JIWAN MOON: That is correct. Thank you.

LOWELL COOPER: All right. We'll accept that as a motion on the previous question. Is there a second to that? Yes.

Okay. We're having some interesting times. Brother Moon was registered on a point of order here. His name disappeared from the point of order, and yet we still saw him at the microphone. I believe, on the first recognition, he did not bring a point of order, but was still there. Names have been coming on and going off on our monitor here, and I'm afraid that I have not really been able to follow sequence of things. But our parliamentarian says that I have recognized Jiwan moon under a point of order, and he's making a motion to close—to call the previous question.

So that's a different point of order.

There is another point of order at microphone 6, Mbulelo Nqumse.

MBULELO NQUMSE: Thank you, Mr. Chairman. I'm not sure whether it's because of the time of the day. The previous speaker here, Mr. Mkhize, had made a point of order. And I did not hear the chair ruling on that point of order.

LOWELL COOPER: The chair rules in favor of the response GIVEN by the attorney. Thank you.

We still have people at THE mike, and the name—order of names has changed again. We're going to microphone 4, Lois Peters, please.

LOIS PETERS: Mr. Chair, I am an ordinary businessperson, but I wanted to just see if I am wrong. In the past, the elected president of the General Conference usually is nominated from someone who has served as vice president. And here in 2015, I'm looking at the names, and I see no possibility for the future or for the next quinquennium when an African-American would be able to be nominated to be president of the General Conference. If I'm wrong, please help me. But I just wanted to bring that to the attention of the World Church.

LOWELL COOPER: Thank you. Thank you very much. We turn to microphone number 5, Dan Houghton.

DAN HOUGHTON: Yes. Mr. Chairman, I would like to close debate on the question and call question on the motion.

LOWELL COOPER: All right. Thank you. And this was not as a point of order. It's in the proper sequence of discussing a motion. The motion before us is to call the previous question. Is that supported? Thank you. It is.

That means that we will vote on whether or not to close debate.

Those in favor of closing debate, please indicate.

Thank you.

Those opposed by the same sign.

That is carried. We now turn to the main motion, which calls for us to approve the nominations and elect the general vice presidents of the General Conference as per the names presented to us

. Those in favor of that motion, please indicate with the uplifted cards.

Thank you very much

Those opposed, by the same sign.

That is carried.

Did we have the presentation of these individuals?

HOMER TRECARTIN: Yes, Mr. Chairman. We would like to have the newly elected vice presidents, general vice presidents come out so they can be welcomed and a picture can be taken.

[Applause.]

All right. You have heard and received the affirmation of the General Conference session delegates, vice presidents and spouses, we wish you God's blessing, and thank you for your service to the church.

And with that, ladies and gentlemen, I think we are prepared to call adjournment to the Business Session today. I do want to note that we had indicated earlier on to David Trim that we would give him an opportunity to speak after we had processed the items.

Dr. Trim has courteously indicated that he would bring his item later. We will keep it in the queue and look forward to hearing from him.

As we dismiss today, we will be led in prayer by Yuen-Hwei Chen Chi from the Northern Asia-Pacific division. And before we stand to pray, let me once again remind you to take up the opportunity of returning the voting devices at the registration desk near each microphone.

Let us stand to have our closing prayer.

[Prayer.]