

Attention: Delegates Attending The 2010 General Conference Session

The following information is based on information researched by a concerned medical professional on the West Coast who carefully studied into the matter. After careful examination of this proposed change, and how its principles are endorsed by Scripture, I believe we can fully agree with this concern.

I have been told that it will be voted up and down at this summer's General Conference Session in Atlanta, to be held June 23 to July 3, 2010. —*vf*

Attention: Delegates to 2010 General Conference Session

Subject: Church Manual changes to be voted at the Session regarding leftover emblems:

The current *Church Manual* has this paragraph on page 57:

“Following the Lord's Supper, great care should be exercised in disposing of any bread or wine left over after all have partaken of these emblems. Any remaining wine that was blessed is to be respectfully poured out. Any remaining bread that was blessed should be buried, burned, or respectfully disposed of in another appropriate manner but in no event returned to common usage.”

It is respectfully asked that the delegates to the 2010 Atlanta General Conference Session omit the instruction to burn leftover Communion bread and bury the grape juice. Pr. Homer Trecartin (*Church Manual Committee*) has stated that they have decided these practices are “unbiblical” and “cultic.” He is correct, but these changes do not go far enough.

Burn/bury came into the SDA Church shortly after 1919, when the American Legion started promoting flag etiquette. (Old USA flags are to be respectfully burned.) The *Church Manual Committee* will advise the delegates to omit this from the *Church Manual*. Burn/bury has only been in editions of the *Church Manuals* since 1932. (See web archives.) This is good news! But it does not go far enough. Leftovers should be respectfully consumed. This is still prohibited by the *Church Manual*. “Age will not make error into truth.” *Counsels to Writers and Editors*, 35. Satan loves to see this symbol of Christ burned/buried, rather than taken into the Body Temple of believers. God told Israel what to

do with consecrated bread. The temple bread was to be eaten by the priests,—not burned on the altar.

Leftover Passover lambs were to be burned, but no instruction was given for the leftover bread.

In addition, we have the example of Jesus, who had the people carefully gather together all the leftover bread.

“And they took up twelve baskets full of the fragments.”—*Mark 6:43*.

Our Lord did not order it to be burned, buried, or thrown away. Instead, Jesus our Exemple was careful to state that none of what was leftover should be wasted or discarded in one way or another:

“When they were filled, He said unto His disciples, Gather up the fragments that remain, that nothing be lost.”—*John 6:12*.

What was done with those leftovers? The Spirit of Prophecy (*Desire of Ages*, 368) says the people took them home to their families and friends to eat.

Another passage provides very specific instruction from the mouth of Jesus about the leftovers from the communion service. He said: “Drink ye all of it”—*Matthew 26:27*.

“Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is My body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it.”—*Matthew 26:26-27*.

Even Catholic priests drink the leftover wine. Unless changed on the floor by the delegates, the *Church Manual* will continue to say:

“Any remaining wine that was blessed is to be respectfully poured out. Any remaining bread that was blessed should be buried, burned, or respectfully disposed of.”

God did not return the temple bread to common use. He restricted it to a special use: It was eaten by the priests. Only the priests, not their families, should eat it. Thus members taking Communion should refuse the consecrated bread to their unbaptized children. (If this is a problem, the Church should give them some similar unconsecrated bread.) If there are fears that the grape juice is contaminated because many have breathed on it, then reboil it. Since we are now all priests in God's church (*1 Peter 2:5*), any member may eat or drink leftover emblems in a respectful way. Some may say it

is too late to make changes because the “burn/bury” clause has been in the *Church Manual* since 1932; yet, if enough delegates want to vote it, it is not too late! There is no evidence at this time that the consecrated elements were burned or buried prior to 1932.

Gerhard Pfandl, Ph.D., Associate Director, Biblical Research Institute, agrees that the leftover elements should be consumed; that is, eaten.

Consider this matter in prayer, then make copies of this sheet and give them to delegates in attendance at the forthcoming General Conference Session in Atlanta. We should be a completely Biblical Church, not following cultic or worldly flag-burning methods!

Attention: Delegates to 2010 General Conference Session

Subject: Alternatives to footwashing for the disabled

The world SDA Church should understand that, in the West, the Ordinance of Humility is falling into disuse. It is seldom preached; and Western clergy usually omit it when they make home or hospital visitations, even if the member is able to participate. These clergy bring a kit to dispense the foot washing and grape juice, but rarely bring a kit to do the Ordinance of Humility. Some feel validated in this by the following statement:

“Elders, deacons and deaconesses are responsible for serving Communion to those physically unable to attend the service. Footwashing may not be included in this service if circumstances indicate it to be unwise.”—*Seventh-day Adventist Ministerial Handbook 2009*, p. 172.

Should there be the physical inability to participate in footwashing, the following alternatives should be approved by the General Conference delegates:

1. The minister may wash the ill member’s feet and the ill member may reciprocate by washing the minister’s hands.

2. The minister may wash the ill member’s hands and the ill member may reciprocate by washing the minister’s hands.

These alternatives should be done at the discretion of the minister. These should be considered rather than omitting the Ordinance of Humility entirely from those members.

Exodus 40:31 states the priests “washed both washed their hands and their feet” at the laver before they served in the temple.

When Jesus rejected the handwashing ceremony of the Pharisees, He was rejecting their authority to control the particulars of this ceremony. They had added their specifications to this ceremony—like correct hand position, a limited amount

of water, a special pitcher. *Jesus did not reject handwashing as needed for cleanliness.* When Jesus washed muddy feet, He did not want to get his outer garments dirty; so He removed them. This shows Jesus’ concern for cleanliness. If Jesus’ hands got dirty with this humble chore, I believe Jesus would also wash His hands when finished. It may be based on Exodus 40:31, that handwashing after footwashing was assumed when anyone washed feet.

The SDA Church has recognized that some cultures may find it very difficult to obtain grape juice, and a suitable alternative must be found; so the Ordinance of Humility is so important that, if physical limitations make it difficult, suitable alternatives should be permitted, rather than to omit it. This symbolic ceremony shows that we are to come to Christ for forgiveness and cleansing. The book, *SDAs Believe*, has an excellent discussion of the Ordinance of Humility. The following is the bold title over each section:

1. A memorial of Christ’s condescension
2. A type of higher cleansing
3. A fellowship of forgiveness
4. A fellowship of Christ and believers

Even in the Church setting, a member may come to church who has no feet, has foot pathology, or is paralyzed.

These alternatives to footwashing may need to be discussed with the minister. He needs to be empowered, in the *Church Manual*, to find the right alternative; so that the Ordinance of Humility will not be lost.

The 2005 *Church Manual* states:

“In those more isolated areas of the world, where grape juice or raisin juice or concentrate is not available, the conference/mission/field office will provide advice or assistance.”

If the delegates would approve the following paragraph, as an addition to the *Church Manual*, it would nicely solve this problem; so the disabled could also participate in the Ordinance of Humility:

“Alternative method for the disabled: Where a member has severe physical challenges—such as no feet, foot pathology, or paralysis—the minister is permitted, after consultation with the conference/mission/field office, to adapt the Ordinance of Humility to a cleansing ceremony that this member can participate in, such as a mutual handwashing.”

Delegates to the 2010 General Conference Session: Please consider adding a provision to the Church Manual, enabling ministers to allow alternative ways to celebrate the ordinance of humility. All of our people should be able to take part in this important service, commanded by our Lord and Saviour, Jesus Christ.

Michigan Conference Executive Committee Action May 25, 2010

TO: Pastors, Bible Workers, Teachers, Office Staff, Michigan Conference Executive Committee, Lay Advisory Coordinating Committee, Board of Education. FROM: Jay Gallimore, President of the Michigan Conference of Seventh-day Adventists. SUBJECT: Actions of the Michigan Conference Executive Committee following up on the promises published in the August 2009 Michigan Memo on Evolution in Education. Preamble:

In 2009 the *Adventist Review* and *Adventist World* came out with articles by Dr. Jan Paulsen, President of the General Conference; Dr. Angel Rodriguez, Director of the Biblical Research Institute of the General Conference; and Elder Clifford Goldstein, Editor of the Adult Sabbath School Bible Study Guide, as well as others on the disturbing issue of evolution being taught in higher education of the Seventh-day Adventist Church. In light of these and other developments, the Michigan Conference published an article in the Michigan Memo, entitled *Evolution in Education*. We noted that this was a defining moment in Adventist higher education. We also promised that, if the situation does not change, we may find our responsibilities to Michigan members putting us in the position of informing our membership publicly, concerning institutions that have flagrantly strayed. Apostasy is a heart-breaking thing to watch. The results are always ugly and devastating. One cannot help but weep in sympathy with Jeremiah's grieving over the destruction of Jerusalem because of its apostasy. When the author of 2 Kings mourns the destruction and captivity of the northern kingdom of Israel because of its apostasy, you feel the hurt in your own heart. Both authors de-

scribe the incomprehensible pain and suffering of apostasy in clear detail.

The Lord loves His people. His own great heart of love is broken at the needless suffering that unfaithfulness brings. That is why God pleaded with Israel through Moses and the prophets to be faithful. No one can fathom the outlay in pain and suffering that our salvation has cost the Lord of glory.

The faithful Israelites found no joy in pointing out plainly the sins of Israel and its leaders. They were certainly mocked and persecuted for doing so. Nevertheless, it was their love that moved them to speak.

Please know that the following actions from the Michigan Conference Executive Committee (MCEC) come from hearts that have great affection for Adventist education.

They continue, with the support of this wonderful constituency, to sustain Adventist education in Michigan and beyond with millions of dollars. Having said that, neither the MCEC nor its churches are willing to see our youth sacrificed on the altars of evolution and skepticism without doing what we can to prevent it. We believe in Adventist Christian Higher Education as long as it is based on the principles of Scripture and the Spirit of Prophecy. It is our prayer and hope that the situation at La Sierra University will be corrected. We would rejoice to be able to reverse some of the actions we took. Nevertheless, since Adventist youth in Michigan attend a wide variety of Adventist colleges and universities, we have a responsibility

to speak clearly to our brothers and sisters in the Michigan Conference. We do this, so they may be able to intelligently make decisions concerning the education, spiritual training, and faith of their youth. For this we offer no apology.

Michigan Conference Executive Committee Actions voted May 25, 2010:

Whereas, the *Adventist Review* (in the article by Mark Kellner in April 15, 2010) has now publicly addressed the issue of evolution being taught at, and supported by, La Sierra University; and, whereas their board of trustees and constituency have collectively been unwilling to rectify this vital spiritual issue, the Michigan Conference Executive Committee has voted the following actions:

1. Effective June 1, 2010, the Michigan Conference has removed La Sierra University from its list of Adventist Colleges and Universities which qualify for employee subsidy. This means that no employee may expect tuition support if they have a dependent attending La Sierra.

2. With sorrow we feel it is our spiritual responsibility to notify Michigan Conference members that we do not believe that La Sierra can currently be trusted to be supportive of Seventh-day Adventist spiritual values, especially in reference to faith in the biblical understanding of creation, and thus the authority of Scripture in the life and practice of the believer.

3. Resolved: To encourage each Seventh-day Adventist college and university to continue to strengthen the principles

of biblical authority and faith. In support of these principles we urge continued development of educational strategies and faculties which would move these institutions to becoming centers of excellence in promoting, cultivating, and defending creation science. We define creation science in the context of the recent creation week of seven ordinary, literal, historical, consecutive, contiguous twenty-four hour days of divine creation and rest as described in Genesis.

4. Furthermore: We request that the 2010 General Conference session vote a resolution affirming number 3 above, with the direction of bringing to the following GC session a statement that would serve to strengthen our fundamental belief number six. Hence, our Creation doctrine would clearly articulate our biblical view of a literal, recent, six-day Creation, in which the seven days of the Creation account were literal 24-hour days forming a week identical in time to what we now experience as a week, as the statement affirmed by the General Conference Executive Committee in October 2004 noted.

xc: Elder Jan Paulsen, GC President; Elder Matthew Bediako, GC vice President; Elder Robert Lemon, GC vice President; Elder Don Schneider, NAD President; Elder Alexander Bryant, NAD Secretary; Elder G. Thomas Evans, NAD Treasurer; Elder Don Livesay, Lake Union Conference President; Elder Rodney Grove, Lake Union Conference Secretary; Elder Glenn Scott, Lake Union Conference Treasurer; Elder Carmelo Mercado, Lake Union Conference Vice President; Dr. Angel Rodriguez, BRI Director; Elder Clifford Goldstein, ABSG Director; Dr. Bill Knott, AR Editor.

ment has named BP as the responsible party in the incident, and officials have said the company will be held accountable for all cleanup costs re-

Elizabeth Iskander
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from
vf
vance@hbooks@org

Here is the corrected data. It nicely fits 2 pages exactly. Please DO NOT suggest changes that will increase the length!

I will give it to the printer tomorrow - Monday. vf

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