

Principles, Possibilities, and Limits of

Flexibility

**in the Design of
Seventh-day Adventist Organizational Structure**

A report
to

The Commission on Ministries, Services, and Structures

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1. Executive Summary

This paper explores the topic of flexibility in Seventh-day Adventist Church structure. Organizational features of the Seventh-day Adventist Church developed, in step with Church growth, over a period of several decades. Although there is one basic structural pattern in use worldwide, a number of variations to that pattern are present on a limited scale.

Several foundational principles are evident in the early formation of denominational organization and its subsequent re-structuring, particularly in 1901. These principles provide openness to structural change in response to challenges and circumstances in mission. At the same time, the major phases of development in denominational structure have remained sensitive to preserving worldwide unity, coordinated action, and resource sharing for the purpose of advancing the Church's message regarding the Second Coming of Jesus Christ.

The principles at work in organizational developments of the past are here applied to present circumstances. A rationale is developed for considering increased flexibility in the design of organizational structures. This discussion of flexibility in denominational organization does not lend support to the concept of open-endedness in structural design nor to the idea that any existing organization or group of members can transition itself into one of an endless variety of structures. A working definition of flexibility in organizational structure is proposed, thus defining some boundaries in structural patterns and inter-organizational relationships.

This presentation reviews the standard pattern of denominational organization and describes current examples of variations in structure. While variations exist, they have been generally viewed as exceptions and are therefore not widely used. This document discusses the implications of permitting what are now considered as exceptions in structure to become more widely used. One of the important considerations is how variations in structural design will have an impact on fair and equitable representation in international decision-making forums of the Church.

A range of potential structural alternatives is described. In addition, principles and guidelines are proposed regarding the establishment of such organizations or the transition from current structure to an alternative that is deemed more appropriate under prevailing circumstances. Guidelines for fair representation on executive committees, including national identities as one category, are proposed.

Implementing concepts of flexibility will require careful thought and planning regarding procedures and policies. This paper identifies some general principles for doing so. Among these is the proposal that no organizational entity determines its own structural design and status. Finally, a recommendation is presented in support of organizational flexibility within a specific range of structural designs.

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2. Introduction

At its meeting in April 2006 the Commission on Ministries, Services, and Structures appointed a team of individuals to prepare a report on the place of flexibility in denominational structure. During the last century there have been several reviews of denominational structure¹ but no review has addressed the topic of flexibility. Perhaps it was assumed that the template for denominational structure would be adequate everywhere and the task of leadership was to avoid too much structure and overlap of responsibilities.

While the basic elements of denominational structure are common around the globe, one should not conclude that there is uniformity or cookie-cutter equivalency among denominational entities with similar classification (i.e. local conference/mission, union conference/mission). In other words, flexibility already exists—but primarily as exceptions to a norm. The question under consideration now is whether or not flexibility itself should become the norm, and if so, to what extent.

The main focus of this presentation is on flexibility in organizational structures. However there will also be some references to flexibility in staffing and servicing arrangements. These will be for purposes of illustration. At some later point in its work the Commission on Ministries, Services, and Structures will address, in greater detail, questions regarding the location of ministries and services within structure.

The study team worked under the assumption that both a local and global presence are indispensable elements of denominational organization. This presence is represented by the local church and the General Conference with its divisions. Therefore this report does not address the organization and operation of a local church congregation². Nor does it address the operation of the General Conference and its divisions. (For the purposes of this paper the General Conference, together with its divisions, represents the global dimension of denominational structure. This does not mean that the present configuration and relationship between the General Conference and its divisions is beyond review and revision.) The primary intent of this report is to address questions relating to layers of organizational structure between the local church and the General Conference, and the manner in which these facilitate mission and provide for representation and participation in decision-making.

¹ A broad summary of proposals and/or actions regarding denominational structure is provided in “Approaches to Church Reorganization” by Bert Haloviak, Director of the General Conference Office of Archives and Statistics. The text of his paper, presented to the Commission on World Church Organization in March 1993 may be viewed online at web site www.adventistarchives.org. Click on “Adventist Archives—Search Historical Documents. The item is filed in the folder “Archives and Statistics Research Papers” and entitled “Approaches to Church Reorganization.”

² The structural organization of local churches is addressed in the *Seventh-day Adventist Church Manual*. This paper recognizes, without addressing the matter, that local church organization is often highly reflective of local circumstances and size thus serving as a demonstration of flexibility in denominational life.

1 This report outlines principles, possibilities, and limits for structural flexibility in Seventh-
2 day Adventist Church structure. Flexibility in denominational organization does not operate as
3 an open-ended concept. Rather, it is viewed as the degree to which organizational patterns may
4 vary from a standard pattern in order to enhance effectiveness and efficiency in mission and
5 global unity within the widely varying circumstances around the world.
6

7 Readers of this document should not conclude that this discussion is an attempt to identify a
8 new organizational design that, by mandate of the General Conference Executive Committee,
9 replaces what now exists. Instead, it is intended to explore ways in which current structural
10 patterns might be modified in specific geographical areas (rather than on a worldwide basis)
11 while at the same time retaining a connectivity and interrelationship among Church entities
12 around the world.
13

14 The paper looks at flexibility from the standpoint of describing a range of organizational
15 principles and designs that various constituencies can apply to localized circumstances. A rigid
16 template applied everywhere in denominational structure is theoretically possible but highly
17 impractical in its implementation. Conversely, a completely open-ended, do-what-seems-best
18 approach will prevent the interlinking dialog and fellowship so vital to the Seventh-day
19 Adventist world family. The role of this report is to describe principles and possibilities without
20 making prescriptions. From the menu of structural choices thus outlined various constituencies
21 and/or executive committees will be empowered to consider structural options that best suit their
22 time and circumstances while preserving their participation in the global life and witness of the
23 Seventh-day Adventist Church.

3. Principles Evident in the Historical Development of Seventh-day Adventist Structure

Several church historians³ have studied the development of Seventh-day Adventist organizational structure. The Seventh-day Adventist movement transitioned from an anti-organizational posture in its early days to a highly structured organization today. Pivotal moments occurred when the Church was organized in 1863 followed by a major restructuring in 1901-1903. The following principles of organizational structure are summarized from research on this topic by George Knight, Andrew Mustard, and Barry Oliver.

3.1. **Organizational structure is necessary to fulfil the mission of the Church.** Many of the Seventh-day Adventist pioneers had been disfellowshipped from their former churches because of their beliefs and preaching concerning the return of Jesus Christ in 1844. When Jesus did not return as expected these believers became aware of several realities: 1) time had not ended, 2) the formation and growth of congregations required a process for transferring members and certifying pastors, 3) there was a need for outlining a belief system and for preserving doctrinal unity, 4) a plan was needed for the collective ownership of property, and 5) a regular and reliable system was needed for paying travelling preachers and evangelists. By 1853 both James and Ellen White were advocating for a system of order, structure, and united action.

“Together we can do more” is a fundamental principle in Seventh-day Adventist Church organizational structure. A local church by itself cannot fulfil what we understand as the Gospel Commission. The same can be said concerning a local conference, union or division. Organizational structure in the Seventh-day Adventist Church is built on the desire to collaborate rather than the desire to control. The goal of demonstrating unity in reaching the whole world results in various organizations coming together to form larger units of organization. In doing so, they create representative decision-making bodies, such as executive committees, to facilitate harnessing the collective energy, resources, and action of the many smaller units of organization.

Seventh-day Adventist Church structure is often viewed and described as being very hierarchical with multiple levels of organization exercising various degrees of control over subsidiary units. This is an unfair caricature of denominational organization. From an operational standpoint the various levels of Church structure fulfil collaborative and supervisory functions entrusted to them by their member units. While

³ See, for example, Barry D. Oliver, *SDA Organizational Structure: Past, Present and Future*. Berrien Springs, MI: Andrews University Press, 1989; Andrew Mustard, *James White and Organization*. Berrien Springs, MI: Andrews University Press, 1985; George Knight, *Organizing to Beat the Devil: The Development of Adventist Church Structure*. Review and Herald Publishing Association, 2001; George Knight, *Organizing for Mission: The Development of Seventh-day Adventist Organizational Structure*. Unpublished manuscript of a presentation to the Commission on Ministries, Services and Structures, Loma Linda, CA, April 2006, accessible on the internet at http://www.adventist.org/world_church/commission-ministries-services-structures/.

1 it is often necessary, for descriptive purposes, to speak of different levels of Church
2 structure, such terms must be viewed in the context of collaboration and cooperation
3 rather than a unidirectional (top-down) chain of command and control.
4

- 5 **3.2. Church pioneers concluded that the Bible contains principles rather than**
6 **prescriptions for organization.** The concept of flexibility is not foreign to the Bible.
7 The history of God’s people reveals the presence of various organizational structures
8 over the course of time. Examples include: the patriarchal model, judges, kings,
9 prophets, and apostles. Classic illustrations of different organizational patterns are
10 found in Exodus 18:14-19; 1 Samuel 8:4-7, 9; and Acts 6:1-4
11

12 A study of Seventh-day Adventist history reveals that both James White and Joseph
13 Bates initially claimed that organizational design should be patterned after the “perfect
14 system of order, set forth in the New Testament.” (RH, Jan 23, 1855, 164). However,
15 by 1859 White argued that “we should *not be afraid of that system which is not opposed*
16 *by the Bible, and is approved by sound sense.*” (RH, July 21, 1859, 68 emphasis
17 supplied). He moved, from a principle of Bible interpretation that said the only things
18 Scripture allows are those things it explicitly approves, to a hermeneutic that allowed
19 anything that was reasonable and did not contradict the Bible. Ideas concerning
20 organization and structure had shifted from biblical literalism to biblical principle and
21 common sense in the light of the church’s needs and mission.
22

- 23 **3.3. Commitment to mission is the primary determinant of structural form.** Neither
24 James nor Ellen White had an exact organizational plan in mind when they began
25 calling for church order in 1853. In fact, Ellen White was not included among the nine
26 persons appointed to draw up proposals for organization in 1861. James White
27 provided the key influence but he did not have a clear picture to start with. Only as the
28 group faced the developing needs of the church did it gain insight regarding suitable
29 structure. A broader vision of the mission of the church led to a more extensive
30 recognition for organizational structure to facilitate that mission.
31

- 32 **3.4. Organizational structure must maintain a balance between centralization and**
33 **decentralization.** On the one hand, too much responsibility and authority must not be
34 placed on one person or upon a small group of persons. There is need for more
35 localized decision-making in the far-flung mission fields. On the other hand, unity and
36 concerted action are preserved through a structure that provides for consultation and
37 resource sharing. The purpose of centralization was more for coordination than for
38 control. The purpose of decentralization was more for responsiveness to local situations
39 than for independence.
40

- 41 **3.5. The design of organizational structure must provide for diversity while preserving**
42 **unity.** Structure must always remain responsive to the interrelationships of
43 circumstances, needs, and core values. Preserving a structural design or insisting on a

1 rigid worldwide application of organizational pattern has no merit in itself. The
2 Seventh-day Adventist Church has demonstrated openness to change and development
3 when success in mission demanded a shift in approach or procedure. This was the view
4 advanced by M C Wilcox:
5

6 “If we will get this thing deep in our souls...we will not bind ourselves about with red
7 tape and feel that everything must go in just the same way. There are different fields
8 sometimes that demand different organizations, and I hope that when that field comes,
9 and when that time comes, and that place comes, that God will have men that will be
10 willing to break the red tape, if necessary, and form the organization in harmony with
11 the field, and according to the demands of the occasion.”⁴
12

13 There have been times in its history when the Church was hesitant to be flexible and
14 adaptable. For good reason the Church did not want to be seen as weakening the very
15 structures that provided so much strength and security. However, at pivotal periods in
16 its history, remarkable adaptability has been demonstrated by the Church and its
17 leaders.
18

19 In 1901-03, for example, the principle of adaptability was almost too obvious to need
20 stating. The very fact that the church was willing to enter into a process of radical
21 reorganization is sufficient to indicate that priority was given to adaptability in
22 organizational structures. In 1902, following the changes that were made in 1901,
23 General Conference President, A.G. Daniells stated that:
24

25 “We see many things differently from what we did ten years ago, and I expect that we
26 shall see still more. As new light comes, we ought to advance with it, and not hold
27 rigidly to old forms and old methods. Because a thing is done a certain way in one
28 place is not reason why it should be done in the same way in another place, or even in
29 the same place at the same time.”⁵
30

31 Daniells’ successor, W. A. Spicer, was probably the most vocal advocate of the
32 importance of allowing adaptability in the form that organization took in the Seventh-
33 day Adventist Church. It was Spicer, an experienced missionary, who was responsible
34 as much as anyone for the success of the missionary enterprise of the church in the early
35 years of the twentieth century. With his wide exposure to different cultures and
36 situations, he repeatedly said:
37

⁴ M C Wilcox (Sten 1903, April 9, a903, 20, 20a, cited in Barry Oliver, *SDA Organizational Structure*, p. 302)

⁵ European Conference Bulletin, 2.

1 *"The details of organization may vary according to conditions and work, but ever as*
2 *God has called his church together there has appeared in it the spiritual gift of order and*
3 *of government, the spirit that rules in heaven."*⁶ (Emphasis supplied.)
4

- 5 3.6. **Flexibility in structure must not sacrifice unity and collective action.** In
6 Adventism, mission (evangelism), and church organization are not separate issues but
7 are united, with organization providing the delivery system for effective mission. The
8 main theological pillar undergirding Adventist church structure is eschatology. Mission
9 is an outgrowth of eschatology since Adventism believes that the message of the three
10 angels must be preached to all the world before the end of time.⁷
11

12 It is therefore impossible to adequately and accurately describe Seventh-day Adventist
13 Church structure and operations apart from the Church's understanding of its primary
14 task—creating a global awareness of the kingdom of Jesus Christ and preparing the
15 world for His soon return. While the Church has adopted elements of structure from
16 various models of organization, these elements were selected as instruments of mission.
17

18 Ellen White was a loyal supporter of the organization, but was never prescriptive of its
19 organizational form. She was willing to be flexible and change. On the day before the
20 official opening of the 1901 General Conference session Ellen White made it
21 abundantly clear that it was time for the Church to change its organizational structures.
22 This was despite her statement in 1892 that the organization was to stand "strengthened,
23 established and settled." Clearly in 1892 she had been speaking of the basic principles
24 of organization. Speaking to the assembled leaders just before the General Conference
25 session of 1901 she declared, "God wants a change . . . right here . . . right now."⁸
26

27 While fully supportive of the need for change, and ultimately of the structural model
28 that was adopted, Ellen White did not see it as her duty to prescribe the specifics of the
29 model. On the opening day of the session she reiterated the concerns which she had
30 communicated to leadership in no uncertain terms on the previous day and added,
31 "according to the light that has been given me--*and just how it is to be accomplished I*
32 *cannot say*--greater strength must be brought into the managing force of the
33 Conference."⁹
34

⁶W. A. Spicer, "The Divine Principle of Organization," *Review and Herald*, 25 March 1909, 5. See also, idem, "The Divine Principle of Organization," *Review and Herald*, 27 July 1916, 4; idem, "The Second Advent Movement: An Organized Movement," *Review and Herald*, 24 April 1930, 6.

⁷George Knight, *Organizing for Mission*, 48.

⁸"Talk of Mrs E. G. White, before Representative Brethren, In the Battle Creek College Library, April 1, 1901, 2:30 P.M.," MS 43a, 1901.

⁹General Conference Bulletin, 1901, 25 (emphasis supplied). Bulletins which report on General Conference sessions are available at the Ellen G. White Research Centre at Avondale College.

1 Her insight into the need for change did not dictate a specific structural form which
2 would never need refinement and adjustment. In fact, to do so would have been a
3 fundamental contradiction of her desire to permit continuous reassessment of those
4 structures in order that mission be enhanced.¹⁰
5

- 6 3.7. **Changed circumstances warrant new or altered structures.** Bert Haloviak’s paper,
7 “Approaches to Church Reorganization” (see footnote 1) traces the history of
8 organizational changes or adjustments from 1901 to the early 1990’s. His paper was
9 presented to a meeting of the Commission on World Church Organization in 1993. The
10 Commission on World Church Organization was established to review denominational
11 structure in light of realities in the 1990’s. One of several changes resulting from this
12 Commission’s work was a substantive change in the membership of the General
13 Conference Executive Committee, the frequency of its meetings, and the attendance
14 patterns at such meetings.

¹⁰ See Oliver, 205-15.

4. Rationale for Flexibility in Denominational Structure

There is some attractiveness about the idea that a global organization, such as the Seventh-day Adventist Church, should have a single system of uniform structure and procedures. At least in theory, a single organizational pattern would facilitate global identity and unity. This ideal is much more difficult to achieve in reality because of vast differences in cultural and political environments, in the availability and use of technology, and in the needs or expectations that various areas and groups of members have from organizational structure.

The present structural design for organization (see page 13) involves an inter-related set of five categories or classifications. Four of these are constituency-based:¹¹ local church, local conference, union conference and General Conference. Local missions and union missions have several similarities to local conferences and union conferences but are not entirely constituency-based as per the definition in footnote 11. The fifth category of organization is that of a division—a supervisory and administrative level serving as a regional office of the General Conference. The staffing pattern for each category of organization, other than the local church, calls for a set of three officers assisted by associate officers, as needed, and a group of department directors. Thus a similar leadership structure is seen throughout the organization.

This pattern for denominational organization developed over several decades and at a time of relatively small membership, limited cultural and socio-economic diversity, and less varied geopolitical environments. Much has changed. The Church has a global membership, its teachings and practices are firmly rooted, it displays wide cultural diversity, and has a presence in almost every political, geographic, and religious environment. Technological advances, though not present to the same extent everywhere, have radically altered organizational processes and global communications. The dissimilarity in circumstances coupled with the opportunities available with new technology calls for adaptability of structure.

Simply stated there is need for flexibility in denominational structure—a flexibility that permits effective response to a particular set of conditions while at the same time maintaining the global values and identity of the Seventh-day Adventist Church.

The reasons for increased flexibility rather than increased uniformity in structures and procedures are:

- 4.1. Diversity of geographical environment. The Church is present in densely populated urban areas as well as in vast areas of territory with a very small and widely scattered population.

¹¹ The term “constituency-based” means that decision-making is exercised by the membership of the organization or is entrusted by the membership to a body such as an executive committee. Thus, the authority that is assumed to reside in various units of denominational structure is derived from the membership. Decision-making bodies established by the membership are accountable to the membership (or constituency) on a regular frequency of membership meetings.

- 1 4.2. Diversity of political and cultural environment. In some political climates the visibility
2 and operation of a multi-layered denominational structure invites a higher, and not
3 necessarily helpful, level of external scrutiny. There is wide variation in cultural
4 environments and in the degree to which people work easily and well within a highly
5 structured model of organization.
6
- 7 4.3. Diversity of various areas to receptivity of mission activities. Some areas of the world
8 field are growing so rapidly that the Church is stretched to keep up with appropriate
9 supervisory structures. A large portion of the membership in these areas has a
10 relatively short experience in Church membership. Familiarity with procedures and the
11 maturity of local church systems is limited. A significant level of resources is needed
12 to provide for coordination, servicing, and supervision. In other areas of the world
13 membership growth happens at a slower pace. On average, members have a much
14 longer period of experience in the Church. Well-established systems are in place, thus
15 reducing the level of energy and resources required for coordination, servicing, and
16 supervision.
17
- 18 4.4. Diversity of local capacity, resources, and the need for supervisory structures. The
19 degree to which regional supervision and services in support of the local church are
20 needed depends on many different factors. The following table presents, from a
21 statistical viewpoint, the diversity that already exists within organizational structures
22 having the same type classification.
23

| Statistical Summary of Seventh-Day Adventist Organizational Structure (Seventh-day Adventist Yearbook 2006) | | | |
|---|------------------------------|-------------------------------------|---------------------------------------|
| Type of organization | Count of these organizations | Church membership Range (From - To) | # of Local Churches Range (From - To) |
| Attached Units | | | |
| Region (attached to Unions) | 41 | 76 - 36,090 | 0 - 250 |
| Mission (attached to Divisions) | 4 | 209 - 147,707 | 3 - 803 |
| Conference (attached to Divisions) | 2 | 3,628 - 4,991 | 61 - 73 |
| Local Mission | 267 | 175 - 179,574 | 2 - 942 |
| Local Conference | 263 | 213 - 170,828 | 10 - 658 |
| Union of Churches | 6 | 2,649 - 11,742 | 47 - 114 |
| Union Mission | 50 | 9,338 - 693,548 | 67 - 3,324 |
| Union Conference | 52 | 2,751 - 483,828 | 42 - 1,753 |
| Division | 13 | 99,998 - 2,608,127 | 1,348 - 9,210 |
| General Conference | 1 | 14,256,252 | 58,919 |

- 1 4.5. A single worldwide pattern for organization has been the foundation for the current
2 system of representation in decision-making forums of Church life. A simple formula
3 enables organizations with similar classification and status to have similar
4 representation in the larger forums of denominational decision-making. In some
5 instances the decision to establish units of organization may satisfy the interests of
6 representation more than the interests of efficiency in mission. If a range of
7 organizational choices were available and other patterns for fair representation were
8 developed, the choice as to what structures to create could be made in light of localized
9 needs and circumstances.
10
- 11 4.6. Rapid advances in technology have changed the way in which information is created,
12 packaged, and shared. Travel over long distances is relatively inexpensive. The
13 combination of new technology and ease of travel provides new opportunities for
14 consolidating organizational units and reducing the requirement for levels or layers of
15 infrastructure in large organizations. These opportunities are not equally available
16 everywhere. Flexibility in organizational templates would allow for choices in structure
17 to be designed in light of available technology.

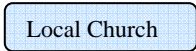
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2

6. The Pattern of Current Denominational Structure

Standard
Seventh-day
Adventist
Denominational
Structure

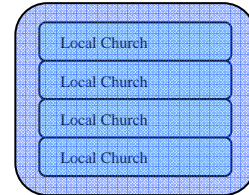
Constituency-based unit 1

Local Church—A specific group of Seventh-day Adventist members in a defined location that has been granted, by the constituency of a local conference/mission, in session, official status as a local church.



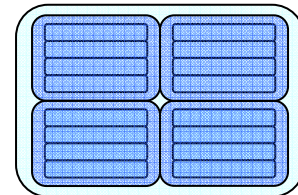
Constituency-based unit 2

Local Conference—A specific group of local churches, within a defined geographic area, that has been granted, by the constituency of a union conference/mission, in session, official status as a Seventh-day Adventist local conference or mission. However, a local mission does not exercise the same level of self-governance as a conference.



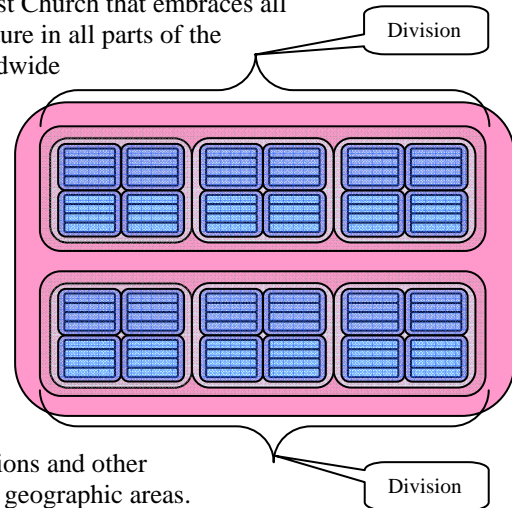
Constituency-based unit 3

Union Conference—A specific group of local conferences/missions, within a defined geographic area, that has been granted, by a General Conference Session, official status as a Seventh-day Adventist union conference/mission. However, a union mission does not exercise the same level of self-governance as a union conference.



Constituency-based unit 4

General Conference—The General Conference is the unit of organization of the Seventh-day Adventist Church that embraces all church organizational structure in all parts of the world. To facilitate its worldwide activity, the General Conference has established regional offices, known as divisions of the General Conference, which have been assigned, by action of the General Conference Executive Committee at Annual Councils, general administrative and supervisory responsibilities for designated groups of unions and other church units within specific geographic areas.



- 1 **6.1. Classification of constituency-based organizations other than the local church—**
2 One of two classifications, mission status or conference status, may be granted to
3 certain levels of denominational organization. In denominational structure the family of
4 local churches may be classified as a local mission or a local conference. In similar
5 fashion the family of local missions/conferences may be classified as a union mission or
6 a union conference. In some areas of the world, terms such as field or section are used
7 instead of the term mission. When such terms are used they refer to units having
8 “mission” status. Organizations having conference status carry the designation in their
9 name.
10
- 11 **6.2. Mission status** entitles an organization to identify itself as an official part of the
12 Seventh-day Adventist Church. In addition, mission status implies that an organization
13 receives direct support (financial and/or administrative) from a supervisory unit of
14 organization, of which it is a part. The officers of an organization having mission status
15 are appointed by the constituency session/quinquennial council of the supervisory unit
16 of organization. (Between sessions/councils the executive committee of the supervisory
17 unit is empowered to make officer appointments for the mission units in its territory.)
18
- 19 **6.3.** When an organization having mission status is considered by its supervisory unit of
20 organization to have demonstrated its capacity for greater responsibility and
21 participation in the global life of the Church, conference status may be granted.
22 **Conference status** entitles the organization to identify itself as an official part of the
23 Seventh-day Adventist Church. Conference status also represents the highest level of
24 self-governance available to an organization. Accordingly, the officers of organizations
25 having conference status are elected by the constituency session of that organization.
26 (Between sessions the executive committee is empowered to fill officer vacancies.)
27
- 28 **6.4. Attached local fields, conferences, unions—**When, due to geo-political or emergency
29 reasons, it is impossible or inadvisable for a local conference/mission to be part of an
30 existing union organization it shall be attached directly to a division and classified as an
31 attached local field. Similarly, when for reasons identified above, a union is not
32 included in the territory of a division it shall be attached to the General Conference and
33 identified as an attached union. Although denominational policy does not formally
34 recognize them, there are 41 units of organization, generally called “regions,” attached
35 to unions.
36
- 37 **6.5. Non-standard organizational units—**The standard units of denominational
38 organization are local church, local mission/conference, union mission/conference,
39 General Conference and its divisions. It may be necessary from time to time in the
40 establishment of Seventh-day Adventist presence in new territory to form organizational
41 units that are not constituency-based. Examples of such are: Companies of members;
42 and clusters of churches within a relatively small geographic area that are administered
43 directly by a union conference/mission representative rather than by a local

1 conference/mission. Such arrangements are generally transition stages towards
2 becoming a local church (in the case of companies) or a local conference/mission (in the
3 case of groups of churches directly administered by a union conference/mission).
4

5 **6.6. Union of Churches**—In a few instances organizational units are described as unions of
6 churches. These are another example of non-standard organizational arrangements that
7 have been adopted, by specific approval of the General Conference Executive
8 Committee, in view of prevailing geo-political factors. From an organizational
9 perspective a union of churches is very similar to a local conference. Its classification
10 as a union of churches rather than a local conference places it under the supervision of
11 the division and provides opportunity for the union of churches president to serve as a
12 member of the division committee. Status as a mission or conference has not been
13 applied to unions of churches. By default, unions of churches have tended to operate as
14 if they had conference status.
15

16 **6.7. Institutions**—The Seventh-day Adventist Church operates many institutions (schools,
17 hospitals, clinics, publishing houses, food factories, etc.). Any unit of denominational
18 organization (local church, conference/mission, union conference/union mission,
19 division or the General Conference) may establish an institution. The organization that
20 establishes the institution serves as its constituency unless arrangements have been
21 made to incorporate the entity. Incorporation of an entity places full responsibility for
22 the institution on a specific group of persons (the membership or constituency of the
23 corporation) which elects a board of directors to govern the operation of the entity.

- 1 7.2. **Attached Field Units:** For various reasons, some units of regional organization
2 (identified as regions, missions or conferences) may not be able to function as part of a
3 union mission or union conference territory. In such cases these organizations may be
4 directly attached to a division or to the General Conference. Representation formulas
5 for membership on executive committees are generally adjusted to make room for
6 attached units even though their specific organizational classification (as regions,
7 missions or conferences) would not normally entitle them to representation on the
8 executive committee of a division or the General Conference.
9
- 10 7.3. **Unions of Churches:** General Conference *Working Policy* B 12 defines the term
11 “union of churches” and outlines criteria for the establishment and operation of such.
12 The Church does not encourage the organizational arrangement described as a union of
13 churches but recognizes that special circumstances may make this the most acceptable
14 way of advancing the work in a particular territory. At present there are six unions of
15 churches in existence. This report does not review the structure and operation of unions
16 of churches since General Conference *Working Policy* outlines such details.
17
- 18 7.4. **Field Secretaries at Local Conference/Mission:** The Central American Union of the
19 Inter-American Division has experimented with a pastoral district plan that modifies the
20 relationships between a local pastor and the conference or mission administration. The
21 salient features of this arrangement involve the designation of an experienced pastor as
22 a field secretary for the conference/mission in a district or zone comprised of several
23 pastoral districts. The field secretary is granted some administrative authority for the
24 coordination, implementation, and supervision of church programs within the zone.
25
- 26 7.5. **Modified Local Mission/Conference and Union Mission/Conference Staffing:** The
27 typical historical pattern for staffing at a local mission/conference was to reflect the
28 pattern of staffing at the union mission/conference. For example, department directors
29 of the union had department director colleagues at each local mission/conference. In
30 several parts of the world field this is no longer the typical pattern. Department
31 directors may be present at either the local mission/conference or the union
32 mission/conference, but not necessarily at both. Another variation is to have some
33 departments at the local mission/conference while certain other departments are only
34 staffed at the union mission/conference. Modifications in department staffing may also
35 involve the role of division department directors. The South Pacific Division’s
36 department directors provide services directly to their local conference counterparts
37 within the Australian Union Conference. (The General Conference and its divisions
38 currently have a full complement of department directors even though some may give
39 leadership to more than one department.)

1 7.6. **Modified Union Conference/Local Conference Administrative Relationships:** The
2 Norwegian Union of the Trans-European Division interfaces with its local conferences
3 in a manner somewhat different from the norm. In effect, the local conference has only
4 one officer, the president, who also serves as a vice-president of the union. The local
5 conference also has a board whose members have been elected at a constituency
6 session. No other officers or department directors are employed at the local conference.
7 All departments are staffed at union conference level and the department directors work
8 directly with the local churches and local church pastors. Financial matters for the
9 conferences are administered by the union treasury office.

10
11 The Japan Union Conference of the Northern Asia-Pacific Division has a somewhat
12 similar pattern of relationships with its local conferences. Local conferences within the
13 New Zealand Pacific Union Conference are lead by two-officer teams (president and
14 secretary-treasurer). Departmental services for the conferences are provided by the
15 union's department staff.

16
17 The Adriatic Union of the Trans-European Division was originally structured in a
18 manner somewhat similar to that of the Norwegian Union. However, since the union
19 was composed of several countries, it had the unique feature of at least one union
20 officer serving as a local conference president. Each of the two local conferences has a
21 two-officer team, president and secretary-treasurer. Departmental services were
22 provided to the local churches by the union department directors. Due to various
23 practical challenges, the Adriatic Union is now operating with a slightly revised model,
24 to bring it more in harmony with the traditional church structure. Officers and
25 departments function at the union as well as in the largest conference, the Croatian
26 Conference. The ideal structure for this union, which includes one larger conference in
27 one country and two smaller organizations in two other countries, is still being studied
28 by the church.

8. Guiding Principles for Structural Flexibility in the Future

The following principles will serve as reference points in the consideration of what kinds of new organizations should be established or in determining how existing organizations might transition to an alternative form of structure.

- 8.1. **Increased efficiency and/or effectiveness in mission.** In the opinion of the relevant constituency introducing a modification to structure, staffing or services within the territory of a regional organization (local conference, local mission, union conference, union mission, union of churches) will enhance effectiveness and efficiency in mission and strengthen the bond of global unity.
- 8.2. **Preservation of key leadership values and governance practices.** The introduction of any alternative to standard structure and procedures will preserve the following leadership values and governance practices:
 - 8.2.1. Leaders are accountable to an executive committee and a defined constituency.
 - 8.2.2. The organization is clearly identified as a Seventh-day Adventist organization and is formally acknowledged by Church infrastructure as part of denominational organization.
 - 8.2.3. Interconnectivity and functional relations with denominational structure are maintained.
 - 8.2.4. The organization operates in compliance with denominational policies.
 - 8.2.5. The decision to adopt alternative structures or procedures is not self-determined by the unit in question.
 - 8.2.6. A process is adopted for evaluating the advantages of any alternative structure and for choosing/implementing organizational change.
 - 8.2.7. The new organization is represented in one or more larger forums of denominational decision-making.
- 8.3. **Organizational status can be changed.** Adjustments in organizational status or classification can fluctuate in both directions. It can no longer be assumed that organizational development is in one direction, from mission status to conference status, and that conference status is permanent. The 2005 Annual Council amended *GC Working Policy* (see B 75 30) to provide a process for the non-disciplinary review and amendment of an organization's status. The principle of flexibility in structure allows for an organization's status to change from time to time in response to the core values of effective engagement in mission and in maintaining Church unity.
- 8.4. **Decisions to adjust, for operational reasons, the organizational structure of one or more territories shall require consideration on at least two categories of denominational structure: that of the unit involved plus the unit of coordination and supervision.** In addition, division and/or General Conference executive

1 committees shall grant/withhold approval of a structural change in a unit whose
2 officer(s) serves as a regular member of the division and/or General Conference
3 executive committee.
4

- 5 **8.5. Justification for creating new structures or for modification/consolidation of**
6 **existing structures may vary from place to place.** Many aspects must be taken into
7 consideration. The decision regarding structural organization within a given territory is
8 basically a collective judgment made after considering the interrelationship of factors
9 such as size of membership, extent of territory that can be served by a regional
10 organization, national boundaries, cultural identities, elimination of unnecessary
11 structures, financial viability, and whether or not a new/modified structure brings
12 greater effectiveness and impetus to mission. No single factor, except perhaps for
13 national and geographic boundaries, is arbitrarily determinative in the formation of new
14 organizations. (For example: reaching the threshold of 100,000 members is not alone
15 sufficient justification for dividing a territory into two or more units.)
16

17 Since denominational organization is also a way in which Seventh-day Adventists give
18 witness to the Gospel and its implications for community the option to create new or
19 modified structures should not be used to isolate or favor particular groups of members
20 on the basis of ethnicity, language, culture or economic circumstance. Further, it is
21 expected that supervisory structures in a given geographic territory shall embrace the
22 entire family of organizational units in that territory. (For example: A local church
23 shall be a member of the conference or union of churches in whose geographic territory
24 it resides. A local mission or local conference shall be a member of the union in whose
25 territory it resides. A unit of church organization shall not usually be granted
26 membership in another entity whose territory, by division or General Conference
27 executive committee action, does not include the unit in question. This does not
28 prevent the periodic bifurcation of territory or the realignment of territorial boundaries
29 among entities as per policy.)
30

- 31 **8.6. The official designation and establishment of organizational units and their**
32 **territories define the lines of formal communication and representation.** In the
33 course of addressing mission challenges and opportunities there may be need for ad
34 hoc and informal structures that facilitate communication, resource mobilization,
35 training and implementation of special projects among local, regional and global levels
36 of organization. Approval should be requested from the supervisory level of
37 organization when such informal structures (whether single events or on-going in
38 nature) involve entities not within the same territory of a supervisory structure.

1 **9. Illustrations of Potential Structural Alternatives in the Future**
2

3 Five alternatives for structural organization are described below. These alternatives are
4 visually compared in the table on page 23. The table represents organizations in three groups:
5 local, regional, and global. It is an assumption of this paper that the local and global structures
6 (local church and General Conference/divisions respectively) are indispensable elements of
7 denominational organization. Therefore the alternatives outlined below address those structures
8 that are characterized as regional.
9

10 There may be several minor variations possible within each of these five patterns. They are
11 described here in terms of their unique organizational features.
12

13 9.1. Pattern #1 represents the historical model of four constituency-based categories of
14 organization. The regional and global organizations in this pattern generally have
15 similar staffing patterns. This pattern of organization is considered normal. Variations
16 from this pattern have been considered as exceptions. This paper proposes that the
17 Seventh-day Adventist Church approve multiple patterns of organization thus
18 accepting more than one pattern as being normal.
19

20 9.2. Pattern #2 represents a staffing modification to the historical four-constituency-based
21 model. The difference is that the staffing pattern at local mission/conference is not the
22 same as at the union mission/conference. Each organization in this model has a
23 multiple officer leadership team (typically three officers). Department directors may
24 be located at either or both the local mission/conference and the union
25 mission/conference. However, a department director at the local mission/conference
26 may not have a full-time counterpart at the union. Similarly, the union department
27 director may not have a counterpart at the local conference/mission.
28

29 This pattern retains the four constituency-based categories of organization but with
30 reduced staffing when compared with the historical model. This model also permits
31 for a variety of institutions; some established by local missions/conferences, with
32 others being operated by the union mission/conference.
33

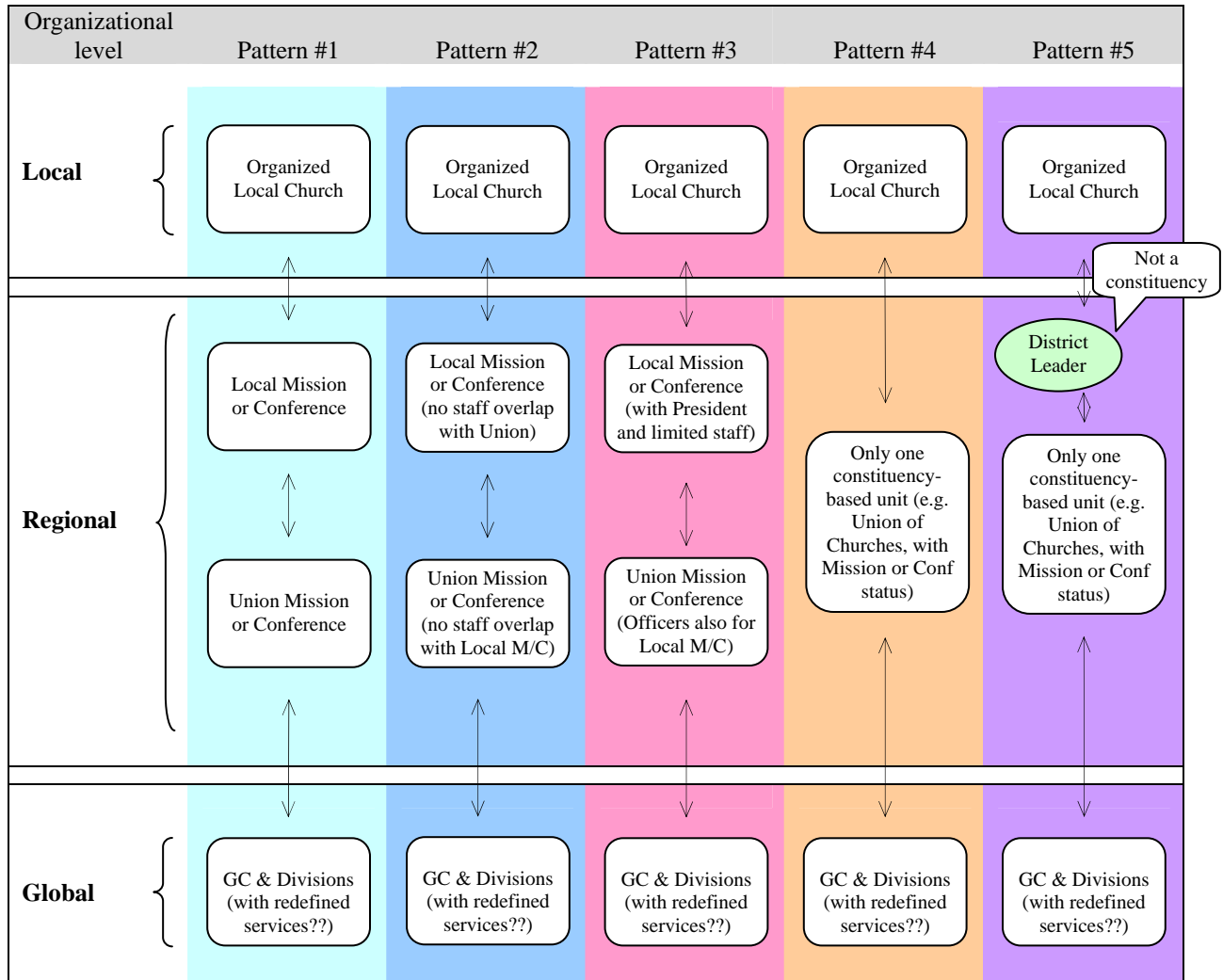
34 9.3. Pattern #3 is a more extensive staffing modification while retaining the four-
35 constituency-based categories. Department staffing in this model may be configured as
36 in #2 above. However, in addition, there is a difference in the composition of the
37 officer leadership team. At the local mission/conference there is only one officer, the
38 president. The union treasurer serves simultaneously as the local mission/conference
39 treasurer in such situations. Unless someone is elected to serve as the secretary this
40 role may be assigned by election to either the president or the treasurer. (The
41 Norwegian Union and the Japan Union are current examples of this organizational
42 pattern.)
43

- 1 9.4. Pattern #4 reduces the four-constituency-based model to three constituency levels and
2 names the regional organization as a “Union of Churches.” Currently there are six
3 unions of churches in the world Church. Unions of churches were established to
4 address the need for structures in the context of national boundaries. In each case the
5 Seventh-day Adventist membership was too small to require additional levels of
6 structure. Unions of churches have been considered as exceptions to the pattern of
7 denominational organization and thus have been approved only in situations where the
8 standard model of organization was deemed unworkable and not financially viable.
9 This paper proposes that the union of churches structure become an acceptable
10 alternative to the four-constituency-based model. Their classification as having either
11 mission or conference status will be determined by the entity (or entities) approving
12 their establishment. (The question of an equitable representation system in a multi-
13 model organizational structure is addressed on page 25.)
14
- 15 9.5. Pattern #5 is also a three-constituency-based model. It differs from Pattern #4 in that a
16 non-constituency-based supervisory/coordinating function is inserted for a group or
17 district of local churches. The role of the district director (in some places designated as
18 a field secretary) is advisory and consultative rather than administrative. The district
19 director serves as a representative of administration. This person may also have some
20 departmental leadership functions assigned by the regional organization (i.e., union of
21 churches or local mission/conference).
22
- 23 9.6. A sixth alternative in organizational design relates to the provision of services rather
24 than to constituency-based units of structure. Several organizations, without changing
25 their constituency-based identity, may choose to consolidate various services out of
26 one location. For example: In countries with advanced communication technologies it
27 may be possible to centralize much of the accounting, payroll, and human resource
28 functions for several organizations thus reducing staff, space, and software
29 requirements.
30
- 31 9.7. A seventh alternative relating to organizational design is the deliberate merger or
32 reclassification of organizations for the purpose of furthering mission, growth and unity.
33 These mergers and reclassifications do not result in new patterns of organizational
34 structure but they should be seen among the options available to constituencies and
35 executive committees when evaluating the current status and future need for efficient
36 and effective structures.
37

38 The presence of various institutions (schools, colleges, clinics, hospitals, etc.) may be a
39 complicating factor in the proposed merger of organizations. Careful consideration will
40 need to be given to the impact of organizational mergers upon the need for and viability
41 of multiple institutions providing similar services.

Illustration of Structural Design Alternatives

1
2



3
4

1
2
3 **10. Implementation of Alternative Structures**

4 10.1. **Initiating discussion and procedures for structural change.** If the concept of
5 flexibility in denominational structure is accepted and a range of organizational and
6 structural options is available, the question will be how to implement structural change.
7 The basic idea presented in this proposal is that, within certain parameters, the
8 selection of a design for organizational structure should be the result of a choice based
9 upon careful study and participation by a broad representation of members and
10 organizations affected by a potential change in structure.

11 The initiative to undertake a study of organizational structure and the strengths or
12 weaknesses of adopting an alternative structure may come from a division or from any
13 level of organization potentially affected by a change. The fact of conducting a study
14 and evaluation does not in itself create a requirement for change. The purpose of study
15 and evaluation is to determine the merits of a potential change and to develop and
16 refine, through broad participation, a rationale for retaining existing structure or
17 adopting alternative forms of structure.

18
19 10.2. **Approval process for structural change.** In order to ensure that appropriate time and
20 attention have been given to a proposal regarding adjustment to structure, every
21 constituency unit affected by a proposed change should have an opportunity to express
22 its opinion, whether or not the opinion arose from the constituency itself. In the spirit
23 of being an international family no single entity or constituency group is entitled to
24 make a final decision regarding its own organizational structure. One of the operating
25 principles in Seventh-day Adventist Church life is that membership and status in
26 organizational structure is neither self-determined nor perpetual. Membership and
27 organizational status is entrusted to an organization by action of a formally constituted
28 body representing a larger territory and church membership than that of the
29 organization in question. In principle, final approval of decisions affecting
30 organizational restructuring of a local mission/conference should be made by a division
31 executive committee. Final decisions affecting the restructuring of a union should be
32 made by the General Conference executive committee.

33
34 It is expected¹³ that the decision-making process would be such as to elicit the consent
35 and cooperation of all organizations involved. If and when this is not possible, a
36 division executive committee may implement organizational change in organizations
37 having mission status. A directive for organizational change, based on mission

¹³ The concepts outlined in this paragraph pertain to structural adjustments contemplated for heightened effectiveness in mission or for greater operational efficiencies. Decisions regarding structural changes that are considered necessary for other reasons (i.e. theological or disciplinary) may be implemented as a result of a mandate, as outlined in General Conference *Working Policy* and in keeping with the spirit of fair representation and the right of appeal by the appropriate concerned party/parties.

1 effectiveness, should not be implemented against the constituency decision of an
2 organization having conference status.

3
4 **10.3. Principles for representation in denominational organization.** The number of
5 members on an executive committee is a practical consideration. In general, smaller
6 groups tend to be more productive and efficient than larger groups; therefore a system
7 of fair representation is necessary. A precise calibration of fairness in representation is
8 not always possible. Factors of membership size, resources, organizational units, laity,
9 and employees will need to be considered. The following principles will help to
10 establish a workable and equitable system:

11
12 10.3.1. The membership of executive committees will broadly reflect the
13 constituency being served and will include gender, age, ethnic, and cultural
14 diversity. When the full range of diversity cannot be reflected, due to limits
15 of committee size, it may be necessary to adopt numerical formulas for
16 various groups or to arrange for a rotational pattern of representation.
17 Provision might also be made for invitee status with voice but not vote.

18
19 10.3.2. In order to achieve a balance in the composition of an executive committee, it
20 may be helpful to create a membership template where a portion of the
21 executive committee's members are selected:

22
23 10.3.2.1. in proportion to size (membership) of participating organizations.

24 10.3.2.2. as representatives of organizational units (e.g. churches, in the case
25 of a local mission/conference or union of churches OR missions,
26 conferences, and institutions, in the case of a union mission or
27 conference).

28 10.3.2.3. on an at-large basis without the requirement to qualify as
29 representing a segment of membership or a particular unit of
30 organization.

31 10.3.2.4. in recognition that national identities are important aspects of a
32 global community provision is made for at least one representative,
33 a resident in each country of the division's territory where there is
34 significant Seventh-day Adventist presence, to be a member of the
35 division executive committee

36
37 10.3.3. To facilitate effective two-way communication and accountability, provision
38 should be made for representatives of supervisory units of organization to
39 have voting rights, when present, at a meeting of the executive committee.
40 The number of such persons with voting rights may be limited to a maximum
41 of not more than ___% of the entire executive committee membership.
42

- 1 10.3.4. Opportunity will be provided for members (in the case of local church
- 2 boards) or member units (in the case of mission, conference, union, division,
- 3 General Conference executive committees) to be informed, and to comment
- 4 when and where appropriate, even if they do not have an official
- 5 representative on the executive committee.

1

| A Representation Template for Division Executive Committees and General Conference Executive Committee and General Conference Sessions | | |
|---|---|---|
| Body/Committee | Current Representation Template | Proposed Representation Template |
| Division Executive Committee | <ol style="list-style-type: none"> 1. Division officers. 2. Division department directors. 3. Union conferences/missions (President) 4. Unions of Churches (President) 5. Division institutions (President) 6. Pastors or employees (varies by Division) 7. Laypersons (varies by Division) 8. Attached fields, if any (President) | <ol style="list-style-type: none"> 1. Division officers. 2. Division department directors. 3. Union conferences/missions (President) 4. Unions of Churches (President) 5. Division institutions (President) 6. Pastors or employees (varies by Division) 7. Laypersons (varies by Division) 8. Attached fields, if any (President) <p>Add:</p> <p>1. Provision to ensure membership of at least one person resident in each country where there is a significant Seventh-day Adventist presence.</p> |
| General Conference Exec Committee | <ol style="list-style-type: none"> 1. General Conference officers 2. General Conference Department Directors 3. Division officers (Pres, Sec, Treas) 4. Union conference/union mission (President) 5. Pastors, employees/division (1/500,000 mbrs) 6. Laymembers (three per division) 7. GC Institutions (President/CEO) 8. Others (up to 30 selected by GC Exec Comm) 9. Attached unions/fields, if any (President) | <ol style="list-style-type: none"> 1. General Conference officers 2. General Conference Department Directors 3. Division officers (Pres, Sec, Treas) 4. Union conference/union mission (President) 5. Pastors, employees/division (1/500,000 mbrs) 6. Laymembers (three per division) 7. GC Institutions (President/CEO) 8. Others (up to 30 selected by GC Exec Comm) 9. Attached unions/fields, if any (President) <p>Add:</p> <p>1. Unions of Churches (Presidents)</p> |
| General Conference Session | <ol style="list-style-type: none"> 1. Quota based on organizational structures 2. Quota based on membership 3. Quota of At-large delegates <ol style="list-style-type: none"> a. GC Committee members b. Fixed quota (20) per division c. GC Department Directors d. Determined by GC Exec Committee <ol style="list-style-type: none"> i. GC Institutions/Services/ Agencies ii. Others as selected by GC Exec Comm | <ol style="list-style-type: none"> 1. Quota based on organizational structures 2. Quota based on membership 3. Quota of At-large delegates <ol style="list-style-type: none"> a. GC Committee members b. Fixed quota (20) per division c. GC Department Directors d. Determined by GC Exec Committee <ol style="list-style-type: none"> i. GC Institutions/Services/ Agencies ii. Others as selected by GC Exec Comm <p>Add:</p> <p>1. Provision to ensure selection of at least one delegate who is resident in each country where there is a significant Seventh-day Adventist presence.</p> |

2
3

1 **11. Implications for Working Policies of the Church**
2

3 Thus far the design of denominational structure has been defined in one particular pattern.
4 Although variations have been permitted they have been regarded as exceptions to the norm.
5 Policies and procedures have been developed with this one model of organization in mind. If the
6 Church should approve the concept of flexibility in organizational structure several major
7 adjustments will be necessary in policy and procedural documents. These adjustments would
8 include:
9

- 10 11.1. An expanded section describing organizational structure and the operating relationships
11 between organizations.
12
13 11.2. A definition of flexibility as it pertains to organizational structure. What are the
14 possibilities and what are the limits?
15
16 11.3. Preparation and approval of model constitutions/operating policies that reflect the
17 range of structural alternatives.
18
19 11.4. A statement on the principles of representation and how these would be applied in a
20 denominational structure that has design alternatives.
21
22 11.5. Amendments to the General Conference Constitution and Bylaws with respect to
23 representation at a General Conference Session as well as the membership of the
24 General Conference Executive Committee.

12. Summary and Recommendations

This report has explored the question of how the concept of flexibility might be applied to, and operate in, Seventh-day Adventist Church structure. The prevailing pattern of Church structure has enjoyed fairly uniform application around the world. In several ways it has been an elastic structure capable of embracing some dissimilarities. Variations have been viewed as exceptions to the rule rather than normal patterns of organization.

Four categories of constituency-based organization (local church, local conference, union conference and General Conference) assisted by divisions as regional offices of the General Conference serve as the basic outline of this worldwide organization. The simplicity of design provided for both democratization and preservation of oneness through a system of representation in decision-making bodies. As the Church has grown the complexities of size and diversity have presented some challenges to the practice of uniformly applying the four-category template.

The discussion of flexibility in this report is to be viewed in comparison and contrast with the four-constituency-categories-plus-divisions pattern that prevails in Church structure. Two principal ideas, somewhat in tension with each other, function as reference points. The first is that mission is largely accomplished within local and regional environments. These environments vary widely. The design of structure should therefore be sensitive to the challenges and opportunities of mission within those environments.

The second principal idea is that, with whatever structural diversity is deemed necessary, the Church must preserve a sense of global identity, interactive participation, and oneness. Uniformity in structure serves this purpose to some extent. Flexibility in structure makes the achievement of oneness more challenging. Holding these two ideas in dynamic tension requires that a discussion of flexibility be accompanied by an understanding of controlling values or principles.

This report takes the position that increased alternatives in the design of organizational structure would be beneficial for the Seventh-day Adventist Church. This document presents:

1. A rationale for increased flexibility.
2. A working definition of flexibility as it relates to structural design.
3. A range of structural options for consideration.
4. Guidelines for the process and implementation of adjustments in structure.
5. Principles for developing a system of representation that applies across the range of options in structural design.

The intent of the committee is not to propose an organizational template that replaces the existing one, but to expand the list of what is considered normal organizational structures. The committee sees numerous situations where both mission and unity might be better served with a

1 structure other than the one(s) in place. The recommendations stated below, if accepted, must
2 not be interpreted as a mandate to change structure around the globe. Instead, they should be
3 seen as opening new possibilities and thus encouraging relevant bodies (executive committees,
4 boards, and constituencies) to study into the matter of organization and to choose those options
5 which will best facilitate the advance of mission and the experience of unity.

6
7 **Recommendations**

- 8
9 1. That the concept of organizational flexibility (multiple patterns as outlined in Section 9),
10 rather than uniformity (reliance on a single pattern such as the four constituency levels
11 model), be embraced by formal action of the General Conference Committee followed by
12 corresponding adjustment of working policies and the General Conference Constitution
13 and Bylaws.
14
15 2. That the range of potential organizational and structural alternatives, as outlined in
16 Section 9, be approved along with the statement of principles for preserving
17 representation (Section 10) among various models of structure.
18
19
20

21
22 Submitted by members of the working group on “Flexibility of Structures:”

23
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40
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