

BAPTISM, EUCHARIST AND MINISTRY & The SDA Church

Dear SDA's,

For some time I've been sharing information regarding the SDA leadership leading the SDA laypeople back to Mother Rome. I suspect that some might have accused me of being a "troubler of Israel" for exposing the apostasy of the SDA leadership. I've always been amazed as to how many SDA's would rather do as these monkeys do than to face the facts:



Another thing the SDA leaders have been doing in deceiving the SDA laypeople is in regards to the Eucharist and with it Sun-day observance.

There is a lot of information below in regard to the Catholic Eucharist - SDA connection. I realize it's a lot to read. Hopefully you will find some time here and there to view ALL the facts.

But first a recap regarding the SDA banner:



The banner of the third angel has inscribed upon it, "The commandments of God and the faith of Jesus." Our institutions have taken a name which sets forth the character of our faith, and of this name we are never to be ashamed. I have been shown that this name means much, and in adopting it we have followed the light given us from heaven.... The Sabbath is God's memorial of His creative work, and it is a sign that is to be kept before the world. [2SM 384.3](#)

There is to be no compromise with those who are worshiping an idol sabbath. We are not to spend our time in controversy with those who know the truth, and upon whom the light of truth has been shining, when they turn away their ear from the truth to turn to fables. I was told that men will employ every policy to make less prominent the difference between the faith of Seventh-day Adventists and those who observe the first day of the week. In this controversy the whole world will be engaged, and the time is short. This is no time to haul down our colors. [2SM 385.1](#)

A company was presented before me under the name of Seventh-day Adventists, who were advising that the banner or sign which makes us a distinctive people should not be held out so strikingly; for they claimed it was not the best policy in securing success to our institutions. This distinctive banner is to be borne through the world to the close of probation. In describing the remnant people of God,

John says, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" ([Revelation 14:12](#)). This is the law and the gospel. The world and the churches are uniting in harmony in transgressing the law of God, in tearing away God's memorial, and in exalting a sabbath that bears the signature of the man of sin. But the Sabbath of the Lord thy God is to be a sign to show the difference between the obedient and the disobedient. I saw some reaching out their hands to remove the banner, and to obscure its significance.... [2SM 385.2](#)

When the people accept and exalt a spurious sabbath, and turn souls away from obedience and loyalty to God, they will reach the point that was reached by the people in the days of Christ.... Shall anyone then choose to hide his banner, to relax his devotion? Shall the people whom God has honored and blessed and prospered, refuse to bear testimony in behalf of God's memorial at the very time when such a testimony should be borne? Shall not the commandments of God be more highly esteemed when men pour contempt upon the law of God?—[Manuscript 15, 1896](#). [2SM 385.3](#)

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Why do the SDA leadership insist on calling the Lord's Supper the "Eucharist"?
Answer: to slowly lead the SDA laypeople back to Mother Rome.

"...It is unthinkable to celebrate the Lord's Supper, also called Communion or **Eucharist**, without reference to Jesus."

<https://www.ministrymagazine.org/archive/2004/04/seventh-day-adventists-and-the-lords-supper.html>

<http://www.sdanet.org/atissue/books/27/27-15.htm>

The Celebration of the Lord's Supper

Among Protestants the most common name for the Communion service is the "Lord's Supper" (1 Cor. 11:20). Other names are "the table of the Lord" (1 Cor. 10:21, RSV), "the breaking of bread" (cf. Acts 20:7; 2:42), [6](#) and the **Eucharist**—a reference to the thanksgiving and blessing aspect of the service (Matt. 26:26, 27; 1 Cor. 10:16; 11:24).

COMMUNION Adventist Church - Academia.edu

http://www.academia.edu/31338812/Comparing_and_Contrasting_the_Catholic_Mass_with_Seventh-day_Adventist_Communion

The roots of what most Christians now call Communion or the **Eucharist** did not originate in the upper room where Christ and His disciples met to break bread.

[The SDA Church uses Catholic term Eucharist to describe communion bread](#)

Copy and paste this YouTube link to your browser: <https://youtu.be/sAHS0DbyXsk>



Below are two paragraphs from Mr. Anti-Christ encyclical letter LAUDATO SI'
Here Mr. Anti-Christ puts the hellish Eucharist with the Sun-day observance in the same hellish cup.
Sun-day and the Eucharist go hand in hand.

ENCYCLICAL LETTER
LAUDATO SI' OF THE HOLY FATHER FRANCIS
ON CARE FOR OUR COMMON HOME

http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html

VI. SACRAMENTAL SIGNS AND THE CELEBRATION OF REST

236. It is in the **Eucharist that all that has been created finds its greatest exaltation**. Grace, which tends to manifest itself tangibly, found unsurpassable expression when **God himself became man and gave himself as food for his creatures**. The Lord, in the culmination of the mystery of the Incarnation, chose to reach our intimate depths through a fragment of matter. He comes not from above, but from within, he comes that we might find him in this world of ours. In the Eucharist, fullness is already achieved; it is the living center of the universe, the overflowing core of love and of inexhaustible life. **Joined to the incarnate Son, present in the Eucharist**, the whole cosmos gives thanks to God. Indeed the Eucharist is itself an act of cosmic love: “Yes, cosmic! Because even when it is celebrated on the humble altar of a country church, the Eucharist is always in some way celebrated on the altar of the world” [\[166\]](#) The Eucharist joins heaven and earth; it embraces and penetrates all creation. The world which came forth from God’s hands returns to him in blessed and undivided adoration: in the bread of the Eucharist, “creation is projected towards divinization, towards the holy wedding feast, towards unification with the Creator himself” [\[167\]](#) Thus, **the Eucharist is also a source of light and motivation for our concerns for the environment, directing us to be stewards of all creation**.

237. On Sunday, our participation in the Eucharist has special importance. Sunday, like the Jewish Sabbath, is meant to be a day which heals our relationships with God, with ourselves, with others and with the world. **Sunday is the day of the Resurrection, the “first day” of the new creation**, whose first fruits are the Lord’s risen humanity, the pledge of the final transfiguration of all created reality. It also **proclaims “man’s eternal rest in God”** [\[168\]](#) In this way, Christian spirituality incorporates the value of relaxation and festivity. We tend to demean contemplative rest as something unproductive and unnecessary, but this is to do away with the very thing which is most important about work: its meaning. We are called to include in our work a dimension of receptivity and gratuity, which is quite different from mere inactivity. Rather, it is another way of working, which forms part of our very essence. It protects human action from becoming empty activism; it also prevents that unfettered greed and sense of isolation which make us seek personal gain to the detriment of all else. The law of weekly rest forbade work on the seventh day, “so that your ox and your donkey may have rest, and the son of your maidservant, and the stranger, may be refreshed” (Ex 23:12). Rest opens our eyes to the larger picture and gives us renewed sensitivity to the rights of others. **And so the day of rest, centered on the Eucharist, sheds it light on the whole week, and motivates us to greater concern for nature and the poor**.

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Here is the link to download the B.E.M. document:

<https://www.oikoumene.org/en/resources/documents/commissions/faith-and-order/i-unity-the-church-and-its-mission/baptism-eucharist-and-ministry-faith-and-order-paper-no-111-the-lima-text>

THE SDA CHURCH SIGNS THE B.E.M. DOCUMENT–1982

<https://endrtimes.blogspot.com/2009/06/sda-church-signs-bem-document1982.html>

THE SDA CHURCH SIGNS THE B.E.M. DOCUMENT—1982

The SEVENTH-DAY ADVENTIST CHURCH and the 1982 BEM DOCUMENT

PART ONE

The following will give a brief introduction to this important document. It is from a report on the BEM document given by a representative of the Papacy.

PONTIFICAL COUNCIL FOR PROMOTING CHRISTIAN UNITY REPORT BY MSGR. JOHN A. RADANO ON THE 25th ANNIVERSARY OF THE WORLD COUNCIL OF CHURCHES (WCC)

The year 2007 marks the 25th anniversary of the publication in 1982 of the Faith and Order convergence text Baptism, Eucharist and Ministry (BEM). An important anniversary provides an occasion to look at the significance of an event, to recall what it has achieved, and to look forward to paths it may still help to shape.

The Faith and Order Commission of the World Council of Churches (WCC) is the most widely representative theological Commission in the world, comprising Orthodox, Anglican, Protestant and (since 1968) Catholic theologians. **An ecumenical milestone** BEM is an ecumenical milestone. The result of more than 50 years of Faith and Order study, it is recognized as one of the most influential achievements of multilateral dialogue.

It presents the highest level of ecumenical convergence and, in some aspects, consensus on three basic themes over which Christians have been divided since the 16th century. It has been widely distributed, having been translated into more than 30 languages, with more than 500,000 copies in circulation.

Various Member Churches of the WCC, and also non-members including the Catholic Church, responded to it, giving BEM the widest formal response and reception of any Faith and Order text up till then, and since. The Faith and Order Commission received approximately 200 official responses to BEM, subsequently published in six volumes. (The Churches Respond to BEM, Vol. I-VI, edited by Max Thurian, Geneva, 1986-1988). Volume VI included the response of the Catholic Church.

The lengthy Catholic response was largely affirmative, while also making important specific critiques for each of the three themes...” (Our note: One other non-member that would sign the BEM document was the Seventh-day Adventist Church).

PART TWO

The next section contains words taken from Spiritism in the Seventh-day Adventist Church, pp. 86-88, by Colin and Russell Standish, Hartland Pub., 1995; and “Capitulation to the Ecumenical Movement,” by Colin Standish:

Every effort is being made to de-emphasize the great pillars of the Christian faith. We cannot forget the congress that convened in Lima, Peru, in 1981, in which almost all of the Christian communions of the world met, including a representative from the Seventh-day Adventist Church. The representation of the Seventh-day Adventist Church surely hit an all-time low in January of 1982 when the theological representative of the Seventh-day Adventist Church signed what today has become known as the BEM document, sometimes also referred to as the Lima Text, with which readers will probably be unfamiliar. BEM stands for Baptism, Eucharist, and Ministry. This document of the World Council of Churches is the centerpiece of their determination to bring in a one-world

religion around the planet. The synopsis of the purposes of the document are these:

1. Baptism: To encourage all churches to make no issue of the mode of or the age at baptism. If adult consent and decision baptism is practiced by immersion, that is acceptable, as equally is infant sprinkling. (No authentic Seventh-day Adventist could accept such a proposition. In past ages myriads of God's faithful people died because they believed in adult believers' baptism by complete immersion, following in the footsteps of their Saviour, and because they held infant baptism to be wholly unscriptural. How could Seventh-day Adventists ever agree to the equality of one form of baptism, which is predicated upon the words and example of Jesus, and the other one, which has no foundation within the Word of God?)

2. Eucharist: To encourage all to accept equally the various concepts, whether they be transubstantiation, con-substantiation, or the fact that the bread and wine are symbols of the broken body and spilled blood of Jesus Christ. (The term Eucharist is certainly not a Protestant term, yet at least in one church in Auckland, New Zealand, and one church in Sydney, Australia, the communion has been referred to in their church bulletin as the Eucharist. This Catholicizing of the Adventist Church is not by accident. It is a deliberate effort to bring us under the banner of the Papacy controlled by Satan. (When we recognize the absolutely blasphemous claims of the Roman Catholic Church, which claims that the priest is the creator of his Creator, that in the wafer he creates Christ in reality; when one considers the claims that the priest can move Christ here and there, backward and forward, once again no earnest Seventh-day Adventist could ever accept such an abominable compromise. Also myriads of God's people in the past lost their lives because they refused to accept such blasphemous claims of the Papacy.)

3. Ministry: To encourage all churches to work for the unchurched, but never to proselytize from other churches. (The acceptance of this agreement would lead to a total capitulation from the final message which we are commissioned by our God to give to the world—the loud cry of Revelation 18:4, “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.” They are to be called out because of God's great love for them. They must be called out so that they will not continue in the sins of Babylon, and so that they will be protected from the plagues that will come after the close of probation.

Yet today we are hearing voices in the Adventist Church, ministers calling for the same ministry as these ecumenical forces in our world. (“Let us work for the unchurched.”) While we cannot, of course, ignore the unchurched—we must work for them—such statements deny the critical call to work for those who have been trapped in the churches of Catholicism and fallen Protestantism. The back of the BEM document reveals a most startling statement:

“The statement published here marks a major advance in the ecumenical journey. The result of a fifty-year process of study and consultation, this text on Baptism, Eucharist, and Ministry represents a theological convergence that has been achieved thorough decades of dialogue, under the guidance of the Holy Spirit.

“Over 100 theologians met in Lima, Peru in January 1982, and recommended unanimously to transmit this agreed statement—the Lima Text—for the common study and official response of the churches. They represented virtually all the major church traditions: Eastern Orthodox, Oriental Orthodox, Roman Catholic, Old Catholic, Lutheran, Anglican, Reformed, Methodist, United, Disciples, Baptists, [Adventists](#), and Pentecostal. “The churches' response to this agreed statement will be a vital step of the ecumenical process of “reception.” (Lima Test, emphasis ours).

[Dr. Raoul Dederen, professor at the Seminary at Andrews University, was the Seventh-day Adventist representative at this meeting.](#)

PART THREE

What was the Seventh-day Adventist response to the BEM document? Concerning the Eucharist are these astounding words: “Recent research clearly reveals that there is no consensus among scholars on some of the most critical issues pertaining to the Eucharist....this central celebration of the Christian church....The purpose of this essay is primarily to show how Seventh-day Adventist understanding of the Eucharist or the Lord’s supper...[and] to highlight Adventist understanding and practice of the Eucharist...”

“On occasion Seventh-day Adventists refer to the Eucharist as a sacrament....Being conscious of the sacredness of the celebration of the Eucharist, Adventists engage in a personal preparation that includes self-examination...In preparation for the celebration of the Eucharist Seventh-day Adventists practice the washing of feet...” (Written response of the Seventh-day Adventist Church Council on Inter-Church Relations, November, 1985, published in Churches Respond to BEM (Baptism, Eucharist, and Ministry), vol. 2, p 341-343, published by the World Council of Churches in 1986). Three years later... In 1985, the new SDA church Hymnal was published. In it is Hymn No. 402 (By Christ Redeemed): There is a major Catholic error in this hymn as verse two upholds the blasphemous doctrine of transubstantiation in the Eucharist: “His broken body in our stead Is here, in this memorial bread.” This is the false Catholic doctrine that the substance of the bread and wine are changed into the actual flesh and blood of Jesus Christ in the Eucharist, even though the external appearance remains the same. We, as Protestants believe that the communion bread and unfermented grape juice are symbols of Christ flesh and blood. George Rawson, the author of this hymn, did NOT write, Is here, but shown. Who changed the words? Unless there is a public repentance, we can only conclude that the changes reflect current SDA theology. In 1988, the General Conference published Seventh-day Adventists Believe—27 Fundamental Doctrines. In Statement #16 concerning the Lord’s Supper, it says, “Among Protestants the most common name for the Communion service is the ‘Lord’s Supper’ (1 Cor. 11:20). Other names are ‘the table of the Lord’ (1 Cor. 10:21, RSV), ‘the breaking of bread’ (cf. Acts 20:7; 2:42), and the Eucharist—a reference to the thanksgiving and blessing aspect of the service (Matt. 26:26,27; 1 Cor. 10:16; 11:24). The Lord’s Supper is to be a joyful season, not a time for sorrow. ...What marks those who are qualified to participate in the Communion service, then, is the condition of the heart—a full commitment to Christ and faith in His sacrifice, not membership in any particular church. Consequently, believing Christians of all churches can take part in the Lord’s Supper.” Pp. 198,203. Here two terms are set side by side as if they were the same—the Lord’s Supper, and the Eucharist. One is true, the other false. The Eucharist is a blasphemy against God, and is as much different from the Lord’s Supper, as black is different from white. But the authors of this book alerted the reader that every time the term “the Lord’s Supper” is used, it could also mean the Eucharist. And probably does. It’s an ecumenical ploy. Two terms are laid side by side, as if they are equal. And when that is allowed, the error always will win out. May 2, 1991: No wonder in this issue of the Adventist Review, Roy Adams could declare:

“And we could go on if space permitted – to mention the WCC’s... accentuation of the Holy Spirit and the Eucharist. All of these emphases fit into the ambit of the three angels’ messages.” (The Third Angel’s Message warns that if anyone worships the beast, he will receive the wrath of God poured out without mixture in the seven last plagues. What is the center piece of Catholic worship?—it is the Eucharist. The Eucharist doctrine declares that Christ’s actual body and blood are in the round wafer and fermented wine. Roy Adams must have been drunk on Babylonian wine to make the statement he did.)

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Raoul Dederen, the SDA Jesus traitor that represented the SDA church at the World Council of Churches gathering at Lima, Peru in 1982



ADVENTIST THEOLOGIAN AND EDUCATOR RAOUL DEDEREN PASSES AWAY AT AGE 91

<https://spectrummagazine.org/article/2016/10/26/adventist-theologian-and-educator-raoul-dederen-passes-away-age-91>

Written by: **Darius Jankiewicz**

Dr. Raoul Dederen, the influential Adventist theologian and educator, fell asleep in Jesus on Monday, October 24, 2016, at the age of 91. From the moment he became a Seventh-day Adventist during his early 20s, Dr. Dederen dedicated his life to serving God and His Church with manifest enthusiasm. His love for Jesus and devotion to deep Bible study was always clearly evident to all who came in contact with him. His knowledge of, and familiarity with, the writings of Ellen White was astounding.

Dr. Dederen's influence on Seventh-day Adventist theology can hardly be overestimated. He began his esteemed and long career as a pastor and professor of theology during the early 1960s. In 1964, after a brief period of teaching at the Seventh-day Adventist Seminary at Collonges-Sous-Salève, France, he was called to serve at the Seventh-day Adventist Theological Seminary at Andrews University in Berrien Springs. There he became a professor of systematic and historical theology, beloved colleague, dean of the Seminary (1989-1991), mentor, doctorvater, and teacher of many future leaders in the Seventh-day Adventist church. Following his retirement in 1991, he became a professor emeritus and continued to serve as a teacher and doctoral adviser until 2001. **While at the Seminary he taught major courses dealing with revelation and inspiration, the doctrine of the Church, the doctrine of Christ, Roman Catholic theology, and ecumenical trends.**

In addition to his pedagogical and administrative responsibilities, he devoted himself to publishing ministry. As such, he wrote a multitude of articles that appeared in numerous Adventist and non-Adventist peer-reviewed journals and magazines and also contributed chapters to numerous books. Serving as the editor of the monumental Handbook of Seventh-day Adventist Theology (2000) was one of his major contributions to the theology of the Seventh-day Adventist Church. **Throughout his long and distinguished career, he also represented the Adventist Church during numerous inter-denominational dialogues.**

The doctrine of the Church, or ecclesiology, was a particular passion of Dr. Dederen. During the 1980s and 90s, he had a prophetic insight that ecclesiology would soon become a significant issue of discussion among Seventh-day Adventists. He thus encouraged his colleagues and doctoral students to immerse themselves in the study of the biblical doctrine of the Church.

Dr. Dederen was also known among his colleagues as a champion of equality in ministry. Flowing from his understanding of the church, the priesthood of all believers, and spiritual gifting and its relationship to ministry, **he believed that women should not be prevented from exercising their spiritual gifts and should thus be allowed to function at all levels of ministry in the church.** "With the move from Israel to the Christian church," he wrote, "a radical transformation occurred. A new priesthood is unfolded in the New Testament, that of all believers. The Christian church is a fellowship of believer priests. Such an ecclesiology, such an understanding of the nature and mission of the church, no longer poses roadblocks to women serving in ministry. It in fact demands a partnership of men and women in all expressions of the ordained ministry. The recognition of the

priesthood of all believers implies a church in which women and men work side by side in various functions and ministries, endowed with gifts distributed by the Holy Spirit according to his sovereign will (1 Cor 12:7-11).” Such convictions, deeply rooted in the Bible, motivated him to speak in favor of allowing the North American Division to ordain women to the gospel ministry during the 56th General Conference of the Seventh-day Adventists at Utrecht in 1995.

“In Dr. Dederen we have lost a theological giant of our Church,” said the dean of the Seminary, Dr. Jiří Moskala. “He possessed a unique ability to take us into a deep study of the Scripture and bring fresh insights out of familiar biblical passages. He will be sorely missed as a colleague, friend, and mentor to many of us.”

Darius Jankiewicz is Professor of Historical Theology and Chair of the Department of Theology & Christian Philosophy at the Adventist Theological Seminary at Andrews University.