

Bleeding Silently in South Africa
Letters on Azaria, Education

SPECTRUM

Journal of the Association of Adventist Forums

Volume 17, Number 2

ORDAINING WOMEN

Faculty Debates at Andrews
Arguments Against Ordination
Critiquing the Critics

SPECTRUM

Editorial Board

Editor
Roy Branson

Senior Editor
Tom Dybdahl

News Editor
Bonnie Dwyer

Manuscript Editor
Gene Daffern

Book Review Editors
Peggy Corbett
Rennie Schoepflin

Production
Barry Casey
FastForWord
Publication Services

Roy Benton
Chairman, Mathematics Department
Columbia Union College

Roy Branson
Ethics, Kennedy Institute
Georgetown University

Molleurus Couperus
Physician
Angwin, California

Gene Daffern
Physician
Frederick, Maryland

Bonnie Dwyer
Journalism
Loma Linda, California

Tom Dybdahl
Editor
Allentown, Pennsylvania

Alvin L. Kwiram
Chairman, Chemistry Department
University of Washington

Gary Land
History
Andrews University

Rennie Schoepflin
History
Loma Linda University

Charles Scriven
Senior Pastor
Sligo Church

Consulting Editors

Earl W. Amundson
Church Administration
Washington, D.C.

Karen Bottomley
History
Calgary, Alberta

Bonnie L. Casey
Writer/Editor
Washington, D.C.

Raymond Cottrell
Theology
Loma Linda, California

Geri Fuller
Public Relations
Washington, D.C.

Lawrence Geraty
President
Atlantic Union College

Fritz Guy
Theology
Loma Linda University

F.E.J. Harder
Educational Administration
College Place, Washington

Jorgen Henriksen
Artist
University of California
Santa Barbara

Edward Lugeneal
Health Care Administration
Kettering, Ohio

Donald R. McAdams
President
Texas Independent College Fund

Margaret McFarland
Attorney
Washington, D.C.

LaVonne Neff
Publishing
Downers Grove, Illinois

Ronald Numbers
History of Medicine
University of Wisconsin

Gary Patterson
President
Pennsylvania Conference

Edward E. Robinson
Attorney
Chicago, Illinois

Gerhard Svrcek-Seiler
Psychiatrist
Vienna, Austria

Carolyn Stevens Shultz
English
Walla Walla College

Helen Ward Thompson
Vice-President
Loma Linda University

L.E. Trader
Education
Marienhoehe Gymnasium
West Germany

Louis Venden
Senior Pastor
Loma Linda University Church

Association of Adventist Forums

Officers
President
Glenn E. Coe
Attorney
Hartford, Connecticut

Vice President
Verla Kwiram
Business
Seattle, WA

Executive Secretary
Virginia Murray Mendoza
Administration
Takoma Park, Maryland

Treasurer
Richard C. Osborn
Principal
Takoma Academy

Editor
Roy Branson
Ethics, Kennedy Institute
Georgetown University

Directors
Of Chapter Development
Walter Douglas
Church History
Andrews University

Of Harvest '90
Arthur R. Torres
Senior Pastor
Glendale City Church

Of Promotion
Richard B. Lewis, Jr.
Advertising
Weston, Massachusetts

Of Special Projects
Lyndrey A. Niles
Communications
Howard University

Regional Representatives
Atlantic
Lourdes Morales-Gudmundsson
Spanish Literature
University of Connecticut

Central
Darrell J. Huenergardt
Attorney
Kimball, Nebraska

Central Pacific
Norman D. Sossong
Physician
St. Helena, California

Columbia
E. Theodore Agard
Radiation Physicist
Kettering, Ohio

Eastern Canada
Beverly Connors
Oshawa, Canada

Lake
Donald Gillespie
Health Care Administration
Stevensville, Michigan

Northern Pacific
John Brunt
Chairman, School of Theology
Walla Walla College

Southern
T. Grace Emori
Centers for Disease Control
Atlanta, Georgia

Southern Pacific
Mike Scofield
Business
Anaheim, California

Staff
Legal Consultant
Bradley Litchfield
Attorney
Washington, D.C.
Admin. Secretary
Charla M. Rideout
Takoma Park, Maryland

SPECTRUM is a journal established to encourage Seventh-day Adventist participation in the discussion of contemporary issues from a Christian viewpoint, to look without prejudice at all sides of a subject, to evaluate the merits of diverse views, and to foster Christian intellectual and cultural growth. Although effort is made to ensure accurate scholarship and discriminating judgment, the statements of fact are the responsibility of contributors, and the views individual authors express are not necessarily those of the editorial staff as a whole or as individuals.

The Association of Adventist Forums is a non-subsidized, non-profit organization for which gifts are deductible in the report of income for purposes of taxation. The publishing of SPECTRUM depends on subscriptions, gifts from individuals and the voluntary efforts of the contributors and the staff.

Editorial Correspondence: SPECTRUM is published by the Association of Adventist Forums. Direct all editorial correspondence to SPECTRUM, 7710 Carroll Avenue, Takoma Park, Maryland 20912. Manuscripts should be typewritten, double spaced and in matters of style and documentation, conform to a SPECTRUM style sheet which will be sent, upon request, to prospective authors. Submit the original and two copies, along with a self-addressed, stamped envelope. Responses from readers may be shortened before publication.

Subscription Information: In order to receive SPECTRUM, send a membership fee (\$20 per 5 issues, except \$25 in Canada and in other foreign countries; \$2 less for students) to Association of Adventist Forums, Box 5330, Takoma Park, Maryland 20912. Phone: (301) 270-0423. Single copies may be purchased for \$4. Pay by check made out to the Association of Adventist Forums. For address changes, send old address label along with the new address.

Articles

Bleeding Silently—Adventists in South Africa	Roy Branson	2
--	-------------	---

Special Section: Ordaining Women

Women Elders: The Education of Pioneer Memorial Church	Stella Ramirez Grieg	14
Ordaining Women: The Andrews Faculty Responds	<i>Student Movement</i>	20
The Ordination of Women: A Plea for Caution	Bryan Ball	39
Adventists Against Ordination: A Critical Review	John Brunt	55

<i>Responses</i>		63
------------------	--	----

About This Issue

Race relations and the role of women are two of the moral issues confronting both society and Adventism.

This issue reports on what some Adventists, particularly black laypeople, are doing inside South Africa regarding apartheid. The journal welcomes comments that expand or clarify the picture presented here.

The central symbol of how the church regards women has understandably become ordination of women to the ministry. In the early 1970s the church encouraged women to enter the Adventist Seminary, convened the Mohaven conference where treatises by denominational theologians favored ordination of women, and hired female graduates of the seminary to serve as associate pastors. But in the mid-1980s the General Conference forced one conference committee in North America to stop its women pastors from performing baptisms. Just prior to the 1985 Spring Council the General Conference Commission to Study the Ordination of Women to the Gospel Ministry decided the matter should receive still further study, with commission recommendations submit-

ted to the 1988 Spring Council.

Papers for the commission included the first essays by Adventist academics opposed to the ordination of women. Those are reviewed in this issue by John Brunt, a New Testament scholar who is dean of the school of theology at Walla Walla College. One of the essays he discusses appears in this issue—that by Bryan Ball, the president of Avondale College.

Stella Grieg reports on the outcome of the debate at Andrews University over whether women should be ordained to the post of local church elder, a step already accepted by the General Conference. We also reproduce lively and extended exchanges from issues of the campus newspaper appearing during that time among members of the faculty concerning ordination of women to the gospel ministry.

Finally, a table in the previous issue intended to indicate the population growth of Asian/South Pacific peoples in North America was incorrectly titled as referring to Asian/South Pacific SDAs in North America. Asian/South Pacific Adventists in North America number approximately 15,000 while the total number of Asian/South Pacific peoples in North America is close to 3.5 million. We regret the error.

—The Editors

Bleeding Silently— Adventists in South Africa

by Roy Branson

The homes of more than 20 black Adventist families in South Africa were burned to the ground from the end of 1985 to the middle of 1986. During that time, at least six Seventh-day Adventists were shot or “necklaced”—their hands tied behind them, their necks put through a tire, their bodies drenched with gasoline and set ablaze until they were nothing but ashes.

While Adventists share in the agony of South Africa, the official Adventist church—black and white—remains virtually silent about the moral issues embroiling South Africa. That, at least, was the situation I found during a visit in August 1986 with church leaders, labor representatives, and academics in the cities of Johannesburg, Pretoria, and Cape Town.

Nonblack Adventists in South Africa are not losing their homes or their lives, but they are losing their church leaders at an alarming rate. From the end of 1985 to the fall of 1986, at least 12 ministers, including the union president and two conference presidents, left the Southern African Union to work in Australia, Britain, Canada, and the United States. Usually, only two ministers or so a year move from this non-black union to live in other parts of the world.

Adventists Suffer Silently

I talked with both white and colored members in this union, but concentrated on learning about Adventists in the all-

black Southern Union Mission. Black Adventists are the members suffering the most. Toward the end of 1985 one member, looking out of the window of his home at police firing on rioters, was killed by a police bullet. In early 1986 a female colporteur in Soweto, who kept several cats, aroused the fear of superstitious neighbors. They branded her a witch and she was necklaced. During April 1986, in the city of Bloemfontein, the young Adventist consul-general for Ciskei, one of the so-called independent homelands for blacks, drove with his girlfriend back from an alumni meeting of Bethel College—the black Adventist college in South Africa. Both were shot and killed.

Also in the early part of 1986, a black Adventist, working for the South African government as a clerk in a township near Cape Town, was asked several times to cooperate in sabotaging a government building. When he consistently refused, he was necklaced and burned to death. In June, an Adventist member who had served as a cabinet minister in one of the homelands and a leader of its parliamentary opposition before retiring to private life, was shot, along with his sister. Both died where they had been gunned down—in his living room.

Dr. V. S. Wakabe, president of the all-black Southern Union Mission, lives in Soweto, the black township that is part of the Johannesburg region. He is convinced that Adventists are not being targeted because they are Adventists. However, officials of the South African Council of Churches, who receive reports from black townships and homelands throughout the country, are worried by such losses. They say

Roy Branson is Senior Research Fellow at the Kennedy Institute of Ethics and the editor of *Spectrum*.

Adventists are being killed significantly out of proportion to the number of violent deaths in the general population. Adventists committed to gaining an education and being law-abiding citizens become upwardly mobile; during a revolution such people are often resented. A colored (mixed black and white heritage) South African Methodist pastor told me that members of many black and colored Adventist churches are comparatively well-to-do. "If Adventists don't speak up and say where they stand," he said, "they can easily become targets."

On justice and human rights, the Adventist church in South Africa is not being heard. The silence of the Orlando West congregation in Soweto epitomizes the state of Adventism. Half a block away from the Adventist church is the home of Desmond Tutu. One block away, on the same side of the street, is the school where Soweto's student boycotts began a decade ago,

None of the church, university, and student leaders I met had heard of Neal Wilson's 1985 statement against apartheid.

and where the first student was shot by police. Hundreds of casualties followed. Across the street from the school is the home of Nelson and Winnie Mandela, the most revered family in black South Africa. Winnie recently returned from exile hundreds of miles north to live again in her own home—one block from the Orlando West Church. So aloof has the Adventist congregation remained from the swirl of historic people and events on its doorstep that a courtesy call from a new Adventist pastor so astonished Bishop Tutu he exclaimed about it to his staff the next day.

Allen Boesak is a minister in the colored Dutch Reformed church, the president of the World Reformed Alliance, and one of the founders of the now-banned United Democratic Front. When I asked him if Adventists in South Africa work to change the present order, he said, "No,

if anything they oppose change." None of the church, university, and student leaders I met had heard of Neal Wilson's statement at the 1985 General Conference deploring "all forms of racism, including the political policy of apartheid with its enforced segregation and legalized discrimination." The subsequent statement on racism by the South African Union was equally unknown.

Mary Burton is the national president of the Black Sash, a long-standing, nationwide organization of predominantly white women active in helping victims of human-rights violations. At the end of a lecture at Cape Town University she told me that she had heard that Adventists in a black township near Grahamstown had unfortunately been harrassed by neighbors. The non-Adventists were angry because while their children observed a boycott of government schools the Adventists continued to send their children to an Adventist school. But no, said Mary Burton, she had never known of an Adventist involved with Black Sash's efforts to protect human and civil rights. Other participants in the noontime program at the university were white women involved in antiapartheid efforts of the National Union of South African Students. None had met an Adventist university student in their national committees.

The only person I met in the universities or the churches who recalled the participation of Adventists was John Whitelaw, a professor of church history at the University of South Africa. A Nazarene, Whitelaw had organized a conference of evangelical Protestants in 1985 to discuss apartheid. He remembered a white Adventist woman had made an impassioned speech opposing adoption of any statement on apartheid because she said Christians should not become involved in politics.

Others Suffer for Protesting

Adventists are not being heard even as black members suffer. Other churches suffer *because* they speak out. When I met Archbishop Denis E. Hurley, the leader of

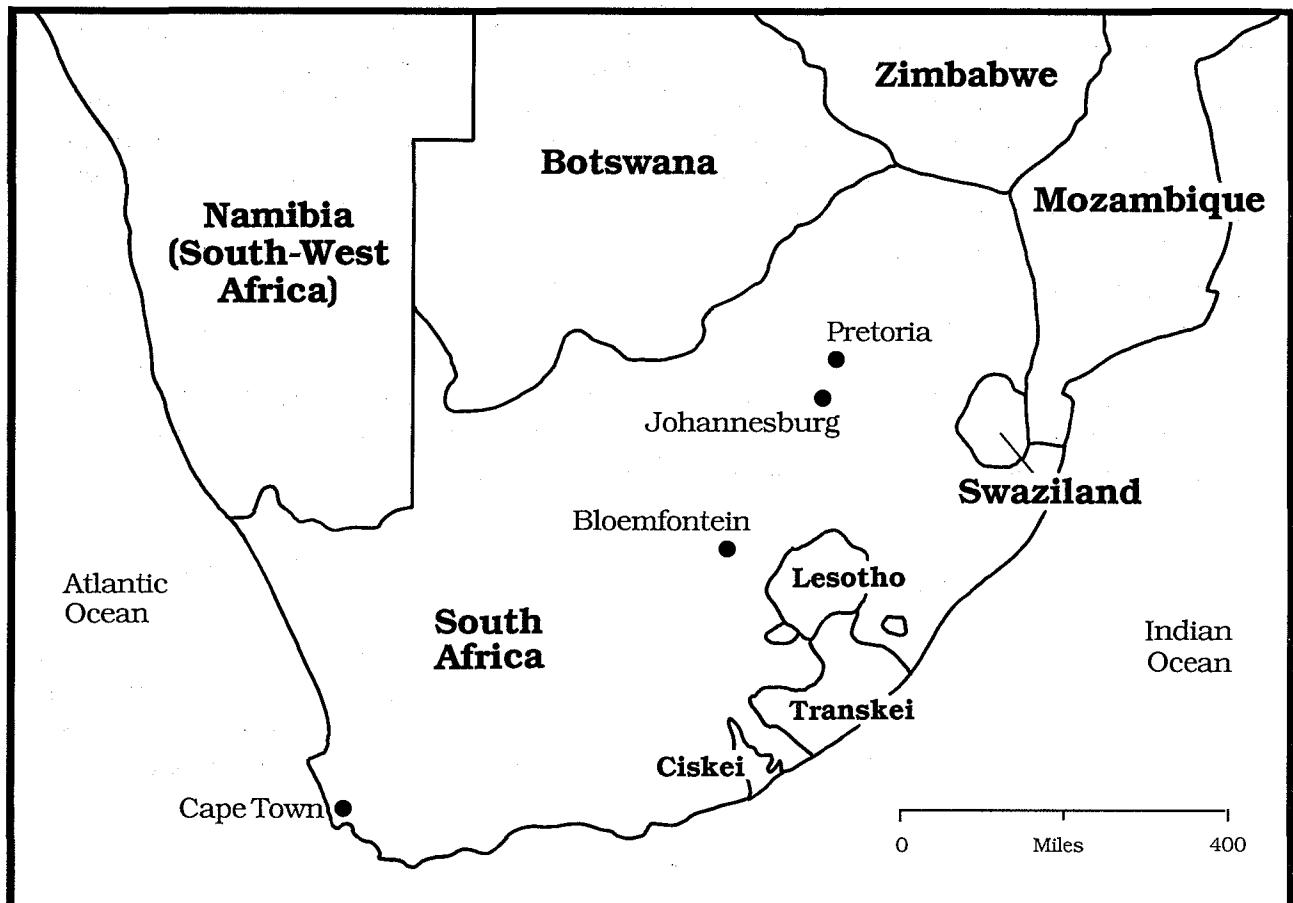
the Roman Catholic church in South Africa, he was chairing a meeting in Pretoria of all the South African bishops. Two days before he and his colleagues had been turned away by the security forces in the nation's capital and historic stronghold of Afrikaanderdom. They had tried to visit the general-secretary of the Catholic Bishop's Conference, a black priest named Smanaloiso Mkhathshwa. He had been held in jail for more than two months, ever since the government's state of emergency had gone into effect. (Within a few days of when I was in Pretoria, government security forces so physically abused Mkhathshwa that his lawyers insisted a court review his treatment. The government then promised that in the future it would not torture the general-secretary of the Catholic church in South Africa.)

The day I saw Archbishop Hurley in Pretoria I spent several hours in the afternoon and evening with a white Dutch Reformed seminarian. He took me 55 miles outside of Pretoria to KwaNdebele, miles of farmland the government

had bought from white farmers, tried to turn into a black "homeland," and wants to treat as an independent African nation (with its residents no longer regarded as citizens of South Africa). Initially, families were taken by the government from their homes in different parts of South Africa and literally dumped on hillsides. Now cattle graze next to mud huts and cinderblock homes that the blacks have managed to erect. After sundown, on our way back to Pretoria, we met bus after bus full of black workers. Some had gotten on the same buses at 2:30 that morning to ride or stand three hours to get to work in the nation's capitol. The government heavily subsidizes the 250 buses that every day make black laborers available to white Pretoria, while keeping their thousands of homes out of sight.

That evening, in his home, the seminarian and his pregnant wife told me that two months previously when the state of emergency had been declared, they had returned home one night and were met by a highly agitated neighbor. Two

Southern Africa Today



hours earlier, he told them, two leather-jacketed men had jumped over the back wall and burst into their house. When the men were confronted in the kitchen they said they worked for government security and had come to take the seminarian. They would be back, they said. Before walking out they pointed to a picture of the seminarian's wife and showed their intimate knowledge of the family by saying they hoped she would have a safe delivery.

The white seminarian was not detained and continues to work as an assistant pastor of a black church in the black township of Mamelodi. He knew of no Adventists active as he is in bringing white Christians into black townships. "My impression is that their emphasis is on a Christianity that is more internal and individualistic."

Another white clergyman suffered more than threats for his opposition to apartheid. Dr. W. Kistner, director of the South African Council of Churches, coordinates black Christian field representatives active in townships and homelands throughout South Africa. Following the declaration of the state of emergency, several had been imprisoned. Others were missing. The day I was at the council the staff was calmly collecting money from among themselves to purchase a gift for the mother of a field worker who had died violently under mysterious circumstances in Soweto. Kistner himself had been arrested in the northern part of South Africa on June 12, the day the state of emergency had been declared. He was put into a cell with several members of a gang which had held up a train. That first night they abused him verbally, wetted down his mattress and put shaving cream on his clothes. More dangerous was the cold. He contracted pneumonia. The relatives and friends from Germany who were with Kistner when he was seized returned home to raise a storm of German and European protest. Finally, after about a week, Kistner was released for hospital treatment, but remained under an official ban.

Other Christians do not have such powerful international friends, and remain in prison. Human-rights organizations and the media estimate that 20,000 men, women, and youth have

been imprisoned since the declaration of a state of emergency. Every week churches throughout South Africa remember those in prison.

Although public prayers for detainees are not offered regularly in Seventh-day Adventist churches in South Africa, individual members may well remember detainees in their devotions. I found that while the clergy remain silent some black Adventist lay members are actively trying to bring change to South Africa.

Black Adventist Laypeople Fighting Apartheid

On my first day in Johannesburg I discovered that a secretary at the South African Council of Churches, Queenie Sithole, was an Adventist. Indeed, her father had led out in establishing the Adventist congregation where she worshipped. Although she felt other members of her congregation were suspicious of the South African Council of Churches, she was very proud of what the Council was accomplishing and her part in helping it sustain the work of Christian activists in the townships.

That same day I watched Philip Khumalo, a compact, energetic elder in one of the black Adventist churches in the Johannesburg area, chair a meeting of some 110 black middle managers and 40 top white executives of multinational firms, such as IBM.

Khumalo, a leader in the Black Management Forum (a nationwide organization of black businessmen), and a lecturer at the University of Witwatersrand School of Business, often relied on humor to encourage discussion and keep it on the topic—a proposal for how multinational corporations could financially assist the growth of black-owned companies. Some of the black speakers objected that the document before them did not address the fundamental issue of apartheid. Others said they did not want to press overseas-based corporations to the point of pulling out of the country. Some opposed sanctions. In the end, the meeting appointed Khumalo and a white cochairman to report in three months to

another session of the group on the success of efforts to provide assistance to black businesses.

A few days later I walked into the office of another Adventist working to change South Africa. Tembe Sekgaphane previously worked for six years as a secretary in the Adventist union

Several evenings a week, he told me, he went to meetings of the United Democratic Front, where they quoted the Bible, recited poems, and discussed ideas in black theology.

office and is an active member of a black Adventist church in the Johannesburg area. As the personal staff assistant to Bishop Desmond Tutu, winner of the 1985 Nobel Peace Prize, she began working for him when he was general-secretary of the South African Council of Churches and continued in that capacity when he became bishop of Johannesburg. I listened while she answered a call from a churchman in America who would be hosting Bishop Tutu for part of a trip he had already started. "Take care of the bishop and his wife," Mrs. Sekgaphane told her caller. "He's more than a boss, you know. He's more like a father."

Some black Adventists were upset that she worked for such an activist bishop, but she thought that Adventists should take the lead in addressing issues of justice and human rights. "Why should we wait for Anglicans or Catholics? We should be the head, not the tail." Her husband, a local elder in her congregation, also receives criticism because he is a labor organizer for the Typographical Workers' Union of South Africa. But he sees his efforts and that of his union as the most effective and peaceful way to help fellow blacks gain their rights.

Another Adventist who regards her job as a mission also works for a labor union. Manuelle Maseko is an office manager for the Hotel and Restaurant Workers Union. When she met me in the lobby of the Victoria Hotel where I was staying she greeted many of the employees by

name. In March, her union had finally been recognized as the bargaining agent for the hotel's 140 workers. More than one million South African workers now belong to labor unions. Many believe them to be the most powerful organizations to bring about nonviolent change in the country, so I was not altogether surprised when Ms. Maseko said that following the proclamation of the state of emergency the president of her union had been jailed by the police, along with many other trade union leaders. He was subsequently released, and Ms. Maseko remained as passionately committed to the importance of unions as before. "If we don't protect the rights of workers, who will?"

However, she was troubled. She had been embarrassed when her pastor preached against labor unions. She understood that the pastor of another Adventist black church in the Johannesburg area said that Adventist churches should reject even the tithe of persons working for labor unions.

Young Adventists Join People's Movements

While middle-aged and middle-class black Adventists work for change in downtown offices of labor unions, universities, and councils of churches, younger, less-affluent black members throw themselves into grassroots activities inside black townships. I met Adventist men in their twenties and thirties who are members of unofficial but powerful civic associations, block committees, and people's courts. These act completely outside of the legally recognized city councils, whose members are paid by the South African Government.

One Sabbath morning I was driven 20 minutes beyond downtown Johannesburg into Soweto. After passing miles of standardized homes built by the government I finally realized that the majority of people in the Johannesburg metropolitan area live in greater Soweto—some two million blacks. Only 540,000 whites live in Johannesburg. Indeed, Soweto is comprised of

large neighborhoods with their own names, many of which have Adventist churches.

I was driven to an Adventist congregation of some 200 that was not the most affluent in Soweto—as evidenced by the backless benches and the lack of windows. An upright piano remained unused, waiting for a person who could play it. In the youth Sabbath School class members nodded in agreement when a man in his early thirties said that unfortunately among the Adventist churches in Soweto there were “class differences.” Probably, he said, Orlando West would be the highest class and theirs the lowest. However, many of the other members emphasized, Christ would never allow class distinctions to influence his treatment of people.

After first chatting with me, the elders and the pastor asked me to give the morning sermon. I had brought no notes, but finally agreed, preaching about the Sabbath as a day of liberation. I learned later why the middle-aged and younger members were breaking into amens—they were hearing for the first time that Adventism had a tradition of opposing oppression: that Ellen White had said Adventists should disobey the federal Fugitive Slave Law requiring citizens to return runaway slaves; that the *Review and Herald* had denounced Abraham Lincoln for initially fighting the Civil War *only* to preserve the union and not to abolish slavery; that in the 1960s black Adventist pastors in the American South had led delegations of black people making demands of white city leaders. But some of the older members remained stony-faced and silent.

After the service I was reassured by one of the oldest members. As we stood on the hard-baked dirt outside the church building, a former pastor, dressed in his clerical black suit, beamed. He spoke of hearing my grandfather, W. H. Branson, preach in the 1920s when he had been the founding president of the African Division. This afternoon, the former pastor assured me, he was going to attend the young people’s meeting discussing the role of the church in society.

That afternoon and evening I got acquainted with Adventist activists in Soweto. While I waited in a home for lunch to be prepared, a

young Adventist in his twenties told me he was not attending school, but living with his parents. If he later went to a technical college it would have to be outside South Africa because the government’s “bantu education” was so inferior. Several evenings a week, he told me, he participated in meetings organized by the United Democratic Front, where, like others, he would quote passages from the Bible, recite poems, and discuss ideas—like those found in James Cone’s writings on black theology. I had heard from participants in similar gatherings in Mamelodi, near Pretoria, that some meetings lasted until dawn, the fervor reaching such a pitch that speakers fainted in a kind of pentecostal swoon.

The young man had his little brother, about six years of age, repeat for me one of the “revolutionary songs” often sung at these meetings. It was a recitation both of heroes, such as Jesus Christ, Nelson and Winnie Mandela, Oliver Tambo (leader of the African National Congress), and Fidel Castro, and of enemies, including Pieter W. Botha, the president of South Africa, and Gatsha Buthelezi, leader of the government-created homeland. In addition to being a hereditary chief of the Zulus, South Africa’s largest tribal group, Buthelezi has organized his own political group, Inkhata, which opposes economic sanctions of South Africa and has waged pitched battles with the “comrades” of the United Democratic Front. Many say he aims to

There is a generation gap in the Adventist churches of Soweto. Some older members advocate disfellowshipping younger ones who are involved in the struggle for change.

be the first black head of South Africa. (Later I was told that Buthelezi’s mother had been an Adventist and that for a while he had attended Bethel College, the black Adventist junior college. Recently he had asked an Adventist pastor to conduct his mother’s funeral service.)

In the afternoon, at the young people’s meeting, I met more of the young Adventists

heid. Discussions during the meeting were polite but passionate. When the youth leader suggested that to save time they would dispense with translation from English, the older members immediately objected. They wanted to hear what the young men were saying! I was later told that this was the first meeting in that church in which the two generations had spoken openly about Adventism and apartheid in Soweto.

The first young man to speak stated bluntly. "There is a generation gap in the Adventist churches of Soweto. The older members are so convinced that we should not be involved in any way that when they heard that some of us were involved in the struggle to bring changes they said that we should be disfellowshipped." Another young man said that it was considered perfectly all right for white Adventists to invite officials of the South African government to Adventist institutions as honored guests, and that it was even permissible for white Adventists to serve in the South African police force. Somehow, none of those activities was considered being involved

in politics. "It's only politics if we blacks criticize the Pretoria government." The young people did not hold a monolithic position. When I asked what, if anything, an Adventist perspective could contribute to the movements for liberation, one of the young men said that Adventists should be careful about having a separate program. "A plan has been worked out, the train has already started, and we Adventists should support that plan and not go off on our own track." But another man in his thirties, a recent convert, took a position between the previous speaker and the older members. He was absolutely convinced that Adventists should be involved, but only and always on their own terms.

After the meeting, the elderly former pastor, still dressed in his black suit, was delighted. "We need to hear our young men, even if we don't agree with them. It's also good to press them on how they connect their Adventism to their activities in the committees."

Outside, several of the Adventist men in their

Facts About South Africa and Apartheid

Apartheid (pronounced apart-hate) means "apart" or "separate" in Afrikaans, the language of the dominant white minority group in South Africa. It represents the government policy—and the system created by that policy—of legalized racism in the Republic of South Africa.

Since white settlement of South Africa began in 1652, the white minority gradually imposed a system of political, economic, and social discrimination against, and segregation of, the black majority. This enabled white settlers to gain and maintain control of the land, black labor, and political and military power. The discovery of valuable mineral resources in the mid and late 1800s fueled white efforts to exclude blacks, mostly Africans, from owning land or exerting any voting rights.

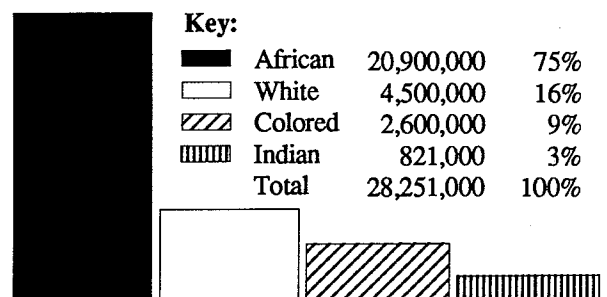
The 1948 electoral victory of the Afrikaaner-dominated Nationalist party accelerated the extension of segregationist policies into all facets of black life. The party explicitly espoused an ideology of "separate development" of the races, called apartheid.

Under apartheid, all South Africans are classified by the color of their skin or by ancestry into one of four

major racial groups:

- Africans (formerly called "Bantu")
- Colored (those of racially mixed parentage)
- Asians (mostly of Indian ethnic background)
- Whites (those of European descent, mostly Dutch—also called Boer or Afrikaaner—and English).

Population:
Racial Breakdown



Figures are based on 1980 census and population estimates of Bophuthatswana, Transkei, and Venda. Census figures for Africans, especially in the bantustans, are generally considered low.

Outside, several of the Adventist men in their twenties and early thirties chatted with me until sundown. About every other Saturday night a group of these men (no women were involved) would gather in one garage or another to study the Bible, read Ellen White's writings, pray, sometimes fast, and talk about what was happening in Soweto. Many were members of block committees and people's courts, and would debate the votes they had separately cast in their various committees. When I pressed them they conceded that an informal consensus had formed: though they could never vote to have a police informer killed, they agreed it was justified to approve punishing him with a beating. They themselves had not meted out this punishment. "They have some of the bigger fellows do that," some said.

The men told me that most of the thousands of block committees in Soweto meet at least twice a week, but as often as necessary. The leaders of these committees, or civic associations, periodically gather in regional committees.

Sometimes representatives from close to half of the regions of Soweto will meet. None of this structure is legally sanctioned, of course, but nevertheless it carries on much of Soweto's administration. Driving through Soweto one can see the plight of the official city councilors appointed and paid for by the South African government: to protect them policemen with rifles sit outside their houses.

Block committees and people's courts had brought some order out of much worse chaos, I was told. "It used to be that teenagers, without warning, would necklace people they didn't like. Even now, it's safer in the evening when many of the committee members have come back from work. Now, it's likelier that the teenagers will come to us." One of the older members of the group cited a complaint a few days before from teenagers against a principal of one of the schools in Soweto. "Instead of being burned to death he heard from members of our committee and the matter was settled."

But along with power and responsibility these

Forced Removals: Since 1960, the South African government has removed 3.5 million blacks from white areas to areas designated for blacks. At least 1 million more Africans have been forcibly relocated within the bantustans or homelands.

Land Reservation: Under the Land Acts of 1913 and 1936, 87 percent of the country's territory has been reserved for whites, 13 percent for Africans. Africans may not purchase land in white areas and may not remain in the whites areas without a permit. Indians and Coloureds must live in segregated areas in the territory reserved for whites.

The Bantustans: The fragmented areas designated for Africans are called bantustans, homelands, or national states. As of 1983, 54 percent of the African population lived in the bantustans. Neither the United Nations nor any other country has recognized the Transkei, Bophuthatswana, Venda, and Ciskei as the "independent" countries white South Africa claims they are.

Repressing Dissent: Those protesting against apartheid are subject to laws that define most dissent as illegal. Such laws as the Public Safety Act, the Suppression of Communism Act, the Terrorism Act, and the Internal Security Act have caused thousands of people to be arrested.

Government: The South Africa Act of 1909 and the

Republic of South Africa Act of 1961 restricted voting for and membership in the governing parliament to whites. In November 1983 white voters endorsed a new constitution that will establish a tricameral parliament with separate chambers for whites, coloreds, and Indians. Whites retain a monopoly of real power and the African majority is totally excluded. Black political organizations and independent trade unions, as well as the Organization of African Unity and the United Nations, have rejected this racial constitutional reform.

Adventism in South Africa: Structure —In 1960 the Adventists in South Africa were first divided along racial lines. In 1983 two racially defined unions became "attached fields," reporting not to a division, but directly to the General Conference. The territories of the two unions are almost the same: the Republic of South Africa, Lesotho, South-West Africa, and Swaziland. The Cape province of South Africa has three conferences: the Cape Conference for whites, the Good Hope Conference for coloreds (both in the non-black South African Union), and the Cape Field for blacks (in the Southern Union Mission).

South African Union Conference: Whites, Asians, and coloreds; membership: 20,288; college: Helderberg College. **Southern Union Mission:** Blacks; membership: 32,747; junior college: Bethel College.

young Adventist men were facing excruciating problems. In some of the block committees, an Adventist had been accused of cooperating with the government to break Soweto's rent strike and evict people from their homes. Indeed, his life was in danger. "We can't go on forever defending a person," said one man, "or others on our committees might become suspicious. Even leaders of block committees are not entirely safe. We might have our own houses burned down or even be killed."

"Adventists knew back in the 60s and 70s that South Africa would be in deep trouble. But we did not warn our fellow countrymen. Adventists were silent about apartheid when we should have spoken up."

That night, several of these young activists drove from Soweto to my hotel in downtown Johannesburg for a session attended by local elders of black Adventist churches. One was Philip Khumalo, the university lecturer in business, who sat on the executive committee of the local black conference. As Khumalo questioned these young Adventists whom he did not personally know, I learned they had formed a group called the Seventh-day Adventist Youth Action Committee (SDYACO), and had proposed to the local conference that their lay group hold discussions on the relation of Adventism to current issues in South Africa.

Before receiving either a rebuff or an endorsement of their organization from local conference officials, SDYACO had heard that General Conference president Neal Wilson planned to come to South Africa to celebrate 100 years of Adventist history in the country. They had written to him in Washington, D.C., saying that under the circumstances celebration in South Africa was inappropriate, and suggesting that he cancel his trip. When Wilson did not, SYADCO outraged the South African Adventist clergy—white and black—by releasing a statement to the

press opposing the visit of the General Conference president. It was after this incident that SDYACO organizers learned their church membership was in jeopardy, although, in the end, they were not disfellowshipped.

What I had hoped would be a fact-finding session turned into another exchange across generational and class lines. The local elders launched into a lesson on the niceties of politics within the denomination, suggesting revisions in the activists' terminology and urging them to meet with lay elders of the black churches in the Johannesburg area. The young men, grappling daily on their block committees with questions of violence and justice, life and death, tried to suppress their impatience with men they considered part of the "bourgeoisie." However, as the evening wore on, both sides increasingly realized their fundamental agreement that Adventists should become more vocal about injustice in South Africa. Philip Khumalo received appreciative nods all around when he said, "Adventists have the gift of prophecy. Adventists knew back in the 60s and 70s that South Africa would be in deep trouble if conditions were not changed. But we did not warn our fellow countrymen. Adventists were silent about apartheid when we should have spoken up."

I did talk to one Adventist minister, J. A. Abrahams, the Sabbath School and Home Missionary secretary of the Good Hope (colored) Conference in Cape Town, who had spoken out. He told me that in 1985, when Allan Boesak, on the way home from giving a lecture at Cape Town University, was arrested, some 600 students gathered not far from the Good Hope conference office to begin a protest march. Abrahams slipped out of the office to join scores of ministers from various denominations who were gathered in a nearby Lutheran church for their own protest march. When some of their leaders went out to plead with the police not to resort to violence against the students they were brushed aside. About 9 a.m. 2,000 police, supported with armored vehicles, charged the more-than-600 students, striking them with plastic whips tipped with lead. Within minutes the students had been dispersed. But at 10 a.m. the

the police action opened, and a line of ministers, four abreast, marched out. They were protesting both the arrest of Boesak and the brutal action of the police. Television news cameras rolled while a reporter asked Abrahams who he was and why he was marching. Although on the previous day his conference president had repeatedly been shown on television remarking that Adventists opposed participation in the scheduled march, Abrahams told the TV reporters that he was an Adventist minister marching to protest apartheid and its effects for the same reasons his denomination's president, Neal Wilson, had denounced apartheid. He then read Wilson's 1985 statement given at the General Conference session.

By the time Abrahams returned to the conference office at 11 a.m., his conference president told Abrahams that he had already received two telex messages from the white president of the Southern African Union, hundreds of miles north in Blomfontein. Abrahams was told that the union president had said Adventist ministers were not to have anything to do with Allan Boesak or protest marches, and that Abrahams deserved to be suspended. The Good Hope Conference president took no official action against Abrahams. But I have learned that since I talked with him Abrahams has left South Africa to pastor in the United States.

Prophets Pay the Price

No one should underestimate the cost to church members if the few involved Adventists I met were to inspire others to work in the struggle to overthrow apartheid. I met one Afrikaaner Christian who had paid dearly for his opposition to the government. C. F. Beyers Naudee, in his seventies, is the vigorous general-secretary of the South African Council of Churches.

Naudee's father had been the leading founder, in the 30s, of the *broederbond*, the secret Afrikaaner society that came to control advancement in South Africa's politics, businesses, and universities. One of Beyers Naudee's teachers was Hendrik Verwoerd, the Dutch Reformed the-

ologian and theoretical architect of apartheid, who became the prime minister of South Africa. Naudee joined the *broederbond*, and eventually became moderator or leader of the Dutch Reformed church in the Transvaal Province. Many expected him to become moderator of the entire Dutch Reformed church in South Africa. "Oh yes," he told me with a smile, during a half-hour conversation in his Johannesburg office, "and my friends in the *broederbond* told me that from that position I could become prime minister."

**Is apartheid withering away
or getting worse? Every
Afrikaaner I had spoken to
said it was on the way out.
Naudee's response was
unequivocally the opposite.**

But after government security forces killed 69 unarmed civilians on March 21, 1960, who were peacefully protesting pass laws in Sharpeville, Naudee criticized the government's policies. He founded a journal and the interracial Christian Institute that became increasingly outspoken in its opposition to apartheid. He was forced to resign his moderatorship, and in 1977 government security forces closed the Christian Institute and its journal. For seven years the man who might have been prime minister was banned, forbidden to: attend meetings of any kind—political, religious, or social; enter black townships, factories, or educational institutions; write for publications or even be quoted in print; or travel to any part of the country outside the Johannesburg magisterial district (where he was required to report to his local police station every week).

Naudee's odyssey led him out of the institutions he most cherished, including the *broederbond*. Disclosure in the press of its secret oaths and organizational structure (which Naudee had revealed to an Anglican clergyman) effectively shattered the power and influence of

the fellowship his father had founded. In 1980, Naudee left the white church of his forefathers to become a member of the black Dutch Reformed church in South Africa, and when he was unbanned by the government, he followed Desmond Tutu as chief executive of an organization openly committed to opposing the apartheid system devised by Naudee's own teacher.

When I asked Naudee if he ever wondered if he might have accomplished more good by changing the Afrikaaner system from within as prime minister (now State President), he

Where is the Adventist public ethic for those Adventists who are agents of change?

immediately shook his head. "I simply could not have violated my Christian conscience to do what would have been necessary to achieve that position."

I asked him what I asked almost every South African with whom I had an extended conversation: is apartheid withering away or getting worse? Every Afrikaaner I had spoken to, even university professors, had said that, of course, apartheid was on the way out. Naudee's response was unequivocally the opposite. "The so-called 'petty apartheid' is disappearing," he said, "the segregation of public accommodations, such as restaurants, transportation, toilets, as well as pass laws and even statutes against intermarriage between races; what white South Africans can see. But what Botha calls 'grand apartheid' is getting worse—what blacks continue to experience: their forced removal from 'black spots' where blacks have owned property for generations; treatment of homelands as if they are independent nations with embassies and consulates in South Africa; forced segregation of housing; exclusion of blacks from voting in South African elections." Then, in a voice rising with outrage, he asked, "Did you see Botha's speech to the National Party Conference two days ago? He's now talking about turning the townships into city-states! More blacks would be stripped of their South African citizenship.

No, fundamental apartheid is clearly getting worse."

Naudee was realistic about the future. He knew that every day the townships were becoming more polarized and that sanctions would create more unemployment, quite possibly—if the government didn't change its policies—swelling the ranks of the radical. That is why he supports peaceful ways to change the direction of the country before the young men in the black townships conclude that arms are the only solution.

The Adventist young men in those townships struggle in their study of the Bible and Ellen White to discover what God would have them do—in the people's courts, in the civic associations, in the block committees that they believe offer the best hope of freedom and justice for their people. Older black lay Adventists try to understand what the gospel requires of them as leaders in labor unions and associations of Christians they believe responsibly help the oppressed. But both the young and the middle-aged struggle for freedom and justice without the moral nurture of the Adventist community; without the encouragement of their Adventist heritage. Those members in South Africa most exposed to physical and moral risks—the black Adventists in the townships and homelands—are not hearing the words of the Adventist pioneers who called for radical change and even civil disobedience; who invoked Scripture and divine law to support their demands that the oppressor be overthrown.

In other countries the church understandably lauds Adventists who have achieved positions of responsibility in governments which are already well-established—cabinet ministers in Jamaica and Barbados, diplomats in Kenya, the prime minister of Uganda. These Adventists are reassured that their church endorses the moral exercise of power by members who have already become powerful. Where is the word of encouragement from the church to those who are still oppressed? Where is the Adventist public ethic, not simply for Adventists maintaining the status quo, but for those Adventists who are agents of change?

That word must be heard from leaders outside Adventism—black, colored, and white. Fifteen months before my conversation with him, Naudee told the students and faculty at Cape Town University, “The churches which have not in principle rejected apartheid will have to confess their betrayal of the Gospel through sinful compromise and fear to pay the price for their Christian convictions. The transformation of our society is only possible if it is preceded by open confession, sincere repentance, inspired vision and courageous action to effect liberation from all forms of oppression through justice. . . . To such a community I wish to belong and that is why I am here in South Africa, and wish to

remain here to offer myself in the service of all the people of our land until I die.”¹

When will those bleeding silently in South Africa hear Adventist voices with this kind of moral commitment? When will they hear contemporary Adventist voices reverberating with the prophetic passion of our pioneers?

NOTES AND REFERENCES

1. C. Beyers Naudee, “My Seven Lean Years,” in *Resistance and Hope*, Charles Villa-Vicencio and John W. de Gruchy, eds. (Grand Rapids, MI: Eerdmans, 1985).

Women Elders: The Education of Pioneer Memorial Church

by Stella Ramirez Greig

The congregation of Pioneer Memorial Church, the 2,902-member church on the campus of Andrews University in Berrien Springs, Michigan, is distinguished by having both the largest number of Adventist theologians and biblical scholars and the largest international population of any Adventist church in North America. In the fall of 1985, Pioneer Memorial began to seriously consider ordaining women as local elders.

Although no office seems to have statistics on how many women elders have been ordained in the NAD, some statistics are known. Seven of the 10 U.S. Adventist college and university churches (as well as two overseas college churches—at Spicer and West Indies College, which are affiliated with AU) have women elders. The three that do not are Pioneer Memorial, Keene, and Oakwood. The Lake Union, where Pioneer Memorial is located, has more than 50 women elders serving in area churches. In fact, in Berrien Springs, the town closest to Andrews University, All Nations Church and the Spanish Church have ordained women elders.

In autumn 1985, Dwight Nelson, senior pastor at Pioneer Memorial, gave a series of sermons on the book of Ephesians. His sermon on Ephesians 5, “The Adam Bomb,” explored the role of women in the church by focusing on

husband/wife relationships and roles. Although he started at Ephesians, Nelson went back to Genesis 1 where the equality of the sexes is plainly stated and proceeded to Genesis 2 where he felt a hierarchical relationship might be expressed. He made a call for loving Christian headship from husbands and graceful Christian submission from wives. “What are the roles of men and women at Pioneer Memorial?” he asked. “The New Testament makes it clear that in Christ there is no male or female — they are joint heirs. Men and women are joint partners in ministry.” But he wondered if male headship/female submission might not be “normative from the very beginning for all human relationships.” He asked rhetorically, “Should women be ordained as elders at Pioneer Memorial or not, as they are in our sister churches? I’m not absolutely sure. [I wonder] if it is not an issue of equality and rights, but rather a matter of diversity in roles.” This sermon, of course, heightened everyone’s interest in the question of ordaining women elders.

Before the nominating committee would propose any women for ordination to the office of local elder, they asked the church board to devise and implement a plan, to be completed by the spring of 1986, for educating the congregation on the fundamental issues involved. The board granted the request and elected a committee of four men and four women to institute such a program of education.

The committee, chaired by William Shea, then professor of Old Testament at the SDA

Stella Ramirez Greig is an assistant professor of English at Andrews University. She is completing her doctorate in social linguistics from Georgetown University.

Theological Seminary, proposed three main presentations on the role of women in the church, to cover the biblical, denominational history, and socio-cultural perspectives. These were given on consecutive Wednesday evenings, with Sabbath-afternoon panels giving additional brief presentations on the same topics, and an opportunity for audience participation and questions. Presenters and panel members were selected from the church's membership rolls on the basis of expertise or special interest. They were not asked their views on the issue of ordaining women elders before they were asked to participate.

The first Wednesday evening presentation, in February 1986, was made by Richard Davidson, chairman of the Old Testament department of the SDA Theological Seminary. Davidson chose to concentrate on the foundational passages on the nature of woman/man relationships in Genesis 1-3. He found "nothing in the pre-Fall accounts to indicate a hierarchical view of the sexes. The man and woman are presented as equal in every way, with no hint of a headship of one over the other or a hierarchical relationship between husband and wife."

However, Davidson emphasized that sin had disrupted the God/human and male/female relationships (Gen. 3), and that the meaning of

The Old Testament did not bar women from leadership roles; even though no women served as priests, God's ideal had been that all Israel serve as a nation of priests.

God's sentence on the woman (Gen. 3:16) "is crucial for a proper understanding of the nature of God's design for man/woman relationships throughout the rest of Scripture."

Davidson interpreted Genesis 3:16 as God's divine prescription for marital harmony after the Fall. But he stressed that the passage specifically refers to the husband/wife relationship and cannot be used as normative for other kinds of male/female relationships. Thus submission is

required of a wife to her husband, not of a woman to a man. The Old Testament did not bar women from leadership roles; even though no women served as priests, God's ideal had been that all Israel serve as a nation of priests. In the New Testament, of course, all believers are called to be priests. "Thus, the male priesthood in the Old Testament cannot be used as evidence in deciding the appropriate gender for the Christian clergy." Furthermore, Davidson suggested that most of the Pauline passages that talk about male/female relationships might be more properly translated as dealing with husband/wife relationships.

The implication of all this for the church, according to Davidson, is that it "needs to studiously avoid extrapolating counsel intended for the relationship of husbands and wives and applying [it] to the role of women in general in the church."

The Sabbath afternoon panels were moderated by Roy Naden, associate professor of education. Panelists had about seven minutes each to present their views, followed by questions from the audience. The panel following Davidson's presentation consisted of three Seminary faculty: Raoul Dederen, associate dean of the Seminary; Leona Running, professor of biblical languages; and Ivan Blazen, chairman of the New Testament department. All three affirmed Davidson's view that Scripture does not proscribe women from ministry, as either pastors or elders.

The second Wednesday presentation was given by Patricia B. Mutch, professor of home economics. She began with three questions: (1) Was Ellen White an exception or a prototype of women ministers in Adventism? (2) What roles did women play in the SDA church in the past? (3) What counsel does Ellen White have for the church in its deliberations today?

Mutch used Joel 2:28-32 as her text, and declared that Ellen White was a fulfillment of that prophecy (as pointed out by Uriah Smith). She was certainly an example to church women in being obedient to God's call, whatever it might be. "Ellen White was gifted by the Spirit in many ways, and in no respect did she withdraw from public ministry because she felt there was

scriptural limitation to her as a woman. She was obedient to the heavenly vision, and God manifestly blessed and rewarded her efforts.”

But ministerial gifts in the church were not limited to Ellen White, Mutch pointed out. She outlined the many ministerial and leadership positions held by women from the turn of the century until the 1950s, by which time the church, largely for economic reasons, had forgotten its cultural roots and replaced most of its women ministers and administrators with men.

After reviewing Ellen White’s life and counsels, Mutch concluded that: (1) Ellen White promoted the value of women’s work in the home but did not thereby exclude them from ministerial roles. (2) She encouraged more women to enter various areas of ministry. (3) Her view of ordination for women was permissive, since she (a) did not issue any warnings or opposition to the idea of ordaining women (even though there was an 1881 General Conference resolution to ordain women), (b) accepted ministerial credentials for herself, (c) urged the ordination of women for Christian help work, (d) participated in examining women candidates for ministerial licenses, and (e) did not disapprove of ordaining deaconesses in Australia. “If Joel 2 applies to our church,” Mutch concluded, “then women’s preaching of God’s Word should be expected and facilitated.”

Richard Schwarz, vice president for academic affairs; Brian Strayer, assistant professor of history; Hedwig Jemison, retired director of the Ellen G. White Research Center on the Andrews campus; and Bill Fagal, current director of the Center, made up the panel on the following Sabbath. Schwarz gave an outline of the development of his personal view regarding women elders, from surprise at the first service he attended when a woman served as elder to his current positive stance, based on his belief in progressive revelation and the benefits he has received from the spiritual ministry of women. Strayer, as a denominational historian, felt that to be consistent with our history as a denomination, Adventists need to use women’s talents in all areas of ministry, as they did in the church’s early years.

Jemison took an opposing view, expressing her joy at being called as a woman to be submissive to men. She also felt that were she an ordained local elder, she would not be able to work as well with Adventists in areas overseas where there are no ordained women elders. Jemison stated that the baptismal rates in countries where there are no ordained women elders are much higher than in countries where there are. Her appeal was that Pioneer Memorial not move too quickly.

Jemison expressed her joy at being called as a woman to be submissive to men, and Fagal urged women to serve their church, but not in leadership roles that require ordination.

Fagal echoed this appeal. He outlined his hierarchical view of the church: Christ submitting to God the Father, men submitting to Christ, and women submitting to men. He saw these as loving “houseband” relationships which are true for ecclesiastical as well as marital relationships. Both he and Jemison urged women to serve their church, but not in leadership roles that require ordination.

The third Wednesday presentation was given by Russell Staples, chairman of the Department of World Mission at the Seminary. Staples focused on the socio-cultural perspective and outlined the contemporary situation in North America regarding women in ministry. “There are ordained female pastors in almost all of the Protestant churches,” and, contrary to popular belief, “many of the most conservative church bodies are more open to the ordination of women than their liberal counterparts.” He noted that the Methodist church, out of whose tradition Adventism sprang, has been at the forefront in ordaining women ministers.

In looking at the Third World countries and their reluctance to acquiesce in the ordination of women, Staples listed three sociological reasons. The weightiest reason, he felt, is a subliminal

concern for ritual purity, that somehow women are unclean during certain parts of the month and should not deal with holy things. The two other reasons were male domination of these societies and a fear that in having a woman pastor, a church might “appear to be some kind of women’s society.”

In looking at the theological and biblical arguments for and against the ordination of women, Staples noted that since there is no clear biblical mandate for either view, a sociologist detects arguments used to support preconceived ideas.

In considering the specific case of Pioneer Memorial, Staples outlined the following points: (1) female clergy have become an intrinsic and permanent part of the American Protestant ecclesiastical scene; (2) Pioneer Memorial is not making a decision for the world church or North America—the GC and NAD have already opened the way for women elders; (3) a university congregation offers exactly the kind of setting where women can make a significant contribution; (4) our Third World students are aware of cultural differences within and outside the church and will adjust while they are here; (5) though ordaining women to eldership may provide some initial tension, “most members will continue to worship together in mutual love and happiness.”

The final Sabbath-afternoon panel was multicultural: Peter Jacob, a local teacher originally from Sri Lanka; Richard Leshner, Andrews University president with overseas experience; Loida Medina, a medical doctor originally from the Philippines; Mark Tshuma, an African pastor studying at the Seminary; and Roger Dudley, director of the Institute of Church Ministry.

Jacob had little knowledge of the current feeling in his native country, but his own conviction was that women need to be homemakers. Leshner pointed out that Pioneer Memorial was not being asked to decide the question for the world church, only whether women elders were needed at Pioneer Memorial. He felt they were. Medina spoke of the conservative view of the role of women in the Philippines, despite its recent election of a woman president, and questioned whether women would be able to endure the psychological stress of the respon-

sibility of eldership. Tshuma mentioned that women already were serving as elders in parts of Africa, due partly to the extended absence of many men in order to secure work. He stated that African students would not stand in the way if Pioneer Memorial decided to ordain women elders. Finally, Dudley made an appeal to fairness and justice in supporting the ordination of women elders.

Questions and comments from the three to four hundred people who heard the panel presentations were varied. Three men were the most vocal opponents. They held to a pre-Fall headship/subordination role and to a timeless, literal applicability of Paul’s counsels regarding the role of women in the church. One woman said that women heeded to do their duties at home and care for their children. Another felt that women ought to be willing to minister without ordination. An elderly man voiced the opinion that women elders “were the work of the devil”; while another asked, “If we ordain women elders, what will we men have left, the men’s room?”

Some international students spoke out positively from their experiences with active women ministers in their countries. Reacting to the suggestion that “the time was not yet ripe,” a religion professor commented that this was the

An elderly man voiced the opinion that women elders “were the work of the devil”; while another asked, “If we ordain women elders, what will we men have left, the men’s room?”

same argument used against giving equality to black Americans, and that the church needed to make a prayerful decision now. Finally, one woman spoke out about PMC needs that women elders could fill, such as counseling dormitory women, visiting and giving spiritual nurture to students’ wives in the university housing projects, and to the widowed, divorced, and other single women in the community.

The final vote on this issue would come at a church business meeting, but a congregation-wide opinion poll on the issue of ordaining women as elders was scheduled to be taken in three weeks, on April 5. During this interim, Pastor Nelson heard about a private meeting being planned by a group of concerned Adventists who feared that Pioneer Memorial was on the brink of mistakenly ordaining women. Nelson asked and was given permission to attend this meeting, held at the home of a Seminary professor who is not a member of Pioneer Memorial, as was the case with several

The “Statement of Concern” affirms a belief in the “equal access of all to salvation” and that Scripture establishes a male headship in the family and the church.

others who attended.

The group drafted a statement of concern to be circulated for signatures. A copy was to be sent to every church member and printed in the *Student Movement*, AU’s student newspaper. Pastor Nelson advised against this and declined to authorize a church mailing list for the group, but group members felt there were other ways to get a list. The next day a few individuals began circulating the statement. Perhaps because of his exuberant personality, Samuele Bacchiocchi, professor of church history, emerged as the main spokesman for the statement.

The “Statement of Concern” begins by affirming a belief in the “equal access of all to salvation” and the duty of both sexes to spread the gospel. However, the signatories do not believe that the Bible teaches equality in the distribution of gifts by the Spirit. In their hermeneutic, Scripture establishes a male headship in the family and the church. To examine biblical texts by taking into account socio-cultural factors at work either in the time of Paul or now might “open the door . . . to question, or even negate, the validity of such SDA beliefs and

practices as the ordinance of humility, tithing. . . the use of jewelry, and Sabbathkeeping itself.” The signatories feared that if the church were to ordain women elders, smaller churches would think it was theologically correct to do so. When the statement was mailed out, it contained the signatures of 52 individuals. Only seven current or retired religion or Seminary teachers signed; the average age of the signatories was 55.

Also at this time, the Ellen G. White Research Center distributed essays by Hedwig Jemison, Bryan Ball, and Mervyn Maxwell against the ordination of women, and advertised and sold a set of antiordination tapes by Steve Wallace of American Cassette Ministries. Some suggested that this gave the appearance of official church endorsement of the antiordination view, but the practice continued. The church authorized Studio 91 (a university subsidiary) to sell tapes of the six church meetings, and the Association of Adventist Women’s packets on the issue of women’s ordination were sold in the library.

About a week before the vote was to be taken, Pastor Nelson asked to meet with the “concerned” group. What was said at the meeting is not public knowledge, but a revised and milder statement of concern began to circulate. On the Wednesday and Thursday before the vote, the group went ahead with their original plan to mail the statement of concern to Pioneer Memorial members and the Andrews faculty, although it was withdrawn from the *Student Movement*.

On the Wednesday before the vote, a special church board meeting was called to finalize ballot procedures. The opinion-poll ballot was to have three parts. Part I asked whether the individual felt there had been sufficient study on the issue. Part II offered four options: (1) I support, (2) I do not support, (3) I am undecided about, (4) I am unconcerned about, the ordination of women to the office of local elder at Pioneer Memorial Church. Part III asked individuals to indicate whether they were members of PMC. The board then decided that a 60 percent positive vote of PMC members would be required to call a church business meeting.

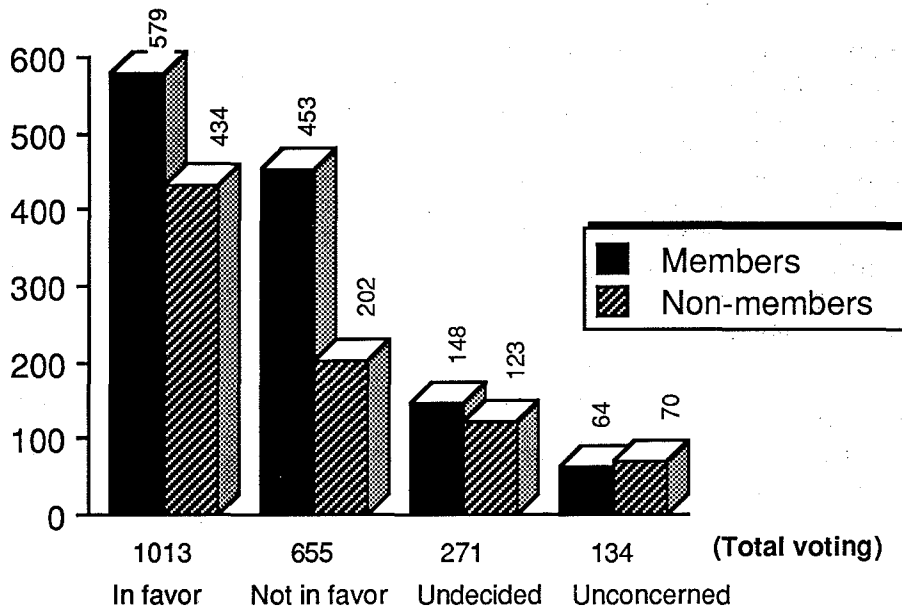
Finally, on Sabbath, April 5, the congregation cast its ballot. Publicly, the all-male pastoral staff

had remained neutral on the issue. However, on Sabbath morning before the vote, Pastor Nelson did announce, in answer to calls received at the church office, that the staff had not given out any mailing lists nor taken part in the mailing out of any material on the issue.

The final vote tabulations, revealed at a specially called board meeting on the following Monday, were as follows:

following the vote, several concerns began to arise, including the lack of in-depth discussion on the needs of women in the church family; the absence of many members from the educational meetings; the interjection of nonmembers into the internal affairs of the church; the distribution of antiordination material by the Ellen G. White Research Center; and the disenfranchisement of those students who regularly worship at Pioneer

Voting Tabulations—Pioneer Memorial Church



The Pioneer Memorial members' pro vote of 56.1 percent was not sufficient to call a church business meeting. However, the church board, recognizing both that their mandate of 60 percent automatically turned the poll into a vote and that there had been loopholes in the balloting and tabulating procedures, selected a committee of five board members to develop an improved process for reconsidering the question in April 1987.

In the days immediately preceding and

Memorial but have not changed their membership from their home churches. In response to the first concern, Pastor Nelson, in announcing the outcome of the vote to the congregation the following Sabbath, added that he would soon appoint an advisory committee on women's needs and ministry for Pioneer Memorial.

How the other concerns will be met and what April 1987 will bring remain to be seen. But waiting is not an unfamiliar experience for women or students.

Ordaining Women: Andrews Faculty Responds

From the *Student Movement*

As Pioneer Memorial Church considered ordaining women as local church elders a spirited debate on the issue took place in the pages of Andrews University's campus paper, the *Student Movement*. Prompted in part by Dr. Samuele Bacchiocchi's controversial article in the *Student Movement* against the ordination of women, the discussion between faculty members ranged over several weeks, causing some college students to wonder if the faculty hadn't co-opted the student newspaper for itself. Bacchiocchi's article and the following responses are excerpted from several issues and a special supplement of the *Student Movement* published in March, April, and May of 1986.

—The Editors

Ministry or Ordination of Women?

March 12, 1986

Few subjects can stir emotions as deeply as a discussion of whether or not women should be ordained as pastors or local elders. Any man writing against the latter runs the risk of being accused of being a male chauvinist out of step with the enlightened age in which we live. The awareness of this risk, plus the short notice of only 10 days in which to find time to research and write on this complex, and for me, previously unexplored subject, caused me to initially decline the invitation of the *Student Movement* to write this article.

The views expressed in this article represent my initial conclusions which emerged from the reading and thinking of the past few days. It is my intent to more deeply pursue the study of the ministry of women and to publish

my final conclusions in a book form later this year (number 8 in the *Biblical Perspectives* series).

Distinction: Ministry or Ordination. Much of the SDA and non-SDA literature I have read, fails to recognize the important distinction between the ministry of women in the church and their ordination as pastors or elders of the church. The underlying assumption seems to be that the only way a woman can minister within the church is by being ordained as a pastor.

This mistaken, unbiblical assumption must be regarded as the bitter fruit of the western and medieval clericalization of the church, which has limited the ministry within the church almost exclusively to ordained priests. Thus, women today are being wrongly led to seek priestly ordination because no other form of meaningful ministry within the church seems accessible to them. What is needed to correct this reprehensible situation, is not to push for the ordination of women as pastors or local elders, but rather to recover the Biblical vision of the church as a unity (Body of Christ) consisting of a pluralization of ministries (1 Cor. 12:12-31; Eph. 4:11-13). While Scripture, as it will be shown below, precludes the ordination of women to serve as priests in the Old Testament and pastors or elders in the New Testament, it provides ample support for their participation in the prophetic, liturgical and social ministries of the church.

Ministry of Women in the Old Testament.

Though priesthood in Old Testament times was accessible exclusively to men of the tribe of Levi, the Scriptures record several examples of women who ministered to the spiritual and social needs of God's people. Miriam the prophetess led out the women in a song of celebration after the miraculous crossing of the Sea of Reeds (Ex. 15:20-21). In the critical days of the settlement in Canaan, Deborah acted as prophetess, choir leader and judge to all the tribes (Judges 4:4-5, 5:1-31).

Huldah the prophetess was greatly respected during the reign of Josiah. She was consulted by a delegation of priests and officers regarding the authenticity of the newly discovered book of the Law and she delivered a message

from God to the king (2 Kings 22:14-20; 2 Chron. 34:22-28). The age of the Old Testament prophecy closes with the announcement by Joel that in the days of the Messiah "your sons and your daughters shall prophesy" (Joel 2:28-32; cf. Acts 2:17-21). Examples such as these discredit the claim that in Old Testament times cultural reasons made women radically inferior to men and excluded them from ministering to the spiritual and social needs of God's people.

Women's Ministry in the New Testament.

In the New Testament, in spite of the oft-quoted Pauline scriptures about the role of women which were written as corrective to certain abuses, there is no question that women fulfilled a vital role in the Christian ministry. Women such as Mary and Martha, Simon's mother-in-law, Mary Magdalene, Mary the mother of James and Joseph, the mother of Zebedee's children, Mary the wife of Cleopas, ministered to the needs of Jesus (Matt. 4:11; 8:14-15; 27:55-56; Luke 8:2-3, 10:40; John 12:2, 19:25). Women were also the first to receive and break the news of Christ's resurrection (Matt. 28:1,7).

After Christ's ascension, dedicated women contributed significantly to the rapid spread of Christianity. Mary, the mother of John Mark, opened up her home for worship gatherings—presumably her home became the first home-church of Christendom (Acts 12:12). Tabitha, or Dorcas distinguished herself for initiating charitable social work (Acts 9:36). Lydia, a successful business woman, sustained Paul's ministry financially and through her hospitality (Acts 16:14, 16, 40). Phoebe is commended by Paul as a "deaconess of the church at Cenchreae" who "has been a helper of many" (Rom. 16:1-2). Priscilla, together with her husband Aquilla, are praised by Paul as "fellow workers in Christ Jesus, who risked their necks for my life" (Rom. 16:3-4). Similarly, Tryphaena and Tryphosa are called by Paul "workers in the Lord" (Rom. 16:12).

To the above examples can be added the four daughters of Philip who prophesied (Acts 21:8-9). Especially significant is Paul's mention that "any woman who prays or prophesies" in a church gathering must show respect by veiling her head (1 Cor. 11:5-6). The obvious implication is that women prayed and offered prophetic guidance to the believers during public worship services (cf. also 1 Tim. 3:11; 5:3-10).

Note should be taken of the fact that Paul, in listing the various functions within the church, mentions in 1 Cor. 12:28 (and Eph. 4:11) "first apostles, second prophets, third teachers" or "pastors and teachers" (Eph. 4:11). This order suggests that the prophetic ministry, exercised in the church also by women, was in no way seen as inferior to that of the pastor-teacher.

These considerations show that women in Bible times, and especially in the early church, did exercise a very important spiritual ministry, although they were never ordained as priests, apostles, bishops or elders.

Ministry of Women Today. As in Bible times so today women can greatly enrich the spiritual life of the church through their ministry. God gives to women many invaluable spiritual gifts and ministries that are essential to the healthy growth of the church. Well-trained and dedicated women can often minister more effectively than pastors to the many spiritual, social and physical needs of the congregation.

Besides the traditional leadership roles women have played in the various departments of the church (choir,

Women were precluded from serving as priests in the Old Testament and as pastors in the New Testament. The reasons were not socio-cultural but theological, and are still valid today.

Sabbath school, personal ministries, youth, deaconess, church school boards) there is an urgent need to open up new forms of ministries to professionally trained women who are willing to serve as health educators, Bible instructors, and counselors. The growing number of broken homes, single parents, drug-addicted young people, alienated children, elderly members, require the special ministry of trained and dedicated women.

The church that restricts the role of women to cleaning and cooking, greatly impoverishes its own spiritual life by depriving itself of the warmth and love that only women can give. "In many respects," writes Ellen White, "a woman can impart knowledge to her sisters that a man cannot. The cause would suffer great loss without this kind of labor."

The recognition of the Biblical validity and necessity of the ministry of women in the church must not obscure an equally important Biblical truth, namely, that women were precluded from serving as priests in the Old Testament and as pastor/elders/bishops in the New Testament. The reasons, in my view, were not socio-cultural but theological and consequently, they are still valid and relevant today. Brief consideration will now be given to seven major reasons for the exclusion of women from the priesthood or pastoral ministry.

Order of Creation. A first reason is suggested by the order of creation of Adam and Eve. The Genesis account of creation of the first human couple indicates that though the man and the woman were created equal as image bearers of God (Gen. 1:27), yet they were created different in terms of sex and functions. Moreover, men and women were not created at the same time. God made Adam first (Gen. 2:7) and Eve second (Gen. 2:21-22). The woman was derived from the man and declared to be a helpmeet for him (Gen. 2:18).

The two-stage creation account is in no way intended to support a chauvinistic view of male superiority. Its intent is rather to explain that there is a basic difference between male and female, a difference which is built into the very order of Creation. This difference is not merely sexual but extends to the differing, though complementary, roles which man and women are called to play both in the family and in the church. Man cannot become a mother and woman cannot become a father.

The order of Creation, also means that man is called upon to fulfill a leadership role not only in the home but also in the church. This is the crucial theological (*not social*) argument used by Paul to support his injunction "I permit no woman to teach or to have authority over men" (1 Tim. 2:12), namely, "For Adam was formed first, then Eve; and Adam was not deceived but the woman was deceived and became a transgressor" (1 Tim. 2:13-14).

Some people, like Willmore Eva (*Ministry*, March 1985, p. 21), accuse Paul of arbitrarily "calling on the

There is no doubt in Paul's mind that the subordination of women to the leadership of man both in marriage and in the church is part of the very order of Creation.

Biblical Creation-Fall account" to legitimize the subordinate role of women in the church. Such a fake theological argument was allegedly fabricated by Paul to protect the church from a controversy which "would almost certainly have split it (the church) completely." A somewhat similar thesis is presented by Roger L. Dudley (*Ministry*, October 1985), who argues that the subordinate role of women is the result of an illegitimate use of false theological reasons to sanction an unjust gender cast system.

It must be admitted that theology has been wrongly used to legitimize such social evils as slavery. It is hard to believe, however, that Paul would fabricate a fake theological argument to legitimize the subordination of women if he believed that to be unjust. Note that on the question of slavery Paul never suggests that it was a divine institution to be perpetrated. On the contrary, he is quite willing for the slaves' status to change to one of freedom (Philemon and 1 Cor. 7:21).

On the question of the role relationship between men and women, however, there is no doubt in Paul's mind ("I permit no woman. . .") that the subordination of women to the leadership of man both in marriage and in the church is part of the very order of creation. As Christ appealed to creation to establish the indissolubility of the marital relationship (Matt. 19:8), so Paul appealed to creation to defend the subordination of the women to the

leadership of man both in marriage and in the church (1 Tim. 2:13-14). To discredit the validity of Paul's theological reason in this instance, means to open to question the validity of any other teaching given by Paul or any other Bible writer.

Headship in Marriage and the Church. A second reason for objecting to the ordination of women is closely related to the order of creation and dependent upon namely, the headship or leadership role which man is called to play both in marriage and in the church. It should be noted that the principle of male headship or leadership in the family is applied in the Scripture also to the larger family of the household of faith (1 Cor. 11:3; Eph. 5:22-33; Col. 3:18-19; Titus 2:4-5; 1 Peter 3:1-7; 1 Tim. 2:13). In fact a prerequisite for any man aspiring to the office of bishop, is his capacity to exercise effective leadership in his own home, over his wife and children (1 Tim. 3:4-5). *In the Scripture the male headship role in marriage and in the church stands or falls together.*

In 1 Corinthians 11 Paul introduces his discussion on the women's need to veil their heads in the church, saying: "The head of every man is Christ, the head of a woman is her husband, and the head of Christ is God" (v. 3; cf. Eph. 5:23). Here the headship between man and woman is correlated to the headship between God and Christ. The latter removes once and for all the charge that submission means inferiority and deprives inequality because in the Trinity there is a headship among equals. Christ's submission to the authority and headship of His Father was the secret of His wisdom, power and success.

As there is a chain of authority in the Trinity, so there must be one in the family and the church. When the Biblical concept of headship among equals ("fellow heirs," 1 Peter 3:7) is understood and practiced, there is no reason for women to feel restricted or unfulfilled under the leadership of a mature man in the family or in the church. Rather a man can provide to a woman the protection and support needed to exercise the ministries that God has already given her.

All-Male Priesthood. A third reason for viewing the ordination of women as unbiblical is the fact that the Bible establishes an all-male priesthood or pastoral ministry both inside and outside the family. During the patriarchal period the head of each family functioned as the priest of his own household. Later the priesthood was entrusted to Aaron and his male descendants.

Christ foresaw the termination of the Jewish priestly system (Matt. 24:2), yet He made no provision for the inclusion of women among the apostles. Rather, He appointed twelve men "designating them apostles—that they might be with him and that he might send them out to preach" (Mark 3:14, NIV).

Christ's exclusive appointment of men as apostles can hardly be explained as being solely out of respect for Jewish social tradition. The gospels present Christ as a non-conformist who openly broke many social customs,

especially by including several women in His immediate entourage. Thus His failure to call any women to the formal apostleship or to some informal apostolic ministry must be regarded not merely as a question of chance, but rather one of principle. In spite of the many irrelevant objections raised against this argument—objections which cannot be discussed in this article—the fact that Christ did not choose women as apostles must remain decisive for us today.

The testimony of the early history of the Church is illuminating in this regard. Though various heretical movements such as the Marcosians, the Montanists, the Collyridians had women as priests and bishops, the mainstream of Christianity has always rejected such a practice. The reason given by Epiphanius (about A.D. 350) is that “since the beginning of time a woman has never served God as a priest.” This historical fact deserves attention, especially since there were priestesses in many pagan cults, some of whom, like the Roman *Vestalis*, were virgins who spent ten years training for their priestly ministry.

Apparently some pressure was exerted to ordain women as priests in early Christianity because several documents explicitly forbid such a practice. Historical traditions are not normative for Seventh-day Adventists, yet the consistent witness of the Christian Church on this matter over 2,000 years cannot be totally ignored.

The Male Symbolism of the Godhead. A fourth reason for viewing the ordination of women unbiblical and unwise is the fact that God has revealed Himself in the Scriptures and through Jesus Christ in male terms and images. It is obvious that God transcends human sexual distinctions. Genesis 1:27 clearly suggests that the image of God is reflected in His creation of human beings as both male and female. Yet God chose to reveal Himself both in the Scripture and through Jesus in unmistakable male terms and images.

God has revealed Himself as Father and not as Mother. He sent His Son and not His Daughter. Jesus spoke of the Fatherhood and not of the Motherhood of God. He appointed 12 men and not 12 women to act as His representatives. We pray “Our Father” and not “Our Mother who art in heaven.” Christ is the new Adam and not the new Eve. He is the Bridegroom and not the Bride of the Church.

To these can be added other Biblical images which depict Christ as authoritative (Luke 20:1-8), Head (Eph. 5:23), King (Luke 19:38), slain Lamb (Rev. 5:12), Judge (Rev. 19:11), Servant of the Church (Luke 22:27). All these images are unmistakable masculine.

Why has God, who transcends human sexual differences, chosen maleness to represent Himself? Presumably because the male role within the family and the church best represents the role that God Himself sustains toward us. A fitting illustration is found in Ephesians 3:14-15 where Paul writes: “I bow my knees

before the Father, from whom every fatherhood [*patria*] in heaven and on earth is named.” The text indicates that males in a human household are called “fathers”; they reflect the image of the heavenly “Father.” The same symbolism applies to the “father’s role” of pastor in the household of faith.

Feminist theologians have long recognized the enormous significance of the Biblical linkage between the male images of God and the male priesthood (the latter being a reflection of the former). To them this linkage rightly constitutes a formidable stumbling-block to the ordination of women. Consequently, they are actively attempting to erode the male image of God and of Christ in order to theologically clear the path for a female priesthood. To accomplish the latter they not only deny the bodily resurrection of Christ, but they are also proposing either non-personal terms for God, such as “Fire, Light, Almighty,” or feminine terms such as “Mother, Daughter, She.”

Any change of the male imagery of the Trinity to open up ordination to women must be viewed, not merely as speculations about the Trinity, but as heresy. First, because it destroys the nature of male imagery through which God has chosen to reveal Himself to us. Second, because it undermines the spiritual relationship such male imagery was designed to provide us with. To worship God as “Mother” and Christ as “Daughter” means to worship divine beings who are totally different from the ones of the Biblical revelation.

The Symbolic Role of the Pastor. A fifth objection to the ordination of women is the symbolic role which the pastor plays as representative of Christ. The correlation between Christ and the pastor has already been established in discussing the male terms for God. Such a correlation, however, extends beyond male terms

To change the nature of the symbol by creating woman pastors, means to dispense with the Biblical function of the pastoral ministry altogether.

and imagery to include service.

The typological correspondence between the ministry of the priests in the earthly sanctuary and that of Christ in the heavenly sanctuary is explained in great length in Hebrews 8, 9 and 10. By offering his own blood once, for ever and for all, Christ fulfilled and terminated the typological sacrificial ministry of Old Testament priests which pointed to His redemptive ministry (Heb. 9:11-14; 10:11-14). Yet there is still a ministry of intercession and reconciliation which Christ, the heavenly High Priest, continues to perform in heaven (Heb. 7:25). The pastor, somewhat like the priests in Old Testament

times, acts as Christ's representative or ambassador in inviting people to accept the provision of salvation.

This correlation was greatly understood by Paul: "He [God] has committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God." (2 Cor. 5:19-20, NIV). There is no question in Paul's mind that he was Christ's ambassador to believers and unbelievers. To the Galatians he writes: "You welcomed me as if I were an angel of God, as if I were Christ Jesus himself" (4:14).

While every believer is Christ's ambassador and belongs to the "royal priesthood" (1 Peter 2:9; Ex. 19:6;

The real issue is not whether women are equally capable as men, but whether God has called women to be pastors.

Deut. 26:19), the pastor fulfills in a special sense the role of Christ's representative. He is the shepherd commissioned to "tend to the flock of God" until "The chief Shepherd is manifest" (1 Peter 5:2, 4). As a human father reflects to his children the image of the heavenly Father, so a pastor represents to his congregation a reflection of the heavenly Father, Shepherd and Priest.

This unique symbolic role which the pastor is called upon to fulfill cannot be legitimately represented by a woman pastor, because her scriptural role is not that of a shepherd, priest, or father. To change the nature of the symbol by creating woman pastors, means to dispense with the Biblical function of the pastoral ministry altogether.

No Principle, Precept, or Example. A sixth reason for objecting to women's ordination, is the fact that the Scriptures provide no specific precepts and no examples which can support such a practice. The Scripture guides us in the decision process through general statements of principle, specific precepts or norms, and examples.

In the case of ordination all the examples in the Bible are unanimously for male priests or pastors. The specific norms or instructions unmistakably require that the bishop, priest, elder, be not merely a person but a man (*aner*—1 Tim. 3:2; cf. Titus 1:6; Ex. 29: 8-9). The general principles, as noted above, preclude the ordination of women to a pastoral ministry. Thus, the absence of Biblical examples, precepts and principles for women's ordination, should warn the church from venturing in uncharted terrain.

Pastoral Ministry is a Calling, Not a Profession. A seventh reason for objecting to women's ordination is the fact that the pastoral ministry is not a profession open to any person who trains for it, but a

divine calling which no one can claim by right.

Over the years I have known men who successfully completed their seminary training and who served as pastors for ten years or more before being ordained and, in some cases, without ever being ordained. Ordination is not a right which any person can automatically claim on the basis of training or years of service, but is a solemn appointment by the church of those who have given proof of their divine calling (Titus 1:5-9).

An argument constantly put forth is that "women are just as competent and capable as men in the ministry." No one will dispute this fact. But the issue is not one of abilities or training, but one of God's will as revealed in the Scriptures. A man sometimes can be a better mother than a woman or vice versa. Yet this does not change the fact that God has called men to be fathers and women to be mothers.

The real issue is not whether women are equally capable as men, but whether God has called women to be pastors, that is, as indicated by the meaning of the word, shepherds of a spiritual flock. "No one who opposed women's ordination," as C. S. Lewis aptly states it, "is thereby maintaining that women are less capable than men of piety, zeal, learning, and whatever else is necessary for the pastoral office." The opposition simply rests on the acceptance of a Biblical view of the pastoral ministry, which, as shown above, precludes the ordination of woman to the role of pastor or elder.

Conclusion. The Scripture provides ample examples and indications both for the participation of women in the various vital ministries of the church and for their exclusion from the specific role of ordained pastor or elder. For our SDA church to move forward with the ordination of women, in spite of the witness of the Scriptures, means to open the doors for changes in other aspects of our church's teachings or practices such as the ordinance of humility, tithing, distinction between clean and unclean foods, restrictions of divorce, and Sabbathkeeping. The validity of these practices could be questioned on the same ground of the exclusion of women from the priesthood, namely, that they were culturally conditioned and consequently no longer relevant today.

Our Seventh-day Adventist Church cannot afford to ignore the witness of the Scripture by yielding to secular pressures of our contemporary society. To do so can only lead to a gradual erosion of confidence in the authority of the Scripture and in the uniqueness of the End-time message God has entrusted us to proclaim to the world today.

Our church must recognize and encourage the vital ministry which women can fulfill in the church as counselors, educators, musicians, missionaries, Bible instructors, preachers, deaconesses. Spiritual gifts are to be exercised in the church irrespective of gender (Gal. 3:28). However, the ordination to serve as pastor or

elder, according to the Scripture, is open only to some men and no women. The criterion for ordination is not merely the gender or the presence of spiritual gifts for preaching, healing, teaching, counseling, but rather the evidence of a divine calling recognized by the church who sets apart a man to act as her shepherd, father, priest. These symbolic roles entail a certain mode of existence toward the church which is dependent also upon male sexuality. The conclusion, then, is that the Scriptures preclude the ordination of women as pastors or elders but includes women in her various ministries.

Samuele Bacchiocchi
Professor of Religion
Andrews University

God's Image Not Only Male

April 2, 1986

You are to be commended for putting out an issue on ordination at the time that PMC is studying the possibility of ordaining women elders. (Of the 11 U.S. college churches, all but Keene, Oakwood and PMC have women elders, and of the overseas colleges affiliated with Andrews, half of them have women elders in their churches.)

Dr. Bacchiocchi's article was thought-provoking. I appreciated his acknowledgement of the capabilities and ministries of women, though I cannot agree with his reasoning for barring women from the pastoral ministry. Although I might want to, I cannot respond to all of his objections to women as pastors, but I would like to react to three.

His first argument is the order of Creation. There are, of course, two biblical accounts of Creation, but he cites only the second one. Indeed, it says that woman was created after man. However, is the point of the account to talk about the order of Creation, or is it something else? Let's look at it more closely. In Genesis 2:6 there is a mist; in verse 7 God creates a man; in verse 8 God plants a garden and puts man there; in verse 16 He commands the man not to eat of the tree of knowledge of good and evil; in verse 19, God sees that man is lonely, forms "every beast of the field, and every fowl" and brings them to Adam. These are not worthy "ezers" (KJV *helpmeet*, though a better translation might be partner), so God creates a woman. If the point of the story were the Creation order, we would then have to believe that man was created before the animals, which is contrary to the Genesis 1 account. As Adventists, we

have always taken the first Creation account as the one which is concerned with the order in which things were created. Indeed, it is from this account that we get the seventh-day Sabbath. However, in this account nothing is said about whether the male or female was created first. It does say that God created mankind, male and female, in His image. If, then, the point of the second Creation account is not the order of Creation, what is its point? I believe that Dr. Davidson, Dr. Running, Dr. Dederen, and Dr. Blazen, all made it clear in their presentations that the point is something like: in relation to a man, God is a superior *ezer*, animals are an inferior *ezer*, but only another human being can be an equal *ezer* to a human being. It is true that Paul uses the order of Creation argument to support his own idea that a woman ought not to teach or have authority over a man (presumably in a certain situation) but Paul clearly says "I permit no woman. . ." he does not say God permits no woman. Eva and Dudley both try to show that this is rabbinic reasoning and argumentation. It was a valid way of arguing in Paul's day. The Bible is full of other socio-contextual statements. For example, if you read the genealogies of Christ (Matthew 1 and Luke 3), they trace Christ's ancestry through Joseph, whom we believe had nothing to do with Christ's birth, except as Mary's husband. It was Mary who gave Christ his humanity, not Joseph. However, the social custom of the day was to trace one's ancestry through the father, and the gospel writers followed the custom.

The second Bacchiocchi argument I would like to react to is his assertion that God has revealed himself in the Scriptures in presumably only male images. I am the first to attest that God is predominantly compared (in simile and metaphor) to male roles; however, there are also several female images of God. For example, God is like a woman giving birth (Isaiah 42:14; Acts 17:26, 28); God is like a midwife (Isaiah 66:9); God is like a woman seeking the lost coin (Luke 15:8-10), making bread (Matt. 13:33; John 6:31-35), sewing clothes (Gen.

**God is not made in human image
(male or female); instead, it is we
humans (both male and female)
who are made in God's image.**

3:21) and comforting her children (Isaiah 66:13). God is Dame Wisdom (Prov. 1:20-33; 2:1-9). God is like a mother bear (Hosea 13:8; cf. 2 Sam 17:8), a mother eagle (Deut. 32:11-12; cf. Ex. 19:4), and a mother hen (Matt 23:37; Luke 13:34). I am NOT trying to say that God is female. God is not made in human image (male or female); instead, it is we humans (both male and female) who are made in God's image. God is not female, but then again God is not male. We can liken God to human

roles, but God is above humanity. Let me hasten to add that Christ did take on a male form when he took on humanity. He had to be born either male or female. He could not have preached, taught, and travelled in his day if he had chosen to be born female; but I know of no instance when he used his male physiology. He came as a male because that culture would only have accepted him as a male, not because he was male before becoming human or because the other parts of the God-head are male.

The third Bacchiocchi argument I would like to react to is really a combination of his last two reasons, which combined say something like, God has never called a woman to the pastoral ministry before, and therefore we will not allow God to call a woman to the ministry now. If we do not allow God the freedom to do new things, to work in a way (in these last days) that we have never seen before, we are little better than the Pharisees who said, this cannot be the Christ. He is not coming as a conquering hero or a king like David to redeem us from the Romans; the Savior we wait for is a different one.

I write this not because I want to criticize, but because I want us to free the Spirit to work as God wills not as man wills, and because each of us is part of the priesthood of all believers.

*Stella Greig
Assistant Professor of English
Andrews University*

Early SDA's Had Room for Women

April 2, 1986

Dr. Bacchiocchi (*Student Movement*, March 12) appeals to our campus community not to yield to the pressures of contemporary society, but to heed the authority of Scripture relative to the issue of ordination of women as elders at Pioneer Memorial Church. He is using a major false premise to make this argument, as well as looking at the issue through his own male culturally conditioned glasses (how otherwise could he claim that God reveals himself in only male terms!).

Bacchiocchi believes that he is upholding Adventist theology from erosion by secular pressures. He appears to be unaware that Adventists spring from a cultural heritage of women in ministry, as I shall summarize below. Adventists have never adopted the theological arguments which Bacchiocchi proposes to bar women from positions of ecclesiastical and pastoral ministry. Rather, Adventists have viewed our church as the

fulfillment of Joel 2 which predicts that both males and females will prophesy and preach the Word. Early church scholars such as J. N. Andrews and James White saw the texts quoted from Paul as applying to specific church conditions then, and not as of general application (see *Review and Herald*, Jan. 2, 1879 article by J. N. Andrews, quoted p. 12, *SM*, Mar. 12).

Ellen White has been identified as a specific fulfillment of Joel's prophecy. Her contemporaries perceived her as God-ordained and gave her the ministerial credentials of the church (1883, 1885, 1887), though she was never ordained by men. Furthermore, her service to the church extended beyond visionary prophecy to preaching, founding institutions, pastoral ministry through writing and counseling, and advising church leaders. She did all these things without being disrespectful of her husband James. Her ministry is an excellent refutation to the idea that women ministers would be unable to be Christian wives and mothers at the same time.

In our early years Ellen White was not the only woman who served in pastoral and leadership roles to the

More than 50 years have passed since Adventism has experienced significant numbers of women in leadership and pastoral roles.

church. As documented in my PMC presentation on March 5 which was based on historical scholarship done by Brian Strayer, Richard Schwarz, and Marcella Anderson, there were numerous women who pioneered the medical, missionary, and preaching ministries of the church in the 19th century. Many women carried ministerial licenses from conferences; Illinois had 10 women ministers in the late 19th century. Lulu Wightman, an outstanding female evangelist in New York, established at least 11 churches alone, and five more jointly with her husband, whom the conference finally licensed as a minister to assist his wife!

Furthermore, women served capably in leadership offices in large numbers: In 1905 there were 20 conference treasurers and 30 conference secretaries who were women. In 1915 there were 55 female Sabbath School department heads at local, union, or General Conference levels, and 32 heads of Education departments. The decline in these numbers to our day was graphically portrayed in the statistics compiled by Bertha Dasher and shown in the March 12 *SM*. The causes of this decline during the Depression years were primarily economic, not theological. Patrick Allen, in his 1985 honors paper, traced the administrative decisions which forced women out of church employment in the 1930s.

Nearly 50 years have passed since Adventism has experienced significant numbers of women in leadership and pastoral roles; thus we have lost a cultural memory of women in ministry. Today many sincerely perceive that a male ministry is normal, even to some, ideal. But the roots of our church speak differently.

Ellen White admonished repeatedly that women take up active work for the Lord in various avenues, including preaching

What did Ellen White say about ordaining women? Very little, it turns out. And that may be the most significant point to be made. Her role in the early church was to validate the discovery of Present Truth and to warn it against heresy, apostasy, sin, and errors of judgment. In 1881 when the General Conference session resolved "that females possessing the necessary qualifications to fill that position, may, with perfect propriety, be set apart by ordination to the work of the Christian ministry," the motion was referred to a four-man General Conference Committee (the action was never implemented, but no record of the discussion appears to exist).

If all the grave dangers alleged to exist in the ordination of women are true, and God wants His church to avoid such a heretical step, we should expect Ellen White would have given some counsel to our church in the matter. However, we have no evidence that she gave any warning or had any qualms about such a step. Such silence is best characterized as "permissive," that is she neither pushed the idea, nor disapproved it. But it is particularly permissive when we consider what she did say about women in ministry generally.

She admonished repeatedly that women take up active work for the Lord in various avenues, including preaching, and that women should be set apart for certain Christian help work by the laying on of hands (*Review and Herald*, July 9, 1895). She recommended that medical missionaries (who included both male and female physicians) be ordained (*Evangelism*, 546). In 1898 she said "There are women who should labor in the gospel ministry. In many respects they would do more good than the ministers who neglect to visit the flock of God" (*Evangelism*, 472). Furthermore, she was pointed in her exhortations that such women be fairly paid for their ministerial work (*Gospel Workers*, 452; *Evangelism*, 492; *7 Testimonies*, 206). She felt so strongly about it that in 1898 she proposed paying women ministers from her own personal tithe funds (6 *Special Testimonies*, pp. 68-69).

Thus Ellen White saw many needs for women in ministry. She urged women to respond to the call of God, and many women did with excellent service to the

church. Clearly, the gifts of preaching, church administration, and personal evangelism were given to believers of both sexes. If ordination is the church's recognition of such gifts, then women are eligible.

The issue to be decided on April 5 is not whether ordination of women elders is acceptable theologically. That issue has already been decided, over 10 years ago, in fact; ordination for women elders is appropriate. The issue is whether ordained women elders would benefit Pioneer as a local congregation. As a congregation which serves the campus in which women students are as numerous as men students, the spiritual nurture and pastoral care of women students should equal that of men students. Presently that is not the case. Ordination of women elders would be a first step to correct the inequalities of ministry to our campus women which now exist. In so doing, we will be in harmony both with increasingly widespread authorized church practices, and with the admonitions of Ellen White that women should work with women, and should be "set apart to this work by prayer and laying on of hands" (*Review and Herald*, July 9, 1895).

Pat Mutch
Professor of Home Economics
Andrews University

Ordaining Women Will Not Lead Church to Heresy

April 2, 1986

The last issue of the *SM* contained an article opposing the ordination of women. In his sixth objection the author declares: "The specific norms of instructions (of Scripture) unmistakably require that the bishop, priest elder be not merely a person but a *man* (*aner*—1 Tim. 3:2; cf. Titus 1:6; Ex. 29:8-9)." This sentence bears an unmistakable relationship to a statement contained in the one-page Statement of Concern which has been vigorously circulated at Andrews by certain persons, including the author of the article referred to above. Individuals are being urged to sign the Statement so that the results of the campaign (to be distributed to every member of the Pioneer family, as one of those opposed to women's ordination allegedly announced in class) may be utilized to negate the possibility of women being ordained as local elders at Pioneer.

The issue goes beyond that of women's ordination, however. The opponents of ordination argue, as does the *SM* article, that those favoring it will contribute to opening the way for the demise of such Adventist

“teachings or practices as the ordinance of humility, tithing, distinction between clean and unclean foods, restrictions of divorce, and Sabbathkeeping.” Further, ordaining women “means to dispense with the Biblical function of the pastoral ministry altogether.” And it has been asserted publicly that women’s ordination could lead to support of homosexuality in the church.

This is an impressive list of evils, indeed. How does all of this destruction of Adventist faith follow from the ordination of women elders? Since they believe with seemingly closed conviction that the Scriptures, in essence, prohibit female elders or, in any case, command only male ordination, as is supposedly the case in 1 Timothy 3:1-7 and Titus 1:5-9, all these horrendous results could easily be the byproduct of rejecting what is

It has been asserted publicly that women’s ordination could lead to support of homosexuality in the church.

conceived to be the explicit teaching of Scripture on one point. In other words, those who would offend in one point open the door to offending in all points. The issue then becomes, for those who are antiordination, whether one is willing to believe Scriptures or not.

The Issue Is How to Interpret Scripture. It is otherwise for those at Andrews who support ordination. The question for them is not *whether one believes* Scripture—the assumption is that all Adventists do or should—but *how one interprets* Scripture. For those who have placed their faith in Christ and His Word, the issue in the current discussion must not become that of belief versus unbelief, of conservatives versus liberals, of orthodox versus higher critics, of the children of light versus the children of darkness. I am afraid that the current argumentation, as in the *SM* article and the Statement of Concern, implies these distinctions. Some appear to close their minds to open and trusting interaction with their fellow believers and speak as if they alone have the truth. This would be a position of arrogance at variance with the spirit of Scripture that all believers belong to the body of Christ. If we belong to the same body and draw our spiritual sustenance from the same Christ and the same inspired Scriptures, why should one seek to force his views on others, claim absolute truth for his position, and implicitly relegate the positions and perhaps even the person of others to the realm of destructive critics and liberal rejecters of God’s Word? The body of Christ will not be rent by interpretations, but by those who take the reactionary stance of absolute knowledge. Of course, one can be rabid about any point of view, but if we all together constitute Christ’s body, this ought not to be.

The issue of Biblical interpretation obviously has many aspects, but one of great importance in the current discussion is the place and significance of the culture of Biblical times for the proper interpretation of Biblical texts. Those who are opposed to the ordination of women insist that those who are for it use a cultural and sociological method of interpreting the Bible. By this is meant quite simply that culture is utilized to relativize or negate the plain significance of passages of Scripture. If someone suggests that such texts as 1 Corinthians 11:2-16; 14:34-35; 1 Timothy 2:12-14; 3:1-7; Titus 1:5-9 have special meaning for, and can only be understood properly in terms of, the first century and the specific situations addressed, they are understood to mean that culture supercedes Scripture.

Incarnating the Word in Situations. As one who has placed his entire reliance upon the Bible and its message, I would like to state that this is not the case. Revelation is not subservient to culture but puts culture in the service of communicating the divine Word. The truth of God’s revelation does not arise from culture, but is addressed to people in a certain culture and makes itself heard within the cultural matrix by making use of the language (e.g., Greek for the NT and Hebrew for the OT), oral and literary style and conventions, and often the methods of argumentation found in a particular culture. To suggest that revelation speaks within, from, and to the cultural situation of the people of God means that God’s Word beams in on particular times, places, and problems in the life of His people, that the Word incarnates itself within the actualities of genuine historical life. This is the genius of Biblical religion. It does not mean, of course, that because Scripture aims its revelatory arrows at problems and needs in various situations and uses certain vehicles of culture to speak to these needs, there is no permanent truth there revealed. The wonder of Scripture is that, notwithstanding the relativities of history, it speaks a word of God for all times and places. However, to move from the first century to our time one must, calling upon God’s Spirit to guide, carefully seek to distinguish between principles and policies, between what is temporary and timely and that which is timeless, between Christ and culture. To draw upon Paul’s language in 2 Corinthians 4:7, we must recognize that the treasures of God’s Word are contained in earthen vessels.

It is time to move from these generalizations to some specifics of interpretation. First, the antiordinationists, in my judgement, misuse 1 Timothy 3:1-7 and Titus 1:5-9 by failing to discriminate properly. It is said that these texts positively enjoin that only a man can be a bishop or elder. As the *SM* article argues, the text requires that a bishop be not merely a person but a man (for the Greek word “*aner*”). Proper discrimination is not made here between what is presumed in the text and what is prescribed. There can be no question whatever that the

passages involved presume that men will be bishops. But what the texts specifically prescribe is not that only men can be bishops, but that the bishop be the husband (man) of one wife. Whether this means marriage of only one wife at a time, thus preventing polygamy, or one wife during the bishop's lifetime, preventing remarriage, does not affect the outcome. The point is that the command is not about the limitations of the bishop's office to males but about relations with only one partner in marriage. To make the presumption of the text, which fits well in the cultural or social situation of the time, where women had almost none of the possibilities of men, into a command—and one universally valid for all times and places at that—is not to be fair to inspiration or to the incarnation of the Word into specific situations and its utilization of the earthly vessels of the time.

The Work of the Holy Spirit. It is also not fair to the continuing work of the Holy Spirit and this work is a very significant Biblical teaching—which, if the testimony of certain Adventist women is correct, has given them a call precisely to ministry. They testify that the divine fire burns in their hearts just as it has in the hearts of men called to the ministry. The author of the *SM* article does not at all seem willing to let the Spirit speak in whatever ways it chooses. To be sure, the Spirit spoke in the Biblical texts under discussion, but according to inspired Scripture, the same Spirit speaks today. Not to take seriously the recognition by certain women of a call from God to ministry, just as we have been recognizing this call for certain men, is to usurp the place of the Spirit and to do something like Eve did, viz., to attempt to rise up to the level of God's knowledge. If one of my male seminary students tells me of his call, is he to be believed much more readily than if a woman student makes the identical claim? In automatically excluding women from the range of God's call today to ministry as elders, I believe we place ourselves on the dangerous ground of taking God's place. As Jesus said in John 3:8, the Spirit, like the wind, blows where it wills. Our human function today is to discern and accept its movement. Should we be closed to what the Spirit may do in our time as the divine Word incarnates itself, as it were, into our situation?

Amplifying, and in some measure illustrating, the distinction between presumptions and prescriptions, we may not [*text missing—Editors*] Ephesians 6:5-9. Here Paul clearly enjoins that slaves obey their masters. From our modern Christian point of view, where we are involved in tough warfare against the continuing reality of slavery, this text may seem rather shocking or, at least, disappointing. Proper discrimination, however, can help us. Paul does not prescribe that there be slaves but presumes their existence. What he does prescribe or command is that Christian slaves treat their masters in a way that comports with Christ and that Christian masters

(can you imagine?) treat their slaves in a similar way. Is Paul commanding or condoning slavery? No. He assumes the reality of slavery in that time and then commands how Christians in that situation should act. It is most helpful indeed and true to the inspired nature of the text to discriminate between presumption and prescription.

Paul on Women in Church. 1 Timothy 2:11-15 commands that instead of women being permitted to teach, which would mean having authority over men, they must remain silent and learn in submissiveness, for man was created first and was not deceived as was the woman. The point of this text comes through with clarity. In terms of their place in the church, women are to remain silent and learn. To draw support for this point from the fact that the male was created before the female (Gen. 2) was for Paul to talk in

They testify that the divine fire burns in their hearts just as it has in the hearts of men called to the ministry, [but] the author of the *SM* article does not at all seem willing to let the Spirit speak in whatever ways it chooses.

a way similar to the rabbis. We must remember that Paul was trained as a rabbi and evidences this background in a number of texts, such as Galatians 3:16 and 1 Corinthians 9:9, where the Old Testament is used in a way which transcends the original contextual meaning. In 1 Timothy 2 Paul took a form of argument familiar to the rabbis on the priority of the male, and, as an inspired apostle, applied the argumentation to the needs of Christians at Ephesus, where Timothy was working. Paul's methodology may have a point of connection with the way Jesus worked. With reference to the parable of the Rich Man and Lazarus, which contains some very strange details, the Spirit of Prophecy says: "In this parable Christ was meeting the people on their own ground. The doctrine of a conscious state of existence between death and the resurrection was held by many of those who were listening to Christ's words. The Saviour knew of their ideas, and He framed His parable so as to inculcate important truths through these preconceived opinions. He held up before His hearers a mirror wherein they might see themselves in their true relation to God. He used the prevailing opinion to convey the idea He wished to make prominent to all. . ."

Why would Paul speak so strongly and graphically in 1 Timothy 2:11-15 about the silence of women if there were not a real situation which needed correction from the Lord? To see this as just run-of-the-mill general instruction is to overlook textual indicators in 1 and 2

Timothy which give us some understanding of what was happening. Perhaps there is a brief hint in 1 Timothy 3:11, where women are called upon to be serious, temperate, and faithful instead of being slanderers. According to 5:13, certain women in their idle time had gadded about from house to house. They had become gossips and busybodies, telling things they should not. 1 Timothy 5:15 says some had strayed after Satan. The picture in 2 Timothy 3:6-8 is that women had come under the influence of false teachers, from whom they could never arrive at the knowledge of the truth but could derive only that which was opposite the truth and which represented counterfeit faith. Quite a description! So it seems that certain unstable women, influenced by male heretical teachers, were disseminating false ideas. Part of these false ideas may well have been that marriage in its various aspects was bad, as seen in 1 Timothy 4:3. This text supplies a helpful background against which the statement of 3:15 following those on the subordination

To state that Paul's argumentation was related to that of his rabbinic background is not to diminish the inspired apostolic message that Paul wanted to give.

and silence of women in verses 11-14 may be understood. The bearing of children, which is part of marriage, is not bad, leading away from salvation, but fulfills God's intention in Creation and is in harmony with His saving purpose. It is readily apparent why Paul might at that time counsel that, instead of acting independently, women be silent and learn. Some women indeed were, as Eve, unwarily acting in behalf of deception. However, it would be very wrong to generalize this first century problem to all generations of women.

To state that Paul's argumentation was related to that of his rabbinic background is not to diminish the inspired apostolic message that Paul wanted to give. Only one unacquainted with rabbinic methods and with the way Paul argues could deny the similarity at points. But the unbridgable difference between Paul and the rabbis is that he had an inspired message and they did not. If his earthen vessel contained some of the methodology of his Jewish life, this does not alter the divine treasure. In 1 Timothy 2 Paul used a proof appropriate to a certain form of argumentation of his day to correct abuses and foster good order in harmony with the divine will. Obviously, to argue, as Paul did, from the premise that the male was created first, while being understandable in his time, has its limitations in the large structure of Biblical truth. Genesis 1 does not at all focus upon a chronological priority of the male, which would then have significance in terms of woman's subordination. It proclaims the

creation of both male and female in the image of God on the sixth day, following upon the creation of land animals. And to both man and woman dominion was given over the earth. Thus, they were equal partners in nature and rule. As for Genesis 2, where Adam is created and then, after the animals, Eve, the account, as structure, implies no inferiority of the woman but her perfect correspondence to man.

Women and the Fall in Genesis. Indeed, the question of man's ruling over the woman (Gen. 3:16) comes only after the Fall, which certainly implies that before the Fall rulership was not part of their partnership. (On the significance of Genesis 2 and its structure for the relationship of equality between man and woman, the readers may wish to consult two excellent presentations. The first is by Gerhard Hasel, dean of the Seminary, entitled "The Relationship of Man and Woman in the Beginning and at the End." The second, "The Role of Women in the Bible," by Dr. Richard Davidson, chairman of the Seminary Old Testament Department, opened the discussions on the topic in the recent Pioneer series.) We must ever return to Gen. 1 and 2 for understanding as to what the ultimate will of God is for the relationship between men and women.

That relationship, rooted in Creation but perverted by sin, finds its restoration in the new Creation founded by Christ. In Christ all barriers are broken down (Eph. 2:12ff.) and "there is neither Jew nor Gentile, slave nor free, male nor female, for you are all one in Christ Jesus" (Gal. 3:28). This text speaks not only of coming to Christ but about living in Christ. Peter, according to Galatians 2:11-13, needed to remember that.

It is in the light of Genesis 1 and 2, referring to the beginning of time and containing clear revelatory statements, that we may more properly evaluate the argument from the chronological priority of the male to the female in Creation. When Paul says in 1 Corinthians 7:8 that the woman was made from the man and in 7:7 that man is the image and glory of God (reflecting Gen. 1), but the woman is the glory of man (reflecting Gen. 2), we must be careful to get the main point and not to overstress the argumentation. It is quite clear from Genesis 1 in its own context that it is not merely the male who is in the image of God, but the female also. The word "man" in Genesis 1 refers to both sexes. Thus, we may see in Paul's discussion in 1 Corinthians 7 a mode of argumentation which was appropriate in his culture as fostering his main and valid point about women wearing veils so as to maintain proper decorum in public worship. Paul's point was the right point to make at that time, and it represented God's Word to that situation. But to exalt the mode of argumentation to a timeless truth, which in such a case would stand in tension with Genesis 1 and 2, and to apply this understanding to the question of women's ordination, which was not at all in view in 1 Corinthians 7 or 1

Timothy 2, is to do a disservice to the text, in my judgment. What has happened with regard to both these texts is that some persons have made the mode of argumentation the main point and have forgotten the point which that argumentation was meant to foster.

The Adventist Church Today. To what extent in the history of the Adventist church have we imposed the requirement of silence upon women and deprived them of teaching the church? These are the concerns of 1 Timothy 2, but we have not followed them in our day. This is tacit acknowledgement that, while the text had a definite and important function for its time, it does not necessarily continue to have the same practical significance in our time, though the text does not at all lose its inspired character on this basis. The ministry of Ellen White is a standing witness to one called of God precisely to speak in the church and for the church. And as Dr. Pat Mutch pointed out in her well-researched presentation a few weeks ago on Wednesday evening, Adventism has utilized many women to speak in the church and minister for the church. I believe God led in this history and that such leading does not conflict with the inspired purpose of 1 Corinthians 7, 1 Timothy

It remains for the body of Christ to study the total teachings of Scripture and to listen for what the Spirit today says to the churches.

2, and other related texts. As for 1 Corinthians 7, who today in Adventism follows the directive that women should veil themselves? Even those who base their views so strongly upon Paul's mode of argumentation do not follow his conclusion. Their wives or they themselves, if they be women, do not wear veils. It seems a bit incongruous for persons to neglect in practice the subject matter of Paul's commands—veils and silence—but to eternalize his method of argument in relation to a subject, ordination, of which he does not speak. If the texts are so relevant that they cause us to reject the practice of which they do not speak, women's ordination, why are they not relevant enough to cause us to require what they do speak about—the veiling and silence of women?

This letter is lengthy, but even then has covered only a few points. I do not feel in the least that what has been said here settles the issue for the church, but I feel quite confident that what appear to be the very closed views of some, by which others with a different interpretation become witting or at least unwitting servants of the destruction of cardinal elements of Scripture and Adventism, do not settle the issue either. My own view is that Scripture does not command female ordination and

also does not forbid it. As I see it, then, it remains for the corporate body of Christ, in the setting of mutual Christian love and trust and calling upon the Spirit, to study the total teaching, tendencies, and ramifications for Scripture and the implications of the new Creations in Christ and to listen for what the Spirit today says to the churches.

*Ivan T. Blazen, Chairman
New Testament Department
SDA Theological Seminary*

Cheers for Bacchiocchi!

April 2, 1986

Hooray for Bacchiocchi! For the sound principles upon which he bases his views regarding the ordination of women. It is a source of confidence and hope when a theologian of his stature takes a Biblical position in the face of cultural/ sociological hermeneutics. May his tribe increase at AU!

To ordain women in ministry on any other than valid biblical principles is to open a Pandora's box. The same cultural/ sociological hermeneutics can be used to support homosexual congregations in spirit of 1 Cor. 6:9-20, to eventually destroy seventh day Sabbath observance, marital fidelity, the ordinance of footwashing. Such hermeneutics are destructive of the faith delivered to the Church.

This is not a time for the Seventh-day Adventist church to compromise its message so as to appeal to the secular minded, it is a time for affirmation of the biblical message! It is a time for a passionate, clear, and decisive proclamation of the biblical message! We need, again, the spirit of Daniel, of Elijah, of John the Baptist! Remember Luther, whose conscience was captive to *Sola Scriptura!*

*C. Raymond Holmes
Professor of Preaching and Worship
SDA Theological Seminary*

Religion Department Divided on Ordination Issue

April 2, 1986

Iwould not wish anyone to think that Dr. Bacchiocchi's article contesting the ordination of women is held by all members of the Relig-

ion Department. Therefore, I would like to make some critical observations concerning what he has written. This response is to be understood in the context of an academic critique, which attempts to call an author's argument, even his competence, into question where possible, but means nothing harmful in the end.

First, I would like to point out a logical fallacy that runs through Bacchiocchi's article from start to finish. That is the identification of an exclusively male priestly ordination in the Old Testament and a male pastoral role in the New Testament as a "biblical truth." There is no

In the other nations women were just as socially inferior as they were in Israel, yet they functioned as priestesses.

necessary identity of these biblical roles with "biblical truth." Therefore, biblical truth is not necessarily being ignored if, today, women are ordained as elders and pastors. Bacchiocchi has slipped the "biblical truth" into his presentation to give a mere historical truth contemporary theological validity and present it as normative. In this way the term "biblical truth" serves more to bias readers in favor of his argument rather than inform them about what constitutes biblical truth.

The identification of historical truth found in the Bible with "biblical truth" can only take place by virtue of a theological presupposition such as "this is a revelation of God's eternal, unchanging design we see operating in this historical material." But many people have perceived what they considered God's designs in the biblical material, and on the basis of these so-called designs have justified such ignominious practices as slavery and racial segregation. We acknowledge the bankruptcy of these theological formulations because they ignore the question of the morality of these practices. The idea of biblical truth always is joined to our presuppositions about the Bible and our tradition, and we must constantly reexamine our presuppositions to be sure they do not force the Bible to teach something that is not true or moral, or to reinforce something we believe which is not true or moral.

Regarding the social status of women in the Old Testament, Bacchiocchi cites a few examples of women as spiritual leaders in ancient Israel in order to establish that ministry for women is a "biblically valid" idea and to contest the idea that cultural conditions made women radically inferior to men, thus excluding them from spiritual ministries. (I wonder if he would also confer "biblical" status on the ministry of donkeys; after all, Baalam's ass prophesied.) I suspect that Bacchiocchi mentions this because he is of the opinion that the

exclusive ordained male priesthood is established by direct divine revelation, and is not at all dependent upon cultural conditioning. Bacchiocchi is right that the ideas of social status and appointment for ministry in Old Testament times are not interdependent, not totally, at least. Social inferiority did not necessarily disqualify women from priesthood, although it must be recognized that there were ranks even in the priesthood. In the other nations women were just as socially inferior as they were in Israel, yet they functioned as priestesses. It was most likely the cultural environment of ancient Israel with its male and female priesthood involved with sympathetic magic in the fertility cult that brought Israel to theologically exclude women from priestly duties. We may not know all the reasons why Israel did not include women in the priesthood as did other nations, but we do know from the function of women in these foreign cults that women in the Israelite priesthood would have been a moral and theological liability. The matter of theological liability is actually the question that is being raised by Bacchiocchi, and it must be answered not on the basis of whether it flies in the face of tradition, but on the grounds of whether ordaining women today actually is a theological liability when theology is being tested, not by implications imposed on it by the fertility cult, or by the educational status of women in New Testament times, but by the morality of its utterances and its conformity to the spirit of the gospel. What we are speaking about today regarding women's ordination is the morality of granting equality to women in a society that needs their ministry, and this includes equality of pastoral ministry. It means that women have the right to recognize God's call as clearly as men, and this may never be allowed to happen if women are not given ecclesiastical and theological equality in the church. Women, otherwise, would always be dependent upon men to determine whether they were called to pastoral ministry. If there was a need to exclude women from priestly ministry in the past there is a need to include them today simply because it is the right thing to do. Personally, I need to see women ordained simply to feel that I am a member of a just society which examines all of its presuppositions so that it is not guilty of being guided by ignorance and prejudice.

The most defensible understanding of ordination today is its relationship to spiritual ministry. This is the inner, or spiritual side of ordination that should, with the biblical witness to appointment for spiritual ministry, form the analogical justification for the ordination of women today. If ordination is bestowed on any other grounds than the spiritual one its validity may be called into question. The Old Testament prophets pronounced judgment upon the priests of their day for neglecting their spiritual ministry, even though they continued to function institutionally as ordained priests. There are ordained male pastors today who do not demonstrate a

spiritual ministry commensurate with ordination while many unordained women do practice a spiritual ministry. One may wonder, then, whether ordination for males alone can be defended any longer in the face of these facts. One may even wonder if an all male ordained ministry is not the ecclesiastical equivalent of the Rotary.

Bacchiocchi emphasizes the ordering of man and woman in Creation as an argument to support the leadership role of men in the church to the exclusion of women. He does not see anything “wrong” with this practice of subordinating women. But there are other examples of the subordination of women in the Old Testament which must then appear acceptable. The biblical order expressed in law places males on a higher plane than women, and this is reflected in laws on seduction and adultery. A Hebrew man who was a member of the covenant community could seduce an unbetrothed woman, and as long as he was willing to pay the bride price for what he had done and take the woman for his wife — the father consenting — no punishment was meted out. The woman had no say in this matter. This procedure was dictated by the social concept of order, and is just as relevant to the discussion of whether the ordering of men and women is of divine or social provenance as is that implied in the Creation account.

The observation that God created man first and then woman — indicating a divine stratification which places woman in a subordinate position, and afterthought — is an interpretation of Genesis 2:1ff., although it should be noted that animals are also created before the woman, but no one uses this to suggest animals are higher than women. In Genesis 1:1ff., God created fish, birds, and animals before man. It would be difficult to interpret Genesis 1 in such a way that the temporal order of Creation subjugated man (both male and female) to fish, birds, and animals, because the text later states that God gave man dominion over the other creatures. It appears, then, that the temporal ordering of Creation in Genesis 1 operated to convey the idea of lower and higher: fish are the lower form of life and man is the higher by reason of man being created last. If we then read on in Genesis 1 the order of Creation places woman last, and by the logic applied in Genesis 1 that would make her of a higher order than man. Dare we even mention that animals were created after man in Genesis 2? We can construe the text in many ways, but there is going to be a problem with logical consistency if both chapters are interpreted according to the idea that the first in the order of Creation is the dominant creature.

Paul’s use of the temporal order of Creation (1 Tim. 2:12) is, as every Bible scholar knows, a type of rabbinic exegesis, and can only be taken as an example of Paul’s authority applied to the specific situation he was concerned with at the time. It cannot be applied authoritatively outside the situation. To do so would be to entangle ourselves in an exegetical web from which we

could not extract ourselves. For example, Paul employs this same kind of exegesis in 1 Corinthians 9:9 to prove that preachers should be paid for gospel work by citing Deuteronomy 25:4 where it states that one should not muzzle the ox that treads out the grain. Paul declares that the Old Testament text is not even speaking to the issue of oxen, but is talking about human beings. Paul and the Jews of this time argued their case in this way, but we do not, therefore, establishing the role of women in the church today by citing Paul’s reference to the position of women in the order of Creation is a misdirected effort, and results in creating a situation which is an anachronism.

Bacchiocchi skeptically refers to this rabbinic method or argumentation identified in the writings of other SDA scholars as “a fake theological argument,” and “false theological reasoning,” and seems to imply that if Paul was using it he was fabricating the truth. Bacchiocchi seems to be denying Paul’s use of this type of exegesis so that he can use Paul’s words to support his own position which he obviously feels is the result of “true theological reasoning.” But, if the facts of the hermeneutical procedure governing Paul’s writings are ignored in a contemporary theological presentation, then regardless of whether one thinks Paul was fabricating his argument Bacchiocchi certainly is.

I suspect that it is Bacchiocchi’s belief that God does not call women to the ministry that is the crux of the matter. The question then arises, who has called all the women who wish to become pastors? If it is not the Lord then it must be the devil. But that belief would be absurd, because in Bacchiocchi’s own mind these women are seeking a ministry for the Lord. The nearly slanderous remarks made about feminist theologians promoting heresy is a generalization the major intention of which is to create suspicion and prejudice against Adventist women who are theological activists. The pronouncement sounds downright papal. Indeed, one might call his entire article, “Bacchiocchi’s Papal Bull.”

**I suspect it is Bacchiocchi’s
belief that God does not call
women to the ministry that
is the crux of the matter.**

Bacchiocchi’s other fear is that ordaining women will open the door to other changes in our teaching and practices; he allows this regress to continue through most of our distinctive beliefs. But we must be careful that we do not understand the nature of the scriptural witness and church doctrine in such a way that God is allowed no freedom to work outside of that understanding to create something new. The Bible is replete with examples of God working in new ways that confounded the ideas of

people who tried to keep him in their hermeneutical and theological straitjackets. Therefore, it is biblical to speak of the way God, through time and conditions, changes the nature of religious practice and theological discourse.

Bacchiocchi regrets that he had but ten days to prepare this article, but assures us that he will study the issue of women's ordination in greater depth and publish a book about it. Perhaps, if Bacchiocchi had given more study to the issue he would not have written his article the way he did.

To think that Bacchiocchi will now publish a book on this subject and spread such propaganda beyond our campus to a world-wide audience is a frightening thought. One would hope that further study would change Bacchiocchi's opinion about this subject; but he has expressed himself with such conviction in his article that I suspect a change of perspective may be too much to hope for.

Joseph Greig
Associate Professor of Religion
Andrews University

Bacchiocchi Responds to Criticisms

April 23, 1986

The coverage given in the April 2 issue of the *SM* to the analysis of my article, "Ministry or Ordination of Women" was indeed impressive. I would like to thank both the various authors for taking time to interact with my article and the *SM* for adding a special supplement.

Before responding to some of the arguments presented against my article, I would like to comment on the charge that I am "seeking to force my views on others" by making "pronouncements [which] sound downright papal," even called "Bacchiocchi's Papal Bull." I find these charges not only slanderous but also unbecoming of Christian scholars, committed to search for truth rather than to fabricate slanders.

To set the record straight, let it be known that the intent of my article was not to force my views on anyone, but rather to state my Biblical understanding of the role of women in the church. I never asked the *SM* for permission to write such an article. On the contrary they asked me to write it. I initially declined the request, suggesting the name of three other colleagues. Three days later I reluctantly accepted when I was told that all efforts to find someone else had failed and that the *SM* would be willing to grant me an extra week by

postponing for one week the publication of the special issue on women's ordination. All this to show that there was no desire on my part to seek to force my views on anybody. I was happy to keep my views to myself.

The plain truth is that it is the pro-ordination people who have endeavored to force their views on others in at least two significant ways. First, by arranging for 12 of the 15 speakers to speak in favor of women's ordination. The obvious intent of this unbalanced representation was to make church members believe that Andrews scholars overwhelmingly support the ordination of women as a Biblically sanctioned practice. This is obviously untrue, as indicated by the many scholars who signed the statement of concern. Second, by twice voting down at the extraordinary PMC church board meeting the proposal to use in the ballot the words found in the 1984 Annual Council actions, namely "desirable and even essential." The complete statement reads: "The action to elect and ordain a woman as a local elder must not be taken unless a *clear consensus* exists that the ministry of a woman elder is *desirable and even essential* to the spiritual well-being of the local church family." (Emphasis supplied.) It is obvious that the outcome of the survey would have been much different if members had been asked to vote on whether or not they viewed the ordination of women as local elders to be "desirable and even essential" to the spiritual well-being of PMC. Well aware of this fact, the pro-ordination people strongly insisted in ignoring the guidelines of the Annual Council when it came to phrasing the language of the ballot.

Clarification of a Misunderstanding. A misunderstanding common to three of the articles is the perception that I exclude the possibility of women ministering in the church. Pat Mutch, for example, feels that I ignore the fact that "Adventist spring from a cultural heritage of women in ministry." The fact of the matter is that she ignores that none of the many women who have served our church with distinction have ever sought to be ordained as pastors or local elders until recent time. On a similar vein, Margaret Davis feels that I fail to recognize that "God already has called and continues to call women to his ministry."

Obviously this is a clear misunderstanding, because I discuss at great length in the first part of my article the vital ministry which women fulfilled in the Old and New Testaments and which they are called to perform today. In fact, I am even making a passionate plea for "an urgent need to open up new forms of ministries to professionally trained women who are willing to serve as health educators, Bible instructors, and counselors," besides the traditional leadership roles they have played in the various departments of the church. I wholeheartedly believe, for example, that the pastoral staff of PMC should include at least one, possibly two, professionally trained women. They could offer a vital ministry of healing and counseling, especially to the female segment

of our community.

Danger of Heresy. Ivan T. Blazen takes issue with the view that the ordination of women as elders can encourage other unbiblical changes in Adventist beliefs and practices. I respect Blazen's convictions, but the sad reality is that the socio-cultural criteria used to relativize the teachings of the Scriptures on the role of women in the church, are already being used to question or even reject some of our Adventist beliefs and practices.

Some Examples of Apostasy. Practically every weekend pastors share with me, in conjunction with my Sabbath enrichment seminar, their concern over the fact that more and more Adventists buy food and services on the Sabbath because they feel that Biblical restrictions on this matter were culturally conditioned and consequently no longer relevant to our times. Last week someone came in person to my office to urge me to speak to their large church because many of their young adults go disco dancing and to other places of entertainment on Sabbath afternoon.

Others use the same socio-cultural reasoning to justify their working on the Sabbath. Recently a pastor called me to ask what to do about an elder of his church, who, because of his FBI profession, is often called on the Sabbath to conduct criminal investigations.

A recent Adventist convert living in our community told me the other day how surprised she was to discover that three of the five Adventists with whom she worked at the hospital, regularly drink alcoholic beverages and watch TV shows while at work on the Sabbath. When she asked them how they felt about it, they justified their conduct by claiming to the "liberated" Adventists.

Not long ago a group of "Adventist" homosexuals held a special meeting in which they attempted to explain away the Biblical condemnation of homosexuality on the basis of socio-cultural arguments.

Last week one of my students commented before the whole class of 50, that we cannot take seriously what the Bible says about the role of women in the church because it was written by men who were biased against women. Such a conclusion may well have been derived from hearing or reading that in the Bible there are two conflicting creation stories and Pauline arguments which are based on his own rabbinic, presumptive reasoning.

This past week a group of Adventist science teachers requested a meeting with Elder N.C. Wilson, in Portland, Oregon, to explain to him why it has become impossible for them to believe in the creation story. These few examples are cited simply to illustrate that the danger of heresy and apostasy in our Adventist church today is more real than many realize. To the degree that the ordination of women contributes to relativize the authority of the Scripture, by doing away with the headship role God has called man to fulfill both in the home and in the church, to the same degree the danger of heresy and apostasy increases in the SDA church.

Two Creation Stories. Several objections have been raised against my article. On account of space limitations I will respond to only four of them.

Three of the authors challenge the notion of an order of creation according to which God established a headship role for man to play in the home and in the church, by appealing to what they call "the first creation story." Since in this account (Gen. 1:26-27) no mention is made of man being created before the women, they argue that the reference of the priority of the creation of Adam in the second creation account (Gen 2:18, 21-23), cannot be taken seriously. A major reason is that the second creation story is supposedly less credible because it contradicts the first by placing the creation of the animals after, rather than before, the creation of man. I find this argument alarming, to say the least, for three major reasons. First, the arguments presupposes that Genesis 1 and 2 represent two contradictory creation stories, the second of which is less credible than the first. I never thought that Adventist scholars subscribe to such fictitious theories espoused by "higher critics." (Jacques

Heresy and apostasy increases in the SDA church to the degree that the ordination of women contributes to relativizing Scripture.

Doukhan's doctoral dissertation has shown that Genesis 1 and 2 are not contradictory but complementary.)

Second, the argument fails to recognize that the reason why "Genesis 1 does not at all focus upon a chronological priority of the male," is simply because it reports the simple fact of the male-female creation, rather than its phases. The latter are described in Genesis 2:18, 19-24.

Third, the argument discredits Paul's appeal to the order of Creation in 1 Tim. 2:13 ("For Adam was formed first, then Eve") by treating it as mere rabbinical reasoning which was only valid for his time but not for today. This charge is very serious and deserves further consideration.

Rabbinic Reasoning. Three of the authors argue that Paul's appeal to the order of creation (1 Tim. 2:13) to support his injunction that women are not to teach in the church or to have authority over men, must be viewed as a presumptive, rabbinic reasoning which had validity only for his own time. To support his conclusion appeal is made to two facts: (1) the Adventist church has not followed Paul's injunction, and (2) "Paul clearly says 'I permit no woman. . .' he does not say 'God permits no woman. . .'" In my view this argument is unfounded for three major reasons. First, my critics assume that Paul could legitimately fabricate, like the

rabbis of his time, a fake theological argument about the priority of Adam's creation "to support his own idea that a woman ought not to teach or have authority over man." If this charge were true, then Paul would be doubly guilty: not only he fabricated a false argument but also he used it to defend his own private view. This is a serious charge, which, if it were true, it would greatly discredit the credibility of Paul, and, for that matter, of all other Bible writers. No principle or precept can ever be valid when based on false arguments or premises.

Critical Reasoning. The truth of the matter, however, is that what is presumptive is not Paul's reasoning but rather the critical reasoning of those who are unwilling to accept the order of creation as given in Genesis 2:7, 21-22 and as interpreted in the Scripture (1 Tim. 2:11-14; 1 Cor. 11:3-12; Eph. 5:22-33; Col. 3:18-19; Titus 2:4-5; 1 Peter 3:1-7). These passages clearly speak of a headship-among-equals role that God has called man to play both in the home and in the church.

It saddens my heart to read how some of our Adventist

The rejection of the male headship role is . . . influenced by the women's liberation movement, which wrongly believes women can fulfill any male headship role.

scholars argue by means of socio-cultural arguments for the rejection of what to me appears to be one of the clearest biblical principles. The rejection of the male headship role in unfortunately influenced, not by the witness of the Scripture, but by the pressure of the women's liberation movement, which wrongly believes that women can rightfully fulfill any kind of male headship roles, including that of fathers in the home and of pastors in the church. The outcome of this ideology is evident especially in the ever-increasing number of broken marriages, and in the alarming number of young people with emotional and behavioral problems. The underlying assumption of 1 Cor. 11, as aptly brought out by Loretta B. Johns is the importance of maintaining male and female role distinctions. To blur or even eliminate such distinctions means to pervert God's design by seeking for a different identity and role in life.

Second, my critics assume that Paul prohibited women from participating in any kind of teaching or speaking in the church and that since the Adventist church has rightly ignored such an extreme prohibition, this means that it was meant for Paul's time. Both assumptions are in my view unfounded. Paul did not prohibit all kinds of women's teaching and speaking in the church, but only the authoritative teaching role of a pastor or local elder. This conclusion is supported by the fact that in Paul's mission women not only prayed and

prophesied in worship services (1 Cor. 11:5) but also exercised a teaching ministry (Acts 18:26).

Moreover, a study of the five passages where the verb "to teach" (*didasko*) is used in the pastoral epistles (1 Tim 2:12; 4:11; 6:2; 2 Tim. 2:2; Titus 1:11), clearly indicates that this verb is used consistently, as noted by Karl H. Rengstorf in the *Theological Dictionary of the New Testament*, to refer to the teaching done by such "leaders of the congregation" as Timothy, Titus, or an elder/bishop. That Paul referred to this kind of pastoral teaching is indicated also by the accompanying statement "or to have authority over men" (1 Tim. 2:12). In other words, Paul prohibits the kind of teaching that would place women in a headship role or authority over men. To my knowledge the Adventist church in the past has never ignored this Biblical principle.

Third, my critics assume that Paul's injunctions (1 Tim. 2:12; 3:1-6; Titus 1:5-9) represent only his own personal, presumptive, rabbinic views, because he says "I permit no woman" not "God."

It must be acknowledged that some of Paul's strong language was apparently called for by the problems caused by certain unstable women, who had been influenced by heretical teachers (2 Tim. 3:6-8; cf. 1 Tim. 3:11; 5:13-15), and who were disseminating false teachings. This may explain why in such problem situations Paul admonishes women "to learn in silence" (1 Tim 2:11; cf. 1 Cor. 14:34), while in another instances he instructs them to be properly attired when praying or prophesying in public (1 Cor. 11:5). The recognition of the corrective nature of Paul's instruction regarding the women's silence in the church, does not invalidate his prohibition for women to function as the pastor/elder teachers of the congregation. To reduce this prohibition to a personal view of Paul, of local application, simply because he said "I" rather than "God" means to ignore that he often used the first person "I" (1 Tim. 1:18; 2:1, 8; 5:15; 6:14) to communicate what he believed to be, not his own presumptive reasoning, but the will of God. A clear example is found in 1 Corinthians 14 where Paul, writing in the first person explicitly says: "What I am writing to you is a command of the Lord. If anyone does not recognize this he is not recognized" (1 Cor. 14:37-38). In those instances where Paul takes the liberty to express his own views regarding marital status, he explicitly says: "I say, not the Lord" (1 Cor. 7:12; cf. v. 10). In addition to these observations, what gives permanent rather temporary (local) validity to Paul's exclusion of women from the teaching role of a pastor/elder/bishop is, in my view, his theological reasons, namely, the order of creation by which God has established a headship role for man to fulfill both in the home and in the church (1 Tim. 2:13-14; 1 Cor. 11:3; Eph. 5:22-23; Col. 3:18-19; Titus 2:4-5; 1 Peter 3:1-7). The efforts to explain away this clear Biblical principle, by interpreting it as a culturally conditioned notion or by

discrediting the credibility of the priority of man's creation, as given in Genesis 2:7, 21-23, can only be appreciated by those who prefer to be guided by prevailing social values rather than by the witness of the Scripture.

To appreciate the contemporary relevance of Paul's exclusion of women from the teaching role of pastor/elder, it is important to understand the contextual situation which seems to have called for such an exclusion. There appears to have been in Paul's time a feminist movement similar somewhat to the present one, which clamored for women to function as the pastor-teachers of the congregation. The existence of such a movement seems implied not only in Paul's strictures but also in such postbiblical documents such as the apocryphal Acts of Paul. In the latter Paul commissions a woman, Thekla, to be a preacher and teacher of the word of God: "Go and teach the word of God" (3:41). The author's attempt to transform Paul's prohibition into a commission to women to preach and teach could well reflect, as suggested by Martin Dibelius and Hans Conzelmann, in the scholarly Hermenia commentary, the existence of a movement promoting the ordination of women in Paul's day. I believe that further examination of other documentary material will strengthen this hypothesis. If this were true, then Paul's instructions on this matter would be particularly relevant to our time, since he would be reacting to a feminist movement very similar to the one of our time.

The Example of Slavery. Two of my critics refer to the often-cited example of slavery to prove that Paul's prohibition in 1 Timothy 2:11-15 was culturally conditioned or, to use Blazen's creative expression, presumptive rather than prescriptive. The comparison between what Paul says about the roles of women in the church and what he says about slaves, can hardly stand to scrutiny. Nowhere does Paul ever say "I permit no slave to become free for slavery is part of God's order of creation." On the contrary, Paul encourages the slave offered the opportunity of manumission, to take advantage of it (1 Cor. 7:21) and classifies slave-kidnappers among the "unholy and profane" (1 Tim. 1:9-10).

Some scholars even see in Paul's letter to Philemon "an eloquent and graceful appeal for the freedom of a slave, an appeal which gains the reader's appreciation for its fact and skill when the conditions of slave life in the Roman Empire in the first century A.D. are brought to mind" (*The Interpreter's Dictionary of the Bible*, vol. 3, p. 783). Neither Paul nor any NT writer ever legitimizes slavery as part of the order of Creation. Note that while there is not theological justification for slavery in the NT, there are clear appeals to the Creation order to explain the reason for the headship role which man is called to fulfill both in the home and in the household of God (1 Cor. 11:3; Eph. 2:19; 5:22-33; Col. 3:18-19; 1 Tim. 2:12-13; 3:15; Titus 2:4-5; 1 Peter 3:1-7).

Male Symbolism of the Godhead. Stella Greig takes issue with my argument about the male symbolism of the Godhead by rightly pointing out that God has revealed himself in the Scripture not only in male roles, but also in female images. This is altogether true. One can equally argue that God has used also animals, rocks, mountains, cities, to reveal certain aspects of his character. This truth, however, should not obscure the equally important fact that of the approximately 30 personal names used in the Old and New Testaments to refer to God, not a single one of them is ever in the feminine gender. To verify the validity of this statement, I consulted our Hebrew and Greek scholars on this matter.

Obviously God transcends human sexual distinctions, as indicated by the fact that his image is reflected in the creation of human beings as male and female (Gen. 1:27). Yet the fact that he chose to reveal himself with male personal names and with predominant male imagery, suggests that the role that man is called to play within the family and the church, best represents the role that God himself sustains toward us (Eph. 3:14-15).

This response has become lengthy, but even then it has briefly addressed only few of the arguments raised. It is my intent to examine the many other arguments in a forthcoming publication. I am under no illusion that this response or any future study will settle the issue in the mind of every Adventist. Yet I believe that the majority of Adventists, when given the opportunity to learn what the Bible says about the role of women in the church, will concur that the Scripture includes women in the various ministries of the church, but excludes their ordination as pastors or elders. My belief rests upon the fact that Adventists, contrary to some other churches, have determined their beliefs on the basis of the witness of the Scripture rather than on the basis of socio-cultural considerations. My plea to those who sincerely hold opposing views is: let us not allow the differing

There appears to have been a feminist movement in Paul's time which clamored for women to function as the pastor-teachers of the congregation.

convictions on this matter to destroy the bond of love and faith that unites together. I would wish that instead of devoting our efforts to studying the ordination of women, we could unite our endeavors to inspire men to be true priests of God in the home and in the church and encourage women to fulfill their indispensable ministry both in the home and in the church. If there ever was a time when our society and our church needed to be reminded of God's sacred call to motherhood and

fatherhood, such time is today when so many young people are experiencing emotional, moral and spiritual problems, largely because of parental neglect. May God give us the wisdom and courage to address the real issues of our time, rather than majoring on minors.

*Samuele Bacchiocchi
Professor of Religion
Andrews University*

Some of My Best Friends Are Italian

May 1, 1986

May I please write just a short letter to my Italian male friends. I say friends because some of my best friends are Italian men. You have recently heard outstanding biblical scholars, including one Italian, expound on the issue of ordination. But not yet emphasized is the key point that the Lord does not call Italian men to be ordained.

Of course, you are fine men and there is a great deal of work you can do in the church. "In fact, I am even making a passionate plea . . . to open up new forms of ministries to professionally trained" Italian men "who are willing to serve as health educators, Bible instructors, and counselors, besides the traditional leadership roles they have played in the various departments of the church. I wholeheartedly believe. . . that the pastoral staff of PMC should include at least one, possible two, professionally trained" Italian men.

Let me remind you that it is American men who best represent God's headship. Further, it is the Italian Men's Liberation Movement which has you confused into

thinking that Italian men can rightfully fulfill any kind of American headship roles, including that of fathers in home and of pastors in the church. "The outcome of this ideology is evident especially in the ever increasing number of broken marriages, and in the alarming number of young people with emotional and behavioral problems." To misunderstand these distinctions is to "pervert God's design by seeking for a different identity and role in life."

As you well know, if this issue of ordination were brought to a vote most Italian men would vote against ordination. (I trust you understand that voting is an excellent method of arriving at truth.)

Please, try to understand my position. I am sorry about all of this. It is not my personal will, but rather it is God's will that Italian men not be in authoritative teaching roles. Italian men simply cannot represent God as the American men can and do, but there remains much that Italians can do without benefit of ordination.

I hope you will continue to support your church with your professional skills and with your tithes and offerings. In addition to your talents and tithes, I also hope that you will try to persuade your Italian sons to be faithful to your church.

Finally, I pray that God will help you to put all these minor matters aside. "I wish that instead of devoting our efforts to study the ordination of" Italian men "we could unite our endeavors to inspire" American men "to be true priests of God in the home and in the church. May God give us the wisdom and courage to address the real issues of our time, rather than majoring in minors."

*Margaret Davis
Andrews University Bookstore*

P.S. Now surely no Italian man could be faulted for resisting the above arguments. Similarly, many women feel excluded when ordination is denied them for reasons of bias rather than Scripture. Correctly understood, Scripture enhances the lives of Italian men, and indeed *all men and all women*, and results in *equal affirmation of all believers*.

AAF Newsletter
Remove if you wish

FORUM

Newsletter of the Association of Adventist Forums

December 1986

AAF Board Elects Coe President; Conferences and Book Head Plans for 1987

by Virginia Murray Mendoza

The Association of Adventist Forums (AAF) board, at its annual meeting held October 17-19 in Washington, D.C., elected Glenn Coe, an attorney in Hartford, Connecticut, to be president of the association. Coe, a former president, replaced Lyndrey Niles, a professor of communications at Howard University, who had served two consecutive two-year terms as head of the association. He previously occupied the positions of executive secretary and vice-president, and remains on the board as director of special projects.

Verla Kwiram, a mother of two and a businesswoman in Seattle, Washington, was elected vice-president. She has been a leader of AAF groups in New England and Seattle, and was a founding member of the Spectrum Advisory Council. Kwiram succeeds Edward Lugenbeal, assistant to the president of Kettering Medical Center, who helped organize the AAF geology field trip, and who will be devoting many hours editing a volume to be published by AAF on religion and science.

Donald McAdams, senior vice-president for development of The American Productivity Center and the immediate past president of Southwestern Adventist College, accepted the board's invitation to be chairman of the Spectrum Advisory Council. McAdams had previously served on the board of AAF. He succeeds Robin Vandermolen, M.D., an anesthesiologist in Glendale, California, who was an active chairman of the Council. A priority for this year is to expand the financial support for *Spectrum* at a time when the effect of new tax laws on philanthropy are uncertain. The council is vital for the long-term viability of the journal.

A new directorship for campus relations was created. Glenn Coe has asked Verla Kwiram to work with this director and the director on the AAF board for Harvest '90, Rudy Torres, pastor of the Glendale City Church. They will identify and develop ways in which AAF can assist and minister to the needs of the growing number of talented students and young professionals becoming disillusioned

with Adventism. After listening to Torres' preliminary plans the board voted to appropriate all available resources for new projects to this area of activity.

The AAF board is planning to be more active than it has been for some time in organizing conferences. During 1986, Claire Hosten, the former executive secretary of AAF, and Roy Branson, editor of *Spectrum*, organized two Sabbath-long seminars in the Washington, D.C., area attended by more than 100 people each. The spring conference dealt with ethics in business while the second seminar, on the ethics of Adventists in government, was held in October, at the time of the AAF board meeting. Both attracted former Adventists and members of other denominations. Four regional representatives on the board indicated that they are planning similar conferences or seminars in 1987.

NATIONAL AAF CONFERENCE—Fall, 1987

In the fall of 1987 the AAF will hold its third national conference, on the theme of "Rediscovering the Adventist Vision and Its Value to Contemporary Society." Held in New England, historic for the founding of America, Adventism, and the Adventist Forum, the conference will celebrate the 20th anniversary of the AAF.

(see page three)

Publications will continue to be at the core of AAF in the coming year. Now that computer problems have been corrected, *Spectrum* will come out on a regular schedule, and an aggressive promotional campaign for expanding its readership can be carried out. In 1987 the volume on science and religion edited by Edward Lugenbeal is scheduled to appear.

Virginia Murray Mendoza is a staff assistant at the White House in Washington, D.C., and executive secretary of the AAF.

AAF's Latest Book Highlights Hope of the Advent Experience

by Roy Branson

We were walking across the campus of the Seventh-day Adventist Theological Seminary. How long, I asked my classmate, before the Lord would return? Five years, he replied, five years maximum. That was 25 years ago.

Subsequently we earned our doctorates at the universities of Chicago and Harvard and eventually returned to teach theology at the Adventist seminary. Our writings and that of our students, and of their students, appear in this book—several generations of Adventists who have reenacted in their lives the 1844 experience: expectation of Christ's imminent return, disappointment at the delay, agony that the return has not saved family or friends from death, realization that we may not escape.

But not all who experienced the Great Disappointment in 1844 gave up hope. And neither, 140 years later, have the writers in this volume. Like the early Christians 140 years after the departure of Christ, these writers continue to affirm the Second Advent. However, they suggest, we may have to reexamine our reasons for that hope, its nature, and its implications for how we live.

The work of these authors is now available in a new book, *Pilgrimage of Hope*, the second published by the Association of Adventist Forums. The writers in this book describe the present experience of awaiting the advent, compare it with the experience of the New Testament and mid-19th century Adventist communities, then suggest what the future purpose and mission of the Seventh-day Adventist church might be. Relying on biblical studies, historical research, and constructive theology, the authors reflect on the present, past, and future expectations of the second advent.

The first articles, including that by Tom Dybdahl, an editor at Rodale Press and frequent contributor to denominational publications, explore how Seventh-day Adventists respond in their feelings, thought, and actions to a second coming they expect to break into their lives. John Brunt, dean of the school of theology, Walla Walla College, looks at those feelings in the light of similar expectations found in the Gospels. The succeeding pieces suggest that appreciating the similarities and dissimilarities between the Millerites and the Seventh-day Adventists who followed them is crucial to understanding attitudes of Seventh-day Adventists toward the second advent: Jonathan Butler, who has taught church history at both Union College and Loma Linda University, places Ellen White and the early Adventists in their historical context and Jan Daffern, associate pastor of Sligo SDA Church, suggests Adventists are still the disappointed. The essays by Jack Provonsha, chairman of the board of the Ethics Center at Loma Linda University, and Fritz Guy, professor of theology and associate pastor of

University Church at Loma Linda University, give explicitly theological reasons for ways Seventh-day Adventists today might appropriately act in response to the expected return of Christ.

The songs and art (reproduced in full color) by contemporary Seventh-day Adventists, and a liturgy taken from the book of *Revelation* by Charles Teel, chairman of the department of ethics, Loma Linda University, suggest that in addition to conversion of individuals and prophetic action in society an appropriate way to express hope in the second advent is to worship. In this volume the return of Christ does not become outlines of dates and figures. Rather, it shapes passions, calls to action, and inflames the imagination.

Taken from the editor's introduction to Pilgrimage of Hope.

Order Today!
Festival of the Sabbath and Pilgrimage of Hope
\$5.95 single copies
Get both for only \$5.50 each
See wraparound ad for order blank

Loma Linda Chapter Confronts Apartheid

by Michael Scofield

Fritz Guy, associate pastor of the University Church and professor of theology at Loma Linda University, addressed the Loma Linda AAF Chapter February 15, on the topic of apartheid. Guy, reflecting on his six weeks of teaching classes at Helderberg College in South Africa in late 1985, focused on how apartheid has affected the South African Adventist church. He discussed the awkward situation apartheid creates for the church in education, conference structures, and pay differentials for ministers.

This is not the first time the Loma Linda Chapter has considered apartheid and the church. In a presentation to the chapter last summer, Tom Dybdahl, an editor at Rodale Press and a long-time senior editor of *Spectrum*, urged the Adventist church (and Loma Linda University in particular) to bring what pressure it could on the South African government through divestment. By contrast, Guy offered no specific advice on action beyond suggesting that little could be done by North American SDA's except to pray. The topic of divestment was not addressed.

A black South African (who must remain nameless), electrified the audience in recounting his own experience. Confirming all of Guy's observations and placing them in a personal perspective, he showed the pass he is required to carry at all times. The pass allows him travel in one major city for purposes of employment only; should his employment cease, his travel rights would be immediately curtailed. Because he is black, however, he is denied South African citizenship.

The South African also clarified other complexities of the black experience in South Africa, such as the arbitrary assigning of tribal affiliation, regardless of family origins or current lingual abilities. He warned, too, of the difficulties the church will face in the future as tensions inevitably increase in South Africa.

Credit for the revitalization of the Loma Linda chapter belongs to Susan Jacobsen and Michael Boyko, who organized the meeting.

Michael Scofield is a marketing manager for Hunt-Wesson Foods in Southern California and is also the Southern Pacific regional representative for AAF.

Denver AAF Holds Glacier View Geology Conference

by P. E. Hare

The interest generated by the 1985 AAF Conference on Geology and the Biblical Record held in West Yellowstone prompted the idea of holding miniconferences in other areas.

The first of these was sponsored by the Denver chapter of the AAF and was held at Glacier View, Colorado, September 17-21, 1986, with about 40 participants. Leading out in the conference were several speakers from the West Yellowstone Conference: Ross Barnes of the University of Washington; R. F. Cottrell, former associate editor of the *Adventist Review* and *SDA Bible Commentary*; F. E. J. Harder, former executive secretary of the General Conference Board of Higher Education; P. E. Hare, senior fellow at the Carnegie Institution; Ed Lugenbeal, assistant to the president of Kettering Medical Center; and Richard Ritland, former director of the SDA Geological Institute. Joseph and Cynthia Bozovich of Denver provided the local organization.

The conference began Wednesday evening with an overview of some of the issues facing us in the area of science and religion and an introduction to the geology of Colorado. On Thursday the group, in 10 cars equipped with CBs, visited a quarry at Lyons, where sedimentary rocks could be seen deposited on Precambrian granites and metamorphic rocks. The group continued to nearby Rocky Mountain National Park to study evidences for past glacial activity.

Thursday night and Friday, scientific issues were discussed, including a film on plate tectonics, a detailed analysis of the geologic column, and reports on age-dating methods and past climatic cycles based on pollen analysis of sedimentary cores. Friday night and Sabbath were devoted to theological issues, fellowship, and worship. Topics discussed were the nature of inspiration and revelation, the Creation story, extent of the Flood, and attempts to harmo-

nize the scriptural record and scientific evidence.

The conference closed on Sunday with a field trip along the Front Range to Denver, an area of unsurpassed beauty as well as fascinating geological interest. The famous Red Rocks Park near Denver provided an opportunity to observe the clearcut contact zone between the ancient Precambrian terrain and the more recent sedimentary rocks of the Fountain Formation. Dinosaur bones and footprints, ripple marks, and fossil burrowings are some of the things of interest the group will remember.

All who attended appreciated the opportunity to discuss the issues. It was the first time many had seriously considered harmonizing scientific evidence and the scriptural record. Many of the conference attendees attested to the deep spiritual impact of the experience and expressed a genuine desire to incorporate both the scientific and scriptural data into their Adventist church life.

In four days the group received an overall picture of the issues involved and made it possible for many to attend who would not be able to take the time to attend a national conference. Another advantage of a local miniconference is that the group can continue to study and grow together. Since each area of the country has its own interesting geology, other AAF chapters may want to consider sponsoring a similar conference.

P. E. Hare is a senior staff member at the Geophysical Laboratory, Carnegie Institution of Washington.

New England Autumn Welcomes 1987 AAF National Conference

by Glenn Coe

The riotous colors of the New England fall foliage will have reached their peak when the third national conference of the Association of Adventist Forums meets October 8-11, 1987, in South Lancaster, Massachusetts. "Comparing fall anywhere else in the world to fall in New England," Alistair Cooke once wrote home to Britain, "is like comparing a match-flame to a four-alarm fire."

New England also led in sounding alarms to threats to liberty—the revolutionary and constitutional periods are still alive in the winding streets of Boston's North End and Beacon Hill. The content of the AAF Conference will reflect the fact that 1987 will be the 200th anniversary of the signing of the U. S. Constitution.

New England was also the birthplace of Sabbath-keeping Adventists and the home of perhaps the strongest of the groups founding the Association of Adventist Forums. The conference, entitled "Rediscovering the Adventist Mission—Its Value to Contemporary Society,"

will celebrate the founding of the Association of Adventist Forums twenty years ago.

The conference will feature its setting by providing tours of sites of historical significance in Boston, Lexington, and Concord. The opening evening will be a cruise in Boston Harbor. So many topics will be discussed that concurrent sessions are planned. Those attending will be able to become better acquainted with people whose names have frequently appeared in *Spectrum* and other Adventist publications.

Speakers and discussion leaders who have already accepted invitations include: Lawrence Geraty, president of Atlantic Union College and a past president of AAF; Ronald Graybill, an associate professor of history at Loma Linda University and previously a member of the White Estate staff; James Londis, director of the Washington Institute of Contemporary Issues; Robert Nixon, communications director for the General Conference of Seventh-day Adventists; Charles Scriven, senior pastor of the Sligo Church and a previous coeditor of *Spectrum*; Graeme Sharrock, a graduate student in theology at the University of Chicago; and Otilie Stafford, chairman of the department of English at Atlantic Union College and one of the founding members of the *Spectrum* board of editors. Many others are being invited.

More information will be forthcoming, but please set aside October 8-11, 1987, for an AAF celebration in the midst of New England's fall colors.

Glenn Coe is an attorney in Hartford, Connecticut, a past director of special projects for AAF, its recently elected president, and chairman of the planning committee for the 1987 national conference.

Collegedale Forum Features Varied Speakers

by Ben McArthur

The Collegedale chapter of the Adventist Forum has presented several speakers during the early school year. At a luncheon meeting on September 4, Helmut Ott of the Modern Languages Department of Southern College summarized his recently completed manuscript on the Sanctuary doctrine in the writings of Ellen White. Ott presented an important corrective to the perfectionist tendencies of some in the church. As in the other meetings, Ott's formal presentation was followed by lively discussion with the audience.

Sabbath afternoon, September 13, had Tim Crosby, pastor of the Ellijay, Georgia, church, speak on "Staying Abreast of Truth: Ellen White and the 'New Theology' of 1888." Crosby expanded on the series he wrote recently for the *Adventist Review*, adding some interesting details that had been edited out of those articles. The 1888 Conference, long recognized as a crucial theological event

in our church's history, becomes interesting in Crosby's account for how it illuminates Ellen White's relationship to denominational leadership and doctrinal change.

Ray Tetz, director of public relations for Adventist Development and Relief Agency International (ADRA), updated members of the Collegedale community on the work of that agency. Attention focused on ADRA's particular goals as distinct from traditional evangelism. Tetz also described the agency's genre of *realpolitik* in dealing with a variety of governmental systems in the developing countries where it operates.

To provide continuity of leadership, the Collegedale Forum elects officers a year before they are installed. This gives them opportunity to work with current officers and become familiar with plans. Current officers are Ben McArthur of the Southern College History Department, president; Fran Robertson of the Nursing Department, secretary-treasurer; and Olson Perry, general manager of WSMC-FM, publicity director. President-elect is Lorabel Midkiff, librarian of Collegedale Academy; Robert Merchant, recently retired accountant of Southern College is secretary-treasurer; and Ann Clark of the English Department is publicity secretary.

Ben McArthur is an associate professor of history at Southern College and the local Forum chapter president.

For Your Information: Adventist Forum Regional Representatives

Atlantic Region

Lourdes Morales-Gudmundsson
3270 Old Town Rd.
Bridgeport, CT 06606
Tel. (203) 372-5283

Columbia Region

Theodore Agard
Radiology Department
Kettering Medical Center
3737 Southern Boulevard
Kettering OH 45429
Tel. (513) 434-0045 (h)
(513) 298-4331 (o)

Southern Region

Grace Emori
2502 Asbury Court
Decatur GA 30033
Tel. (404) 325-0360 (h)
(404) 329-3518 (o)

East Canadian Region

Beverly Connors
180 Kimball St.
Oshawa Ontario L1G 6X3
Canada
Tel. (416) 729-4075

Lake Region

Donald Gillespie
Rt. 1, Box 330 A
Berrien Springs MI 49103
Tel. (616) 429-3343 (o)
(616) 473-5772 (h)

Northern Pacific Region

John Brunt
Walla Walla College
College Place WA 99324
Tel. (509) 529-8114 (h)
(509) 527-2194 (o)

Central Pacific Region

Norman D. Sossong
1670 Sylvaner Avenue
St. Helena CA 94574
Tel. (707) 963-2764 (o)
(707) 963-3611 (h)

Southern Pacific Region

Mike Scofield
720 S. Webster, #112
Anaheim CA 92804
Tel. (714) 828-1348
(714) 680-2212

Central Region

Darrel Huenergardt
O'Brien, Huenergardt & Cook
Attorneys at Law
109 South Walnut
Box 490
Kimball NE 69145
Tel. (308) 235-4217 (h)
(308) 235-3617 (o)

The Ordination of Women: A Plea for Caution

by Bryan Ball

The position that this paper takes may briefly be summarized as follows: Ordination is primarily a theological question, a part of the wider biblical doctrine of the church. Since it is theological, it must be grounded in a theology acceptable to the Seventh-day Adventist church as a whole and must be worked out according to acceptable hermeneutical principles. It is part of the argument that a hermeneutic which accepts that fundamental biblical positions are only to be regarded as culturally conditioned statements of early Christian or pre-Christian faith, no longer relevant to the church today, is unacceptable. It is also argued that insufficient notice has been taken of the relationship between the movement for the ordination of women within the Seventh-day Adventist church, and that movement in the Christian church as a whole, and the relationship of the wider Christian feminist movement to the women's liberation movement. The underlying significance of this background is the justification for some emphasis on Christian feminist thought in this paper. The influence of liberal theology, both in the specific theological approach to women's ordination, and more broadly in the Christian feminist movement, is also a cause of concern to the present writer. Finally, it is suggested that there are significant implications

for the future of the Seventh-day Adventist church if it moves toward women's ordination on the basis of what may be a questionable hermeneutical and theological foundation.¹

The Nature of the Issue

It is critical to a correct understanding of the women's movement for ordination and to the resolution of any conflicting views that might exist with reference to that movement, to understand the nature of the question at issue. This paper is based on the proposition that the question is essentially of a theological nature, rather than being administrative or ecclesiological, which is what many in favor of women's ordination seem to believe. There can be some confusion here, particularly if the administrative functions of the church are not sufficiently distinguished from the biblical doctrine of the church within which they properly are contained. Thus one widely recognized feminist author, writing about women and Christianity, claims that her book is "unashamedly about politics, and is neither history nor theology,"² yet has a chapter of 40 pages on ordination. This demonstrates something of the confusion that frequently appears in the literature supportive of the women's movement for ordination. It will not be denied that a similar lack of clarity concerning the essential nature of ordination has also appeared in Seventh-day Adventist circles.

Ordination is to ministry, not to office, nor to authority, not to preferment. This has traditionally been the accepted understanding of

Bryan Ball, who received his doctorate in historical theology from the University of London, is the president of Avondale College in Australia and is the author of *A Great Expectation: Eschatological Thought in English Protestantism to 1660* (Leiden: E. J. Brill, 1975), and *The English Connection: The Puritan Roots of Seventh-day Adventist Belief* (Cambridge: James Clark and Co., 1981).

ordination in the Seventh-day Adventist church:

Ordination was not instituted to build up a religious hierarchy, for that would be a departure from the fundamental principle of ordination. . . Ordained ministers are not exalted to a place of special privilege; rather, they are consecrated to a life of devotion to God and to special service to the church and to the world.³

This statement of Seventh-day Adventist understanding of ordination is based on the New Testament record of the first Christian ordination, crucial to any theology of ordination, that Jesus "ordained twelve, that they might be with him, and that he might send them forth to preach" (Mark 3:14). Ordination is setting apart for ministry.

Since ordination is to ministry, and since ministry is a function of the church, an important aspect of the New Testament doctrine of the church, ordination, therefore, must principally be of a theological nature. This is not to deny that it has administrative or functional implications, but that essentially ordination must be recognized as a doctrinal and theological matter and must be understood at that level before it can be discussed at the administrative level.

The following comment deserves note:

The ministry is not to be envisaged in "professional" terms, as a "job" which woman can carry out as competently as man, and which she has an equal "right" to perform. Still less is the ministry to be conceived in terms of power and domination, as a "privilege" from which woman is being unjustly excluded. "It shall not be so among you" (Matthew 20:26). The church is not a power structure or a business enterprise, but the Body of Christ; the ministerial priesthood is not a human invention devised for the purposes of efficiency, but a gift of God's grace. So far from being a "right" or "privilege," the ministry is a call to service and this call comes from God.⁴

If Christian ministry is not to be perceived primarily in terms of rights or ability, or human preference, it follows that the ordination of women cannot be evaluated by the same criteria that determine whether or not a woman is suitable for professional roles in law, or medicine, or education. Christian ministry is in a category of its own, is a calling, not a profession, a calling wholly at the discretion of God, who has determined the nature of the church and the nature of its ministry.

The basic question is not, therefore, whether a woman is "trained, intelligent, and devoted," as one Christian feminist writer maintains, or whether "women have repeatedly demonstrated their capacity."⁵ These are all very much secondary considerations and should be recognized as such. They may well have some bearing on the wider issue of women's service in the church as a whole, but they have no bearing on

The ordination of women cannot be evaluated by the same criteria which determine whether or not a woman is suitable for professional roles.

the criteria of ordination, theologically understood. The extent to which many writers in support of women's ordination have departed from the basic theological character of this question, or may indeed have never recognized it, may be seen repeatedly in their writings. A few examples will illustrate this point. One writer openly admits that he is in favor of women's ordination because "he listens to what women are saying about themselves."⁶ Another maintains that the exclusion of women from ministry (i.e., ordained ministry) is "based on primitive ideas of genetics." Another speaks of a woman who "chooses to enter the pastorate, as many women do," which is simply to equate ministry with any other profession by making entry to the ministry dependent on human choice.

E. L. Mascall is, therefore, essentially correct when he claims that "most of those who assert that there are no serious theological objections to women priests, do not hold that priesthood has a distinctive theological character in any case."⁷ While this is said primarily of a sacerdotal priesthood, it is also true of the nonsacerdotal concept of Christian ministry. The crux of the matter is that ministry and ordination, as elements of a mature and thoroughgoing biblical ecclesiology, do have a theological character. Hence the same writer asks the pertinent question, "Even if there are no fundamental

arguments *against* the ordination of women, many still wish to know whether there are any fundamental arguments *for* such a revolutionary innovation."⁸ This is not to concede that there are not formal arguments against women's ordination, but merely to point out that in the view of many a sound, biblical theological case for women's ordination has not yet been proved.

The question, then, is ultimately one of revelation, of the will of God, of the teaching of Scripture, and of the willingness of all men and women with Christian pretensions to stand beneath that Word when rightly interpreted. One is bound to be suspicious of a movement which claims that "anti-ordination factions continue to demonstrate their underlying and profound sexism and misogyny."⁹ To claim or imply that those who oppose women's ordination do so wholly or even partially on sexist grounds, or that they are unmitigated woman-haters, is to demonstrate the same chauvinism and biased sexism that proponents of women's ordination claim to see and deprecate in others. Yet one frequently comes across attitudes such as this in the writings of contemporary Christian feminists.

The Theological Basis

It is increasingly being stated within and without our church, that there are no real theological arguments against the ordination of women. It should be said, however, that there is a significant body of opinion within the church that does not accept this position. The fact that many of the main denominational churches throughout the world are still deeply divided on this issue indicates that there are indeed unresolved theological issues. It is naive, if not intellectually questionable, to brush aside such theological objections as if they did not exist, or worse, as if they belonged only to the theologically incompetent.

I wish to suggest that we should take a much broader historical and theological basis for our discussion of this matter. To begin with, we cannot ignore the Reformation position on

church structure and ministry. One of the chief issues in the development of the Reformation, and the nonconformist Protestant churches that grew out of the Reformation, especially in the English-speaking world, was the nature of the church and its ministry in relationship to Scripture. Indeed, most of the mainline Protestant churches emerged precisely because they could not accept what they considered as the compromised Anglican view. They took the position that the church and its ministry must be structured according to Scripture, because the church and its ministry is essentially a doctrinal, theological, and biblical issue. All the mainline Reformers would have said, in fact, that it was a major doctrine of Scripture.

And yet, in all that discussion of the church and its ministry, which took the best part of a century, the issue of women's ordination or female ministry did not even arise, as far as I am aware. The only early Protestant, or pseudo-Protestant movements to be exact, in which the status of women may be said to have surfaced, were the Quaker and Ranter movements. The former, significantly, in many aspects foreshadowed liberal Protestantism, particularly in its figurative and nonliteral interpretation of Scripture, and its strong objections to all forms of structured church organization. Is it totally without significance that our spiritual forefathers, who ransacked Scripture to find support

There is no precedent in the Reformation or English Puritan historical antecedents of Adventism, for the ordination of women to ministry.

for all their views, and who were thoroughly conversant with every aspect of biblical teaching, should be silent on this matter? And is it totally without significance that the impetus for women's ordination should arise within the church only in the latter part of the 20th century? Has the Christian church throughout history overlooked something of great significance for

the best part of 2,000 years? There is no precedent, either in Reformation theology or English Puritan theology, both historical antecedents of Seventh-day Adventism, for the ordination of women to ministry.

But there is something of more fundamental significance. The influence of liberal theology, in its many forms, is clearly evident in the writings of many who advocate women's ordination. It is this pervasive influence of liberalism that should deter Seventh-day Adventists from moving precipitately in the direction of female ordination. One only has to read Sara Maitland's *A Map of the New Country—Women and Christianity* to discover the mixture of liberal theology, Catholic mysticism, politics, women's lib, civil rights, and psychology that undergirds the movement for women's ordination within contemporary Christian circles. The general direction of Maitland's theology is evident from the following statement. She is writing specifically of the origins of the Christian feminist movement:

Darwin's discovery of evolution and the effect it had on the authority of Biblical accounts is perhaps the best known of these discoveries, and its effects were shattering. But biological evolution was only one aspect of the intellectual impact. The new schools of Biblical scholarship, which started in Germany but spread throughout Europe, had an even more devastating effect on Christian understanding, particularly as the scholars were often convinced Christians and could not be dismissed as "enemies of the faith." The basic impetus behind this scholarship was to look at the social and historical context of the Biblical texts, an activity made possible by the development of archaeology, and linguistic and anthropological studies. The understanding that the Gospel texts, for instance, were not eyewitness accounts, or that the history of the Old Testament was not in accordance with literal truth, opened up new possibilities for interpretation, undermined Christian fundamentalism, and brought the possibility of change within the imaginative grasp of Christians.¹⁰

When Sara Maitland writes of the ordination of women, she does so from the standpoint of a very liberalized and confused theology.

Another advocate of women's ordination actually traces the origins of the new attitude to women in the church to the higher critical approach of the late 19th and early 20th cen-

turies, specifying that it provided three alternative methods of dealing with the biblical text, viz. (1) there had been incorrect translations, (2) that certain statements in the Bible were the product of historical circumstances and were not the infallible word of God, and (3) that Paul was a fallible man like other men and was mistaken in his estimate of women.¹¹ It is this question of biblical authority that is one of the main targets for those anxious to support the movement for women's ordination. The biblical text is not to be

Some feminist writers actually admit to altering the biblical text in order to accommodate feminist theology.

regarded as literally true or authoritative. The early Genesis story is "a meaningful myth rather than a historical fact," and "it is to distort seriously its message if we try to make it a barrier. . . to . . . evolutionary theory."¹² Indeed, some feminist writers actually admit to altering the biblical text in order to accommodate feminist theology.¹³

There are in particular two crucial areas in which the effects of liberalism may be seen in the theology of the movement for women's ordination. The first of these is with respect to the early chapters of Genesis and its implications for the role of women and female ordination. Many Christian feminist writers accept the liberal position that there are two Creation records in Genesis 1 to 3 and the higher critical view of the Pentateuch as a fourfold synthesis. Thus it is possible for them to speak of the "mythology" of Genesis, which is not to be taken literally. "The account of creation in six days is not scientific history" and "we do not need to take the particular words of an ancient story [the Genesis account of Creation] as definitive."¹⁴ It is this view of Genesis that helps those in favor of women's ordination to move away from Genesis as traditionally understood, with the restricting implications that that understanding has for the feminist movement in its teachings on the prior creation of man (as male), the procedure for the

creation of woman, and the fall of man into sin.

An even more significant departure from traditional Christian doctrine is seen in the view of many feminist writers with respect to the Incarnation. One of the theological arguments offered against women's ordination is the fact that Jesus, as the definitive revelation of God to man, was wholly male, and that this maleness has a direct bearing on the nature of the church and its ministry. Since Jesus was himself a man, and since Christian ministry is to be understood in relationship to the redemptive mission of God in Christ and of the church in the world, the church's ministry must reflect the nature of that revelation as far as possible. Thus it is to the theological advantage of those who wish to challenge the traditional maleness of Christian ministry, to regard the Incarnation in a different light. The fact must be faced that some Christian feminists, in their attempt to justify a theology of female ordination, give the clear impression that they are not fully orthodox in their attitude to the Incarnation. One such writer specifically claims that "the understanding of the Incarnation commonly held by the Western churches is seriously inadequate," and argues that a "proper theology of the incarnation would put responsibility for salvation in the hands of human history."¹⁵ The serious theological implications of this view are not difficult to perceive.

I have cited these views to demonstrate that the underlying theology of much of the movement for women's ordination is heavily undergirded by liberal theological presuppositions and interpretations that are quite out of harmony with the theology of the Seventh-day Adventist church as traditionally understood. I am not claiming that all advocates of women's ordination are theologically liberal. I am arguing that there is sufficient evidence of a liberal influence in the Christian feminist movement to lead Seventh-day Adventists to examine critically the theology which underlies much of that movement and its advocacy of women's ordination. The link, of course, is that this feminist movement within Christianity at large inevitably is responsible, to some extent, for the movements within Adventism, however tenuous that

connection might be argued to be. This link will be explored later.

Some work has been done in recent years by Seventh-day Adventist scholars in order to provide a more acceptable theology of female ordination. While it is not the purpose of this paper to review that work, it can be stated that the conclusions suggested to date are by no means conclusive, and in many instances quite open to alternative constructions. It must not be thought, for example, that the papers comprising *The Symposium on the Role of Women in the Church* are in any sense final. Not only does the *Symposium* lack balance, but several of the papers have very little bearing on a biblical theology of ordination. On the evidence of the *Symposium* arguments, clear biblical authority for female ordination is still lacking. However valid as background material Old Testament studies might be, the crucial question is whether there is any New Testament mandate in favor of female ordination in the church of Christ. The problem here is frequently demonstrated by the fact that most discussion of the "relevant" New Testament data centers around the well-known Pauline "misogynist" passages—none of which is concerned with the ordination question *per se* in any case.¹⁶ The fact is that it is exceedingly difficult to find clear New Testament support for this proposed practice. And since it is of a theological nature—part of the doctrine of the church—such support is essential.

Hermeneutical Principles

The theological stance discussed above, which underlies much of the theology of the movement for women's ordination, is clearly related to the interpretation of certain key biblical passages. An examination of these passages as understood by the feminist movement reveals that the principles by which they are interpreted is, to say the least, suspect and, in many cases, quite open to question. In this section we will look at two or three of these key biblical passages to endeavor to assess whether or not they are interpreted according to

acceptable principles of hermeneutics, and whether or not they really do support a theology of women's ordination.

One of the passages cited most frequently by those seeking a biblical basis for women's ordination is Galatians 3:26-29. It would probably not be too much to say that this is the *locus classicus*, or at least one of the most crucial references, in this respect. The argument from this passage is frequently found in the relevant literature, and is that since Paul here removes the distinction between male and female who are in Christ, there is no ground for discrimination against women in the ministry and, therefore, against female ordination.¹⁷ To draw this conclusion from the Galatian passage is, however, to ignore a basic principle of biblical hermeneutics, namely, the contextual principle. Those who examine the biblical theology of Christian

There is really no ground for relating Paul's statement regarding the abolition of distinction between male and female to ordination, or to ministry, or to any aspect of the doctrine of the church.

feminist writers, point to the fact that when taken in context this Pauline statement has little, if any, bearing on the question of ministry, let alone on the question of ordination. The phrase that eliminates the distinction between male and female (verse 28) may be related to Christian baptism (verse 27), or it may be understood more widely in the context of the Galatian epistle as a whole. Galatians is principally concerned with the way of salvation through faith in Christ, as opposed to the Judaizing emphasis on salvation by works of the law. The key phrase "neither male nor female" is therefore correctly to be understood of God's grace in Christ, extended to all, Jews and Greeks, slave and free, male and female. "You are all sons of God through faith in Christ" (verse 26). Whether related specifically to the initiatory rite of baptism (verse 27), or to the

universal offer of sonship in Christ (verse 26), or to the more general theme of salvation as argued throughout Galatians as a whole, the removal of the barriers in verse 28 clearly speaks of God's redemptive grace. There is really no ground for relating Paul's statement regarding the abolition of distinction between male and female to ordination, or to ministry, or to any aspect of the doctrine of the church. It is not an ecclesiological statement. It is a soteriological statement. Paul speaks of ecclesiological matters on a number of occasions in various epistles and undoubtedly would have made his point here with equal clarity had that been his intention. Roger Beckwith is correct when he says of this passage:

The context is one of salvation—more precisely of sonship, faith, union with Christ, baptism, and the inheritance of the promises to Abraham. For these blessings, Jew and Gentile, slave and free, male and female are all alike eligible. All alike can be saved, all alike can be baptised, without distinction. But whether there are other distinctions between Jew and Gentile, slave and free, male and female, which still remain, the passage neither says nor implies.¹⁸

It is difficult to see how this passage, interpreted correctly in context, can be used to support women's ordination.

The significance of Genesis 1 to 3 was referred to previously, and it is widely recognized that amongst other important theological considerations this is also a critical passage with reference to the status and ordination of women. One of the fundamental arguments undergirding the attempt to find biblical justification for female ordination, is the argument, drawn from this passage, that both men and women were created in the image of God and, therefore, are essentially equal and that no distinction should be made between man and woman. The arguments over Genesis 1 to 3 are many and have claimed the attention of theologians in intricate and detailed discussion over a considerable period of time. This is not the place to repeat or analyze such arguments.

One or two comments on the passage and the arguments frequently drawn from it, however, will be relevant. Both men and women are created in the image of God, according to Genesis

1:26-28. Of that there can be no question. This, however, does not mean that there are no significant differences between male and female, either biological, or emotional, or psychological. Of more significance, it would seem, is the fact that however the passage is interpreted, mythologically or literally, man (as male) was still created before woman, and woman was created from man, rather than from dust as the man had been. If no distinction between the sexes was intended, and if men and women were to be regarded as completely equal in all respects, why were male and female not created at one and the same time, and why was female derived from male and declared to be a helpmeet for him? These questions are in no way intended to support a chauvinistic view of male superiority but merely to come to grips with the meaning of the text. It seems difficult to avoid the conclusion, taking this seminal Genesis record as it reads, that there is a distinction, a difference between male and female, built into the very order of Creation, even though that distinction was never intended to imply a superiority of male over female. Moreover, this male/female relationship of Genesis is used in the New Testament (Ephesians 5) as an example of Christ's relationship to the church, a relationship that can have little meaning if the original from which it is drawn has no significance in the first place.

Another theological argument, derived in part at least from Genesis, in favor of women being admitted to ordination and ministry, is related to the nature of God and to the reflection of that nature in mankind (the *imago dei*). The basic premise of this particular argument is that God is sexless, i.e., neither male nor female, and that since the Christian minister is a representative of God, a woman can function in that role as logically as a man. The opposite argument, consistently opposed by those in favor of female ordination, is that since God himself is spoken of throughout Scripture in male terms, and that since Jesus was a man and chose only men to be included among the Twelve in the first ordination, that women cannot rightly be admitted to ministry and to ordination.

Once again, this is not the place to investigate these various arguments in any detail, but merely to make one or two relevant observations. God has revealed himself to man principally in two ways—through Scripture and through Jesus. It is surely beyond question that in each of these revelations, there is a clear and unmistakable emphasis on the maleness of God. The Bible consistently uses masculine language in speaking of God. Moreover, this God who reveals himself as a Father, sent his Son to redeem humanity. This Son became incarnated in the man Jesus Christ, who in turn spoke frequently of the fatherhood of God; this man Jesus appointed the Twelve to speak in his name, and to lay the foundations of his church. They were all men. Is

God has revealed himself as male, and as long as the traditional understanding of revelation holds, the concept cannot be ignored.

this merely coincidental? Or cultural? Does it have no continuing relevance for Christian faith?

The usual response is that God is neither male nor female, and, of course, there is an element of truth here. However, we must avoid the attempt to define God anthropologically. In the interpretation of Genesis 1:26-28, we should not attempt to create God in the image of man. That is not the purpose of the passage, and to use it in such a way is hermeneutically unacceptable. The fact remains that God has revealed himself as male, and as long as the traditional understanding of the biblical revelation holds, the concept cannot be ignored. It might be better to say that the two human sexes in their creation *imago dei* are both partial reflections of the original, neither complete, each complementary to the other, and both individuals in their own right.

There is nothing it would seem in this understanding of humanity that necessarily precludes God himself from choosing either male or female as the mode of revelation to man, or to represent him in ministry. That he chose man as male for

these purposes is entirely his prerogative. He might have chosen female had he so willed. But he chose male, and it would be much wiser and safer for Christians of both sexes to accept what God has willed and revealed in this respect, as in all other aspects of Christian faith. Why God chose maleness to represent himself, we do not know. Why did he not rest midway through Creation week and establish a Sabbath on the third or fourth day? Why did he create man (generic) with two hands and two feet instead of with three? Why are there only three persons in the Trinity and not four or five? We do not know. We cannot know. Only he knows and only he has willed. Similarly, from the beginning of time he has consistently chosen to reveal himself as male. Surely both men and women should be willing to accept that revelation, however difficult it may be, as with any other aspect of divine revelation, and not seek to rationalize away that which God has revealed. Furthermore, it must be recognized that, if God had wanted himself to be known as female rather than male, or indeed as transcendent of sexuality, he could quite readily have initiated some other form of revelation. To say that the traditional biblical revelation of God as male is a culturally conditioned revelation, is a direct consequence of twentieth-century relativistic thinking, and is to open the door to a whole series of similar possibilities which would effectively destroy the received content of Christian faith. What is really at issue in all this is the nature of revelation and our response to revelation as traditionally understood.

A final point concerns the relationship of Jesus to women. It is proposed by those in favor of a male ministry only that Jesus chose only men to be among the twelve disciples, even though women were numbered amongst his immediate circle of followers. It is countered by those who favor female ordination that Jesus was circumscribed in this choice by contemporary cultural considerations, and that the composition of the Twelve has no real bearing on the character of ministry in the church today. However, it has to be recognized that Jesus did in fact demonstrate a radical attitude to women,

quite contrary to the prevailing philosophy of the day. This fact is frequently referred to by Christian feminists themselves. Certainly anyone who has read John Stott's *Christ the Controversialist*, can be in no doubt that Jesus was not a conformist. Even a superficial reading of the New Testament shows quite clearly that Jesus did not feel bound by cultural considerations of the time. If Jesus was not a conformist, and if he demonstrated a new and radical attitude to women by including them in his immediate entourage, why did he not include them in the inner circle? It is manifestly evident that he could have done so had he chosen and become radical and controversial in this, as in many other aspects of his life and teaching. We may note with profit the following two statements:

Jesus, in open contradiction to the usual practice of the Rabbis, and although he was not a married man as they were, did not hesitate to admit women into his closest company, into his discipleship. Therefore, if he did not call them either to the apostleship proper, or to any kind of apostolic ministry, it must have been as a matter not of chance, nor of a lack of practical and actual opportunity, but of principle.¹⁹

Thus if the Son of God had wanted to appoint women as apostles, he would have done so, whatever the existing conventions within Judaism or elsewhere in the ancient world. And the fact that he did not choose them as apostles, must remain decisive for us today. Are we to assert that the incarnate Word and Wisdom of God was mistaken, and that we at the end of the twentieth century understand the truth better than he did?²⁰

It is often said that this argument from the selection of the Twelve is irrelevant in any case. If we exclude women from ministry because Jesus excluded women from the Twelve, it is said, we should also limit admission to the ministry to Jews since Jesus chose no Gentiles among the Twelve.²¹ That particular line of argument can be extended *ad absurdum*. We might as well conclude that ministry should be restricted to whites, to the uneducated, to men with rural and agrarian occupations, or that a percentage of tax collectors should always be included in the ministry of the church. The exclusion of women from the Twelve remains a for-

midable obstacle to the construction of a convincing theology of female ordination. The subjectivity of the following comment underlines the difficulty encountered by those who attempt to dispense with the validity of the argument:

One cannot help but feel that too much of an argument from silence is made when one takes the exclusion of women from among the Twelve to mean that by this Jesus wanted to say that they are excluded from the Ministry of His gospel.²²

This is little more than a personal opinion, devoid of any convincing theological evidence. And, in any case, the initial argument is hardly one from silence. Hermeneutically, it is much safer to conclude that Jesus deliberately excluded women from among the Twelve, maybe for reasons which we do not wholly understand, but that he did so, not for any lack of opportunity, or from cultural pressure, but from principle.

We have, in this section, looked briefly at two or three of the most frequently proposed theological arguments in favor of female ordination, in the light of hermeneutical principles used to substantiate such arguments biblically. It may be seen that, at the very least, there are alternative interpretations which are equally valid, and in some cases interpretations which are more acceptable than those advanced by the feminist lobby.

Motivation and Qualification

There is a further aspect of the movement for women's ordination that gives rise for some concern. It is here more than anywhere that one feels extremely diffident about committing one's thoughts to paper, since in no other area is misunderstanding more likely to arise than here. Others commenting on this aspect of the subject have expressed similar diffidence and for the same reason.²³ However, one cannot help avoid coming to certain conclusions on the basis of what one observes personally, and I have observed over a number of years now that an unhealthy high percentage of the ladies who advocate women's ordination to ministry appear to give the unfortunate impression of being too

eager to demonstrate their capabilities and their equality, and to claim their "rights." This may, or may not be, wholly unintentional and fortuitous. But others, too, and women among them, have received the same impression. Indeed, it may not be out of place to remark here that many mature and talented women within both the Seventh-day Adventist church and within the Christian church as a whole, do not support the movement for women's ordination. It should not be overlooked that the movement is the concern of a small, vocal minority, a fact which may itself be of some significance.

But to return to the matter of rights and abilities, ministry is not fundamentally a question of rights or ability, or qualification. Anyone, male or female, who feels that he or she has a prior claim to gospel ministry on the basis of any of these criteria, thereby demonstrates a lamentable unawareness of the essential characteristic of ministry as demonstrated in the attitude of the One who "did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant" (Phil. 2:6, 7). The profound implications of this whole passage for Christian ministry must not be allowed to escape us at this critical moment in the history of our church. In the words of one writer,

In God's kingdom what brings life to others is only the life of Jesus, not our gifts and talents, and His life often emerges strongly in the midst of pain and frustration. If we are primarily seeking for personal fulfilment by being officially recognised, God may have to bring us to the point where our personal ambitions are crucified, in order that the life of Jesus may be manifested. . . . When the Spirit of God is moving freely in our lives, questions about status, office, and position will be dwarfed into insignificance.²⁴

We are in danger of evaluating the ministry of the church on pragmatic grounds and from a human standpoint. We must recover the essential biblical criteria for ministry.

The urge to advance oneself on the basis of one's rights or one's ability is clearly contrary to the concept of ministry as it is set forth in Scripture. The biblical examples of individuals whom God called to ministry were repeatedly

men who shrank from the task and who instinctively felt inadequate. Not one instance comes to mind of an individual, either in Old Testament or New Testament times, who was called to ministry on the basis of his own self-esteem. I believe we are treading on very dangerous ground indeed if we allow the true character of the ministry to be changed by any group, male or female, which argues that ministry is primarily dependent on human qualification or ability. Again, this is not to argue that ability, or education, have no place in the qualifications of those called to ministry. But these are secondary matters and should not be allowed to cloud the real issue.

Yet it will not be denied that the impetus for women's ordination and ministry frequently, if not entirely, comes from such a stance. Indeed, the argument is constantly put forward that "women are as able as men," or "women can function just as adequately as men in the

The real question is not whether women are as equally talented or as capable as men, but whether God has called women to ministry.

ministry." While this is not to be disputed, it is clearly not the real issue at all. It is reported that one of the young ladies who was permitted to conduct a baptismal service in the Potomac Conference, is sometimes seen wearing a sweat-shirt with the motif, "Jan the Baptist." If this is so, then it unfortunately demonstrates a kind of triumphalism which is quite contrary to the true nature of Christian ministry, and a self-centered individualism which is a long way removed from that maturity which becomes the gospel and the true gospel minister. It cannot be denied that a measure of this spirit is frequently evident in the movement for women's ordination, and yet it is a spirit quite contrary to the biblical basis of ministry. One further illustration may be allowed. The following statement was written by a lady whom I have known for some years, an

extremely vocal campaigner for women's "rights" and ordination. She is reporting on her attendance at a Christian seminar under the title, "My Christian Witness," and writes for public circulation as follows: "Dr. Gould also referred to women's subservient place, so I was well able to discuss this matter. The seminar drew an attendance of over 80 of whom 10 people took part in the discussion, but I was the only one to receive an ovation by clapping." Hopefully, it is unnecessary to comment further on the significance of this little contribution from a committed feminist.

The issue, then, is not one of rights or abilities, or capabilities, but of God's will as revealed in Scripture. The real question is not whether women are equally talented or as capable as men, but whether God has called women to ministry. We would do well to listen again to the words of C. S. Lewis, "No one who opposes women's ordination is thereby maintaining that women are less capable than men of piety, zeal, learning, and whatever else seem necessary for the pastoral office."²⁵ Yet it is at this very point that the issue becomes critical for Seventh-day Adventists, since it seems that a lack of understanding of the true nature of ministry is growing among us, both at administrative and membership levels. A survey taken by a Seventh-day Adventist lady worker in preparation for a paper advocating the ordination of women, asked a number of relevant questions, one of which was, "What is your opinion in regard to the ordination of women? Should they assume a full ministerial role?" While a few responded negatively to this question, the following answers reflect the confusion in the minds of many concerning the true nature of ministry, at least in one part of the world field:

I am absolutely of the opinion that a woman should assume a full ministerial role. Why should a woman not be ordained to the ministry if she has the prerequisites for it?

A woman should have the same equality as a man in this matter if the education is the same.

Enough education and enough dedication would certainly qualify a woman just as well as a man to

be ordained to the ministry.²⁶

On the basis of these responses, there is clearly a need amongst us to redefine the true basis of ministry before we embark upon female ordination. Taken from the biblical standpoint, such a concept is not a sound basis for ministry and could be a disastrous foundation on which to implement a change in our denominational concept of ministry, a concept which has behind it the accepted understanding and experience of the church in all ages.

One further slant on this whole question of women's ordination may be noted under this section dealing with motivation and qualifications. I quote without further comment the closing paragraph of the chapter entitled, "Psychological Aspects," prepared jointly by a man and a woman, in the SPCK symposium, *Man, Woman, and Priesthood*. It deserves careful consideration on account of its implications.

We must add (with diffidence and reluctance because it is almost sure to be misunderstood and very likely misquoted) a final comment which, if true, is of great importance. We have known, some of them very closely, a number of women active in this campaign. (Some of them, rather oddly, are self-confessedly not Christians at all). With few exceptions, their deepest desire was not to be priests but men—though naturally they were unaware of this fact when they first espoused the cause of ordination for women. Those who became aware of it lost all interest in the question of ordination. That, we submit, is a matter of really profound significance for this debate. It would be, to say the least, ill-judged to alter the whole basis of the ordained ministry, and the manifold psychic structures that underlie it, to meet the claims of women who appear to lose their zeal and indeed their interest in this cause when they come to know themselves better.²⁷

There is evidence here, and elsewhere, that the whole question of the female psyche is of profound significance in this debate. On the strength of this statement and some of the other emphases which one observes in the feminist movement, it is evident that there is a very real and urgent need for a thoroughly professional and objective study of the psychology of female sexuality in relation to this whole question of women's ordination before any final decision is taken.

Background of the Movement

Something must be said concerning the background from which the movement for women's ordination has emerged within the Seventh-day Adventist church. It should be recognized that there is a direct line of connection between the women's liberation movement, the Christian feminists movement in the church at large, and the movement for women's ordination within the Seventh-day Adventist church. It is not coincidental that the Christian feminist movement emerged after the women's liberation movement had come to the fore, or that the movement for women's ordination within Adventism surfaced after a similar movement had appeared within the Christian church as a whole. These relationships are well enough understood by those within the movements concerned. Thus Sara Maitland writes as an advocate of the feminist movement within Christianity, "The women's liberation movement has authorised this personal voice in a particular and liberating way."²⁸ And Susannah Herzel adds, "Much of the rhetoric used in the debate on women's ordination to the priesthood has been influenced by feminism and the psychological pressures which that movement exerts."²⁹ The feminist movement as a whole, both within and without the church, is essentially a 20th century phenomenon, and the basic affinity between its various strands is self-evident. My concern is that the significance of the relationship between the movement within Adventism and its related strands in the church and in the world be recognized.

The nature of the Christian feminist movement has already been indicated in its affinity with theological liberalism and its often confused theological basis in general. Any relationship, however tenuous, between a movement of that genre and a corresponding movement within Adventism, must therefore be treated with caution. An aspect of the wider movement which has not yet been noted but which deserves passing comment at least, is its tendency to imbalance. Maitland thus addresses her book on

women within the church, "Especially to the women who are defining for themselves a specifically feminist women-only spirituality."³⁰ This tendency to isolate women and the feminist contribution in the church is a direct consequence of the more extreme wing of the women's liberation movement and is quite clearly in contradiction with the biblical view of the male/female relationship as being essentially of a complementary nature. It stands as a further warning against the potential dangers of the Christian feminist movement as a whole. Further examples of the imbalance which tends to surface in the literature of the Christian feminist movement, are the designation of the Holy Spirit as female, the charge that Paul was a misogynist, and the widespread feeling, amounting almost to an unhealthy obsession at times, that the traditional Christian view of man, woman, and ministry asserts the inferiority of women.

The influence of the women's liberation movement *per se* is, however, of greater cause for concern. While many of those in favor of female ministry and ordination would deny that this movement has any significant influence on a movement for women's ordination within Adventism, it must be evident that a connection does exist and that any movements generating from the parent movement must inevitably carry some of the parent characteristics. It is therefore of some importance to note the essential character of the women's liberation movement. Churches in countries where women's ordination has been approved and implemented are usually countries where the liberation movement is to the fore, and a study of the movement in these churches and countries is quite revealing. The nature of the women's liberation movement can perhaps be adequately illustrated by reference to one of its most noted protagonists, Suzanne Brogger. A recent article on Miss Brogger described how she had been "publicly reviled for a series of outspoken and sexually explicit books which marked her in her native Denmark as a female Henry Miller."³¹ Miss Brogger's most well-known book to date has already been translated into 13 languages and carries the title, *Deliver Us From Love*. It

attacks the concepts of marriage and the family and foretells the birth of a new age peopled by a new humanity of indeterminate sex. The dangerous confusion in Miss Brogger's influential writings is illustrated by the following comment:

It is a fact that men and women today do not know who they are. I don't just mean the sexual roles, who is going the wash the dishes, change the pillow-cases. I mean it is a fact that a man today doesn't know what it is to be a man and a woman doesn't know what it is to be a woman.³²

Perhaps this is the best argument for emphasizing the continuity of those roles traditionally assigned to men and women in the Bible, and for resisting the blandishments of feminist ideology projected into feminist theology. Incidentally, a Danish journalist who wanted an interview with Miss Brogger, apologized for not reviewing her book. "I just could not read it," he said, "I felt so disgusted."

That there has been an overflow of the amoral connotations of the women's liberation move-

This tendency to isolate women stands as further warning of the potential dangers of the Christian feminist movement as a whole.

ment to the Christian feminist movement, is clear enough for those who will seek the evidence. The ordination of women began in the American Episcopal church in 1977. The Bishop of New York ordained a woman who had been active in advocating homosexuality as a legitimate Christian lifestyle, and who had declared that she herself had a lesbian sexual orientation.³³ Some feminists have already spoken of homosexual ordination as the next issue.³⁴

The women's liberation movement is itself to some extent a product of the sexual revolution of the late 20th century. It is the relevance of this background, briefly traced above that prompts the following comment from a writer who fears that the ordination of women is in part, and without recognition, a capitulation to the secular feminist movement. The comment is made

specifically with reference to female ordination in the Episcopal church but is appropriate for Adventists nonetheless:

The theological question about women priests is also a sexual question. That is one of the reasons why the whole debate and action has been so emotionally intense. The issue is not the equality of the sexes but the identity of the sexes in Christian priesthood. The deliberate attempt to remove the distinction between the sexes is one of the most vivid aspects of the current moment in the "sexual revolution." One of the responsibilities of the church is to maintain its continual witness to the goodness of Creation in the distinction between male and female. . . . The desire for androgyny and, generally, the desire for ordination of women are to be found primarily in those parts of the church which are experiencing decline. In any case, it is important to realise that the reason for the deep division within the Episcopal church (i.e., the division caused by the Episcopal church's move to ordain women) lies in the fact that we are dealing not only with the powers of religion but also with the powers of sexuality, which are asserting themselves with vigour.³⁵

The real point here is that the Christian feminist movement, whether within Adventism or beyond it, is derived from the women's liberation movement as a whole, which in turn is in part at least a product of the contemporary sexual revolution. It is a background that cannot be completely ignored.

But let it be quite clear, I am not suggesting in any way that any of the advocates of women's ordination within the Seventh-day Adventist church are even remotely committed to any of the ideas just discussed, or that such concepts themselves are in any way projected alongside a demand for the ordination of women within Adventism. I am anxious, however, that the background be sufficiently recognized. A stream that rises in a contaminated source must always be suspect. In this instance, the ground for suspicion perhaps is not so much the sociological and frequently amoral implications of the women's movement, as much as the humanistic, atheistic, and theologically confused bases of their arguments. The feminist movement within Adventism seems to be following unwittingly in the wake of a liberalising, destabilizing influence currently pervading contemporary Western society.

Implications and Conclusions

If we now proceed to authorize the ordination of women, we can only do so on the basis that it is not forbidden in Scripture. We cannot do so on the ground that it is taught, even permitted, in Scripture. There is no clear biblical mandate or precedent for the ordination of women. The biblical passages that are advanced in its favor all have alternative interpretations that are equally valid, or in many instances, more hermeneutically correct. The best that can be said of the Pauline passages frequently quoted in the ordination debate is that they are all open to various interpretations and, in any case, many of them do not bear directly on the specific question of ordination, but relate to the more general question of women's wider role in the church. If ordination is essentially a theological question, an aspect of the doctrine of the church, it must be grounded in biblical authority. Yet such definitive authority is lacking.

This being the case, to move forward with the ordination of women will create a precedent of significant proportions. It will mean quite simply that the church has authorized a theological change without direct biblical authority. Such a precedent will inevitably open the doors for the pressure to build for significant changes in other areas. If we move to female ministry and ordination on the grounds that the original biblical statements about Jesus and women and the nature of God, for example, were culturally conditioned, we may expect pressure in due course to change other aspects of the church's corporate life and teaching for similar reasons. The ordinance of humility, the distinction between clean and unclean foods, tithing, even the Sabbath itself, all may be argued against on the ground that they are aspects of biblical life and teaching that were culturally conditioned. The Sabbath, in fact, is a good example of the type of argument that can be advanced on the grounds of cultural conditioning. New Testament scholars now recognize that the Sabbath was kept by Jesus and at least by some of the

early Christian communities. Its relevance for contemporary Christians is denied on the grounds that it was only a culturally relevant practice in the life of the communities in question.

As previously noted, the historic revelation of God himself in Scripture is openly questioned on these grounds so that many advocates of the female cause are now able to pray, "Our Mother which art in heaven." Are we really willing to concede that the fundamental concept of God, basic to Christianity for 2,000 years, is in reality a concept conditioned by a culturally necessitated revelation? It must be evident that it will be difficult to draw the line at women's ordination if we accept the argument that biblical practices and beliefs essential to Seventh-day Adventism were culturally conditional and, therefore, no longer relevant. Let the words of another be sufficient warning in this respect,

The fatherhood of God and the sonship of Jesus Christ have become to some an embarrassment rather than a joy, and some theologians, as well as hymn-odists, are seeking not only to play down, but even to eradicate what they regard as a false sexism in the tradition of God the Father and the Son. This is not mere speculation, but heresy, and needs to be recognized as such, even in this topsy-turvy world.³⁶

The question really relates to the essential nature of the Seventh-day Adventist church. As Peter Moore has written of the movement to ordain women within the Anglican church, "The proposal to ordain women to the priesthood is more fundamentally subversive to the ordering of the Anglican church than anything which has happened since the Reformation."³⁷ If the main proposition of this paper is true, that ordination is primarily of a theological character, then the same is true of the Seventh-day Adventist church, even if admittedly for some different reasons. The question is simple, "Are the teachings and practices of the Adventist church based on the clear mandates of Scripture, or may they also be based on the silence of Scripture, or on Scripture interpreted, partially at least, and in some theologically significant areas, as a culturally conditioned revelation with important

emphases and major teachings no longer significant for succeeding ages?" Hitherto our stand has been on the former. If we move to female ordination then clearly we move into the latter category. In short, we contemplate a major shift in the nature of Adventism, and we should be honest in facing up to this reality. The change will not stop within the ordination of women. It

The move to ordain women is a result of the pressure of contemporary society.

cannot, if the fundamental nature of the church and the basis of its theological statements are changed.

From all the foregoing it would be a mistake to conclude that this question is essentially ecclesiological or organizational as some have tried to maintain. We must recognize, once again, that the question is primarily one of doctrinal and theological significance. The real issue is well stated in the following words:

The issue is whether the Christian religion is something revealed by God through his incarnate Son, which places us under loyalty and obedience to Him, or whether it is something which we have the right to make up to our own specifications by democratic processes and majority votes in accordance with our own desires and the pressures of contemporary society.³⁸

The move to the ordination of women is unquestionably coming into the church at this time in its history as a result of the pressure of contemporary society. The church can only afford to yield to such pressure if it is biblically supported. If not, the church's responsibility is as it has ever been—to speak to society from the revealed will of God in Scripture. Some of the evidence presented in this paper suggests that that is precisely what society urgently requires at the present time—a clear, unambiguous witness to the true nature of human sexuality, and God's word concerning that sexuality as it pertains both in the church and in the world.

NOTES AND REFERENCES

1. There are some preliminary considerations that those who read this paper are invited to bear in mind. To begin with, this material has been put together in an unrealistically short period of time. Circumstances have unavoidably contributed to this situation. Those who have ventured seriously into this field will know the sheer impossibility of doing justice to any aspect of this topic within a few weeks. To be fair, however, it should be added that the paper has been prepared on the basis of observations, reflections, and some tentative conclusions reached over a number of years, so I am not claiming total detachment from the topic. Resource materials have also proved to be something of a problem. Time again has been a factor since I have not been able to read all the material available. Some basic titles in the debate over women's ordination have not been available to me, which I very much would have like to have seen before writing. Likewise, I wish I could have studied the recent papers prepared by members of the Seventh-day Adventist community.

One must also say something about the nature of this question. Some of my close colleagues through the years have known of my reservations about the ordination of women and have urged me to make them known at various times and in various places. I have been reluctant, simply because it seems inevitable to me that given the nature of the issue, one must open oneself to a measure of misunderstanding by taking a position contrary to that which is more strenuously advocated. This issue will no doubt result in tension, perhaps even division within the church, once any opposition to the movement for women's ordination is articulated and the reasons for that position disseminated. Now that the matter has reached General Conference agenda status, it is inevitable that the arguments on the other side of the question will be expressed. Since the question is fundamentally an emotive one, tension is unavoidable, as the development of the women's ordination movement in other denominations amply demonstrates. This clearly is no reason to avoid the issue, but it does explain why one tends to avoid involvement as long as possible.

It must also be recognized that the whole question is, as yet, far from settled and is still open to debate, despite the claims of some of the more vocal proponents of the women's ordination movement. This lack of finality inevitably leaves open the possibility of greater understanding for both sides involved in this discussion. Certainly the writer of this paper would not wish any of the views expressed herein to be regarded yet as a final position.

Something also must be said about the role of women in the church in general, as distinct from the more particular question of ordination. There can be no doubt in this writer's view that women could and should play a much larger and more significant role in the life of the church than hitherto. The insights and abilities that women can bring to the strengthening of the church are

not only helpful but essential. The question, however, is not about the role of women in general, but relates specifically to female ordination in the ministry of the church.

2. S. Maitland, *A Map of the New Country, Women, and Christianity* (London: Routledge and Kegan Paul, 1983), p. xii.

3. *Manual for Ministers* (Ministerial Association, 1977), p. 16.

4. K. Ware, "Man, Woman, and the Priesthood of Christ," in P. Moore (ed.), *Man, Woman, and Priesthood* (London: SPCK, 1978), p. 79.

5. G. Harkness, *Women in Church and Society* (Nashville, TN: Abingdon Press, 1972), p. 209.

6. e.g., P. Jewett, *The Ordination of Women* (Grand Rapids, MI: Eerdmans, 1980), p. vii.

7. Mascall, p. 10.

8. Mascall, p. 15.

9. Maitland, p. 118.

10. Maitland, p. 13.

11. Harkness, p. 140.

12. Harkness, pp. 71, 142.

A recent woman theology graduate, speaking against those who oppose female ordination, spoke of the "almost idolatrous respect for the Bible as the Word of God" which forms the basis of the antiordination platform. Another proponent of women's ordination stated that the real stumbling block to progress was the argument based on the "literal interpretation of the creation of Eve." Clearly, if one is to progress along the road of feminist, pro-ordination theology, one must not respect the Bible as God's Word, and one must not accept the Genesis account of Eve's creation. Thus the Christian feminist movement outside of Adventism (see *Sydney Morning Herald*, Oct. 1, 1984).

13. e.g., Maitland, p. xvii.

14. Harkness, p. 183.

15. Maitland, p. 14.

16. e.g., J. Paulsen, "The Ordination of Women"; paper presented at NEWAD Study Conference on the ordination of women, Tyrifjord, Norway, (August 1973); W.D. Eva, "The Role and Standing of Women in the Ministry of the Church," a biblical position paper, (January 1985). cf. E. M. Howe, *Women and Church Leadership* (Grand Rapids, MI: Zondervan, 1982, ch. 3, "Biblical Exegesis."

17. The essential nonsequitur in this argument can be seen clearly in the following comment: "On the basis of this passage [i.e., Gal. 3:26-28] we can say that if we maintain the division between male and female within the church, by excluding women from ordination, then we should cease baptising women (and) cease proclaiming Christ as the Saviour of women as well as men. . ." Rev. Ann Wansborough, in *Sydney Morning Herald* (Oct. 16, 1984).

18. R. Beckwith, "The Bearing of Holy Scripture," in Moore (ed.), *Man, Woman, and Priesthood*, p. 56.

19. L. Bouyer, "Christian Priesthood and Women," Moore (ed.), p. 63.
20. K. Ware, "Men, Woman, and the Priesthood of Christ," Moore (ed.), p. 73.
21. e.g., Harkness, p. 217.
22. Paulsen, p. 7.
23. e.g., G. Russell and M. Dewey, "Psychological Aspects," in Moore (ed.), p. 100.
24. D. Watson, *I Believe in the Church* (London: Hodder and Stoughton, 1982), p. 291.
25. C. S. Lewis, *God in the Dock* (Grand Rapids, MI: Eerdmans, 1970), p. 234.
26. M. Suring, "Reflections on the Ordination of Women Within the Total Framework of the Role of Women in the Church, As Seen Through a Feminine Optic," occasional paper, pp. 35-37.
27. G. Russell and M. Dewey, "Psychological Aspects," in Moore (ed.), p. 100.
28. Maitland, p. xi.
29. S. Herzel, "The Body Is the Book," in Moore (ed.), p. 103.
30. Maitland, p. xii.
31. C. Mosey, "The Demise and Fall of the Family," *Scanorama* (June 1983), p. 31.
32. Mosey, p. 31.
33. cf. E. Terwilliger, "A Fractured Church," in Moore (ed.), p. 154.
34. Terwilliger, p. 154.
35. Terwilliger, pp. 161-162.
36. Moore, p. 166.
37. Moore, p. 1.
38. Mascal, in Moore (ed.), p. 26.

Adventists Against Ordination: A Critical Review

by John Brunt

Various New Testament texts have played an important role in the current debate over the ordination of women within Adventism. Does the New Testament contribute anything to this issue?

Several recent papers¹ that argue against women's ordination have used the New Testament for support, but I believe that the New Testament actually offers principles that support the ordination of women.

This article first critiques the two major New Testament-related arguments that recur throughout these papers, then offers a constructive statement on the New Testament contribution to the issue of women's ordination.

The two arguments to be critically reviewed are: first, that a proper Seventh-day Adventist hermeneutic precludes accepting a practice not supported in the Bible, and second, that the Bible presents a divine order of women's subordination that rules out their ordination.

The Hermeneutical Argument

All of our authors argue that Scripture must be taken literally, and that ordination can only be accepted if a liberal hermeneutic is used that violates the traditional Adventist position. For example, George Reid

poses the basic question in this way:

How then shall the Scriptures be read? Are the teachings and practices described in them only descriptive of what was appropriate practice for the time or should they be regarded as normative for today?²

Later he answers this question by arguing that Scripture, while it does not specifically prohibit ordination, also does not authorize it, and silence is an unsound basis for advocacy. He argues that one of the first principles of hermeneutics is that silence confirms an existing pattern. Cultural elements exist in Scripture but cannot be permitted to nullify clear statements of instruction.³

Bryan Ball uses a similar argument. He says, for example:

It is part of the argument that a hermeneutic which accepts that fundamental biblical positions are only to be regarded as culturally conditioned statements of early Christian or pre-Christian faith, no longer relevant to the church today, is unacceptable.⁴

He sees the crucial question as whether there is a New Testament mandate for the ordination of women.⁵ In the absence of a mandate we are not justified in moving ahead. He says,

If we now proceed to authorize the ordination of women we can only do so on the basis that it is not forbidden in Scripture. We cannot do so on the grounds that it is taught, even permitted in Scripture. There is no clear biblical mandate or precedent for the ordination of women.⁶

Ball further argues that if we move ahead without a mandate there will be a domino effect.

[T]o move forward with the ordination of women will create a precedent of significant proportions. It will mean quite simply that the church has authorized a theological change without direct biblical authority. Such precedent will inevitably open the doors for the pressure to build for significant changes in other areas. If we move to female ministry and ordination

John Brunt, who received his Ph.D. in New Testament at Emory University, is dean of the school of theology at Walla Walla College, and the author of numerous articles and books.

on the grounds that the original biblical statements about Jesus and women and the nature of God, for example, were culturally conditioned, we may expect pressure in due course to change other aspects of the church's corporate life and teachings for similar reasons. The ordinance of humility, the distinction between clean and unclean foods, tithing, even the Sabbath itself, all may be argued against on the grounds that they are aspects of biblical life and teaching that were culturally conditioned.⁷

Several of our authors coupled this line of reasoning with a guilt-by-association argument, which claims that liberal theologians, critical Bible scholars, and/or secular feminists have influenced those who favor women's ordination.⁸ This argument, of course, is clearly unfair. No issue can be decided on the basis of who else takes the same position, for whatever reason. For example, plenty of abolitionists saw the world very differently than Ellen White did. We agree with Ball's basic point that this issue must be decided on theological grounds. It is unfortunate that neither Ball nor his colleagues have kept their focus on the theological.

Theologically and hermeneutically this entire argument fails, for there is no way it can be consistently applied to the various ethical issues discussed in the New Testament. Take, for example, the issue of slavery. Reid and Samuele Bacchicchi explicitly reject it as analogous to this issue,⁹ but the basic principle of Christian equality between male and female and between slave and free are set forth in the same passage. Analogies seem to abound. In both, the New

What if the hermeneutic of Reid, Steveny, and Ball were applied to the slavery issue?

Testament presents a basic principle of equality tempered by the need to relate this principle to the real world with sensitivity to cultural realities.¹⁰ What if the hermeneutic of Reid, Steveny, and Ball were applied to the slavery issue?

The New Testament not only assumes the existence of slavery, but supports its acceptance by specific instruction (Ephesians 6) and practical example (Paul sends Onesimus back to

Philemon). There is clearly no New Testament mandate for the abolition of slavery. If Reid is correct and it is a basic hermeneutical principle that silence supports the existing pattern, then the New Testament supports slavery. In fact, most of the type of arguments that our authors use against women's ordination were actually used by proponents of slavery 125 years ago. Obviously, our authors would not accept slavery today. But consistency would compel them to do so, and would demand that they argue for it from the New Testament.

However it is never sufficient to accept a biblical practice as normative without looking below the surface at the basic principles and issues involved. We must see how those basic principles and issues intersect with the cir-

It is never sufficient to accept a biblical practice as normative without looking at the basic principles and issues involved.

cumstances of our time. This means asking if we are in line with the *direction* that the Bible leads, not just with its specific practices. A literal hermeneutic will not do. (The scope of this paper does not permit detailed presentation of how the Bible should be used in such matters. The present author's views on the subject are outlined in an article he coauthored with Gerald Winslow.¹¹)

The authors we are studying do not accept a literal hermeneutic in other areas. As a church we do all kinds of things without a specific mandate, such as paying tithe through the local conference or requiring that one be an elder to serve communion. Ball is certainly right. This issue must be decided on the basis of theology. However, our theology must go deeper than the assertion that the Bible does not give a mandate. We must show the direction that the Bible is moving and why. Is there a biblical mandate for *principles* that would lead in the *direction* of women's ordination? That is the real question. We shall return to it in the final section of this article.

The Divine Order Argument

The basic argument here is that certain New Testament passages establish a divine order of functional female subordination and that this functional distinction argues against the ordination of women to the ministry. The argument is based on specific New Testament passages—primarily 1 Corinthians 11, Ephesians 5, and 1 Timothy 2:11-15.

With regard to the first of these passages, Reid sees Paul's argument that women are to wear veils when they worship as presenting a serious problem for "revisionist" scholars who are sympathetic with the ordination of women, and as providing strong support for theologians who hold to the traditional doctrine of divine order.¹² According to Reid, Paul presents the clear teaching of a structured order in which Christ is answerable to the Father, the man is answerable to Christ, and the woman is answerable to the man.¹³ He adds that the language here is generic, referring to male/female, not simply husband/wife. He also points out that the language refers back to Genesis 2, which is pre-Fall. Thus the passage teaches the functional subordination of women and shows that such subordination did not end at the cross. He adds that verses 11 and 12, which "revisionists" see as emphasizing mutuality, are actually only reminding men of dependence lest they take unfair advantage of their status.¹⁴

Bacchiocchi also uses 1 Corinthians 11 to support divine order, although he tries to affirm that this order does not mean inferiority. He says,

In 1 Corinthians 11, Paul introduces his discussion on the women's need to veil their heads in the church, saying: "The head of every man is Christ, the head of a woman is her husband, and the head of Christ is God" (v. 3; cf. Eph. 5:23). Here the headship between man and woman is correlated to the headship between God and Christ. The latter removes once and for all the charge that submission means inferiority and deprives inequality because in the Trinity there is a headship among equals. Christ's submission to the authority and headship of His Father was the secret of His wisdom, power and success.

As there is a chain of authority in the Trinity, so there must be one in the family and the church.¹⁵

Steveny says that this passage sets forth an inspired, universal principle that there is a God-Christ-man-woman hierarchy of function. The practical application that women must wear veils can change, but this basic principle of hierarchy cannot.¹⁶

These authors also point to Ephesians 5 and the other household code passages as supporting divine order and female subordination. For example, Rivers believes that Ephesians 5 commends a pattern where women are to be in supportive roles to men.¹⁷ And Reid says that the passage is difficult for those who hold that the subordination of women ended at the cross.¹⁸

Another important passage for our authors is 1 Timothy 2:11-15. Reid claims that this passage shows the divine order of women's subordination to be a general principle that is applicable in the churches, not just in domestic

Bacchiocchi takes the passage to mean that the subordination of women to the leadership of man in both marriage and the church is part of the very order of Creation.

relationships. He asserts that this would affect the issue of women's ordination.¹⁹ Stevency goes further and says that the words *to teach* in 1 Timothy 2:12 refer to pastoral ministry on the basis of analogy with Ephesians 4:11. He says that women are therefore excluded from pastoral ministry by this passage.²⁰ Bacchiocchi takes the passage to mean that the subordination of women to the leadership of man in both marriage and the church is part of the very order of Creation. He adds that "To discredit the validity of Paul's theological reason in this instance, means to open to question the validity of any other teaching given by Paul or any other Bible writer."²¹

The most extreme form of the divine order

argument comes from Bryan Ball. He first makes the following statement in a neutral way without necessarily giving support. He simply says that it is an argument used against ordination.

One of the theological arguments offered against women's ordination is the fact that Jesus, as the definitive revelation of God to man, was wholly male, and that this maleness has a direct bearing on the nature of the church and its ministry. Since Jesus was himself a man, and since Christian ministry is to be understood in relationship to the redemptive mission of God in Christ and of the church in the world, the church's ministry must reflect the nature of that revelation as far as possible.²²

Later he seems to support this view when he argues, through a series of rhetorical questions, that the maleness of God, Christ, and the apostles is not coincidental, but has continuing relevance for faith.²³ Still later he says, "The exclusion of women from the twelve remains a formidable obstacle to the construction of a convincing theology of female ordination."²⁴

Bacchiocchi echoes this sentiment when he posits that it is unbiblical and unwise to ordain women to ministry because God has revealed himself in male terms. Bacchiocchi believes that this is because "the male role within the family and the church best represents the role that God Himself sustains toward us."²⁵ Since the minister plays a symbolic role as the representative of Christ, maleness is an important prerequisite to ministry.²⁶ But this divine order argument fails on several counts.

1. Much of this argument is based on strained and unconvincing exegetical gymnastics. How, for example, does Steveny move from "pastor-teacher" in Ephesians 4:11 to "to teach" in 1 Timothy 2:12? And what difference does it make whether Jesus chose all male apostles? The argument goes that He could have chosen women, but didn't. However, he also could have chosen Gentiles, but didn't. Must all ministers then be Jews? And why should the maleness of God and Jesus only apply to ministry? Why not to salvation as well?

2. This argument suffers from an even more serious problem. It fails to recognize important elements within the very texts that are used; elements that point to mutuality and the equality

of male and female. For example, Paul includes a remarkable statement of equality in the midst of his discussion in 1 Corinthians 11 (verses 11 and 12). We have seen how Reid passes this off as of little significance. However, Kurzinger,²⁷ followed by E. Fiorenza,²⁸ shows that the Greek word *choris* in verse 11 should be translated "different from." Evidence comes from the Septuagint of Genesis 26:1 where the word refers to a famine in the land that was "different from" the famine at the time of Abraham. Thus, even in the

The divine order argument fails to recognize important elements within the very texts used; elements that point to mutuality and the equality of male and female.

midst of Paul's argument that women must be veiled, he qualifies the discussion with a strong statement of male/female equality. I argue that *here* is where we find the basic, lasting principle in this passage. As we shall see later, it is another principle that must be weighed along with this one that causes Paul to want women veiled during worship. It is also significant that in this passage Paul *allows* women to prophesy. Since Paul uses the term *prophesy* not for supernatural prediction but as the equivalent of "preaching," the passage supports not only female participation in worship but also some kind of leadership role.

Another ignored element is Ephesians 5:21, which not only makes wives subject to their husbands, but also husbands subject to their wives. According to this verse all are to be subject to each other out of reverence for Christ. In fact, this mutual subjection is the point of the whole passage. Even greater responsibility is placed upon the husband because the wife is more vulnerable. This passage is consistent with the equality Paul expresses when he discusses the sexual relationship in marriage in 1 Corinthians 7:3, 4. There he makes an amazing statement of male/female mutuality within marriage.

There may even be more than meets the eye in 1 Timothy 2:11-15. Longenecker, following Katherine Kroeger, argues that at the time of Paul the verb *authentain* connoted loose sexual behavior. Thus Paul is prohibiting Christian women from imitating their pagan female teachers who make it evident in the course of their lectures that they were available afterward for a second occupation.²⁹

The point is that even within the passages that are used to support a divine order of female subordination, there are strong elements that support male/female equality.

3. Even more significant is the failure of our authors to comprehend the basic principle of equality in Galatians 3:28. Ball gives an example of how these authors get around this verse. He claims that it is not relevant for women's ministry on the basis of context. The context of the passage is not the role of women in ministry but baptism and salvation.³⁰ Reid says that Paul had no intention of suspending God-given order in the world. Such an argument would be equivalent to anarchy.³¹

But are we really to believe that this profound principle of salvation is without social and practical significance? It is certainly not true of the other directives in this same verse. The equality of Jew and Gentile had social implications for Paul—implications that were so important he could challenge Peter to his face and call Peter's action "hypocrisy" when Peter

**If all are truly one in Christ,
then the church, which is
his body, should witness to
that oneness in the reality of its
life.**

failed to eat with Gentiles. In addition, the equality of slave and free certainly had more than spiritual significance for Ellen White. She believed that properly understood this spiritual equality had implications for the abolition of slavery.

Nor is it convincing when Steveny argues that

out of four parallel passages that argue for the equality of Jew and Gentile, Paul mentions male/female in only this one verse, thus making it rather unimportant.³² The important thing is that Paul does include the male/female relationship here in Galatians 3.

Krister Stendahl is certainly right in saying:

The statement is limited to what happens in Christ through baptism. But in Christ the dichotomy *is* overcome through baptism, a new unity is created, and that is not only a matter discerned by eyes of faith but one that manifests itself in the social dimensions of the church.³³

If all are truly one in Christ, then the church, which is his body, should witness to that oneness in the reality of its life.

4. The divine order position is inconsistent. Its proponents wish to get the subordination of women out of these texts, but they want the subordination to apply only to ordination and not to the specific practices that are argued in the text. In other words, they want a literal hermeneutic that supports a divine order of female subordination but does not continue to require women to wear veils or remain totally silent. In this sense Steveny is the most consistent when he rejects women's participation in pastoral ministry or local lay leadership.

This inconsistency borders on the absurd when Reid argues against the ordination of women by saying that women can minister just as effectively without ordination.³⁴

The entire divine order argument is primarily a *functional* argument. But then he goes on to consider it all right for women to *function* as ministers as long as they are not *ordained*. This seems to destroy the entire argument based on functional subordination. How are women divinely ordered to a subordinate function and yet permitted to have the same function as men as long as they are not ordained? At best the logic is elusive. In addition, one wonders why the argument wouldn't apply equally well to men. Why can't they function just as well as ministers without ordination?

We conclude that both the hermeneutical argument and the divine order argument against the ordination of women fail.

New Testament Principles And the Ordination of Women

When we look at the New Testament as a whole, including the texts that have been mentioned in this paper, we find two clear, and sometimes conflicting, principles at work.

The first principle is equality in Christ. We have seen how this is set forth in Galatians 3:28; 1 Corinthians 11:11, 12; 1 Corinthians 7:3, 4; and Ephesians 5:21. To this evidence we can add the actions of Jesus and the practice of Paul in including women as his coministers (see Romans 16). Thus, both in principle and in practice we find a strong movement in the New Testament toward equality between male and female. This movement enhanced the status of women (although in the first century world that status in the general culture was inconsistent from place to place). New Testament Christianity also opened the way for women to be active in ministry in a way that had not been possible in Judaism.

However a second principle is also operative in the New Testament: the principle of sensitivity to culture. Paul sets it forth in 1 Corinthians 9:19-23 and 10:31-33. The spread of the gospel is so significant that Christians must neither flaunt their freedom nor flout cultural values by offending others. This principle stands behind much of the specific advice given in the passages that are taken as evidence for the subordination of women. For example, Paul does not want unveiled women in Corinth to appear as the frenzied participants in mystery religions. Nor does he want disorder to be a negative witness for nonbelievers (see 1 Corinthians 14). 1 Peter 3:1, 2 offers a good example of how this principle operates. Here women are instructed to be subject to their husbands *in order to win them*. The New Testament consistently sets forth this principle that Christians must not flaunt their freedom and equality in a way that will be a stumbling block to others. This leads to a lack of consistency in the New Testament with regard to

specific advice on particular problems, even though the advice is motivated by the same principles. In other words, there is a diversity of practice but a consistency of principle.

The New Testament hammered out specific positions within the dynamic tension of these

The New Testament hammered out specific positions within the dynamic tension of the principle of equality in Christ and the principle of sensitivity to the neighbors in one's culture.

two principles; the principle of equality in Christ and the principle of sensitivity to the neighbors in one's culture. If we are faithful to the New Testament, our position on the subject of the ordination of women must not be settled by a literalistic hermeneutic that appeals only to specific practices. Today our position must also be hammered out within the tension of these principles. There are grave dangers if we forget either principle. These recent Adventist attempts to argue against ordination overlook the principle of equality. Certain feminist exegetes, such as E. Fiorenza³⁵ often overlook the principle of sensitivity to the neighbor. For example, Fiorenza makes liberation *the* criterion for biblical material and sees all qualifications to equality as evidence of a resurging patriarchalism. In this she fails to recognize the significance of the second principle. To be faithful to the New Testament we must keep both principles in mind and work out our position in relationship to them.

What does this mean for the question of the ordination of women today? Unfortunately, a principled approach does not provide the facile answers of a literalistic hermeneutic. If we are to be faithful to the New Testament we must not settle for superficial answers, but must ask how to best exemplify both principles within our circumstances. My own conclusion is as follows. In America, our culture offers us the opportunity to embody the first principle by ordaining women. I have been in cultures, however, such as Central America, where the

ordination of women would so offend that I believe, on the basis of the second principle, it should not be initiated. I also believe that the New Testament itself gives sanction to diversity on such issues within the church. In New Testament times there was diversity of practice. We too must allow for diversity of practice if we are to be consistent in principle.

For me, this means that we should move ahead with the ordination of women in North America and certain other parts of the world, but should not impose this practice on other cultures where it would be a significant stumbling block. In other words, to attempt to move together as a world church on an issue such as this violates the diversity that is necessary if we are to be consistent with the principles of the New Testament.

I would like to mention one last item. Authors such as Ball, who oppose the ordination of women, continually argue that the very fact

that women should seek ordination shows that they possess the wrong spirit.³⁶ If they had the right spirit of humility they would not see recognition of their call to the ministry. But we should remember the New Testament precedent of the apostle Paul, who could be very strong in the defense of his apostleship. This strong defense did not preclude humility, but rather grew out of the certainty of his call and the urgency of his mission. Should we condemn women who feel the same certainty and urgency? I find in this example strong motivation for my personal involvement as a male in supporting the ordination of women and in supporting those women who have been called to minister. Women should not have to ask to be ordained. We who are already ordained should be so sensitive to their call that we lead the way in opening the doors to full participation for all who give evidence of a call to ministry, regardless of gender.

NOTES AND REFERENCES

1. This paper refers to five essays. The first three were circulated to the members of the commission that studied the issue of the ordination of women prior to the 1985 General Conference.

The first paper (George W. Reid, "The Ordination of Women: A Review of the Principal Arguments For and Against the Ordination of Women to the Gospel Ministry," unpublished paper, 1985) is the most difficult because it is not always easy to determine his position. The paper claims to set forth the basic issues, both pro and con. But it is very evident that Reid is opposed to women's ordination, especially by the end of the paper. Even the language that he uses is pejorative. For example, those who oppose the ordination of women are called "traditional interpreters," while those arguing for women's ordination are labeled "revisionist interpreters" (pp. 14-15). His primary arguments that relate to the New Testament are that the ordination of women violates a traditional hermeneutic and the appropriate order of Creation set forth in the New Testament. His basic thrust is that women should not be ordained as ministers.

The second paper (Georges Steveny, "The Ministry of Women in the Church," trans. E. E. Shite, unpublished paper, 1985) uses many of the same arguments that Reid does, but carries them further. Steveny is not only opposed to the ordination of women but to women functioning as pastors or local church elders.

The third paper (Bryan W. Ball, "The Ordination of Women—A Plea for Caution," unpublished paper) offers "cautions" about the ordination of women that amount to a strong condemnation of the practice, although he claims to believe that women should play a larger role in the church. He emphasizes that the issue is theological and must be decided on that basis, not on practical considerations.

The fourth paper ("Should Women Be Ordained to the Gospel Ministry? NO," *Adventist Review*, 162 [1985], 246-253) is written under the pseudonym of Louise Rivers, and was published in the *Adventist Review* as part of a discussion on ordination that included both pro and con articles. This was the con article.

The fifth article by Samuele Bacchiocchi, "Ministry or Ordination of Women," originally appeared in the *Student Movement* and is included in this issue of *Spectrum* on pp. 19-25. He argues that Scriptural elements speak against the ordination of women. (References are to page numbers in this issues.)

2. Reid, p. 4.
3. Reid, pp. 20-21.
4. Ball, p. 55.
5. Ball, p. 55.
6. Ball, p. 55.
7. Ball, p. 56.
8. For examples see Steveny, pp. 3-7 and Reid, pp. 1

and 6.

9. Reid, p. 24, Bacchiocchi, p. 22.
10. This will be discussed in more detail in the final constructive statement at the end of the paper.
11. John Brunt and Gerald Winslow, "The Bible's Role in Christian Ethics," *AUSS*, 20 (1982), 3-21.
12. Reid, p. 14.
13. Reid, p. 15.
14. Reid, p. 15.
15. Bacchiocchi, p. 22.
16. Steveny, p. 17.
17. Rivers, p. 7.
18. Reid, p. 17.
19. Reid, p. 18.
20. Steveny, p. 27.
21. Bacchiocchi, p. 22.
22. Ball, p. 58.
23. Ball, p. 58.
24. Ball, p. 58.
25. Bacchiocchi, p. 23.
26. Bacchiocchi, pp. 23-24.
27. J. Kurzinger, "Frau und Mann nach 1 Kor. 11, 11f" *Bib. Zeit*, 22 (1978), 270-275, abstracted in *New Testament Abstracts*, 23, 565.
28. Elizabeth Schussler-Fiorenza, *In Memory of Her* (New York: Crossroads, 1983), pp. 227ff.
29. Richard N. Longenecker, *New Testament Social Ethics for Today* (Grand Rapids: Eerdmans, 1984), p. 87, footnote 15.
30. Ball, p. 59.
31. Reid, pp. 18,19.
32. Steveny, p. 15.
33. Krister Stendahl, *The Bible and the Role of Women*, trans. E. T. Sander (Philadelphia: Fortress, 1966), p. 33.
34. Reid, pp. 26, 27.
35. See Fiorenza. For a summary see p. 334.
36. See, for example, Ball, pp. 47ff.

Responses

Meeting the Crisis in Adventist Education

To the Editors: I can heartily agree with Osborn's observations in the November 1985 issue of *Spectrum* concerning the sociological and economic factors challenging Adventist education. Probably the Southern California Conference is the epitome of the metamorphosis taking place relative to Caucasian/ethnic realities. My department is at the foundation, core, and implementation of the plan Dean Hubbard describes in his *Spectrum* article. We have 26 different language groups in our conference, with the most rapid growth in the Hispanic area. This group represents the largest number of families with the lowest incomes. This, in turn, affects giving for Christian education by the Caucasian and higher-income churches.

Several items that merit mention might be added to Osborn's article. To meet the economic crisis of support for Adventist education, we are in the midst of researching the tithe, total giving, building projects, and indebtedness of each church in the conference to develop the right formula for the total conference school subsidy program.

By the procedure described, the 20 percent of the churches not now participating in any way would contribute to the education fund. Following this formula, all of the churches of the conference will provide the conference a stipulated amount to go into the education fund. Augmented by tithe money, that fund will pay all the salaries and expenses of the administrative/teacher staff from kindergarten through twelfth grade. The church(es) still maintain management.

Relative to the tithe used for teachers, the conference uses approximately 30 percent of its tithe to pay the teachers' salaries. The Old Testament priest/teacher/ministry suggests that such use of tithe is biblical.

After 43 years of denominational service (the major portion in education) my observations can be validated in multiple ways relative to support. They are as follows:

(1) Irrespective of the economics of a local church, if the pastor believes in Christian education, that church supports its school. The pastor is the key in cultivating commitment.

(2) An increasing number of pastors frankly say that Christian education is not one of their priorities. The conference, in its evaluation of prospective pastors, should research the track record and philosophy regarding Christian education of all pastoral prospects.

(3) The better the principal keeps communication open with the pastor the higher his or her batting average

in maintaining support of the church.

(4) The better the quality of education in the classroom, the less the Caucasian/Oriental flight.

(5) The values of the school, family, and church must be clarified. Parents want the school to be the bastion of standards that even the family and church do not practice.

I am not as concerned as Osborn appears to be relative to the loss of practical classes as students pursue more academic courses. In the Southern California Conference we have full-time work/study personnel. It seems that industry or business would prefer a student coming out of high school to have a good foundation in the communication arts, math, and science. Industry or business will then take over in the practical training application. Probably the best our academics can do is provide practical classes that will benefit all students, irrespective of their post-high school plans.

Statistical evaluation of responses to our conference questionnaire to constituents shows a retention in the church family of 88 percent of the SDA youth who attend our schools through the 12th grade after a 10 year period. These statistics would support a strengthening of Adventist education.

John Knipschild
Superintendent of Schools
Southern California Conference

Taking Heart About the Future of Adventism

To the Editors: I read with interest your recent reports of the New Orleans General Conference session (*Spectrum*, Vol. 16, No.4), and for the first time in a long while took heart on the future of organized Adventism. More and more of our clergy, particularly from the Third World, are joining the real world. Contributions from African, Caribbean, and Pacific delegations suggest that we are beginning officially to widen our view from the Adventist particularisms of health reform, apocalyptic dogma, and isolationist, other-worldly evangelism. As we become demographically a church of the poor, the oppressed, and the decolonized, we shall hopefully become theologically a church of relevance and wholeness in which economic, political, and social challenges are part of one spiritual experience.

There were also reports on Adventism in socialist countries. As the process of economic and political liberation continues, more socialist countries will emerge,

particularly in the Third World. Adventist theology, pastoral practice, and organization will have to come to terms with these trends. Otherwise, large sections of the future world church will be torn between the logic and justice of their social aspirations on the one hand, and the demands of a church whose ideas were formed in 19th-century capitalist North America on the other. In such a scenario many, particularly among the younger, now better-educated generation will choose the former. The increasing demythification of the Ellen White legacy (thanks largely to *Spectrum*) will go a long way toward removing the necessity for this contradiction, not to mention an administrative structure less North American in its personnel and assumptions.

Michael Allen
Ass't. Prof., Political Science
Bryn Mawr College
Pennsylvania

Straightening the Record on the Azaria Case

To the Editors: Diane Gainer's "Lawsuit Against Adventist Editor Puts Azaria Case Back in Court" (*Spectrum*, Vol. 16, No. 5), makes a number of errors (e.g. Michael Chamberlain was convicted of being an accessory *after* the fact, not to being an accessory to murder), and presents a mildly qualified brief for Phil Ward's views. The criticisms of Chester Porter

Q.C., Counsel assisting the Commissioner in the current inquiry, give a more accurate assessment.

Porter informed the court that the aboriginal tracker's "statement did not in any way justify the allegations made in this book" (i.e. Ward's, *What the Jury Were Not Told*). Porter went on to say that he found "it distasteful when people make allegations claiming that mere assertion is proof of serious offences." He continued, "when accusations are made against people there is usually a presumption of innocence and it would require substantial evidence to justify any of these allegations. We have found no creditable evidence to support any of the substantial allegations of conspiracy made by Mr. Ward."

The Chamberlains fortunately followed the advice of a young (to use Gainer's terms) inexperienced Seventh-day Adventist lawyer rather than the urgings of a young Seventh-day Adventist journalist-cum-lawyer. Because they did, Counsel was able to assure the Commissioner that "neither Michael nor Lindy Chamberlain are in any way responsible for the allegations made in this [Ward's] book, nothing said in that book should in any way reflect on them or their case." Whether the church exercised "due diligence" in its disposal of funds tendered on the Chamberlain's behalf, I do not know; but that it exercised due wisdom in rejecting Ward's material is now beyond dispute.

Dr. Norman H. Young
Senior Lecturer
School of Religious Studies
Avondale College
Corranbong, Australia

Spectrum Advisory Council

Floyd and Charlene Andersen	Gordon and Nadine Hale	N.W. Northey
Ted Benedict	F.E.J. Harder	Daniel and Marilyn Patchin
Charles and Julie Bensonhaver	Jon Hardt	Daniel Paulien
Doug Bertleson	Milford and Cheryl Harrison	Thomas and Sharon Pellow
Viveca Black	Robert and Sally Hasselbrack	Zane Price
Larry Botimer	John Hodgkin	Winslow and Verna Randall
Joseph and Cynthia Bozovich	Wilfred and Margaret Huse	Alfredo and Martha Rasi
Bernard and Neridah Brandstater	Fil Inocencio	Alvin and Carol Ratzlaff
Bruce and Betty Branson	John and Marjorie Jacobson	Robert Rausch
Roy Branson	Bernarr and Dorothy Johnson	Walter Rea
Floyd and Mary Brauer	Eugene and Liv Joergenson	Merlin and Arlene Reeder
M.L.S. Brown	Elton and Marga Kerr	Barbara Renschler
Morris Brusett	William and Dorane King	Gordon Rick
Robert and Marilyn Burman	Richard and Claire Knierim	William and Anieta Rippey
Harold Campbell	Alice Koelsch	Wayne Rohming
B.H. Carson	Edward and Ruth Komarniski	Jan and Patricia Rushing
Glenn and Judy Coe	Albert and Elizabeth Koppel	James and Thais Sadoyama
Douglas Collins	Doreen and Irwin Kuhn	James Sands
Patricia Cople	Alvin and Verla Kwiram	Michael Scofield
Molleurus and Dos Couperus	Melvin and Karen Lake	Donald and Ursula Shasky
William and Judy Cowling	Robert and Anita Lang	Gordon and Lovina Short
Eryl Cummings	Fred Lee	Walter and Lula Ann Stilson
Raymond Damazo	Andrew Leonie, III	Dennis and Jodi Swena
James and Mary Dunn	Charles and Rae Lindsay	Leonard and Carlene Taylor
Thomas and Bonnie Dwyer	Bradley and Roberta Litchfield	James Thomas
Richard and Juanita Engel	Ewald Lonser	Dort and Nancy Tikker
Rene and Mary Evard	Felix Lorenz	Lorna Tobler
Walt and Lois Fahlsing	Richard and Heidi Ludders	Darwin and Faye Tompkins
James and Erika Fallbeck	Edward and Marilyn Lugenbeal	Thorvaldur and Lou Anne Torfason
Joy and Gerald Fuller	Robert and Marguerite Marsh	Robin and Nancy Vandermolten
G. Elaine Giddings	Temple G. Matthews, III	John and Nancy Vogt
Gary Gilbert	Donald McAdams	Harold and Ella Mae Wallar
David and Joyce Grauman	Kenneth and Irene McGill	Kenneth and Karla Walters
Sanford Graves	W.M. Meek	Harry Wang
Octavian Gregorescu	Mario and Virginia Mendoza	James Webster
John Griffen	Ken and Mary Moe	Rodney and Barbara Willard
Paul Gruzensky	Robert and Jacqueline Moncrieff	William Woods
William Hafner, Jr.	Lyla Neumann	

The *Spectrum* Advisory Council is a group of committed *Spectrum* supporters who provide financial stability and business and editorial advice to ensure the continuation of the journal's open discussion of significant issues.

For more information, contact

Dr. Donald R. McAdams
4501 Holt Street
Bellaire, Texas 77401
(713) 664-9539

Or call the Association of Adventist Forums: (301) 270-0423