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ABSTRACT

DEVELOPMENT AND EMPOWERMENT OF WOMEN FOR
MINISTRY IN THE SEVENTH-DAY ADVENTIST
CHURCH IN FRANCISTOWN, BOTSWANA

by

Leabaneng Providence Simankane

Advisor: Walton A. Williams

ABSTRACT OF GRADUATE RESEARCH

Project Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: DEVELOPMENT AND EMPOWERMENT OF WOMEN FOR MINISTRY
IN THE SEVENTH-DAY ADVENTIST CHURCH
IN FRANCISTOWN, BOTSWANA

Name of researcher: Leabaneng Providence Simankane

Name and degree of faculty adviser: Walton A. Williams, DMin

Date completed: August 2010

Problem

The proclamation of the Gospel message in the community of Francistown, located on the northeastern part of Botswana, requires church members (both men and women) who are dedicated and trained for evangelism. However, women are not given opportunity to participate fully in the Gospel ministry. The leadership of the church continues to rest upon men leaving out the God-given potentials of women.

Method

This study used the qualitative descriptive research method and intended to find out the extent to which members are favorable to the development and empowerment of

women for ministry in Francistown churches in Botswana. The questionnaire of 37 statements on certain variables were formulated and stipulated to streamline research focus, conceptual framework, and findings. There were 265 number of instruments randomly distributed and 240 were retrieved, a 90.6% retrieval rate. An averaged summary of responses was used to determine whether or not respondents (church members) were in favor of the development and empowerment of women for ministry.

Findings

A total of 5,865 (66.3%) responses reflected in the 37 research statements portray that members of the Francistown churches including pastors and non-Adventists have positive perceptions and attitudes toward the development and empowerment of women for ministry. However, responses to statements relating to church governance, especially the dissemination of General Conference authorization for the ordination of women as local church elders, was not favorable.

Conclusions

Members of Francistown Seventh-day Adventist Church are in favor of the development and empowerment of women for ministry. Apparently, there is no significant demographic difference on their perception and attitude towards women in ministry.

Andrews University
Seventh-day Adventist Theological Seminary

DEVELOPMENT AND EMPOWERMENT OF WOMEN FOR
MINISTRY IN THE SEVENTH-DAY ADVENTIST
CHURCH IN FRANCISTOWN, BOTSWANA

A Project Dissertation
Presented in Partial Fulfillment
of the Requirement for the Degree
Doctor of Ministry

by
Leabaneng Providence Simankane

August 2010

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DEDICATION

To my loved husband Othibetse and our precious children—Tapologo and his dear wife Lesang, Reletile, Oetla, and Gaokgakala.

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LIST OF ABBREVIATIONS

AFM	Apostolic Faith Mission
AWI	Adventist Women's Institute
BUM	Botswana Union Mission
GC	General Conference of the Seventh-day Adventist Church
NT	New Testament
OT	Old Testament
SDA	Seventh-day Adventist
SID	Southern Indian Ocean Division
SPSS	Statistical Package for Social Sciences
TEAM	Time for Equality in Adventist Ministry
UCCSA	United Congregation Church
WAD	Women's Affairs Division

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CHAPTER 1

INTRODUCTION

Biographical Background

The subject and goal of my research is reflected in the title of this dissertation: “Development and Empowerment of Women for Ministry in the Seventh-day Adventist Church in Francistown, Botswana.”

My dream to become a woman pastor was realized after 27 years of earnest prayer and searching for the appropriate qualification. I was assigned a rural church in a village called Thamaga, 50 km outside the city of Gaborone, Botswana. Thamaga was a small church with a few old ladies and children. I believed the Lord would work through me to bring revival, to increase membership, and to extend the church building. And that is what the Lord did. I was introduced to the village chief and local authorities and was fully welcomed. There were members whose economy afforded them even to attend Gaborone City churches. Using my literature ministry skill of house-to-house work, I visited members beginning with those who currently attended the village church, visiting schools, clinics, and other denominations. I was appointed the secretary of the Village Ministers Fraternal. The Lord worked miracle: the church members stopped going to attend Gaborone City churches and transferred their membership to Thamaga Seventh-day Adventist (SDA) Church, the membership increased, the church building was extended, a baptismal pool was erected, quarterly holy communion was conducted, and

evangelistic efforts were conducted. I was ordained to eldership. My first pastoral assignment was an encouragement and established me in ministry. My joy increased when two young ladies joined the ministry, completed their first theological degrees, were assigned church districts, and became successful in pastoral work. One of them passed away in a car accident and the other is still a district pastor and married.

In 1998, I joined the Master of Arts program (in Pastoral Ministry) and graduated in 2002. I will ever praise the name of God for the good things He did for me. If it was not His will, I would not have succeeded. God revealed to me that surely as He promised He would never leave me alone (Josh 1:5; Heb 13:5). Though rough as it was, like Paul, I would say, “All things work together for good to them that love the Lord” (Rom 8:28). He led me in the past, and I believe and trust that He will continue to lead in my pastoral duties even in the field of work until I see Him coming in the clouds of heaven—and this is my hope.

The Purpose of the Study

The purpose of this study was to determine and evaluate the factors that affect development and empowerment of women for ministry in the SDA Church, in Francistown. The study intended to find out the extent to which members are favorable to the development and empowerment of women for ministry: God’s calling for ministry, Gospel Commission of inclusiveness, ordination of women elders, theological training of women, acceptance and mentoring of women pastors, equality in membership and ministry, interpretation and application of Scriptures, church governance (policy), and women and Botswana culture.

Statement of the Problem

The proclamation of the Gospel message in the community of Francistown, located on the northeastern part of Botswana, requires church members (both men and women) who are dedicated and trained for evangelism. However, women are not given opportunity to participate fully in the Gospel ministry. The city of Francistown has seen an influx of people from Zimbabwe, Zambia, and Malawi, with different cultures that to some extent hinder women's involvement in leadership and ministry. The city of Francistown has five SDA churches and a total membership of 750 of which 480 (64%) are women. Yet regardless of their membership majority, women in the church—though willing—do not participate fully in the programs of the church due to lack of support and empowerment from local church or mission conference leadership. The leadership of the church continues to rest upon men leaving out the God-given potentials of women.

Justification for the Study

Since the inception of the church in Botswana in 1921, no programs have been developed for women to be trained as leaders in the SDA Church. The assumption in Botswana that certain leadership roles (i.e., pastoral, eldership, preaching, and the use of pulpit) are only for male members of the SDA Church needs to be scripturally explored. Recruitment of women to be pastors has never been heard of since the general membership and leadership do not perceive pastoral calling as gender inclusive. When an appeal is made for those who may respond to join the Gospel ministry, the assumption is that the appeal is made for male members. A deliberate and explicit recruitment of females to join the Gospel ministry is thus necessary. Leadership is not supportive in implementing the decision of the General Conference (GC) to empower women for

ministry (i.e., appointment as elders and pastors of the local church). Human relations policies that provides for the empowerment of women are not fully implemented. Some Scriptures, especially the statements made by the Apostle Paul regarding women in the church, which are misconstrued to forbid women from being involved in ministry, need to be addressed, e.g., women should be silent in the church (1 Cor 14:33-35), woman should not teach men (1 Tim 2:11-15), and an elder/bishop is the husband of one wife (1 Tim 3). Female members in the SDA Church possess required traits of leadership and need to be encouraged to utilize those gifts.

Research Questions

The research questions were stipulated to set up the focus of the study and guide in data collection and analysis. Questions such as the following were asked. Do demographic factors have any impact in the empowerment of women for ministry? What are variables that influence empowerment of women for ministry? In comparison, what effects do each variable and collectively have in the development and empowerment of women for ministry? In relation to SDA Church members, how do members of other denominations respond comparatively in questions of the empowerment of women for ministry? Do government policies and Botswana culture have any significant relation to the empowerment of women for ministry in SDA churches?

Conceptual Framework

The following variables will be addressed, though not exhaustively, as imperatives for the development and empowerment of women for pastoral ministry: (a) demographic characteristics; (b) equality in Creation; (c) women and God's mission in the Bible; (d) priesthood of all believers; (e) women endowed with spiritual gifts; (f)

paradigm shift (acceptance, mentoring, and motivation) of women pastors; (g) church governance (policy); (h) equality in membership and ministry; (i) Gospel Commission and gender inclusiveness; (j) proper interpretation and application of Scriptures; (k) ordination; (l) theological training of women; and (m) women and Botswana culture conduciveness.

The Significance of the Study

The outcome of this study will help encourage and attract women, both young and old, to the Gospel ministry without fear of being rejected. The leadership of local churches will be provided with information that improves the participation of women in the Gospel proclamation. I believe that this study will add knowledge on the subject of church inclusiveness of women in leadership and empowerment for ministry. North Botswana Conference could use the findings to influence and reinforce change of attitudes in its constituency to be in favor of the empowerment of women for ministry. The findings of this study will also provide the Botswana Union Mission (BUM) with information on the perception and attitudes of Francistown members, which may benefit the rest of the BUM SDA membership. The findings would provide me, as the researcher, with more knowledge relating to the development and empowerment of women for ministry.

Assumptions

It is the assumption of this study that data collected will be representative of all members of the Francistown SDA churches. Each respondent provided accurate and honest information on the critical factors affecting development and empowerment of women for ministry in the SDA Church in Francistown. Data will be easily accessible.

Limitations

The study specifically excluded all other variables that affect development and empowerment of women except those that are stated and mentioned for this study.

Delimitations

There were 750 members of SDA churches in Francistown, Botswana. Not all of them were included in this study. This study specifically included a representative sample and conclusions of the study were generalized for all the members of the SDA churches in Francistown, Botswana.

Definition of Terms

Understanding certain terms used in this study would be helpful. This section provides definition of terms for some important words.

Leader refers to persons officially appointed by the SDA Church to occupy positions of authority to guide.

Leadership refers to the process of helping people examine, evaluate, change, and develop roles and purposes.

Women refers to single, married, young, and old females.

Empowerment refers to training, imparting knowledge and skills, and assigning responsibility with defined accountability and authority.

Development refers to the deliberate progressive creation of female human resources for all aspects of Gospel ministry.

Elder refers to a member of the church appointed to a position with official initiative in church business.

Ordination refers to an official laying on of hands in prayer for an appointed local church officer or Gospel minister to carry out delegated responsibility.

Gospel minister refers to an employed pastor and minister of the Gospel.

Flock refers to the parish, members of the church.

Attitude refers to a settled mode of thinking and behavior.

Perception refers to an understanding of an issue.

Favorable refers to both “agree” and “strongly agree” responses in the research instrument.

Unfavorable refers to both “disagree” and “strongly disagree” responses in the research instrument.

Ministry also refers to Gospel ministry.

Organization of the Study

The study is organized into five chapters. Chapter 1 contains a personal history, purpose of the study, statement of the problem, justification of the study, significance of the study, conceptual framework, assumptions, delimitations, limitations, and definitions of terms, and methodology. Chapter 2 discusses the theological foundation for women in ministry. Chapter 3 consists of the review of related literature and other related studies that apply to the development of conceptual framework. Chapter 4 contains presentations of data, data analysis, and interpretation. Chapter 5, the last chapter, consists of summary, conclusions, and recommendations.

Methodology

Type of Research

This research used a qualitative-descriptive research method. Data analysis involved descriptive explanations of attitudes of the members towards the development and empowerment of women for ministry.

Population

There are 750 members of the SDA churches in Francistown district. This research considered 265 members (including members of different denominations) as a sample of the membership for the study.

Sample and Sampling Technique

Random sampling was used. The sample of respondents included 175 SDA Church members (randomly drawn from the membership of 750), 30 SDA pastors with their wives, and 60 non-Adventist members, making a total sample of 265.

Research Design

The research used a qualitative-descriptive questionnaire and information obtained from the questionnaire was converted into data that was analyzed. The results of the study were adapted and generalized for the entire membership of churches in Francistown.

Data Collection

Immediately after the research proposal was approved by the research committee, I wrote letters addressed to the members with an attached questionnaire to be completed and a letter of approval from the research committee. The mode of data collection was a self-constructed questionnaire titled “Empowerment of Women for Ministry in

Francistown, Botswana.” In order to speed up data collection, I administered the questionnaire to the members who were randomly selected for the sample. The respondents were given enough time to complete the questionnaire. The questionnaire assured the respondents that data collected was confidential and would only be used for the purpose of the study. The retrieval rate of data collection was 90.6%.

Research Instrument

The mode of data collection was a questionnaire. The questionnaire was formulated to obtain the respondents’ demographic information and their perception on the 37 statements on the variables that could influence the development and empowerment of women for ministry. A 5-point scale ranging from “strongly disagree” to “strongly agree” (strongly disagree=1, disagree=2, not sure=3, agree=4, strongly agree=5) measured the degree to which the respondents perceived each of the statements. “Strongly disagree” and “disagree” were considered as not favorable, “not sure” was considered as not sure, and “strongly agree” and “agree” was considered as favorable. Research questions were stipulated to streamline research focus, conceptual framework, and findings. Data was collected among members of SDA Church and non-Adventist denominational members for response comparisons.

Content Validation and Pilot Study

The self constructed data gathering tool was subjected to expert evaluation for content validation. Adjustment was made on the questionnaire as advised by experts. The adjusted set of questionnaires was used to carry out a pilot study testing the reliability of the instrument to be used. The pilot study was conducted on six respondents randomly

chosen from the membership. The reliability of the pilot study was 0.95. The members who participated in the pilot study were not included in the final study.

Data Analysis

SPSS17 program was used to analyze data collected. SPSS17 helped summarize demographic responses to independent variables indicating whether independent variables are favorable or unfavorable to the development and empowerment of women for ministry. Cross-tabulations were used to test for associations of independent variables to the empowerment of women for ministry. A couple of variables reviewed were: Are males more favorable than females on a given variable or not? Does age group have any impact on empowerment of women for ministry?

CHAPTER 2

A THEOLOGICAL FOUNDATION FOR WOMEN IN MINISTRY

Introduction

The Scriptures support the development and empowerment of women for ministry. However, there are Scriptures that may appear to negate empowerment of women for ministry when taken out of context. Proper interpretation and application of Scriptures may cause paradigm shift, thus, enhancing the acceptance of women as Gospel ministers. There are several influencing variables—such as, equality in creation, utilization of spiritual gifts, Christ’s all gender inclusive Gospel Commission, concepts of the New Testament (NT) priesthood of all believers, and equality in membership through baptism—that may be used as factors removing barriers hindering the empowerment of women for ministry. Ordination of women either as pastors, elders, and deaconesses may be instituted through church authority in harmony with the application of general principles of Bible interpretation. Church policies based on Scriptures and in line with the Gospel Commission should be established clearly stating that women who are spiritually mature members of the church and qualify may occupy any church position. Such an understanding of the Gospel Commission could open the door for theological training of women as well.

Equality in Creation

Genesis 1:26-28 speaks of the creation of humanity. It stresses full equality between man and women. Adam and Eve were created to reflect the image of God in all aspects of life and responsibility to God. The two equally reflect God's image as it is stated, "so God created man (*adam*) in His own image, in the image of God He created him; male and female He created them" (v. 27). Their creation was in the image of God. They shared the power of "subdue" the earth. They both were to be God's "vice-regends on earth." Chapter 2 of Genesis confirms the compressed statement of Gen 1 adding more details that a woman is to be man's "helper" (*ezer*). Indicating that woman is a suitable *ezer* partner alongside and corresponding to man. A woman is a man's equal companion (Gen 2:18-20).

Paul writes that "man is the image of God" (1 Cor 11:7). Both males and females (*adam*) bear the image of God. According to V. Norskov Olsen (1988, p. 28) the function of "the image of God consists in representing God and reflecting His character." Furthermore Olsen adds, "Man the image of God has spiritual nature, mental capacity and moral responsibilities, as well as relational (social) abilities . . . with fellowmen and with the invisible Creator."

Since by creation women bear the "image of God" as *adam*, they bear firsthand the reflection of God. They do not depend upon *adam* (males) to reflect the image of God. They reflect the character of God because they are embedded with God's image. The words *image* and *likeness* are used interchangeably. As in "the image of a king stamped on a coin," the image of God is stamped on both man and woman. They both resemble God in some

faculties . . . also compared to a reflection in a mirror. The mirror can reflect an image only if the object is in front of it. In this analogy . . . the image exists in relationship with God. Without which the image is lost. As the moon has no light in itself but can reflect light of the sun. (Olsen, 1988, p. 29)

So women, when face to face with God in Jesus Christ, give back an image of God. Their spiritual nature, mental capacity, and relational abilities with their invisible Creator expresses their likeness to God.

God created both sexes with purpose establishing the fellowship of companionship and equal partnership: men and women, with individuality having power and freedom to think and to do. Men and women choose Christ as their personal Savior on their own and not dependent upon each other. This equality in fellowship and companionship and partnership is derived from the fact that they are “all baptized by one spirit into one body . . . and were all given one spirit to drink” (1 Cor 12:13). Baptism into one spirit has made both men and women to be equal members of the body of Christ. The Apostle Paul never perceived women to be inferior to men in regard to their church membership (Gal 3:26-28).

The entrance of sin brought about the fall of man and distorted and marred the image of God in Adam. Humanity lost its capability to reflect God. The capability to do right, their responsibility to God, as well as relationally with fellow men, was affected by sin. Hence, Olsen (1988, p. 29) concludes:

The original concrete essence of the image of God was debased by sin, and a result of the fall. Man’s original holiness and righteousness were lost; yet he still remained man, with a relational nature endowments, creative abilities, rulership of the earth and the capacity for a responsible relationship to God and his fellow men.

As a result of the fall of man, God pronounced curses that included the rulership of Adam over Eve, namely, husband over wife (Gen 3:16). The practice of rulership of husbands over wives (men over women) is a practice introduced as part of God’s curse

after the fall of man into sin. It was not God's design in pronouncing this curse that husbands should arbitrary rule over their wives (E. G. White, 1990). God introduced the plan of redemption to do away with all the curses of sin (Gen 3:15; Rom 5:12-19). Hence women should not be viewed as serving a perpetual punishment for sin.

The Bible teaches that God's original purpose in creating *adam* (male and female) was to have equal dominion over the earth. God has dominion over His creation; thus, those that are created in His own image are equally given authority to rule over God's creation. Genesis reveals that women are created in the image and the likeness of God with full human attributes and personhood and all the responsibilities for dominion over God's creation just as men. Ellen White (1903, p. 17) stated: "Every human being, created in the image of God, is endowed with a power akin to that of the Creator, individually, power to think and do." Therefore, based on equality in creation, females are individually responsible to God and not dependent upon males to carry out God's ministry.

Equality in Membership and Ministry

Through baptism all members constitute the body of Christ, the Church. Christ being the head of the Church is the source of spiritual blessings and gifts to all members. The Holy Spirit, on behalf of Christ, empowers members of the body of Christ with gifts to accomplish the Gospel Commission.

Members of the body of Christ are spiritually gifted to contribute and participate by the measure of grace given to each of them. Though they sinned—just as men—women are part of the people chosen for a purpose after God's desire. The Greek word *laos* means "a people" without regard to gender, race, or color. It often is used in

the NT to refer to those with a unique relationship to Yahweh. In the Old Testament (OT), the Bible identifies this same group as a covenant people of God (Gen 12). In Exod 19:5-6, God through Moses said: “If you will obey my voice and keep my covenant, you shall be my own possession among all peoples.” Responding and entering into this special covenant, Israel (including women) said, “All that the Lord has spoken we will do.” Through this covenant with Israel, Olsen (1988, p. 94) explains that God intended that the covenant blessings would reach all nations; thus, through the priesthood of believers, women included, all nations would be established.

The NT attributes priesthood to all believers: “But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you” (1 Pet 2:9). To this calling Paul says: “There is neither Jew nor Greek, slave nor free, male nor female” (Gal 3:28). This is a clear indication that women have a place in God’s work. So it can be said that both genders are on an equal footing not only before God’s eyes, but also in terms of the Gospel work. This is the aim, objective, and purpose of the *laos* of God derived from the last message of the Lord to His people.

Other passages illumining the inclusive calling include the following: “God first visited the Gentiles, to take out of them a people for His name” (Acts 15:14); “I will call those who were not my people, my people, I will be their God, and they shall be my people” (Rom 9:25; cf. 2 Cor. 6:16); and Christ “gave himself for us, that He might redeem us from every lawless deed and purify for Himself a people for His own possession” (Tit 2:14). God’s calling is one of inclusiveness that must be inclusive of women. They too must fulfill the mission God intends for them, responding to the

mission and ministry as God opens wonderful opportunities for the advancement of His cause. Ellen White (1901, p. 1) assured that they are accompanied by the Spirit of God “that prepares workers, both men and women, to become pastors to the flock of God.” She (1993, p. 380) concluded: “In the mind of God, the ministry of men and women existed before the world was created.” These references conclude and underscore the argument that both men and women, as members of Christ’s Church, are part of the called out and covenanted who carry out God’s will.

Gospel Commission: Gender Inclusiveness

Therefore, Christ’s Gospel Commission is a command to both men and women. Jesus said: “Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything, I have commanded you” (Matt 28:19). Such an imperative, inclusive commission could not exclude women; it is a call for the proclamation of the Gospel directed to all. The Gospel Commission invites all who have accepted Christ’s invitation “Come ye who are heavy laden” (Matt 11:28) as their personal Savior, to go out to every place and to invite “all to the banquet” (Luke 14:23). Women, as equal servants, are commissioned by Christ to go to the streets, byways, and crossroads to gather all the people they can find, using their God-given gifts and talents. A call to the Gospel ministry should be explicitly extended to women stating that they are also included (rather than supposing that the Gospel ministry call is always for male members only). Paul included women in Gospel ministry (Phil 4:3), just as Jesus did (Matt 28:18-20). Ellen White (1917, p. 822) admonished that “the Savior’s commission to the disciples included all the believers, . . . all believers in Christ to the end of time.” The point Ellen

White expressed is that the Great Commission involves all Christians in every age, all races, and classes to do the work of the Kingdom based on their spiritual gifts.

The disciples of Christ thought that they were the only responsible custodians of the proclamation of the Gospel, but the Holy Spirit showed to Peter that the Gospel included everyone: Jews, Gentiles, slaves, men, and women. Thus, believers should accept the Holy Spirit's choice and selection as the Lord Jesus calls without regard to gender, race, or color.

Women are vital in the Gospel ministry of the SDA Church. Ellen White (1879, p. 1) observed: "Women can be the instruments of righteousness, rendering holy service. . . . The refining, softening influence of Christian women is needed in the great work of preaching the truth."

Based on the Gospel Commission, all members of the Church of Christ who hear the call are to be allowed to be Gospel minister regardless of their gender.

Women and God's Mission in the Bible

In the OT and NT, the Bible identifies women who participated in service for God. Women served in many different capacities. From their examples (1 Pet 2:21; 5:3) we can assume that women can take responsibilities in different aspect of the work including Gospel ministry and eldership.

Women and God's Mission in the Old Testament

In the OT, some women served as prophets, such as Miriam (Exod 15:20) and Deborah (Judg 4:4). These women labored in the presence of male domination and participated in service for God. Deborah served as a judge of God's people during a dangerous and turbulent period in Israel's history. Henry Blackaby and Richard Blackaby

(2004, p. 97) rightly states that “God bestowed such wisdom on Deborah that people would come from far away to the hill country of Ephraim to seek her judgment.” When Israel was threatened by the enemies, Deborah counseled Barak (the commander of Israel’s army) on how God would give Israelite forces victory over their oppressors. Though not militarily trained or a valiant warrior, “Barak recognized God’s dynamic presence in her [Deborah’s] life, [and] concluded that Deborah’s presence in the army meant God’s presence.” The involvement of Deborah in that situation reveals the impartiality of God’s choice as to who is the most fitting vessel for ministry.

To finish up the coalition of the Canaanite army under the commander Sisera, God uses another woman, Jael, to pin Sisera through the temple of his ear. For victory over sin and destruction of the enemy, Peter attests that “God shows no partiality, but in every nation whoever fears Him and works righteousness is accepted by Him” (Acts 10:34, 35). As such there is no super ministry for males and interior ministry for women. Subsequently, we realize that a call to Gospel ministry is all inclusive and divinely appointed.

Ruth, the young Moabite woman, had an unswerving selfless devotion to her desolate mother-in-law, Naomi, and covenanted to belong to the God of Naomi. This exemplifies the truth that participation in the spread of the Gospel is determined not by blood or birth, but is rather by the conformity of one’s life to the will of God through the “obedience that comes from faith” (Rom 1:5). Esther, a brave young woman, took a courageous action even in a life-threatening situation to approach the king (Esth 5). So God used Esther to deliver His people from feasible destruction by their enemies.

Women and God's Mission in the New Testament

The NT reveals that some women served as prophetess, evangelists, and social workers, e.g., the four daughters of Philip (Acts 21:9) and the Samaritan woman of (John 4). According to Wilson (1995, p. 182), the woman at the well's

station in society was with the least, the last, and the lost. . . . Jesus desired to bring this woman to faith, knowing that the mind and heart of this well woman with keen mind . . . can grasp theological verities.

Jo Ann Davidson (2006, p. 226) describes the woman as one with “a different mind and goes immediately to invite the people of her own town to come meet Jesus.” This well woman “proved herself a more effective missionary than Christ's own disciples.”

Mary of Magdala “may have been one of the leaders of that group of women who followed Jesus from the outset of His ministry . . . to His death and afterward [Luke 8:1-3]” (Wilson, 1995, p. 181). There were many female disciples who not only associated with Jesus but also travelled with them (Jesus and His disciples):

Jesus encouraged women . . . to establish their own identities and relationships with God. . . . taught them that they were just as responsible for growing in grace and knowledge as men when it came to being one of His followers [see Luke 10]. (p. 181)

Women Endowed With Spiritual Gifts

The Holy Spirit bestows special gifts to the members of the Church of Christ (Rom 12; 1 Cor 12; Eph 4). Gifts are presented without regard to gender. In fact, Paul in 1 Cor 12:13 states that all members of the body of Christ are baptized by one spirit into one body. Spiritual gifts are gifts of the Holy Spirit, thus divinely directed. As to who receives the spiritual gift is the prerogative of God, the Holy Spirit, who bestows gifts as per divine will (1 Cor 12:11). Subsequently, the Church's primary responsibility is to recognize the gifts whether found in males or females by their appointment to leadership,

even by the laying of hands in ordination to Gospel ministry and eldership (2 Tim 1:6). It could appear, therefore, that spiritual gifts are being restricted or even controlled in the practice of excluding women from ordination. Women may use their spiritual gifts to pastor churches (Eph 4:11-13). Since spiritual gifts are for the benefit of the Church (1 Cor. 12:7), women's spiritual gifts must also be allowed to have their place in the church, by allowing those who have received the call to fully exercise it.

Priesthood of All Believers

In the OT, God introduced male priesthood specifically in the lineage of the tribe of Levi. The male descendants of Levi, and more specifically Aaron's sons, were the only ones who could become priests by God's choice. Priests functioned as mediators between sinners and God. In the NT, God has opened the priesthood functions to all sinners, males and females of all tribes, through Christ (1 Pet 2:9). This change was foretold in the OT (Exod 19:5, 6; Deut 10:15). Some Jews did not appreciate this paradigm shift though Paul expounded the Scriptures showing that Gentiles and Jews, women and men, as well as slaves and freemen are equal (Acts 17:30; Eph. 2:11-22) and have been purchased from sin by the same price (1 Pet 1:18, 19). Hence, all are to equally share, be responsible, and accountable to God in the Gospel Commission (Matt 28:18-20). Raoul Dederen (1998, p. 23) understands Peter's *priesthood of all believers* to be "emphasizing equality, not aloneness" and, as such, referring to the community of believers. Then the NT view of the priesthood of all believers opens up doors for the Church, as a corporate body, to authorize women to be pastors and elders or whatever God chooses.

Theological Training of Women

Women who respond to the call to Gospel ministry need to be theologically trained. This would enable them to teach, to be involved in evangelism, and to lead churches into witnessing experience. There must be equal preparation, guidance, information, inspiration, and training. Even the Adventist Church in its infancy realized the importance of offering training courses for men and women. Bert Haloviak (1988b) quotes the action of the 1870 GC which stated: “Means should be taken to encourage and properly instruct men and women for the work of teaching the word of God. Therefore, the course was established to instruct devoted young men and women.” Furthermore, in 1872, George Butler (cited in Haloviak, n.d.) explains why women need to receive proper training and licensing to the ministry: “It is well known that . . . our cause stands in great want of laborers properly qualified to present our views to the people who are everywhere ready to listen to them.” When women, like men, are trained to lead the church, they too will learn to communicate effectively on all levels of human development and reach different groups of people within the church. Ellen White (1915a, pp. 112-113) broadened the view: “Those who consecrate body, soul, and spirit to God [including women], will constantly receive a new endowment of physical, mental and spiritual power. . . . In their human weakness they are enabled to do the deeds of Omnipotence” (1915a, p. 112) explicitly stating that “God requires the training of the mental faculties. He designed that His servants shall possess more intelligence and clearer discernment than the worldling” (1923, p. 333). Therefore, theological training is essential in developing and empowering women for God’s work.

Paradigm Shift: Acceptance, Mentoring, and Motivation

The principle of acceptance, mentoring, and motivation is evident in the Scriptures and may require a paradigm shift among members of Christ's body, the Church, as well as leadership.

Acceptance

Acceptance is the art of communicating to others the fact that they are recognized and appreciated and that their intrinsic value as individuals is not derived from their performance. Our love for a person should not be determined by what the person does. Every person in ministry, male or female, must equally be given unconditional love to find invigorating release and freedom to grow in ministry as persons. The exercise of unconditional love was a part of Jesus' pattern—a major factor in Jesus' leadership training. If the world does not see women's capabilities, the church should demonstrate a different picture in accepting women in ministry.

Acceptance into the Jewish Nation Through Circumcision

In the OT, Gentiles could be accepted as part of the Children of Israel only through circumcision (Gen 17:11-13). In the NT, circumcision ceased to be a requirement for acceptance into God's family, yet some Jews fought to maintain the status quo even in the early Christian Church (Acts 15). Through Peter's encounter with the Holy Spirit, empowerment of the Gentiles was used to resolve and settle the fact that accepting Christ as personal Savior should be used as the only criteria for acceptance into the Christian Church (vv. 15-18). In fact, Paul argues that circumcision or uncircumcision avails nothing and that true circumcision is of the heart (Rom 2:29). The Apostle Paul

concludes that Christian spiritual maturity is what counts in Christ's Church, not whether one is Gentile or Jew, male or female (Gal 3:28).

Gospel for Gentiles

The apostles of Christ, with their Hebrew background, which considered Gentiles as unclean, did not believe in practice the Gospel should be preached to the Gentiles even after Christ's death, until Peter was taught through a vision of eating unclean creatures that he and we are to accept the Gentiles without labeling them as unclean (Acts 10). The Holy Spirit was poured upon the Gentiles and the apostles could not use tradition and culture as their defense to contest and resist change. Instead the Apostles "held their peace, and gloried God, saying, Then hath God also to the Gentiles granted repentance unto life" (Acts 11: 18).

Over and over Paul (1 Thess 5:12-13), admonished fellow leaders to esteem each other and accept one another. The Seventh-day Adventist Bible Commentary (Nichol, 1980, p. 254) uses phrases such as "to put in mind," "to esteem," "beyond measure," "more exceedingly," and "very high" for the recognition of one another (including women) in the work of the Lord. In 16 the Apostle Paul appeals to the believers in Rome to receive Phoebe in a Roman ministerial position as "a servant of the church." Thus, in empowerment, women who have received a call to ministry may be assigned various responsibilities in serving churches.

Joanne McGrath and Alister E. McGrath (2001, p. 136), a consultant clinical psychologist, suggests that the church is a healing community, asserting from the spiritual perspective that the church needs to affirm people. Jesus affirmed people through accepting them. Jesus' acceptance meant accepting even those the world regarded as

outcasts. Even more, those in Jesus' team knew that they did not have to be successful to be accepted. What is required is the "establishment of personal affirming relationships with those whom the world devalues or rejects." Women who serve in the atmosphere of love and acceptance are blessed and provide service of love and voluntary commitment. Supportive leadership may encourage women in ministry and remove any fear for others to join.

Janet O. Hagberg (2003, pp. 240-254), addresses stages of personal power in organizations stating that women, when accepted, develop personal power and feel secure and do not allow themselves to be used—physically, emotionally, and intellectually—in order to obtain love and attention. Acceptance strengthens their self-image, self-esteem. They need not act like men to get status, position, or control. Finally, members in the Church of Christ should be accepted on the basis of baptism in Christ, because Paul says all baptized believers have put on Christ (Gal 3:27).

Mentoring

Jesus gave the command to His Church to "make disciples" (Matt 28:19). The process of making disciples was not left for guess work but rather is clearly an example of how we should accomplish that—hence, through relationship. Jesus poured His life-values, actions, philosophy, and everything into the lives of the disciples. They were together in a variety of places and situations: in the streets (Luke 8:40-45), on the sea (e.g., Matt 8:23); and in the Temple (e.g., John 2:12-17).

Jesus spent a time of intensive life-changing relationships with disciples. God was and is in the people-making business. Thus, God uses people to grow other people. Jesus' example is the method to be used for transforming common people into dynamic leaders

for the church. Jesus could have simply established a school where people could come to Him and learn. Instead He chose to take 12 with Him and teach values. Herein lies the genius of Jesus' method, by being with disciples. The disciples not only heard what Jesus had to say, but saw Jesus practice what He was telling them. Robert Coleman (1963, p. 42-43) points out: "In this manner, Jesus' time was paying double dividends. . . . They were thus getting the benefit of everything he said and did to others plus their own personal explanation and counsel." The command to "go ye, . . . make disciples" continues to be fulfilled even today, in part, by mentoring.

Identification and fellowship were part of Christ's leadership method. If the Gospel proclamation has to be carried to all people successfully, leaders have to identify and mentor both men and women for ministry for sacrificial service. The culture of mentoring women who join Gospel ministry should be developed as part of making disciples through relationships. The command (make disciples) continues to be fulfilled even today, in part, by mentoring. Howard G. Hendricks and William Hendricks (1995, p. 151) testify that "the development of people is one of the most fulfilling activities" while Paul Stanley and Robert Clinton (1992) add that mentoring is a relationship process in which a mentor, who knows or has experienced something, transfers that something (resources of wisdom, information, experience, confidence, insight, relationships, status, etc.) to a mentee, at an appropriate time and manner, so that it facilitates development or empowerment.

Neither mentoring nor discipleship is mentioned in the OT, yet the mentoring approach to life was common. Some passages illuminating the subject and the need for mentoring include the following: "as iron sharpens iron, so one man sharpens another"

(Prov 27:17 NIV), “an honest answer is like a kiss on the lips” (24:26), and “He who walks with the wise grows wise” (13:20), just to mention a few.

Devoted women who maintain a vital connection with God, need mentoring in order to reach their God-given potential or even have a significant beneficial effect on the life of other women in ministry. There must be a one-on-one contact. The norm in mentoring seems to be women mentoring women but there are cases where cross-gender mentoring happens when there are no women to mentor the incoming women. Solomon, the wise man, said, “give instruction to the wise, and they will become wiser still; teach the righteous and they will gain in learning” (Prov 9:9 NRSV). Ellen White (1948, Vol. 9, p. 195) observed: “The height man (woman) may reach by proper culture has not hitherto been realized. . . . If their capabilities were brought into use, we should have twenty ministers where we now have one.”

There are benefits in the process of mentoring. Joel N. Musvosvi (2006) observes that, firstly, when women are mentored in the Gospel ministry, and valued as teammates, it helps leadership see potential within women. Secondly, women would be seen in the very best light, which makes the entire team of pastorate (male and/or female), better because the level of performance equals the level of value placed on them. Thirdly, mentoring promotes genuine growth and change in life. Mentoring either women or men is a way of answering their life questions and a way to their needs. Blackaby and Blackaby (2004, p. 43) forcefully states that “when God directs a life for His purposes . . . every relationship can be God’s instrument to mature a person’s character.” It actually builds a mentee to spiritual maturity.

Paul gives written counsel on mentoring and disciple making, instructing young church leaders; he recommended that they imitate and “entrust [Paul’s teachings] to faithful men who will be able to teach others also” (2 Tim 2:2). Furthermore, in Titus 2:3-5, Paul lists the qualities of a good mentor. Lucibel Van Atta (1987, pp. 28-31) notes five important characteristics in this passage. The mentor must be older in the Lord, age, or experience; reverent in behavior; able to keep confidence; not addicted to wine; and able to teach what is good.

Stanley and Clinton (1992, p. 42) give the functions of mentoring with their central thrust of empowerment, classifying a mentor one who is a “discipler, [provider of] enablement in basics of following Christ.” A spiritual guide provides “accountability, direction, and insight for questions, commitments, and decisions affecting spirituality and maturity while a coach provides motivation, skills and application” needed to meet a task and challenge. To develop and empower women for ministry, intentional intensive mentoring has to be put in place by the conference.

Motivation

It can be noted that while Jesus expected the best of each of the followers, He did not assume and project a watchdog mentality, which could encourage an adversarial relationship and in turn would destroy the commitment and inhibit the motivation of the followers. A progression of leadership motivation is one of the essential elements which promotes growth in ministry and evangelistic exploration. Motivation becomes critical to women who join ministry in the midst of mixed interpretations of Scripture which seemingly bar their participation. Motivation creates a sense or awareness that one is trusted and counted on. Even the apostles were able to communicate the Gospel to their

whole world despite painful difficulties, unflagging opposition, and minimal material benefits. Dr. Musvosvi noted three steps in the development of the disciples' motivation. Firstly, "they developed a loving identity with Jesus." Secondly, they "experienced a growing appreciation of and commitment to the Lord's cause." Thirdly, they "adopted the Lord's program in the world as their [disciples'] life purpose." Motivation is a helpful exercise, developing women for ministry and retaining them in their joyful service for the Lord.

Proper Interpretation and Application of Scriptures

There are outstanding texts that challenge members to understand the reality of women's position among members of the body of Christ. Peter admits and warns people that some of Paul's writings "contain some things that are hard to understand, which ignorant and unstable people distort, as they do to other Scriptures, to their own destruction" (2 Pet 3:16).

Some of Paul's writings, as Peter has said, have presented themselves to be problematic in their interpretation and their application, especially regarding women. However, reading Paul's writings properly clearly indicates Paul's positive attitude toward women and their involvement in Gospel Commission and service in the church. Texts that are viewed to be against women's participation in the Church are only misconstrued to mean what they do not say. In the opening of the greetings in Rom 16, Paul "commends Phoebe, a servant of the church" (v. 1). This chapter provides evidence that the Apostle Paul did not hate or despise women. In the closing chapter of Romans, Paul demonstrates a soft spot for women as is characterized by the greeting in the epistle. Chapter 16 mentions some people greeted by name, and seven among those specifically

greeted and mentioned as co-laborers are women. Paul greeted them not only as believers but as women who “worked hard among” them or for them. Paul included women in the Gospel Commission and viewed them as coworkers in the Gospel (Phil 4:3). Some of his more misunderstood texts are considered below.

Covering of the Head: 1 Corinthians 11:4-7

Paul acknowledges women’s participation in prayer and the prophetic (teaching or preaching) gift. The apostle’s closing remark deduces the idea that the argument here was a local church setting concluding by saying, “But if any man seems to be contentious, we have no such custom, neither the church of God.” Paul is not building a doctrine that women should not preach rather a correction is made regarding local issues of head covering (v. 5). In 1 Cor 11:11,12, Paul strengthens the communication by means of transition of words, “nevertheless” or “however,” signifying in Christ such culture of head covering is not a universal rule regulating women in worship. In v. 12, Paul cancels the importance of the view that a woman came from a man by saying that even a man came from a woman. Since they came from each other, none can be proud of being the source of another, because “all things are from God.” Paul’s reference to head covering was to show a distinction between men and women which could be eliminated by a greater realization that both are one in Christ and equally created in the image of God.

Silence in the Church: 1 Corinthians 14:33-35

First Corinthians 14:33-35 appears to be a corrective measure to the Corinthian Church. Examining the all of chap. 14 and determining the context reveals that the local issue had more to do with the gift of tongues. In regard to speaking in tongues, both men and women were to keep silent if there was no interpreter (vv. 27, 28).

If this text (14:33-35) is taken literally, single women, widows, and the divorced women would have no one to ask spiritual question to since they do not have husbands. Were they forgotten in the church? Paul seems to be tackling a local situation. This local situation cannot be extended to the rest of Christianity anymore than any other local cultural requirement of any people in any era. Under the most strident interpretation, this would mean that no woman could hold any leading position, even singing in the church.

One of the founders of the Adventist Church was a woman. If this teaching was taken literally, the church would not accept the *Spirit of Prophecy* by Ellen White since she literally instructed, counseled, and rebuked some men, and publicly taught in the church. In the same manner, the attack against the role of women in the church was experienced in the 1850s as cited by Haloviak (1990, p. 2) when naysayers “downplayed Ellen White’s role in the church and an accompanying lessening of the role of women in Ministerial” function. Even Ellen White’s visions ceased to be published by the *Review* between 1850 and 1855. However, the Battle Creek Conference

confess[ed] that we, as a people, have failed to appreciate the glorious privilege of claiming the “gifts” bestowed upon Ellen White, and reaffirmed confidence in God’s messages through this source. This confession resulted in a dramatic evangelistic impact and an elevation of the role of women in the church.

Robbins urged that women develop their various gifts designed of God for the edification of the body of Christ. Confessing that

experience has proved that many females have possessed the natural qualifications for speaking in public, the range of thought, the faculty of communicating their ideas in appropriate language, the sympathy with suffering humanity, a deep and lively sense of gratitude to God, and of the beauty of holiness, a zeal for the honor of God, and the happiness of his rational creatures—all these are found among the female part of the human family, as frequently and as eminently as among the men. Then let no stumbling block be thrown in their way, but let them fill the place that God calls them to fill, let them not be bound down to silence by church rules.

Robbins helps us to conclude that we cannot afford losing valuable communication skills of women by making them silent in the church. The Apostle Paul's statement that "a woman should keep silent in the church" does not mean women should not teach, preach, sing, or lead in the church.

Learn in Silence: 1 Timothy 2:11-15

Like in 1 Cor 14:27, 28, 33-35, the implication of understanding 1 Tim 2:11-15 literally is that women were not to utter a single word of religious instruction. Their voices should neither be heard singing nor talking, let alone preaching. Nancy

Vyhmeister (1998b, p. 350) explains:

The primary intention of 1 Tim 2:8-15 is not to specify the relationship that should exist between men and women. Rather it contains advice directed to a specific situation in Ephesus. . . . The concern of this passage is not at all about women serving in the ministry or as local church elders. . . . Furthermore, to take as eternally normative the limited prohibition of women's teaching (v. 12)—when in other passages Paul clearly approves female participation in teaching, praying, and prophesying—does violence to the hermeneutical principle of the unity of Scripture.

It should also be observed that the text alludes that women will be saved through child bearing with the implication of women receiving permanent punishment because of sinning first. Understanding the text literally this way, may reflect misunderstanding on how people are saved. The Scriptures says, "All have sinned and fall short of the glory of God" (Rom 3:23) and also that "the wages of sin is death but the gift of God is eternal life in Christ Jesus our Lord" (6:23). First Timothy 2:12-15 does not mean women are serving perpetual punishment for committing sin first, and it also does not mean that women are saved from sin in a different way than how men are saved, through Jesus Christ who died for all. Furthermore, the apostle's statements that "women should not have authority over men" and "she must keep silent" do not mean women should not use

Scriptures as an authority to command changes in the lives of men. Looking at the broader context of 1 Tim 2, Paul was addressing false teachings (1:3, 4, 18, 20; 4:3, 7; 6:3-5, 20) and it appears women were engaged. Bruce Barron says that Gnostics had “tendencies to elevate women as favored instruments of revelation.” In fact Bruce says that Paul “refutes” the Gnostics’ arguments for elevating women above men and making them a source of life to men. The type of authority referred to by Paul is a negative one that leads to committing sin.

Submission: Ephesians 5:22-24

The chronological order of creation apparently appears to be Paul’s reasoning for prohibition of women to leadership. Paul’s concern was about false teachers, bringing speculative doctrine (1 Tim 1:3-7). Women, since some of them were untaught in the Law, were led astray “promulgating doctrines of demons,” silly myths, and old wives tales (4:1, 7). Thus, Paul asked that they learn in silence and not teach in church. Due to their vulnerability to deception, Paul uses Genesis as an illustration, which was not to be taken as normative for eternity. “Adam was created first, and thus had a more authoritative role than Eve (2:13). Yet Paul’s own testimony on this point was divided, in 1Cor. 11:11, 12, Paul says, “In the Lord woman is not independent of man nor man of woman, for as woman was made from man, so man is now born of woman.” The leveling, equalizing effect of that statement is quite instructive. This seems to be a reminder of men’s derivation from women as an emphasis to equality since both come from one another.

There is no submission where there is no mutual submission. In Eph 5:18-32, Paul instructs couples to be mutually submissive. Paul compares the husband-wife relationship

to the God-Christ relationship and the Christ-husband/man relationship (1 Cor. 11:3). Paul brings an understanding of how hierarchy operates among equals, for Christ is equal with God (John 5:18; Phil 2:6) yet subordinate to God (John 14:28). Paul becomes *lyrical* commanding both to be “filled with the Spirit,” flowing of joys, making melody, giving thanks, being subject to each other out of reverence to Christ, and being subject to one another, Wives to husbands, husbands with love to their wives. Applying the principle of mutual submission and following the example of Christ to “be subject to one another out of reverence for Christ. Christ subjected Himself to humanity, though equal with God emptied Himself, taking the form of a servant, being born in the likeness of men” (Phil 2:5-7).

Paul is asking believers to submit to each other and also to “honor one another above yourselves” (Rom12:10), and in humility to count others better than yourselves (Phil. 2:3). Christ gives an example by declaring that to rule is to serve, to be over is to be under (Mark 10:42-45; Luke 22:24-27; John 13:13-16). The fall into sin introduced the rule of man over women (Gen 3), which degenerated into male oppression and female degradation. In the article “Liberated from Prejudice” (n.d., p. 30), there is a call for the Church to constantly liberate itself from social and cultural prejudice that contaminates its doctrine and practice. Adding that “women today deserve to be liberated from the doctrinal prejudice that . . . bans them from the share in the ministries that is [are] theirs in God’s true plan.” Submission is one of the vital attributes of living together in peace as members of God’s family, at home and at church. Therefore, the appeal to all is to submit to one another in mutual understanding.

Headship: Ephesians 5:23

The purpose of headship, according Paul, is to enable, empower, and exalt. The redemption through Christ “introduces headship as a liberating, transforming power that exalts the feminine to the heights of the heavenly” (Neall, 1992, p. 36). Galatians 3:28 is the most presumable popular text which says that the distinctions between men and women, slave and free, and Gentile and Jews has been erased in Christ; accordingly, women, slaves, and Gentiles may find headship in the church. Christ is the head of the church which women and others previously “not a people” (1 Pet 2:10) are also members. The Bible says “all have sinned and run short of the glory of God” (Rom 3:23); thus, both male and female equally share on the same level ground consequences of sin and its penalty.

Ordination

The practice of ordination in the OT is seen accompanied by anointing ceremonies of selected and elected individuals like prophets, kings (1 Sam 9:16, 16:3; 1 Kgs 1:34, 39), and priests (Exod 28:41; Lev 16:32).

Ordination is the term used referring to the “setting aside” of individuals who are specially called by God (Eph 1:1-14) for particular divine ministry in the body of Christ, the Church (Gal 1:15-16; Eph 4:11-16). The rite of ordination involves the laying of hands on the individual who has been called by God. Ordination signifies recognition by the church of the individual’s call to the Gospel ministry. The church does not call but recognizes God’s call by specially delegating responsibility to the minister, thus confirming the call by its authority through ordination. In the NT, we find activities of the laying on of hands in various Scriptures (Acts 6:2-6; 13:1-3; 1 Tim 4:14; 2 Tim 1:6).

Categories of Ordination

Ordination and Gender

Traditional practice of many churches excludes female members from ordination. The decision to include female members for ordination should be based on the Gospel Commission and the empowerment of the Holy Spirit (Joel 2:28-29; Matt 28:18-20; John 4; Acts 1:18; 2:17-18; chaps. 10; 11; Rom chaps. 12; 16; 1 Cor. 12; Gal 3:26-28; Eph 4). The book, *The Role of Women in the Church* (1995) by the GC commission contains researched theological materials on the inclusiveness of women in ordination. The church has published the materials “for the benefit of the concerned individuals within the church and information of similar persons outside the membership of the church.” Apparently, there is no text that could be quoted stating that women should not be ordained or that men are the only ones to be ordained.

Ordination and Culture

The Gospel Commission (Matt 28:19-20; Mark 16:15-16) is not gender based; rather, it is a command to all people to “preach,” “teach,” and “baptize.” It appears that in the church’s delegation of its members to carry out the Gospel Commission, culture restricted women from being ordained, limiting their ability to preach and teach, and to baptize. Male members were ordained so that they may not only preach and teach, but may also baptize, making ordination appear culturally oriented and not biblically informed. The study of biblical culture portrays that culture moderated the behavior of church practice. According to Julia Neuffer (1995, p. 75), the “determination of what is decent and in order is bound up with ethnic and cultural background.” The Gospel brought about new liberties which necessitated that the Apostle Paul counsel some

churches on how they applied these liberties, especially in regards to those outside the church family (1 Cor 8:9; Gal 5:13; 1 Tim 6:1).

Concerning how to interact with one's contemporary culture, Jesus Christ set the example for His time while carrying out His Father's mission. For instance, He chose only male disciples as apostles to avoid hampering His mission of establishing God's Church on earth, but not necessarily discriminating against women. Haloviak (n.d., p. 14) reflects that Ellen White during her time recognized the need and rationale for the ordination of women for "doing deeds of love and kindness, uplifting the oppressed, rescuing those ready to perish." Raoul Dederen (1995, pp. 186, 187) confirms that from their "consideration thus far, we can speak of ordination as the church setting apart a person whom it believes God has called."

Peter's attestation is that "if God gave them [Gentiles] the same spirit He gave us, who believed in the Lord Jesus Christ, who was I think that I could oppose God? (Acts 11:15-17). The criteria for women's ordination should be on the same basis as men: Both are called by the same Holy Spirit into the same gospel ministry. Ellen White (1998, p. 252) testified about her own ordination by the Lord. She wrote "In the city of Portland the Lord ordained me as His messenger." The church recognized her ordination by issuing to her ministerial credential. Arthur L. White (1984, p. 237) records, "Ellen White, whose ordination was at the hands of God and not men was issued ministerial credentials." Furthermore, Ellen White believed that women may be appointed to do God's work.

In a *Review and Herald* article, she wrote, "Women who are willing to consecrate some of their time to the service of the Lord should be appointed. . . . They should be set

apart to this work by prayer and laying on of hands” (1985, p. 434), and added that there are women who should labor in the Gospel ministry. Culture should no longer restrict women from receiving ordination. Ellen White advised that “young men and women who should be engaged in the ministry, in Bible work and in canvassing, should not be bound down by mechanical employment” (1948, Vol. 8, p. 229).

Ordination and Church Authority

The Church is God’s appointed agency on earth to exercise authority in carrying out the Gospel Commission guided by the Scriptures. Where Scripture is silent, like as to whether women are to be ordained or not, i.e., whether men are the only ones to be ordained, general principles of biblical interpretations should be applied. The Gospel Commission serves as the base for inclusiveness of males and females in delegated official positions: ordained minister, ordained elder, and ordained deacon and deaconess. Christ says, “go ye” (Matt 28:18-20); This is a mandate which should also be applied to ordination of female Gospel ministers. Ellen White says that “go ye” applies to peoples of all ages, classes, and races. The message from Joel 2:28 embraces the empowerment of men and women during the outpouring of the Holy Spirit indicating that “God shows no partiality” (Acts 10:34). The church, based on Scriptural precepts and principles, should establish policies that include women as part of delegated officers and Gospel workers by conferring ordination.

Church Governance (Policy)

In harmony with the Gospel order, the SDA Church has established working and human relations policies based on Scripture. Such policies recognize several offices as

ordained ministries: pastors, elders, deacons, and deaconesses. Raoul Dederen (1995, p. 188) says:

These ordained ministries have been given by the Lord to the church so that it may be conformed to Christ and ordered by the gospel. All members of the church, to be sure, are called to contribute to this conformation.

Southern Indian Ocean Division (SID) *Working Policy* (2007-2008) affirms that “membership and office in the local church, and at various levels of administration, shall be available to anyone who qualifies, without regard to race, color, or gender” (2007, p. 88, BA 55 10 1). This means that the office of elder at the local church may be occupied by spiritually mature woman and, as such, a woman can be ordained in order to fulfill the requirement of the *Church Manual* (2005, p. 48), which says, “Election to the office of elder does not in itself qualify one as an elder. Ordination is required before an elder has authority to function in that office.” The policy on human relation highlights the fact that the church abhors any system of discrimination (Acts 10:34; 15:24-29; Gal 3:28). This policy is all rounded and all inclusive, and its application would allow ordination of women as well as employing women as church pastors.

Women and Botswana Culture

The Bible has impacted the people of this world including Botswana. In the culture of Botswana, males defend dominance claiming headship (Eph 5:22-25) and rulership (Gen 3:16). Some cultural practices appear to be similar to those of the Bible: dowry (Gen 24; chap. 29) and regarding women as children and “weaker vessels” in need of support and care (1 Pet 3:7). The government of Botswana has developed mechanism to protect women from potential abuse by setting up a department solely for women’s affairs with the mandate to promote gender equality (WAD, 1998, p. 83). The policy on

women in development addresses the socio-cultural constraints of women which to some extent derive from some “traditional and cultural values which ascribe women as subordinates who constantly require male protection in relation to both the external world and the management and control of property” (WAD, 1995, 6:3.1.5). Women in Francistown churches, being part of the society of Botswana, are impacted by its culture and benefit from government institutions.

Conclusion

Proper interpretation and application of the Scriptures positively supports the development and empowerment of women for ministry. Even though certain portions of the writings of Paul are problematic regarding involvement of women in Gospel ministry and church worship, it is clear that properly understood and interpreted Paul’s counsels were for the purpose of providing solutions for local issues. Development and empowerment of women is dependent upon a paradigm shift, making deliberate changes in the way women are treated and involved in church leadership. Variables—such as, equality in creation, equality in membership, theological training, acceptance, mentoring, motivation, priesthood of all believers, ordination, and Gospel Commission—seem imperative for the development and empowerment of women in ministry. Church policies should provide environments conducive for ministry inclusiveness without regard to gender.

CHAPTER 3

REVIEW OF LITERATURE ON DEVELOPING AND EMPOWERING WOMEN FOR MINISTRY

Introduction

This review aims to examine available literature for the purpose of establishing the development and empowerment of women for ministry. It searches for the precedents in theological literature in regards to women involved in the Gospel ministry. There is much literature in support of developing and empowering women for ministry. This chapter reviews a representative sample of literature written from a Christian perspective. Because of the spiritual emphasis of this project, the review will concentrate more heavily on the available religious literature and less on secular literature. It is my hope that this literature review will provide a resource for those wanting to understand the major view of Christian ways and means for development and empowerment of women for ministry. The following variables were researched, though not exhaustively, as imperative for the development and empowerment of women for ministry: (a) equality in creation; (b) women and God's mission in the Bible; (c) priesthood of all believers; (d) women endowed with spiritual gifts; (e) acceptance, mentoring, and motivation of women pastors; (f) equality in membership and ministry; (g) Gospel Commission and gender inclusiveness; (h) proper interpretation and application of Scriptures; (i) ordination; (j) theological training of women; and (k) women and Botswana culture.

Equality in Creation

By creation women bear the *image of God*; they bear firsthand reflection of God. They do not depend upon men to reflect the image of God. They reflect the character of God because they are embedded with God's image. Ellen White (1903, p. 17) stated that "every human being, created in the image of God, is endowed with a power akin to that of the Creator, individually, power to think and do." In Ellen White's work *Testimonies to the Church*, Vol. 9 (1948, p. 484), she stressed that "when God created Eve, He created that she should possess neither inferiority nor superiority to the man, but that in all things she should be his equal." Therefore, based on equality in creation, females are individually responsible to God and not dependent upon males to carry out God's ministry. Emil Brunner (1947, p. 358) expresses the fact that when God created man in His own image, creating them male and female, "is the truth that cuts away the ground from all belief in the inferior value of woman. The creator has created man and woman not with different values rather with different kinds . . . that each complements the other."

Olsen (1988), in his book, *Man, the Image of God*, addresses the central theme of Scripture about man as the *imago Dei*, and the divine I-Thou relation. Olsen is comprehensive as he deals with the basic nature of man as the essential setting of the God-man relationship. He further explains that *man-male* and *man-female* are created in oneness and equality of personhood. Olsen (1988, p. 41) cites Thomas Jefferson, who drafted the American Declaration of Independence (1776) which states that it is "self-evident" that "all men are created equal, that they are endowed by their Creator with certain inalienable right."

Equality in Membership and Ministry

The Holy Spirit, on behalf of Christ, empowers members of the body of Christ with gifts to accomplish the Gospel Commission. Members of the body of Christ are spiritually gifted to contribute and participate to the measure of grace given to each of them. Though they sinned, just as men, women are part of the people chosen for a purpose after God's desire. To this Paul says: "There is neither Jew nor Greek, slave nor free, male nor female" (Gal 3:28). The NT attributes priesthood to all believers: "but you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you" (1 Pet 2:9). Lisa Ann Carruthers (2003, p. 101, 102) observes that as the women discovered their giftedness, or how they were created by God, they felt called by God to use that giftedness in the world around them. Women entering ministry "are tied to their deep sense of calling. They are doing what God has opened doors for them to do. They are doing what God has gifted them to do." V. Bailey Gillespie (1991, p. 158) added that women have a sense of mission with a strong belief that

we are a people indeed of saving. . . . We belong [in] the family of God. . . . We learn how to belong to God. . . . Through commitment, we learn how to relate to others by loving, caring responses. . . . We focus on our future identity with God.

Peter M. van Bemmelen (1998, p. 8) states with confidence and "with assurance that Ellen White desired women to stand as equals, side by side with men in the cause of Christ."

Gospel Commission: Gender Inclusiveness

Based on the Gospel Commission all members of the Church of Christ who hear the call are to be allowed to be Gospel ministers regardless of their gender. Christ's

Gospel Commission is a command to both men and women. There is a specific purpose that God called His own people to carry out the commission and to care for those who respond. Jesus said this to the followers, “Go.” Jesus accepted women as disciples and part of those who are to *go*. Luke describes Mary sitting in the posture of a disciple.

Wilson (1995, p. 182) states that this

may be a strongest and clearest affirmation that women have to be . . . real participants in the life of the community and the church. Both men and women are to learn of Jesus. Women, just as men, are to get their priorities straight, . . . like the Samaritan woman.

Wilson adds that “[Jesus] emancipated women by singling them out to receive His teachings, to share in His itinerant ministry, and to witness to His resurrection.”

The Seventh-day Adventist Minister’s Manual (1992, pp. 17-19) relates that

those who respond to the call of God in their lives demonstrate the three distinct spiritual qualifications as set forth in their lives. These are: a personal call from Christ, a personal relationship with Christ, and a personal empowering by Christ.

Jackson Carroll, Barbara Hargrove, and Adair Lummis (1983, p. 122) outline three patterns for women responding and entering ministry: (a) some decide in their teens or earlier to pursue a career in pastoral ministry; (b) others decide to enter ministry in adulthood; and (c) the third group includes women who enter ministry after some years of service in a related field of ministry, such as teaching or chaplaincy. From the survey conducted by Laura L. Vance (1999, pp. 209-210), women reported aspiring to the pastorate for reason identical to those of male respondents. Primarily they felt *called* to ministry.

Proper Interpretation and Application of Scriptures

The pioneers of the SDA Church defended the position of women in ministry. The February 4, 1988, issue of the *Adventist Review* published an article, “Women in Early

Adventism” (pp. 16-21), which reprinted articles reiterating that 1 Cor 14:34 and 1 Tim 2:12 do not discourage women from participating in the work of the Church and should not be interpreted in that way. J. N. Andrews (1979), reprinted article “May Women Speak in Meetings,” stated that Corinth is a special case. In 1 Cor 14, Paul was not speaking against woman’s participation in religious worship. First Corinthians 14:33-40, “could not be implying that women only were to be silent; men were called to be silent as well” (“Women in Early Adventism,” 1988, p. 18).

James White (1892), reprinted article “Women in the Church,” stated that Paul in 1 Cor 14 is “correcting existing errors and establishing order in the church of Christ” (“Women in Early Adventism,” 1988, p. 18). James White elaborated that Paul even gives “rules for those who, under the power of the Holy Spirit, are endowed with the gift of prophecy and of tongues. There were those women doubtless, in the apostle’s day as well as in ours” (1988, p. 18). Paul places men and women side by side in the position and work of teaching and praying in the Church of Christ that “every man . . . and . . . woman praying or prophesying” (1 Cor 11:4, 5). Paul speaks of the labors of Christian women in the highest terms of commendation and regard (Rom 16:1-4, 6, 12).

W. Larry Richards (1998, p. 326) asks a question, “How does a woman prophesy and keep silence at the same time?” On the issue of submission, Richards alludes that it “should surely be something every Christian is willing to do for the benefit of others.” Richard M. Davidson (1998, p. 281) admits that headship/submission principle is at work in the apostolic church but emphasize that “it does not consist of male leaders in the headship role and women submitting to the male in the headship. Rather, according to the

NT witness there is only one Head—Jesus Christ.” The only Head is Christ: the only submission—and to whom every believer entirely submits—is to Christ.

Women and God’s Mission in the Bible

The OT contains numerous examples of women in leadership roles over men, e.g., Miriam, who functioned as leader and prophet (Exod 15:20-21). The *Adventist Review* supports the role of women in ministry in the early SDA Church and Ellen White assumed a leadership role, including teaching and preaching. In the OT and NT, holy women held positions of responsibility and honor. James White (1892, cited in *Adventist Review*, 1988, p. 18-19) discussed the case of Miriam, who encouraged the whole traveling nation of Israel though leading in singing, “sing ye to the Lord,” and women followed with musical instruments. James White asserted that Miriam occupied a position equal to that of Moses and Aaron, “God’s chosen servants to lead millions of Israel from the house of bondage.” Another example of a female leader in the OT is Deborah, a woman who received divine instruction from Heaven, and taught people. James White described Deborah as a “judge in Israel. A higher position no man has ever occupied.”

Theological Training of Women

Women who respond to the call of Gospel ministry need to be theologically trained. This will enable them to teach, to be involved in evangelism, and to lead churches into witnessing experience. There must first be preparation, guidance, information, inspiration, and training. *Women of the Cloth* by Carroll, Hargrove, and Lummis (1983) suggests that “women going into ministry too need to be prepared.” They observe a significant increase of women enrolling in theological seminaries and joining

ministry. The response of women to the call seems to be growing significantly as expressed by Russell Staples (1987), “No theological revolution of our time matches that signaled by the entrance of women into the theological schools . . . and into the ministry on such a scale.” N. S. Craley (1990, p. 89) stated the importance of call: a woman in ministry must be grounded deep within her call and possess a secure sense of empowerment from God. In order to withstand the difficulties of ordained leadership, a woman’s identity must be “well founded, worked through and secure.”

There are some significant indicators to identify someone claiming to be called to Gospel ministry as stipulated in the *Seventh-day Adventist Minister’s Handbook* (1997, pp. 17-19), highlighted as: “preaching the gospel of Jesus, chosen by Christ to be His ambassador fulltime, serve as Christ served, sacrifice as He sacrificed, empowered with gifts as: moral earnestness, leadership, intelligence, common sense, relational skills, teaching ability.” Should men and women in ministry lack of the above virtues, the question may be “how came you in here [ministry] without having” been empowered? “For many are called but few are chosen” (Matt 22:12, 14). A minister should be able to speak like Paul, saying “I thank Christ our Lord who enabled me, that He counted me faithful, putting me into the ministry.” Christ does not call for failure but has provided for success in His ministry.

Mentoring, Acceptance, and Motivation

Mentoring

In the wake of the industrial revolution, the practice of mentoring disappeared as a way of life and a natural phenomenon. The primary mentors (parents and craft guilds) began to give way to the employer-employee relationship. A review of current literature

on mentoring reveals several plausible reasons for this increased interest. They can be classified into three significant areas: (a) technological changes, (b) educational changes, and (c) changes in the traditional family unit.

Concerning technological changes, modern technology has created an environment where meaningful relationship can be difficult to establish and maintain. Although technological devices increase the ability to communicate, they have reduced the opportunity for meaningful relationships. David D. Swanson (1998, p. 8) points out that people “are able to conduct the majority of their lives without ever encountering another human being face-to-face.” This leads to extreme individualism and the lack of accountability in society and the Church, which Stanley and Clinton (1992, p. 45) feel has created a need for mentoring.

Another area that causes a move towards mentoring is *educational changes*. Tim Elmore (1996, pp. 3-5) points out two differing models or methods of education used throughout history (Table 1). The first is the Hebrew model, as shown in the Bible. Relational in nature, it involved not only instruction, but demonstration of the truth and principles were taught. This method also provided accountability to the learners. The focus of this education was “on the mentor not the material.”

Though many examples of mentoring are found in the Bible, Swanson (1998, pp. 58-70) believes it has been “underutilized in the ministry of the church” (p. v). Swanson also notes that at the time when people are ripe for spiritual discovery and growth, “the church is failing in its mission to connect with their needs and problems. The church is not standing in that relational breach” (p. 17).

Table 1

A Contrast of Two Learning Methods

Greek <i>Classroom Model</i>	Hebrew <i>Coach Model</i>
Academic	Relational
Passive	Experiential
Cerebral/Informational	On-the-Job Training

Note. Adopted from *The Greatest Mentors in the Bible*, by Tim Elmore, 1996, Denver: Kingdom Publishing House, p. 3.

Elmore (1996) has written books on mentoring. One of them is *The Greatest Mentors in the Bible*. Elmore uses the example of Jesus to describe the process involved in the mentoring relationship. Most of the book contains a study of 32 mentor-protégé relationship found in the Bible. At the end of each study is a series of questions that he calls “Reflect and Respond,” which allows for an individual in mentoring process to review the mentoring principles of the example just studied.

Mentoring to Develop Disciples and Leaders (1998) is a detailed resource written by John Mallison. Mallison introduces the subject by sharing his own journey in mentoring as well as tracing the origin of mentoring and lays a sound biblical and theological basis for the subject, pointing out the great need for mentoring and what is involved, and shares with potential mentors practical guidelines to be successful. It is a thorough and comprehensive primer for mentoring.

Howard and William Hendricks, father and son, teamed up to write the book *As Iron Sharpens Iron* (1995). The book is divided into two major sections. The first section speaks to those who want to find a mentor, addressing topics such as how to make

oneself an attractive mentoree, how to identify the kind of mentor one needs, understanding the process of a mentoring relationship, and the mentoree's responsibility in the growth process.

Stanley and Clinton have co-written the book *Connecting* (1992). Perhaps it can be classified as the most comprehensive book on the subject of mentoring in Christian literature today. It is a readable manual, containing information regarding everything one needs to know about developing and empowering leaders through mentoring. Their "ten commandments for mentoring" provide a starting place for those interested in the mentoring process.

Acceptance

Hyveth Williams (2000, p. 56), likening lack of acceptance with the story of Naomi and her two daughters-in-law as told in the Book of Ruth, reveals what acceptance can do for women who have heard the call and love to serve their God.

The two women, Ruth and Orpah, are symbols of two seasons in the lives of women who are called to serve. . . . They were both pressed to go back to their mothers' house. One returned, and one remained. First, Orpah [who went back] . . . represents gifted women who start out in ministry but quit for one reason or another, mostly because their mother-in-law, the church, convinced them to go back."

J. Robert Clinton and Richard W. Clinton are a father and son team, who have been working in ministry in the area of leadership development. They (1998, p. 16) observes that women find it difficult to visualize themselves as leaders because in some case certain "leaders have convictions against women in leadership and teach against it. Some women who have sat under this kind of teaching find it difficult to freely see themselves as leaders." Hagberg (2003, p. 241) upholds the same idea: women fail to imagine themselves as autonomous, "one is seen as so self-sufficient . . . and thus

undesirable.” Hargberg observes that though women outnumber men in the church, they fail to bond. Conversely, they bond with men rather than with other women, “and they become honorary men, depending on men professionally seeking for status through men.” Leslie Bumgardner (2005, p. 98-101) in her research discovered that the presence of contradictions concerning whether a woman can serve as a pastor places the woman pastor, her colleagues, and church leaders in a dilemma. One dilemma which women pastors face is “how to work effectively in the midst of the disapproval that comes from those who believe she should not be a pastor.”

However, Clinton and Clinton (1998, p. 16) urge that though these situations may exist, women can still go “through a paradigm shift in which they move from viewing themselves as not being leaders to being leaders.” Clinton and Clinton continue to say that according to their study, “both females and males receive giftedness for leadership including natural abilities, acquired skills, and spiritual giftedness needed for leadership.” They need to bond and support other women, identifying with them and imaging the achievement of women generally. They conclude that effective leaders are made as a result of “opportunity, training and experience.” These three are essential for people to be able to realize their maximum potential.

Motivation

In their book, *Simply Strategic Volunteers: Empowering People for Ministry*, in viewing ways and means for empowering people for ministry, Tony Morgan and Tim Stevens (2005, pp. 32, 33) lay out strategic points for leaders to help followers use their gifts in order to find purpose and fulfillment. There is a need to communicate the church mission as well as the vision. Share with them how they can influence the lives of others.

It is important that leaders who intentionally seek to developing women for leadership pay attention and acknowledge the presence of women who hear the call. A word of encouragement, recognition, or affirmation given to any person gives life. They suggest the acronym T.I.M.E. to foster motivation in women who enter or serve in ministry. T is for touch. Give them a touch to get a feeling of belonging and togetherness. I is for inspiration, which is needed in this time of toil and sweat. M is for motivation. E is for encouragement. Listen with intention in order to build up a work relationship. Quality attracts quality.

A Woman's Place (Banks, 1992) takes a serious look at the changing relationship between the Adventist Church and its female members since the time of its founding till the present. The 10 chapters look at the different aspects of the Adventist woman in the church and society. From the inception of the SDA Church, women were involved in different aspects of church functions, such women served as nurses, accountants, secretaries, deans of women, authors, teachers, Sabbath school leaders, and musicians.

Regarding the 70-year period after 1844, Kit Watts (1992, p. 41) records:

When Ellen Gould Harmon received her first vision, and after her death in 1915, she called women within the sound of her voice and the influence of her pen to invest their talent for the kingdom by taking up the work at hand. Hundreds and thousands did.

Women Endowed With Spiritual Gifts

Clinton and Clinton's unique book *Unlocking Your Giftedness* (1993) treats the giftedness of leaders, concerning ministry—the theological as well as the empirical bases. This manual provides material to help leaders analyze their giftedness, which will enable them to help others develop theirs. In viewing the giftedness of Christ's followers, Clinton and Clinton (1998, p. 18) extensively emphasize the need that leaders have to

learn about their giftedness in order to develop themselves and others. They place a great responsibility over those in leadership to identify and develop further their spiritual gifts. Because followers are also spiritually gifted, it is leadership's God-given responsibility to recognize and identify giftedness. Being able to recognize followers' "giftedness is an important part of moving towards a focused ministry that included deliberateness, intentionality and development toward optimum potential."

C. Peter Wagner (1994, p. 33), recognized as a leading authority in the fields of evangelism and spiritual warfare and a professor of Church Growth, has written several books, including *Your Spiritual Gifts Can Help Your Church Grow*. It is easy to read and discusses 27 spiritual gifts. Wagner tells the reader how to find ones' gift and outlines how one can use that gift effectively. In his book, Wagner differentiates between gifts, talents, and roles, elaborating in five steps how one can use spiritual gifts to build God's kingdom. He affirms that women are equally gifted as members of the body of Christ. He cites Nancy Hardesty who laments that "ultimately the refusal to allow women to fully use their gifts in the church and in the world is a form of blasphemy against the Holy Spirit."

Block (1996, p. 36) points out that another area of mentoring is empowering women to stand their ground in order to discover their own voices, defining the kind of culture they live within, and enabling them to support the vision and the mission of the church, being obligated and committed to build the organization. The Mohaven committee concluded:

In this body of the redeemed on earth, men and women together are called to exercise their gifts . . . a woman called and qualified by God to perform pastoral duties, whose labor builds the body, should be recognized as a full-fledged minister.

Una J. Underwood (1990, p. 304) warns that like in the parable of talents, the tragedy that fell upon the man who hid the only talent given to him may be experienced at the end of our spiritual journey when the master requires of the talent He has given women. Underwood perceives that “women who do not use the talents God has given them experience [the] tragedy of losing their talents when they fall into [the] trap of not cultivating their God-given talents.”

Women in Ministry Support Groups

Joy Charlton (1997, pp. 533-613) suggests that “the goal of redefining the status of clergy to include women can in part be accomplished when women identify with women’s issues and groups.” Jean B. Miller’s (1976, pp. 53-83) foundational work pointed out the importance that women attribute to emotional connectedness, cooperation with others and creativity. Miller, a professor of psychiatry, states: “Women, more easily than men, can believe that any activity is more satisfying when it takes in the context of relationships to other human beings, . . . when it leads to enhancement of others” (p. 53). She lists cooperation and creativity among women’s strengths: “Serving others is one way of describing the fundamental form in which women’s tie to others is structured” (p. 73). Further, Miller states that “women stay with, build on and develop in context of attachment and affiliation with others” (p. 83).

The formation of some support groups addressing the concerns of women in one form or another demonstrate or concur with Charlton’s suggestion. The development of support groups for women empowers women—not only women in ministry but in a broader spectrum. The first Adventist women’s ministry support group was established by Sarepta Myrenda Irish Henry (1838-1900), a “dynamo of action” (Watts, 1992, p. 49).

The ministry, which is responsible for encouraging fuller participation of women in church administration, helps increase church officials' awareness of women's leadership capabilities as well as to meet critical issues women experience in life.

Ramona Perez-Greek (1992, p. 95) identifies support groups such as the Association of Adventist Women (AAW), organized in June 13, 1982:

The stated goals of the organization are to encourage communication and support among Adventist women, to acquaint the church community with the potential and achievements of Adventist women, to assist Adventist women in discovering and fulfilling their potential as women, and to help the women of the church to increase their professional options within the church. (p. 95)

Another support group called Adventist Women's Institute (AWI) represents a broader spectrum of women in the Adventist Church" (Perez-Greek, 1992, p. 95).

The purpose of AWI is to "pursue actively the attainment of the full and equal participation, education, and development of all persons with the Seventh-day Adventist Church community, particularly women of all ages, without regard to ethnic origin or economic and social status." According to *Pondering*, AWI's newsletter, its focus is [sic] to "provide inspiration, encouragement, and hope for Adventist women." (Perez-Greek, 1992, pp. 95-96)

Time for Equality in Adventist Ministry (TEAM), formed in 1988, "is the 'Scriptures' witness that in the last days, under the blessing of the latter rain, women as well as men will be empowered for service" (p. 96).

TEAM publishes two belief statements: (1) "We believe that the biblical basis for ordaining women is true to Scripture"; and (2) "We believe that the Bible, taken as a whole, liberates women as well as men to equality, full participation in the life and ministry of the church, and exercise spiritual gifts." (p. 96)

Among other groups formed in response to the awareness "of the multiple roles women play in the home, church, and in the community" is Women's Spiritual Koinonia (WSK), which was organized in 1985 (p. 97).

Koinonia aims to give women the opportunity to allow Jesus, through the Holy Spirit and by God's Grace, to: know the gifts God has given us, change from selfish to selfless character, learn methods to serve our one and only Master, . . . [and also] helps

women of various denominations and ethnic backgrounds to become active, inside participators rather than outside spectators. (p. 97)

Another group which was organized in 1985 is Women-in-Ministry, specifically as an “emotional and spiritual support system for women in ministry” (p. 98).

Colleague Advocacy

Women in ministry need support from colleagues; peer support is important for women entering and continuing in ministry, especially in the face of inequality. Craley (1990) states how essential and important colleagues are to women pastors “in assisting them [women] in keeping a healthy perspective and also serving as a source of reaffirming a woman’s call and mission.” Regarding what could be done to keep women in ministry, the Hamilton Chandler Communication and TEAM (1993) survey of Adventist women in ministry revealed that women in the survey call for greater advocacy and support on placement and employment issues, equal recognition and professional treatment for women, improved support systems, and other efforts to educate church leaders and members about women in ministry.

Though all ministers need support in addition to the local church, this is especially true of women in ministry. Denise Loraine Workman Arnold’s (2001, p. 115) study of women in ministry revealed that women generally do not view their churches as an avenue for support, commenting, “It’s just too hard for a congregation to take care of the caretaker. . . . Minister[s] need to find support outside of their own church.” Women esteem relationships with people to be a crucial part of their in ministry. However, studies conducted by Miller (1976), Gilligan (1982), and Josselson (1996), established and concluded that for women “connection and relationship are an integral part of who they

are. . . . [They] have a greater recognition of the essential cooperative nature of human existence (Miller, 1976, p. 41).

Studies specific to Adventist women clergy include Dudley (1987a, 1987b, 1996) who studied how women pastors are viewed by other pastors, college, university religion teachers, seminary faculty, and lay members in the churches they serve. A 1992 survey by Hamilton Chandler Communications (1993) explored the attitudes toward pastoral ministry after the vote to deny ordination to Adventist women at the GC session in 1990. The findings of the survey concluded that “Adventist women do not connect their calling to ministry with denominational procedures.”

Looking at the problems experienced by women pastors at different stages in their career, Doris M. Jones, Harry Hale, and Morton King (1985, p. 73) found the lack of role models to be “the most consistently troublesome problem important to clergywomen at every career stage.” To this Martha Long Ice (1987, p. 109) adds in her study that “one challenge for women clergy is the absence of back-up persons . . . to fill in at church and at home.”

A Call to Ordination of Women

Underwood’s (1990, p. 447) record of the history of the GC states that on the 5th of December, 1881, a resolution was put forward that women be formally ordained to the Gospel ministry. It read: “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.” This *resolution* was recorded in the December 20, 1881, issue of the *Review and Herald*. It seems that no action was taken by the GC session concerning this resolution, although there were some women who were commissioned and licensed

to preach. In the late 1960s, request came to the GC officers from union presidents in Europe regarding ordination of women who have been serving the church as pastors, evangelist, etc.

In 1989, in its Year-End Meeting, the GC allowed divisions to permit the woman minister (commissioned or licensed), “those who, without regard to gender . . . may perform essentially the ministerial functions of an ordained minister of the gospel in the churches to which they are assigned subject to division authorization.” Ordination signifies recognition by the church of the individual’s call to the gospel ministry. The church does not call but recognizes God’s call by specially delegating responsibility to the minister, thus confirming the call by its authority through ordination.

The 1971 Camp Mohaven Council was established to research the role of women in the SDA Church. This Council met during September 16-19, 1973, and made some observation concerning issues surrounding women in the NT, Pauline writings, the Spirit of Prophecy, and other observations and relevant facts on this matter. The council made its recommendations on the role of women in the SDA and submitted their report. There were nine recommendations which were favorable towards the participation of women in various offices of the church that were adopted with some modification and voted in by the annual council of October 17, 1974, for implementation through division authorization.

History of the Seventh-Day Adventist Women in Leadership

Bert Haloviak (1988a), the GC director of Archives and Statistics, provides background information on women’s ordination. Women were vital to SDA ministry in the 1860s; however, it was not until the 1870s that the church opened its door to women

in ministry, allowing them to participate in official ministry. There were many un-entered areas; thus, the church needed evangelists and “so it encouraged both men and women to receive training and enter the ministerial ranks.”

The history of the SDA Church reveals that there were many women who served in leadership in the church from its inception in the 1840s. Some were preachers, centering on the soon return of Jesus. The *Adventist Review* records the presence of a number of women in leadership roles in the SDA Church during its early years: Adelia P. Horn (1839-1922), who was the first woman to become the GC treasurer, 1871-1873; Minerva J. L. Chapman (1829-1923) was GC treasurer for seven years, 1877-1883; and Eliza H. Morton (1852-1916), for 17 years, was secretary-treasurer of the Maine Conference. Bert Haloviak (1988b) reveals that in the 1870s, over 20 women were involved in church leadership and were licensed by conferences, reflecting the support and success of their ministries. The example of Lulu Wightman (1897-1905) is one with “tangible evidence of her call to gospel ministry. Mrs. Wightman pioneered work that established companies or churches in a number of places.”

Women in Ministry, edited by Nancy Vhymeister, is dedicated to proving the importance of inclusiveness to all members of the body of Christ. Jo Ann Davidson (1998, pp.157-179) elaborates that women who served in Scripture remain our sole evidence to clear the misconception of excluding women from the leadership structure of the church. Contributors to *Women in Ministry* elevate women through various female examples in the Bible. Some of the women discussed were teachers, judges, assistants in the sanctuary, and pastors in the NT (e.g., Phoebe and Junia); their stories provide

convincing evidence that women who are filled with the Holy Spirit should be allowed to serve in any facet of church structure.

Utilizing church records and publications, Michael Bernoi (1998, pp. 220) records how many women responded to God's calling and became Adventist preachers: "More than 31 women were recognized by [the] church and licensed to preach between 1872 and 1915." Since the beginning, while William Miller was preaching, there were talented women such as Lucy M. Hersey, 1842. It was through her preaching that some church elders were introduced to the advent message (p. 219). This should encourage others, whom the Lord calls, not to refrain because they are females. Laurette Elysian Armstrong Fassett, "like many other women, she had been taught never to speak in public, as it was forbidden by apostle Paul," but she forged ahead (p. 220). The GC session of the 1871 voted that "means should be taken to encourage and properly instruct men and women for the work of teaching the word of God." At that period, "the work of these women took place in spite of the cultural prejudices and the misconstrued idea that Scripture forbade women to speak in church or teach men" (Bernoi, 1998, p. 220).

A Woman's Place (1992), edited by Rosa Taylor Banks, was written to help the church in nurturing and mobilizing its female membership for greater service in the church and its mission. The book takes a historical look at changing relationships between the SDA Church, as an institution, and its female membership. It begins by assessing principles and arguments on both sides of the question of women from the theological to the psychological and sociological perspectives.

The book *The Welcome Table* (1998), written by about fourteen prominent SDA historians, theologians, and professionals, addresses current issues regarding women in

ministry. This book states that it is the churches responsibility to ensure that an environment is created that is friendly, where gifts of the Spirit can flourish and operate effectively. The Gospel Commission is inclusive in nature and every believer in Christ is obligated to fulfill it. Each contributor addressed the topic of women's ordination and gave specific biblical evidence to support women in ministry. It is a crucial gesture indicating that the church affirms and accepts women as co-laborers in the Gospel Commission.

Roles of Men and Women

In 1970, the GC commissioned a careful study of Scripture and the Spirit of Prophecy concerning the role of women in the church. Perhaps the most comprehensive book compiled on the subject of the developing women for ministry is *The Role of Women in the Church* (1995). This work was birthed during the Council on the Role of Women in the Seventh-day Adventist Church (Camp Mohaven, Ohio; September 16-19, 1973), and was published originally as *Symposium on the Role of Women in the Church* (1984).

The book is written by different authors; articles from each member address different aspects leading towards understanding the potential of women everywhere. Each article addresses a particular topic relating to the development of women from a biblical perspective. The work was done under the direction of the Biblical Research Institute (BRI), and the results of the study were compiled to shed light on this topic, which is controversial in the church. The introduction by Gordon M. Hyde (1995, p. 8) observes that “inspired writers, ancient and modern, nowhere explicitly discuss the matter

of ordination of women. Neither are there examples or principles that would have the same weight as of explicit divine prohibition or endorsement today.”

The fact that some women in the SDA Church are university professors, teachers, officials in GC departments, seminary professors, etc. is an indication against literalistic application of the text. They conclude that those that are baptized into Christ are on an equal level: “The very event of initiation into the Christian community destroys the barriers between groups out of which the old world had lived.” Baptism is seen as a “great equalizer.”

Hagberg (2003, p. 254) discusses power stages as they affect the development of leadership qualities and encourages women to discover their personal power. This book, *Real Power*, is informative concerning power in organizations. She notes that women in organizations are beginning to come together to discuss among themselves what power and leadership mean in their organizations. She sees this as a wonderful first step in breaking down the barriers that separate women from each other, reinforcing the reality that this is the time of “transformation in our world.” She acknowledges that women are natural leaders though they don’t tend to lead in some power stages, particularly “power by achievement,” which are traditionally accepted.

History of the Seventh-Day Adventist Women in Leadership

The history of the SDA Church reveals that there were many women who have served in leadership positions in the church from its inception in the 1840s. Some were preachers, centering on the soon return of Jesus. Haloviak (1988b) reveals that in the 1870s over 20 women were involved in church leadership and were licensed by conferences as affirmation of their successful ministry. Lulu Wightman is one example of

a woman who was a pioneer minister, establishing companies and churches. “More than 31 women were recognized by the church and licensed to preach between 1872 and 1915” (Bernoi, 1998, p. 220).

In *Women in Ministry*, Adventist leaders explored the issue of the ordination of women to the Gospel ministry in the Adventist Church through biblical, theological, and historical perspective (Vyhmeister, 1998a, pp. 1-5). The book was the production of the Committee on Hermeneutics and Ordination after the 56th GC, in Utrecht, 1995.

Ellen White (1827-1915), in the same way as Fassett, had to face social prejudices of the day through preaching, encouraging, and warning the church. Consequently, her brother begged her not to “disgrace the family.” As recorded in the *Signs of the Times*, January 26, 1889, relates that when in her youth:

God opened the Scriptures to my mind, giving me light upon the truths of this word, I went forth to proclaim to others the precious news of salvation. My brother wrote to me, and said, “I beg you do not disgrace the family, I will do anything for you if you will not go out as a preacher.” Disgrace the family! I replied, “can it disgrace the family for me to preach Christ and him crucified! . . . If you would give all the gold your house could hold, I would not cease giving my testimony for God. . . . I will not keep silent, for when God imparts His light to me, He means that I shall diffuse it to others, according to my ability.

In fact, some women received a blessing as God opened a way for team (husband-wife) ministry, and made work easier for spouse. For instance “Lulu’s husband joined three years later.” Ellen Lane also worked “house to house with her husband.” Ellen White teamed with husband as well. Ellen Lane “considered as the first woman to receive a ministerial license to preach.” The records state that “by 1878, at least three women ministers had been licensed to preach” (Bernoi, 1998, p. 220).

It is hard to tell the exact number of women who have served in pioneer leadership positions in the SDA Church: different church resource and historical

biographies give different figures. The *Seventh-day Adventist Encyclopedia* lists about 63 women among its biographies, Author Spalding lists about 150, and Arthur L. White (1907-1991), Ellen White's grandson, in his 6-volume biography of his grandmother, list about 75.

Decline of Women in Seventh-Day Adventist Leadership

Haloviak (1990) examines the factors that lead to the decline of women in leadership positions. The church from its inception focused on evangelism, and the church developed the departmental concept where women assumed local responsibilities. When local pastors demanded paid workers, funds for these workers became vital for consideration. Ordination was used as a factor in the selection of paid workers by GC officers and union and conference presidents as indicated by their resolution. They voted to select those who "have practical experience in soul-winning . . . preferably ordained ministers. Women were then inadvertently recommended to be eliminated."

Bertha Dasher (1992, p. 77) observes some factors that have contributed to the decline of women in leadership:

Probably the number one factor was the death of Ellen White in 1915. She had provided a strong role model for women. A second important factor was the rising number of professionally trained male ministers. A third factor was the continuing increase in the wealth of the church, with more institutions and larger budgets, which increased the power of the decision-makers. A fourth was a renewed emphasis on home, and the concept of motherhood as the most fulfilling role for women.

Growth of Adventist Women in Leadership

The extend of women's participation in church leadership indicates that since 1900, woman's greatest involvement cluster around 1915, the year of Ellen White's death. After a dramatic decline they disappeared from conference leadership in the 1940s. Kit Watts (1992, p.43) lists a number of women who served and assisted in the

development of the church's publishing ministry. "Some were pioneers and visionaries. Others possessed a wide scope of talent and resourcefulness. . . . They were the faithful, the sacrificial, and the caring." Some women joined publishing ministry in their teenage. Maud Sisley Boyd (1851-1973) actively served the church for more than 60 years. At the age of 15 she began working in the publishing house. Boyd was the first single Adventist woman called into mission service and also one of the first Adventist missionaries who entered South Africa (1887). Another teenager Mary Kelsy White (1857-1890) at the age of 13 years worked for Review and Herald "first in the bindery, composing and the proof-room. Mary worked side by side with Willie White as an assistant editor of the *Signs of the Times*." The establishment of many facet of Adventism saw many new converts more of women taking devoted attitude toward the spreading of the gospel.

Developing a Culture of Developing Women in Leadership in the Seventh-Day Adventist Church

The church recognizes that the Holy Spirit equips sons and daughters of God for multiple aspects of Christian service, including pastoral ministry; however, in many cases when churches desire to employ or train a pastor the first pick is a male. Women are only considered *when funds are available*. Ellen White in 1891, as quoted by Haloviak (1988a, pp.14-15), appealed to GC presidents that they "must look more to the presentation of God's love and mercy to move the hearts of the people. . . . For years I have seen that there is a broken link which has kept us from reaching hearts." To curb and connect the broken link, purposefully training and mentoring of women for ministry cannot be avoided. The GC delegates in 1871, states Haloviak, voted that "means should be taken to encourage and properly instruct men and women for the work of teaching the word of God." The church has to develop a culture of developing women in leadership.

Church Governance (Policy)

The SDA Church has established working and human relations policies based on Scripture. Such policies recognize several offices as ordained ministries: pastors, elders, deacons, and deaconesses. Raoul Dederen (1995, p. 188) says “these ordained ministries have been given by the Lord to the church so that it may be conformed to Christ and ordered by the Gospel. All members of the church, to be sure, are called to contribute to this conformation.” *SID Working Policy* of 2007-2008 affirms that “membership and office in the local church and at various levels of administration shall be available to anyone who qualifies without regard to race, color, or gender” (2007, p. 88, BA 55 10 1). The GC’s *Church Manual* (2005, p. 48) says “election to the office of elder does not itself qualify one as an elder. Ordination is required before an elder has authority to function in that office.” The policy on human relation highlights the fact that the church abhors any system of discrimination (Acts 10:34; 15: 24-29; Gal 3:28).

Women in the Culture of Botswana Society

Botswana culture thinks of women as children. However, the policy on women in development (Women’s Affairs Division, 1995, 6:3.1.5) addresses the socio-cultural constraints of women, stating that women’s relatively low social status, to some extent, derives from some “traditional and cultural values which ascribe to women the status of subordinates who constantly require male protection in relation to both the external world and the management and control of property.”

Conclusion

A review of literature covering multiple facets—from gender equality at creation to women in Botswana culture—in the discussion of the development and empowerment

of women for ministry supports the involvement of women in the Gospel Commission. An understanding of the biblical perspective of the creation of humans is essential to equality, especially taking into consideration the image and likeness of God and the assignment given by God to humans—having dominion over God’s creation. Though sin interfered with God’s originally intended purpose for mankind, Jesus restored through His death that which was lost, and through baptism both male and female members have equal responsibility and accountability to the Gospel. The Bible even promotes the priesthood of all believers to underscore the equality of all members of the body and their accountability to God and His saving mission.

The Holy Spirit endows spiritual gifts, which are not gender specific, to members of Christ’s body as He wills. Adventist history records many women who have fully participated in the Gospel ministry successfully. The Holy Spirit endowed them with the necessary gifts and call, which they fulfilled. Thus, today, support groups formed by and for women in ministry would open opportunities for women to encourage and accept each other, and aid them in using their God given potential, gifts and skills, in the church and community.

CHAPTER 4

METHODOLOGY AND DATA ANALYSIS

The Development and Empowerment of Women for Ministry

This chapter deals with the findings of the development and empowerment of women for ministry questionnaire. The first half of the questionnaire requested participants to provide their demographic information. The remainder of the questionnaire was a survey asking participants to provide their opinion on various statements made regarding the issue of women in ministry (gender equality in the Bible, biblical practice, and the practice in the SDA Church), and women in Botswana government policies and culture. This chapter examines the results of this questionnaire. The research questionnaires are provided below in Appendix A.

There was a total of 265 instruments randomly distributed, of which 240 were retrieved, a 90.6% retrieval rate (Table 2).

Table 3 shows that the majority of respondents positively affirm the teaching that men and women were created equal in the image of God. The table reflects a total of 213 (88%) in affirmation: “strongly agree” 74.6% and “agree” 14.2%. Only a few are “not sure” (2.1%) and a smaller percentage, 8.3%, do not affirm this teaching: “strongly disagree” 2.9% and “disagree” 5.4%.

Table 4 shows these responses based on the participants’ gender: 91.9% of females and 86.3% of males positively affirm that men and women were created equal in

Table 2

Denominational Comparison

Denomination	SDA	Anglican	UCCSA	Lutheran	AFM	Total
Frequency	192	13	6	13	16	240
Percentage	80	5.4	2.5	5.4	6.7	100

Note. SDA = Seventh-day Adventist; UCCSA = United Congregational Church of Southern Africa; AFM = Apostolic Faith Mission

Table 3

Men and Women Were Created Equal in the Image of God

Response	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree	No Response	Total
Frequency	179	34	5	13	7	2	240
Percentage	74.6	14.2	2.1	5.4	2.9	.8	100

Table 4

Men and Women Were Created Equal in the Image of God, Responses by Gender

Response	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree	Total
Male	75	13	4	5	5	102
Female	103	21	1	8	2	135

the image of God. The high affirmative of 89.5% for the overall average (Table 3), 91.9% females and 86.3% of males (Table 4), indicates a positive perception towards the development and empowerment of women for ministry.

In Table 5 below, a higher percentage (83.4%) of respondents recognize that husbands and wives are equal partners and church members. This recognition signifies that issues surrounding submission of wives to their husbands may not necessarily hinder participation of women in ministry. A small percentage, 7.5%, of those who disagree and 3.3% who did not respond may need education on matters of partnership and companionship in marriage as well as church membership.

The responses to “God’s original intention is for men and women to have equal dominion over His creation” portray that respondents are quite familiar with the Gen 1 creation story. Out of 240 respondents, 204 (85%) are in favor, 12 (5%) are not sure, and 18 (7.5%) disagree while 2.5% did not respond (Table 6, below). An educational process is needed to affirm those who agree and to enlighten those who did not agree, were not sure, or did not respond.

Table 7 (below) shows a drastic drop in favorable responses on the issue of rulership of men over wives. There is a high percentage, 40% (96 out of 240), of those who are unfavorable to the idea that the practice of rulership of husbands over their wives was introduced as part of God’s curse after the fall of mankind into sin. Thirty-nine (16.3%) are not sure of the practice while 92 (38.3%) agree that the practice was introduced only after the fall of mankind into sin. A higher percentage of respondents who do not agree, coupled with those who are not sure and did not respond, is an indication that members are not familiar with the details of the curses pronounced by God

Table 5

Husband and Wife Are Equal Partners, Companions and Church Members

Response	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree	No Response	Total
Frequency	154	46	14	13	5	8	240
Percentage	64.2	19.2	5.8	5.4	2.1	3.3	100

Table 6

God's Original Intention Is for Men and Women to Have Equal Dominion Over His Creation

Response	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree	No Response	Total
Frequency	155	49	12	11	7	6	240
Percentage	64.6	20.4	5	4.6	2.9	2.5	100

Table 7

Rulership of Husband Over His Wife Is a Practice Introduced as Part of God's Curse After the Fall of Man Into Sin

Response	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree	No Response	Total
Frequency	54	38	39	46	50	13	240
Percentage	22.5	15.8	16.3	19.2	20.8	5.4	100

in Gen 3. Members need to study Gen 3 comparing it with Gen 1-2 in order to become more aware for themselves of what happened before and after the fall.

Table 8 shows that members have a good understanding of the issue of redemption, which brings redemption from the curses for all humanity. Those who are in favor are 201 (83.7%). Those who are not in favor, 12 (5%), seem to not accept that redemption restores all humanity from the curse of sin including women. Those who are not sure whether all humanity is restored from the curse of sin including women are 7.1%. Continued teaching on the redemption of all humanity through the same merit of the death of Christ is needed. Understanding that all are redeemed in the same way may help open up avenues of developing and empowering women for ministry.

Table 9 portrays the responses to the statement that women should not be viewed as serving perpetual punishment for committing sin first. Out of the 240 responses only 233 responded. In favor of this statement are 182 (75.9%) participants. Those who say that women should be viewed as serving perpetual punishment for committing sin first are 28 (11.6%) while 23 (9.6%) are not sure. Paul's writings need to be interpreted and applied properly to the members. Those who oppose inclusion of women in ministry usually quote the Pauline writings; hence, leadership should carefully explain how Adventist uses his writings.

Table 10 shows that 213 (88.8%) respondents agree that all members of the church are equal through baptism by water and Holy Spirit. Seven (2.9%) are not sure and 14 (5.8%) disagree. Accepting the fact that all members of the Church are equal is crucial to understanding that all members may be used by the Holy Spirit as He chooses.

Table 8

The Plan of Redemption Restores All Humanity From the Curse of Sin Including Women

Response	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree	No Response	Total
Frequency	152	49	17	6	6	10	240
Percentage	63.3	20.4	7.1	2.5	2.5	4.2	100

Table 9

Women Should Not Be Viewed as Serving Perpetual Punishment for Committing Sin First

Response	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree	No Response	Total
Frequency	125	57	23	16	12	7	240
Percentage	52.1	23.8	9.6	6.6	5	2.9	100

Table 10

All Members of the Church Are Equal Through Baptism by Water and Holy Spirit

Response	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree	No Response	Total
Frequency	172	41	7	5	9	6	240
Percentage	71.7	17.1	2.9	2	3.8	2.5	100

By implication, 88.8% of the respondents who are in agreement would accept the authority of Holy Spirit in deciding who to use.

According to the respondents in Table 11, 154 (64.2%) persons agree with the NT teaching of the priesthood of all believers. Forty-five (18.8%) of the respondents are not sure and 26 (10.8%) are in disagreement. The fact that almost 30% are not sure or disagree is a challenge to the teaching to priesthood of all believers and the Gospel. A deliberate teaching on the subject of priesthood of all believers needs to be done.

Regarding whether “Christ’s Gospel Commission is a command to both men and women,” 222 of the 240 participants responded. Two hundred and nine (90 males and 119 females; 87.1%) agree that both men and women are commanded to take the Gospel while 9 (3.7%) disagree and 4 (1.7%) are not sure (Table 12). Women show that they believe they too are commanded to carry the Gospel, and the majority of men support that the Gospel Commission is inclusive regardless of gender. This realization of the inclusiveness helps to develop women and empower them for the ministry.

Table 13 shows 171 (71.3%) of the respondents are in favor of the fact that there is no inferior ministry for women and a superior ministry for men. Twenty-seven (11.3%) are not sure and 28 (11.6%) are not in agreement. Seventy-five men and 95 women responded “strongly agree” in support of null superiority or inferiority in ministry. The results are an indication that there is a need to train and mentor women in the Gospel ministry.

Table 11

The New Testament Teaches the Priesthood of All Believers Including Women

Response	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree	No Response	Total
Frequency	112	42	45	11	15	15	240
Percentage	46.7	17.5	18.8	4.6	6.2	6.2	100

Table 12

Christ's Gospel Commission Is a Command to Both Men and Women

Response	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree	No Response	Total
Frequency	165	44	4	4	5	18	240
Percentage	68.8	18.3	1.7	1.7	2	7.5	100

Table 13

There Is No Super Ministry for Men and Inferior Ministry for Women

Response	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree	No Response	Total
Frequency	124	47	27	18	10	14	240
Percentage	51.7	19.6	11.3	7.5	4.1	5.8	100

Table 14, below, shows 198 (82.6%) persons agree that both men and women are included in a call to the Gospel ministry. This is a positive perception that Gospel ministry is not discriminatory. Eighty-one males, of which 13 are pastors, gave favorable response recognizing that women are included in the Gospel Commission. Seventeen (7.1%) are not sure and 18 (7.4%) do not believe the call to the Gospel ministry is inclusive of both men and women. Seven (2.9%) did not respond.

While 233 of 240, a high percentage, responded to the whether the Gospel ministry is inclusive (Table 14, below), the number dropped slightly to 228 when asked if women as well as men are called to be pastors of God's flock (Table 15). Still a high number, 152 (63.3%), agree that women could pastor, of which 11 were pastors and 6 pastors' wives. Among the 35 persons who disagree, 3 are pastors. Among the 41 not sure responses, 3 are pastors' wives. Of the 35 (14.6%) who disagree, 1 is a pastor. The result on this question indicate that though the majority believe in the inclusiveness of ministry, there is a great work to be done in educating members on issues pertaining to the Gospel.

The idea that women are to be theologically trained for empowerment in ministry is favorably indicated as shown in Table 16 below. 169 (70.4%) responses favor women to be given a theological training. This indicates that many believers prefer women be theologically trained as a support to women-minister development. 32 (13.3) are not sure, 23 (9.6%) disagree while 16 (6.7%) did not respond. Leadership should be deliberate in communicating to members the need for theologically developing and empowering women. Using resources in training women are a gain and not a loss to the church since statistically there are more women in the church.

Table 14

A Call to Be a Gospel Minister Is Inclusive of Both Men and Women

Response	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree	No Response	Total
Frequency	141	57	17	9	9	7	240
Percentage	58.8	23.8	7.1	3.7	3.7	2.9	100

Table 15

Women as Well as Men Are Called Be Pastors of God's Flock

Response	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree	No Response	Total
Frequency	110	42	41	18	17	12	240
Percentage	45.8	17.5	17.1	7.5	7.1	5	100

Table 16

Women Are to Be Theologically Trained for Empowerment in Ministry

Response	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree	No Response	Total
Frequency	107	62	32	8	15	16	240
Percentage	44.6	25.8	13.3	3.3	6.3	6.7	100

In Table 17, below, 166 (69.2%) responses are in favor that an appeal should be made for Gospel ministers which explicitly invites women to join ministry. Twenty (8.3%) respondents disagree with the idea of including women in an appeal to join ministry while 45 (18.8%) are not sure on the issue. Pastors and administrators have to take note of this finding that 69.2% of members in this study favor an explicit inclusive appeal for women to be Gospel ministers. When an appeal is made *the usual way*, women may never think it includes them because church tradition and culture has created a certain mindset.

Table 18, below, portrays that respondents were more evenly divided between agree and disagree in regards to the statement that “Jesus included women as His disciples”: 97 (40.4%) persons agree; a substantial number, 45 (18.8%) are not sure; and 89 (37.1%) persons do not believe the statement to be true. Participants’ views on this idea seem to be more moderate. The difference in the categories of those who believe and those who do not is significantly low and, thus, there is a need for members to be taught about discipleship and the Gospel Commission.

While only 97 (40.4%) respondents agree that Jesus included women as His disciples, 172 (71.6%) agree that He included women in His Gospel Commission (Table 19, below). Thirty-three (13.8%) were not sure, 20 (8.3%) did not agree, and 15 (6.3%) did not respond. Those who responded positively need to be encouraged through teaching while those who are not sure on this issue or disagree need to be aided in understanding the inclusive nature of the Gospel Commission.

Table 17

An Appeal to Join Gospel Ministry Is to Be Extended Explicitly Stating That Women Are Included

Response	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree	No Response	Total
Frequency	97	69	45	12	8	9	240
Percentage	40.4	28.8	18.8	5	3.3	3.7	100

Table 18

Jesus Included Women as His Disciples

Response	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree	No Response	Total
Frequency	55	42	45	39	50	9	240
Percentage	22.9	17.5	18.8	16.3	20.8	3.7	100

Table 19

Jesus Included Women in the Gospel Commission

Response	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree	No Response	Total
Frequency	107	65	33	11	9	15	240
Percentage	44.5	27.1	13.8	4.6	3.7	6.3	100

In Table 20, there are 124 (51.7%) who agree that Paul included women in the Gospel ministry. Sixty-seven (27.9%) are not sure, 32 (13.3%) disagree, and 17 (7.1%) did not respond. Those who are not sure and those who do not agree are high. Deliberate teaching and informing members regarding the association of women with Jesus' ministry and Paul's ministry is an urgently needed to dispel ignorance and attitudes against the development and empowerment of women for ministry. Note that a statement on Paul's inclusion of women in ministry is not as favorable as the statement that Jesus included women in the Gospel ministry in Table 19. This indicates that Paul's writings are greatly misunderstood and, as such, Paul is perceived to be anti-women in the Gospel ministry.

Table 20

Paul Included Women in the Gospel Ministry

Response	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree	No Response	Total
Frequency	69	55	67	18	14	17	240
Percentage	28.8	22.9	27.9	7.5	5.8	7.1	100

Members' perception that both men and women may use the Scriptures to command changes in the behavior of other people including males is favorable (Table 21). Out of the 224 who responded, 167 (69.6%) respondents gave a positive response while only 11 (4.6%) disagree. There are 46 (19.2%) persons that are not sure. Sixteen (6.6%) did not respond. Scripture is an infallible authority in the lives of people is one of the fundamental beliefs of the SDA Church. To have members who are not sure, who do

not agree, and who abstain from responding on this fundamental belief might indicate a serious problem, either a lack of knowledge or an in-built negative attitude against women. A remedy is already provided in SID policy: where there is a problem in human relationship, administrators, pastors, and all who hold responsible position should conduct seminars and workshop to clear misunderstanding on human relations issues.

Table 21

The Scriptures Are the Infallible Authority Available to Men and Women to Command Changes in the Behavior of All Including Males

Response	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree	No Response	Total
Frequency	108	59	46	4	7	16	240
Percentage	45	24.6	19.2	1.7	2.9	6.6	100

As in Table 21, Table 22 portrays a high number of respondents who agree that Paul in his statement “women should not have authority over men” did not mean that women should not use Scripture as an authority to command changes in the lives of men. Tables 21 and 22 reveal strong support for women to use Scripture to command behavior change in people including men. Table 22 shows 164 (68.3%) of respondents agree that Paul’s statement did not mean that women should not use Scripture as an authority to command changes in the lives of men. Twenty-six (10.9%) did not agree; thus, positioning themselves to say that women are not to use Scripture to command a change in the lives of males. Thirty-seven (15.4%) are no sure are while 2 did not respond.

Table 22

Apostle Paul’s Statement “Women Should Not Have Authority Over Men” Does Not Mean Women Should Not Use Scriptures as an Authority to Command Changes in the Lives of Men

Response	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree	No Response	Total
Frequency	91	73	37	8	18	13	240
Percentage	37.9	30.4	15.4	3.4	7.5	5.4	100

While it is comforting to have a majority understanding Paul’s statement, it is however a challenge to have those who are not sure, who do not agree, and who do not respond. The challenge can only be handle through Bible studies, seminars, and workshops.

Table 23 reflects that though Paul said, “Women should keep silent in the church,” it did not mean they should not teach, preach, sing, or lead in the church. One hundred and seventy-two (71.7%) respondents affirm that, like men in church, women should be given responsibilities in teaching, preaching, singing, and leading. Twenty-five (10.4%) respondents disagreed while 14 (5.8%) did not respond. The 172 (71.7%) respondents who agree with the statement are in harmony with the practice in the SDA Church of allowing women to use their God-given talents in the church through preaching, teaching, singing, and leading in various departments. However, continued education should be done to help those who misuse Paul writings to achieve their goals.

In Table 24, 175 (72.9%) of respondents indicate that they belief in the salvation of humanity (for men and women) as it comes through Jesus Christ alone. Twenty-two (9.2%) disagree with the statement “women shall be saved through childbearing,” thus,

Table 23

Apostle Paul’s Statement “Women Should Keep Silent in the Church” Does Not Mean Women Should Not Teach, Preach, Sing, or Lead in the Church

Response	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree	No Response	Total
Frequency	113	59	29	8	17	14	240
Percentage	47.1	24.6	12.1	3.3	7.1	5.8	100

Table 24

Apostle Paul’s Statement “A Women Shall Be Saved Through Childbearing” Does Not Mean Women Are Not Saved From Sin in the Same Way as Men Through Jesus Christ Who Died for All Humanity

Response	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree	No Response	Total
Frequency	115	60	30	8	14	13	240
Percentage	47.9	25	12.5	3.3	5.9	5.4	100

saying that salvation of women depends on their childbearing and not on Christ alone. Those who are not sure, 30 (12.5%); disagree, 22 (9.2%); or did not respond, 13 (5.4%), need to be taught how people are saved.

Table 25, below, shows that 115 (48%) respondents agree that there is no biblical text which says men are the only ones to be ordained. Sixty-eight (28%) are not sure, a higher number than compared to responses on other statements. Forty-four (18.3%) disagree while 13 (5.4%) did not respond. Members need to be educated on how to deal with the issue of silence in the Bible, since silence may not mean simply no or yes. Silence calls for careful study, sound reasoning and judgment, praying for guidance by Holy Spirit, and making sanctified decision.

Table 26, below, shows that a total of 124 (51.7%) respondents affirm there is no biblical text which says women should not be ordained. Seventy (29.2%) of the respondents are not sure whether or not there is such a biblical passage while 29 (12%) respondents says there is such a text. Seventeen (7.1%) respondents did not respond. The fact that about half of the respondents believe that there is a biblical text that forbids women's ordination, were not sure, or did not respond indicates that there is need of deliberations through workshops, Bible conferences, seminars, and Bible studies on the subject of ordination at local church, conference, union, and division levels.

Only 83 (34.6%) of respondents believe that the practice of ordination is affect by cultural orientations, a decrease in favorable response compared to other statements (see Table 27, below). There is an increase of those who responded not sure, 86 (35.8%), and a mild increase in disagree responses, 45 (18.8%), as compared to other tables. Twenty-six (10.8%) did not respond.

Table 25

No Bible Text Says That Men Are the Only Ones to Be Ordained

Response	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree	No Response	Total
Frequency	74	41	68	20	24	13	240
Percentage	30.9	17.1	28.3	8.3	10	5.4	100

Table 26

No Bible Text Says Women Should Not Be Ordained

Response	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree	No Response	Total
Frequency	78	46	70	13	16	17	240
Percentage	32.5	19.2	29.2	5.4	6.6	7.1	100

Table 27

The Practice of Ordination Has a Cultural Orientation

Response	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree	No Response	Total
Frequency	40	43	86	22	23	26	240
Percentage	16.7	17.9	35.8	9.2	9.6	10.8	100

Table 28 illustrates a high affirmation of Christ being the head of His body, the Church: 213 (88.8%) responded agree. This recognition is important, since no human being can replace the headship of Christ in His Church. Only 8 (3.3%) disagree and 6 (2.5%) are not sure. However, there is a need for education regarding the traditional assumption, teaching, and practice that males are to head the Church on behalf of Christ and, thus, to be in charge. Nevertheless, a balanced leadership of both males and females with equal responsibilities can be introduced with no fear of resistance.

Out of 240 respondents, 216 people responded to the statement that both male and female church members constitute the body of Christ: 206 (85.8%) in favor of the statement, 7 (2.9%) are not sure, and 3 (1.3%) disagree (Table 29, below). Twenty-four (10%) did not respond. Males and females make up the body of Christ while Christ is the head; thus, males are not to be viewed as the head of females in the Church.

Table 30 shows that 151 (63%) respondents are in favor of the statement that all spiritually mature members can be elders. Thirty-eight (15.8%) respondents do not agree while 31 (12.9%) are not sure. Twenty (8.3%) did not respond to the statement. Educating members on the availability of the position of eldership to all members may further strengthen those who are in favor and even lead those who are not sure or disagree to be in favor, too.

Table 28

Christ Is the Head of His Body, the Church

Response	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree	No Response	Total
Frequency	183	30	6	5	3	13	240
Percentage	76.3	12.5	2.5	2.1	1.2	5.4	100

Table 29

Male and Female Church Members Constitute the Body of Christ, the Church

Response	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree	No Response	Total
Frequency	170	36	7	1	2	24	240
Percentage	70.8	15	2.9	.4	.9	10	100

Table 30

Eldership in the Church Is Equally Available to All Spiritually Mature Members Regardless of Their Gender

Response	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree	No Response	Total
Frequency	100	51	31	19	19	20	240
Percentage	41.7	21.3	12.9	7.9	7.9	8.3	100

In Table 31, below, 118 (49.2%) of respondents agree that the CG has authorized the ordination of women as local church elders. An interestingly high number, 76 (31.7%), of members are not sure and 32 (13.3%) do not agree with the statement. Fourteen (5.8%) did not respond. GC decisions are expected to flow down through the divisions, unions, and local conferences to the general membership of the church. The results of this statement indicate that since the decision was made in 1975 concerning the flow of information in the church, it has not been fully disseminated.

Table 32, below, shows that 135 (56.3%) know that SID policy allows church positions and membership to be available to all who qualify regardless of gender, race, or nationality. However, 67 (27.9%) are not sure and 20 (8.3%) do not agree. This indicates that churches should be officially informed concerning the church policy with no hesitancy.

Table 33, below, shows 112 (46.7%) respondents in favor of spiritually mature women being ordained as local church elders. While 53 (22.1%) are not sure and 53 (22.1%) disagree with the statement. Twenty-two (9.1%) did not respond to this statement. Still the trend indicates that there is less opposition to women eldership in SDA churches. Pastor's response to this statement: 12 agree, 1 disagrees, and 2 are not sure whether women though spiritually mature can be ordained as local church elders. Looking at the nationality of the respondents, 72 out of 123 Batswana are in favor of the ordination of spiritually mature women to eldership while 21 are not in favor and 30 are not sure. Zimbabweans: 22 out of 67 are in favor, 27 are not in favor, and 18 are not sure. Zambians: 6 out of 8 are in favor, 1 is not in favor, and 1 is not sure. Other nationalities: 8 out 11 in favor and 3 are not sure. Analysis by denomination shows that 74 out of 172

Table 31

The General Conference of the SDA Church Has Authorized Ordination of Women as Local Church Elders

Response	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree	No Response	Total
Frequency	72	46	76	11	21	14	240
Percentage	30	19.2	31.7	4.6	8.7	5.8	100

Table 32

SID Policy States That Membership and Position in the Church Is Available to All Who Qualify Without Regard to Gender, Race or Nationality

Response	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree	No Response	Total
Frequency	84	51	67	4	16	18	240
Percentage	35	21.3	27.9	1.7	6.6	7.5	100

Table 33

Spiritually Mature Women May Be Ordained as Local Church Elders

Response	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree	No Response	Total
Frequency	73	39	53	25	28	22	240
Percentage	30.4	16.3	22.1	10.4	11.7	9.1	100

SDA members, who represent the largest group surveyed, agree; 49 are not sure; and 49 gave unfavorable response. Anglican: 8 out of 11 are in favor, 1 is not sure, and only 2 are not in favor. The United Congregational Church of Southern Africa (UCCSA): all 6 participants responded in favor of the ordination of spiritually mature women. Lutheran: 9 are in favor, 3 are not sure, and only 1 is not in favor. The Apostolic Faith Mission (AFM): 15 out 16 are in favor except 1 who disagrees. Positive teaching concerning views on women eldership and dissemination of church policies and GC decisions authorizing women to be ordained as elders, especially among Adventist by those who are in leadership of divisions, unions, local conferences, should be done if a change in thinking among the membership is to be effective. There is need for a paradigm shift in the core leadership of the church from the GC through to local conferences.

Table 34, below, records that 141 (64.1%) agree that the discrimination of women in Gospel ministry may lead women to be fearful of trying to join. Thirty-two (13.3%) are not sure, and 47 (19.6%) disagree that discrimination is not a factor that discourages women who are interested ministry from seeking to joining. Women were more likely to agree that discrimination played a part in discouraging women from trying to join minister; they may have a better understanding of this gender issues since they are among to group being discriminated against. Eighty-one (57.4%) out of the 141 who agree are women. See Table 35 in regards to the break down per age group and church position of how many agree that discrimination place a factor. Ten out of 15 pastors agree, 3 disagree, and 2 are not sure. Eleven out of 17 elders agree, 5 do not agree, and 1 is not sure. Of the 240, 219 responded and 21 did not respond to this statement. These findings reveal a need for education both through teaching and example, showing that women are

Table 34

Discrimination of Women in Gospel Ministry May Cause Fear for Others to Join

Response	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree	No Response	Total
Frequency	86	55	32	28	19	20	240
Percentage	35.9	22.9	13.3	11.7	7.9	8.3	100

Table 35

Figures Based on Age and Church Leadership Position of Those Who Agree That Discrimination Discourages Women From Trying to Join the Gospel Ministry

Demographic Group	Number in Group	Those Who Agree	Percentage of Group Which Agree
Ages 18-25	41	24	58.5
Ages 26-35	73	45	61.6
Ages 36-49	69	46	66.7
Age 50 and above	37	26	70.3
Pastors	15	10	66.7
Elders	17	11	64.7

welcome in the Gospel ministry of the SDA Church, by providing bursaries to women to be trained to become pastors.

Table 36 shows 145 (60.4%) respondents agreeing that women who have received a call to ministry may be assigned churches to pastor. Forty (16.7%) respondents do not agree that women can be assigned churches to pastor and 39 (16.3%) are not sure. Eighty-two females agree and 63 male, while 22 females and 18 males do not agree. Thirty-eight are not sure. Listed by those who agreed from each age group: twenty-four from ages 18 to 24, forty-three from ages 26 to 35, forty-seven from ages 36 to 49, and thirty from ages 50 and over. A call to the ministry comes direct from God to an individual and, as such, respondents who are not sure, disagree, or did not respond need clarification that the Church does well to accept God's appointment by assigning women to pastor churches.

Table 37 shows 142 (59.2%) agreeing that leaders who do not support women in Gospel ministry bring an element of discouragement for considering joining Gospel ministry. Out of 222, 40 (16.6%) do not believe that lack of leadership support discourages women from in Gospel ministry. Forty (16.7%) respondents are not sure. Nine out of 18 elders and 12 out of 15 pastors agree that without support from leadership it is discouraging for women. Out of 123 women, 80 agree that leadership is important in developing women in the ministry and without leadership support, it is discouraging for women to join ministry. Out of 98 men, 59 agree with this statement. Young people (ages 18-25) seemed to be more sympathetic than not to women's need for support: 21 out of 40 agree while 10 are not sure. In ages 26 to 35, 47 out of 70 agree, 15 are not sure. In ages 36-49, 43 out of 69 agree and 11 are not sure. Those in age group 50 and above 28

Table 36

Women Who Have Received a Call to Ministry May Be Assigned Churches to Pastor

Response	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree	No Response	Total
Frequency	92	53	39	22	18	16	240
Percentage	38.3	22.1	16.3	9.2	7.5	6.6	100

Table 37

Lack of Leadership Support Discourages Women in the Gospel Ministry

Response	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree	No Response	Total
Frequency	72	70	40	26	14	18	240
Percentage	30	29.2	16.7	10.8	5.8	7.5	100

out of 38 agree, 4 are not sure, and 6 disagree. The result of this statement challenges those in leadership to mentor, orient, encourage, and give positive gestures to women who are already pastors and those who want to join Gospel ministry

Table 38 shows that out of 240 respondents, 124 (51.7%) agree that local churches suffer from the lack of women eldership due to fear of acceptance while 46 (19.2%) do not agree and 53 (22.1%) are not sure. Fifty-seven out of 97 men who responded agree that churches suffer from lack of women elders due to the existence of fear. Sixty-six out of 125 women 66 agree while 31 are not sure and 28 disagree. Out of 15 pastors, 10 agree, 4 are not sure, and only 1 disagrees. Out of 17 elders, 9 agree, only 1 is not sure, and 7 disagree. By age: in ages 18 to 25, 10 agree, 10 are not sure, and 11 disagree; in ages 26 to 35, 39 agree, 22 are not sure, and 13 disagree; in ages 36 to 49, 27 agree, only 4 are not sure, and 6 disagree. Seventeen people did not respond to this statement. The high number of agreeing respondents shows that the element of fear should be dealt with by providing positive education to members and purposefully appointing women to lead as elders in local churches in harmony with GC decisions.

Table 38

Fear of Acceptance Caused Local Church to Suffer From Lack of Women Eldership

Response	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree	No Response	Total
Frequency	64	60	53	30	16	17	240
Percentage	26.7	25	22.1	12.5	6.7	7	100

Table 39 shows 156 (65%) of the respondents agreeing that many women have served in the SDA Church in various positions including pastorate, evangelists, and conference officers. Thirty-nine (16.3%) are not sure recorded and 31 (12.9%) disagree. In ages 18 to 25, 26 agree, 9 are not sure, and 7 do not agree. Sixty-four out of 98 men and 91 out of 127 women who responded have knowledge of women participation in various positions in the SDA Church. Out of 15 pastors, 12 agree, 1 is not sure, and 2 pastors do not agree. Out of 17 elders of the Francistown district, 11 do know and agree, 2 are not sure, and 4 disagree.

Other denominations responses show that eight from the Anglican Church agree that in the history of their church, women have served in various positions while 3 are not sure and 2 do not agree. From the UCCSA, 6 agree; from the Lutheran Church, 11 agree; and from the AFM Church, 15 agree. These results indicated that the history of women who served and those serving should be communicated in writing and orally to members of the church to create a positive view about how God uses women.

Table 39

Many Women in SDA Church Have Served in Various Positions Including Being Pastors, Evangelists, Conference Officers

Response	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree	No Response	Total
Frequency	85	71	39	18	13	14	240
Percentage	35.4	29.6	16.3	7.5	5.4	5.8	100

Table 40 shows that 155 (64.6%) respondents agree that Botswana government constitution and policies prohibit practices and systems that discriminate against women. Thirty-six 36 (15%) respondents are not sure and 33 (13.7%) do not agree. In ages 18 to 25 years, 22 agree, 12 are not sure, and 7 do not agree. Seventy out of 97 men agree; thus, indicating that they have knowledge on Botswana government constitution and policies that it abhors any system that discriminates against women. Out of 126 women, 84 agree, 25 are not sure, and 17 do not agree. Consequently, revealing that a high number of women need to be educated and exposed to government policies, Botswana Constitution and healthy social issues of life. Out of 15 pastors, 13 agree and 2 disagree. Out of 17 elders, 12 agree, 4 disagree, and only 1 is not sure. Responses in general show that many believers are aware of the Botswana government policies and constitution. Botswana Government policies and constitution may be used to re-enforce church policies that should protect women from being abused.

Table 40

Botswana Government Constitution and Policies Prohibit Practices and Systems That Discriminate Against Women

Response	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree	No Response	Total
Frequency	100	55	36	21	12	16	240
Percentage	41.7	22.9	15	8.7	5	6.7	100

Table 41 shows 150 (62.6%) respondents agree that Batswana culture allows women to be leaders in prominent positions including chieftainships. Out of 225 who responded, 50 (20.8%) are not sure concerning this aspect, 25 (10.4%) do not agree, and 15 (6.2%) did not respond. These results reveal that in Botswana women who are in leadership at the local church may not meet resistance from their local communities.

Table 42 is a summary of responses to all 37 statements in the research instrument. The overall responses were affirmative, the fact that 66.3% responded in affirmation of the development and empowerment of women for ministry cannot be over emphasized.

Conclusion

The majority of respondents in the survey analysis have a positive perception and attitude towards development and empowerment of women for ministry in regard to theological training of women, women as pastors of local churches, women as local church elders and women participating in the leadership of the church. Whereas most statements are geared at reflecting correct teachings and application of the Scripture on the role of women in the church, it seems clear that the respondents supported such statements in high percentages. However, statement testing knowledge of SID policy and decisions by the GC authorizing women to be ordained as elders reflected a higher number of those who are not sure as compared to other statements. Hence, there is need for the leaders in responsible position, from the SID, the BUM, and the local North Botswana Conference to hasten positive dissemination of SID policies and GC decisions in favor of women in ministry.

Table 41

The Culture of the People of Botswana Allows for Women to Be Leaders in Prominent Positions Including Chieftainships

Response	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree	No Response	Total
Frequency	99	51	50	15	10	15	240
Percentage	41.3	21.3	20.8	6.2	4.2	6.2	100

Table 42

Summary of Responses to Questionnaire

Responses	Favorable	Not sure	Not Favorable	No Response	Total
Total	5865	1368	1124	523	8880
Average	159	37	30	14	240
Percentage	66.3	15.4	12.5	5.8	100

CHAPTER 5

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Summary

Statement of the Problem

The proclamation of the Gospel message in the community of Francistown, located on the northeastern part of Botswana, requires church members (both men and women) who are dedicated and trained for evangelism. However, women are not given opportunity to participate fully in the Gospel ministry.

Purpose of Study

The purpose of this study was to determine and evaluate the factors that affect development and empowerment of women for ministry in the SDA Church in Francistown, Botswana. The study intended to find out the extent to which members are favorable to the development and empowerment of women for ministry.

Conceptual Framework

The biblical study of equality in creation; equality in membership; theological training; acceptance, mentoring, and motivation; priesthood of all believers; ordination; and Gospel Commission support the development and empowerment of women for ministry as imperative.

Methodology

The mode of data collection was a questionnaire. Two survey questionnaires were formulated for two different audiences. One for Adventist members and the other was for non-Adventist members. The questionnaire was formulated to obtain the respondents' demographic information and their perception on 37 statements on certain variables that could influence the development and empowerment of women for ministry. A 5-point scale ranging from "strongly disagree" to "strongly agree" (strongly disagree=1, disagree=2, not sure=3, agree=4, strongly agree=5) measured the degree to which the respondents perceived each of the statements. "Strongly disagree" and "disagree" was considered as not favorable, "not sure" was considered as not sure, and "strongly agree" and "agree" was considered as favorable. Research questions were formulated to streamline the research focus, conceptual framework and findings. Data was collected among members of the SDA Church and non-Adventist denominational members for response comparisons.

Significance of the Study

The outcome of this study will help encourage and attract women, both young and old, to the Gospel ministry without fear of being rejected. The leadership of local churches will be provided with information that improves the participation of women in the Gospel proclamation. I believe that this study will add knowledge on the subject of church inclusiveness of women in leadership and empowerment for ministry. North Botswana Conference will be able use the findings to influence and reinforce change of attitudes in its constituency to be in favor of the empowerment of women for ministry. The findings of this study will also provide the BUM with information on the perceptions

and attitudes of Francistown members which may benefit the rest of the BUM SDA membership. The findings have provided me, the researcher, with more knowledge relating to the development and empowerment of women for ministry.

Theological Foundation

In Chapter 2, proper interpretation and application of the Scriptures were presented to positively support the development and empowerment of women for ministry. Even though certain portions of the writings of Paul are problematic regarding the involvement of women in Gospel ministry and church worship, it seems clear that, properly interpreted, Paul's counsels were for the purpose of providing solutions for local issues. Participation of women throughout the history of the Children of Israel in the OT and in the Christian Church in NT Scriptures are evidence for the development and empowerment of women for ministry. Development and empowerment of women for ministry is dependent upon a paradigm shift, making deliberate changes in the way women are treated and involved in church leadership. Church policies, guided by the principles obtained from the Scriptures, should foster environments conducive for ministry inclusiveness without regard to gender.

Literature Review

In Chapter 3, a review of literature presented arguments and discussion on a number of factors related to the development and empowerment of women in ministry which supported the gender inclusive nature of Gospel ministry. Emphasis was given to authors supportive of the work of women in the proclamation of the Gospel.

Data Analysis

Chapter 4 analyzed responses to the 37 statements on the questionnaire on the development and empowerment of women for ministry. Analysis included demographic factors, influencing variables, and results comparisons. There were 265 number of instruments randomly distributed and 240 were retrieved being 90.6% retrieval rate. An aggregate average of responses was used to determine whether or not respondents (church members) were in favor for the development and empowerment of women for ministry.

Conclusions

Equality in Creation

The Bible teaches that God's original purpose for the creation of humankind (male and female) was to have equal dominion over the earth (Gen 1:26-28). God has dominion over His creation; thus those that are created in His image are equally given dominion over His creation. Genesis reveals that women were created in the image and likeness of God with full human attributes and personhood and all the responsibilities for dominion over God's creation just as men. Ellen White (1903) stated that "every human being, created in the image of God, is endowed with a power akin to that of the Creator, individually, power to think and do" (p. 17). Therefore, based on equality in creation, females are individually responsible to God and not dependent upon males to carry out God's ministry.

Equality in Membership and Ministry

Through baptism all members (males and females) constitute the body of Christ, the Church. Christ being the head of the Church is the source of all spiritual blessings and

gifts to all members. The Holy Spirit, on behalf of Christ, empowers members of the body of Christ with gifts to accomplish the Gospel Commission. Members of the body of Christ are spiritually gifted to contribute and participate according to the measure of grace given to each of them. In the OT, the Bible identifies the covenant people of God without making distinction for gender (Gen 12). The NT teaches the priesthood to all believers (1Pet 2:9), indicating that all members, including women, have a part in God's work.

Gospel Commission: Gender Inclusiveness

The Gospel Commission (Matt 28:19) is a command to both men and women that needs to be adhered to. A call to the Gospel ministry should be explicitly extended to women, stating that they are also included. This is in contrast to an orientation that supposes the Gospel ministry call is for male members only. Ellen White (1995) observed that women are vital in the Gospel ministry (p. 76). Based on the Gospel Commission, all members of the Church of Christ who hear the call are to be allowed to be Gospel ministers regardless of their gender.

Women and God's Mission in the Old Testament and New Testament

Women in the Bible, both OT and NT, served God in different capacities (Exod 15:20; Judg 4:4; Esth 5; Acts 21:9; John 4), and from their examples we can assume that women may take responsibilities in different aspects of the work including Gospel ministry and eldership.

Women Endowed With Spiritual Gifts

Spiritual gifts are bestowed by the Holy Spirit on members of the body of Christ which is the church (Rom 12; 1 Cor 12; Eph 4). Gifts are listed with no qualifications for gender. Women may even use their spiritual gifts to pastor churches. Since spiritual gifts are for the benefit of the church (Eph 4:11-13), women's gifts must have their place in the church by allowing those who have received the call to fully exercise them.

Priesthood of All Believers

Though the OT priesthood was for males only, by God's choice the NT presents the priesthood of all believers (males and females). The NT view of priesthood of all believers opens up doors for the church, as a corporate body, to authorize women to be pastors and elders.

Theological Training for Women

Theological training is essential in developing and empowering women for God's work. When women, like men, are theologically trained to lead the church, they too will learn to communicate effectively on all levels of human development and reach the varied groups of people within the church. Training would enable them to teach, to evangelize, and to lead the church in witnessing.

Acceptance

The Apostle Peter's encountered the Holy Spirit empowering the Gentiles. This experience helped the church to realize that Gentiles could be accepted as well because accepting Christ as personal savior should be the only criteria for acceptance into the Christian Church (Acts 11:15-18). The Holy Spirit was poured upon Gentiles and the

Apostles could not use tradition or culture as their defense against change. The Apostle Paul concludes that Christian spiritual maturity is what counts, not whether someone is Gentile, Jew, male, or female (Gal 3:28). Jesus affirmed people by accepting them. Women who serve in an atmosphere of love and acceptance are blessed and provide a service of love and voluntary commitment.

Mentoring

Devoted women who maintain a vital connection with God also need mentoring in order to reach their God-given potential. Mentoring will have a significant beneficial effect on the life of women in ministry. A culture of mentoring women who join the Gospel ministry should be developed as part of making disciples through relationships. If the Gospel proclamation is to be carried out to all people successfully, leaders have to identify and mentor both men and women in ministry for sacrificial service. Mentoring promotes growth and change in life.

Motivation

Motivation is critical for women who join ministry in the midst of mixed interpretation of Scriptures which seemingly bar their participation. An ability to see that there are some who still trust and count on women is possible only to those who are motivated. Progressing leadership motivation is one of the essential elements promoting growth in ministry and evangelistic exploration.

Proper Interpretation and Application of Scriptures

The writings of Paul need careful reading. Some problematic texts (1 Cor. 11:4-7; 14:33-35; Eph 5:22-24; 1 Tim. 2:11-15), when read in context, reflect on the wisdom of

the Apostle Paul in handling local and cultural issues. They should not be misconstrued to establishing universal rules on the behavior and functions of women.

Ordination

The practice of ordination in the OT is accompanied by anointing ceremonies for selected and elected individuals like prophets, kings (1 Sam 9:16; 16:3; 1 Kgs 1:34, 39), and priests (Exod 28:41; Lev 16:32). In the NT we find activities of the laying on of hands in various Scripture (Acts 6:2-6; 13:1-3; 1 Tim 4:14; 2 Tim 1:6). Ordination is a term used to refer to the “setting aside” of individuals who are specially called by God (Eph 1:1-14) for particular divine ministry in the body of Christ, the church (Gal 1:15-16; Eph 4:11-16). Ordination signifies recognition by the church of the individual’s call by God to the Gospel ministry.

Among the gifts for edification of the church is that of pastor. Paul describes the task of the recipients of these gifts as being “for the perfecting of the saints, for the work of ministry, for the edifying of the body of Christ” (Eph 4:12). Those delegated through ordination may be categorized as pastors, elders, and deacons (deaconesses). Traditional practice of the church excludes female members from ordination. The decision to include females for ordination should be based on the Gospel Commission and empowerment of the Holy Spirit (Joel 2:28-29; Matt 28:18-20; John 4; Acts 1:8; 2:17-18; Rom 12; 16; 1 Cor 12; Eph 4). Dederen (1995) asserts that “the proclamation of the Gospel, the Christian service to the world, and the edification of the community requires a variety of activities” which demand active involvement of women’s gifts and talents (p. 188). Where the Scripture is silent about whether women are to be ordained or not, general

principles of biblical interpretation should be applied in favor for the ordination of women.

Church Governance (Policy)

In harmony with the Gospel order, the SDA Church has established working and human relations policies based on scriptural principles. Such policies recognize several offices as ordained ministries: pastors, elders, and deacons. In the GC's *SID Working Policy* (2007-2008), policy B 55 10 1 affirms that "membership and office in local church and various levels of administration shall be available to anyone who qualifies without regard to race, color or gender" (2007, p. 88, BA 55 10 1). This means that the office of an elder at local church may be occupied by spiritually mature women and as such be ordained in order to fulfill the requirement of the GC's (2005) *Church Manual* (p. 48). The policy on human relations highlights the fact that, in harmony with the principles of scripture (Acts 10:34; 15:24-29; Gal 3:28), the church abhors any system of discrimination. This policy is all inclusive, and its application would allow ordination of women as local church elders and also allow women to be pastors of churches.

Women and Botswana Culture

The government of Botswana has developed mechanisms to protect women from potential abuse by setting up a department solely for women's affairs with a mandate to promote gender equality (WAD, 1998, p. 18). The culture of Botswana seems to derive from the Bible in that male dominance claims headship (Eph 5:22-25), claims rulership (Gen 3:16), and regards women as "weaker vessels" in need of support and care (1 Pet 3:7). Women in Francistown churches, being part of the society of Botswana, are impacted by its culture and may benefit from government institutions and statutory laws.

Recommendations

The following recommendations arise from this study and need consideration:

1. Recruitment of women pastors: Women who are baptized members of the SDA Church can be recruited to join the Gospel ministry and to receive theological training. Those women who accept the call to the Gospel Commission may be assigned to work under experienced pastors or may be allowed to serve as literature evangelists for a year as preparation before going to the University for theological training. The process of recruitment should require recommendations from the local church where membership is held. Explicit recruitment of women pastors would enhance church growth and facilitate reinforcement of awareness among the members of Francistown churches, North Botswana Conference constituency, and the entire Botswana Union membership that women are acceptable as pastors in the SDA Church.

2. Raising of bursary funds for women's theological training: Bursary fund can be raised with specific portions for theological training of women who have decided to be pastors. The bursary fund may be built through donated money from individual willing members and promoted as project fund throughout the North Botswana Conference constituency. A bursary committee may be established by the Conference executive committee as a subcommittee with terms of references that safeguard the use of funds for the purpose of sponsoring women for theology.

3. Appointment of local church elders: In harmony with the *SID Working Policy* of 2007-2008 policy B 55 10 1, local congregations can appoint spiritually mature women as elders during church office nominations (2007, p. 88). As such they may be ordained to fulfill the requirement of the GC's *Church Manual* (2005, p. 48). Appointing women to serve as elders would add a valuable contribution in mentoring women who

lead in various local church departments and help pastors on matters relating to women's issues in the church.

4. Conducting workshops, seminars, and Bible conferences on leadership:

Workshops, Seminars, and Bible Conferences on leadership can be conducted by the conference and churches to provide education to members and church leadership using materials for the development and empowerment of women for ministry. These programs would provide opportunities for disseminating official church decisions relating to the involvement of women in the Gospel ministry, official positions regarding the functions of women in the church, decisions of GC authorizing appointment of women to delegated positions, and strengths of women and their contribution towards church growth. Funding could be done through registration fees, self-sponsored participants, and budgets provided by churches and conference.

5. Involvement of Women in General Life of the Church. Women can be involved in the general life of the church through preaching, teaching, leading in church departments, and serving as officers of the conferences, unions, divisions and the GC. Involvement in the general life of the church would help women engage their God-given potentials and spiritual gifts in soul-winning activities.

6. Women to preach, teach, and baptize: Empowerment of women for ministry can include baptizing to fully carry out the command of the Gospel Commission (Matt 28:18-20; Mark 16:15-16) which requires disciples of Christ to preach, teach, and baptize.

7. Formation of support groups: Support groups can be formed to run under the ministerial department of the North Botswana Conference with membership open to

Adventist female pastors, teachers, and chaplains. Terms of reference could be benchmarked from the existing support groups that are running under the GC ministerial association. Such forums would solidify intentions of women to do God's work in a positive way.

APPENDIX A

RESEARCH QUESTIONNAIRES

RESEARCH QUESTIONNAIRE 1

For the Seventh-day Adventist Member

Research Topic: **Developing and Empowering Women for Ministry
in the Seventh-day Adventist Church in Francistown**

Kindly go through this questionnaire and show by a tick inside a box as your most desired response.

Do not write your name. Your response will be treated as confidential and shall be used only for the purposes of this study.

Age: [] 18-25; [] 26-35; [] 36-49; [] 50 and above

Gender: [] Male; [] Female

Education: [] Certificate; [] Diploma; [] BA Degree; [] MA Degree; []
Doctoral Degree; [] Other

Marital Status: [] married; [] Single; [] Divorced

Position in the church: _____

Nationality: _____

**The following responses are measured by a scale ranging from 1 to 5
represented as follows:**

1 = Strongly Agree

2 = Agree

3 = Not Sure

4 = Disagree

5 = Strongly Disagree

1. Men and Women were created equal in the image of God					
2. God's original intention is for men and women to have equal dominion over His creation					
3. Husband and wife are equal partners, companions and church members					
4. Rulership of husband over his wife is a practice introduced as part of God's curse after the fall of man into sin					
5. The plan of redemption restores all humanity from the curse of sin including women					
6. Women should not be viewed as serving perpetual punishment for committing sin first					
7. All members of the Church are equal through baptism by water and Holy Spirit					
8. The New Testament teaches the priesthood of all believers including women					
9. Christ's Gospel Commission is a command to both men and women					
10. There is no super ministry for men and inferior ministry for women					
11. A call to be a Gospel Minister is inclusive of both men and women					
12. Women as well as men are called to be pastors of God's flock					
13. Women are to be theologically trained for empowerment in ministry					
14. An appeal to join Gospel Ministry is to be extended explicitly stating that women are included.					
15. Jesus included women as His disciples					
16. Jesus included women in the Gospel Commission					
17. Paul included women in the Gospel Ministry					
18. The Scriptures are the infallible authority available to men and women to command changes in the behavior of all including males					
19. Apostle Paul's statement "women should not have authority over men" does not mean women should not use Scriptures as an authority to command changes in the lives of men.					
20. Apostle Paul's statement "women should keep silent in the church" does not mean women should not teach, preach, sing, lead in the church					
21. Apostle Paul's statement "a woman shall be saved through childbearing" does not mean women are not saved from sin in the same way as men through Jesus Christ who die for all humanity					
22. No Bible text says that men are the only ones to be ordained					
23. No Bible text says women should not be ordained					
24. The practice of ordination has a cultural orientation					
25. Christ is the head of His body, the church					
26. Male and female church members constitute the body of Christ, the church					

27. Eldership in the church is equally available to all spiritually mature members regardless of their gender					
28. The General Conference of SDA church has authorized ordination of women as local church elders					
29. SID Policy states that membership and position in the church is available to all who qualify without regard to gender, race or nationality					
30. Spiritually mature women may be ordained as local church elders					
31. Discrimination of women in gospel ministry may cause fear for others to join					
32. Women who have received a call to ministry may be assigned churches to pastor					
33. Lack of leadership support discourages women in the Gospel Ministry					
34. Fear for acceptance causes local church to suffer from lack of women eldership					
35. Many women in SDA Church have served in various positions including being pastors, evangelists, conference officers					
36. Botswana government constitution and policies prohibit practices and systems that discriminate against women					
37. The culture of the people of Botswana allows for women to be leaders in prominent positions including chieftainships					

RESEARCH QUESTIONNAIRE 2

Non-Adventist

Research Topic: **Developing and Empowering Women for Ministry
in the Seventh-day Adventist Church in Francistown**

Kindly go through this questionnaire and show by a tick inside a box as your most desired response.

Do not write your name. Your response will be treated as confidential and shall be used only for the purposes of this study.

Age: [] 18-25; [] 26-35; [] 36-49; [] 50 and above

Gender: [] Male; [] Female

Education: [] Certificate; [] Diploma; [] BA Degree; [] MA Degree; [] Doctoral Degree; [] Other

Marital Status: [] married; [] Single; [] Divorced

Position in the church: _____

Nationality: _____

The following responses are measured by a scale ranging from 1 to 5

represented as follows:

- 1 = Strongly Agree
- 2 = Agree
- 3 = Not Sure
- 4 = Disagree
- 5 = Strongly Disagree

1. Men and Women were created equal in the image of God					
2. God's original intention is for men and women to have equal dominion over His creation					
3. Husband and wife are equal partners, companions and church members					

4. Rulership of husband over his wife is a practice introduced as part of God's curse after the fall of man into sin					
5. The plan of redemption restores all humanity from the curse of sin including women					
6. Women should not be viewed as serving perpetual punishment for committing sin first					
7. All members of the Church are equal through baptism by water and Holy Spirit					
8. The New Testament teaches the priesthood of all believers including women					
9. Christ's gospel commission is a command to both men and women					
10. There is no super ministry for men and inferior ministry for women					
11. A call to be a Gospel Minister is inclusive of both men and women					
12. Women as well as men are called to be pastors of God's flock					
13. Women are to be theologically trained for empowerment in ministry					
14. An appeal to join gospel ministry is to be extended explicitly stating that women are included.					
15. Jesus included women as His disciples					
16. Jesus included women in the Gospel Commission					
17. Paul included women in the Gospel Ministry					
18. The Scriptures are the infallible authority available to men and women to command changes in the behavior of all including males					
19. Apostle Paul's statement "women should not have authority over men" does not mean women should not use Scriptures as an authority to command changes in the lives of men.					
20. Apostle Paul's statement "women should keep silent in the church" does not mean women should not teach, preach, sing, lead in the church					
21. Apostle Paul's statement " a woman shall be saved through childbearing" does not mean women are not saved from sin in the same way as men through Jesus Christ who die for all humanity					
22. No Bible text says that men (males) are the only ones to be ordained					
23. No Bible text says women should not be ordained					
24. The practice of ordination has a cultural orientation					
25. Christ is the head of His body, the church					
26. Male and female church members constitute the body of Christ, the church					
27. Eldership in the church is equally available to all spiritually mature members regardless of their gender					
28. The highest authority of our church has authorized ordination of women as local church elders or leaders					

29. Policy of our church states that membership and position in the church is available to all who qualify without regard to gender, race or nationality					
30. Spiritually mature women may be ordained as local church elders/leaders					
31. Discrimination of women in Gospel Ministry may cause fear for others to join					
32. Women who have received a call to ministry may be assigned churches to pastor					
33. Lack of leadership support discourages women in the Gospel Ministry					
34. Fear for acceptance causes local church to suffer from lack of women eldership/leadership					
35. Many women in our Church have served in various positions including being pastors, evangelists, officers					
36. Botswana government constitution and policies prohibit practices and systems that discriminate against women					
37. The culture of the people of Botswana allows for women to be leaders in prominent positions including chieftainships					

A 5-point scale ranging from strongly disagree to strongly agree (strongly disagree=1, disagree=2, not sure=3, agree=4, strongly agree=5) measured the degree to which the respondents perceived each of the statements. Strongly disagree and disagree was considered as not favorable, not sure was considered as not sure, and strongly agree and agree was considered as favorable

APPENDIX B

CORRESPONDENCE

November 6, 2008

Ps. Leabaneng P. Simankane
P.O. Box 86
Francistown, Botswana
Southern Africa

Dear Leabaneng,

RE: APPLICATION FOR APPROVAL OF RESEARCH INVOLVING HUMAN SUBJECTS

IRB Protocol #: 08-087 **Application Type:** Original **Dept:** Doctor of Ministry
Review Category: Exempt **Action Taken:** Approved **Advisor:** Dr. Walt Williams
Protocol Title: Developing and Empowering Women for Ministry in the Seventh-day Adventist Church in
Francistown, Botswana

This letter is to advise you that the Institutional Review Board (IRB) has reviewed and approved your proposal for research. You have been given clearance to proceed with your research plans.

All changes made to the study design and/or consent form, after initiation of the project, require prior approval from the IRB before such changes can be implemented. Feel free to contact our office if you have any questions. In all communications with our office, please be sure to identify your research by its IRB Protocol number.

The duration of the present approval is for one year. If your research is going to take more than one year, you must apply for an extension of your approval in order to be authorized to continue with this project.

Some proposal and research design designs may be of such a nature that participation in the project may involve certain risks to human subjects. If your project is one of this nature and in the implementation of your project an incidence occurs which results in a research-related adverse reaction and/or physical injury, such an occurrence must be reported immediately in writing to the Institutional Review Board. Any project-related physical injury must also be reported immediately to University Medical Specialties, by calling (269) 473-2222.

We wish you success as you implement the research project as outlined in the approved protocol.

Sincerely,

Shannon Bidwell
Administrative Associate
Institutional Review Board
Cc: Dr. Walt Williams

Institutional Review Board
(269) 471-6360 Fax: (269) 471-6246 E-mail: irb@andrews.edu
Andrews University, Berrien Springs, MI 49104-0355

July 13, 2008

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Dear Pastor/Church Elder

RE: Request for Assistance in Research Project

I am kingly requesting you to assist me with information that I need towards dissertation of my Doctor of Ministry program.

You are simply requested to fill in the questionnaire by answering all the questions. Find accompanying questionnaire form. All the information will be treated with the utmost confidentiality for the purpose of the research project only. Once you have completed filling I will collect it.

Contact me at: Cell: 72725638; Home: 2406946;

I would highly appreciate to get back the questionnaire within a week after it is delivered to your church.

Thank you for your assistance and support.

Yours in His Service,

Leabaneng P. Simankane

DMin Participant, Andrews University

APPENDIX C

DATA ANALYSIS

Frequency Table

Age

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	18-25	42	17.5	17.7	17.7
	26-35	78	32.5	32.9	50.6
	36-49	75	31.3	31.6	82.3
	50- and Above	42	17.5	17.7	
	Total	237	98.8	100.0	100.0
Missing	System	3	1.3		
	Total	240	100.0		

Gender

		Frequency	Percent
Valid	Male	103	42.9
	Female	136	56.7
	Total	239	99.6
Missing	System	1	.4
	Total	240	100.0

Gender

		Valid Percent	Cumulative Percent
Valid	Male	43.1	43.1
	Female	56.9	56.9
	Total	100.0	100.0

Educational Level

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Certificate	76	31.7	35.3	35.3
	Diploma	56	23.3	26.0	61.4
	BA Degree	48	20.0	22.3	83.7
	MA Degree	16	6.7	7.4	91.2
	Doctoral Degree	1	.4	.5	91.6
	Other	18	7.5	8.4	100.0
	Total	215	89.6	100.0	100.0
Missing	System	25	10.4		
	Total	240	100.0		

Marital Status

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Married	119	49.6	51.5	51.5
	Single	104	43.3	45.0	96.5
	Divorced	7	2.9	3.0	99.6
	Other	1	.4	.4	100.0
	Total	231	96.3	100.0	100.0
Missing	System	9	3.8		
	Total	240	100.0		

Position in Church

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Elder	18	7.5	9.9	9.9
	Pastor	15	6.3	8.2	18.1
	Departmental Leader	28	11.7	15.4	33.5
	Deacon	17	7.1	9.3	42.9
	Other	95	39.6	52.2	95.1
	Pastor's Wife	9	3.8	4.9	100.0
	Total	182	75.8	100.0	100.0
Missing	System	58	24.2		
	Total	240	100.0		

Nationality

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Motswana	135	56.3	59.0	59.0
	Zimbabwean	74	30.8	32.3	91.3
	Zambian	9	3.8	3.9	95.2
	Other	11	4.6	4.8	100.0
	Total	229	95.4	100.0	100.0
Missing	System	11	4.6		
	Total	240	100.0		

Denomination

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Seventh-day Adventist Church	192	80.0	80.0	80.0
	Anglican Church	13	5.4	5.4	85.4
	United Congregational Church of Southern Africa	6	2.5	2.5	87.9
	Lutheran Church	13	5.4	5.4	93.3
	Apostolic Faith Mission	16	6.7	6.7	100.0
	Total	240	100.0	100.0	100.0

Men and women were created equal in the image of God

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	179	74.6	75.2	75.2
	Agree	34	14.2	14.3	89.5
	Not Sure	5	2.1	2.1	91.6
	Disagree	13	5.4	5.5	97.1
	Strongly Disagree	7	2.9	2.9	100.0
	Total	238	99.2	100.0	100.0
Missing	System	2	.8		
	Total	240	100.0		

God's original intention is for men and women to have equal dominion over His creation

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	155	64.6	66.2	66.2
	Agree	49	20.4	20.9	87.2
	Not Sure	12	5.0	5.1	92.3
	Disagree	11	4.6	4.7	97.0
	Strongly Disagree	7	2.9	3.0	100.0
	Total	234	97.5	100.0	100.0
Missing	System	6	2.5		
	Total	240	100.0		

Husband and wife are equal partners, companions and church members

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	154	64.2	66.4	66.4
	Agree	46	19.2	19.8	86.2
	Not Sure	14	5.8	6.0	92.2
	Disagree	13	5.4	5.6	97.8
	Strongly Disagree	5	2.1	2.2	100.0
	Total	232	96.7	100.0	100.0
Missing	System	8	3.3		
	Total	240	100.0		

Rulership of husband over his wife is a practice introduced as part of God's curse after the fall of man into sin

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	54	22.5	23.8	23.8
	Agree	38	15.8	16.7	40.5
	Not Sure	39	16.3	17.2	57.7
	Disagree	46	19.2	20.3	78.0
	Strongly Disagree	50	20.8	22.0	100.0
	Total	227	94.6	100.0	100.0
Missing	System	13	5.4		
	Total	240	100.0		

The plan of redemption restores all humanity from the curse of sin including women

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	152	63.3	66.1	66.1
	Agree	49	20.4	21.3	87.4
	Not Sure	17	7.1	7.4	94.8
	Disagree	6	2.5	2.6	97.4
	Strongly Disagree	6	2.5	2.6	100.0
	Total	230	95.8	100.0	100.0
Missing	System	10	4.2		
	Total	240	100.0		

Women should not be viewed as serving perpetual punishment for committing sin first

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	125	52.1	53.6	53.6
	Agree	57	23.8	24.5	78.1
	Not Sure	23	9.6	9.9	88.0
	Disagree	16	6.7	6.9	94.8
	Strongly Disagree	12	5.0	5.2	100.0
	Total	233	97.1	100.0	100.0
Missing	System	7	2.9		
	Total	240	100.0		

All members of the Church are equal through baptism by water and Holy Spirit

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	172	71.7	73.5	73.5
	Agree	41	17.1	17.5	91.0
	Not Sure	7	2.9	3.0	94.0
	Disagree	5	2.1	2.1	96.2
	Strongly Disagree	9	3.8	3.8	100.0
	Total	234	97.5	100.0	100.0
Missing	System	6	2.5		
	Total	240	100.0		

The New Testament teaches the priesthood of all believers including women

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	112	46.7	49.8	49.8
	Agree	42	17.5	18.7	68.4
	Not Sure	45	18.8	20.0	88.4
	Disagree	11	4.6	4.9	93.3
	Strongly Disagree	15	6.3	6.7	100.0
	Total	225	93.8	100.0	100.0
Missing	System	15	6.3		
	Total	240	100.0		

Christ's gospel commission is a command to both men and women

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	165	68.8	74.3	74.3
	Agree	44	18.3	19.8	94.1
	Not Sure	4	1.7	1.8	95.9
	Disagree	4	1.7	1.8	97.7
	Strongly Disagree	5	2.1	2.3	100.0
	Total	222	92.5	100.0	100.0
Missing	System	18	7.5		
	Total	240	100.0		

There is no super ministry for men and inferior ministry for women

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	124	51.7	54.9	54.9
	Agree	47	19.6	20.8	75.7
	Not Sure	27	11.3	11.9	87.6
	Disagree	18	7.5	8.0	95.6
	Strongly Disagree	10	4.2	4.4	100.0
	Total	226	94.2	100.0	100.0
Missing	System	14	5.8		
	Total	240	100.0		

A call to be a Gospel Minister is inclusive of both men and women

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	141	58.8	60.5	60.5
	Agree	57	23.8	24.5	85.0
	Not Sure	17	7.1	7.3	92.3
	Disagree	9	3.8	3.9	96.1
	Strongly Disagree	9	3.8	3.9	100.0
	Total	233	97.1	100.0	100.0
Missing	System	7	2.9		
	Total	240	100.0		

Women as well as men are called to be pastors of God's flock

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	110	45.8	48.2	48.2
	Agree	42	17.5	18.4	66.7
	Not Sure	41	17.1	18.0	84.6
	Disagree	18	7.5	7.9	92.5
	Strongly Disagree	17	7.1	7.5	100.0
	Total	228	95.0	100.0	100.0
Missing	System	12	5.0		
	Total	240	100.0		

Women are to be theologically trained for empowerment in ministry

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	107	44.6	47.8	47.8
	Agree	62	25.8	27.7	75.4
	Not Sure	32	13.3	14.3	89.7
	Disagree	8	3.3	3.6	93.3
	Strongly Disagree	15	6.3	6.7	100.0
	Total	224	93.3	100.0	100.0
Missing	System	16	6.7		
	Total	240	100.0		

**An appeal to join gospel ministry is to be extended explicitly stating
that women are included.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	97	40.4	41.6	41.6
	Agree	69	28.8	29.6	71.2
	Not Sure	45	18.8	19.3	90.6
	Disagree	12	5.0	5.2	95.7
	Strongly Disagree	8	3.3	3.4	99.1
	11	1	.4	.4	99.6
	12	1	.4	.4	100.0
	Total	233	97.1	100.0	100.0
Missing	System	7	2.9		
	Total	240	100.0		

Jesus included women as His disciples

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	55	22.9	23.8	23.8
	Agree	42	17.5	18.2	42.0
	Not Sure	45	18.8	19.5	61.5
	Disagree	39	16.3	16.9	78.4
	Strongly Disagree	50	20.8	21.6	100.0
	Total	231	96.3	100.0	100.0
Missing	System	9	3.8		
	Total	240	100.0		

Jesus included women in the Gospel Commission

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	106	44.2	47.1	47.1
	Agree	65	27.1	28.9	76.0
	Not Sure	33	13.8	14.7	90.7
	Disagree	11	4.6	4.9	95.6
	Strongly Disagree	9	3.8	4.0	99.6
	11	1	.4	.4	100.0
	Total	225	93.8	100.0	100.0
Missing	System	15	6.3		
	Total	240	100.0		

Paul included women in Gospel Ministry

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	69	28.8	30.9	30.9
	Agree	55	22.9	24.7	55.6
	Not Sure	67	27.9	30.0	85.7
	Disagree	18	7.5	8.1	93.7
	Strongly Disagree	14	5.8	6.3	100.0
	Total	223	92.9	100.0	100.0
Missing	System	17	7.1		
	Total	240	100.0		

The Scriptures are the infallible authority available to men and women to command changes in the behavior of all including males

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	108	45.0	48.2	48.2
	Agree	59	24.6	26.3	74.6
	Not Sure	46	19.2	20.5	95.1
	Disagree	4	1.7	1.8	96.9
	Strongly Disagree	7	2.9	3.1	100.0
	Total	224	93.3	100.0	100.0
Missing	System	16	6.7		
	Total	240	100.0		

Apostle Paul's statement "women should not have authority over men" does not mean women should not use Scriptures as an authority to command changes in the lives of men

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	89	37.1	39.2	39.2
	Agree	73	30.4	32.2	71.4
	Not Sure	37	15.4	16.3	87.7
	Disagree	8	3.3	3.5	91.2
	Strongly Disagree	18	7.5	7.9	99.1
	11	2	.8	.9	100.0
	Total	227	94.6	100.0	100.0
Missing	System	13	5.4		

Apostle Paul's statement "women should not have authority over men" does not mean women should not use Scriptures as an authority to command changes in the lives of men

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	89	37.1	39.2	39.2
	Agree	73	30.4	32.2	71.4
	Not Sure	37	15.4	16.3	87.7
	Disagree	8	3.3	3.5	91.2
	Strongly Disagree	18	7.5	7.9	99.1
	11	2	.8	.9	100.0
	Total	227	94.6	100.0	100.0
Missing	System	13	5.4		
	Total	240	100.0		

Apostle Paul's statement "women should keep silent in the church" does not mean women should not teach, preach, sing, or lead in church

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	113	47.1	50.0	50.0
	Agree	59	24.6	26.1	76.1
	Not Sure	29	12.1	12.8	88.9
	Disagree	8	3.3	3.5	92.5
	Strongly Disagree	17	7.1	7.5	100.0
	Total	226	94.2	100.0	100.0
Missing	System	14	5.8		
	Total	240	100.0		

Apostle Paul's statement "a women shall be saved through childbearing" does not mean women are not saved from sin in the same way as men through Jesus Christ who die for all humanity

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	114	47.5	50.2	50.2
	Agree	60	25.0	26.4	76.7
	Not Sure	30	12.5	13.2	89.9
	Disagree	8	3.3	3.5	93.4
	Strongly Disagree	14	5.8	6.2	99.6
	11	1	.4	.4	100.0
	Total	227	94.6	100.0	100.0
Missing	System	13	5.4		

**Apostle Paul's statement "a women shall be saved through childbearing"
does not mean women are not saved from sin in the same way as
men through Jesus Christ who die for all humanity**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	114	47.5	50.2	50.2
	Agree	60	25.0	26.4	76.7
	Not Sure	30	12.5	13.2	89.9
	Disagree	8	3.3	3.5	93.4
	Strongly Disagree	14	5.8	6.2	99.6
	11	1	.4	.4	100.0
	Total	227	94.6	100.0	100.0
Missing	System	13	5.4		
Total		240	100.0		

No Bible text says that men are the only ones to be ordained

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	74	30.8	32.6	32.6
	Agree	41	17.1	18.1	50.7
	Not Sure	68	28.3	30.0	80.6
	Disagree	20	8.3	8.8	89.4
	Strongly Disagree	24	10.0	10.6	100.0
	Total	227	94.6	100.0	100.0
Missing	System	13	5.4		
Total		240	100.0		

No Bible text says women should not be ordained

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	78	32.5	35.0	35.0
	Agree	46	19.2	20.6	55.6
	Not Sure	70	29.2	31.4	87.0
	Disagree	13	5.4	5.8	92.8
	Strongly Disagree	16	6.7	7.2	100.0
	Total	223	92.9	100.0	100.0
Missing	System	17	7.1		
Total		240	100.0		

The practice of ordination has a cultural orientation

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	40	16.7	18.7	18.7
	Agree	43	17.9	20.1	38.8
	Not Sure	86	35.8	40.2	79.0
	Disagree	22	9.2	10.3	89.3
	Strongly Disagree	23	9.6	10.7	100.0
	Total	214	89.2	100.0	100.0
Missing	System	26	10.8		
	Total	240	100.0		

Christ is the head of His body, the Church

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	183	76.3	80.6	80.6
	Agree	30	12.5	13.2	93.8
	Not Sure	6	2.5	2.6	96.5
	Disagree	5	2.1	2.2	98.7
	Strongly Disagree	3	1.3	1.3	100.0
	Total	227	94.6	100.0	100.0
Missing	System	13	5.4		
	Total	240	100.0		

Male and female church members constitute the body of Christ, the Church

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	170	70.8	78.7	78.7
	Agree	36	15.0	16.7	95.4
	Not Sure	7	2.9	3.2	98.6
	Disagree	1	.4	.5	99.1
	Strongly Disagree	2	.8	.9	100.0
	Total	216	90.0	100.0	100.0
Missing	System	24	10.0		
	Total	240	100.0		

Eldership in the church is equally available to all spiritually mature members regardless of their gender

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	100	41.7	45.5	45.5
	Agree	51	21.3	23.2	68.6
	Not Sure	31	12.9	14.1	82.7
	Disagree	19	7.9	8.6	91.4
	Strongly Disagree	19	7.9	8.6	100.0
	Total	220	91.7	100.0	100.0
Missing	System	20	8.3		
	Total	240	100.0		

The General Conference of the SDA Church has authorized ordination of women as local church elders

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	72	30.0	31.9	31.9
	Agree	46	19.2	20.4	52.2
	Not Sure	76	31.7	33.6	85.8
	Disagree	11	4.6	4.9	90.7
	Strongly Disagree	21	8.8	9.3	100.0
	Total	226	94.2	100.0	100.0
Missing	System	14	5.8		
	Total	240	100.0		

SID Policy states that membership and position in the church is available to all who qualify without regard to gender, race or nationality

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	84	35.0	37.8	37.8
	Agree	51	21.3	23.0	60.8
	Not Sure	67	27.9	30.2	91.0
	Disagree	4	1.7	1.8	92.8
	Strongly Disagree	16	6.7	7.2	100.0
	Total	222	92.5	100.0	100.0
Missing	System	18	7.5		
	Total	240	100.0		

Spiritually mature women may be ordained as local church elders

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	73	30.4	33.5	33.5
	Agree	39	16.3	17.9	51.4
	Not Sure	53	22.1	24.3	75.7
	Disagree	25	10.4	11.5	87.2
	Strongly Disagree	28	11.7	12.8	100.0
	Total	218	90.8	100.0	100.0
Missing	System	22	9.2		
	Total	240	100.0		

Discrimination of women in gospel ministry may cause fear for others to join

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	86	35.8	39.1	39.1
	Agree	55	22.9	25.0	64.1
	Not Sure	32	13.3	14.5	78.6
	Disagree	28	11.7	12.7	91.4
	Strongly Disagree	19	7.9	8.6	100.0
	Total	220	91.7	100.0	100.0
Missing	System	20	8.3		
	Total	240	100.0		

Women who have received a call to ministry may be assigned churches to pastor

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	92	38.3	41.1	41.1
	Agree	53	22.1	23.7	64.7
	Not Sure	39	16.3	17.4	82.1
	Disagree	22	9.2	9.8	92.0
	Strongly Disagree	18	7.5	8.0	100.0
	Total	224	93.3	100.0	100.0
Missing	System	16	6.7		
	Total	240	100.0		

Lack of leadership support discourages women in the Gospel Ministry

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	70	29.2	31.5	31.5
	Agree	70	29.2	31.5	63.1
	Not Sure	40	16.7	18.0	81.1
	Disagree	26	10.8	11.7	92.8
	Strongly Disagree	14	5.8	6.3	99.1
	11	1	.4	.5	99.5
	22	1	.4	.5	100.0
Total	222	92.5	100.0	100.0	
Missing	System	18	7.5		
	Total	240	100.0		

Fear of acceptance caused local church to suffer from lack of women eldership

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	64	26.7	28.7	28.7
	Agree	60	25.0	26.9	55.6
	Not Sure	53	22.1	23.8	79.4
	Disagree	30	12.5	13.5	92.8
	Strongly Disagree	16	6.7	7.2	100.0
	Total	223	92.9	100.0	100.0
Missing	System	17	7.1		
	Total	240	100.0		

**Many women in the SDA Church have served in various positions including being
pastors, evangelists, conference officers**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	85	35.4	37.6	37.6
	Agree	71	29.6	31.4	69.0
	Not Sure	39	16.3	17.3	86.3
	Disagree	18	7.5	8.0	94.2
	Strongly Disagree	13	5.4	5.8	100.0
	Total	226	94.2	100.0	100.0
Missing	System	14	5.8		
	Total	240	100.0		

**Botswana government constitution and policies prohibit practices and systems that
discriminate against women**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	100	41.7	44.6	44.6
	Agree	55	22.9	24.6	69.2
	Not Sure	36	15.0	16.1	85.3
	Disagree	21	8.8	9.4	94.6
	Strongly Disagree	12	5.0	5.4	100.0
	Total	224	93.3	100.0	100.0
Missing	System	16	6.7		
	Total	240	100.0		

**The culture of the people of Botswana allows for women to be leaders in prominent
positions including chieftainships**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	99	41.3	44.0	44.0
	Agree	51	21.3	22.7	66.7
	Not Sure	50	20.8	22.2	88.9
	Disagree	15	6.3	6.7	95.6
	Strongly Disagree	10	4.2	4.4	100.0
	Total	225	93.8	100.0	100.0
Missing	System	15	6.3		
	Total	240	100.0		

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