

SOUTHERN ASIA PACIFIC DIVISION

Biblical Research Committee

A Report to the TOSC Meeting
January 21-25, 2014

I. Introduction

Since its establishment in May, 2012, the SSD Biblical Research Committee has met three times. The first meeting was on November 12-13, 2012. At this meeting, the committee discussed not particularly about women ordination but about the theology of ordination. Some papers were presented and discussion followed after each presentation. The second meeting was on May 9-10, 2013. At this meeting papers particularly related to women ordination were presented and discussed. No action was made, but it was obvious that the members of the committee are divided in their opinion. Apparently few members are inclined to be in favor of women ordination into the gospel ministry. The third meeting was held on November 12-13, 2013. At this meeting actions were made indicating the position of the majority of the committee members.

II. First Meeting: SSD Headquarters, November 12 – 13, 2012

Present: Richard Sabuin (Chair), Houtman Sinaga (Vice Chair), Moise de Ocampo (Recording Secretary), Francisco Gayoba, Don Leo Garilva, Miguel Luna, Kyungho Song, Clinton Wahlen, Max Wauran

Absent: Doug Venn (in Indonesia), Naphtali Manez (ADRA Meeting), Mathilde Frey (SBL Meeting), Miriam Andres (to Jayapura)

A. Summaries of Papers Presented

Paper 1: *Ordination within a New Biblical Framework*

Summary: Ordination is a biblical theme. Although the abstract word "ordain" does not occur in the Hebrew Bible, the concept of ordination is indicated in the phrase "fill the hands" (Exod 28:41; 29:9, 35; Lev 8:33), a phrase linked to the ritual of anointing with oil. The ordination of Aaron is an instance of this practice. Another practice of ordination is demonstrated in the ordination of Joshua by the laying on of hands (Num 27:18 – 23). The Greek New Testament does not contain the word "ordain" either. Several Greek words are used to convey this idea of ordination. Basically, there are two types of the calling into ministries. One is the charismatic ministry to which Christ or the Holy Spirit called the individual directly and gifted him or her by the bestowal of spiritual gifts (Rom 12:4-8; 1Cor 12:1-28; Eph 4:8, 11-16; Acts 6:1-7; 1Pet 4:10, 11). The other type is ministries to which an individual was appointed by the church according to the necessities of the church. In addition to the principles that have been

published by the Seventh-day Adventists for the understanding of women's ordinations, another principle may be considered, namely, the Sabbath framework. The Sabbath has the potential to answer questions of anthropology and ethics. It responds to the deep-seated theological quest about the human being, as it is a HE and a SHE standing in the presence of the Creator-Redeemer God.

Paper 2: *Theology of Ordination: Biblical Principles for Preparing Member to Adopt New Practices*

Summary: The paper was trying to suggest some principles for preparing members to adopt new practices in the church, with a presupposition that there is going to be a change in the theology of ordination of the Seventh-day Adventists. Some models were suggested, including: 1) Deuteronomy Model, by teaching and persuasion; 2) Post Exile Model, by correctly interpreting of the Scriptures and teaching it at all levels of church organization; 3) Sermon of the Mount Model, by finding a new light, and teaching with love and prayer to the church members, maintaining peace and unity in the church; 4) The Council of Jerusalem Model, by sending representatives to different regions to teach and explain the decision made by the church; 5) Shepherding Model, in which pastors and leaders visit the churches to disseminate the decision by the church; 6) Eschatological Model, by reemphasizing the prophecy made by Joel (Joel 2:28-31) that is fulfilled in the New Testament (Acts 2:14-21; Eph 4:11-13). There must be a way of preparing church members to adopt new practices including in the area of theology of ordination.

Paper 3: *Remnant and Ordination*

Summary: In the conclusion of the paper, it is stated: *"Through the study of Scripture, especially the prophecies of Daniel and Revelation, the early Adventists came under the conviction that one element of the Roman apostasy, both pagan and papal, was the derangement of the primitive order of the early church. Therefore, they reasoned, a return to the church order of the New Testament was vital to their role as the remnant and that establishing this order was an integral part of the third angel's message. They saw that God's purpose in this was so that, as the remnant church, they might come into "the unity of the faith" (Eph 4:13), and that Jesus "might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (5:27)." The early Adventist understanding of church order and ordination was not simply adopted from the churches out of which the pioneers came nor was it derived from the churches around them but was worked out on the basis of Scripture alone.*

Paper 4: *Genesis of Women Ordination*

Summary: Based on their study of the theology of ordination in the Bible or in consideration of cultural issues, other denominations have practiced women's ordination. While the SDA church is still in the process of decision making, these churches are doing it. They include Free Will Baptist, United Church of Christ, Universalist Church, Salvation Army, Methodist Protestant Church, Unitarian Church, Presbyterian Church, American United Methodist Church, Church of Nazarene, Church of God, Assemblies of

God, Baptists, Anglican Communion, Southern Baptist Convention, Reorganized Church of Christ of the Latter Day Saints.

Paper 5: *The World Church Ordination of Minister*

Summary: On what ground do we justify the theological idea that the ordained minister is ordained for the world church? The mission entrusted by Christ to the ordained disciples in the past is also the mission of the ordained ministers of the world church today. Since the disciples and bishops of the New Testament are ordained for the whole life of their ministry and mission, so do the ministers and church leader of present time. Once they are ordained, their ordination is for the whole life of ministry and this ministerial ordination is the world church ordination. Since the SDA Church is universal church, then the ordination of minister of church leaders is recognized as the world church ordination (See Mat. 28:18-20, Acts 1:8, Mark 16:15; Eph. 4:11; Mark 3:13,14)

Paper 6: *Laying On of Hands in the New Testament: A Personal Reflection on Who, Why and When*

Summary: The NT mentions persons who two times receive the laying on of hands: first at the baptism, and second when appointed to be apostles, or itinerant elders, or local elders. There is no mention of any woman being appointed for one of these offices. There is a mention of a female deacon. Considering 1Tim 3:11 and 5:22 as giving clue to the ordination of deaconesses, it seems that in the NT women may be appointed and ordained to be deaconesses. However, only men are appointed to be elders (both local and itinerant). The fact that our church has practiced ordination for women elders while the NT does not clearly mention it, the church is to go into one of the following three options:

1. To remain in the current practice by not ordaining women ministers but ordaining women elders
2. To move forward into ordaining women ministers
3. To move backward even into undoing the appointment and ordination of women elders.

Paper 7: *Methods of Bible Study*

Summary: The document on “Methods of Bible Study” approved by the General Conference Committee at the Annual Council of October 12, 1986 was reviewed.

Discussion: The SSD BRC discussed the document and made an action as follows

Reaffirmation of the 1986 Document of the General Conference on the Method of Bible Study

Voted 2012 - 01 *To reaffirm* the 1986 Document of the General Conference on the Method of Bible Study and to make it as a basis and standard in discussing the theology of ordination

Paper 8: *Laying on of Hands and Ordination Issues in the Writings of Ellen G. White*
Summary: All statements of EGW on laying on of hands, ordination, qualifications for gospel ministry, and roles for women in gospel ministry were presented.

B. Consensus

After discussing all the papers above, the committee came up with consensus in some areas related to theology of ordination:

1) Definition of Ordination

VOTED
2012 – 02

Definition of ordination should include the following components:

- Manifested in the laying on of hands being the ultimate action (Acts 6, Titus 1)
- Appointment or setting apart to an office or function, a person recognized by the church based on the biblical qualifications (Matt 10; Mark 3; Acts 13) action of the church
- God choosing or electing (Jeremiah, 1Cor 1:1)
- Holy Spirit moved action (Act 6, 13)
- Prayer as preparation (Jesus, Matt 10)

Thus ordination may be defined as follows:

Ordination is an act of the church guided by the Holy Spirit and the Word, recognizing the call of God for a person for service in the church; a person fitting to the biblical qualifications for church functions; this is an act that preceded by a preparation including sincere prayer; into some particular offices/functions such as deacons, elders, and ministers, signified by a laying on of hands.

2). On the Theology of Ordination

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Based on the presentations and discussions during the two day meetings, here are the consensuses on the theology of ordination:

1. In many aspects the Bible speaks about equality of men and women. God appointed them for doing special tasks for Him
2. God is the one who calls men and women for certain functions.
3. Ordination and church order in Adventist Church is established based on the NT models not on the practices of other churches in the history.

4. A return to the church order of the New Testament is vital to the role of the Adventists as the remnant and that establishing this order is an integral part of the third angel's message.
5. Since the disciples and bishops of the New Testament are ordained for the whole life of their ministry and mission, so do the ministers and church leader of present time. Once they are ordained, their ordination is for the whole life of ministry and this ministerial ordination is the world church ordination. Since the SDA Church is universal church, then the ordination of minister of church leaders is recognized as the world church ordination
6. In the New Testament, the laying on of hands has been used in different occasion, but the most important one is for the appointment of elders and deacons
7. At the baptism, we are all ordained to be serving in the church. If we are appointed to be deacon or elder, an ordination is required
8. Ellen G. White speaks about ordination of deacons/deaconesses, elders, ministers
9. Ellen G. White speaks about the wife of ministers to be paid if they work for the gospel
10. Justice to pay wives that works to assist their husband in the ministry
11. Gender equality, not biblical reason, has been the main reason for other denominations in adopting the practice of women ordination into gospel ministry
12. There is no appointment of women elders mentioned in the NT
13. There are biblical models that can help us in case where church practices need to be changed or to be maintained

II. Second Meeting: SSD Headquarters, May 9-10, 2013

Present: Richard Sabuin (Chair), Clinton Wahlen (BRI), Max Wauran, Don Leo Garilva, Francisco Gayoba, Mathilde Frey, Miriam Andres, Wesley Szamko, Kyung Ho Song, Noldy Sakul, Joshua Mok, Max Wauran, Joseph Peranginangin, Reuel Almocera, George Wambeek, Patrick Anani and Henok Anito (guest presenters, present in May 9), Melchie Modillas (Recording Secretary)

Absent: Houtman Sinaga, Doug Venn, Miguel Luna, Moise de Ocampo

A. Summary of Presentations and Discussions

Paper 1: *Toward a Theology of Ordination and Consensus Statement on the Theology of Ordination*

Summary:

The two documents were produced by the TOSC. After the presentations, a discussion took place, focusing more on the Consensus Statement than on the long paper on Theology of Ordination. The long document and the two page consensus statement are

very inclusive, in which they do not distinguish between men and women. They do not give any hint about being in favor or not in favor of women ordination. The documents are very general and yet they cover all the aspects of ordination from the perspectives of the Old Testament and the New Testament, and they really single out that we have now three functions in the church that receives ordination in the sense of the laying on of hands.

Paper 2: *Woman's Ordination from an Indonesian Apologetic Perspective: A Brief Hermeneutical Study on the Bible*

Summary:

The paper argues that since the OT, the NT, and the writings of EGW do not prohibit the ordination of women into the gospel ministry, why do not we ordain women? At the conclusion, the author makes an appeal: "The rejection of ordaining women in the SDA church is built on a tradition, not on the Bible. The Bible is silent about woman's ordination. Mrs. White never rejects woman's ordination in her writings. Instead, she said that those, men and women, who are in Christ's ministry, have to be ordained. Woman's ordination is expected to benefit the mission of the church, and presumably it will" (p. 54)

Paper 3: *The Principles of Headship/Submission and the Ministry of the Early Church*

Summary:

In marriage, women could only occupy a subordinate role as companions to their husbands when it comes to general leadership and ministries. As Jesus himself occupied a subordinate position without being unworthy of the divine existence, women deserve much care and interest. Biblical ministry is gendered at the risk to be considered as mannish in essence, although the strong maternal ministry is emphasized. Women can achieve much in social world, but must be careful to not be lost in the process, ministry in the NT should first stems from the domestic sphere; and care have to be taken that women do not sacrifice this on another altar. This paper argued for the importance of maintaining difference between men and women in ministry. And this need to emphasize a recognized fundamental difference will help appreciate women's multiple possibilities not subjectivities.

Paper 4: *Women's Ordination, Gender Identity, and the Sabbath*

Summary:

The paper highlights Sabbath as a basis of equality between men and women. Not ordaining women is a violation of Sabbath law.

Paper 5: *Male Headship and Female Submissions: Part of the Created Order or an Evil Consequence of the Fall*

Summary:

In any decision taken regarding women ordination, it is essential to seriously consider the implications of the principle of male headship and female submission. Headship submission follows an inherent principle working within the Godhead and is God's ideal for the church and the home.

Paper 6: *Laying on of Hands and Ordination Issues in the Writings of Ellen G. White*

Summary:

All quotations from EGW on ordination, laying on of hands, and involvement of women in ministry were presented and discussed in their contexts. Whenever Ellen White talks about ministers, he would talk about ministers and the wives. She never talk about ministers and the husband. Ellen G White is not prescribing, but she is just describing what is going on over there. She does not equate women with the ministers. She makes a distinction that they could do a better work than those minister who are not faithful.

Paper 7: *Toward an Approximation to Women Ordination from the Gospel Perspective*
Summary:

If Jesus and the Holy Spirit allow women participation in the life and ministry of Jesus why not to allow those gifted women who have the qualifications and being selected by the testimony of the church to be ordained to the Gospel Ministry? There is a need to be proactive on the possibility of women in ministry and women ordination; and therefore, the paper suggests taking a responsible attitude, guided by the Holy Spirit, to allow them for ordination.

Paper 8: *A New Testament Theology of Ordination***Summary:**

The paper discusses the concept of church in the NT, certain ministries/roles within the church including deacons, elders and pastors that require ordination through the laying on of hands. In conclusion, the paper suggests that ordination through the laying on of hands is a symbolic representation that the church everywhere, including its immediate local setting, recognizes God's calling of a person to a particular office and position of trust. One of the qualifications of elder and pastor is he must be the husband of one wife. However, all other avenues for service within the church are open to both women and men based on their Spirit-bestowed gifts and calling, including teaching and preaching, administration, helps, hospitality, ministry to the poor, and many others.

B. Questions and Comments Agreed by All Members

After the presentations of the papers, the committee discussed about the relationship between ministry, women, and ordination. There was no action made for consensus. The committee agreed to continue the discussion on November 12-13, 2013, which is a couple of days from now.

1. Bible as the Foundation for Practice

As a church, questions may come from theologians, questions may come from historians, but more than anything else, our main identity as God's people is that we are biblical base creatures. Whatever questions we have, either in church history, systematic theology, but we cannot make systematic theology, or church history, or the practice of mission or evangelism as the main guide and source of our answers. All answers should come from the Bible. Like the people in the New Testament during the Jerusalem council went back to the Bible—to the Old Testament, we go back to the New Testament and to the Spirit of Prophecy. The questions we ask must to be answered from there. Our solutions must be sourced from there.

Even when we say that the Bible is silent, the way we deal with silence must be also rooted in scripture. This is our identity as a church. We must always keep in mind that the answers, the directions we set, must be rooted in the Bible. Other disciplines may give insights, but in the final end, the way we find answers must be rooted biblically. Our methodology must be biblical, our assumptions must be biblical. It's always who we are.

2. Sabbath and Equality

The Old Testament, New Testament, and the Writing of Ellen White present women being involved in the ministry. Men and Women are equal in God's sight. The Sabbath is a strong basis of gender identity. Excluding women from the ministry is a violation of Sabbath.

3. Laying on of Hands in the Bible and EGW Writings

In the Old Testament and the New Testament, only men receive the laying on of hands for a special office: the Levites, Joshua, the priests, the Twelve, Paul and Barnabas, and Timothy, and (probably) the elders. Although there is no mention about laying on of hands on women in both the OT and NT, the writing of Ellen White encourage calling women to labor in the gospel ministry, especially to be pastors of the flock, by visiting the sick, looking after the young, and ministering to the necessities of the poor, and they are to be set apart by laying on of hands. She seems to refer to the work of deaconesses.

C. Summary

Although there were some actions and consensus made in its first meeting, the second meeting did not come up with a consensus in regard to the ordination of women: neither in favor nor against it. Generally, there are four basic areas looked at and discussed in relation to the ordination of women:

1. Gender equality

Papers in favor of women ordination:

Gender equality at creation and gender equality in the fourth commandment of the Decalogue are the bases of equality in ministry including in ordination into gospel ministry. There are prominent women in the OT that God chose to be leaders in Israel. For example, Debora. If Joshua was ordained to be leader of Israel (Num 27:18-19), then Debora would have been ordained too.

Papers against women ordination:

There is nothing against gender equality, but there are differences of roles between man and woman. Adam was created first, and because of him, Eve was created next. Eve was created from a rib of Adam and not independently. The instruction to tend and keep the garden was given to man (Gen 2:15), and it was reemphasized in Gen 3:18, 19. The instruction not to eat the forbidden fruit was also given to man, signifying that he is responsible to relay that teaching to the woman. Yes, there are

many influential women in the OT, but none of them was ordained to be leader of Israel. Even Deborah referred the leadership to Barak.

2. Priesthood of All Believers

Papers in favor of women ordination:

The New Testament talks about the priesthood of all believers (1 Pet 2:9) that is based on Exodus 19. Initially, God did not choose any tribe to be the priests. All tribes could be priests. It was because of the sin of idolatry that the Levites were chosen to be the priests. Now, all believers are priests. Moreover, in Christ there is neither male nor female (Gal 3:28). Thus men and women could be ordained to be ministers

Papers against women ordination:

The context of the priesthood of all believers in 1 Pet 2:9 is the proclamation of salvation by all, male and female, free and slave, rich and poor. The context is more related to holiness as qualification to be part of God's family, and that all believers are ministers of reconciliation proclaiming salvation to all. This has nothing to do with church leadership. The OT background is Exodus 19:6, "kingdom of priests." Even though it was because of their rebellion that God chose the Levites to be the priests, it was only the men in the tribe who were priests. There was not female Levite priest.

3. Prominent Women in the New Testament

Papers in favor of women ordination:

The New Testament talks about prominent women in Jesus' time and also during the ministry of the apostles. Some of them include Mary, Mary, Salome (Mark 15:40, 41), Priscilla, Phoebe, Junia (Rom 16:1, 3, 7).

Papers against women ordination:

None of the prominent women in the NT was ordained by laying on of hands as received by the elders and apostles. These women were supporting in the ministry of Jesus and the apostles. Although many women were together with the apostles in the upper room of Acts 1, none of them was an apostle or elder. Even when there was a need to replace Judas, none of the women was elected. Junia, whether the gender is male or female, was not an apostle (Rom 16:7). Phoebe was a deaconess in Achaia (Rom 16:1)

4. Ellen White's Writings

Papers in favor of women ordination:

Ellen White mentions about women to be ordained into gospel ministry. For example: "There are women who should labor in the gospel ministry. In many respects they would do more good than the ministers who neglect to visit the flock of

God. Husband and wife may unite in this work, and when it is possible, they should. The way is open for consecrated women” (PaM 76).

Papers against women ordination:

However, apparently what Ellen White meant by gospel ministry is more related to the work of deacons than the work of ministers. For example, she says: “*Women who are willing to consecrate some of their time to the service of the Lord should be appointed to visit the sick, look after the young, and minister to the necessities of the poor. They should be set apart to this work by prayer and laying on of hands. In some cases they will need to counsel with the church officers or the minister, but if they are devoted women, maintaining a vital connection with God, they will be a power for good in the church.*” (RH 7-9-1895, 434).

III. Third Meeting: SSD Headquarters November 12 – 13, 2013

A. Introduction

By God’s grace, the SSD BRC was able to meet on November 12-13, 2013. During this two-full-day meeting, 10 papers on women ordination were reviewed. These are the papers presented at the Theology of Ordination Study Committee meeting in July, 2013:

Papers IN FAVOR of women’s ordination:

1. “Back to Creation” by Jiri Moskala
2. “Should Women Be Ordained as Pastors” by Richard Davidson
3. “Paul, Woman, and the Ephesian Church” by Carl Cosaert
4. “Shall the Church Ordain Women as Pastors” by Teresa Reeves
5. “Ellen White, Women in Ministry and the Ordination of Women” by Denis Fortin

Papers NOT IN FAVOR of women’s ordination:

1. “Adam, Where Are You?” by Ingo Sorke
2. “Ellen White, Ordination, and Authority” by Jerry Moon
3. “Biblical Hermeneutics and Headship in First Corinthians” by Edwin Reynolds
4. “Man and Woman in Genesis One to Three” by Paul Ratzara and Daniel Bediako
5. “Women of the Old Testament” by Laurel Damsteegt

After reviewing all the papers, the committee discussed all arguments in favor as well as against women ordination. After about 5 hour of discussion, the committee was able to take some actions and to make some recommendations.

B. Meeting of November 12, 2013

Present:

Richard Sabuin, Houtman Sinaga, Ernesto Douglas Venn, Alberto Gulfan, Jr., Angel Rodriguez, Clinton Wahlen, Mathilde Frey, Wesley Szamko, Miguel Luna, Miriam

Andres, Timothy Roy, Noldy Sakul, Joshua Mok, Barthotolemus Nainggolan, George Wambeck, Kyung Ho Song, Francisco Gayoba, Reuel Almocera, Julio Amurao, Max Wauran, Don Leo Garilva,

Absent:

Nepthali Manez

Devotional:

Pastor Alberto Gulfan, Jr.

The Meeting:

Basically the first day of meeting is occupied by the presentations of the ten papers. It was toward the end of the day that the committee started discussing the issue based on the reviewed papers

Minutes

Papers for Discussion

VOTED 2013-001	to review all TOSC's 10 papers addressing the issue of women's ordination and to discuss after
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C. Meeting of November 13, 2013

Present:

Richard Sabuin, Houtman Sinaga, Ernesto Douglas Venn, Angel Rodriguez, Clinton Wahlen, Miguel Luna, Nepthali Mañez, Joshua Mok, George Wambeck, Mathilde Frey, Wesley Szamko, Max Wauran, Julio Amurao, Francisco Gayoba, Don Leo Garilva, Kyungho Song, Reuel Almocera

Absent:

Timothy Roy, Noldy Sakul, Alberto Gulfan Jr., Bartholomeus Nainggolan, Miriam Andres

Devotional: Angel Rodriguez

The Meeting:

On November 13 the committee discusses all arguments used by both positions in relation to women ordination. These include:

- a. Gender relation
- b. Priesthood of all believers
- c. Women and ministry in the Old Testament
- d. Women and ministry in the New Testament
- e. The Life, Ministry, and Writings of Ellen G. White

After adequate time spent for discussion, the committee took votes by secret ballots in connection to all components above. The two GC BRI representatives were abstained from all votes. All votes were made after prayers had been offered, individually and by groups. Each member of the committee gave his/her vote of YES or NO in response to the questions related to the points of arguments, and reasons for their votes.

Minutes

1. Gender Relationships

VOTED 2013-003 To record the following vote result to the question: *Does the Biblical concept of Gender Relations support Women's Ordination?*

YES	5
NO	9
ABSTAIN	0

2. Priesthood of All Believers

VOTED 2013-004 To record the following vote result to the question: *Does the Biblical concept of the Priesthood of All Believers support Women's Ordination?*

YES	5
NO	9
ABSTAIN	0

3. Women and Ministry in the Old Testament

VOTED 2013-005 To record the following vote result to the question: *Does the Biblical record of Influential Women in the Old Testament support Women's Ordination?*

YES	3
NO	11
ABSTAIN	0

4. Women and Ministry in the New Testament

VOTED 2013-006 To record the following vote result to the question: *Does the role of Women in the New Testament support Women's Ordination into the Gospel Ministry?*

YES	5
NO	10
ABSTAIN	0

4. Questions related to Ellen G. White

VOTED 2013-007 To include the following two questions Ellen G. White regarding her position

5. Ellen White and Women Ordination (positive question)

VOTED 2013-008 To record the following vote result to the question: *Do the statements and the life and ministry of Ellen G. White support the ordination of women to the Gospel Ministry?*
 YES 5
 NO 7
 ABSTAIN 1

6. Ellen White and Women Ordination (negative question)
 VOTED 2013-009 To record the following vote result to the question: *Is Ellen G. White opposed to the ordination of women to the Gospel Ministry?*
 YES 2
 NO 8
 ABSTAIN 2
 Question is too vague 1

7. Two General Questions
 VOTED 2013-010 to ask these two general questions in relation to women ordination, based on the Scriptures and consideration of the local context of SSD

8. Women Ordination Based on the Scriptures
 VOTED 2013-011 To record the following vote result to the question: *Are you in favor of the ordination of women to the Gospel Ministry based on the study of Scripture, (Gender relationship / OT / NT / Priesthood of All Believers / the life, ministry and writings of Ellen G. White)?*
 YES 4
 NO 9

9. Women Ordination Based on the Scriptures and Local Context
 VOTED 2013-012 To record the following vote result to the question: *Based on the study of Scripture, considering the local context of the SSD are you in favor of the ordination of women to the Gospel Ministry?*
 YES 3
 NO 10

10. Recommendations
 NOTED Whereas the SSD BRC came up with a majority vote not to ordain women for the Gospel Ministry, the SSD BRC makes the following recommendations:

VOTED 2013-013 **Recommendation to the SSD**
 1. That the SSD will follow the voice of the Spirit and the world church upon its voted decision in July 2015 at the GC Session
 2. To present the different viewpoints and issues of Women’s Ordination to the SSD Union levels

Recommendations to the World Church, through the GC TOSC
 1. To appeal to our sister divisions to patiently follow the process

outlined in Acts 15 and to wait for what “the Church & the Spirit says” during the July 2015 GC Session.

2. To recommend to TOSC to review its current consensus statement in line 25-27, “those whom the Lord has called and equipped for **local** and **global** Church ministry”

Questions for TOSC Committee

1. Whereas some women have been ordained to become the ministers of the gospel in some unions; whereas in the SDA Church ordination into gospel ministry should be globally recognized, a question arises: *What is the Biblical basis for ordination for “global” ministry?* This question is related to the fact that the SDA Church is a global church.
2. To explore the Early Adventist practice of ordaining “Medical Missionary / Physicians” to the Gospel Ministry.

SSD BRC Further Assignment: To appoint Dr. Luna, Dr. Gayoba, and Dr. Sabuin to prepare a document to be sent to the unions within the SSD territory

Closing Prayer: Dr. Reuel Almocera

Richard A. Sabuin, Chairman

Doug Venn, Secretary