

the Adventist Woman

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June/July 1989



President Bush presented Chessie Harris with a Volunteer Action Award on April 11 in a White House ceremony.

President presents Harris with volunteer action award

President George Bush presented a Volunteer Action Award to Chessie Harris, a Seventh-day Adventist from Huntsville, Alabama. She was one of 18 recipients of the award in an April 11 ceremony at the White House.

The medallion recognizes her service to more than 800 children in desperate need of help. Harris, 83, founded the Harris Home in 1958 with her husband to provide a refuge for abandoned children. The facility has now grown to six buildings where 43 children can be clothed, fed, and schooled.

She began by taking children into her own home. For a time she had 26 in her three bedroom house. By gleaning in the fields, milking their own cow, and raising a

few chickens they never went without food—but there were skimpy times. Eventually the Harris Home was licensed and became eligible for regular support through the United Givers Fund.

Harris was featured in the *Adventist Review* on December 3, 1987, after being honored by *Woman's Day* as one of five Unsung Heroes. Pacific Press has just released a book about her, *Promise in the Cornfield*, by Madlyn Hamblin.

The President's Volunteer Action Awards are generated through VOLUNTEER—The National Center, a private non-profit organization, and ACTION, the lead federal agency for voluntary service.

Adventist woman named as member of National Commission on AIDS

President George Bush has appointed Eunice Diaz, a Seventh-day Adventist from Cerritos, California, as one of 15 members of the National Commission on AIDS. She was notified of the two-year appointment on April 6.

Other members of the Commission include high-ranking U.S. officials such as the Secretary of Defense, Secretary of Health and Human Services, and the Administrator of Veterans Affairs.

The chief responsibility of the new Commission is to develop a consistent national policy on AIDS. Among its several functions, the Commission will also work to streamline rules, regulations, and administrative procedures related to the approval of new drugs and medical devices by the Food and Drug Administration which hold promise for stemming the AIDS epidemic.

Dias has worked in AIDS education and prevention since the very first AIDS cases

were diagnosed in the U.S. in 1982. At the time she was employed by the Los Angeles County Department of Health Services.

Working closely with the U.S. Surgeon General's office she is credited with the translation into Spanish of the Surgeon General's Report on AIDS. The



Eunice Diaz
See DIAZ JOINS COMMISSION, p. 12

Will delay until August 1990

Two NAD unions vote to ordain women pastors

Two Seventh-day Adventist union conferences in North America have voted their approval to ordain women as gospel ministers. The Columbia Union took action on May 4, and the Pacific Union on June 7, responding to requests from the Ohio and Southeastern California conferences respectively.

The women were listed among larger slates of male candidates. In both cases, the ordinations for the men are expected to take place this year, but the women's ordinations have been delayed until at least August of 1990 "out of deference to the process established by the General Conference to resolve this issue."

The General Conference's Commission on the Role of Women in the Church is set to meet in Cohutta Springs, Georgia, July 12-18, to study this very topic. It is the fourth such group since 1973 to be asked

to settle the thorny theological and ecclesiastical debate.

According to a report in the *Columbia Union Visitor*, the discussion of candidates for ordination, and Mrs. Leslie Bumgardner in particular, lasted two hours and "no one spoke out against ordaining women during the entire discussion." The action was finally approved by a vote of 35-6 with one abstention. The recommendation from Ohio had been approved by a 20-1 vote at that conference's April meeting.

Both unions' actions strongly urge the General Conference to grant permission for qualified women to be ordained in divisions, unions, or conferences, where it would be helpful and appropriate.

The Columbia Union is comprised of 82,000 members in eight Eastern states. The Pacific Union, covering five states in the West, has 169,000 members



Lindy Chamberlain will address the AAW Conference in Orlando on September 28. She and Michael are pictured here during their first U.S. appearance in the U.S.

Women and relationships theme for fall AAW conference

The program for the 1989 national AAW conference will address relationships—in families, with friends, at work, with the church, with God, and with the individual. An excellent line-up of professional Adventist women will share their experiences and expertise at the conference in Orlando, Florida, September 28 to October 1. (The deadline for a pre-registration discount is August 31).

Lindy Chamberlain of Australia, whose story became known nation-wide last year through the film *A Cry in the Dark*, will speak for the banquet on Thursday evening, September 28. Fourteen other seminars and reports are available to registrants in addition to Sabbath meetings, morning devotionals, and the traditional Friday evening agape feast.

Seminar choices

Three all-day seminars will be presented on **Thursday, September 28:**

"Abuse," by Sherri Craig and Evaline West; "Rebuilding Your Life After Losses," by Carol Eldridge; and "Biblical Studies on Women," by Donna Haerich. (The seminar on abuse is cosponsored by the Florida Con-

ference family life department. CEUs may be available.)

Friday's schedule includes several two-hour seminars. Most will be repeated throughout the day to accommodate all who wish to attend. These include: "Relationships in the Family Circle," by Elaine Cox; "Single Parenting," by Jeanette Bryson; "Self-esteem," by Laura Gladson; "How to Handle Death and Dying," by Brenda Gray; "Feminine Images of God," by Iris Yob; and "Leadership Styles," by Ramona Greek.

Time for worship. Morning devotional speakers will be Rosa Banks, director of the General Conference human relations department; Hazel Gordon, director of women's ministries for the Florida Conference; and Pearlina Webster of Florida Hospital.

Kit Watts, assistant editor of the *Adventist Review*, will present the Sabbath sermon and Barbara McCoy, associate pastor of the Forest Lake Seventh-day Adventist

See AAW CONFERENCE, p. 2



Growing is good

by Nancy Marter

For many of us the words, "Higher than the highest human thought can reach is God's ideal for His children," are a memorized, integral part of our thinking.

For us collectively as a church, these words are espoused as well—theoretically, at least. And rightly so. The Bible repeatedly portrays our God as the Creator, the Enhancer, the Developer of life and potential. Even in His stories, Jesus explained the secrets of the kingdom in terms of growing things: the blade, the ear; the perils of being a seed on poor soil: the inherent possibilities inside the tiniest mustard seed.

In every case of which I'm aware, God's approval and pleasure is expressed when things grow and produce fruit.

Should individual human beings, women and men, be any different?

I think not. To my knowledge, God has never put people into prescribed boxes intended to limit their growth or potential. But sometimes we do.

Wisdom from India

During a recent trip to India some friends of mine visited the Ba'Hai Temple outside of Delhi. In the visitor's center they came upon a statement embroidered into a wall hanging, which has given me much food for thought.

It read: "women have equal rights with men upon earth. In religion and society they are a very important element. As long as women are prevented from attaining their highest possibilities, so long will men be unable to achieve the greatness which might be theirs."



From the Pulpit

Hiding and seeking

by Diane Forsyth

"Jesus, I did it. Please don't look at me. Just let me explain. I had to touch your cloak. I knew you could heal me. I was careful to touch only the edge. That part of the hem must have brushed other unclean people by now. I had tried everything else. Nothing worked. I had no more money, no more strength. I'm sorry, Jesus, I had to."

"Daughter."

She hadn't yet looked at Jesus but that word, and the power and compassion in His voice, drew her up. As she rose to her knees she was surprised to find herself looking into her healer's eyes. He was on His knees, too.

Daughter? She echoed the word softly, eagerly, as if she were greeting the dawn.

"Daughter, your faith has healed you. Go in peace and be freed from your suffering" (Mark 5:34, NIV).

Word of belonging. Word of power. Word of peace. Word of freedom. Unbearable glory. Will she hide from the glory or open to it?

Heritage of hiding

Hiding. It began in the Garden of Eden (Gen. 3:8). And it intensified through the centuries: women were hidden behind their fathers, their husbands, their sons.

The hiddenness reached cruel proportions when the Levitical laws were distorted and applied in ways that caused women to be stigmatized and ostracized. "When a woman has a discharge of blood for many days at a time other than her monthly period or has a discharge that continues beyond her period, she will be unclean as long as she has the discharge, just as in the days of her period" (Lev. 15:25, NIV).

This woman was perpetually unclean. Everybody knew it. Nobody would touch her. She bore the full weight of rejection and humility. She, in her body, lived with perpetual bleeding—not a pretty or delicate picture.

How many other New Testament stories speak of people bleeding? Matthew has a one-line reference to the blood of all the righteous people from Abel to Zachariah. Acts mentions the blood of martyr Stephen. And, of course, there is one other story about Someone bleeding. Isaiah foretold that story in words that this woman could identify with. People hid their faces from her, too. They rejected and despised her.

She had learned well. She really wanted to go unnoticed. Even her approach to Jesus was a form of hiding: "...she came up behind him in the crowd and touched his cloak, because she thought, 'If I just touch his clothes, I will be healed.'" *He won't even see me! No one will know.*

The power of seeking

Her hiding was powerful. The thing slightly more powerful was her seeking.

I am reminded of a young wife of an old man whom I met while I was doing an internship in hospital chaplaincy. I tried to imagine why a woman in her 30s would marry a man in his 70s and decided she must have needed a father.

But as I listened and watched, I came to think otherwise. They were a devoted couple. Their love was strong and sweet.

Then he died. Fearing she might become hysterical, the hospital workers summoned me, the chaplain on call late that night. When I arrived I asked if she wanted to go to his room? Yes. Did she want me to go with her? Yes.

What I saw as we paused at the door of his room I'll never forget. Her whole body reached out for him—and fled from him—all at the same time.

Intense hiding and seeking is like that. The woman who touched Jesus reached out for Him and fled from Him at the same time. The wonder is that her seeking was more powerful than her hiding!

Reaching out

The story of hiding and seeking is our story, too. But Jesus' response is also for us.

He did not say to the trembling woman, "I couldn't let you go unnoticed because you had to know I healed you: you didn't heal yourself." Nor did He say, "Your faith enabled me to heal you." He did say, "Your faith has healed you."

Hear and respond to this invitation, this word of empowerment. It is not enough to believe that "Jesus will do it." We must reach out and touch him. Like the woman in the story, we each must reach past our incredible loads of rejection and exhaustion.

Helplessness, hopelessness, hurtfulness seem to paralyze us. Yet we can reach out, just as she did. We can touch Him, and, like her, be dumbfounded by the healing explosion of brokenness and glory that follows.

Diane Forsyth is an associate pastor of the University Church in Loma Linda, California. This article is based on a sermon she preached there on April 8, 1989.

AAW conference lines up stimulating speakers, seminars, Sept 28 - Oct 1

Continued from front page

Church in Orlando, will teach the Sabbath school lesson.

Here's a quick look at some of the seminars and speakers:

□ **Dr. Arlene Taylor** of Napa, Calif., will present a study on contemporary women's issues, which was the basis for her doctoral study at Columbia Pacific University, San Rafael, Calif. She will also present a seminar on AIDS. Taylor is director of infection control and administrator of nursing services at St. Helena Hospital and Health Center, Deer Park, Calif.

□ **Dr. Elaine Cox** of Orlando, Fla. ("Relationships in the Family Circle") received her doctorate from Florida State College, Tallahassee. She is a professor in the college of education at the University of Central Florida in Orlando and has a private practice as a mental health counselor.

□ **Dr. Ramona Perez Greek** of Montgomery, Ala., is arranging a full day of meetings geared to the needs and concerns of Hispanic women.

In addition she will present a two-hour seminar in English on leadership styles. The seminar covers three major areas: situational leadership style, effective leadership styles for women, and Christ's style of leadership. Greek received her doctorate in nursing from Texas Women's University, Dallas, Tex.

□ **Jeanette Wright Bryson** ("Single Parenting"), will deal with how one parent can help a child develop into a responsible, psychologically healthy person. Bryson, whose husband died in 1979, is the mother of three and grandmother of three. She is dean of women at Atlantic Union College and holds a master's degree in linguistics from San Diego State University.

□ **Iris Yob** ("Feminine Images of God"), is a doctoral student at Harvard University. Although she has presented seminars on this topic at earli-



Dr. Rosa Banks



Jeanette Bryson



Carol Eldridge



Duane Frey



Dr. Ramona Greek



Dr. Arlene Taylor

er AAW conferences she has added new material. Yob is on leave from Avondale College, Australia.

□ **Carol Eldridge** ("Rebuilding Your Life After Losses") is a former teacher, a family life lecturer, and a cattle owner in Central Florida. This divorce/grief recovery seminar includes the 15 rebuilding blocks to surviving a crisis; three phases of anger and how to forgive; self-concept; and sexuality.

□ **Brenda Gray** ("How to Handle Death and Dying") believes that "while Adventists have a beautiful doctrine of death, we do not teach our people how to die." Gray, who works with terminally ill cancer patients, will "look at death and loss and our own priorities for today."

□ **Kit Watts** (Sabbath morning sermon) is preparing a biblically based sermon that will speak to current issues affecting women in the church. Now an assistant editor of the *Adventist Review*, she holds an M.A. in religion from Andrews University, and an M.L.S. from the University of Maryland. Watts was a member of the Sligo Church pastoral staff, Takoma Park, Maryland, from 1973-1978.

□ **Dr. Rosa Banks** (morning devotional). is general field secretary and director of the General Conference human relations department. Banks has spoken on women's issues, Christian education, and other topics in 37 states and 60 cities. She also received the 1986 AAW Woman

of the Year Award for Work and Professional Life.

□ **Duane Frey** (agape feast), is a chaplain at

Florida Adventist Hospital. She and her committee plan "an evening of fellowship and communion celebrating the heritage of women."

Registration Form

7th Annual Conference, Association of Adventist Women

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REGISTRATION FEE Before August 21: \$50 for AAW members; \$65 for nonmembers. After August 31: \$60 for AAW members; \$75 for nonmembers. Banquet only, \$20. Fee includes all registration materials, meetings, banquet, and agape feast.

Make check payable to Association of Adventist Women. Please include payment with registration form. Thank you.

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_____ Please send information on seminars for Hispanic women.

_____ I will need child care for _____ children. Ages _____

SECC constituents urge GC study commission to ordain women

by Elwyn Platner

Gender inclusiveness among the ministers of the Southeastern California Conference (SECC) moved one step closer to reality at the conference's triennial constituency meeting May 21.

Although it was not without opposition, a resolution approved by delegates to the session calls for the SECC executive committee to "consider the ordination of women pastors in our Conference who have already met regular ordination qualifications, and present those names for approval to the Pacific Union Conference executive committee."

The action also asked that the union committee look with favor on the recommendation, "authorizing the ordination of qualified women pastors no earlier than August, 1990."

The SECC actions will be referred to the General Conference Commission on the Role of Women in the Church, which meets at Cohutta Springs, Georgia, July 12-18; to the 1989 Annual Council which meets October 3-10 in Washington, D.C.; and to the 1990 General Conference (GC) session for inclusion on the agenda.

Long dialogue

The conference's actions follow 16 years of dialogue beginning in 1973 when the women in ministry issue was first studied at the General Conference level. The resolution presented at the May 21 meeting was developed by a 15-member Gender Inclusiveness Task Force which was established January 29 at a special constituency meeting.

The task force also pinpointed six categories of activities which it will develop in coming months to help its gender inclusiveness recommendations be understood and approved.

Dr. Penny Miller, an associate professor and director of continuing education at the

Loma Linda University School of Nursing, chairs the task force. Raymond F. Cottrell, a retired editor and Bible teacher from Calimesa, Calif., is project manager.

While listening to the arguments in favor and opposed to the issue, L. Stephen

Gifford, SECC president, called upon delegates to be tolerant of one another's views and to let the Holy Spirit guide.

Phil Jones, a Redlands delegate, noted that "the question is whether or not God has called women to ministry and confirms that call with souls won to Christ."

In answer to a question about how the world field will react to the issue of ordination of women, Cottrell said, "Some places will consider it appropriate and some inappropriate. There is no uniformity in the world field."

Maintaining that gender is not important to God where ordination is concerned, Gale Thompson, an Arlington Church delegate remarked, "We are not puppies. God doesn't pick us up and turn us over before he decides which gifts to bestow on us."

The resolution in its final form was stripped of references to an action taken earlier in May by the Columbia Union Conference executive committee, which called for the ordination of an Ohio woman no earlier than August 1990, well after the July GC session when ordination authorization can be granted.

Nevertheless, SECC delegates voted to bring the issue back to another special constituency meeting if the gender inclusiveness issue is not settled at the GC session.

Not puppies

Elwyn Platner is communication director, Pacific Union Conference. This article is adapted with permission from the Pacific Union Recorder.

New members join task force

by Jocelyn Fay

Several members have joined Southeastern California Conference's Gender Inclusiveness Task Force since its organization was reported in the April/May issue of *The Adventist Woman*. The task force has already swung into action through the work of several subcommittees.

Additional members are: Larry Christofel, associate pastor, Loma Linda Campus Hill Church; Ted Tessner, pastor, San Diego Claremont Church; and James Wolter, pastor, Chula Vista Church.

Raymond Cottrell, retired editor and Bible teacher from Calimesa, is the task force's project manager and consultant. Although not a member of the task force, Cottrell will coordinate, supervise, and evaluate the development of projects that the group plans.

Six subcommittees have begun to work. They will implement the task force's goal to achieve gender inclusiveness in the church. The areas are:

Written communication. Magazine and newsletter articles, development of a series of

pamphlets, design of a task force logo.

Visual communication. Slide and video productions similar to Mission Spotlight programs.

Oral communication. Discussion meetings with church members in various geographic areas of the conference. The first such meeting was held May 15 at the Arlington Church in Riverside.

Communication with pastors. Discussions at workers' meetings and other pastors' gatherings will project how women can be involved in all dimensions of church life and leadership.

Ombudsperson. Counseling and referral for persons with specific needs, including discrimination and abuse.

Resource coordination. Making the best possible use of materials that have been developed by others, speaker's bureau, bibliographies.

Jocelyn Fay is communication director of the Southeastern California Conference.

SDA chaplains see ordination as empowering minister's work

by Penny Shell

Eighty-six percent of the Adventist health-care chaplains who answered a recent survey said that Adventist women in ministry should be ordained. Most said they see ordination as empowering the minister's work and consider it appropriate for all persons called to, gifted for, and giving evidence of their ministry.

The survey was conducted for the Seventh-day Adventist Healthcare Chaplains Association (SDAHCA), which has more than 130 members working in Adventist hospitals across the North American Division. Fifty-seven chaplains, or about 40 percent, responded to the questionnaire sent out by the Committee for Women in Ministry.

In contrast to their cohesive opinion on ordination, the respondents gave scattered responses on other issues affecting wom-

en's identity as pastors. This lack of focus may reflect the confusion that presently burdens the unordained women ministers themselves.

For example:

Are women lay or clergy? Almost as many chaplains saw women ministers as "lay" (21 percent), as saw them as "clergy" (28 percent).

Should women perform sacred services (marriages, baptisms, communion)? "They should," said 44 percent. "They shouldn't" until they are ordained said 18 percent; the rest did not make a clear choice.

Are women currently performing these ordinances? "Yes," said 40 percent. "No," said 9 percent, and the rest didn't say yes or no. (The facts are that almost all Adventist women in ministry lead

communion services, some baptize, and a few perform marriages.)

Does lack of ordination make women ineffective? "Yes," said 39 percent, mentioning situations that make ministry difficult for any unordained minister. "No," said 26 percent who wanted to affirm women's effectiveness but who also pointed out the limitations an unordained minister faces.

Women ministers vs. minister's wives

The chaplains' opinions were cohesive again when they were asked about the role of women ministers compared to the role of minister's wives: 88 percent see the roles as distinctly different, and 75 percent see men and women ministers as having the same role.

The chaplains wrote in numerous ideas

that would support women in ministry. They can be categorized as (1) changing church structures, (2) direct encouragement to women, and (3) educating the church about the contribution women are presently making. At least half of the chaplains said they themselves wanted more education on women's issues. Specific topics of interest to them included inclusive language, women's call, women's experience in ministry, women's gifts, wives of ministers/chaplains, and especially, token women.

Dr. Penny Shell chaired the Committee for Women in Ministry. The other Adventist chaplains who worked with her to create, conduct, and summarize the study were Wanda Grimes Davis, Juanita Mayer, Doug Simons, Dick Tibbits, and Betty Unger.

HOW TO SUBSCRIBE

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Copy deadline for the next issue of *The Adventist Woman* is August 3.

Mail copy at least 5 days in advance of the deadline. The editor schedules the Friday and Sunday afterward to put material together.

Send to Beverly K. Habada, Editor, *The Adventist Woman*, Box 3884, Langley Park, MD 20787.

EDITORIAL STAFF

Thre Adventist Woman
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Editor
Assistant Editor
Circulation
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Beverly Rumble
Vera Capman
Carol Stewart
Vera Capman
Delight Clapp



Women chaplains gathered informally during the SDA Healthcare Chaplains Association meetings held in St. Louis last March. Left to right: Betty Unger, Penny Shell, Bronwyn Watts, Margaret Turner, Ginger Harwood, Wanda Davis, Duane Frey, Juanita Mayer, and Beulah Stevens.

Ministry Made Whole

by Louis Venden

Remember those stories of old China when time-honored custom and tradition called for baby girls' feet to be deliberately and permanently crippled through binding?

Can you imagine trying to run a marathon with one foot so bound? You might argue that attempting a marathon with a bound foot is better than trying to do it one-footed. A crippled foot could serve some useful, if seriously limited,



Louis Venden

function. But if you had any choice at all, wouldn't you want both your God-given legs and feet in working order?

Or think of going through life with one good arm in a sling. I suppose it's better to have an arm in a sling than to be totally without it, but why settle for only partial use of what God designed and created us to have and be as whole persons?

Perhaps these metaphors can help us think more clearly about ministry in the Adventist Church that uses both men and women. I am convinced that the call for the full acceptance and recognition of women in the gospel ministry is a Spirit-directed move to complement and complete the essential ministry of God's church. Without this action we will hobble along.

When we appreciate the fundamental differences between men and women and learn to utilize the contributions of each, we move toward a wholeness in our pastoral and evangelistic ministry that represents the image of God truthfully and effectively.

My personal experience

For the past 12 and a half years it has been my joyous privilege to be on a pastoral staff which has included six women pastors. Our congregation, my fellow pastors, and I have had ample time and opportunity to test the fruits of this shared ministry.

Through convictions anchored in Scripture and based on this experience, I want to affirm

that without our women colleagues at the University Church my ministry would have been seriously crippled and tragically incomplete.

Women pastors make a difference! They can do things in ministry which men cannot, just as men do some things which women cannot. We also share many tasks. But it is clear to me that each gender brings special perspectives and dimensions to the practice of ministry. Together we complement and complete each other.

I have been deeply blessed and challenged by these years together.

For example, women's insights into both the meaning of Scripture and the needs of our congregation have meant our sermons have been

Women pastors make a difference. Together we complement each other's ministry.

far more faithful to the Word of God.

The opportunity for interchange with women pastors about every aspect of the church's life, including counseling and crisis situations, has brought understanding that would otherwise have been partial or distorted.

The intelligence, knowledge, and wisdom of

our women colleagues have helped save us men from the delusion of omniscience: those times when we are tempted to think that our experience and our skills in empathizing have advanced us to the point where we completely understand what the other gender thinks and feels.

As we have watched women pastors officiate in baptisms and weddings we have been deeply moved. We have sensed what this full exercise of their ministry means not only to them but to the particular people they serve, and to our entire congregation. We have come to the conviction once voiced by the president of the North American Division that "it is simply unacceptable to assume that women, because of their sex, are incapable of being empowered for full participation in ministry."

How grateful I am for these years of shared laughter and tears with my pastoral staff. These men and women have ministered to me as well as to our congregation.

What I remember best from the solemn charge given at my ordination about what I was to do as a minister of the Gospel, these women and men do also. There is no distinction or difference in the blessing of God upon them.

How I long and pray for that time when no distinctions or limitations of race, social status, or gender will bind or blind us. May the day soon come when all whom God calls shall be fully free, recognized and empowered to serve Him and His people as ministers of the gospel. That will be a glorious day of ministry made whole.

Dr. Louis Venden is pastor of the University Church in Loma Linda, California

Inequality, Civil Rights, and Women's Ordination

by H. D. Singleton

The fundamental principles of the civil rights legislation passed by the U.S. Congress in the 1960s apply to sex discrimination as well as racial discrimination. These laws make it illegal to deny equal privileges and opportunities to any citizen.

Before the passage of these laws, blacks had been treated as second-class citizens because of their African heritage. Custom, social patterns, and laws in many states determined their status.

Blacks were to know their "place," accept it, and expect nothing more. Talent, ability, or education mattered not: it was the color of the skin that mattered. Some reasoned that the color of the skin limited their ability, talent, and aptitude for learning. Women, by custom and patterns of society, have likewise been expected to accept the "place" society has assigned them. This has been without regard to talent, ability, education, etc. It has been thought that their sex also limits their aptitude for learning in certain areas.

As a result of the civil rights movement, Congress passed laws declaring equal rights for races and sexes. These are rights which had been denied to women and ethnic groups who had been without economic or social power historically.

Bible times

Let's look for a moment at the early Christian church. It is true that because of customs in that time the Bible permitted second-class treatment of women and slaves.

Women were advised to keep quiet in the church, to cover their heads, and not to cut their hair. Slavery, as egregious as it was and as difficult as it may be for us to understand today, was not condemned. The church was counseled to give regard to certain social patterns of the era.

Today, in America, it is against custom and the law to deny women and blacks the rights

It's normal for some to oppose change, but progress is inevitable.

which others enjoy. I think if Paul were writing today, he would write in harmony with our times in these matters.

The Adventist Church recognizes changes in America. As for race, the doors of opportunity are now generally open. As for women, the doors have usually been open with certain limitations.

Adventist women leaders

When my family became Adventists more than 70 years ago, Ellen White had just died. L.

Flora Plummer was still active in her 23-year tenure as head of the world Sabbath school department at the General Conference. Carrie Stringer was head of the Sabbath school department in Florida.

Anna Knight was involved in the Sabbath school, home missionary, education, and youth departments at the union level. Marian Sitz became educational and youth leader in Georgia and Tennessee. For a period, a woman was secretary-treasurer of one of the Southern conferences. These are a few women of rank in the last 70 years who immediately come to my mind. There were others, of course.

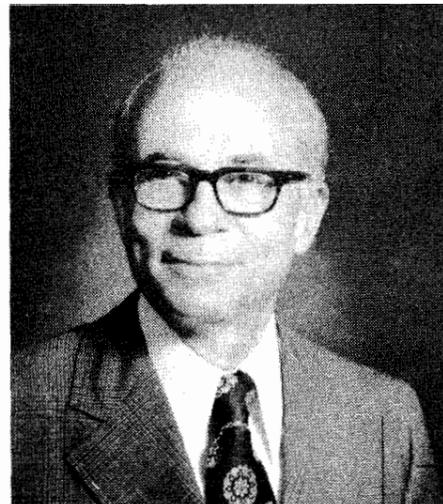
None was ordained or expected to be ordained. They were also paid less. The wage differential has now improved. Ordination remains a block to their full acceptance as equals.

Why? Is it custom? But custom in America no longer dictates inequality based on sex. We have moved with the times by ordaining women as local elders.

What about our women pastors? They have shown ability, dedication, and many evidences of God's calling. But when ordinations are held they are passed over. Should this be? Should this continue?

Dealing with change

There are women as well as men in the church who are against the ordination of women. But as a child I observed women who were against the 19th Amendment which gave women the right to vote (and finally passed in 1920). There were blacks who did not support the civil rights move-



H.D. Singleton

ment. It is normal for some to be against change. But I believe progress is inevitable.

Let us pray that God will direct the church as study continues to be made concerning this matter of female equality.

Elder H. D. Singleton, now retired, served in the Regional Department of the general Conference from 1962 to 1975.

Ohio Conference

Executive Committee, April 30, 1989

"WHEREAS, the Ohio Conference Ordination Committee and Conference Executive Committee, based on their reviews and interviews, attest that Leslie Bumgardner, Gary Burns, Merlin Burt, and John Sweigart have successfully completed their Ministerial Internship program as outlined in the Ministerial Internship Plan of the Ohio Conference,

"BE IT RESOLVED that the Ohio Conference Executive committee recommends that Leslie Bumgardner, Gary Burns, Merlin Burt and John Sweigart be approved for ordination to the Gospel Ministry."

Columbia Union Conference

Executive Committee, May 4, 1989

"VOTED to approve the ordination of Gary Burns, Merlin Burt, and John Swigart as soon as arranged for by the Ohio Conference, and the ordination of Mrs. Leslie Bumgardner no earlier than August of 1990. The delay of Mrs. Bumgardner's ordination is out of deference to the process established by the General Conference to resolve this issue and is intended to convey the readiness of the Columbia Union Conference Executive Committee to authorize the ordination of women to the gospel ministry."

Action 1: "The Columbia Union Conference Executive Committee looks with favor on the ordination recommendations of the Ohio Conference. We believe the inclusion of Mrs. Leslie Bumgardner is morally right and theologically correct. We are aware, however, that existing policies of the world church may be inconsistent with this action. Accordingly,

Action 2: "MOVED to request that the divisions be allowed to address the issue of the ordination of women independently of the world church, if necessary."

Southeastern California Conference

Constituency Meeting, May 21, 1989

Action 1. With a vote of 284-198 constituents adopted this Resolution for Gender Inclusiveness in Ministry as recommended by its newly formed Gender Inclusiveness Task Force:

"Whereas, since 1973 the General Conference has welcomed dialogue concerning the inclusion of women in the ministry of the church, by establishing a committee to give study to this principle, and

"Whereas, on July 11, 1985 the General Conference Session called upon the church to prepare a recommendation for the inclusion of

women in ministry to be presented to the 1989 Annual Council, and

"Whereas, during March 24-27, 1988, the General Conference Role of Women Commission met to study biblical principles for including women in ministry, and

"Whereas, the April 7, 1988 General Conference Committee Spring Meeting has called for a meeting of the Role of Women Commission July 12-18, 1989, at Cohutta Springs in Crandall, Georgia, to prepare a recommendation for presentation at the 1989 General Conference Annual Council in order to prepare a report to the 1990 General Conference session,

Resolved:

1. That the Southeastern California Conference of Seventh-day Adventists (hereafter SECC) affirms the process initiated in 1973 by the General Conference for the inclusion of qualified

How We Decide Who Should Be Ordained*

by Lynn Mallery

In the Southeastern California Conference (SECC) ministers are considered for ordination, according to denominational policy, after they have spent 48 months in the field. It used to be that ordination consisted of a brief interview and then the vote of the conference committee. The conference administrators decided who was ready to be considered and who was not.

During the last several years there has been movement toward a new ordination program. Currently the ordination process in SECC begins in September and ends somewhere between June and September of the next year. It involves approximately ten months.

What happens during this process?

September. The candidate is asked to make a commitment stating whether he/she wishes to be considered for ordination or not during the

coming year. This year (1988), several decided not to be considered for ordination because they felt they needed more time. If an individual indicates his/her wish to be considered for ordination, the process begins.

November-December. During these months the intern's church is polled in regard to their perception of the candidate's ministry. This gives the church a chance to have input into the ordination process. If there are major problem areas, the candidate may choose to stop the process and work on the problem. These surveys are shared by the ministerial director in person with the church board. The candidate is present during the presentation but leaves during the discussion period. The church board is asked to vote "yes" or "no" on whether the candidate should be recommended for ordination. At this time the candidate is invited back into the room to hear the recommendation

of the board.

January-February. The ministerial intern meets with the ordination committee. The committee in SECC consists of: the conference president, conference secretary, ministerial director, and ethnic coordinators, as well as one pastor from SECC chosen by the candidate and two chosen by the conference.

The committee meets with the candidate for one hour. Their interview will be based on information from five sources:

- (1) A biographical sheet.
- (2) The results of the church survey.
- (3) The vote of the church board.
- (4) A tape of a recent sermon.
- (5) An essay written by the candidate discussing his/her theology of ministry.

After careful discussion the ordination committee will recommend whether or not the individual should be ordained.

March. During the month of March the recommendations of the various ordination committees are sent to the conference executive committee. If they vote to ordain these individuals, their recommendations go to the Pacific Union Conference Committee for a final vote in April. Only after this can the actual ordination take place.

Ordinations are presently taking place in three geographical areas. They are (1) at the Victorville camp meeting; (2) at a local area camp meeting; or (3) at the ordinee's own church. This decision is made by the candidates in consultation with the ministerial director.

Limitations of the procedure

This process is certainly more time consuming than what was the norm in the past. And it is harder to manipulate a few friends this way. Usually, only if there is a strong, positive consensus within the pastor's church and his church board will the ordination committee recommend ordination!



Lynn Mallery

tering to the members. If this is theologically correct, then it is logical that the local church (as well as the minister's peers) must have input if the confirmation is going to be valid.

This is a pilot program, but it has, in the twelve individuals ordained in 1988, proved to be quite valuable. It gives the candidate the right to be considered for ordination without being held back by one or two people. And it greatly broadens the input.

There are still some problems being addressed. One of them is the ordination committee itself which may consist of people who are not well-known to the candidate.

In response to this particular need we are developing a pre-ordination program. We are

Entitled, "An Urgent Appeal," the following statement was adopted by the Sligo Church Board, Takoma Park, Maryland, on May 16, 1989.

The pastors and administrative board of Sligo Church believe that it is neither right nor expedient for the Seventh-day Adventist Church to continue to deny anyone full participation in ministry simply on the basis of gender. We urgently appeal to the Potomac Conference specifically and to the Columbia Union Conference and the North American Division, to take the initiative in fully ordaining the qualified women in our Church and Conference.

God expects, we believe, that this should happen. The Bible has been used against the idea, but it has also been used against mercy, against emancipation, against the equality of peoples. However, when we read it as the story of a journey to deeper understanding, we will humbly acknowledge its highest truth: that in Christ our servanthood is mutual, no person is higher than another because of race or class or gender.

Historically, the Christian Church has recognized that the authority of Jesus, the Son of God, is final (Romans 1:4; Hebrews 1:1-3). We must, then, consider the following with due respect: that against the bias of his age Jesus welcomed women into the circle of discipleship (Mark 15:40-41; Luke 10:38-42); that in his inaugural sermon he proclaimed the Gospel of deliverance from oppression (Luke 4:18); that in the name of servanthood he rebuked the spirit of superiority and domination (Matthew 20:20-28).

This is the basis for the Pauline vision of the family of God, a family where the distinctions of Jew and Greek, slave and free, male and female dissolve into the magnificent unity of the new life in Christ, a new humanity in his image. We call upon you to enable Seventh-day Adventists to embrace this vision fully. We ask you to acknowledge that arguments against doing so are based upon assumptions about the Bible that might easily be used in the defence of violence and of slavery and of racism.

As it is not right to withhold ordination from women, it is not expedient. Thoughtful Adventists, especially those of the second and third generation, are losing patience with our hesitation to follow Jesus. They are disappointed and out of their disappointment they are leaving us, taking their intelligence, commitment and support with them.

Among remaining church members, moreover, the prospect of further discord and further discouragement looms over us. Whenever our people wish to accept the full leadership of women in ministry, we must, not only in faithfulness to Christ but also in determination to renew our church's vigor, allow them to do so.

The die is already cast. Women have been called by God and invited by church leadership to prepare for pastoral ministry. They have responded in good faith by preparing for this role. Women are serving as pastors and are ordained as local elders. The issue is no longer over the ordination of women as this is a present reality. The issue is over maintaining oppressive structures in the church or the full participation of all members in the life of the church.

As members of the Sligo Church Board, we are committed to the full participation of all the members of this congregation in this church's ministry.

For these reasons, we are urgently appealing to you to give immediate consideration to the full ordination of qualified women on the Sligo Church staff, and elsewhere in the Potomac Conference

Adventists believe in trying people out. Ordination is a confirmation by the church that the pastor is truly ministering.

Advantages of the process

The main advantage of the new process is that of fairness. It's much more difficult for one person to wash out a candidate with this kind of process. An individual may have some misinformation, but this is balanced by the church poll as well as the recommendation of the church board.

Consistent theology

This procedure is, we believe, consistent with Adventist theology of ordination. Adventists have historically differed from many mainline Protestant denominations by not ordaining their pastors at the time they graduate from seminary.

Our rationale has been that the person must be tried, and therefore, ordination is a confirmation by the church that the pastor is truly ministering.

establishing guidance committees which will meet twice a year with the candidates, beginning with their graduation from college. This guidance committee will become the ordination committee during the year of ordination. This should improve the process since it will bring input from a number of years of interaction rather than one brief, one-hour meeting.

*In 1988 the Southeastern California Conference considered three women among its candidates for ordination: Margaret (Peg) Hempe, Halcyon Wilson, and Delores Robinson. All three were recommended for ordination.

Elder Lynn Mallery is ministerial director of the Southeastern California Conference. This article is adapted with permission from the October 1988 issue of *Descant*, a publication of the SECC ministerial department.

women in the ministry of the church.

2. That the SECC Sixth Triennial Session instructs the incoming Executive Committee to approve the ordination of women pastors in our Conference who have already met regular ordination qualifications, and present those names for approval to the Pacific Union Conference Executive Committee.

3. That the SECC Sixth Triennial Session requests that the Pacific Union Conference Executive Committee look with favor upon the above recommendations, authorizing the ordination of qualified women pastors no earlier than August, 1990.

4. That the SECC Sixth Triennial Session conveys the previous actions to the forthcoming Role of Women Commission meeting at Cohutta Springs, Georgia, July 12-18, 1989.

5. That the SECC Sixth Triennial Session requests said Commission to report to the 1989 Annual Council on the work of women pastors in the SECC during the past triennium.

6. That the SECC Sixth Triennial Session conveys to the 1989 Annual Council the readiness of this Conference to ordain qualified women pastors to the gospel ministry.

7. That the SECC Sixth Triennial Session requests that the ordination of qualified women to the gospel ministry be included in the 1990 General Conference Session Agenda as agreed in the 1988 General Conference Committee Spring Meeting, and,

8. That the SECC Sixth Triennial Session conveys its support to the 1989 Annual Council for the preparation of a resolution to be present-

ed to the delegates of the world church in session at Indianapolis, July 7-14, 1990, calling upon said delegates to authorize the ordination of qualified women to the gospel ministry in Divisions, Unions, and Conferences where deemed helpful and appropriate, and

9. That the SECC Sixth Triennial Session conveys to the world church delegates in session at Indianapolis, July 7-14, its readiness to ordain qualified women to the gospel ministry.

Action 2. SECC constituents adopted the following recommendation by a vote of 278-179:

"In the light of the need to forthrightly address the status of women ministers in regard to ordination, Southeastern California Conference shall hold a special constituency meeting in the fall of 1990. This meeting need not be held if

the upcoming General Conference session vote an ordination policy of gender equality which would apply to our Conference.

Pacific Union Conference Executive Committee, June 7, 1989

"As members of the Pacific Union Conference Executive Committee, we strongly urge the General Conference to eliminate gender as a consideration for ordination to gospel ministry. We endorse the ordination of qualified women to the gospel ministry in divisions, unions, and conferences where deemed helpful and appropriate.

"This action is to be shared with the Role of Women Commission meeting July 12-18, 1989, and with the General Conference session, July 7-14, 1990."

Should Women Ministers Desire Ordination?

by Willmore D. Eva

Is it right for a woman who has recognized her call to gospel ministry in the Seventh-day Adventist Church to desire ordination? If she desires it should she express this desire?

Some people feel that such desire, and particularly a woman's articulation of it is a serious matter. These feelings may stem from the same source as our ambivalence concerning the appropriateness of men desiring ordination. Some fear that some men's ambition might be tinged with unhealthy egocentricity. And there may be legitimacy in this concern. One cannot help but wonder about the authenticity of a call from God in the life of a minister who is self-absorbed.

Desire doesn't disqualify

We must, however, immediately admit to the subjectiveness of such suspicions, and, therefore, be willing to question their validity. I doubt that few—if any—cases could be cited in which an Adventist minister has been denied ordination because he seemed to possess an unhealthy desire for it, or because he expressed that desire.

Desire for ordination is not wrong. We would hope that any male minister who is a candidate for ordination desires it very deeply. We would certainly hope he is not against it! If desiring ordination is a reason for disqualification from it, then nobody should be ordained.

But what if he expresses his desire? The biblical example of Elisha is quite fascinating in this context. Just as his mentor, Elijah, was about to be caught up into the heavens, Elisha made a final request: "Let me inherit a double portion of your spirit," (2 Kings 2:9, NIV).

Was Elisha wrong for wanting such a thing? Was he wrong for unabashedly stating his desires? And a double portion, no less! Apparently not.

My personal experience

I must confess that as a young minister contemplating the prospect of ordination, I desired it. Furthermore, I desired it at least two years before my candidacy for it was formally disclosed.



Willmore D. Eva

In fact, perhaps I should be even more forthcoming and admit that ordination was actually high on my personal list of ambitions.

I, along with my peers, knew that after appropriate education and four years or so of experience, a young minister in the North American Division is customarily considered for ordination. One might accurately say that this is simply the way things are done here—that is, of course, if the minister is male.

When a male minister admits that he desires ordination, or even that it is his ambition, I am sure that these personal revelations are not considered more than mildly controversial in the minds of most people.

In my case, a rather typical one for males I believe, I had been interviewed by a conference president during my senior year at Columbia Union College. Seeing some potential in me, the Ohio Conference sponsored me to seminary, investing a rather large outlay of denominational capital.

After two years I was accorded my Master of Divinity degree and began my ministerial internship.

I felt that my church's investments in me symbolized its belief and the trust in me and my calling. These actions affirmed me. They confirmed my sense that God was leading me in the direction of full fledged ministry. Ordination lay directly ahead in that very same direction.

Communal confirmation

These concrete actions of the church body clearly portended to me the definite possibility of my ordination—that basic, communal confirmation of God's call to me in ministry.

Thus, after the conference's usual careful evaluation and prayer interview process, and upon their finding no disqualifying reason, they ordained me to the ministry at a camp meeting of the Ohio conference. As anticipated, this happened approximately four years after graduation from seminary.

The point of all this reminiscing is not to repeat the fact that well qualified young female ministers are denied ordination after years of training and experience, while males (sometimes with debatable qualifications) are ordained relatively easily.

My point is related, however. The desire of godly women for ordination is not only legitimate, but absolutely natural in the best sense of the word.

As my own rather typical experience illustrates, a young male minister receives a number of positive, affirming messages from the corporate body of the church before he is ordained. The usual effect upon him is growth in spiritual and psychological confidence. And he quite naturally interprets (perhaps subliminally) the church's actions as confirmation of his call from God.

When four years or so after graduation from seminary he is "up for ordination," it is only natural for him to desire it; and he may say that he desires it. If he does, who can justifiably gainsay his statement? I would suggest that the ministerial training strategies of the church are designed

among other things, to engender in the ministerial education trainee the vision of ordination, to cause the trainee to think about it, feel it, and desire it.

In light of this, when women are officially authorized to travel along with men on the ministerial "train" with ordination as a major "stop" planned on the itinerary, how can anyone expect them not to desire to get off with the men at this much revered station? How can anyone expect them to have no desire for the experience for which they have been groomed by the corporate church?

Bewildering

The issue here is not so much the matter of injustice *per se*, as it is the natural psycho-spiritual results of the church's treatment of young ministers, and the resulting hurt and bewilderment for young women who, having completed their training, are denied ordination after powerful communal and ecclesiastical forces have been at work preparing them for it. The fact that some would say that "they should have known from the start that they could not be ordained" is by no means potent enough to dissolve the church's powerful message that ordination is appropriate and expected for ministers.

I hope for at least two things.

First, that women ministers (and those women contemplating ministry) will rest secure and serene with clear and healthy consciences as they face the judgments, doubts, or negative suggestions of those who question their desire for the privilege of ordination.

Second, I hope for the day when this church we love will resolve its ambivalence to this question, and will embrace not only the God-given desire of these women for ordination, but their invaluable and legitimate place in the ranks of ministerial service.

I believe that day is not far in the future.

Elder Willmore D. Eva is ministerial secretary for the Columbia Union Conference, Columbia, Maryland

Ordination: A Cultural Or Moral Issue?

by Patricia B. Mutch

With all the discussion about the role of women in ministry I am puzzled by the relative lack of focus on what happens when we ordain a person.

Does ordination bestow a special spiritual gift? Does it recognize or officially accept a spiritual gift which is already evident?

As a member of the 1988 Commission on the Role of Women in the Church I heard several opinions. But what were they based on? Scripture? Culture? Tradition? Some see ordination as an authority issue. Others look at ordination from within a culture that values men more than women. Still others recognize it as a professional credential.

Professional Credentials

We should not overlook this aspect. Those of us who live in western society must live within the laws of our lands: credentials are necessary to practice our professions. We are permitted to

do—or are prohibited from doing—certain things depending on our credentials. This impacts on ordination. The United States armed forces, for example, will not allow a minister to become a military chaplain unless he or she is ordained by a church. This automatically excludes Adventist women. Without ordination to legitimate the ministerial professional, one is not a real minister today.

All of us, however, probably view ordination quite differently from the way our Adventist pioneers, did. Ordination for them was primarily linked to being orthodox. Thus they "examined" candidates to determine their fitness for duty.

We have lost the memory of our roots. Among our pioneers Joel 2 was quoted in evidence that Adventists are the remnant people and an end-time church—one where women were rightly involved in preaching and pastoring. Because we've forgotten our history, placing women in ministry today seems like a dangerous

innovation.

But isn't ordination more than a theological position or a cultural debate? Doesn't the decision to ordain involve moral questions?

Christians believe the standard for morality is the law of God. Jesus summed up this law in two great commandments: (1) to love God with all our hearts and (2) to love our neighbors as ourselves.

The Golden Rule

How does the Golden Rule apply to the ordination issue?

Are male ministers treating female ministers in the same manner as they would like to be treated themselves? If females have completed equal training, demonstrated equal competence, had equal experience, and produced equal fruits in souls won to God, does not the Golden Rule lead us to treat them in an equal manner?

If a male candidate were not ordained in spite of his evident readiness by training, experience, and fruitage, we would consider it most strange. A shortcoming of all the official discussions among Adventists to date has been their lack in examining the fruitage of female Adventist pastors. Yet Scripture says, "By their fruits ye shall know them" (Matt. 7:20).

Moral Responsibility

How shall we relate to this issue in a moral way?

First, church leaders should determine whether candidates for the ministry show evidence of a call. If they do, irrespective of gender, the call should receive the same recognition. Women candidates should be legitimated in the same way as men.

If I were to complete medical training and demonstrate my competence to practice medicine, but then be told that I am "equal but different," and therefore given a subordinate degree instead of my M.D., I would consider it mockery. Without the legitimacy of ordination women pastors and chaplains are unfairly restricted in credential-conscious societies from using their spiritual gifts as real ministers. Even more importantly, members of congregations may be reluctant to show confidence in women



Patricia B. Mutch

who say they are spiritually gifted but whom the official church declines to fully authorize.

Second, our members should be educated about the worth of women in God's eyes. We need to make it known everywhere that women are not second-class human beings.

Third, we need to clarify our theology of ordination. In some places we need to reform our ordination practices.

God calls women to ministry and blesses their labor with fruit. The church needs women in ministry. They should be equally orthodox, equally prepared, and equally recognized as legitimate ministers with men.

In North America this calls for ordination.

Dr. Patricia Mutch is Director of the Institute of Alcoholism and Drug Dependency and Director, Office of Scholarly Research, Andrews University, Berrien Springs, Michigan.

SDA CHAPLAINS SUPPORT WOMEN IN MINISTRY

March 14, 1989
St. Louis, Missouri

Having again been blessed by the ministry of women at this meeting of chaplains, we affirm the efficacy of their response to God's call to ministry. From the diversity of our ministries in healthcare, military, correctional and business settings, we united under one Spirit, in one accord in recognizing the equality of pastoral gifts of men and women in ministry.

We call our church into a full recognition, by ordination, of the ministry of women. As Adventists compelled by the imminence of our Lord's return we believe this calls for leadership, not waiting.

We pledge to continue our spiritual and emotional support and affirmation of women who are our colleagues in ministry.

We now also commit ourselves to material support to ensure that women without adequate travel budgets may attend meetings vital to the fulfillment, nurture, and recognition of their ministries until organization and committees provide appropriate funding. We urge them to do so now.

—Signed by 35 members of the SDA Health-care Chaplains Association attending the annual convention, March, 1989.

Pastoring and Parenting

by Marcia Tuttle Frost

It's 10:50 p.m. and I'm sitting at the computer while my two-year-old, Brittany, stands beside me with a cup of orange juice. Having just arrived home from making visits I found her full of life: she was awakened by a thunderstorm.

I have been a pastor now for almost nine years. I seldom think of the fact that I am a "woman pastor," and now a "mother pastor." One's task as a pastor is to care for people with whatever skills and gifts the Lord has given you.

Being a mother, though, made my first visit this afternoon more beneficial. I talked with a mother of a two-week-old baby who was struggling with breast-feeding. My ability to share with her, suggestions on what foods not to eat, how to space the feedings, and how long on each breast comes from my own personal experience.

Mother pastor.

Before I had Brittany I seriously questioned whether or not the Lord desired me to have a child and be a pastor, too. This was the subject of much prayer. Since my husband desired to have a child, I decided I was willing to leave it up to the Lord, and we took no measures to prevent pregnancy. A year later I was pregnant.

My pregnancy slowed me down very little although I did learn to take an afternoon nap. Once Brittany was born I began sharing in new ways with my parishioners.



Pastors Marsha and Jim Frost with their daughter Brittany.

For example, I was now sitting in the bathroom at the church with other mothers who were breast-feeding.

I had my first church board meeting with Brittany when she was a month old. Jim came to baby-sit. Half way through we took a break so I could breast-feed Brittany. The members were very supportive

and thought it was great that I was breast-feeding.

Having Brittany placed me in a closer relationship with church members. During the first Communion service after her birth she began to cry during the sermon. So by the time of footwashing, I was holding her to settle her down. She fell asleep and it seemed natural for her to be resting against me while I served Communion with the elders. When she woke up one of the ladies came up and took her for the rest of the service. Everything had gone smoothly.

Brittany is two now and I can say that my spiritual life has been greatly blessed because of her.

I wonder at her developing love for Jesus. Her love of singing songs and "preaching." How she stands up straight, holds up both hands with thumbs out and with a finger jabs the air as she exclaims, "Jesus is coming in clouds with fire!" Her prayers leave me speechless. I love it.

Yes, she has flown down the aisle during a sermon. Not long ago I was in the middle of a sermon and was just talking about people whom others had tried to stop from speaking, when Brittany dashed down the aisle calling "Mommy." I picked her up, she kissed me, and I talked her into going back to her grandma. Did the people

mind? Not at all. They know I love my little girl.

Jim and I take time with her as a family. It has not been an adjustment free from pain. Having a child can be stressful, but once the expectations are worked through, things fall into place. Since we are both pastors we have some freedom to schedule our family time.

My office is in our home. That is why I can sit here and write despite the hour, and negotiate the constant interruptions to admire this or that toy, which Brittany displays. I have found sermons coming together in minutes instead of hours. I can say with certainty that when you are within the will of God, the Holy Spirit provides inspiration and takes care of your needs.

We serve a wonderful God who chooses to teach some of us to be better pastors by opening up before us the wonder and the stress of parenthood. I personally found my Christian life renewed after Brittany was born.

I thoroughly enjoy being a pastor and I love being a mother. I find the two go together successfully.

Marsha Frost and her husband Jim hold M.Div. degrees and are pastors in the Potomac Conference. They live in Burke, Virginia.

AAW BOARD AND MISSION STATEMENT

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Editor, "The Adventist Woman," Beverly Habada, 7963 Riggs Rd., #8, Adelphi, MD 20783

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Columbia Union Director, Shirley Zork, 9606 Riggs Rd., Adelphi, MD 20783

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A Question of Function

by Harry Krueger

Credentialed . . . ordination . . . calling . . . pastoral function. Terms vital with meaning, but also buzz words that stir up a sometimes choking cloud of controversy around a woman's place in ministry.

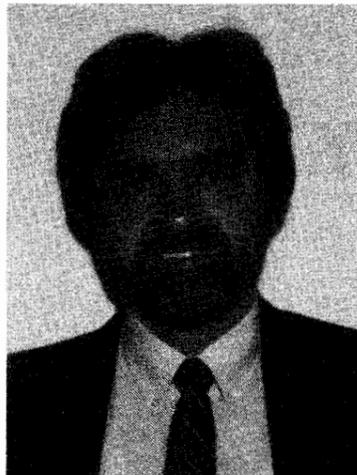
What can be said that hasn't been said by someone scores of times before? Are there new perspectives that can make a difference in a debate as opinionated as that surrounding a woman's role in ministry?

How can anyone hear impartially amid the word storms of "correct positions"? It's so easy to get lost amid the debris of catch words and self-justifying quotes which sometimes only the debaters themselves fully understand.

The essence of chaplaincy is as old as ministry itself. In fact, one would be hard pressed to separate the two. While it is true that function usually gathers its legitimacy from recognition, we must not forget that recognition cannot come without rightfully established function. It is here I would invite those weary with the debate to rest awhile with me.

Proving ground

Chaplaincy, and healthcare chaplaincy in particular, has been a proving ground for the le-



Harry Krueger

gitimacy of ministry by women. Thousands of men and women are touched by the ministry of women chaplains each year. These people are living testimonies to the fact that the inner Voice pleading entrance for women through a door marked "For Men Only" was not a foolishly followed lie. In spite of disappointment, ridicule, pain, and anonymity, women chaplains have proven that they are following the voice of the Almighty.

A wise pastoral sage once said that if you can do anything instead of ministry, do it, because by your very mind set you've disqualified yourself from the ranks of the "called." You would be hard pressed to find a man beset by the army of obstacles which our pioneer women chaplains have had to encounter. Yet women have followed the inner Voice through this male mine-field because it would not allow them to do otherwise.

Recognition for function

As I sit in my office I look out at a transit bus filled with people. It has seats, a driver, an engine that runs well, customers, and a set schedule. What an injustice it would be—not to mention how silly—to debate whether the existence and functioning of that bus should be recognized. Try to explain such foolishness to the thousands of commuters, students, and shoppers that use the bus daily! It is a transit bus because it functions as a transit bus. Because of function, recognition is given.

Women are fully functional in healthcare chaplaincy. There is nothing that a male minister does, nothing he has attained that she has not matched. Women chaplains have led and are leading the way in ministry by all females in the Seventh-day Adventist Church. Recognition [ordination] is a non-debatable given considering the facts. The question now is whether we are "men enough" to recognize it.

Harry Krueger is director of pastoral care at Shady Grove Adventist Hospital, Rockville, Maryland. This article is adapted with permission from *The Adventist Chaplain*, Fall 1988.

My Work As a Pastor

by Delores Robinson

This is a condensation a speech which Delores Robinson presented by invitation of the Commission on the Role of Women in the Church, March 26, 1988, in Washington, D.C. At the time she was an associate pastor of the Arden Hills Church in Highland, California.

Little did I realize as a little girl that the inclination, the drawing love I had for the church and for God would bring me where I am today. I didn't go into ministry because of buildings, or programs, but because of people. I am people-oriented and my ministry revolves around them.

My basic philosophy of ministry springs from Ephesians 4:11-12. "It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God, and become mature, attaining to the whole measure of the fullness of Christ" (NIV).

I see equipping the saints as my responsibility as a pastor. To facilitate and prepare God's people for works of service.

Broad spectrum

What do I do as a pastor? First I will give you a broad overview and then focus on some specific areas.

My work includes preaching, being adult/children's Sabbath school coordinator, being a church board member, and serving on committees for music and worship, worthy students, and women's ministries. I am on the board of elders and work with our deacons and deaconesses. I also baptize, marry, do pastoral counseling, give Bible studies, teach a pastor's Bible class, and visit our members.

▣ **Sabbath school coordinator.** In this capacity I sit in on a different Sabbath school division each week. Many of these leaders have felt neglected, felt we didn't know what they are going through. These are some of our hardest working members in the church—and the least recognized. By being present with them for 20-30 minutes on a Sabbath morning I learn about their work and help them know how much we appreciate them.

▣ **Young adult coordinator.** I help coordinate the four teachers who lead this class and arrange for guest teachers to come in. We cover topics that young adults want to study—about the church, the Bible, and areas that affect their personal lives.

▣ **Women's ministry.** I have a women's



Delores Robinson

council that meets once a month to plan programs. We plan some for the whole family, and some just for women.

The most important thing happening is the level of vulnerability that we experience. Although the council now happens to be made up of married women, at one meeting all of them expressed their sense of loneliness. They said they came to church but didn't feel close to anyone. But this committee had become a place where they could share what was happening in their lives—and find fellowship and friendship.

Leadership is also being developed. They are learning to meet needs and develop programs. We want a women's Bible study group; classes on parenting, health, nutrition, and self-esteem. I see women's ministry as a large umbrella.

▣ **Pastoral counseling.** I deal with all ages. I talk with teenagers about dating, with women who have marital problems. Recently a woman came wanting to know what God's will was regarding her husband hitting her.

I have found that women who have been physically or sexually abused as children are usually not comfortable coming to a male pastor. I consider it a privilege to be there for those who are hurting.

When people need more than we can deal

with in one or two sessions I refer them to a professional counselor. I feel it is my responsibility to know resource people and places for those with serious problems and long-term needs.

▣ **Preaching.** I love preaching and I preach once a month. I love opening the Scripture and applying it to the practical level where people live. I believe that unless I do that, the Bible is nothing more than a book of stories.

Take Matthew 20 and the story of the laborers who were all paid the same regardless of how many hours they'd worked. This story isn't about union labor management, equality, or the willingness of people to work. It's about God's generosity. His grace for all of us. There is enough for everyone.

Before Sabbath school one week a woman who was depressed and discouraged talked to me about her nine-year-old son who was having problems in school and wasn't getting along with the kids or the teacher. To my surprise, later that same day I saw the son (whom I hadn't had that much contact with) coming across the sanctuary towards me. He looked up at me and said, "I would rather hear you preach than anybody." For some reason he felt a connection with me. I'm glad for that. God's grace touched each of us that day.

▣ **Board of elders.** Our board wants to develop home Bible fellowships. We pastors have had the opportunity to open the Scriptures and to help meet the elders' spiritual needs. But soon we will divide the church members into groups, and the elders themselves will conduct Bible fellowships in their homes. The pastor's responsibility is to train and delegate.

▣ **Visitation.** I figured out many years ago that there are two vital things in being an effective pastor—preaching and visiting. And if one has to go, let it be the preaching. I believe preaching is important, but I believe we need to be in people's homes.

▣ **Pastor's Bible class.** Currently I teach a doctrinal class for people who are new members. I am also trying new approaches to integrate these people into the church fellowship, to help them become part of the body of believers, and to discover what their gifts are.

▣ **Baptism.** I have worked with people for more than 20 years, introduced them to the Adventist church, studied the Bible with them, and worked them through difficult passages of Scripture. But when it came time to baptize them I had to turn them over to the senior pastor.

Children, teens, and adults have asked me why I couldn't baptize them. I had trouble coming up with a good answer.

I had once thought that being involved in the special ritual of baptism wouldn't make any difference for me—or them. But it did.

On July 11, 1987, I had my first baptism. I returned to a church where I had previously worked for five years, to baptize four people—three teenagers and one adult man.

Thomas' story

Let me tell you about Thomas, the 14-year-old I baptized. When he was nine his parents came to me in desperation. He was a bundle of energy bouncing off the wall. He drove people crazy. I began seeing Thomas once a week. After school he'd come over for an hour. Sometimes we would go buy an ice cream cone or a 7-Up. I did whatever he wanted in that hour. What happened is that I became his friend.

When his sister, who was younger than he, wanted to be baptized, he thought about it. Finally he said to me, "I don't know if I want to be baptized. I'm not sure. In fact, I don't think I want to." I simply said, "You don't have to be, Thomas."

I moved to another area, but every week I drove half an hour back to meet his sister and a girlfriend. We'd have soda pop and talk about different doctrines of the church and about their baptisms. When I dropped the girls off I asked Thomas if he'd like to come with me for a soft drink. He said yes.

We talked about many subjects. We talked about heaven. He said, "I'm afraid if I'm not baptized I won't go to heaven." I assured him that baptism would not make him perfect, and that it does not guarantee heaven; he would still make mistakes. But baptism was an outward expression that he loved Jesus and wanted to commit his life to Him.

Thomas said, "If I decide not to be baptized will you still come and spend time with me?"

I said yes. And I did. For three months we spent more time together.

One day Thomas said to me, "I want to be baptized. And I want you to do it. I've been closer to you than any other pastor in my life." Then he added, "I want to be first, because you're special to me."

I thought there wouldn't be any difference when I stepped into the water. But on July 11, 1987, there was a difference, a difference that I had never experienced before in my life. I knew the Holy Spirit was involved in the whole process, that the Holy Spirit had led both Thomas and me to that day.

Why "Special Ordination" For Women Is A Bad Idea

by Fritz Guy

Opponents of the full participation of women in Adventist ministry propose that the church should ordain women to a "special" ministry—that is, a ministry that is different from (and less than) the ministry to which men are ordained.¹ This proposal seems to try to do two things at the same time: (1) to take seriously Ellen White's recommendation² that women should be ordained, and (2) to maintain the traditional male "headship" of the church and domination of its ministry.

But the logic of this proposal is an instance of the common fallacy of non sequitur—the mistake of arguing from an accepted fact to an unwarranted conclusion. Since women are different from men (an obvious fact that no one denies), it is claimed that the ministry and ordination of women should be different from that of men (a conclusion that makes sense only if one is already committed to it on quite different grounds, such as the necessity of male domination.)

Logical fallacy

The logical fallacy becomes obvious in the light of a couple of parallel examples.

On the one hand, would anyone seriously argue that because women are different from men, women who graduate from colleges and universities should receive "special" baccalaureate, master's, and doctoral degrees that are different from those conferred on men? Or that women who are physicians should be given a "special" license to practice medicine?

And on the other hand, would anyone seriously argue that because blacks and hispanics

are different from whites and Anglos, they should be ordained to "special" kinds of black and Hispanic ministry?

It doesn't take any great gift of insight to recognize that in such cases "special" would be a euphemism for "second class," and would be a flagrant denial of the fundamental human equality established at creation and affirmed by the gospel.

How practical is "special"?

And what would be the functional significance of a "special" ordination to a "special" ministry? Would women be authorized to teach women (and perhaps children) but not men? To baptize women and children but not men? To conduct communion services for all-female congregations? to do premarital counseling for women but not men? (Obviously women could not conduct weddings, which by definition involve men.)

If the ordination and ministry of women are gender-specific (that is, inherently limited by the fact that they are women), then the ordination and ministry of men are similarly gender-specific (and limited). If there should be a "special" ordination for women, there would be an equally "special" ordination for men. (Then who would conduct weddings?)

More than a decade ago Raoul Dederen suggested that the church could, and perhaps should, recognize (by ordination) different kinds of ministry—health care, for example, and education and administration, as well as the more traditional pastoral and evangelistic service.³ This suggestion is interesting for several reasons,

and it deserves consideration on its merits. But a difference in ministry (and hence ordination) would be defined by a difference in the kind of work involved. Gender is neither a qualification nor disqualification.

Women's place

The proposal for a "special ordination" to a "special ministry" looks suspiciously like an attempt to establish a second-class ministry for women in order to maintain a male monopoly of ministerial leadership. Whatever the motivation (or rationalization), the idea is a bad one for at least two reasons.

In the first place, it authorizes ministerial service not the basis of calling or giftedness, but on the basis of gender. As Charles E. Bradford, president of the North American Division of the General Conference, observed in his statement to the NAD members of the recent Commission on Women in Ministry, "it is simply unacceptable to assume that women, because of their sex, are incapable of being empowered for full participation in ministry."

In the second place, the proposal fails to recognize the urgent need for one complete, gender-inclusive Adventist ministry in which the gifts of women and men combine to do the work that needs to be done.

It is time for Seventh-day Adventists to "put women in their place" once and for all—that is, put them right alongside their male colleagues in fully ordained ministry in, to, and for the church. In the long run, nothing else will work, because nothing else is theologically valid or morally right.



Fritz Guy

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1 See "GC Commission Puts Women's Ordination on Hold Again," *The Adventist Woman*, May 1988, p. 3.

2 Ellen G. White, *Review and Herald*, February 9, 1895.

3 See Raoul Dederen, "A Theology of Ordination," *Ministry*, February 1978, supplement, p. 24M.

Dr. Fritz Guy is an associate pastor of the University Church in Loma Linda California. This article originally appeared in the June-July issue of *The Adventist Woman*.

My Call To Chaplaincy

by Penny Shell

This is a condensation of a speech which Penny Shell presented by invitation of the Commission on the Role of Women in the Church, March 26, 1988, in Washington, D.C. At the time she was director of pastoral care for Thorek Hospital and Medical Center in Chicago.

Early in my life my grandfather helped me learn the good feeling that comes from doing things for others.

He was a patient man who took me with him as he made repairs around the house. We went up ladders to replace screens. We went up on the roof to check shingles. We crawled into the attic to add pads of insulation.

It was a wonderful feeling to make things better and people happier. I decided when I grew up what I wanted to do was "help people."

This early decision grew out of my own experience. But our Adventist church has a wonderful way of supporting children's desires to help. We recognize their talent and service through a program called "investiture."

So, in grade four, my church affirmed and recognized my calling to help people. I was "ordained" a Helping Hand. Not only in my experience but through the testing and affirmation of my church, I was a Helper.

As I grew up my decisions were strongly influenced by church leaders. I felt that the calls of church leaders were the call of God.

After college I followed the calls of church leaders for 14 years from school to school around the United States and to three years of teaching overseas in Singapore.

Call to chaplaincy

But it was no human voice that gave me the most powerful call I have ever had—the call into ministry. It was the still, small voice of God in the events of my life and the meditations of my heart.

Ellen White describes such a call in *Patriarchs and Prophets* in a chapter about Abraham. She says, "Many...do not hear the voice of God speaking directly to them from the heavens, but He calls them by the teaching of His word and the events of His providence."

I want to tell you about two events in my life through which the providence of God called me to chaplaincy.

My parents' illness and death

My parents died of cancer just one year apart. During their illnesses I left my teaching to stay with them. I saw up close what people who are dying deal with.

I watched the interplay of hope and suffering as they tried powerful treatments that slowed their cancer but sapped their strength.

I noticed as friends came to visit who was helpful and who was not. Some suggested there must be some evil in my parents' lives that needed changing, or that their faith wasn't strong

enough. But others assured them of God's caring. They radiated God's presence more by listening than by preaching.

As I gave them pain shots every four hours around the clock, day after day, week after week, and became their primary care giver, I learned how exhaustion creeps over you. I learned how helpful it is to talk, to cry with someone.

That experience was the beginning of a call I would only later recognize. "Many," said Ellen White, "are called by events of God's providence."

A chaplain's talk

While I was studying at the seminary I happened to hear a chaplain talk about chaplaincy—and the chaplain was a woman. I was surprised! I didn't know that there *could be* such a thing as a woman chaplain! Valerie Phillips, of the Battle Creek Sanitarium, touched my heart still tender with my own losses.

As she spoke I felt a growing excitement. Her talents, her interests, her concerns, were like mine. A still, small Voice began speaking in the back of my mind.

Pastoral identification

As a product of my culture and my church I hadn't thought of women as ministers. Valerie's talk seemed to open doors of service where I didn't know doors existed.

It has been an on-going struggle, however, to think of myself—a woman—as a minister. It has only been as I have experienced my work, and seen the effects of my ministry that I could say from my heart, "Yes, I am a minister."

Now I know chaplaincy uses my education and my experiences. It even uses my sorrows and losses. It is who I am.

Confirmation

It is important to any man or woman in ministry to have confirmation of one's gifts and calling.

Official confirmation

I received some official confirmation when I was certified a Fellow in the College of Chaplains. It was a long process over many months. Besides special training, I had to write a number of essays on my theological and clinical understanding of my chaplaincy. Finally, I faced a rigorous committee who examined me orally on my understandings and the evidence of my gifts. Today I am thankful for this affirmation by my profession and by non-Adventist ministers. It has brought me joy and has given me energy to do my work.

Yet I am sad that my own church withholds its full approval from me. We certify as Helping Hands both boys and girls, but only men as ordained ministers.

I believe Jesus understands this lack of affirmation. It did not stop His ministry but I know it made His work harder when He was rejected in Nazareth. "A prophet is without honor in his own country," Jesus observed. In some similar ways, an Adventist woman is without honor in



Penny Shell

her own church.

Unofficial confirmation

But there is an unofficial source of confirmation that brings great joy. It is the response of the people I serve.

When six-year-old Thea's mother lay brain dead in our Intensive Care Unit, Thea and I sat on the floor of the waiting room, playing games to pass the time. One was a guessing game. One would think of a sentence and put down blanks for the letters. The other would guess the letters.

Thea thought of a sentence, and after checking with her grandmother for some spellings, she had me guess. Her sentence turned out to be, "Penny is very nice."

I'll tell you that the excitement of receiving my doctorate, or the challenging ordeal culminating in being certified as a Fellow by the College of Chaplains, were no more meaningful to me than when Thea proclaimed, "Penny is very nice."

God spoke to me through this little girl as I believe He would love to speak to all His women in ministry through ordination. But He doesn't force us. When church leaders are silent, He uses children. If children were silent, perhaps the rocks would cry out.

Does ordination make a difference?

I don't believe that ministry is impossible without ordination. I know too much about the great contributions being made by women in ministry. But ordination would support them, would strengthen their hands just as it does for men.

To be honest, my own experience is with *lack of ordination*. Let me close by sharing what difference that makes:

┆ An Adventist chaplain at the Great Lakes Naval Training Center near Chicago lamented to me that Adventist women clergy cannot serve in the military. The military wants women chaplains. But ordination is required. It is a lost opportunity for our church.

┆ Hospitals prefer ordained ministers, but sometimes make exceptions. Even then, lack of ordination presents problems.

I discovered this when I began job hunting. A large non-Adventist community hospital was very much interested in me, and I in them. But when they learned that I was not ordained, they said, "We are sorry. We have many other *ordained men and women* to choose from." End of discussion.

┆ Lack of ordination also became a barrier to my being hired in an Adventist hospital. As one head chaplain told me, "It is very important to me that we have a fully qualified, credentialed staff. I already have one woman on my staff; one unordained chaplain is enough."

┆ Lack of ordination makes a difference in salaries for ministers. Ordained ministers are customarily paid more than unordained ministers. And ordained ministers have more job security.

┆ Ordination, to my surprise, is also important to the people to whom I minister. I have had hospital patients ask, "Are you ordained?" To them it is the difference between seeing a friendly hospital visitor, or a real *minister*.

┆ There is one more thing, but, because it is very personal, I find it difficult to share lest it be misunderstood, and quickly criticized.

Ordination symbolizes a kind of church support and approval not given to the unordained. The card I carry from my union conference is much like the one my male colleagues carry. It has the same important signatures on it. But their card is blue; mine is pink. Theirs say "ordained minister;" mine says "licensed commissioned minister." They are not the same.

I am being open and vulnerable with you. I have dear friends among women in ministry who—only in the most confidential of settings—admit to the pain of being treated differently. In public they make no complaints. Indeed, we are too busy to spend our energies worrying about the differences.

But somewhere in the quiet of our hearts it **takes a toll. Ordination is important. Ordination does make a difference.** It affirms. It supports. It validates. It authorizes.

Some of you may see the request for ordination of women as a threat to God's appointed order. But I believe that the people who *love* the church are those who call it to account.

Those who call to you for ordination wrestle with the church as Jacob wrestled with the angel. Their cry is *not* an impetuous demand to give women power. Theirs is the trusting cry of Jacob saying, "I will not let you go until you bless me."



Betty Unger (center), now in her eighteenth year of chaplaincy, covers the critical care units at Hinsdale Hospital, Illinois, and coordinates a weekly Coping With Grief support group.



The nursing staffs of Kettering and Sycamore Hospitals, Ohio, recently presented an award of merit to Chaplain Margaret Turner (center) for her compassionate leadership with patients and nurses.

New book challenges "headship" theology



Caleb Rosado

At a time when the official Adventist press has been restrained from publishing works on women and the church, a book examining the topic will be released this summer by Loma Linda University Press. Written by Adventist scholar Caleb Rosado, the book is entitled *Women: Their Role in the Church and the Nature of God*.

Rosado, a sociologist, was the founding pastor of the All Nations Church in Berrien Springs, Michigan, and is presently director of human resource development for the Lake Region Conference in Chicago.

According to the author, the uniqueness of the book lies in its basic approach: a reading of the biblical text from a sociological perspective. "People's understanding of God is shaped by social factors that give formation to them as peo-

ple," Rosado explains.

The basic thesis of the book is that patriarchy—that form of social structure organized around male dominance—is at the heart of all forms of human oppression and sin in its social dimensions. "Patriarchalism," Rosado notes, "is believed by many to be God-ordained and therefore a legitimate expression of human behavior."

The book argues that the elimination of injustice in society cannot take place without first addressing the basic question of the nature of God, for it is upon this understanding that people, organizations, and nations base their actions. The author believes that the nature of God was the fundamental question that Jesus addressed. This new understanding of God brought changes in human beings' relationships to one another.

The author believes sexism is a moral issue. He

also tackles the such questions as the "maleness" of God and chain-of-command or "headship" theology.

Rosado says that he hopes that the book, if not changing the readers' way of viewing God and the role of women, will at least nudge them into considering an alternate view.

The book is the first in a new series of books to be published by the LLU Press on social issues.

Rosado, who holds a Ph.D. in sociology from Northwestern University, is also the author of *What Is God Like?* a sociological study of the character of God as portrayed by Jesus in Luke 15, released in 1988 by the Review and Herald Publishing Association. The Pacific Press Publishing Association will be publishing his third book, *Cultural Pluralism and the Church: A Socio-Biblical Study of Ephesians*, later this year.

Seventh-day Adventists And Women's Ordination

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TEAM promotes equality in Adventist ministry

Since April 1988 a group of professional men and women living in the metropolitan area of Washington, D. C., have banded together to speak forthrightly on women's ordination in the Seventh-day Adventist Church. They call themselves TEAM—Time for Equality in Adventist Ministry.

"The church has set up a rather elaborate process to decide whether or not to ordain women," says Rebecca Brillhart, TEAM's project coordinator. "But just when church leaders and lay members need to be exploring the issue, the official church press has been asked to remain silent."

Recognizing that some of the most outspoken opponents to women's ordination are preaching and speaking unrestrained throughout the world church, TEAM decided to do what it could to facilitate careful study of biblical principles which bear on the issue. TEAM members want to make an impact at the grass-roots level of the Church.

Beliefs

Up-front in its goals, TEAM publications state that the group believes that:

1. The Bible supports the ordination of women through the principles of unity, equality, and spiritual gifts.
2. Ellen White approved of women and men serving the Church with equal authority, recognition, and pay.
3. The fulfillment of the gospel commission by the Adventist Church requires the spiritual gifts of women in the ordained ministry.
4. By ordaining women the Church ensures true unity among believers, demonstrating that all are equal before God and one in Christ.

"For these reasons TEAM calls the Church to approve the ordination of women at its 1990 General Conference session," Brillhart stated.

Projects

TEAM has set in motion several projects. An ad which appeared on the back page of the Columbia Union and Atlantic Union papers in May was crisp and forthright. "We know many people throughout the Church share our concerns

but who are they? The ad has helped us get in touch." TEAM members say.

TEAM is also actively promoting weekend seminars on equality in ministry in churches. They themselves hosted such a seminar in cooperation with Sligo Church in Takoma Park, Maryland, last October. A video highlighting some of the presentations is available.

TEAM also is distributing scores of articles, scholarly papers, cassette and video tapes which support women in ministry in the Adventist church. Finally, the group is organizing a network of concerned people who can work together to reach church leaders and influence policy.

Will such programs affect the outcome of the ordination issue?

TEAM members say they know their efforts will accomplish at least four things. It will affirm women in ministry, unite scattered voices of support into one voice for equality, and strengthen the hands of those church leaders who favor ordination but feel isolated in their efforts. They also feel their efforts will alert church leaders to the fact that serious Adventists are not willing to turn the clock back on this issue.

TEAM board members admit their load is heavy. "The best plans cannot be implemented without volunteers or without funding," Brillhart said. "We need support from individuals who are concerned about the future of Adventism."

Going into action

What can concerned people do? Brillhart suggests:

Circulate key papers and materials to friends, pastors, conference and union officers.

Prompt discussion of the issue in small groups.

Make a contribution to TEAM and other groups supporting women in ministry so that even more people can be educated during this critical moment in the Church's debate.

"All of us would love to see our group dissolve," adds Brillhart. "The hours are long and progress is hard to measure. But someone must speak for the women who have no voice in their future."

TEAM may be contacted at P. O. Box 3702, Langley Park, MD 20787.



Kit Watts is the only woman to have served on all four GC committees assigned to study the ordination issue in 1973, 1985, 1988, and 1989.

FREE SAMPLES

Yes, I'm concerned about equality in Adventist ministry. Please send me a complimentary copy of the items I've checked below.

Also send me — free copies of your complete WOMEN IN MINISTRY order form.

Name _____

Address _____

City/State/Zip _____

Check one or both:

- "Ordination of Women: A Hermeneutical Question," by John C. Brunt, *Ministry*, September 1988, pp. 12-14.

The paper discusses how literally we should apply Scripture and whether women should stop leading and teaching in Sabbath school.

- "Longing for the Pastorate: Ministry in 19th Century Adventism," by Bert B. Haloviak, 1988, 40 pgs.

This carefully research and documented paper helps answer the question of what Ellen White would counsel us today about ordaining qualified women to gospel ministry.

Clip and return to:
TEAM, P. O. Box 3702, Langley Park, Maryland 20787



Kuzma plans more family programs

Interview by Edna Maye Gallington

Kay Kuzma is widely known through her radio programs, seminars on the family and her books such as *A Hug and a Kiss* and *A Kick in the Pants*, *Working Mothers*, and *Filling Your Love Cup*. In this interview, which is adapted with permission from the Pacific Union Recorder, she talks about her television program and other new projects.

Kay, we're hearing exciting things about your ministry. I hear you're taking on a television series.

I just completed a series of 22 TV shows for the *Three Angels' Broadcasting Network*. The format follows my seminars and includes creative discipline, filling your love cup, living with God's kids, and working mothers. These programs are being seen on satellite three times a day on Wednesdays. I've contacted Christian Record Services to add signing to these programs for the deaf.

Other stations can pick up 3ABN's programming. At the National Broadcasters convention in Houston, the manager of Channel 57, a Baptist station, told me he had been picking up my program from satellite and rebroadcasting it.

Are you extending your radio outreach, too?

Yes, we are now syndicated in about 84 locations. We began in 1982 by doing a weekly 15-minute Parent Scene program with Lee McIntyre of station KSGN in Riverside. In 1985, we started a daily five-minute radio program which now is called "Family Matters."

Because of the tremendous need in the Hispanic community for family life programs, "Family Matters" is being translated into Spanish by Anita Justiniano-Roberts and should be syndicated by February 1990. We estimate this program will begin airing on at least 40 stations.

Why do you feel a need to expand your radio-TV programming?

Of special concern to Family Matters are the needs of those who often, mistak-

enly, feel they are outside the mainstream of family living. This may include the minority household, the single parent, the mother who chooses to work outside the home, the divorcee, the remarried, and the victim of a painful childhood. One of the best ways to get this information out is through radio and television.

Do you have any current writing projects?

One just off the press is *Building Your Child's Character From the Inside Out*. David C. Cook Publishers asked me to write this book because they feel that developing values in children is the number one parenting concern of the nation. (This book and *How to Discipline Your Child With Love* have been selected for the Christian Parenting Library.)

Tell us about some of your seminars such as the one you held at Pine Springs Ranch here in California this year.

Called "Designing God's Woman," this retreat attracted 225 women. The response has been overwhelming; we have scheduled four more retreats for 1990. One will be for women with hurting childhoods—incest and sexual abuse. Others will focus on marriage improvement, women's spiritual growth, and on the Proverbs 31 woman (the woman with a family).

What prepared you to launch this ministry?

My education and my children. God must have known what I needed in order to gain the self-confidence necessary to speak out on family issues. As I was working on my doctorate, I realized the great need for information in this field. My husband encouraged me to share it.

My children have provided me with experiences which I often use as illustrations. My academy-age son, Kevin, is the only child at home now. My two daughters are attending college—Kim is at Andrews Uni-



Kay Kuzma, shown here in the recording studio, began her 15-minute Parent Scene program in 1982, and the five-minute "Family Matters" segments in 1985.

versity in Michigan and Kari is at Walla Walla College in Washington State.

What are your dreams for your ministry?

I have a dream that every church across the country will have an organization that supports mothers and families in their community. The task is too big for one person but every church can help.

Each of our radio shows gives publicity to our newsletter and other materials which can provide resources for churches. For example, I'm currently working on a newsletter geared to each month of a baby's first year. A church could use this newsletter to contact new parents and offer guidance throughout the baby's first year. Parents without a support system would have somewhere to turn. This could become an entering wedge to our church.

What do you see as the greatest need in today's family?

One of the gravest concerns is for the kind of peer pressure kids experience as teenagers. On my weekly show the great-

est response I had was on Christian family worship. Roger Dudley and Pat Mutch at Andrews University have been doing research that points out the importance of family worship. Children who have had daily worship with their families more often remain in the church, have lower usage of drugs and alcohol, and indicated their desire to marry an Adventist Christian and send their children to church schools.

Kay, in closing, is there something on your heart you would like to share?

I would like every child to experience unconditional love from at least one adult. I would like young people, when they get married, to make a strong commitment to lifetime marriage. I would like families to recognize problems early and seek the information necessary so problems can be solved and they can find fulfillment.

(To contact Family Matters write to P. O. Box 2222, Redlands, CA 92373 or call (714) 792-2412. Video seminars are also available.)

Edna Maye Gallington works in the Southeastern California Conference

Texas offers women's enrichment

Seventy women met together for a Christian Women's Enrichment Conference the weekend of March 24-26 in San Antonio. Sponsored by the Texas Conference of Seventh-day Adventists, the program theme was "Understanding the potential of a Christian woman's impact in a changing world."

"We had three dynamic speakers," said a spokeswoman for the event. They were Joan Coggin, Linda Ferry, and Rose Otis.

Coggin, a physician and long-time member of the Loma Linda University heart team, delighted the audience with humor. Teamwork is a wonderful thing, she said, and emphasized that we are all part of God's team. Coggin is also Dean of International Programs of the LLU School of Medicine.

Ferry, also a physician and director of the Preventative Medicine Residency at

LLU, gives seminars throughout the country on more effective ways to pray. She explained how to use a "prayers and answers" book to enhance prayer life. She also made suggestions on how to better listen to God.

Otis works with her husband, newly appointed assistant for Soviet affairs at the General Conference of Seventh-day Adventists. Otis and her husband have traveled to the Soviet Union several times to negotiate the opening of an Adventist publishing house there, as well as medical and welfare ministry work.

Women from six states registered for the enrichment conference. Besides English, prayers were offered in French, Spanish, Portuguese, Greek, and Japanese. Because of the meeting's success, the Texas Conference is planning another next year.

DIAZ JOINS AIDS COMMISSION

Continued from front page

document has been widely distributed in the U.S. and other countries.

In demand as a speaker, Diaz in 1988 spoke at more than 100 conferences and meetings.

She also travels and speaks extensively in the Adventist community. She has, for example, presented workshops on AIDS for the Hispanic pastors of the North American Division, ministers and lay leaders of the Antillian Union in the Inter American Division, and for pastors in both the Southern California and Southeastern California Conferences.

Recently Dias was appointed to the GC Committee on AIDS.

A graduate of Loma Linda University School of Public Health, Diaz has been on the faculty of the University of Southern California, School of Medicine since 1976. She is assistant clinical professor of family medicine.

She and her husband, Julio Diaz, M.D., speak regularly on Spanish radio and TV programs on AIDS and related matters. They have a four-year-old son and are active in the Bellflower Adventist Church.

Women should be ordained

But don't take our word for it.

"It is the accompaniment of the Holy Spirit of God that prepares workers, both men and women, to become pastors to the flock of God."

ELLEN WHITE, *Review and Herald*, 1902

"The doctrine of salvation in its fullest unfolding leads me to conclude that it is simply unacceptable to assume that women, because of their sex, are incapable of being empowered for full participation in ministry."

CHARLES BRADFORD, *North American Division president*

"There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus."

APOSTLE PAUL, *Galatians 3:28*

"... whenever we erect barriers against women in the church we are not walking straight according to the truth of the gospel. If God calls a Gentile, a slave, or a woman, who are we to resist?"

WILLIAM JOHNSON, *Adventist Review editor, in a study prepared for the General Conference*

We believe it's time for the church to ordain women to the ministry.

Of course, we don't expect to convince everyone with a few choice quotes. So we're distributing papers and tapes, sponsoring seminars, and talking with church leaders. Read all about it in this issue of *The Adventist Woman*.

Join us as we work and pray for equality in Adventist ministry. Contact TEAM today.

TEAM
P.O. Box 3702
Langley Park, MD
20787-0702