

the Adventist Woman

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Remember Mohaven!

A special issue commemorating the 20th anniversary of the Council on the Role of Women in the Church, Sept. 16-19, 1973

What really happened at Camp Mohaven in September 1973?

Published for the first time in this special issue of the *Adventist Woman* are the conclusions and recommendations from the Mohaven Council.

This remarkable document, though brief, is clear. Its theology is grounded in biblical principles and the Spirit of Prophecy.

Sweeping changes were recommended. These changes would have taken place in careful, logical steps. Evaluation and study would have gone forward simultaneously with the action.

Had the 1973 Annual Council accepted the Mohaven document, the following changes could have been in place in our church today:

1. **Equality**—a clear statement of the equality of men and women before God and in the church.

2. **Service in local churches**—women eligible for ordination as deacons or deaconesses.

3. **Ordination for gospel ministry**—with a pilot plan and evaluation of how women were exercising their ministerial gifts, their ordination would have been



MOST OF THE MEMBERS. Fourteen women and 13 men converged at the Ohio Conference's youth camp for the Council on the Role of Women in the Church, September 16-20, 1973. Twenty-two of the council members were on hand when N. R. Dower snapped this photo. (Back row, left to right): C. E. Bradford, Raoul Dederen, Josephine Benton, Kit Watts, C. Mervyn Maxwell, Marcella Anderson, Dorothy Beltz, Hedwig Jemison, Madelynn Haldeman, W. J. Hackett, Gerhard Hasel. (Front row, left to right): Ed Zinke, Gordon Hyde, Ron Watson, Betty Ahnberg, Hazel Damazo, Betty Stirling, Norwida Marshall, Leona G. Running, Doris Schmidt, Maybelle Vandermark Göransson, Kay Dower.

recommended to the 1975 GC session.

women for any office at any administrative level.

4. **Church leadership posts**—open to

5. **Family values**—the "primacy of the home" reaffirmed for both mothers and fathers.

6. **Paid team ministry**—as called for by Ellen White to provide equitable support to husbands and wives working together.

7. **Leaders proactive in educating members**—to bring about a full understanding of the biblical principles behind the actions.

8. **Additional study**—on the theology of ordination, lay ministries, and professional ministries in the church.

Women have made progress in the North American Division of the Seventh-day Adventist Church (and occasionally in other divisions) during the past two decades. Some of this has occurred in the wake of government action and in response to a changing social climate rather than through a commitment to action by the church.

On this anniversary, the Association of Adventist Women urges church leaders to adopt and enact the Camp Mohaven recommendations. With 20 years of study and discussion behind us, it is time to act.

The long road to Mohaven

A look at the people, events and historical circumstances that moved the church toward action

by Bert Haloviak

The Seventh-day Adventist Church faced a crisis about one century before the meetings held at Camp Mohaven, Ohio, in 1973. The church had a message to share with the world, but too few ministers trained to share it.

It began in 1871. . .

Reacting to Ellen White admonitions, the 1871 GC session delegates voted that "means should be taken to encourage and properly instruct men and women for the work of teaching the word of God." The resolution called for training "to instruct our devoted young men and young women, all over the land, in the principles of present truth, and the best methods of teaching them to the people."

In 1873, George Butler, president of the General Conference, defined the purpose of such training: "To furnish instruction in the theory of our faith to those who wish to enter into the ministry immediately." The General Conference Committee explained why the SDA Church was then urging its women to receive training and eventual licensing for the ministry: "It is well known to most of the readers of the *Review* that our cause stands in great want of laborers properly qualified to present our views to the people who are everywhere ready to listen to them."

Because of the great need within the church, it trained and then licensed its

women for the ministry. The next step after women had exhibited evidence that they were led by the Holy Spirit in the salvation of souls was their ordination. That question came to the forefront in 1881.

This cycle has repeated a number of times in Adventist history and led to Mohaven in 1973.

Finland—the spark for Mohaven

Interestingly, however, the immediate spark that led to Mohaven originated outside the United States and, as in past examples, had nothing to do with "women's lib."

If you relied on the 1949 SDA Statistical Report as the basis for the number of SDA ministers in Finland, you would not get an accurate count. Leadership in Finland considered that they had 21 ministers. The report listed only 12.

The discrepancy occurred because during World War II all the Finnish male ministry was called to government service. The women "Bible instructors" were trained to fill the gap and were so successful that many were retained in their pastoral, evangelistic roles even after the war ended.

By 1949, nine women were filling ministerial positions. Their success continued until by 1968 leadership in Finland urged ordination



for several of them.

Following denominational channels, the president of the Finland Union wrote to the president of the Northern European Division, Duncan Eva, who passed the request on to the General Conference. That request came before the Home and Overseas Officers at the 1968 Autumn Council:

"The Home and Overseas Officers briefly discussed the desirability of a study on the theology of ordination of

women. It was

Agreed, To request the chairman to appoint a committee of three theologians to study the theology of ordination of women."

The committee that never met

Surprised by his appointment as chairman of that committee, H. W. Lowe, chairman of the Research and Defense Literature committees [forerunner of the Biblical Research Institute], sought "a little more guidance" from the GC officers as to the motivation for such a committee. Associate Secretary, W. P. Bradley informed him that "the question arose out of an inquiry from Northern Europe as to the advisability of ordaining some of our lady evangelists in Finland." He learned that the officers wanted enlightenment about the practices of other denominations and also biblical

and Ellen White background information on the subject.

For various reasons the small committee of three for various reasons never succeeded in getting together. After about a year, Lowe, then 76 years of age, wrote a "preliminary report" based upon "a certain amount of study on my own" and "placed it in the hands of the officers, so they would know we were not entirely inactive."

Lowe wrote GC President Robert Pierson, "If I can manage to get the committee together, we may have something more

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Presidential Communique

Mohaven Council on the role of women in the church: The final grade is pending

by Elisabeth Wear

Twenty years ago in September 1973, more than 25 theologians, church leaders, and Adventist women met amidst pine trees, quaint cabins, and rustic conference rooms of Camp Mohaven, Ohio, to study the role of women in church ministry. Papers were presented, speeches rendered, and formal and informal discussion considered.

The outcome of the Mohaven Council was presented in a report to the General Conference. Recommendations were thoughtful and conservative, but full of hope, with an urgent call to mission.

Women's ordination envisioned for 1975

After careful study the consensus of the theologians and laity at the Mohaven Council was clear: ordination of women is not contrary to the gospel. Further, the church should encourage women in pastoral, evangelistic, and leadership roles at all levels in the church. A pilot program should be set up and an evaluation made by 1975. The report also noted a statement in the Spirit of Prophecy that admonishes both fathers and mothers to share in home and family responsibilities.

General Conference leaders who received the Mohaven report apparently were floored. When they made their recommendations about the Mohaven recommendations to the 1973 Annual Council they gave it a very different spin. *More study* should be given to the question of ordaining women; *more study* should be given about the soundness of electing women to major church offices; *more study* should be given on the role of women in the church by overseas divisions. This "more study" should be coordinated by the President's Executive Advisory. In summary: the GC response to the report was *more study*.

I have no problem with more study. I teach at Columbia Union College. Every semester I assign projects for students to study. If a student volunteered to do more study I might question whether the project was time-efficient, if it were late in the semester, but I certainly would not object.

The problem is that we have been studying the effectiveness of women ministers in our church for 150 years, ever since our grandmothers raised up many of our first congregations.

Recently, Adventists have been studying with interest the success of Hyveth Williams at the Boston Temple as membership has increased from 27 to 200.

Every one of the more than 60 women currently in some aspect of pastoral ministry in the North American Division is being studied.

I would like to send a friendly reminder to our church leaders at the General Conference and

North American Division that at most colleges an incomplete ("I") grade eventually turns into an "F" grade. Although our current leaders have inherited the initiatives from the Mohaven Council, the "pilot study" on the effectiveness of women ministers needs to be completed, a paper summarizing the results written, and the final grade turned in. It really wouldn't be that difficult. It could be done in a month or less.

We are all very busy. But 20 years have gone by since a very reasonable request was made. It's time to give the grade.

Let's finish what we began

Benevolent professor that I have learned to become, I am willing to overlook the fact that those who drafted the GC response to the Camp Mohaven report totally ignored points that called for appropriate salaries to be set for pastor's wives, and instead emphasized only that women's place is "in the home" while completely deleting note of a father's parental responsibilities.

The important point now is that with the high quality of leadership we currently have in place at the GC, union, conference, and local churches, study regarding the effectiveness of women in ministry can be completed. We can move forward together. We can cooperate in the commission to give the gospel to the last inhabitants of our planet Earth.

"And afterward, I will pour out my Spirit on all people.

Your sons and daughters will prophesy,
your old men will dream dreams,
your young men will see visions.

Even on my servants, both men and women,
I will pour out my Spirit in those days."

Joel 2:28, 29, NIV

Let's encourage Elder A. C. McClure to ask the Office of Women's Ministries to coordinate a report evaluating the effectiveness of women ministers in the Adventist Church, present the report at the 1994 Annual Council, and recommend that North America proceed with the ordination of women to the gospel ministry.

Write to: Elder A. C. McClure, President
North American Division of SDA
12501 Old Columbia Pike
Silver Spring, Maryland 20904-6600.

QUESTIONS, FEARS, AND EXPECTATIONS NUDGED GC TO CALL COUNCIL

From front page

a little later, but thus far it has been impossible to do the work of a committee without being able to meet."

In his brief 2 1/2-page report, Lowe talked about various religious bodies and ordination and alluded to the 1881 SDA GC session and Ellen White's 1895 ordination of women statement. He concluded:

"It seems, therefore, that SDAs are in about the same position historically as other Christian bodies, namely, that the ordination of women to the full functions of the ministry has never been universally adopted, but that prayer and laying on of hands as an ordination to the ministry of the church has been understood in the sense of deaconesses rather than as ordained ministers.

"We have found no reason why deaconesses should not be ordained in the same way as are the deacons."

Pattern established

This report established a pattern for future administrative decision-making, for without probing into the context of 19th century SDA ministry, it enabled the "deaconesses" interpretation of the 1895 Ellen White statement. The procedure thus provided a semblance of progress by advocating a practice that had "apparently" never been implemented.

Robert Pierson seemed pleased, despite the inactivity of the committee: "When your committee is ready to report we will be glad to receive it, but we can foresee approximately what it is going to be, and it seems that the Adventist church isn't too far out of line with some of the other Christian faiths."

Upon the retirement of Lowe, Gordon Hyde became director of the reconstituted Biblical Research Institute and in early 1971 Robert Pierson wrote him: "What can we do to stimulate a little study in the area of theology as it relates to the women in our church? I have in mind specifically 1) in positions of leader-

ship, 2) ordination, 3) in leadership of local churches. I notice that the Presbyterian Church has elected a young woman nineteen years of age as a 'church elder.' I believe this is an area that we cannot ignore and that we ought to be working out something rather definite in the not too distant future."

To study, or not to study?

By 1972 Hyde had solicited and received a number of papers on the question. It was Gordon Hyde who, despite apparent reluctance on the part of Robert Pierson, urged major representation and participation by Adventist women and who urged a major meeting to include those women who had given major thought to the subject. He wanted a "Cumby-Gay" type meeting, similar to those meetings on ethnic issues and charismatic manifestations that had been held at the camp site in the Georgia-Cumberland Conference.

Obviously warming to the possibilities, Hyde wrote this to Pierson, August 23, 1972:

"I am enclosing with this letter a collection of summaries of the papers presented to us on the subject of the role of women in the SDA Church. . . . As I look at this collection of thoughts and recommendations, I find them commanding my respect. . . . As suggested earlier by the Resident Administrative Subcommittee of the Biblical Research Committee (and as pointed out in two or three of these summaries), it is our conviction that a task force approach to this problem merits the careful consideration of the Officers of the General Conference and the General Conference Com-



Gordon Hyde

mittee—and this task force should undoubtedly include in its initial stages at least, those who have contributed these papers. . . . It appears to me, Elder Pierson, that the Church should have been in the forefront in capitalizing on the

Hyde believed that if the church would act to right wrongs and open opportunities, women would respond with "loyalty, devotion, and dedication."

potential of the women of the Church, instead of dragging its heels and reluctantly conforming with Government-imposed requirements affecting the role of women. It is not quite too late to grasp the opportunity (it should be done soon, and in time for the coming General Conference session [1975]) to bring a wave of loyalty, devotion, and dedication from the women of this Church such as we have not yet seen. I feel it and I believe it."

Reactions at the General Conference level seemed to somewhat cool Hyde's ardor. He explained to Robert Pierson why no further action had occurred between August of 1972 and the end of January of 1973: "Unless it is felt that there would be a genuine willingness to implement action at this time, I wonder what would be gained by resurrecting the issue." Early in February of 1973 Hyde wrote Pierson "we did not really have the impression that the matter was still a lively one as far as you were concerned."

The green light

Pierson urged action: "Since there has been so much said about this and folks are still asking me rather frequently what the results of the study have been,

I feel we should carry this through to completion and present a report to the General Conference Officers."

By June the Biblical Research Institute had drawn up an eight-page list of "Considerations on Issues Related to the Ordination of Women," that urged:

1. A thorough study should be made from the theological standpoint;
2. A thorough study should be made from an administrative standpoint;
3. A meeting such as that held at Camp Cumby-Gay where the theological and administrative viewpoints are blended together and where sufficient time is available for more complete consideration would be ideal."

Hyde continued to urge that "women should be represented as fully as possible in all of the above considerations in order that a realistic appraisal of the situation might be obtained and a workable solution proposed."

In July the President's Administrative Council approved "the plan of requesting PREXAD to name a representative ad hoc committee to meet at a time and place to be determined for the purpose of giving thorough and adequate study to the role of women in the church organization."

The President's Executive Advisory Committee nominated the personnel of the committee and the General Conference Committee approved the listing on July 19.

On August 16, 1973, the GCC approved a revised listing of participants and voted "that the committee be authorized to meet at Camp Mohaven, Danville, Ohio, September 16-20, 1973."

The meeting was on.

Bert Haloviak is assistant director of the General Conference of Seventh-day Adventists Office of Archives and Statistics, Silver Spring, Maryland.

Careful study and common sense

by Leona Glidden Running

September 1973 at the junior camp in Ohio. Mohaven! Swims in the large outdoor pool; delicious meals with two dozen colleagues, men and women in equal number, chosen from various walks of life and professions in the church to come aside to this quiet place and spend several days considering one another's prepared papers and engaging in open discussions about the roles of women in the Adventist Church and particularly the question of their ordination.

Almost all the papers by both men and women were supportive of the positive side, becoming so through the few days we were together.

Toward the end of our meeting, a committee was appointed to work on resolutions to be presented to the Annual Council the next month. I was on Elder N. R. Dower's commit-

tee, and sat at a typewriter to record as we all contributed ideas and refined them again and again.

When we were finished, the group accepted them and voted, most of us at least, enthusiastically, to send them on to the General Conference headquarters for the coming large meeting.

We were so convinced of the rightness of our position and the strength of arguments that supported it—from



the Bible ("no biblical evidence against it," and some in its favor, several theological papers had concluded), and from sociology, and just common sense in our day and age—that we were naively certain the resolutions would be adopted at the 1973 Annual Council and a new door of opportunity would be opened immediately for the women God was increasingly calling to the pastorate.

The thud of reality

Of course, reality set in with a thud a few weeks later, and it was even several years later that an Annual Council adopted the arrangement of "associates in pastoral care" to provide an opportunity for called and theologically educated women to serve as pastors, but not on the track for ordination.

Our pioneer efforts undoubtedly helped to bring this about, even though later and with less accomplished than we had envisioned and desired. But the memory of warm fellowship and the feeling of real understanding that developed at Mohaven lives on in our hearts.

Dr. Leona Glidden Running, officially retired, continues to teach some classes at the SDA Theological Seminary, Berrien Springs, Michigan.

Standing on the verge of Jordan

by Kit Watts

Mohaven taught me a lesson I have never forgotten: take good notes. In that mellow autumn when I was not yet 30 and felt amazed to be part of such an august group of women and men, I did not often take up my pen.

Mohaven was a fascinating mix of people. There were GC brethren whom I knew from my former job as a lowly secretary and reporter at the GC Bureau of Public Relations—men like Willis Hackett, Gordon Hyde, N. R. Dower, and Charles Bradford.

And one GC woman was there, recently retired from the Lay Activities Department, Maybelle Vandermark Goransson. I knew she had pastored Virginia churches soon after she finished college, taught religion at Columbia Union College, and then, as women's roles in the church continued to narrow from the 1940s on, she had done with all her might whatever the brethren let her do.

Mohaven also excited me because I first met seminary scholars Gerhard Hasel and Raoul Dederen. They were accompanied by C. Mervyn Maxwell who had encouraged me while I pursued a religion major at Union College (1961-1966). My heart leapt up; I cherished the chance to learn more of what they knew.

But the best gift at Mohaven was meeting other women who cared more fervently about women's lives, work, needs, and inalienable humanity than I had dared imagine. Only in later years, as I startled and wept under new

wounds, did I learn how many scars some of these women already bore.

New friends, new role models

Besides Maybelle, I particularly remember Leona Running, Betty Stirling, and Madelynn Haldeman. Because of their tremendous talent, the church had given them a modicum of recognition.

By "recognition" I mean they had jobs that men usually held. By "modicum" I mean their

pay was not fair, they were not given the usual promotions their male counterparts received, and they were not viewed as potential talent for church leadership posts.

What women! They could (and did) preach, teach, organize, nurture, challenge, stimulate, exegete, and lead. The church is poorer for the fences it erected to restrict their growth and influence and that of hundreds of other women like them.

But in that lulling Ohio autumn I had been on the Sligo pastoral staff just six months. New things seemed possible. I let warm breezes of hope billow around me.

I had spent weeks researching my own paper that included a review of every reference to "women" I could find in the *Index to the Writings of Ellen G. White*. I discovered that the longer Ellen White lived, the more adamant she became that the church should treat women fairly.

At Mohaven, as the hours passed and we burrowed through many of the 20-something other papers, my excitement grew. I listened as experienced church leaders and scholars drew conclusions similar to my own.

Here and there I circled pertinent words and scrawled a few unreadable phrases. But, for the most part, my pen lay idle while my heart raced.

Most who came to Mohaven were open and honest to the moment. Only as the years have lengthened since 1973 have we become slow of step to enter debates about women and the church. Today most of us are weary of technicalities, procedures, and politics.

Backing away from the river's edge

At Mohaven it seemed to me that God was leaning down from heaven and that all would be made right in the church.

It looked as though Seventh-day Adventists



were about to redress a century of injustice. It appeared that we would soon enter an era of trust, equality, and shared discipleship. It seemed we had spent long enough in the wilderness of bias and were ready to cross the Jordan.

I still believe God was leaning down from heaven to touch hearts and change church policies at Mohaven. But I had much to learn about the ways of men and committees. I had

much to learn about those who have an abiding confidence that God has endowed men with a divine right to lead.

And I had much to learn about the importance of taking notes. Copious notes. As it happened, the action voted by the 1973 Annual Council bears no resemblance to the document prepared at Camp Mohaven. Who knows what really happened at Mohaven? Practically no one.

Adventist women may not soon become the church leaders who chair Annual Council sessions, sway votes, or write the policy books. But we must do our part to document what is said and done. We can share our perspective of what happened when we had no voice or vote. We can record the basis on which others have set aside women's concerns, women's dignity, and women's equality.

We can know our history and write about it. We can mourn our losses and rejoice in our survival. If we do not, who will?

By faith . . .

We also have much to celebrate. By faith, generations of Seventh-day Adventist women have worked, sacrificed, and succeeded in fulfilling the gospel commission!

By faith, women have lavished their resources (some as small and as precious as a widow's mite) upon the work of our Lord Jesus Christ.

By faith, Adventist women have seen beyond the darkness of rejection and have claimed God's gracious approval of them.

By faith Adventist women still cling to God's true and enduring word:

■ "Man looketh on the outward appearance, but the Lord looketh on the heart" (1 Samuel 16:7).

■ In the kingdom to come "many that are first shall be last; and the last shall be first"

(Matthew 19:30).

■ "God shows no partiality" (Acts 10: NRSV).

Wandering in the wilderness?

Since Mohaven there have been some changes. Around the world many Adventist women have come to believe that God does value them and call them to ministry. Some women serve on major boards and church commissions. Some have gained top-level leadership posts in education and healthcare institutions.

But we have also wandered in the wilderness. There is wilderness when church policy and tradition take precedence over life-giving opportunities and affirmation.

There is wilderness when the equality God gave man and woman is seen as "a problem." There is wilderness when Christ's body is denied beautiful and effective gifts because women are not made full partners in gospel ministry.

Litmus test

Justice is central to Scripture. Old Testament prophets had a litmus test for measuring their nation's true relationship to God. It was this: *how do those in power treat those who are not?*

Said Moses: "You must not distort justice; you must not show partiality, and you must not accept bribes, for a bribe blinds the eyes of the wise and subverts the cause of those who are in the right. Justice, and only justice, you shall pursue, so that you may live and occupy the land that the Lord your God is giving you" (Deuteronomy 16:19, 20, NRSV).

Said Isaiah: "But your iniquities have separated between you and your God. . . . And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter" (Isaiah 59:2, 14).

God cares about justice; the cause of women is just. And, as Seventh-day Adventists have long taught, God has already begun an *investigative* judgment.

I appeal to people of conscience to seek justice for women. Speak. Write. Vote. Act. And if our words should fail, if our days should end before our faith becomes sight, at least we shall not have gone "gently into that good night."

Finally, let us continue to appeal our case to a Higher Authority. I believe Someone Else is also taking notes.

Kit Watts is historian for the Association of Adventist Women and writes from Silver Spring, Maryland.

NOVEMBER 17

Copy deadline for the next issue of the *Adventist Woman* is November 17.

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

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The *Adventist Woman*
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A watershed in Adventist history

by Madelynn Jones Haldeman

I was sitting in the airplane next to Betty Stirling who was excited and agitated about the upcoming conference meeting at Camp Mohaven. Would anything be accomplished there, we wondered aloud. And who would be attending? We hoped there would be at least more women than men, inasmuch as the conference was about women and ministry. As the plane landed, we gathered up our papers that were to be read and traveled the last lap of the journey by car.

Scholar sets the tone

As the meetings convened and as we met the other participants, I remember feeling grateful that the brilliant Gerhard Hasel was there and was sure he would be able to help us all exegetically.

In fact, his paper was and still is a great piece of scholarship, showing that woman was never less than man, and that man was not have dominion over her. He argued his case well and every question put to him, he answered brilliantly. To be a helpmeet was not to be a slave. Those of us who were old enough to remember well the teaching usually given in our homes and churches were stunned. We discovered that the term *helpmeet* was applied also to God, and our spirits rose. Hasel's paper set the tone for the next papers that were read. There was some evidence, after all, for equality in ministry.

Women at Mohaven

There was at least one woman, as I remember, who was so afraid that the exegetical information we were receiving would certainly make us all leave husband and children that she could see nothing but anarchy in the church and the ruination of all Adventist homes.

As I talked with many of the other women council members, I discovered that most of them did not share this concern. When we were not in meeting, we met in small groups, talking, sharing, suggesting ideas that would form the basis for the final draft that would come from this group. We were encouraged to believe that the 1973 Annual Council might

readily accept a proposal if we could come up with a pilot program in which a small number of women could be given a chance to pastor churches for a year, after which an evaluation would be made, and further recommendations could be brought to the next General Conference.

Willis Hackett believed it could be passed; we believed it, too. Little did we realize how undesirable male leaders would find the idea of sharing leadership with women.

Documents and recommendations

Certain documents were forged together before we left for home: the pilot program for no less than five women to pastor for one year. Who could possibly not want to let well-qualified women to become pastors?

And another document was to be placed in the hands of every minister in the United States calling upon every church to consider ordaining women elders as soon as possible. I have learned that this document, which was sent to every conference, was not sent on to individual pastors. I met many pastors in the years to come who stated that they had never seen such a document. And to think that now, 20 years later, there are still churches forbidding the ordination of women elders!

We believed that education was necessary to inculcate the teachings we ourselves heard. And that it would take time. We well knew that old traditions do not die easily. But we were of good courage.

Ups and downs

That good feeling and encouragement did not last long. Leona Running had with her the correspondence between Merikay and church



administrators [in which she sought fair pay for women employees]. I read all of it and found myself doubting the integrity of many of our leaders. What chance would the Mohaven plan have if women could be prevaricated to so blatantly?

I listened to Betty Stirling tell of her struggles for administrative roles in our institutions of higher learning and my heart sank. As women we would be always welcome as

the secretary or cleaning woman to enter the sacrosanct buildings we call church. But as equals it would be impossible.

Kit Watts reminded us of the work and office of Ellen White. The most prestigious position any church has to offer is clearly that of prophet. And our church had a woman. Should we not be of good cheer? Our church had been nurtured, guided, advised, and spiritually elevated by a woman. Why would anyone not be amenable to allowing women to have the same positions as men? And then my spirits rose again.

It reminded others that when I was a little girl, the pastor of the three churches in the circuit next to ours was a woman; and the JMV leader of the Eastern Pennsylvania Conference, Sister King, was a woman. And soon there were other telling of all the women who had pastored, taught, and worked in the church. But, I reminded some, we had very few women doing these things at the present time.

Raoul Dederen suggested that more research had to be done on the history of ordination but noted that the terms *clergy* and *laity* had not come to us from the earliest Christian church.

Willis Hackett, who I believe was responsible for getting the conference convened, was

always hopeful about the outcome of our work and I believe I am correct in stating that he hoped the ordination of women was just around the corner.

In fact, by the end of the meetings, we all began to believe it was possible. My own lifelong dream would become a reality before I retired.

Betty Stirling repeatedly presented reality checks. As a sociologist, she understood better than any of us the process of change. She knew that the ones who would fight women in ministry the most would be women themselves. Those women who had sacrificed so much at their own expense to forward their husbands' careers would resent the younger generation of women getting to do what they themselves could not.

I could not believe that Betty was right. Wouldn't every woman in our church be for the ordination of women pastors? Betty, as I now look back and remember, was like a voice crying in the wilderness. She knew better than all of us what perils and disappointments awaited us. I miss her and her wisdom.

Watershed

I left Mohaven thinking that it was simply a matter of a few months and the church would be egalitarian. I truly hoped that what we had worked for would come to pass.

There is no doubt in my mind: Camp Mohaven was a watershed in the history of our church. From that point on, the voices could not be stilled no matter how many times officials tried to table the issue, humiliate those who kept the issue out front, or voted to keep the ordination of women off agendas in constituency meetings.

We often hear it said, "Remember the Alamo," or "Remember Pearl Harbor." But we as Seventh-day Adventist women will say in the years ahead, "Remember Mohaven."

I certainly will, for I was there.

Dr. Madelynn Jones Haldeman teaches theology at La Sierra University, in Riverside, California.



Halcyon Wilson



Hyveth Williams

First women pastors receive NAD award

Early this year the NAD Ministerial Association chose four pastors in North America to receive their Distinguished Service Award. Among them were Hyveth Williams and Halcyon Williams, the first women to receive the honor.

Candidates for the awards are recommended by ministerial directors of each conference and union and were announced during a Ministerial/Church Ministries convention in Denver, Colorado. Halcyon Wilson, associate pastor of the La Sierra University Church, was on hand to receive the surprise award. Hyveth Williams, pastor of the Boston Temple, was hospitalized

in critical care at the time but has since resumed her pastoral duties.

Wilson was also honored at the February meeting of women pastors in the Southeastern California Conference. Elizabeth Sterndale, NAD field secretary and director of the Office of Women's Ministries, met with them. Denise Pereyra, newly appointed editor for a newsletter to serve women pastors (women chaplains are being excluded), discussed plans for a coming issue.

—Adapted from a report by Edna Maye Gallington, Communication Department, Southeastern California Conference.

AAW surveys 90 women in ministry

by Josephine Benton

In May 1993 a questionnaire was sent to more than 90 women in ministry. Forty responded to this AAW Pastor's Committee survey. Of the respondents, 84 percent considered themselves "comfortable" and at least "reasonably well accepted" in their present positions. Eight percent said they found themselves "sometimes isolated" or "not well accepted." One said she was "often outvoted" on issues of concern to women in the church.

Invited to make other comments on the point of acceptance, one minister wrote that she felt comfortable in her local church and conference, but uncomfortable at the union and division level. Another perceived herself as receiving "little conference support" and felt isolated since she was the only woman in her conference hired for pastoral ministry.

Who was surveyed? The AAW Pastor's Committee used inclusive reckoning, searching out women who, if were they men, would be ordained: pastors, chaplains, counselors, religion teachers, some women in church administrative posts, and those who have retired from these positions or moved on to other vocations.

(Of course, we don't have an exhaustive list. If you didn't receive the mailing, but fit any part of this definition, please do AAW a favor by writing to the Pastor's Committee.)

The respondents

The women who responded to our survey could be categorized as follows: eleven were pastors or associate pastors, some with other responsibilities as well; 11 were chaplains, one of whom was retired; two were counselors, five

taught religion at the college or seminary level; one was an academy religion teacher and counselor; two had ministries of their own; and one respondent each in evangelism, editorial work, children's ministry, and lay pastoral work; three were graduate students.

When asked whether "I feel God has called me to do the work in which I am presently engaged," 84 percent agreed. Said women would like to have a church of their own some day, to do pastoral ministry, to pursue theological studies, engage in a ministry for women, or be allowed to do a variety of pastoral functions.

We asked how these women in ministry found their best opportunities for spiritual refreshing. Most frequently mentioned were various aspects of daily devotions: prayer, time alone with God, Bible reading, journaling, "walking and praying with a friend." Often mentioned were retreats and small groups. Some women said they found refreshment through helping others; some from being with close friends.

About half the respondents liked the idea of having "a mentor, someone whom I could call to express my frustrating challenges and small victories to." Several expressed willingness to mentor someone else.

The AAW Pastor's Committee consists of Josephine Benton, chaplain, Williamsport Nursing Home; Norma Osborn, associate pastor, Sligo church; and Penny Shell, chaplain, Shady Grove Adventist Hospital.

Josephine Benton is pastor for the Association of Adventist Women.

The high ground of hope

by Josephine Benton

Attending the Council on the Role of Women in the Seventh-day Adventist Church at Camp Mohaven, September 16-19, 1973, stimulated and inspired me. It was a highlight of my life. I had just begun work as an associate pastor at Sligo church where Kit Watts (another council member) was already minister of communications.

Meeting the other council members was a heady experience in itself. Madelynn Haldeman, who Elder Willis J. Hackett (also a council member) had recently assured me could preach right alongside the best, was there; I saw Maybelle Vandermark Goransson, whom I had admired from afar as a woman minister; I sat across from Betty Ahnberg, the beloved Aunt Sue of *Your Story Hour*; and so on around the circle—beautiful people of the church in the best sense of the word.

Studying the papers

Soon we were hearing carefully prepared explications of relevant biblical passages. Dr. Frank Holbrook, of Southern College, translated General 2:18 to read, "I will make him [Adam]...a help corresponding to him, i.e., equal and adequate to himself."¹

Dr. Gerhard Hasel, of the SDA Theological Seminary, took up the assignment to study the relationship of man to woman before Adam and Eve sinned, and afterward. His presentation concluded: "Does the urgency of the task and the shortness of time not require the full utilization of all our manpower and womanpower resources, which includes the full participation of women, also in the lines of ministerial activity?"²

After researching the theology of ordination, Dr. Raul Dederen, also of the SDA Theological Seminary, concluded that "women have had to work in subordinate ways, without the setting of the ordained." He noted that they therefore were largely held back from policy setting, office holding, and leadership roles. "an appropriate mode of ordination in the context of a plurality of ministries," he observed, would make open to them "a fullness of ministry with all that this implies." He suggested that Seventh-day Adventists "work for a better and more useful ministry for all rather than give our efforts to perpetuate the all too exclusive concept of ministry."³

High hopes

I remember that at least three members of the council expressed views not positive toward the inclusion of women in the ministry, but that the majority were favorable. We prepared recommendations to go to the 1973 Annual Council the following month. My hopes were high.

When the delegates to the 1973 Annual Council voted that the report and recommendations from the Council on the Role of Women



in the Seventh-day Adventist Church be "received" rather than "adopted" or "approved," I was saddened. The matter was to be further studied until the next Annual Council. Then to the next General Conference (1975). And so on.

I had thought that if it was seen that the Holy Spirit could bless the ministry of women then the change—albeit a great one—would be made to include women

with men fully in the work of the church. It seemed no greater a change than that required for Jewish Christians to first accept Gentiles into the church (Acts 10, 11).

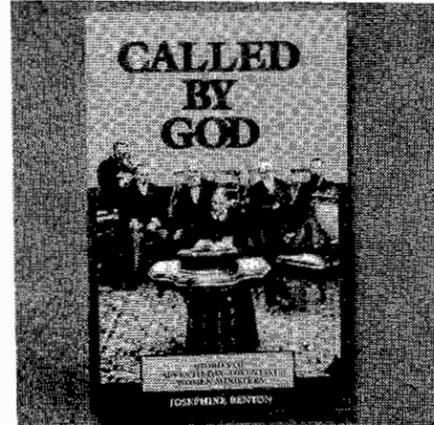
By faith...

I had no idea how slowly change might come. For two decades women have been waiting for full inclusion in the ministry of the church. At Camp Mohaven, we women ministers stood on the high ground of hope. Since then, much faith has been required to believe that the mountaintop of Galatians 3:28—"There is neither...male nor female, for you are all one in Christ Jesus"—will in our lifetimes be reached in the ministry of the Seventh-day Adventist Church.

¹All direct quotations are from papers distributed at the conference. Frank B. Holbrook, "A Brief Analysis and Interpretation of the Biblical Data Regarding the Role of Woman," unprocessed manuscript for circulation to committee members.

²Gerhard F. Hasel, "The Relationship of Man and Woman in the Beginning and at the End," unprocessed manuscript for circulation to committee members.

³Raul Dederen, "A Theology of Ordination," unprocessed manuscript for circulation to committee members.



Dr. Josephine Benton, now retired, lives in Smithsburg, Maryland. After serving as associate pastor at Sligo church she became pastor of the Rockville, Maryland, Seventh-day Adventist church. She is the author of *Called by God*, a book documenting the ministry of several Adventist women.

TEAM awards \$4,000 in scholarships to boost women in ministry

Four women in ministry received \$1,000 scholarships from TEAM (Time for Equality in Adventist Ministry) in August. Now in its second year, the TEAM scholarships encourage excellence in women's pastoral and chaplaincy ministries.

"From the many superb applications that came in, it is evident that the Lord is using Adventist women in powerful ways," reports Rebecca Brillhart, TEAM project coordinator. "Our review committee had a difficult task in choosing only four awardees."

Selections were influenced by both financial need and merit. Candidates described their academic work, spiritual commitment, evidence of leadership qualities, and community involvement.

Those receiving scholarships for 1993-1994 are:

Rebecca Dixon, director, Family Life Ministries, Northern New England Conference. Rebecca seeks an M.A. in religious education, Andrews University.

In addition to working full-time, Rebecca will begin her master's program. She was encouraged to apply for the TEAM scholarship by her conference president, Elmer Malcolm,

who speaks highly of her efforts to provide quality family life programs for the conference.

Brenda Hite-Mitchell, court appointed juvenile advocate, Madison County, Alabama. Brenda is enrolled in a B.A. program in theology and social work, at Oakwood College, Huntsville, Alabama.

Outside of classes, Brenda works with abused and neglected children. Her call to ministry stems from her desire to help the broken souls she encounters each day. She was awarded her scholarship during a theology student consecration at Oakwood on September 3.

Ifeoma Kwesi, senior pastor, Oak Park SDA church, San Diego, California. She has been an M.Div. student at the SDA Theological Seminary, Berrien Springs, Michigan.

Ifeoma recently participated in an evangelistic series in Columbus, Ohio. She is completing her theological studies at the seminary and will jump into her new pastoral responsibilities later this fall in the Southern California Conference.

Sophia Park, youth pastor, Westmont Korea SDA church, Illinois. She is an M.Div.

Student at the SDA Theological Seminary, Berrien Springs, Michigan.

Sophia is active in the Korean community as a facilitator for cultural programs and interpreter; and in ministry to the youth. She received this award one week after the birth of her first child on July 28. She completes her studies in December.

She and Ifeoma Kwesi were presented their scholarships during the seminary's first assembly in September.

In accepting these scholarships, the recipients have agreed to support the beliefs of the

Seventh-day Adventist Church in their gospel ministry, and to encourage fellow students in ministry.

For more information about TEAM's Women in Ministry Scholarship Fund: write TEAM, P. O. Box 7816, Langley Park, Maryland 20787-7816 or call Rebecca Brillhart at (301) 445-3340 (answering service only).



Rebecca Dixon



Brenda Hite-Mitchell



Sophia Park with her husband, Hyung-Chil Kang



Ifeoma Kwesi

AAW MISSION STATEMENT

"So God created humankind in his image, in the image of God created he them, male and female he created them" (Genesis 1:27, N.R.S.V.)

In God's sight each individual has the potential to make a valuable contribution to our world. It is the purpose of this group of Adventist women to help individuals in our church reflect more fully the image of God in their relationships to others in the home, the church, the work place, and the community.

This association, which focuses on the development, discoveries, interests, and potentials of Adventist women, has these goals.

1. To encourage communication, sup-

port, and wider understanding among Adventist women in diverse situations.

2. To acquaint the church community at large with Adventist women's potential and achievements.

3. To assist Adventist women in achieving fulfillment in their personal development, interpersonal relationships with others, and their relationship to God.

4. To help Adventist women maximize their options, whatever their age and situation, so they may reflect more fully the image of God.

The original Camp Mohaven document

Report and Recommendations:

In recognition of the growing evidence of the imminence of the return of the Lord Jesus Christ, and of the consequent demand for the utilization of every personal resource available to the Church in fulfilling her commission, the council was led to the following positions:

1. With due recognition of evident individual differences, the equality of all believers was established by creation and is being restored through redemption in Jesus Christ (Gen. 1, 2; Gal. 3:28; 3T 484).

2. Redemption of believers in Jesus Christ is shared by them with others through the proclamation of the gospel, in which all believers participate. To aid in this sharing role the Holy Spirit has seen fit to pour gifts upon all (Joel 2:28, 29).

3. As a further aid in carrying out its mission, the Church by divine appointment bestows on certain members specific functions and recognizes the divine calling by ordination.

4. In harmony with the following statement, we see no significant theological objection to the ordination of women to Church ministries:

"Women who are willing to consecrate some of their time to the service of the Lord should be appointed to visit the sick, look after the young, and minister to the necessities of the poor. They should be set apart to this work by prayer and laying on of hands. In some cases they will need to counsel with the church officers or the minister; but if they are devoted women, maintaining a vital connection with God, they will be a power for good in the church. This is another means of strengthening and building up the church. We need to branch out more in other methods of labor. Not a hand should be bound, not a soul discouraged, not a voice should be hushed; let every individual labor, privately or publicly, to help forward this grand work. Place the burdens upon men and women of the church, that they may grow by reason of the exercise, and thus become effective agents in the hand of the Lord for the enlightenment of those who sit in darkness" (*Review and Herald*, July 9, 1895, p. 271).

On the basis of the above positions, it is

Recommended:

1. Ordination Roles

a. That qualifications for church offices which require ordination (example, church elders and deacons) be listed without reference to sex. (The ordination of women to such offices does not seem contrary to the spirit of the gospel nor to the specific counsel of Ellen G. White given above.)

b. That, while Inspiration provides no explicit directive in this matter, yet in the view of the principles and the recommendations above, and the fact that the authority for selecting ordinands to the gospel ministry has been vested by God in His Church under the guidance of the Holy Spirit.

(1) A pilot plan be formulated by the General Conference in Annual Council, enlisting qualified women to pastoral and evangelistic ministry in selected areas;

(2) Ministerial licenses be granted to the participants with the possibility of later ordination as the pilot plan may evidence its growing acceptance by the members of the Church;

(3) As evidence is provided by the pilot program, the ordination of women to the gospel ministry be considered, if possible, by the 1975 General Conference session.

2. General Church Roles

That, since the function of the Church involves the utilization of all its resources for the completion of its task, the eligibility of qualified women, representative of the women in the Church, to participate with men in leadership and administrative roles at all levels, be recognized by the Church.

3. Home and Family Roles

a. That, while we are advocating some wider roles for women in the Church, we reaffirm the primacy of the home and family in the upbuilding of the Church and as a soul-winning agency, and the

significant roles of mothers and fathers in their responsibility of maintaining the sanctity of the home in fulfilling its purpose and high calling be fully appreciated;

b. That, in the family context, the husband-and-wife team called to the gospel ministry be recognized as an effective agency in the ministry of the Church on the terms of the counsel contained in MS 43 a, 1898 (*Gospel Workers* 452, 453).

"The Minister's Wife. The minister is paid for his work, and this is well. And if the Lord gives the wife as well as the husband the burden of labor, and she devotes her time and strength to visiting from family to family and opening the Scriptures to them, although the hands of ordination have not been laid upon her, she is accomplishing a work that is in the line of ministry. Then should her labors be counted as naught?"

"Injustice has sometimes been done to women who labor just as devotedly as their husbands, and who are recognized by God as being necessary to the work of the ministry. The method of paying men laborers, and not paying their wives who share their labors with them, is a plan not according to the Lord's order, and if carried out in our conference, is liable to discourage our sisters from qualifying themselves for the work they should engage in. *God is a God of justice, and if the ministers receive a salary for their work, their wives, who devote themselves just as disinterestedly to the work, should be paid in addition to the wages their husbands receive, even though they may not ask for this.*

"Seventh-day Adventists are not in any way to belittle woman's work. If a woman puts her housework in the hands of a faithful, prudent helper, and leaves her children in good care, while she engages in the work, the conference should have the wisdom to understand the justice of her receiving wages."

4. A Program of Education

That the General Conference initiate a program of education of the Church, which will provide a wider understanding of the principles and recommendations of this Report.

5. Areas of Further Study

That, as a result of the Council's work, a number of areas calling for further study be recognized, such as:

- A fuller theology of the entire concept of ordination.
- A fuller study of the lay ministries of the Church.
- A fuller study of the professional ministries of the Church.

IMPLEMENTATION OF PILOT PROGRAM

To implement *Recommendation 1-b* of the "Report and Recommendations" from the Council on the Roles of Women in the SDA Church, it is

Recommended,

1. That, where the "climate" in the field would appear receptive to a pilot program for women in pastoral and evangelistic roles, Conference/Mission committees in consultation with Union and Division committees take the initiative in appointing qualified women to pastoral/evangelistic responsibilities on a two-year basis, with the expectation of renewal upon evaluation of the pilot program.

2. That ministerial licenses be granted to the appointees in the pilot program.

3. That the General Conference Ministerial Association, Department of Education, and Ministerial Training Advisory Committee be asked to give study to any implications which the pilot program might have for the training of women at all educational levels for pastoral/evangelistic roles.

4. That the General Conference Ministerial Association monitor the pilot program and prepare an interim report on it for the 1974 Annual Council, as a basis for any recommendations concerning the ordination of women to the gospel ministry which would require consideration by the 1975 General Conference session.

The 1973 Annual Council's response to the Mohaven report

ROLE OF WOMEN IN THE CHURCH

(Published in the *Review and Herald*, December 6, 1973, p. 19.)

A report was submitted to the Annual Council on the role of women in the Church. It was

VOTED, To adopt the following course of action:

1. That the report and recommendations from the Council on the Role of Women in the Seventh-day Adventist Church, convened September 16-19, 1973, by action of the General Conference Committee, be received.

2. That the report and recommendations of the

above Council, and selected papers presented to it, be made available to the divisions of the General Conference for study of this subject at the division level.

3. That the divisions giving study to the subject share their findings and recommendations with the President's Executive Advisory if possible in time for consideration at the Annual Council of 1974.

4. That the emphasis of the report upon the priesthood of all believers and the necessity of involving the total resources of the Church for the rapid completion of the gospel commission be accepted.

5. That the primacy of the married woman's role in the home and family, as repeatedly empha-

sized in the Scriptures and the Spirit of Prophecy, continue to be recognized and emphasized at all levels of the Church, in harmony with counsel such as the following from the Spirit of Prophecy:

"There is a God above, and the light and glory from His throne rests upon the faithful mother as she tries to educate her children to resist the influence of evil. No other work can equal hers in importance."—*Ministry of Healing*, p. 377, 378.

"When we give ourselves unreservedly to the Lord, the simple, commonplace duties of home life will be seen in their true importance, and we shall perform them in accordance with the will of God.... We should not feel that we are to neglect everything else, and give ourselves up to meditations, study, or prayer; neither are we to be full of

bustle and hurry and work, to the neglect of personal piety."—*The Adventist Home*, p. 23.

6. That continued study be given to the theological soundness of the election of women to local church offices which require ordination and that division committees exercise discretion in any special cases that may arise until a definitive decision is adopted. This matter will continue to be studied as arranged for by the President's Executive Advisory.

7. That in areas receptive to such action, there be continued recognition of the appropriateness of appointing women to pastoral-evangelistic work, and that the appropriate missionary credentials/licenses be granted them.

THE CAMP MOHAVEN PAPERS

About 26 papers were collected by the Biblical Research Institute (BRI) at the General Conference of Seventh-day Adventists in preparation for the Council on the Role of Women at Camp Mohaven. Many were distributed in advance of the September 1973 meeting.

The titles do not reveal much about the contents of some papers; others are more specific. Some papers originally have been prepared for other purposes but were offered there as background material.

Church leaders were primarily interested in theology and "women's roles." However, many of the women's papers focused on their own experiences and upon church practices or policies that did not reflect biblical compassion and justice.

CAMP MOHAVEN PAPERS SEPTEMBER 1973

Anderson, E. Marcella. "The Role of Women in Our Church."

Beach, John G. "The Role of Women in Leadership Positions Within the Seventh-day Adventist Church."

Benton, Josephine. "A Survey of Current Secular Trends Which Have Raised the Issue of the Role of Women in the Church."

Doderen, Raoul. "The Role of Women Today: A Theology of Relationship—Man to Woman."

_____. "A Theology of Ordination."

Haldeman, Madelynn. "The Role of Women in the Early Christian Church."

Hasel, Gerhard F. "The Relationship of Man and Woman in the Beginning and at the End."

Henderson, Textie. "The Role of Seventh-day Adventist Women in the Woman's Rights Movement."

Holbrook, Frank B. "A Brief Analysis and Interpretation of the Biblical Data Regarding the Role of Woman."

Howard, Carolyn. "Ordination Now: Women and the Seventh-day Adventist Church."

Jemison, Hedwig. "Our God-Appointed Roles (Should Women Be Ordained?)"

Moore, Roberta J. "Womanpower: The View From Down Here."

Neff, LaVonne. "An Open Letter to Chauvinists of Either Sex."

Running, Leona G. "The Role and Status of Women in the Seventh-day Adventist Church."

_____. "Study of the Role of Women in Israel in the Background of the Contemporary Near East."

_____. "Survey of the Religious Issues (Role of Women) as Faced in Other Churches (Protestant, Roman Catholic, and Jewish Groups)."

_____. "Types of Roles Available for Ordained Women in the Church."

Scriven, Chuck. "Christianity and Women's Lib."

Spangenberg, James L. "Insights of a Social Scientist on the Ordination of Women."

Stirling, Betty. "Full Use of Talents in the Church."

_____. "Mrs. White's Messages on Women in the Church."

_____. "Social Change and Women's Liberation: An Evaluation."

Vandermark-Goransson, Maybelle. "Jesus and Women."

_____. "Paul and Women."

Watts, Kit. "The Role of Women in the Seventh-day Adventist Church."

White, Ellen G. Manuscript release #330.

Wood, Miriam. "Discrimination and the Adventist Woman Employee."

Men evaluate Mohaven's significance, theology

by Kit Watts

The record shows that men and women were at the Camp Mohaven Council in 1973 in almost equal numbers. Women who were there still talk about that—feeling respect, being listened to, and coming together in a way that seemed to portend a new partnership. It has never happened again. In all subsequent official church discussions on women and ordination, men have far outnumbered women.

How do men who were at Mohaven, and who have remained open to women's ordination during the past 20 years, look back on the event? Given all the committees they are required to attend as church leaders, what do they remember? Did something significant happen there?

N. R. Dower

Seeking fairness and peace

N. R. Dower, now in his eighties but still carrying an ambitious pastoral load in churches near his home in Tennessee, was GC ministerial director in 1973. He and his wife, Kay, were two key members of the Mohaven Council.



N. R. Dower

Dower remembers two things: "First, we were hoping to find consensus," he says. "And second, we wanted to know how to best involve the ladies of the church [in ministry]." As a young minister he himself had interned under a woman pastor.

A true gentleman, Dower seeks peace. He is uncomfortable with the strong emotions expressed for or against women's ordination. How should the issue be resolved? Dower urges "personal evaluation of our hearts, surrender to the Lord, and faithful service."

He supports equal pay for equal work for those women who follow a career. And he remains keenly disappointed that the church has never adopted Ellen White's specific counsel that wives of pastors in a team ministry should be paid, which the Camp Mohaven Council also recommended.

Reflecting on the church's mission Dower says, "Let's get our job done. Let's enlist members in service. Then the Latter Rain will fall."

Raoul Dederen

A scholar's quick summary

Dederen has spent an illustrious career teaching at the SDA Theological Seminary and was one of the scholars at Mohaven in 1973. Although recently retired, he maintains a heavy travel and teaching schedule in

service to the world church.

Ever business-like and non-committal, Dederen ticked off his points quickly: "As I look back on Camp Mohaven I would say that what we did and said there was not sensational. I feel the view I expressed was plausible, and that it was based on a logical understanding of Scripture. I was encouraged by the discussions. It seemed that my colleagues and I agreed at the time."

Is Mohaven an important event? "I had no particular sense of its significance then," he admits. "Our discussion was reasonable, and the conclusions appropriate. But it has proved to be the beginning of a snowballing reaction, a chain reaction."

Why 20 years of debate? "Maybe that's not so surprising," he replied, adding his own view that "the church is not ready." And the future? "Education," he said, pragmatically. "Education."

Willis J. Hackett

When action and caution clash

In 1973 Willis J. Hackett was a vice president of the General Conference who chaired the Biblical Research Institute (BRI) board.

"Elder Robert Pierson asked us to put together the committee that went to Mohaven," Hackett says. "Gordon Hyde and I wanted as many women as men to be on the council—and we got them."

What was the context for Mohaven? Hackett recalls several concerns. "Elder Pierson knew there were women right in the GC that we weren't treating right, weren't paying fairly. They were doing the work and men were taking the credit. We didn't want another Merikay [case]."

"I said to him, 'Elder, if you give me the authority, I'll take care of that.' Some of the treasurers weren't happy but we gave some raises; Elder Pierson improved their status."

What's the most important thing that happened at Mohaven? "That [we agreed] there is no moral reason why we should not ordain women," Hackett asserts. "Only two or three individuals offered any objections at all."

He added: "And all the groups that have met [in the 20 years since Mohaven] have



Raoul Dederen



Willis J. Hackett

really done nothing better than we did."

Is Mohaven important? "Yes. Eventually women will end up having a much larger place in the church," Hackett says "I think the time will come when we'll ordain them. There's no biblical or moral reason not to go ahead."

"Still," the former administrator cautions, "unity in the church is an issue. Paul said he could eat meat offered to idols, there was no moral reason not to, but some opposed it, and he didn't eat it and upset them."

Are there lessons we should learn from Mohaven?

Hackett responded immediately. "Openness," he said. "We've been ultra-conservative. We need to be open to a new emphasis of truth."

Charles E. Bradford

"The Holy Spirit was trying to lead us"

Charles E. Bradford came to the North American Division in 1970 as associate secretary, one of the first Black Americans to hold a high administrative post at GC headquarters.

He recalls that the milieu leading to Camp Mohaven included talk about the Merikay case, "and what do with women." As Bradford says with a chuckle in his voice, "The church, weak and sinful as it is, still has some conscience. We [administrators] don't want to be thought of as crotchety old men; we like to be thought of as noble."

A moment for theology

Camp Mohaven, as Bradford sees it, "was a moment that came to us as a church to do theology." A group of people gathered to study Scripture and seek the Holy Spirit, "and," he adds, "I believe the Holy Spirit was trying to lead us."

The event was unique in other ways also, Bradford says. "We had never had open discussion like this before. Adventists had made resolutions to ordain women in the 1890s, but they never got off the table."

The full Camp Mohaven report and recommendations (see page 6) made people who had participated "pleased and hopeful." He adds, "We were singing all the way home, as it were."

Meanwhile, back at Annual Council

"But, going back to D.C. from Camp Mohaven [with a recommendation to ordain women] was like Peter going back to Jerusalem trying to explain why he had baptized Gentiles," Bradford says. "The brethren said to us 'Explain this!'"

"So we said, 'It was wonderful! We felt the Spirit leading. A window has been opened.' But they said, 'You went to Mohaven and went too far.' They felt things had moved too rapidly, that we had 'the ultimate' in mind

when just a step was needed."

At the 1973 Annual Council the argument was first advanced that women could not be ordained until the entire world church was ready to move on it together.

What is ordination?

"Ordination" in the New Testament period was different from ordination as Seventh-day Adventists and other churches practice it today. "What happened when Paul and Barnabas were set aside?" Bradford queries. "The word ordination is Latin, not Greek. In Greek the term used means to appoint, or to approve. It does not mean a ceremony."

"The New Testament doesn't emphasize ordination but the priesthood of all believers," Bradford points out. "We have a residue of Roman Catholic theology in our people. They see ordination as a mystery, as something that has extraordinary power, as an initiation to a special group."

"This is far from a biblical position. Far too many of our ordination services smack more of a coronation than an appointment to service!"

Bradford believes that as Protestants and Adventists, "we need to prod ourselves on this." He sees ordination as an opportunity to recognize gifts. Instead, he says, it has become an emblem of male chauvinism. Women's ordination is resisted, he feels, "because it means we have to share power."



C. E. Bradford

Shaking up the "concrete of the ages"

What lessons can be learned from Mohaven?

First, Bradford says, "We must never forget that the Bible teaches that the body of believers is equal before God. There is no hierarchy in the New Testament."

Secondly, "we must reckon with Ellen G. White's ministry. Was it, as some think, just a temporary suspension of rules [for a woman to lead the church]? Or was God bringing us to the ground breaking event promised by the prophet Joel? If the latter—if God is shaking up the concrete of the ages—this is significant!" "I do not see God simply 'suspending the rules.' I believe Ellen White's ministry began a new direction for the church, that God was pouring out the spiritual gifts prophesied, [on both women and men]. This is a new era! This woman is a signal of an eschatological event!"

"It has been said that a gift is a terrible thing to waste. Yet we continue to withhold certification [of women's gifts]. The church should not deny itself any gift. What a great loss this is to us."

Woman evangelist baptizes in Estonia

Joyce Hanscom Lomtz, associate pastor in Fletcher, North Carolina, and her husband, John Lomtz, co-conducted an evangelistic series in Estonia from July 10 to August 17.

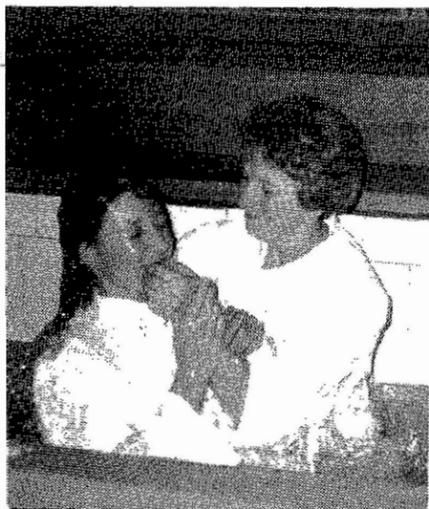
Estonia is one of three Baltic countries that were formerly a part of the Soviet Union.

Lomtz reports that she was especially touched as she listened to women now in their seventies and eighties who recounted to her, for the first time ever, their stories of rape and abuse by Russian soldiers who invaded their country during World War II.

"The courage and dignity of these women who tell of the atrocities of war was often mingled with words of gratitude for God who provided strength and sanity in their darkest moments," Lomtz said.

When the time came for baptisms, Lomtz wanted to be sensitive to the concerns of the Estonian people and suggested that her husband baptize her candidates.

"The local pastor would not hear of this, brought me a baptismal robe, and insisted I use it," Lomtz says.



Pastor Joyce Lomtz baptizes converts who responded to evangelistic series she and her husband, John, conducted together in Estonia.

THE BRI PAPERS

Another set of papers was developed by BRI after Camp Mohaven and were ready about 1975. Due to high-voltage emotion about women's ordination, however, this set of BRI paper was kept under wraps for nine years. They were first officially released in 1984 at the second national conference of the Association of Adventist Women under the title *Symposium on the Role of Women in the Church*.

Six of these papers were written by individuals who had prepared material for Camp Mohaven; two or three papers remained virtually unchanged in content.

BIBLICAL RESEARCH INSTITUTE PAPERS, 1975 (Released in 1984)

Anderson, E. Marcella. "The Significance of Ellen G. White Counsels."

Dederen, Raoul. "A Theology of Ordination."

Gladson, Jerry A. "The Role of Women in the Old Testament Outside the Pentateuch."

Guy, Fritz. "Differently but Equally the Image of God: The Meaning of Womanhood According to Four Contemporary Protestant Theologians."

Hasel, Gerhard F. "Man and Woman in Genesis 1-3."

Holbrook, Frank B. "A Brief Analysis and Interpretation of the Biblical Data Regarding the Role of Women."

Kubo, Sakae. "An Exegesis of 1 Timothy 2:11-15 and Its Implications."

Neff, Lavonne. "The Role of Women in American Protestantism."

Specht, Walter F. "Jesus and Women."

Sitrling, Betty. "Society, Women, and the Church."

Vine, Kenneth L. "The Legal and Social Status of Women in the Pentateuch."

Women speak out about real life in 25 autobiographical essays

In Our Own Words: Women Tell of Their Lives and Faith.

Collected and edited by Iris M. Yob, and Patti Hansen Tompkins. Published by Adventist Women's Institute, Santa Ana, California, 1993, 289 pages. \$13.50 paperback.

A walk through a sacred garden

by Rebecca Brillhart

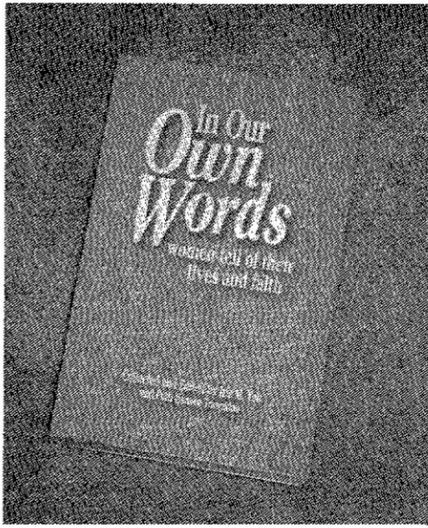
I've waited for a book like *In Our Own Words* for a long time. From one story to another, I found myself whispering, "Yes, I'm one of them." Like these writers I am an Adventist woman who is learning to claim her own reality, redefine life's meaning, and recognize the feminine spirituality I've so long neglected, dismissed, or allowed my church and culture to prescribe.

Taking the risk to be honest

The editors chose stories that offer a whole range of women's experiences and a variety of ethnic and socioeconomic backgrounds. Readers are invited to "reflect on the meaning of being female and human in relation to the divine and on the validity of belief and practice that pulsates with authenticity and relevance."

What strikes me most about this book is the honesty. Sharing one's hopes, dreams, and fears is risky business, especially when one's faith and prayers provide no immediate answers to life's predicaments. I felt privileged to coast through the pages with each woman's voice leading the way, even though there were some stories that did not seem close to my own.

From experiences of life-or-death illness, mid-life change, physical abuse, rape, choos-



ing a career, discovering sexual identity, parenting, singleness, retirement, and much more, we read about women striving to understand their place in this life's business of birth, death, and renewal—and their perspectives offer me healing and hope.

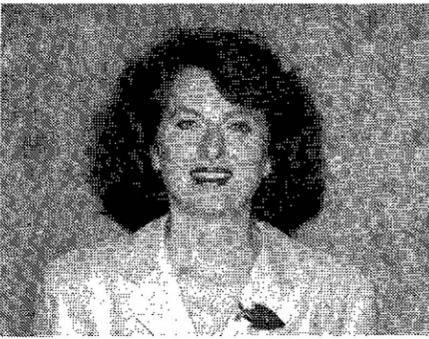
Empowering words

These Adventist women remind us that the problems and life experiences they have endured have been the very things that challenged them to trust their inner nature—that place where the Holy Spirit has been invited to dwell. These sacred gardens are blooming and spreading their sweet smell across the fields—your life and mine. These Adventist women are empowering others to find images of God afresh and to live boldly and joyfully as partners in the human community.

A few readers may be offended by some of the frank subject matter, or they might suggest that it has little significance in the grand scheme of things. Those who would give *In Our Own Words* a casual glance may want to look again. There are stories in this volume that will strike a chord. You may not have had an abortion, but you probably know someone who has. You may not be a survivor of incest, but you may know someone who is. You may not have been through a failed marriage, either, but maybe you came close.

In Our Own Words reminds us that we are not alone—and we realize that we never have been.

Rebecca Brillhart lives in Columbia, Maryland, and is project director for T.E.A.M.



Rebecca Brillhart

Out of the footnotes, into the light

by Sandra Robb-Gilbert

Stories of women and their faith have always occupied at least a small niche in Adventist history. How could it be otherwise in the church of our founding mother, Ellen White?

Yet, with the exception of Ellen White, they have seemed to shrink into footnotes, as women in ministry retreated to the status of "Bible workers." When I was in college there was some rediscovery of the church's early female workers, and a new currency for books highlighting various women of the Bible, but as role models, they seemed to offer little guidance for many of the struggles of life in the late 20th century.

The cost of telling the truth

In Our Own Words therefore came into my hands as a delight. Sensitively edited, wide-ranging, its 25 autobiographical essays by Adventist women have the ring of truth telling. Each heartfelt story must have been put on paper only at considerable personal cost; such writing does not come easily. Each one carried some gift of unexpected insight.

For example, although my family and I have known Ursula Hess for many years, I had never really felt the effect that her scoliosis has had on her life. She told me she feared her article was gloomy; my response upon reading it, however, was a profound feeling of respect for her daily courage. For me this was perhaps the most touching article in the book.

Next I read Helen Pearson's article (I remembered her from Newbold College) and thought she expressed the gestalt of growing up in the Adventist "firm" so well that I should convince my husband to read it and enlarge his sympathy for the situation of women in a largely male institution!

Leona Running's essay, "The Making of a

Seminary Professor," was characterized by a cheerful resilience, a sheer unflinching unstopplability, that had me cheering her on. She seemed to personify the Nike slogan: Just do it! So many resonances were struck as I read, that it would be too much to catalog them here. I can only say: Just read it!

This book is not a systematic treatise on women in Adventism. The closest that it gets to abstractions is Yob's introduction.

Nor does it concentrate on some of the most powerful or influential women within the church (i.e., Merikay Silver and Lorna Tobler, who successfully pressed the issue of equal benefits for women working in church institutions.)

Instead we are presented with the story of a New Zealand housewife who runs a cattery to earn money for her home and family; a 42-year-old American mother who is back in school earning her degree in educational psychology; the career woman who never married; the woman who vividly remembers her Hispanic girlhood.

Yob and Tompkins have gotten a spectrum of contributors from young to old, from the status of housewives to professional women with doctorates, who have in common the ability to express themselves articulately. That said, most are from the U.S., Australia, or New Zealand, and the group is weighted toward the well-educated and professional side. This does not detract from the book; it does mean that there are more stories to be told.

This book may crack some old molds; it will also inspire, encourage, complicate, and deepen understanding of what it means to be an Adventist Christian woman today.

Sandra Robb-Gilbert is a member of the Boston Temple and the Greater Boston Chapter of the Association of Adventist Forums. Her review, condensed slightly here, is reprinted with permission from the newsletter of the Boston Temple Seventh-day Adventist Church, August 1993.



From her living room Norma Olson not only does piles of bookkeeping but also reaches out to latchkey kids who are home alone and in need of a friendly word.

Volunteer, 79, makes kids happy

With an office set up in her dining room and 7,000 pieces of mail spread on her living room floor, no one would expect Norma Olson, 79, to be interested in taking on more responsibility. But she did.

Olson, who lives in Minneapolis, does bookkeeping in her home for four companies and prepares bulk mailings. But she wanted to do something more and decided to become a volunteer.

For more than a year she's been TeleFriend. Each week she calls a few children to give emotional support when they come home from school to an empty house.

She looked at many possibilities, including helping at a nursing home. "But," she says, "I didn't want that—I'm going to be the next patient!"

With her love for kids, the Telefriend program sounded like a perfect fit. It trains and matches a senior citizen with two "latchkey" children in grades three to five. Parents must give permission.

Olson says conversations are spontaneous and usually focus on school and extra-curricular activities. But they do become real friends, often communicating more often than on the appointed schedule.

Olson recommends the TeleFriend program. For seniors who spend some lonely days at home she advises, "talk to a kid who needs you!"

—Adapted with permission from an article by Barbara Huff in the Mid-America Outlook, July 1993, pp. 6, 7.

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Silent voices: a tale of male and female interaction

by Debbie Hittle

One Sabbath morning I sat in a large conference room with 350 other Adventists who had come to worship and fellowship together in support of a rapidly expanding ministry. The discussion leader for the Sabbath school lesson study encouraged us to talk about integrity and what it means to practice integrity in our lives.

The men with the roving mikes kept busy going all over the room. Hand after hand went up and various individuals gave thoughtful examples, questions, and insights.

Missing ingredient

This discussion is very interesting, I thought, but something is missing. As I looked around the room, I noticed that about half of us in the group were women. That's what I'm missing, I realized, the women's voices.

I wondered how they dealt with these issues and if they had some uniquely feminine perspectives on the topics being addressed. I was certain that the women in the room had also been in positions of responsibility and authority where they struggled to maintain integrity. Why aren't they saying anything? I kept wondering.

My frustration grew as the lesson study proceeded. As the male voices continued, I thought about a recent corporate decision in favor of church unity at the expense of the growth and leadership opportunities for a significant portion of the church membership.

What's the effect of an official deaf ear?

The vote at the 1990 General Conference session in Indianapolis that halted official discussion of ordaining women to ministry, despite their training and calling, has communi-

cated a clear message—women's voices have limited value within the church structure.

With growing sadness I asked myself, *Did that decision at the highest levels of our church leadership affect the silent voices I long to hear on Sabbath morning?* It seems to me that we have an abiding sense of not belonging, a reinforced knowing that the feminine voice is not truly sought or desired in our church. Perhaps that sense discourages us from participating in general discussions, even though women continue to hold traditional roles as Sabbath school superintendents or soloists.

I did not speak that morning. But I prayed that someday God would give me a voice and the courage to use it.

Male and female interaction

That "someday" came much sooner than I had expected. That night my husband and I went to a dinner party. Our hosts introduced us to several of their friends. The group consisted of well-educated professionals with various Christian and Jewish backgrounds.

Most of them no longer saw religion as valuable for enriching their lives. Discussion revealed that most had strong concerns about living responsibly and valuing people of both genders.

After dinner the discussion turned toward



ways of thinking and knowing. "Only questions which can eventually be answered yes or no are valuable questions," John asserted.

"But what about the one 'Is there a God?'" Richard asked. John shrugged.

"How did everything begin?" Richard challenged him again.

"Now that question is relevant because scientists are moving toward an understanding of the beginning of the universe even though at present there are gaps in their explanations,"

John responded.

My heart raced. I disagreed with John's first assumption and we were on topics dear to my heart.

"I think there are other ways of understanding besides looking at concrete evidence," I suggested. "Can't understanding can be based on intuition, feelings, and relationships?"

Said John: "That's fine, but those ways have no relevance to 'understanding' as the word is commonly used."

I had just wanted to suggest more ways of knowing. I probably would have left it at that if Ann, a close friend of mine who was aware of my beliefs, hadn't jumped in. "I hear you, John," she said, "and my position is close to yours, but I want to hear more about what Debbie is trying to say. Tell us more about what you mean," Ann encouraged me.

So I found myself sharing some of my ways

of understanding God's existence. John continued to speak about physical evidence as paramount in understanding. By now the sideline conversations had stopped and practically the whole group listened.

Beth commented: "John is talking about the physical universe and Debbie is talking about the spiritual."

George noted: "They're both suggesting predictability in the universe."

Secular people actualize the gospel

Such a vibrant discussion! A variety of voices! In this group our different perspectives were heard in a spirit of camaraderie, respect, equality, and integrity.

These people, who did not value religion, were actualizing the goals of the gospel more than the church group had that morning.

If in the context of church life more facilitators like Ann would encourage those with different perspectives to share them aloud, then the silent voices will be heard.

Then women will grow into the fullness of God's ideal for them. Then feminine leadership will increasingly be seen as a blessing rather than a threat.

And perhaps then the believing community will no longer spend time and resources restricting its members, but, rather, empowering all of us to use our God-given talents to minister to others.

Debbie Hittle, a free-lance writer, lived in Chatsworth, California, when she wrote this article.

People & Places

Singer wins in state competition



Nancy Macias-Toledo

Soprano Nancy Macias-Toledo, a native of Cuba, placed third in a Georgia state competition sponsored by the National Association of Teachers in Singing (NATS).

This annual event provides an opportunity for performance and critique, and is judged by professionals.

Toledo sang in the advanced adult female category. Guidelines for the performance demanded specific literature in different languages and styles of music.

The highlight of Toledo's performance was "Queen of Night's Vengeance Aria" from the opera, *The Magic Flute*, a lyric-coloratura composition.

Toledo resides in Atlanta, Georgia, and plans to compete again next year.

—Adapted from a report in the Southern Tidings, June 1993.



WHAT A PARTY! During home-coming weekend in April, a crowd of former students and faculty members surrounded Elaine Giddings (seated, center). In 1955 she founded the communication program at the Emmanuel Missionary College (now Andrews University) and, until recently, has continued to teach occasional classes.

Happy 85th birthday, Elaine Giddings!

Combining nostalgia and sentiment with a healthy dose of fun, the Andrews University (AU) Communication Department paid tribute to its founder, Dr. Elaine Giddings, during the April 1993 homecoming events. About 50 friends, faculty, and former students honored her and wished her a happy 85th birthday.

Host for the evening was Mike Mottler, former communication professor at AU who is now CEO of AETN, Arkansas Public Television. "She has made a tremendous impact on my life," he said. "I feel like an adopted son. At critical times in my life she was there to hold the pieces together. I owe her an eternal debt."

Born in Fargo, North Dakota, Giddings went to Africa with her missionary parents. It was in Zaire that she first began to teach, but her desire to teach led her many places, including the lumber camps of northern Minnesota where in the 1920s she taught the children of lumberjacks.

By 1931 she graduated from Emmanuel Missionary College with a degree in English. She earned her master's degree in speech in 1945 from the University of Southern California. For a time she worked with the fledgling

Adventist television show *Faith for Today*. She went on to earn her doctorate in public address from the University of Michigan in 1950.

Giddings helped found the communication department of Emmanuel Missionary College in 1955, and served as its chair until 1974. She has also taught communication classes at Southern College in Collegedale, Tennessee.

For all her accomplishments, Dr. Giddings is best remembered by her students for her wit and exuberant style of teaching. "When she teaches it is a performance," said Royson Jones, now a journalist with the *Toronto Star*. "My journalism degree gave me a vocation, but my time in those communication classes fed my soul. Things that I learned in her classes still serve me as a layperson in the church."

In honor of her years of service, the communication department and alumni set up a scholarship in Elaine Giddings' name in 1978. The scholarship has benefited many women pursuing their communication degrees at AU.

—Adapted from the Andrews University Focus Magazine, Summer 1993.

Adventist woman tells of 38 years in jail



Inez Booth

In 1987 Inez Booth retired after 46 years of teaching organ and piano at Oakwood College. But she has also spent 38 years in jail—not as an inmate but as a woman with a unique weekend ministry.

Booth says she felt she had to take Jesus' words in Matthew 25:37 seriously: "I was in prison and you came to visit me" (NIV).

Many of the men, serving time for rape, murder, burglary, and other crimes, hold Inez Booth in high esteem and look forward to her visits each week. She has seen many of them accept Christ, and when released, lead useful and crime-free lives.

Booth is writing a book about her experiences at the Madison County Jail (Alabama). A graduate of Pacific Union College, she chaired the Oakwood College music department for 29 years.

—By Mabel Rollins Norman who writes from Huntsville, Alabama.

Oakwood senior class president successful as student, fundraiser, mother



Lynette Wood

Lynette Wood, president of the 1993 graduating class at Oakwood College in Huntsville, Alabama, sets high goals and achieves them.

Believing that African American college students need more academic opportunities, she entered the United Negro College Fund (UNCF) competition and won the UNCF crown for 1993, which included a year-and-a-half scholarship and new subcompact car.

During the past five years, Wood has also raised funds to enhance educational opportunities for minority children. Her efforts attracted \$60,000 of commitments for school equipment and furnishings at the new Oakwood elementary school.

Wood returned to college after mothering two children (Woody, 10; Summer, 7) she and maintained an "A" average in her classes. Her academic, church, and civic activities have had the full support of her children and husband, Don. She plans to enter an MBA program and prepare for a career in teaching.

—Adapted from a report in Campus Dateline, Oakwood College, May 13, 1993.



FUTURE PASTORS STUDY IN ENGLAND. Author Lisbeth Krage (back row, right) poses here with several of her colleagues who were studying theology at Newbold College during the 1992-1993 school year.

Two African women first to complete new degree in international development

In June 1993 the first two candidates graduated from Andrews University with master's degrees in a new program in behavioral sciences that includes business classes.

The graduates, Irene Mbugua and Lindiwe Tshuma, received a master's in science administration (MSA) with an emphasis in human services management. The program aims to train people for jobs in international development—whether in government or non-profit groups like U.S.A.I.D. or ADRA (Adventist Development and Relief Agency).

Mbugua, originally from Kenya and a former ADRA employee, is the recipient of a scholarship from the prestigious American Association of University Women. She will pursue a doctoral degree at Penn State or Oregon State in international agriculture.

Tshuma, who also has worked for ADRA, hopes to return to her home in Zimbabwe before pursuing a doctoral degree.

—Adapted from an article in the Andrews University Focus Magazine, Summer 1993.



Irene Mbugua

European women study theology at Newbold

by Lisbeth Krage

Have you ever stood on the burning deck of a warship in the middle of battle? They say it can be very, very hot. So may be the situation that female students face at Newbold College, England.

Elise Heikooa is a theology student who has finished her master's degree. She and 15 other theology students would like to work for the Seventh-day Adventist Church in the future. For some, this desire may become a spiritual battleground, for theology has traditionally been for men.

Holland, Elise's home country, welcomes females under the same conditions as males. She has been promised work pastoring one or more churches. While she has felt nervous when thinking of all this may involve, she trusts that her seven years of studying has prepared her for this ministry.

Marjut Helminen comes from Finland. Although history shows that more women have worked in pastoral roles in Finland than in most other places, it is difficult today to be a female pastor there. Many are not used to women taking on the role of leaders.

Marjut believes that she must try to be better than the male pastors in order to be valued. She may need to have more than one field of specialty to help create a place for herself in the church. But she believes in the future and the work of the Seventh-day Adventist Church, and will do her best.

Lilja Armannsdottir graduated in June

1992 with a BA in theology. She is not sure what to do with her education. She wants to work for the church, but has faced difficulties.

Iceland is Lilja's home. Her conference president advised her to get some experience before she returns. She speaks Norwegian, so Norway seemed like a possibility. However, Norway is having difficulty in employing the Norwegian female students. Lilja has considered Denmark, but there would be many adjustments. Will she have to turn to another profession?

From Denmark there is one female student for the 1992-1993 college year, Lisbeth Krage, who graduated in June 1993. Her plan has been to return to her homeland to work for the church. Lisbeth is fortunate because the Adventist Church in Denmark sponsored her throughout her studies. She is the first young woman in Danish SDA history to be sponsored, and the second female pastor in that country with a theological education. Denmark is in desperate need of young pastors, which means there is for little or no competition among those who apply. Lisbeth's contract calls for her to work three or more years for the denomination.

The young women studying for ministry at Newbold College in 1992 have a sincere desire to work for the Lord. But all realized that that will have to be brave and strong as they try to make their call from God real in their lives.

— Coming Next —

The November/December issue of the *Adventist Woman* will feature a special report from AAW president, Elisabeth Wear.

Hispanic evangelist wins 53 converts on spring break



A GREAT CLOUD OF WITNESSES. Many of the 53 individuals who were baptized this spring in Mexico City surround evangelist Adly Campos—seated, center front, wearing white jacket and black blouse. Campos also works as a secretary in the General Conference Ministerial Association.

Using vacation time this spring, Adly Campos presented a family-based evangelistic series in Mexico City. During her stay 53 individuals were baptized. Another 126 enrolled in baptismal studies.

In addition, more than 30 couples renewed their marriage vows in a ceremony designed to stress the importance of the Christian home.

Besides preaching and singing nightly, Campos counseled numerous families. "One of the strengths of Adly's family evangelism is the impact that it makes on the church when spouses to join at the same time," says Jim Cress of the GC Ministerial Association.

Compos describes how her evangelistic series work in her article, "Family Counseling Soul Winning," which appeared in the August 1993 issue of *Ministry*, pages 21, 22.

—Adapted from a report in *Communique*, a weekly report to the General Conference staff, June 17, 1993.

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