



The Adventist Woman

The Journal of the Association of Adventist Women

Globalization and the Adventist Woman



Association of Adventist Women
24th Annual Conference

The Association of Adventist Women presents its 24th Annual Conference October 11-15, 2006, at the Doubletree Hotel Seattle Airport, Seattle, WA. This will be a feast of challenge, inspiration, and encouragement.

Hotel reservations can be made by telephone at 1-800-222-TREE (8733). Participants are urged to contact the hotel as soon as possible to ask for the special rate for AAW Conference participants (reservation code: AAW). Two-double-bed, queen, or king rooms are available, all for the \$89/night special rate.

Sessions will begin on Wednesday evening, October 11, when the film *Sisters-in-law* will be shown. The Women's Resource Center's "Women and the Word" speakers will make their presentations on October 12, featuring women pastors Hyveth Williams, Jennifer Scott, and Zhu Ai Zhen. On Thursday evening, Norah Bagarinka will present the award-winning documentary *God Sleeps in Rwanda*.

The AAW session begins on Friday morning, October 13, and will continue until noon on October 15. Phyllis Tribble will be the keynote speaker. Also featured will be Aune Greggas, Eugenia Giordano, Linda Zhu, Merikay McLeod, Paula Leen, Phetsile Dlamini, and a surprise guest. Participants will cruise Lake Washington the afternoon of October 14. The Woman-of-the-Year Awards banquet will be held at 6:30 p.m., Saturday, October 14. The business meeting, held from 9:00 a.m. to noon on October 15, will conclude the AAW Conference. **AW**

For more info go to the AAW Web site: www.aaw.cc.

*The Women's Resource Center's
"Women and the Word" speakers will
make their presentations on October 12*

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Association of Adventist Women

Mission Statement

The Association of Adventist Women seeks to develop and promote women as leaders in Seventh-day Adventist organizations, congregations, and communities.

Goals

The image of God, as embodied in the skills and insights of women, will be more fully reflected in our churches and communities as we achieve our goals:

To create significant opportunities for women to be full partners at all levels of church life.

To promote leadership skills among Adventist women of all ages and backgrounds.

To highlight Adventist women's opportunities, contributions, and achievements using print, electronic, and personal communications.

To establish a network of Adventist women leaders who can inspire and mentor other women.

To demonstrate open and collaborative models by working in complementary ways with other church organizations.

Revised 10/17/04

Email news, article, and photo* submissions to Carolyn Lacy, Editor, at carolynlacy137@verizon.net.

*Photos must have a resolution of at least 350 dpi. If you are unsure of the resolution or dpi of your image, you can view its dpi setting in the image's properties. When scanning your images, set your image size to 350 dpi. When taking a photo with a digital camera, be sure to set the image quality indicator to the highest quality setting. If you are mailing a photo print or CD-ROM, send it with a return address to Carolyn Lacy, *The Adventist Woman*, 13406 S. Echo Lake Rd., Snohomish, WA 98296-5419.

The Adventist Woman

The Adventist Woman is the official newsletter of the Association of Adventist Women and is published four times a year. Members of the association receive the newsletter as a benefit of membership. To join the association, go to the Web site at www.aaw.cc. Or write to the AAW at PO Box 25025, Seattle, WA 98165-1925. If questions remain, e-mail Verla Michel Kwiram at vkwiram@aaw.cc.

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Renew Your AAW Membership

Renewing your membership helps keep AAW alive. The preferred method is to go to the Web site at www.aaw.cc, and register for another year. Because you will be entering your information personally, this will result in more accurate data.

If you do not have access to the Internet*, send your name, address, and phone number along with the membership dues (\$30/yr) to the following address:

AAW
PO Box 25025
Seattle, WA 98165-1925

*Correspondence by email saves the AAW money.

Globalization: the word itself evokes a kaleidoscope of images.

There are many uses of the term, both positive and negative. On the positive side, globalization is a mechanism for strengthening the bonds of interconnectedness and interdependence between cultures in the human community.¹ From the western perspective, we may hope to spread the ideas of democracy, human rights, and freedom of the press.² From a religious perspective, we may want to spread hope, dispel superstition, improve quality of life, and dignify the position of women in societies where they are subordinated and ill-used.

As Friedman points out in his book, *The World is Flat*,³ the forces of globalization introduce a complex and challenging admixture of benefits and risks. The forces of globalization can be used to reduce poverty and suffering, or to dominate, exploit, and impoverish, as some transnational corporations are accused of doing. The challenge to Adventist women is to do “our best to encourage its favorable aspects and keep its negative consequences at bay.”⁴

In July, Alvin and I had the opportunity to spend 16 days in Kenya visiting orphanages, schools, and rural villages where the daily struggle for survival, when coupled with the rampant consequences of HIV/AIDS, constitutes a harsh reality. One cannot touch the lives of rural Kenyan women without quickly recognizing the disproportionate burden borne by the women and girls.

The conclusion is compelling. Without some minimum level of self-determination, the majority of rural women are doomed to lives that arguably can be characterized as worse than slavery. Many are doomed to early death. In the early days of the Adventist church, the leaders were engaged in the fight for the abolition of slavery. Should we do less in our time when confronted by the widespread subordination and exploitation of women?

Jesus led the way in the history of globalization. He told His followers to go and preach His good news to the entire world, thus introducing compassionate globalization to his followers two thousand years ago. While devoted Christian servants have attempted to spread the gospel throughout the centuries, in the second half of the 20th century factors have converged which have accelerated the process. Exciting advances in information and communications technologies—including the Internet—break down artificial barriers imposed by national boundaries, governments, and ideologies. Steadily falling prices make these advances available to more and more individuals. It is becoming virtually impossible for any entity to completely limit access to information worldwide.

The world seems to shrink in the face of these startling



Verla Michel Kwiram presenting mosquito nets to a widow in Nyalgunga, Kenya, July 2006.

innovations. It is now possible to “spread various objects and experiences to people at all corners of the earth.”⁵ As I sit at my computer, I correspond with ease with women in China, Africa, Europe, or South America with a few strokes on my keyboard. Likewise, the members of our church also are becoming rapidly interconnected. We no longer need to think of mission stories as accounts of far-off experiences. Experiences ten thousand miles away are accessible to us individually and in real time.

What does this mean for the Association of Adventist Women? I suggest that, when the experiences of Adventist women from around the world become known to us, when direct interaction is only a phone call away, we must accept responsibility by doing what we can to relieve suffering, reduce isolation, and enhance the status of women wherever they are. How can we come together as a church if we ignore the AIDS menace that is killing young mothers in much of the world? According to Stephen Lewis, UN AIDS Envoy to Africa, “Gender inequality is driving the [HIV/AIDS] pandemic, and we will never subdue the gruesome force of AIDS until the rights of women become paramount in the struggle.”⁶

When the church fails to act aggressively to oppose the forces that repress women, women must call for change. All women, wherever they are in the world, need to enjoy basic human rights, be treated as fully human, and be free of violence and abuse. Christ’s inclusiveness must be enjoyed by all, and we must be His agents if we are to call ourselves Christians.

In other words, all women, and Adventist women in particular, need to practice what Mary Robinson calls ethical globalization, by realizing that “common humanity doesn’t stop at national borders;” by “recognizing that all individuals are equal in dignity;” by embracing the

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Letter from Jane Agola



July 5, 2006

Dear Amy [Symons]:

Thank you for introducing me yet again to those who have put Nyalgunga onto the world map. I'm very very much grateful to those who have brought true empowerment to the women of Nyalgunga [western Kenya].

The only empowerment that women can get is economic empowerment, which allows them to make some of the decisions without having to wait for someone else to make those decisions. It used to be that widows had to listen to their husband's male relatives and wait for them to make decisions about their fates and those of their children.

When the father of the family died, many orphaned girls were told to leave school and get married, and the boys were also told to drop out of school so they could join the farm labor force to carry on where their late fathers left off. For the widow, her fate was also sealed. She was supposed to re-marry some low-life relative in order to have an identity.

In Nyalgunga all this has changed. Amy has arranged for some orphans of both sexes to go to high school; Pam Clifford is forever concerned about the welfare of the Nyalgunga widows. If one visits Nyalgunga today, all you hear is about cooperative land-buying plans, duplexes where homeless widows can reside until they get a permanent place to live in, and, thanks to Karen [Kotoske], women even now know about banking and budgeting!

The high school students have their school fees paid for a whole year, a thing which sounds more like fiction than reality, because in Nyalgunga when I was growing up, even with both my parents living, I was not always able to afford even just one semester's school fees! I continue to pray for Alice [a 2005 AAW Woman of the Year] and James to find wisdom and knowledge and the blessing from God so they can continue to guide the Nyalwodep women into a future that will be worth reaching.

To Amy, Pam, Karen, Verla, and all those who have made this possible, I not only salute you but continue to pray that God gives you back abundantly what you are giving to Nyalgunga.

For my part, any time, any day, I'm available should any of you need my assistance in any way.

Regards and God bless you all.

Jane Agola
Madison, AL

Editor's Note: Jane Agola, who grew up in Nyalgunga, Kenya, will be entering a post-graduate program in Public Affairs at the University of Alabama/Huntsville this fall. She earned a Bachelor of Science degree from Alabama Agricultural & Mechanical University/Huntsville in Food and Nutrition. She was awarded a post-graduate certificate in Gender and Development Studies from Nairobi University, Kenya. She has worked with Oakwood College instructors on issues involving HIV/AIDS instruction courses.

Comments from Readers

The Adventist Woman arrived this afternoon, and I've read it from one end to the other. It was great! Well done, and keep up the good work!

Nancy Marter
Silver Spring, MD

Send your comments concerning *The Adventist Woman* to PO Box 25025, Seattle, WA 98165-1925. Or email our editor, Carolyn Lacy, at carolynlacy137@verizon.net.

New Director of Women's Resource Center

Heide Ford was selected as the new director of the Women's Resource Center at La Sierra University in May 2006, replacing Penny Shell, who has retired to the Pacific Northwest. Ms. Ford began her duties August 1.

Heide has a background in nursing and pastoral counseling. With Penny Estes Wheeler, she was co-founder of *Women of Spirit* and its editor from 1994 to 2003. She earned a bachelor's degree in nursing from Southern Adventist University and a master's degree in counseling from Andrews University.

Penny Shell, retiring WRC director, states, "It is very encouraging to see the Women's Resource Center pass into such capable hands. I know the La Sierra Campus and the friends and supporters of the Women's Resource Center will quickly learn to enjoy and admire Heide for the vision and strength and optimism that she brings to the center."

Among her dreams for the Women's Resource Center, says Ms. Ford, are strengthening outreach to young women, facilitating studies of women in ministry, enlarging the offerings of the WRC Web site, piloting programs with

LSU students that can be adapted to our colleges worldwide, strategic assessment and planning for more women in church leadership, and developing a comprehensive network of support for women clergy. "It was through the seminars and resources of the Center, along with the Association of Adventist Women and Time for Equality in Adventist Ministry, that I caught the vision of God's full calling for women. I have long had a passion for ministering to women and look forward to further empowering them to achieve the dreams God puts into their hearts."

Larry Geraty, president of La Sierra, comments, "I'm delighted the WRC has been able to attract as its director such a capable, experienced leader. Heidi Ford is someone who has already run a non-profit organization, edited a women's journal, taught courses, served internationally, and spoken on the camp meeting/women's retreat circuit. Adventist women and men both are indeed fortunate." *AW*



Heide Ford

Next Year: 25th Anniversary Conference returns to AAW's beginnings.
October 25-28, 2007 • Hilton Hotel
Silver Spring, Maryland

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"importance of gender and attending to the often different impacts of economic and social policies on women and men;" by affirming "that a world connected by technology and trade must also be connected by shared values, norms of behavior, and systems of accountability."⁷

In this compressed world in which we live, we have many opportunities to become much more intensely conscious of the world as a whole. Because it is easier now to become more closely linked with women around the world, our relative prosperity can be shared with our sisters in other parts of the world, where our dollars still have inordinate impact. Three hundred fifty dollars will keep a girl in boarding high school in Kenya for one year, sparing her the otherwise inevitable early marriage and undeveloped life. Fifty dollars to \$100 will make it possible for a rural Kenyan woman to start a small business, transforming her self-esteem and giving her the dignity of simple choices in her life. Many of us have the financial capacity to give such empowerment to another woman.

In addition, we can speak out for the voiceless in their quest for justice. Globalization and modern technology

have swung open the door to such opportunities in an unprecedented way. Will our voices promote the advancement of women to more fulfilling lives enhanced by education and opportunity, or will our silence leave them to struggle against unconscionable odds?

1. Nayan Chanda, "What is Globalization?" *YaleGlobal Online*, <http://yaleglobal.yale.edu/about/>.
2. Mohamad Hussein Abu Al-Ola, "Globalization and Values: A Contemporary Paradox," www.globalenvision.org/library/8/566/.
3. Thomas L. Friedman, *The World is Flat: A Brief History of the Twenty-first Century*, Farrow, Straus & Giroux, 2005.
4. Nayan Chanda, "What is Globalization?" *YaleGlobal Online*, <http://yaleglobal.yale.edu/about/>.
5. Jan Aart Scholte, "Five definitions of 'globalization,'" *infed encyclopaedia*, www.infed.org/biblio/defining_globalization.htm.
6. Lawrence K. Altman, "U. N. Official Assails South Africa on Its Response to AIDS," *New York Times*, August 19, 2006.
7. Mary Robinson, "What is Ethical Globalization?" www.eginitiative.org. [Mary Robinson is the Executive Director of the Ethical Globalization Initiative. She served as United Nations High Commissioner for Human Rights from 1997 to 2002 and as President of Ireland from 1990-1997.] *AW*



Phyllis Tribble | AAW Conference Distinguished Guest

Phyllis Tribble, an internationally known biblical scholar and rhetorical critic, will speak twice at the AAW conference in Seattle. On Friday morning, October 13, her topic is “A Mosaic for Miriam.” She will explore Miriam’s question about authority: “Does God speak only through these men?” As an added treat, Dr. Tribble is the speaker for the Sabbath morning worship

service.

Dr. Tribble is a professor of biblical studies at Wake Forest University Divinity School. A past president of the Society of Biblical Literature, she began her collegiate teaching career at Wake Forest University in 1963. After leaving in 1971, she taught at Andover Newton Theological School in Massachusetts until she went to Union

Theological Seminary in New York in 1979 as a professor of Old Testament. From 1981 until her appointment to the Wake Forest Divinity School 1998, she was the Baldwin Professor of Sacred Literature at Union Theological Seminary.

She is considered a leader in the text-based exploration of women and gender in scripture, has lectured extensively, including abroad. She is the author of the books *God and the Rhetoric of Sexuality*, *Texts of Terror: Literary-Feminist Readings of Biblical Narrative*, and *Rhetorical Criticism: Context, Method, and the Book of Jonah*, published in 1994 by Fortress Press. Her most recent book, *Hagar, Sarah, and Their Children: Jewish, Christian, and Muslim Perspectives* (Westminster John Knox Press, 2006), is a fascinating and comprehensive look at the ancient story of Sarah and Hagar. Tribble also has written numerous articles and book reviews for magazines and scholarly journals and provided expert commentary for Bill Moyers’ public television series, “Genesis: A Living Conversation.” [Source: <http://divinity.wfu.edu/faculty-tribble.html> (with additions)] **AW**

2006 AAW Conference: Globalization and the Adventist Woman

Where

Doubletree Hotel Seattle Airport
18740 International Boulevard
Seattle, Washington 98188
1-800-222-TREE (8733)
Reservation Code: AAW [Assoc of Advent Women]

When

October 11-15, 2006

Room Rates

\$89/night for all standard rooms (single king or double queen)

Location

The hotel is located 0.5 miles south of the Seattle International Airport (SeaTac), between Seattle and Tacoma

Airport Transportation
Free airport shuttle serving Seattle International Airport

Daily Schedule: 24-hour service, departing from the hotel and airport every 15 minutes

Pick-Up: Courtesy Phone in Baggage Claim or the 3rd floor plaza pick-up area in the parking garage (from the baggage claim area, take the escalator or elevator up one level to the skybridges connecting the terminal to the parking garage; once inside the parking garage, take escalator or elevator down one level to the 3rd floor, where you will find the shuttle pick-up area)

Advance Shuttle Reservations: (206) 246-8600

Driving Directions

From I-5 North or South: Take Exit #152 (188th Ave). The hotel is located 1 mile west of I-5 at the corner of 188th and Pacific Highway South.

Web Site

<http://www.seattleairport.doubletree.com>

General

Check-in 3:00 p.m.
Check-out 12 Noon

Parking \$14/day (plus tax)

Zhu Ai Zhen to Speak at Conference

Zhu Ai Zhen, a member of the Beijing SDA Church, will speak at Women and the Word on October 12, 2006. Ms. Zhu's life is a chronicle of faithfulness and fortitude in the face of unbelievable challenges. She has lived through the Nationalist-Communist Civil War, the Japanese invasion of China, the Second World War, the Cultural Revolution, the Korean War, and personal imprisonment. She lost four children—two miscarriages and two premature births and has no living children—yet her testimony is only about God's blessings and faithfulness to work everything out for those who love Him.

Ms. Zhu was born in 1933 into an Adventist pastor's family during the Nationalist-Communist Civil War in China. China was in full-scale war with Japan by 1937, and war on various fronts raged in China during the first 17 years of her life. It was a period of great danger, uncertainty, and economic turmoil.

When Ms. Zhu enrolled in nursing school at the Shanghai Sanitarium and Hospital in 1949, Shanghai itself was under siege and was about to be taken

over by Communist forces. While in nursing school, she was blinded for three months. The experience became a turning point in her life and caused her to deepen her commitment to the Lord.

By October 1, 1949, Mao had reunited China as the People's Republic of China. Soon the new Communist government took over the Shanghai Sanitarium and Hospital and converted it to the Nursing School of the Navy Hospital, where Ms. Zhu graduated from nursing. She continued to work at the Navy Hospital after graduation, but after a short time she was dismissed for not working on Sabbath.

In August 1960, she married, just before being accused as a counter-revolutionary six months later. She was put into a re-education camp for 10 years, the first three years as a criminal, and in the ensuing seven years she was retained in the camp to work as a nurse. During this seven-year period she was allowed to visit her husband two weeks of each year. In 1971, she was released during the latter part of the Cultural Revolution, when food-rationing registration required her to return to her paternal home.

Ms. Zhu rejoined her husband in 1973 in Beijing, where she worked as a church volunteer until 1982, when she



Zhu Ai Zhen and her husband, Huang Zhi Ming.

was rehabilitated by the government and churches were re-opened. She was permitted regular employment again as a nurse from 1982-1989, when she retired and returned to full-time volunteer work for the church.

In 1995, she began a preaching ministry. She has established 10 house churches; membership in individual churches is as high as 200 persons. In 2002, she was ordained an elder. This means that she leads communion services in house churches and conducts funeral services. She preaches regularly and sustains the faith of others through her exemplary life.

If you want to meet an angel in human garb, you will want to attend this presentation. **AW**

Norah Bagarinka

From dodging death in 1994 to the Academy Awards in 2006, 45-year-old Norah Bagarinka, Rwandan genocide survivor, has stories to tell. Bagarinka survived one of the worst mass slaughters in recorded history: the 1994 genocide in Rwanda. Later, Bagarinka worked for four years with co-director Kimberlee Acquaro on the film *God Sleeps in Rwanda*. The film depicts the lives of five Rwandan women who experienced the massacre. They are rebuilding their lives in Rwanda, whose population is now 70 percent female. The film was nominated for an Academy Award in the best documentary short category.

Although listed as "translator," in the film's credits, she "was much more than that," according to Acquaro. Bagarinka introduced



Acquaro to some of the women portrayed in the film and helped Acquaro to acquire their trust.

Marked for death herself, Bagarinka, a devout Seventh-day Adventist, remembers that her faith was shaken. "I thought, if God were real, he should reveal himself," she said. "I thought maybe God was just for some people."

Yet, in 2006, Bagarinka attended the Academy Awards Ceremony with Acquaro, marveling at her change in fortune.

She will show the film, tell her story, and answer questions on Thursday night, October 12, 2006, at the 24th annual AAW Conference.

Excerpted from "From nightmare to dream night," by Dennis Fiely, *The Columbus Dispatch*, March 3, 2006. **AW**



Eugenia Giordano



Linda Zhu



Aune Gregg

2006 Woman-of-the-Year

Eugenia Giordano Professional Life

Eugenia Lopez-Sustache Giordano was born in Buenos Aires, Argentina, and even as a child expressed the desire to be a teacher and a physician. Her family moved to the United States in the 1960s, but she later returned to Argentina, where she married Oscar, her childhood sweetheart. They completed medical school together in 1978 at the National University of La Plata. Eugenia and Oscar, a surgeon, have four daughters.

In 1983, they decided to move to the United States, where the entire family gave their lives to Christ and joined the Seventh-day Adventist Church. Eugenia and Oscar wanted to serve God in a mission field and, in 1990, they received their first call to the 104-bed Mugonero Adventist Hospital in Rwanda. Dr. Eugenia cared for inpatients and some 60 outpatients a day. During the tribal war, Dr. Oscar spent much time in Kigali, which left Dr. Eugenia to run the hospital. It was a most stressful time and, in 1994, they were forced to leave. They saw 948 baptisms during their time there.

In 1995, the family moved to the

island of Madagascar, where they served for eight years in the Health Ministries for the Indian Ocean Union Mission. Dr. Eugenia served as Medical Director of the Antananarivo Adventist Medical Clinic, in addition to helping Oscar direct the Indian Ocean Union Mission Adventist Medical System, which grew to 21 operational institutions serving 106,000 patients a year.

During their time in Madagascar, HIV/AIDS was becoming an epidemic of crisis proportions in Africa. Yet the problem was not being addressed openly, either inside or outside the church. "Instead, in most Adventist churches there is still silence and denial about HIV/AIDS. Fearing stigmatization and discrimination, church members do not dare to disclose their status publicly. The majority of our church members living with HIV and AIDS suffer and die secretly," according to Dr. Oscar.

Seeing the accelerating need for intervention, the Giordanos asked the General Conference to address the issue more intentionally. In 2002, the General Conference responded by asking them to establish the Adventist HIV/AIDS International Ministry Africa Office (AIM), which

opened at the beginning of 2004 in Johannesburg, South Africa. It serves all three African SDA Divisions with some 16,000 churches and 4.5 million church members across the continent. Unfortunately, the General Conference was able to offer only a meager budget. Even with limited funds, the Doctors Giordano are highly effective in their ministry and achieve extraordinary results.

The Giordanos established several pilot programs in countries all over Africa before initiating a five-phase action plan: 1) the sensitization of church leadership; 2) training of pastors and elders; 3) speaking openly about the issue, breaking the denial and silence; and including HIV/AIDS segments in all church activities; 4) appointing and training of support group leaders; and 5) mobilizing church members to assist and care for the infected and affected.

Dr. Eugenia's work focuses on women and children. In the last four years, she has developed projects to empower HIV-positive women and women at risk to be financially self-sustainable. She has seen hundreds of lives transformed. Women who had given up on life have found hope and self-esteem, widows have mastered



Merikay McLeod



Phetsile Dlamini



Paula Leen

One-Year Recipients

skills to sustain themselves and their children, and orphans are being fed regularly.

Dr. Eugenia said, “Having served in the mission field for the last 16 years, I found that every day is a new adventure with the Lord, where the only way to survive is to have a constant connection with God. Making Jesus Christ a partner in everything I do is my recipe for success. When I see how our work touches so many lives, I feel great joy, and I know that I am here today not because of my own merits, but because God works through me.”

Linda Zhu Community Service

Linda Zhu (Zhu Qing Yan) was born in Zhejiang Province, China, in 1970 in a third-generation, Adventist family. Her grandfather was an



Adventist pastor; her father, Zhu Bin, was an engineer, and her mother, He Xiao Zhong, a teacher. Although both are now retired, her parents continue to work faithfully as volunteers for the church.

A few months after Linda’s birth, her aunt, Zhu Ai Zhen, was released from re-education camp and came to her parental home, where she was registered by the government to receive food rations. While she lived with her multi-generational family, she cared for Linda. Thus a loving bond was formed that has lasted to this day.

Linda was baptized at age 20. She did her university studies in accounting at a local college; after graduation, she took a job for two years as a bookkeeper. In 1993, Linda moved to the Philippines to study theology at the Adventist International Institute of Advanced Studies. Subsequently, she received a master’s degree in business administration. In 1999, she became ADRA’s first employee in China, setting up their offices there. She has continued working for ADRA China ever since.

Linda has been, until recently, the Director of the Energy Efficient Straw Bale Housing Technology Transfer Program for ADRA China. Since introducing straw-bale construction into

northern China in 1998, the program has worked with local communities training local construction teams and building over 600 energy-efficient, earthquake-resistant, and culturally-appropriate houses as well as three schools using straw and other local building materials. Monitoring surveys have shown that on cold days five kg less coal is burned in a straw-bale house than a brick house. The straw-bale houses are 68 percent more energy efficient than similar size brick houses and carbon dioxide emissions per house are reduced by 0.6 to 1.2 tons per year. Walls built from straw bales offer tremendous insulation value, thereby reducing fuel costs, carbon dioxide emissions, and air pollution. Straw-bale walls have very low embodied energy and a CRSI value of 5.8 compared to 0.33 for walls made from solid brick.

This project won the Building Social Housing Foundation’s World Habitat Award in 2005. Linda and Kelly Lerner, architect, of Spokane, WA, received the award at the UN Habitat Conference held in Jakarta, Indonesia, in October 2005. The construction technique that they introduced has proved to be a boon to low-income farmers in the cold northern provinces of China where there are abundant supplies of waste rice straw.

The new style of construction keeps homes warm in winter when temperatures can dip to -40 degrees C (-40°F), and they replace structures made of mud and rocks that frequently collapse in minor earthquakes. The extent of the need for cheap, durable, and energy-efficient construction is difficult for westerners to comprehend. There are 160 million people living in this region of China. Because they use highly sulfurous coal for cooking and heating, severe environmental pollution results, and this, in turn, has caused a major health risk, including a high incidence of lung cancer.

Because she has adequately demonstrated the feasibility of this form of construction and the Chinese government is now beginning to build on this model, Zhu is now turning her attention to the problem of HIV/AIDS awareness and prevention in China, again under the auspices of ADRA. At present, she is working on the Street Theater for HIV/AIDS Preventive Education

Project, which targets rural migrant workers.

This project uses a non-threatening approach—drama—to transmit the HIV/AIDS prevention message. This project was implemented in the summer of 2006 in Inner Mongolia and aims at reaching about 1,000 migrant workers there. She is currently studying online toward a certificate in public health.

In addition to her professional work, she is voluntarily engaged in ministry. She has engaged in speaking appointments at the Beijing church since 2005.

In 2002, Ms. Zhu married Joseph (Xu Yong Sheng), who runs a printer and computer accessories company and cares for the PA system at the Beijing church. He has always been completely supportive of his wife's ministry with ADRA and was himself baptized in 1998.

For leading out in such an innovative and successful way to meet the habitation and health needs of the

millions of inhabitants in the northern provinces of China, we recognize Linda Zhu with the Community Service award.

Aune Ainsalo Greggas Church Life

Aune Ainsalo Greggas was born just after the close of the Second World War into an Adventist family in the village of Suonenjoki in central Finland. Life after the war was difficult and opportunities scarce. While Ms. Greggas spent summers selling Adventist books to pay for her secondary education at an Adventist academy, she met her mentor and friend, Margit Süring (WOYA 2002).

After academy, Ms. Greggas attended the University of Helsinki, and simultaneously became an editor of the church's health magazine *Terveys*. During her five-year tenure with the magazine, circulation more than doubled. At the same time Aune worked on an Adventist temperance magazine and saw new tobacco-restriction laws

passed in Finland. This was the beginning of her life-long interest in helping young

people abstain from tobacco—an area in which she has had enormous impact.

Ms. Greggas pursued graduate studies at Andrews University in 1979, where she earned two master's degrees. Back in Finland, Aune reconnected with the temperance work with a focus on helping teens avoid or quit smoking. Her Smoking Susan exhibit has been seen by nearly one million young people there.

She also married an Adventist minister, Ben Greggas. They soon began traveling throughout the Swedish Conference together, with Aune often preaching the sermons.

While attending the 10th World Conference on Tobacco or Health in Beijing in 1997, Ms. Greggas was approached by Nepalese government representatives, who asked her and her organization to create a tobacco education program for Nepal similar

to what they had run in Finland with government sponsorship as well as in China under the auspices of the World Health Organization (WHO).

Because funding was scarce, the problem of finding an inexpensive way to accomplish Nepal's anti-smoking training mission was left to Ms. Greggas. She established the Health Education and Tobacco Intervention Programme in Nepal by forming a consortium between Scheer Memorial Hospital, the Finnish Ministry of Foreign Affairs, and the Finnish SDA Temperance organization.

Using a variety of teaching methods incorporating the latest technologies—from classroom exercises and TV to street drama and rallies, the formal program has trained approximately 136,000 Nepalese teenagers; the street dramas have reached another 200,000. The program has succeeded better than anyone dared imagine, and Nepalese tobacco-use statistics have come down from the highest in the world—especially among the women—to quite near European levels. Because of their successes, Finland's Ministry for Foreign Affairs has increased its funding each year.

When their only child, Esa, died of cancer at age 16 in 2003, Aune and Ben Greggas asked friends to give gifts to fulfill Esa's dream—to build a school where young people could prepare for service in spreading the Gospel to others. Gifts well in excess of \$100,000 from friends and the Finnish government built a new multipurpose building with six classrooms and a gymnasium near Scheer Memorial Hospital in Nepal. This building houses the Home Study Nepal Extension School during the week, and the gymnasium doubles as a church on the weekends.

There was money to spare to assist the Adventist primary school, Everest Academy.

Since Esa's death, a succession of international students have made their home with



Aune and Ben Gregg as while pursuing their studies.

Finally, beyond her writing, editing, preaching, educational ministry, and health ministry, Aune is a great promoter of equality of the genders. Even though she grew up in a country where boys and girls were treated the same, she has been the first woman in several roles in Finnish Adventism, and she is encouraged that all women like herself in Finland are now called “Pastor.” She wants to see that equality spread everywhere.

Merikay McLeod Outstanding Achievement

Merikay McLeod [formerly Silver] is best known, together with Lorna Tobler [WOYA 1993], for her commitment to equal pay for equal work. Innumerable women today continue to be the direct beneficiaries of her monumental sacrifice in this just cause.

An assistant book editor at Pacific Press in the early 1970s, Ms. McLeod was shocked to discover that women’s paychecks were 40 percent less than those of male employees. She was further stunned to learn that the Press’s “head-of-household” salary system never paid women head-of-household benefits, even if they were the only wage-earner in their family.

After failing to convince Press management through normal channels to end discrimination against women employees and pay them fairly for their labor, she followed her convictions and filed her first official complaint with the Equal Employment Opportunity Commission (EEOC) on November 7, 1972, and later a class action lawsuit on behalf of all the women employees at Pacific Press.

Her actions, in consort with other legal actions that followed, which eventually led to equal pay for equal work at SDA publishing houses, schools, hospitals, and other church-related businesses, were not finally resolved until late in 1983.

Hers was the first lawsuit in the

nation to apply Title VII of the Civil Rights Act of 1964 to church-related businesses and, as such, has been cited in numerous lawsuits securing equal pay for women of other denominations working as teachers, nurses, and librarians, and in other positions.

But Merikay’s contributions extend far beyond her Pacific Press experience.

She worked with the San Jose, California, Police Officers Association to initiate a statewide missing persons policy that has resulted in faster, often life-saving response. Because of her efforts, today when someone is missing along with his or her car, the make of car and license number is put on the statewide police computer system. If someone witnesses a possible kidnapping, make of car and license number are immediately placed on the statewide system. Prior to this policy change, such information was shared countywide only. It is now shared statewide, and this sharing has resulted in lives saved.

While studying for a Master’s degree in spirituality at Santa Clara University, Ms. McLeod applied liberation theology principles to the lowest-paid employees on campus, sparking a campuswide effort to improve the lives of the university’s working poor.

Her paper, “The Claims We Make Make Claims on Us,” documented the problems of the working poor on campus and suggested creative solutions to their plight. The paper, and the campuswide movement it started, inspired other colleges across the nation to launch similar programs to help their lowest-paid workers.

International boundaries have not impeded her influence. When the people of Czechoslovakia threw off their Communist government, Ms. McLeod went to Prague and interviewed many who took part in the revolution, sharing their stories through newspaper and magazine articles.

Since writing her story *NOW!* in 1964 as a Bible class assignment at Michigan’s Grand Ledge Academy, Ms. McLeod’s pen has turned out stories, articles, brochures, booklets, and books. Her work has been published by all three Seventh-day Adventist publishing houses

in the United States, and in such SDA magazines as *Our Little Friend*, *Insight*, *Signs of the Times*, and *Spectrum*.

When *Insight* magazine replaced *The Youth Instructor*, her story “Huckleberry Finn Goes to Church” was the cover story of the first *Insight* magazine.

While still a college student, she published *Hers*, a one-issue magazine focusing on Adventist women.

In 1983, she documented the Pacific Press struggle in her book *Betrayal*, published by Mars Hill Publications, Inc.

Her stories and articles have been published in *Good Housekeeping*, *McCall’s*, *Ms*, *The Chronicle of Higher Education*, and scores of newspapers and religious magazines.

For several years she owned a public relations/marketing firm in the San Francisco Bay Area and produced a weekly TV show called “Women Working,” which highlighted news and issues of interest to working women.

Ms. McLeod continues to write. She is a part-time daily newspaper reporter whose feature stories have won state and national awards.

Phetsile Dlamini Distinguished Service

Phetsile Kholekile Dlamini-Nkomo, the second of five children, was born into a faithful, Adventist family in Swaziland. A rural farmer, Phetsile’s father valued education and sent her to Mbukwane Seventh-day Adventist School, the first Adventist secondary school in Swaziland. In 1970, she completed a B.Sc. degree at the University of Lesotho, and then proceeded to the University of Ghana to study medicine. After completing her internship in Natal, South Africa, she joined the staff of Hlathikhulu Government Hospital, Swaziland, in 1976 and soon became its director. She also directed 22 rural clinics.

“Thereafter, Dr. Dlamini continued her specialization and obtained a master’s degree in pediatrics in 1985 at the University of Witwatersrand, South Africa, and in 1986 a Fellowship

Degree with the College of Physicians (pediatrics) in South Africa. Following her return to Swaziland in 1987, she began a private rural practice, bringing health and healing to thousands of infants and children. Six years later, recognizing her professional standing and community service, the Parliament of Swaziland secondarily (i.e., without standing for election) elected her to this august body. In 1996 Dr. Dlamini was appointed as the Minister for Health and Social Welfare," according to Percy Peters of *Dialogue*.

Her illustrious career includes serving two terms as Minister for Health and Social Welfare of Swaziland (1996 to 2003). She is currently an ambassador to the New Partnership for Africa's Development (NEPAD), an entity mandated by the Organization of African Unity and now by the African Union (AU). This organization is "designed to address the current challenges facing the African continent such as escalating poverty, underdevelopment, and the continued marginalization of Africa." At NEPAD she is responsible for coordinating health programs that cross many African countries. An international figure in her areas of expertise, she is the author of numerous reports and policy statements.

Her primary passion is the welfare of the underserved, particularly orphans, vulnerable children, the elderly and disabled. She was part of the research on issues of orphans and vulnerable children and how the HIV scourge in the southern African countries impacts them. Under her leadership, Swaziland has ratified the 1995 Convention on the Rights of a Child. While the government has not yet been able to offer free primary education to all children, the government now provides free text books to make learning more accessible, and offers bursaries for the most needy. In this context, she was also a presenter at the United Nations General Assembly Special Session on Children in New York in 2002 and is the author of a Kellogg Foundation white paper on the status of orphans and vulnerable children.

She has introduced a school health program, making information on HIV/AIDS part of the school curriculum, and promoted health clubs in all schools to promote peer education and teach life skills for self-protection from abuse and exploitation.

To provide basic justice in her country Dr. Dlamini has participated in the creation of a juvenile court system. And to encourage youth to dream of civic leadership, some of the cities have Junior City Councilors led by their Junior Mayors.

In the last one and one-half decades she has been active in issues surrounding the HIV/AIDS epidemic including prevention, mitigation, and care. She also promotes access to comprehensive care. This has included lobbying at the international level as a government minister (together with her counterparts in other southern African countries) for price reduction of medications that treat HIV/AIDS-related infections in southern Africa. Other multi-country projects in Africa include projects to control malaria, which still is a major killer, particularly of children. In 2000, Dr. Dlamini launched a courageous, anti-tobacco campaign.

Dr. Dlamini's interests include the quality of health care and health care delivery, as well as capacity building. She facilitated health reforms in Swaziland, which include free state-subsidized clinics and health centers throughout the country to relieve very poor families of the burden of paying for medical care and to improve access to health care. This initiative also helps the elderly, who are often left with orphaned grandchildren.

In Africa, the issues of poverty, health, gender, and abuse are closely linked. Phetsile has been a compassionate advocate for enhancing the status of women (who have the legal status of minors) and girls, who bear a disproportionate share of the burden of illness and poverty and who are often victims of violence and even murder. Since many girls tend to be infected with HIV/AIDS by older adult sexual partners and rapists, she even piloted a health bill that calls for the death

sentence for rapists with infectious diseases.

Phetsile has served the church in different capacities. Her main contribution to church policy has been in Adventist education for nearly 15 years as a Bethel College Board member. She has been influential on gender issues, while involved with Adventist Women's activities, and on issues of health and temperance. In 2005, she served on the General Conference Nominating Committee.

She believes in honesty, humility, and sharing whatever resources God has bestowed upon her. At any one time she is paying for the education of at least five or six needy students. She believes that knowledge is power, especially if it is grounded in Christian values.

Phetsile is the mother of two children—a daughter and a son—who are at university.

Paula Leen **Lifetime Achievement**

By the time they reach their 70s, most Americans are receiving Social Security checks and enjoying the retirement they have dreamed about for decades, like living in a nice home in the choicest location they can afford. But not Paula Appley Leen. Although in fragile health, she chooses to



live instead in rural Zimbabwe, where she uses her abundant resourcefulness to battle hunger, poverty, and illness among the poorest of the poor in a politically and economically unstable country, with the highest inflation rate in the world.

After holding a number of secretarial and accounting positions in the American Northwest, Paula agreed in 1980 to fill a secretarial position in the East Africa Division, then located

in Harare, Zimbabwe. While working there, she became aware that children attending an Adventist school in rural Marewo were starving after assistance from the government had been cut off. That same weekend, Paula was in action. She loaded her car full of clothing, food, and supplies and headed for Marewo. Thereafter, she borrowed cars larger than hers, or trucks, and, loaded with clothing and supplies, made the same journey again and again. Eventually she bought a big, old van in order to carry more per trip.

In addition, she began mobilizing her friends at home to send used clothing (good clothing can be converted to cash by selling it in the market) and essential supplies. After the East Africa Division sent her home on permanent medical leave, she schemed to return. But first she gained experience in other NGOs such as Swedish International Development Aid and International Children's Care in Romania.

Paula founded her own organization, Zimbabwe Orphan's Project (ZOP), in 1997. For nine years, she has been the full-time, volunteer director of ZOP in Marewo (86 km SE of Mutare), using her ingenuity, gifts from American friends, and her American Social Security checks to support "her" people.

It was clear from the start that she needed access to much more food than she could afford to buy and that the people needed employment. Her solution was to plant gardens, and use food as payment to those willing to work in the gardens. Therefore she acquired acres of land on which she planted approximately 4,000 fruit trees and a bountiful vegetable garden. But before she planted anything, she had to establish a water supply by building a dam (which she later stocked with fish), sand traps, wells, boreholes, and storage tanks. By trial and error, she taught herself to create dams and silt traps. After establishing a water supply, she initiated the planting. Those model gardens and orchards have been providing food for 1,500 to 2,000 people for several years and are a source of wonder to the people surrounding them. They have also been the source

of income for bright students needing money for school fees. In total, she has helped to install more than 20 wells, one borehole, and seven dams.

Paula saw the extreme needs—people in rags, without shoes, malnourished, and sick. But even worse, the specter of AIDS was decimating families. To assist families, she has given away more than one million articles of clothing, always saving the better men's suits for families who couldn't otherwise afford to keep their kids in school, making it possible for the families to sell the suits to pay their children's fees.

Always, the plight of children has been uppermost in Paula's mind. She has spent years dreaming and scheming, and the government has finally given her the necessary permits to open her newly constructed orphanage this year. In this new location, about three miles from Marange Village (80 km SE of Mutare), she has planted another 1,000 fruit trees and developed another garden. Here she continues her feeding program—approximately 400 a day at a school, hospital, and at the orphanage. In addition, she is providing food for another 230 families (each family has a minimum of 5 or 6 persons). So often such families are headed by elderly grandparents supporting orphans, or by a parent dying of AIDS. Then there are the workers and the orphans. There are approximately 2,200 people getting food regularly.

Paula's orphanage is the only employer in the area. Hunger is ubiquitous, and someone is sick in almost every home. The food shortages are so dire that she has been forced to shorten working hours for individuals helping in the gardens, in order to support more workers. At her new location she has 20 acres in vegetables and orchard.

Medicines are always scarce; the closest hospital, Mutare Provincial Hospital, 80 miles from the orphanage, had no analgesics and no antibiotics when Paula visited this past winter. Yet there were 700 patients in the waiting room. About half of the medical personnel has been lured away by Western countries willing to pay much

larger salaries, leaving the people to cope on their own. Inflation is rampant.

Paula's pick-up truck is an all-purpose vehicle—with it she provides many services. It is the only source of transportation for those too ill to go to the hospital by bus (she takes eight at a time—the legal limit—twice a week). With it she brings supplies, tools, and medicines from town. She uses it to take children to and from school, to carry food to the primary school, clinic, and hospital where she has feeding programs, to carry maize for grinding at the nearest mill, and to haul drums of water. She brings loads of leaves to mulch her precious fruit trees, and, more and more often, her truck is the local hearse, carrying the dead in coffins she pays the local carpenters to build.

Although she hires help from the local population, so many of the responsibilities fall on her that she starts her work by flashlight at 3:00 a.m. (There is no electricity at the orphanage.) She communicates with the outside world by e-mail when she is able to get away some weekends to a rental room where there is electricity.

When people are unskilled, local workers do not necessarily lighten her load. Yet she cannot function without them. She pays people to paint, construct simple buildings such as chicken houses and pit latrines, and to maintain buildings, dig and tend her dams and wells, clean, cook, sew, do laundry, water trees, prune, harvest vegetables and fruits, go to the mill, and provide minimal security to her compound. In addition, she pays her workers to assist the ill—by accompanying them to the hospital, building pit latrines, doing home repairs, and providing other basic help to sustain life.

"For Paula, to see a need is to meet it head on," according to her friend, Lorna McCalum. Although her resourcefulness permits Paula to give much practical assistance to many, perhaps more important is the compassionate spirit which surrounds every act. McCalum goes on to say, "Paula is not ordinary, and she serves an extraordinary God." *AW*

**24th Annual Conference of the Association of Adventist Women
Globalization and the Adventist Woman
Doubletree Hotel Seattle Airport**

Conference at a Glance

Wednesday, October 11		2:45 pm	Linda Zhu “Bringing Comfort in a Cold Climate”
3:00 – 5:00 pm	Registration: AAW & Women and the Word	3:30 pm	Merikay McLeod [formerly Silver] “Inspiring Change in Adventism”
7:30 pm	Welcome	4:15 pm	Break
7:40 pm	<i>Sisters-in-law</i> A film by Florence Ayisi and Kim Longinotto Conversation	4:25 pm	Panel on “Leadership and Change”
Thursday, October 12		5:15 pm	Break
8:00 am – 8:30 am	Registration: AAW & Women and the Word	6:30 pm	Agape Supper
8:30 am – 5:00 pm	Women and the Word Speakers include Hyveth Williams, Jennifer Scott, Zhu Ai Zhen—all women pastors	7:15 pm	Liturgy
Friday, October 13		Sabbath, October 14	
3:00 pm – 5:00 pm	AAW Conference Registration	9:00 am	Song Service
7:30 pm	Welcome to AAW Conference	9:30 am	Sabbath School Drs. Eugenia and Oscar Giordano AAIM
7:40 pm	Introduction of Norah Bagarinka, who will present the film <i>God Sleeps in Rwanda</i> Conversation with Norah Bagarinka	10:30 am	Break
8:00 – 8:30 am	AAW Conference Registration	10:40 am	Divine Worship Speaker: Phyllis Tribble
8:30 am	Devotional	12:00 noon	Assemble for buses to transport to Kirkland
8:35 am	Introduction of Heide Ford Penny Shell	1:30 pm	Cruise on Lake Washington Box Lunches on Boat
8:45 am	Report on TEAM Beverly and Patricia Breedlove Habada	3:30 pm	Return to DoubleTree Hotel
9:00 am	Paula Leen “Captured by Need”	4:00 pm	Free Time
9:50 am	Questions and Comments	6:00 pm	Banquet Mixer
10:00 am	Phetsile Dlamini “Serving God and Human Need Through Public Policy”	6:30 pm	Banquet Presentation of Champion of Justice Award Film on Woman-of-the-Year Award recipients Presentation of Woman-of-the-Year Awards
10:50 am	Questions and Comments	Sunday, October 15	
11:00 am	Phyllis Tribble “A Mosaic for Miriam”	Breakfast	On your own
11:50 am	Questions and Comments	9:00 am	Business Meeting
12:00 pm	Lunch in hotel dining room	12 Noon	Conclusion of Conference
1:00 pm	Conversations with morning’s speakers: Break-outs	CONFERENCE INFORMATION	
2:00 pm	Aune Greggas “Saving Lives Through Prevention”	Conference Registration hours: Wednesday 3:00 pm – 5:00 pm Thursday 8:00 am – 8:30 am Thursday 3:00 pm – 5:00 pm Friday 8:00 am – 8:30 am	

CONFERENCE INFORMATION

Conference Registration hours:
 Wednesday 3:00 pm – 5:00 pm
 Thursday 8:00 am – 8:30 am
 Thursday 3:00 pm – 5:00 pm
 Friday 8:00 am – 8:30 am

You must register in advance and have a ticket to attend the Agape Supper, the Sabbath Lunch/Cruise, and the Woman-of-the-Year Awards Banquet.

The Adventist Woman



24th Annual Conference of the Association of Adventist Women



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