

the Adventist Woman

Volume 14, No. 1

Publication of the Association of Adventist Women

January/February 1995

Educational Conference at GC Launches Year of Adventist Woman

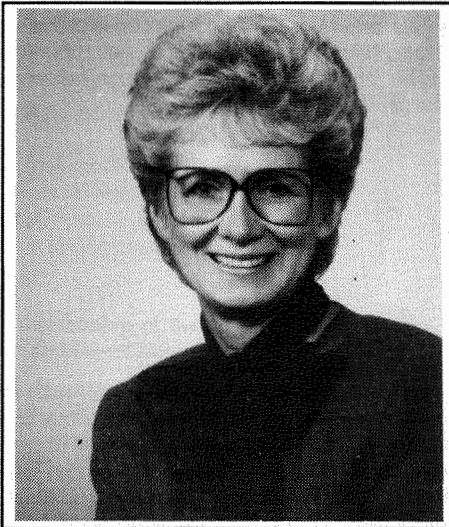
The Year of the Adventist Woman was launched at General Conference (GC) headquarters in Silver Spring, Maryland, on January 9 and 10 with a substantive two-day educational conference.

Nearly 100 top-level leaders at the GC and North American Division (NAD) attended the event sponsored by the GC Office of Women's Ministries.

Because only five women* now hold officer-level or directors' positions at the GC or NAD, a few women who are associate or assistant department leaders at the headquarters office were also invited to attend.

The conference was designed to increase awareness among church leaders about six critical issues facing women in the world church: illiteracy, poverty, risks to health, abuse, excessive workloads, and the need for more training and mentoring. The program was varied, including presentations from experts, videos, skits, discussion groups and a banquet.

A statement on fair treatment of women, drawn up by Rose Otis and Ardis Stenbakken at the GC Office of Women's Ministries, was presented to a representative of the United Nations. The document calls upon Seventh-day Adventists to join with others of good will to create an atmosphere of freedom,



Rose Otis Director, General Conference Office of Women's Ministries, Director of Educational Conference

growth, and equality for women.

Midway through the conference Robert S. Folkenberg told those attending the banquet, "I hope that the year of the Adventist Woman will be the beginning of a new day where the blinders can be taken off, where the denial

can disappear, when we can take seriously that we as sons and daughters of God can individually make a difference." One of the most memorable presentations during the conference was a skit written and produced by Karen and Ron Flowers, co-directors for Family Ministries, in the GC Church Ministries department.

A woman's dilemma in the midst of abuse was graphically dramatized as, one by one, blankets were thrown over her head—along with insults and negative statements: "You're no good." "Don't tell anyone—they won't believe you anyway." "The Scripture says you should turn the other cheek."

The skit had a positive ending. Knowledgeable family, church, and community members removed blankets from the woman's head as they took action with life-giving statements such as: "You are a child of God." "The abuse is not your fault." "There are people who believe you and will help you as you make new choices for your life."

At the end of the second day, Folkenberg was invited to make a concluding statement. This led to some confusion among the participants. While the president had fully supported the conference with his presence (seated on the front row) and had ordered that standing committees not meet during the two-

day period, he apparently worried that some not attending the conference might misunderstand the church's attention to "social issues."

A second concern Folkenberg spoke of was the future of women who are evangelists. (See GC CONFERENCE, p. 4)



Ardis Stenbakken, a major contributor to the Women's Ministries Educational Conference

Statement on Sexism and the Rights of Women

[A statement released by the General Conference Office of Women's Ministries in connection with the kick-off of "The Year of the Adventist Woman," January 9, 1995.]

The Seventh-day Adventist Church has declared 1995 to be The Year of the Adventist Woman. As the women of the Seventh-day Adventist church both seek and share affirmation during this year, we also desire to improve the world around us. It is with great distress and concern that we see the difficulties, burdens, and hardships suffered by so many women, our sisters, around the world. We observe this condition to be true whether in developed or in developing nations, in lands at peace or in areas of crises caused by war or natural disaster.

We view with distress the great gap between the rights of women called for in the United Nations' *Convention on The Elimination of All Forms of Discrimination Against Women* and the reality of the world around us. We too are convinced that "discrimination against women violates the principles of equality of rights and respect for human dignity,..." and that it does in fact hamper "the growth of the prosperity of society and the family and makes more difficult the full development of the potentialities of women in the service of their countries and of humanity." (Convention on the Elimination of all Forms of Discrimination Against Women, 1979).

As Christians we believe that all people are created in the image of a loving God. Because of our gratitude for what God has done for us through the Saviour, we believe it is our duty and privilege to reach out to each other in support, to lift the burden of trouble or despair whenever and however possible. We also believe in sharing the joys and satisfaction of being a woman of God.

The standard for Seventh-day Adventist Christians is acknowledged in the church's Bible-based Fundamental Belief No. 13, "Unity in the Body of Christ." Here it is pointed out: "In Christ we are a new creation; distinctions of race, culture, learning, and nationality, and differences between high and low, rich and poor, male and female, must not be divisive among us. We are all equal in Christ, who by one Spirit has bonded us into one fellowship with Him and with one another; we are to serve and be served without partiality or reservation."

The Seventh-day Adventist Church deplores all forms of sexism or any form of discrimination based on one's gender. There must not be a seeking for power over any other individual based on gender, but an encouraging of power within each woman and man that allows her or him to reach out to work with others and for the betterment of all.

Seventh-day Adventists want to be faithful to the reconciling ministry assigned to the Christian church. As a worldwide community of faith, the Seventh-day Adventist Church wishes to witness to and exhibit in her own ranks the fairness, the equality and love that transcend gender differences and overcome past alienation based on gender. Sexist discrimination is an offense against our fellow human beings, who are created in God's image.



1995-Year of the Adventist
WOMAN

AN AFFIRMATION OF WOMEN AND MISSION

We believe all persons are blessed with a free will. We affirm that each person, woman as well as man, should be the one to make decisions regarding the issues that most affect them and their own lives. Of basic concern is our belief that women should have the right to free and unrestricted religious choices. We believe that we should respect the wishes and desires of the others in our family, but we are each accountable for our own actions and for our own relationship with the Creator of the Universe.

We believe that each woman has the right to an education to the extent that it is available to anyone in the community. According to the United Nations, there are over 100,000,000 adult illiterates in the world today, three-fourths of them women. We maintain that until a woman has the

right to a basic education and the right to gain literacy, she will not be able to feed her family properly, give them health care, help with the family or nation's economy, know her own religious values or have respect for her own individual person. When the woman can read, the family will also have access to literacy.

We believe that a woman has a right to protection and dignity of her own body and mind. Violence against any human being is wrong and a woman has the right to freedom from mental, physical or sexual abuse, including in her home and family.

We believe further that a woman has the right to health information and care, that her special needs as a woman must be addressed by research, and her individual needs be given respectful attention.

We believe that a woman has the right to equal rewards and support for work performed in the work place or the home. As a woman participates in the work place, whether out of economic necessity or for personal reasons, the conditions, remuneration, and length of the work day must be addressed to lessen stress, fatigue, and burnout.

Finally, we believe that because of changes in status, work, and responsibilities, a woman must have access to leadership training and mentoring from both men and women so that she too may enjoy success in all areas of the home, the community, and the place of worship.

We hold that a woman, as well as a man, has the right to these privileges, whether she or he believes in the same way we do or not. While a woman's rights will result in economic and environmental benefits to all, a woman should not have these rights on that basis alone. She should have these rights because she is a human being.

We call on all Seventh-day Adventists and others of good will to help create an atmosphere of freedom, growth, equality, and good will toward all women in their family, their community, and their religious community that will lead to the ability of each woman to use her individual gifts to the fullest potential.

Ellen G. White, one of the founders of the Seventh-day Adventist Church, said over a hundred years ago, "When a great and decisive work is to be done, God chooses men and women to do this work, and it will see the loss if the talents of both are not combined" (E. G. White, *Evangelism*, p. 469).



Presidential Communique

Representation?

by Nancy Marter

A recent article in the *Adventist Review* is drawing interesting reactions. The article, "Introducing Your G.C. Session Representatives," written by Myron Widmer, describes the complex process by which delegates are chosen. It makes worthwhile reading. The concluding statistics show improving participation by lay people, and ethnic compositions closely in line

with actual ones within the North American Division. Glaringly disparate, however, are the percentages of women listed as delegates. With women members making up over 60% of the church membership, only 18% are found among the delegates representing the NAD at the General Conference Session.

Quick to follow this information comes the question, Why? The answer given in the article is that there are a high percentage of men in positions that "automatically receive delegate status." So the remaining delegate slots are divided as fairly as possible among various ethnic lay individuals. Customarily, the major portions of these delegates are members of the nine union executive committees, who in turn have been chosen to represent the conferences within each union. These choices generally are made by the nominating com-

mittee process at the local conference constituency meetings, whose members are made up of delegates we choose in our local churches. In fact such members were chosen just last night by the church board of my local church.

Why am I going on about this process? The quick answer is that it is the one process individual church members have the most ability to affect. Yes, I am looking and longing for the day when women members will be widely found in church positions that "automatically receive delegate status." That is a whole other subject! As we work toward that goal, however, remember that being an active part of local church activities and decision-making is the starting gate from which come opportunities to serve on conference, union, division, and general conference committees. Not only does serving on such committees greatly broaden one's perspective of "church," but it also brings opportunities to press and hopefully persuade others of the need for constructive change. Often one hears it said that you have no guarantee of changing others, only yourself. Perhaps as one resolution for the Year of the Adventist Woman, we can work on **fairer representation** for church women, beginning at the grass roots.

Impressions of AAW convention

Interview with Lynn Mallery
by Audrey Johnson

Did you feel a little awkward being one of only a few men attending AAW?

Yes, a little. In fact, that was why I appreciated having a few familiar friends from Southeastern who sat nearby. For the first meeting or so I didn't find it uncomfortable once I was there for a while. But I have the same feeling when I am the only "anglo" in an ethnic group, for example.

You have attended many conferences and conventions. How did this one compare with those you have attended in the past? Was it well organized?

Yes, I felt it was very well organized, well thought out.

Did you feel the speakers were competent? Did they cover the issues fairly and well? Was it a balanced program?

The speakers were excellent; they were very rational. One has to be willing to realize that people come to a conference like this with some strong opinions. They are usually professional people and have thought things out very well and feel deeply about the issues. This conference was no exception to that. But even though they cared very much about issues, they were rational and balanced. The conference as a whole was well balanced.

Did you feel uncomfortable about anything?

A few people seemed very pessimistic. I can understand that, given the slowness with which change usually comes. Some people seem to "give up" too easily. My own study about social change makes me work on a different time line. To be sure, pressure is needed to keep issues alive. Sometimes I think when change is needed, we are a little like our spiritual ancestors who figured out that the Lord was coming by a certain date and when it didn't happen that way, were gravely disappointed. Yet, Christ will come. God works from a different view of time than we do. The thing is that we can't give up. In the meantime, keep on working and providing pressure whenever possible without self-destructing. I can well understand that this is not an easy thing to do. It is hard to be patient and keep on working and hoping, and not feel anger and impatience when things move more slowly than we feel is right.

Did you attend any workshops? Did you find them helpful?

Yes, I did. I felt they, like the other ses-



Lynn Mallery, President Southeastern California Conference of Seventh-day Adventists

sions, were well done and covered the topics in a balanced manner. The speakers did very well. They were serious, passionate and competent.

One high point for many who attended this conference was the panel that spoke about the Mohaven Conference that studied women's ordination twenty years ago. Any thoughts about that panel?

It was an interesting panel. I was aware of the Mohaven conference but didn't know it by that name. As a matter of fact, the content of some of the papers made their way to some of us in the religion department at La Sierra when I was teaching there—even though, as we learned from AAW panel members, they were not published but locked away. We did read several of the papers that were provided, probably from clandestine sources.

There were a couple of male participants at the conference. Any thoughts about their contribution?

I felt that the material Bert Haloviak presented was excellent, even though it wasn't all new to me.

The award banquet was a festive affair that included two from Southeastern that received "Woman of the Year" awards. Did this seem like a good idea?

Definitely. I was impressed by all those who were awarded. Their professionalism was outstanding. Whether one agreed or disagreed with the issues these people represented and for which they were justly awarded, one cannot argue with their abilities and their professionalism. It was an impressive group.

Any surprises?

Yes, I was surprised at the approach of the people who led and who were in attendance. For example, I was impressed at how often we heard admonitions to pray that God would lead in the process toward change, particularly concerning the votes soon to be cast at the NAD year-end meetings and the subsequent autumn council. I especially enjoyed seeing Jan Daffern who was a college student of mine at Loma Linda University in the 1970s and Leona Running who tried to teach me Syriac, Egyptian, and Akkadian while in the seminary.

While leaders were very definitely committed—strongly committed to the issue of ordination, they were not as political as I expected, but really intent on praying for God to help—a very spiritual approach. Obviously, those prayers, I believe, were honored! When one looks at the study of change and how people or groups move through the process of change I expected this group to be a little closer to a 5 on a scale of 1 to 10—closer to the hostility end to the scale. I felt this group was closer to a 7 or 8—ten representing resolution.

Did it help to have your wife, Janet, attending with you?

Definitely. She was a good person for me to be able to discuss issues and impressions between meetings. Janet is especially good for me in this area of women's issues. She's safe for me as I bounce off ideas or responses of mine. It's interesting that as an educator—she has a doctorate in education—she still finds herself in a position where she has to prove herself. When she became, several years ago, the principal of La Sierra Elementary school, there were many who told her that as a woman she could not possibly do that job properly! Even now, we find it interesting, and annoying, that when we travel to a church meeting and she is with me, she is introduced as Mrs. Mallery, even when she is there as the specialist for an issue that deals with a local church school. She becomes, in a sense, the "good wife" rather than the educator/administrator, Dr. Mallery.

Several years ago we traveled to a Pacific Island group where Janet spent three weeks with the teachers and principals to re-work their curriculum. I went along to vacation. At the opening meeting with over 100 present, the union president flew in to introduce Janet, who was the presenter. He introduced me as Dr. Mallery and welcomed "his good wife" who is accompanying him. Apparently, it was assumed that only men would have the training to specialize in curriculum and do a three-week workshop. As a result of Janet's work, there is a new 200-page curriculum in place for the schools.

And while I am on that tangent, I find myself being pigeon-holed at times when I come to meetings even such as this one. I get into committees or panels or meetings and I'm asked my opinion "as an administrator" rather than recognizing that I might have prior education or experience that would help enlighten more than my view from the administrative chair. The comments I may make from experience as a pastor or as a university professor or from my doctoral studies are viewed as irrelevant. As if the only thing that counted was that now I am Elder Mallery, president—not Dr. Mallery, educator, pastor, researcher, professor. It's uncomfortable to be stereotyped in that way because when I think about issues, I don't think "as a president," I think in terms of the whole of my experience and education. This pigeon-holing (stereotyping) is a phenomenon that is not unique to the crucial women's issues, but one that we all face.

What counsel do you have for us?

Many think the issue of women's ordination or related women's issues are something new—that they just came up lately. But they didn't. They've been around for a long time. It is easy to become hostile, and radicals have a good point. But there is also need to stop and look at the issue of ordination and broader issues objectively. There is need to go through the phases of change which include feelings and perspective to constructive efforts toward changing systems.

*The Association of Adventist Women
Invites Church Women
Attending the General Conference Session
in
Utrecht, Netherlands
to
Adventist Women's Voices
a light supper and time of
fellowship with
sisters from around
the world
Thursday, July 6, 1995
5 pm - 7 pm
Convention Center*

*For reservations send \$15.00 to
AAW- G.C. Supper
Box 7414, Langley Park, MD 20787*

*If you have friends from other countries,
get a ticket for them too.
See you there!*

Men welcome too.

Conference Resolutions, 1994

RECOMMENDATIONS To the General Conference To the North American Division

1. DELETION OF BENEFITS TO HOURLY WORKERS

Whereas hourly workers are mainly women, some of whom are single mothers, and whereas church workers are expected to put their children in Adventist schools, and the workers want their children to attend Adventist schools, and whereas the lowest paid church workers have the most difficult time affording church school tuition for their children,

IT IS RESOLVED to recommend to the General Conference and North American Division that the proposal under consideration, which would deny tuition subsidies to hourly workers, be reconsidered; instead, a strategy for making budget cuts be developed which does not target any one group or any one benefit, such as tuition assistance, but which adjusts the benefits package of everyone a certain percentage or finds other ways of making budget cuts in order to control costs.

2. JOB DESCRIPTIONS FOR PROFESSIONAL GROWTH

Whereas there are inequities between jobs termed hourly and those termed salaried, and whereas the delineation between hourly and salary creates an artificial barrier to promotions and professional advancement through increased education and competence,

IT IS RESOLVED to recommend to the General Conference and the North American Division that job descriptions of hourly workers be re-examined to describe actual responsibilities and competencies to provide new job titles for equitable professional advancement in each category.

3. REPRESENTATION IN DECISION-MAKING

Whereas women comprise sixty percent of the membership of the Adventist Church, and whereas women are also major decision-makers in business, professions, and families,

IT IS RESOLVED to recommend to the General Conference and the North American Division that guidelines be established for proportional representation in the decision-making bodies of the conferences, the unions, the divisions, and at the General Conference level of the church.

4. ORDINATION OF WOMEN

Whereas the church needs to use all of its resources in the spreading of the gospel, and whereas hundreds of women throughout all of the divisions are being trained for evangelism, and whereas thousands of converts have recently been brought into the church by these women, and whereas the dedication and competence of women evangelists, pastors, chaplains, and other women in ministry such as Bible teachers has been amply demonstrated during the entire history of the Adventist Church, and whereas there has been a spontaneous recent growth in the numbers of women active in evangelism in the Adventist Church around the world,

IT IS RESOLVED to request that the North American Division and the General Conference vote to allow for the ordination of women to the ministry in the year 1995.

COMMENDATIONS To the Board of the White Estate

1. APPOINTMENT OF NORMA COLLINS

Whereas the White Estate has been established to further the preservation and propagation of the writings of a WOMAN, and whereas, since the death of Ellen G. White, the viewpoint of women has not always been officially represented at the White Estate,

IT IS RESOLVED to COMMEND the Board of the White Estate for appointing a woman, Norma Collins, to be an assistant secretary.

To the Board of the Association of Adventist Women

2. GIFT TO AAW

Whereas Wildred Osgood was a consistent supporter of AAW in both time and resources, and whereas her two daughters, Connie Johnson and Ellen Phelan, her family and friends were aware of her strong support of AAW, IT IS RESOLVED To express thanks to them for the gift to AAW in her memory.

RECOMMENDATIONS To the Board of the Association of Adventist Women

1. AAW MINISTRIES TO COLLEGE CAMPUSES

Whereas the young men and women of the college campuses represent the future workers and members, and whereas there is presently a lively and dedicated interest on the college campuses for equity and fairness in the treatment of church workers and members,

IT IS RESOLVED that a significant portion of the AAW future effort be put into taking seminars to the college campuses, holding yearly or mini-conferences at or near college campuses, and inviting academy and college students to attend each annual AAW conference.

2. INTERNATIONAL OUTREACH

Whereas the AAW is an international organization with the goal of reaching all Adventist women around the world, and whereas the interest in AAW in other countries needs support,

IT IS RESOLVED to recommend to the Board of AAW that greater effort be made in expanding the AAW activities and support to the "world field" by considering an overseas conference, a series of seminars or delegates to other divisions, and translations of the newsletter *The Adventist Woman* into other languages such as Spanish, French and German for distribution to other divisions, and to seek international editors to contribute to *The Adventist Woman*.

3. PRIORITIES OF AAW

Whereas those who attended the 1994 AAW conference have indicated their strong support for the AAW yearly conference and the AAW newsletter,

IT IS RESOLVED to recommend that the Board of the AAW place these two activities as its highest priority, with effort being put into revising and reconsidering the implementation of these to better meet the needs of Adventist women.

4. DEVELOPMENT OFFICER

Whereas the need of the AAW for operating and endowment funding, for long-range planning, for consistent follow-up and correspondence, which is beyond the ability of the volunteer service so valiantly given in the past.

IT IS RESOLVED to recommend to the Board of the AAW that a paid development officer be hired to expand both funding and membership.

VOTED to reaffirm a recommendation made at the AAW conference of October, 1993;

To the Board of the Association of Adventist Women

ESTABLISHMENT OF A SPEAKER'S BUREAU

Whereas the North American Division and the General Conference are being asked to include more women speakers in church meetings, sessions, and camp meetings,

IT IS RESOLVED to request the national board of the AAW to see that information is collected on women speakers from local speakers' bureaus, conferences, and other women's organizations and to establish a national speakers' bureau (arranged by geographical regions, including other divisions, and topics/ specialties of the speakers). The list should be mailed to all conferences in January with an invitation to consider these speakers for camp meetings and other church sessions. The list should be computerized to facilitate its being updated and made available upon request.

Further, it is requested that a seminar training women for public speaking be offered as a regular feature at each future AAW conference.

Voted to reaffirm several RECOMMENDATIONS first voted at AAW's annual conference in October of 1992:

To the General Conference

1. GENERAL CONFERENCE OFFICE OF HUMAN RELATIONS

Whereas Christ's relationships with people revealed His unfailing fairness and a concern far beyond that required by His culture or government, IT IS RESOLVED that the Association of Adventist Women recommends that an Office of Human Relations be established at the General Conference to lead in the prevention of and in the solving of problems arising from being a multicultural, global church, and to serve as a model for the divisions.

2. GENERAL CONFERENCE SESSION SPEAKERS AND SEMINAR LEADERS

Whereas the General Conference Session is a representation of all workers of all cultures and races around the world, and whereas, by policy, representation should include the church's workers of both genders as well as all races and cultures,

IT IS RESOLVED to request that General Conference leaders seek qualified women chaplains, pastors, educators, administrators, and other Adventist women leaders to participate as speakers and seminar leaders during future General Conference sessions.

To the North American Division

1. GENDER INCLUSIVENESS

Whereas the spiritual gifts of Ellen White, a woman, were an essential part of the founding of the Seventh-day Adventist Church, and whereas the Office of Human Relations deals with employee concerns,

IT IS RESOLVED to request that the North American Division formally adopt gender inclusive language in writing all of its policies, publications (especially those focused toward young people), and in its attitudes and relationships with church members, male and female, throughout the division.

2. NAD DIALOGUE WITH AAW

Whereas women make up less than 2 percent of those elected or invited to attend NAD year-end meetings and other related decision-making bodies,

IT IS RESOLVED to invite the President of the North American Division to dialogue with Adventist women attending the next AAW Conference, and to share progress made in the previous year and plans for the upcoming year regarding:

1. Implementing the NAD affirmative action policy.
2. Affirming and supporting the ministry of women chaplains and pastors.

3. NAD SUPPORT FOR WOMEN CHAPLAINS AND PASTORS

Whereas the Seventh-day Adventist Church historically has recognized and used women's gifts in building up the church, and whereas the church has educated and conferred appropriate degrees upon women who have prepared for ministry as chaplains and pastors, and whereas the world church has not yet given its full authorization to women by ordination, and whereas the North American Division has stated its desire to recognize women who, like their male counterparts, have demonstrated their gifts of leadership and yet continue to face discouraging attitudes and questions about the appropriateness of their ministry,

IT IS RESOLVED that the Association of Adventist Women request the North American Division to give concrete evidence of its continued support for women chaplains and pastors by such means as:

1. Establishing a network of communication for women in ministry in NAD through a regular newsletter, circulated to both women chaplains and women pastors and not giving preference to one of these groups or excluding the other, and that such a newsletter might be jointly sponsored by the NAD Ministerial Department, Office of Women's Ministries, and Adventist Chaplaincy Ministries.

2. Planning a meeting every other year that would bring together women chaplains and pastors. The meeting would provide interaction with appropriate NAD, union, and/or conference leaders; give opportunity for professional and spiritual growth; and provide an exchange of ideas for evangelism and other effective ministry.

3. Finding an experienced, supportive female church leader and an experienced, supportive male church leader who would be available by telephone to women chaplains and pastors. These two leaders would also interface with union, conference, or institutions to support the work of these women. It is recommended that modest stipends be found for these two individuals, and that a fund be established to cover their telephone expenses. While AAW recognizes that such programs entail some expense, it maintains that until such time as the church grants women chaplains and pastors full equality by ordination they will continue to have special needs that must be addressed.



Dr. Alyce Pudewell, Associate Director of Education for Pacific Union Conference recording conference resolutions.

TEAM Report

by Rebecca Brillhart

In August, 10 women received scholarships worth \$16,000 from Time for Equality in Adventist Ministry (TEAM), a lay organization advocating biblical equality headquartered in Langley Park, Maryland.

Responding to an anonymous challenge grant that matched individual contributions dollar-for-dollar, donors enthusiastically support Adventist women in their goals to become pastors and chaplains. This is the third year TEAM has issued scholarships.

The 1994 recipients received scholarships ranging from \$500 to \$2,500. Each award was evaluated on the basis of merit and financial need.

Six of those receiving scholarships are studying at Andrews University or have just completed programs there. Those attending the seminary received their awards at a special presentation during an assembly on August 3. The six are Clarissa Worley, Cecilia Peoples, Alicia Patterson, Sally Kiasiong-Andriamiarisoa, Kirsten Oster, and Margaret Barnaby.

Two women in the Columbia Union were presented their awards by Ralph Martin, union president, on August 2: Kendra Haloviak and Sherry Manison. The final two recipients were Maggie Marie Compton and Albina Tomenko.



Clarissa Worley

Clarissa Worley entered the SDA Theological Seminary last fall to begin work on her M.Div. degree. She has an interest in youth ministry and hopes to develop programs and enable young Adventists to reach out to other young adults.



Cecilia Peoples

Cecilia Peoples plans to become an evangelist. She would like to set up programs that address the spiritual and social needs of a community. She has been a leader in her local church, especially with single parents.

Alicia Patterson and her husband had a spiritual awakening two years ago that prompted them to quit their teaching and engineering careers and led them both to the SDA Theological Seminary. The Pattersons plan to build up a church together with tutoring members, an area of ministry they feel has been sorely neglected.



Alicia Patterson

an emphasis on nur-



Sally Kiasiong-Andriamiarisoa

Sally Kiasiong-Andriamiarisoa is finishing her dissertation for a Ph.D. in systematic theology. Active on campus with chapel presentations and international student events, Sally and her husband, also a Ph.D. candidate, hope

to preach and teach after returning to their homeland of Mauritania.

Kirsten Oster has just completed her M.A. in religion at the SDA Theological Seminary and has returned to the Danish Union to assume the post of associate communication direc-



Kirsten Oster

tor for the next two years. Her primary responsibilities include starting up a media center, leading seminars, and preaching throughout the area. After completing this assignment, Kirsten hopes to continue her education with a Ph.D. in women's ministry.

Margaret Barnaby is completing undergraduate studies in theology at Andrews University. She plans to enter the M.Div. program at the seminary. Her commitment to ministry is "to challenge people to a deeper faith." She enjoys leading out in Sabbath school, preaching, and giving Bible studies.



Margaret Barnaby



Kendra Haloviak

Kendra Haloviak left her teaching post at Columbia Union College's religion department to begin a Ph.D. program in New Testament Ethics. She is enrolled at the Graduate Theological Union in Berkeley, California. Kendra plans to return to CUC when she completes her studies.

Sherry Manison is enrolled in the M.A. in Religion extension program at Columbia Union College (from Andrews University). Formerly a teacher, Sherry decided to follow God's call to ministry six years ago. A Bible worker, she is exploring career options in a local church or hospital setting. She has recently completed a pastoral care internship at Shady Grove Adventist Hospital and continues to volunteer there "for the joy of it."



Sherry Manison

Maggie Marie Compton is studying to complete her undergraduate theology degree at Oakwood College. This summer, she worked in the Northeastern Conference as a Bible worker to support an evangelistic crusade. Maggie hopes to begin seminary training in 1995 and prepare for a career in hospital chaplaincy or pastoral counseling.



Maggie Marie Compton

Albina Tomeniko is one of the many women who are ministering in divisions outside of North America. A Russian citizen, she has just begun a doctorate in education at Montemorelos University in Mexico. She has just completed an M.A. degree in religion at Andrews University. Albina organized the first Bible school for non-Adventist children in Ukraine and has participated in many evangelistic crusades in that area.



Albina Tomeniko

For more information about TEAM scholarships and 1995 applications, write TEAM, P.O. Box 7816, Langley Park, Maryland 29787-7816, or contact Rebecca Brillhart at (301) 445-3340. Deadline for new applications is May 1995.

Rebecca Brillhart is project coordinator for TEAM and lives in Columbia, Maryland.

Sligo celebrates women in ministry

The eight women who have been members of the Sligo pastoral staff in Takoma Park, Maryland, held a reunion and led five major programs over the weekend of September 23-24, 1994.

The Columbia Union Visitor highlighted the event by featuring a photo of the eight on the cover of the November 1 issue. The weekend was one in a series of celebrations that marked Sligo's 50th year in its current sanctuary.

In addition to leading the two morning worship services, the women pastors organized a lively play about notable Adventist women from the church's early history. (The play, "When God Calls," was written by Kermit Netteburg in 1977.)

Mohaven Remembered

The kick-off event on Friday evening marked the 21st anniversary of the little known Camp Mohaven Council on the Role of Women in the SDA Church which was held at a junior camp site in Ohio. Moderated by W. G. Johnsson of the *Adventist Review*, the panel delved into the dynamics of groundbreaking study done at Mohaven.

Council members included scholars, teachers, pastors, and church leaders (half of them women). The group, chaired by GC vice president Willis Hackett, concluded that there was no theological obstacle to women's ordination and sent a recommendation to the 1973 Annual Council that this step be taken by 1975. Four women who were members of the original Mohaven participants were on the panel—Leona G. Running, Madelynn

Haldeman, Kit Watts, and Josephine Benton.

Procession of Light

A moving finale to the Sligo weekend came during a Sabbath candlelight procession. As names were read aloud of 150 Adventist women evangelists, pastors, chaplains and Bible teachers, 150 individuals carried candles to the front of the church and then sang together, "This Little Light of Mine."

In all, 18 women carried their own candles in the Procession of Light as women in ministry. In addition to the eight Sligo women these were: Leona G. Running, religion teacher, SDA Theological Seminary; Madelynn Jones Haldeman, religion teacher, La Sierra University; Penny Shell, chaplain; Bronwen Watts McQuistan, former chaplain; Teresa Krueger, chaplain; Gloria McLaren, chaplain; Gayle Saxby, religion teacher; Olive J. Hemmings, religion teacher, West Indies College; Nellie Carter, pastor; Adly Campos, lay evangelist.

Sligo's eight women pastors have been: Josephine Benton, retired but a part-time chaplain in Williamsport, PA; Jan Daffern, pastoral counselor for the United Church of Christ, Frederick, MD; Kendra Haloviak, doctoral student at Graduate Theological Union, Berkeley, CA; Esther Knott, current associate pastor at Sligo; Norma Osborn, current associate pastor at Sligo; Marianne Scriven, musician and graduate student pursuing a Master's in Public Health; Kit Watts, assistant editor of the *Adventist Review*; and Hyveth Williams, senior pastor at the Boston Temple SDA Church in Boston, MA.

1995 AAW Conference

October 19-22 is the date and Southern College, Collegedale, Tennessee is the place for the 1995 Association of Adventist Women's annual conference. The theme this year will center around a "Celebration of Diversity," with Dr. Rosa Banks as a featured speaker. Accommodations will be available in nearby

areas and air travel, most conveniently made into Chattanooga, Tennessee. A wide variety of seminars will begin on Thursday, with other features being inspiring speakers, special guests, reports and discussion of current events and the Women of the Year Awards. **Plan to attend, bring a friend, and enjoy!**

Book of Notable Women

The General Conference Office of Women's Ministries is compiling information about notable Adventist women to be published in a book. Drawing from nominations to the Adventist Women of the Year project, an annual event sponsored by the Association of Adventist Women, the book will feature women currently contributing to the church, community, and to various professions. It is hoped that the first volume of Notable Adventist Women will be published and ready for sale at the General Conference session in Utrecht, the Netherlands.

If you are interested in contributing to or purchasing a copy of this book write to: Office of Women's Ministries, General Conference of Seventh-day Adventists, Attention: Notable Adventist Women, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600, USA

GC CONFERENCE, Cont. from p. 1

lists, pastors, and chaplains. Judging from the tenor of his comments, the president seemed to be signalling that a positive outcome on women's ordination at the GC session this summer is unlikely.

*The women holding these positions are: **Rowena R. Rick**, associate treasurer, GC; **Rose Otis**, director of the GC Office of Women's Ministries; **Ruth Parish**, director of Human Resource Services; **Rosa Taylor Banks**, director of the NAD Office of Human Relations and NAD Associate Secretary; **Elizabeth Sterndale**, director of the NAD Office of Women's Ministries and NAD Field Secretary.

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CORRECTION:

The names of Vera Capman, Delight Clapp, and Nancy Marter were omitted from the group who have honored Wildred ●sgood's memory by a contribution to AAW. We regret the omission.