

THE ADVENTIST WOMAN
647 E. Capitol #1
Washington, DC 20003

April 1980
Nonprofit Organization
U.S. POSTAGE
PAID
Washington, D.C.
Permit No. 46910

the **Adventist Woman**

CHARTER
ISSUE

A Charter Message

AS WE SEE IT

As we enter this new decade women in North America continue to face increasingly diverse options, greater opportunities for service, new responsibilities, and the ensuing practical dilemmas. This bi-monthly newsletter, published by, for and about Adventist women, is a response to these challenging times and new needs.

PURPOSE *The Adventist Woman* is a venture to maximize the resources of the Seventh-day Adventist church by encouraging the latent energy and talent of a significant portion of the church population—the women. By sharing knowledge and information we want to establish communication which will serve as encouragement and stimulus to those feeling isolated or stymied at home or on the job. We hope the newsletter will form connecting links among those who share similar interests and concerns.

As a clearinghouse of information and resources we hope to aid in the solution of practical problems. By surveying a range of viewpoints *The Adventist Woman* will provide its readers an opportunity to form their own opinions. In addition, it is our aim to recapture for the church as a whole some of our Adventist heritage by recognizing our links with Adventist women in the past, and the continuity of women's contribution to the growth of the church.

AUDIENCE By focusing on news and information regarding Adventist women in many different roles we wish to benefit mothers, grandmothers, homemakers, wives, widows, singles,

students, volunteers, laborers, and professional women of all races. Although *The Adventist Woman* specifically responds to the concerns of women in North America, we aim for a quality newsletter that will be a pleasure to share with everyone—the men of the church as well as those who are not church members and those who reside in other countries. The editors and publishers of *The Adventist Woman* affirm the concept that individual differences need not prevent us from sharing with and helping each other.

BACKGROUND The idea of a paper especially for Adventist women is not unique. Indeed, responses to initial surveys revealed a minimum of four other individuals who, quite independently, dreamed of or planned to start something similar. *The Adventist Woman*, also a dream for several years, was officially initiated by an action of the Board of the Association of Adventist Forums in April of 1979. The AAF Board

commissioned a study of the needs of North American women in the Adventist church to determine the feasibility of starting a newsletter.

The initial feasibility group, composed of women from Florida, Maine, Maryland, Michigan, Missouri, Pennsylvania, Texas, Washington, DC and Virginia, met in May of 1979 and committed themselves to making the newsletter a reality. The feasibility study was continued around the country by letter, telephone, surveys and meetings with persons at all levels of the church, including local members and denominational leaders. Individuals from a feasibility meeting in the Loma Linda area continue as a group to demonstrate their commitment by articulating newsletter goals and promoting them at organizations meeting in their area.

Elder Neal C. Wilson, president of the General Conference of Seventh-day

Adventists, urged the initial group to produce something which would introduce the newsletter to the 1979 Autumn Council. As a result, the Fall issue of *Adventist Women's Update* was distributed at the Council and circulated around the country in October. Another *Update* was published in the Winter of 1979.

These two *Updates* were edited and produced under the direction of Patricia Horning, associate editor of *Listen*, and were designed by Kaaren Kinzer, art designer for *Insight*. The *Updates* explained the concept of the newsletter, included background information and news notes, and alerted readers to future plans. Both issues featured a survey and asked for comments and suggestions. (Preliminary survey responses are reported elsewhere in this charter issue.)

PROGRESS An acting board formed by the initial group, has been expanded to include representatives around the country. (It is composed of the individuals listed on the masthead.) Three acting officers have been elected: a coordinator, treasurer and chair. Committees focus on editorial, reporting, promotional, and organizational concerns.

Margaret McFarland has been elected editor of *The Adventist Woman* on the basis of her past experience as editor of an award-winning monthly historic preservation newsletter, and because of her firm commitment to communicating with as wide a variety of Adventist women as possible.

POTENTIAL Our Adventist heritage of women's unwavering contributions in the past sparked the beginning of *The Adventist Woman*. The enthusiastic response spurred us on to each of the key steps highlighted here. Your continuing participation and response will determine the future of *The Adventist Woman*. We invite you to share with us in this venture.

—VIVECA BLACK

Profile In memoriam: ESTHER LINDSIO BLACK



"Someday, you unbelievers, women shall preach!" She paused for breath, her pale face flushed with emotion. Imagine their laughing! She shook her finger in their faces, then added, her voice rising in triumph, "And I shall be one of them!"

The speaker was not a vocal

member of the feminist movement of the 70's, shouting amid placards in the streets of Washington. Rather, she was a three-year-old Lutheran child in the village of Mistelås, Sweden in 1910. By that tender age Esther Lindsjö had decided on her life's ambition. Each Sunday afternoon she prepared for her calling by repeating the message of the morning for all who could be coaxed into her congregation.

By the time she was six, Esther was moving rapidly toward her goal. She read many of the books in her father's extensive library, preparing her answers to the philosophies of Engels and Kant by debating for long hours with her father. Unfortunately the Lutheran church was not ready for such a zealous disciple. She began to have problems with those in power in the fall of her seventh

Continued on page 2

IN MEMORIAM (Cont.)

year. By the first snow, she had been dismissed several times from confirmation class. She had been questioning the priest too closely on matters relating to the state of the soul and the keeping of Sunday. Although she was finally confirmed, she found her dream of becoming a preacher fading. In fact, she was becoming a reluctant agnostic instead.

Of course, that is not the end of the story. Although Esther had become disenchanted with religion, her brother Gustav had not. While in America studying, he had become a Seventh-day Adventist. Whatever that was. Her father wasn't sure, but he didn't like the sound of it. When Esther went to live in

something to him."

Now in her late twenties, trained for work as a magazine editor and fluent in three languages, Esther was offered an editorial career with a prominent women's journal in Stockholm. She turned the offer down. Thoughts of an old dream had returned.

Esther earned her way through Eksholm Theological Seminary by colporteur. The miraculous experiences of this shy-girl-turned-canvasser are recorded in the book she began, *Two Sons in Heaven*. After her graduation she became a conference publishing associate and continued to sell books. Then she worked for several years with an evangelistic team giving Bible studies and yes, as last after 25 years, preaching! Before she left Sweden to come to America to study, she was offered the pastorate of the church in the second largest city in Sweden.

Once in America she registered at Washington Missionary College in "the preacher's course" and spent many hours in the vaults of the White Estates. After she graduated she received a ministerial license and, prevented from returning to Sweden by the war, accepted a call as associate publishing director of the Minnesota Conference. A year later she accepted the same position in the Central Union.

When she finally returned to Sweden on furlough in 1946, she had many options for the

future direction of her life. There was the possibility of a call to join the Ministerial Department of the Central Conference, an offer to join the editorial staff at the Southern Publishing Association, again the call to preach in Sweden, and a proposal of marriage back in the Central Union.

She married Wilton Black in 1947. During the next few years she left off preaching, but continued to surprise all who knew her. She helped establish, and in emergencies drove a truck for, Black's Trucking Company in the oil fields of Wyoming. She managed a trailer sales business. She gave birth to a daughter she named Yveco. She founded, operated and cooked for Lideme's Swedish Restaurant in Denver, filling a 15-foot Swedish smorgasbord with vegetarian food six days a week.

Her health, which had never been strong, began to fail her. Her husband left her. She decided to close the restaurant and with her small daughter she headed for Charlotte, North Carolina. Away from the mid-western pollen, her health improved. And she was challenged. She always thrived on a challenge. No one had ever been able to sell books in Charlotte, North Carolina. . . .

Despite three months of bronchial pneumonia and the full-time care of her child, Esther sold \$7,000 of books in Charlotte. And each year the figure climbed. \$10,000. \$12,000. \$15,000. \$25,000. She

was first of the first to sell Arthur MacSwain's Bible Story set, carrying all her revenue to each house despite her slight build. She became the top saleswoman at the Carolina Conference and later in the Florida Conference. Then the Southern Union. The North American Division. The world field. From the time she began selling books in Charlotte until she retired several years ago, Esther Black sold more than a quarter-million dollars of books.

After her retirement, Esther spent her time working on her own book, driving across the country in her Volkswagen camper to visit friends and fighting to live against the odds of severe allergies, acute diabetes, bronchial pneumonia and crippled lungs. She had reached her first goal, her dream of preaching had been fulfilled. But on the way she dreamed a new dream; one that involved all Seventh-day Adventist women. She dreamed that they would support one another. That they would love and teach each other as they faced traditional and non-traditional opportunities for service.

A few months before her death on December 11, 1979, Esther Lindis Black insisted on being the first to make a \$100 contribution to "a long over-due project"—this newsletter. It is to her memory and to the fulfillment of her final goal that we dedicate this, the charter issue of *The Adventist Woman*.

—YVONNE BYRNE DORSEY



England where Gustav had become MY Director of the Northern European Division, her father exacted a solemn promise from him that he would never renounce his strange religion to Esther. Gustav kept his promise but there were others who began to have a quiet influence on the intelligent Swedish girl who spent so much time in the British Museum. When she returned to her father's house to share her new faith with him she was surprised to discover little resistance.

"If YOU have accepted this religion, if YOU have been persuaded to be one of these people, then there MUST be



People and Places

EVONNE BAASCH, a professional musician in Takoma Park, MD, produced and directed the musical "You're a Good Man Charlie Brown" at Columbia Union College. The cast of nine CUC students have played to audiences in four states since July, 1979.

FAYE CHAMBERLAIN took over as University Bookstore manager at Andrews University, Berrien Springs, MI, last May. Besides textbooks, the bookstore carries over 10,000 titles, teacher aids, office supplies and gifts. Chamberlain follows **ALICE COX** who in her 11 years as manager, built the bookstore from a basement textbook dispensary to a business with sales totaling over a million dollars a year.

PATTI PURDY HANSEN recently moved to Arroyo Grande, CA, where she has joined Concerned Communications as editorial director. Concerned Communications is an Adventist company which produces promotional materials for medical and health care groups, and publishes booklets and magazines on Christian living and health topics. Hansen most recently served as a publications editor at Loma Linda University and was active in the formation of the Loma Linda Adventist women's group.

JOYCE W. HOPP, PhD, professor and chairperson of the Department of Health Education in the Loma Linda University School of Health, has been appointed to the National Editorial Board of the American School Health Association. She is a past

editor of the State Journal of School Health and has achieved national recognition from this activity.

KAREN LUMB, public health nurse, recently served on the Prince George's County (MD) Council Taskforce on School Health, which was set up to evaluate and coordinate school health. The county is the tenth largest in the nation. Lumb acted as the health department spokesperson. She is currently employed as a supervisor for school health.

MARGARITA KRIEGHOFF MATTINGLY, a graduate of Andrews University and the University of Arkansas, is the first woman to teach physics at Andrews University. She accepted the post as assistant professor last August. Mattingly is also working toward a doctoral degree in high energy physics at Notre Dame University. She is the mother of two children, ages five and eight and a pastor's wife.

JENNY NYGARD is currently the associate for pastoral care of two suburban Oslo, Norway churches. She was instrumental in organizing one of the churches she serves. She serves as part time chaplain at the Seventh-day Adventist Sanitarium as part of her responsibilities. Nygard is a graduate of Atlantic Union College and hopes to return to the United States to finish a degree at the Seminary at Andrews University.

On December 28, 1979 **LORNA TOBLER**, former employee of the Pacific Press was awarded back pay to compensate for past unequal wages as well as front pay in lieu of reinstatement, by Federal District Court Judge Renfrew. Tobler currently lives in Sunnyvale, CA and is working on a graduate degree in business. An in-depth analysis of the opinion, *Equal Employment Opportunity*

NEWSLETTER NAMED

The Adventist Woman has been chosen as the winning name from more than 200 suggestions in the contest to name the first newsletter by, for and about women in the Adventist Church. The new title describes in three short words the newsletter's audience and authors. It needs no explanation, leaves no one out, and builds no barriers of age, occupation or lifestyle within the colorful spectrum of Adventist women. *The Adventist Woman* was a title often suggested in mail postmarked from October to

Commission v. Pacific Press Publishing Association, which addresses the relationship of federal equal pay statutes and constitutional guarantees separating church and state, will appear in a future issue of *The Adventist Woman*.

In June 1979 **NANCY VHYMEISTER** was appointed assistant professor of Missions at the SDA Seminary, Andrews University. In this post she will teach seminary classes as well as participate in the organization of the three Mission Institutes held annually for departing missionaries. In addition to her teaching responsibilities, Vhymeister is translating the SDA Bible Commentaries into Spanish.

BEVERLY WHELTON, an assistant professor at Columbia Union College, is collaborating on a book, *How to Teach Research to Nursing Students*, with a nursing professor at the Catholic University of America in Washington, DC.

PHYLLIS ZINKE WILLIAMS, art teacher, member of the Chestnut Hill Seventh-day Adventist Church

February, but was first submitted by Doris Ann Roth, a wife and mother who works as a secretary in the Publishing Department of the General Conference.

Selecting the title from the many thoughtful suggestions required hours of discussion, mail ballots, and market testing on the part of the Executive Committee around the country. The committee wishes to thank those who participated in the competition, and invites those who desire a more detailed account of the selection process to write to 647 East Capitol #1, Washington, DC 20003.

and mother of two grown sons, was chosen as the Pennsylvania Mother of the Year for 1979. Williams is a graduate of Atlantic Union College, South Lancaster, MA, with an MA degree from the University of Pennsylvania and a PhD equivalent from Temple University. She resides with her husband, Albert J. Williams, Jr., a retired engineer-inventor and owner of 58 US Patents, in Ambler, Pennsylvania near Philadelphia. The Williams' eldest son is an oceanographer in Woods Hole, MA, and the younger son is a teacher and musician who resides in Alexandria, VA.



PHYLLIS ZINKE WILLIAMS

SABBATH FROM CHILDHOOD TO ETERNITY

*Lord, we remember early stillness,
the dove-settling whiteness of winter time,
the wind-quiet peace that waits, calms us,
subduing our hearts with sinless snow.*

*Or a single-candled sunset flickering at lake shore,
olive-round ripples rising our feet:
when upon our ears fell far-off singing
of rest received and hope to come.*

*Sabbath is remembering pen-and-quill voices
taking life on a page of dust.
Our forgotten souls stir in their graveclothes,
yielding despair, grasping for faith.*

*Soon torching skies will march in scarlet
bearing shields of silver-shined clouds.
Gold-tongued clamoring shakes the mountaintops,
as Heaven sweeps us up with a final shout!*

—KIT WATTS

Reader Exchange

GETTING TO KNOW YOU

Getting to know Adventist women has been a rewarding part of the newsletter venture. Surveys similar to the one printed in the back of this publication were included in the two Fall and Winter *Updates* in order to identify the potential audience for an Adventist women's newsletter and assess areas of concern. Since the Association of Adventist Forums sponsored the launching of the newsletter, Forum subscribers were initially surveyed more comprehensively than any other one group. As a result, people with graduate degrees currently predominate among those who returned the survey and/or subscribed in faith to the coming newsletter.

The span of age groups

known to be interested in a women's newsletter currently ranges solidly from 22 past 65, with survey results from the colleges not yet available. Though the 22-35 group comprises a slight majority of those who have returned a survey to date, many of the boldest, most enthusiastic responses and welcome counsel have come from women of years and experience.

The majority of the female respondents are married with two or three children, yet those who remain single (divorced, widowed, or never married) represent fully one fourth of the newsletter readership. Men also, married, single, old and young, have responded to the newsletter idea with encouragement, support, and twenty subscriptions. Thus, even at these early stages a wide variety of individuals have responded to the potential for sharing through a newsletter by, for and about Adventist women.

Both homemakers and women with other careers in progress requested that the newsletter indicate support for the roles that seem most appropriate for them. Some comments showed empathy for both lifestyles, such as the note: "... I'd enjoy seeing the magazine provide a source of role models for young Adventist women interested in career possibilities outside the 'normal' careers." In a different color of ink this woman continued, "I'd also like to see some supportive articles for women who *choose* to be fulltime homemakers and mothers."

Four out of five of the women who responded to the questionnaire actually work full time, while others have their own unique combinations of full, part-time and volunteer work and student and home life. The occupational portion of the survey brought responses from homemakers, health care professionals, teachers, and spiritual leaders (chaplains, pastors, Bible instructors). Attorneys and politicians, counselors and deans, writers and editors, nutritionists and musicians, artists and social workers, real estate agents and public relations professionals, secretaries and sales people, business managers and accountants all responded. Some women stated they manage the family business; others are pursuing careers strictly on their own.

When these busy women take time to read, it is usually a religious, news, or professional journal. One fourth of the surveyed women read traditional women's magazines, a slightly larger proportion scan the newer women's journals, and individual women read everything from *The National Geographic* to *Mother Earth News*. Two thirds of the responding women recommended "news" and "education" as their preferred areas of emphasis for this newsletter. One half checked "support" and "program

sharing," while fully one third of the respondents requested emphasis on "promotion of women's rights." Many gave across the board approval to all five purposes listed on the survey.

Adventist women can not be labeled neatly and placed in a box. The woman who commented on the newsletter format, "Keep it professional" is the same person who suggested, "Name for Journal: Vega-Chicks." The secretary who teaches music lessons part-time, volunteers with Pathfinders and takes an evening class at the college also manages to love a husband and two kids. And the "full-time homemaker" who signed in as a "retired audiologist" is actually in her twenties and raising a seven-month-old baby.

Adventist women never quit. Those over 65 are doing research, volunteering, working part or full-time, caring for husbands and family, and sharing their experiences from a lifetime of challenges. Women in their middle years who've carved out a life by society's rules are ordering newsletter subscriptions for their daughters and saying, "Things will be different for them."

Out of the hundreds of surveys tabulated to date, only six have had a negative ring. These reactions have ranged from variations of "I don't really see the need for this" through "I'm not interested in a superficial publication." The positive responses—tearful phone calls from people surprised to find that "the church really cares," notes from Iowa, Virginia and Oregon welcoming the newsletter as a lifeline and a ray of hope—insist that the Adventist newsletter for women must become a reality. With such a mandate, such a cry of joy and need, *The Adventist Woman* comes to you and to hundreds of other women who've been saying, "It's about time!"

—SHIRLEY KINSMAN

From the Treasurer

ESTHER LINDSIÖ BLACK MEMORIAL FUND

Since the Esther Lindsjö Black Memorial Fund was initiated in December, 1979, nearly \$1400 has been received. The acting board of the newsletter determined to use this money for a special purpose (possibly a scholarship fund) which will invest directly in the future of women in the Adventist Church. If you wish to share in this investment, please make your tax deductible contribution payable to the Association of Adventist Forums, noting on the check



"for memorial fund." Further details will be available later.

Our Writers

ANITA ALVERIO is a freelance writer contributing regularly to the **Pittsburgh East** (a weekly community paper), **The Pittsburgh New Sun** and **The Allegheny Feminist**.

VIVECA BLACK is managing editor of **The Philanthropic Dollar**.

VICKIE HYDE COREY is assistant director of recruitment for Columbia

Union College in Takoma Park, MD and author of the book, **The Glad Game**.

SHIRLEY KINSMAN is a musician who does foundation research in Washington, DC.

KIT WATTS is the periodical librarian at the James White Library on the campus of Andrews University in Berrien Springs, MI.

COMING IN THE NEXT ISSUE

- Women at GC Session
- Women in Adventist Education
- Women as Graduation Speakers

THE ADVENTIST WOMAN

Acting Board

Joan Angelo Adams, MD
Treasurer
Anita Alverio, PA
Rosa Banks, AL
Josephine Benton, MD
Pastoral Advisor
Viveca Black, VA
Chair
Judy Coe, CN
Vickie Hyde Corey, MD
Sherri Craig, FL
Janice Eiseman Daffern, MI
Patricia Horning, MD
Claire Hosten, DC
Melinda Howes, W VA
Shirley Kinsman, DC
Coordinator
Jeanne Kinzer, MI
Margaret McFarland, MD
Editor
Sheree Parris Nudd, TX
Ann Parrish, MA
Joni Pitton, NE
Judy Rittenhouse, PA

Susan Steakley, ME
Helen Ward Thompson, WA
Karen Ott-Worrow, MD
Danielle Wuchenich, CA
Barbara Youngblood, CA

Editors

Joan Angelo Adams
Anita Alverio
Vickie Hyde Corey
Janice Eiseman Daffern
Linda Halstead
Patti Hansen
Shirley Kinsman
Margaret McFarland
Karen Ott-Worrow

Production Staff

Carolyn Adams
Bob Bateman
Vickie Hyde Corey
Candy Krause
Design/Layout
Faye Ruskjer
Martha Sterner
Karen Ott-Worrow

TEAR ALONG DOTTED LINE AND MAIL

Subscription Survey

Instructions: Please check/fill in the appropriate spaces.

_____ Male _____ Female _____ Single _____ Married _____ Divorced _____ Widowed _____ Children _____ How many? _____

Employment: _____ Full-time homemaker _____ Full-time _____ Part-time _____ Volunteer _____ Student

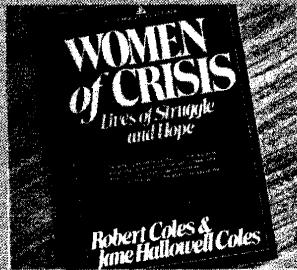
Age Group: _____ 14-21 _____ 22-35 _____ 36-50 _____ 51-64 _____ 65+

Education: _____ High School _____ Some College _____ College Degree _____ Graduate School _____ Graduate Degree

Your response to the following question will help to determine the purpose of the publication. What should its emphasis be?

_____ News _____ Education _____ Support _____ Program sharing _____ Promotion of women's rights _____ Other _____

On Review



WOMEN OF CRISIS:
Lives of Struggle and
Hope, by Robert Coles
and Jane Hollowell
Coles.

Delacorte Press/
Seymour
Lawrence, New York,
1978, hardcover.

Delta/Seymour
Lawrence, New York
1979, paper.

"Why is it," Heidegger
asked, "that we usually stop

and think about the purpose of
our lives, when we are in
trouble—and not otherwise?"
Ruth James is always in
trouble, and knows that to be
the case. Perhaps she has upon
occasion, come up with an
answer or two for Heidegger:
"The worse it gets, the more
you stop and ask yourself how
long you can last."

Ruth James is a young
migrant worker in Florida.
Her first memories are of
playing in a field while her
mother picked beans. In her
life, she's seen the limits of
what she can do; seen the
conflicts her mother accepts
from life. Ruth decided she
would not follow the
acceptable route of marrying
young and having her own
family travel from job to job.
She pays dearly for her
individuality in isolation from
her crew. She often comes
close to giving in. Ruth says,
however, that she has always
been and will always be true to
her "nature."

And there's Hannah
Morgan. A Harlan County,
Kentucky housewife, Hannah
now works as a cashier in
Dayton, Ohio where she and
her husband moved to be able
to support their family. Her
life is threatened and old ideals
challenged by her daughter
who is growing up a city child.

One day, Hannah sees a life
very different from her own.
Discouragement plagues her.
Yet somehow she keeps on
living and has enough strength
to encourage her daughter to
follow her own dreams.

Teresa Torres Cardenas
grew up in a San Antonio
barrio. She had a chance to
rise out of barrio life; to
become rich and comfortable.
She chose instead to settle
down with Ricardo and
family. Some days she still
dreams about that other life
she might have had.

And then there's Lorna
from the Alaskan tundra, who
never learned to be a girl; who
fished and hunted and
repaired buildings with her
father; who agreed to be
married but refused to subdue
her spirit; who finally served
as a model for other village
women, but not without her
own pain and isolation.

Or Helen, the maid in a
Cambridge, Massachusetts
home who watched her
"liberated" mistress with
amusement, impatience and
yet a kinship of sisterhood.

They are five women,
painting portraits of
America's daughters, women
and mothers. They are poor
and lacking formal education.
They consider themselves
neither feminists nor political

activists. But they are wise and
observant, and strong
survivors. As memorable as
heroines in Ibsen or Brontë,
except that they are real
women.

Robert Coles, a Harvard
professor, won the Pulitzer
Prize for his documentary
study, *Children of Crisis*. One
of those "children" was Ruby.
Now a college student, Ruby
prodded the Coles to write
about women they knew. She
reminded them that they had
met people who have never
been mentioned in school
textbooks. "There comes a
time," she pointed out,
"where some 'children of
crisis' become 'women of
crisis.' That's important—
what happens to us then."

Together with his wife, Jane
Hollowell Coles, a teacher,
Dr. Coles revisited some of the
homes they had previously
studied. This time the focus
was on the women rather than
the children. The same power
which made *Children of Crisis*
so unforgettable is again in
evidence here: the very words
and thoughts of the subjects
themselves. Reading *Women
of Crisis* challenges us to
re-examine the purpose of our
lives as women, and to explore
the connections we share with
other women, everywhere.

—ANITA ALVERIO

6

THE ADVENTIST WOMAN

TEAR ALONG DOTTED LINE AND MAIL

Subscription

☐ Please send me the next 6 issues (one year) of the
Adventist Women's Newsletter. I am enclosing \$5.

☐ I have friends who would like to know more about the newsletter:

(Name)

(Address)

(City/State/Zip)

(Name)

(Address)

(City/State/Zip)

(Name)

(Address)

(City/State/Zip)

☐ My tax-deductible contribution of \$ _____ is enclosed.

PLEASE MAKE CHECKS PAYABLE TO: Association of Adventist Forums. MAIL SUBSCRIPTION AND DONATIONS TO:
647 East Capitol #1, Washington, D.C. 20003.



Pilgrimage

You
are a great tree
down-rooted
fond-sheltered
in a great grove of towering green
subject to surrendering
a branch to the storm
or bearing the lightening's long scar
but sure of your place
there
in the sky

I
am a tumbleweed
given birth by the wind
unwed to the ground
lodging
where lodging I find
longing to someday
be known
for the tree-seed
I carry
protected
inside

—Kit Watts

Editorial CONNECTIONS

“Why,” you ask, “a newsletter especially for SDA churchwomen?” Many of you gave your answers in the *Update* survey reported on elsewhere in this issue. It is a question I put to myself for several months after being

asked to coordinate the editorial staff.

In my view, the newsletter's function is to improve our connections. As a service to SDA churchwomen, the newsletter should strengthen our connection to God; should support our Christian commitment.

As a women's endeavor, the newsletter should provide connections to other churchwomen, from career woman to home manager,

from single to divorced, from young to old, from black to white and all the variations in between.

Looking outward, the newsletter should connect churchwomen to the world beyond the church door, to women and activities in community organizations, in government and business.

Looking inward, the newsletter should seek to improve connections between SDA churchwomen and their

church, whether it be the woman with a special call to the ministry, or the woman running the local church Sabbath School division.

The connections will be as good as all of us together make them. We need your help. Here are three ways, in order of priority.

1) NEWS. Let us know what is happening where you are, what you are doing, or other women in your local church or area are doing at home, at work, at church, in the community. Mail to 647 East Capitol No. 1, Washington, DC 20003 with black and white pictures when possible.

We also look forward to reader “input” via signed letters to the editor of less than 500 words and occasional surveys.

We also invite you to submit manuscripts of under 1,000 words, as well as your own poems and photography. In the future we plan to have columns on theology, summaries of technical literature, and interviews with experts in various professional areas. Although we can't promise to print everything, we do promise to return what we can't use.

2) SUBSCRIPTIONS. Send in a subscription for yourself if you haven't done so already. But don't stop there, remember your aunt's birthday, your sister's graduation, your grandmother, mother, father, husband or brother who would enjoy being “connected” also.

3) CONTRIBUTIONS. The first contributor to this effort, was Esther Lindsjö Black who is profiled in memorium in this charter issue. Your tax deductible contribution made out to Association of Adventist Forums will help expand our effort to connect more SDA churchwomen.

As we seek to be a connection for you, please don't hesitate to share your suggestions, whether critical or congratulatory.

—MARGARET McFARLAND

“So God made man in His own image, in the image of God created He him, male and female created He them.”
Genesis 1:27

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

the home, the church, the work setting and in the community.

Through the means of this publication which focuses on the development, discoveries, interests and potential of the Christian woman, our goals are:

1) To help the Adventist woman achieve excellence in her interpersonal

relationships, her personal development, and her relation to God.

2) To help her analyze and maximize her options, whatever her age and situation, that she may reflect more fully the image of God.

3) To help her effectively cope with the results of her choices.

4) To encourage communication, support, and wider understanding among Adventist women in diverse situations.

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

THE ADVENTIST WOMAN
647 E. Capitol #1
Washington, DC 20003

April 1980
Nonprofit Organization
U.S. POSTAGE
PAID
Washington, D.C.
Permit No. 46910

the Adventist Woman

CHARTER
ISSUE