

the Adventist Woman

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Pastor Cho, attracts as many as 1,000 to Sabbath-morning services in Wuxi.



Pictured here with her son, Mrs. Cho is courageous about her Adventist beliefs.

Chinese woman pastor baptizes hundreds each year

In April 1989, just a few weeks before pro-democracy demonstrators were gunned down in Tianamen Square in Beijing, Elder Gilbert Bertochini met and photographed Mrs. Cho, Kui-Nan, a diminutive woman who is also an effective Adventist pastor in China. Bertochini, an associate director for the GC Church Ministries Department, is a former missionary to Taiwan and speaks Chinese.*

A veteran Seventh-day Adventist, Cho has endured persecution and imprisonment for her faith. "She has stood firm for truth, for high principles, and high standards," says Bertochini.

Mrs. Cho, 76, is an energetic, successful minister. During 1988 she baptized 200 into the Seventh-day Adventist fellowship. She shepherds a flock of 700 members in the city of Wuxi. "On Sabbath she attracts an attendance of nearly 1,000," Bertochini reported.

Although Bertochini observed that in many Chinese churches wives and husbands

sit separately (men on the right, women on the left), Mrs. Cho's leadership seemed to pose no embarrassment or concern to these believers living in one of the world's most conservative, male-dominated societies.

Cho, like other Protestant ministers, works under the umbrella of China's Three-Self Christian Church (meaning the church is self-propagating, self-financing, and self-governing). As such, ministers serve people of all denominations. But their own denominational affiliations are known.

Mrs. Cho's church meets in the Three-Self church building on Saturday. On Wednesday evening she instructs young people on how to give Bible studies. The believers' tithe supports her ministry.

*This report is adapted, in part, from Bertochini's article, "The God of China," *Lake Union Herald*, November 1989, pp. 12-13.

AAW plans international conference

The Association of Adventist Women's first international conference will meet on the campus of Andrews University from the evening of June 21 through noon, June 25, 1990.

According to the convention co-chairs, Edith Davis and Stella Ramirez Greig, the theme for the conference is "The International Adventist Woman: Nurturing in the 90s."

The conference, which will be international in terms of planning, attendees, and presentations, is being planned by a steering committee and subcommittees that include women from different ethnic and national backgrounds. The late June date was chosen to encourage North American and international individuals who are coming to the church's General Conference session in Indianapolis to stop off in Berrien Springs on their way.

Several of the AAW sessions will be in Spanish, French, and Korean, and some

translators will be available at the English sessions.

The nurturing theme refers to both self-nurturance and the nurturance of others. Some of the topics to be addressed include: spiritual nurturance, nurturing Adventist families, organizing support groups, nurturing and cultural concerns, nurturing and the professional woman, and Adventist women in international life.

By popular demand, the conference will also include a one-day workshop for women elders. [The Michiana AAW Chapter and the Lake Union Conference sponsored the first such workshop in August 1989 for more than 70 enthusiastic participants.]

The Michiana AAW Chapter invites you to be part of this historic conference. Further details will appear in the next issue of the *Adventist Woman* and will be sent to AAW chapters and members. If you have questions or suggestions write: AAW International Conference, P. O. Box 193, Berrien Springs, MI 49103, U.S.A.

To meet March 26-28

Women major contributors as church studies abortion

by Beverly Rumble

Women comprised almost 60 percent of the voting members at a recent Christian View of Human Life (CVHL) Committee meeting in Loma Linda, California.

Twenty of the 34 persons attending the committee were women. The present group, originally set up in 1988 by the General Conference (GC) to study abortion, and made up mostly of men, has evolved into a larger body with a broader representation and emphasis. It now plans to consider a number of philosophical and ethical issues relating to human life, and will continue to include a substantial number of women, minorities, and laypersons.

During the most recent meeting, October 31 to November 3, 1989, two papers were studied: "A Seventh-day Adventist Consensus on Abortion," and "Guidelines for Intentional Termination of Pregnancy by Adventist Healthcare Institutions." The committee will meet again March 26 to 28 in Silver Spring, Maryland.

These papers have been accepted by the GC officers as working documents. The committee, chaired by Dr. Albert Whiting of the GC Health/Temperance Department, will now seek input on the papers from a broad cross section of church membership.

Besides developing the working papers, the committee also assigned the following projects: (1) a paper on human intimacy and sexuality; (2) guidelines on abortion for local churches; (3) recommendations for a family-life curriculum and policy statement on abortion-related issues for Adventist schools; (4) pamphlets for counseling and educational purposes; (5) guidelines on the legal and political ramifications of abortion; (6) a proposal for a lay support/peer counseling program; and (7) a paper addressing denominational employment practices relating to parent and child issues.

The full CVHL committee consists of

See WOMEN SPEAK UP, p. 2



The professors coordinating the new women's studies minor at Andrews University are (left to right): Dr. Meredith Jones, English; Dr. Brian Strayer, history; Cheryl Jetter, art; and Dr. Robert Kistler, behavioral science.

AU's new women's studies program first among Adventist colleges

On November 29 the Arts and Sciences faculty of Andrews University approved a proposal to institute a women's studies minor. The program will begin in Fall 1990, according to a report in the December 6 issue of the *Student Movement*. It will be the first and only women's study program at any Adventist school.

Classes that focus on various women's issues have been offered by several departments on campus for some time. But according to Meredith Jones, chair of the English department and one of the four coordinators of the minor, the new minor will now organize the classes into a formal program.

Serious omission

A strong recommendation by the North Central Accreditation team in the spring of 1989 helped focus faculty attention on the lack of such a program as a serious omission. The article quotes Jones as saying, "The recommendation put a nice tool in our hands for getting the program approved."

Student reporter Craig von Rooyen noted that "One of the main purposes of the women's study minor will be to break down gender stereotypes and take a feminist per-

spective on the human experience. It is designed to help students better understand the historical roots of gender prejudice, discrimination, and sex roles and how they can work to overcome them."

Cheryl Jetter, assistant professor of art and one of the coordinators of the minor said that when women go to school they study men—"men artists, men's battles, and all the great monuments to men built by men. Where are women in the world's experience? This is one of the questions we try to answer. Women throughout history have been out on the margins. Women's studies grow out of the impulse to examine the female experience in society and look at all the stereotypes that have 'marginalized' women. The problems we have in the church right now show how much we need this program."

The 17 credit core requirements for the new minor include classes like Women in Literature, Women in Contemporary Society, and a History of Civilization course that emphasizes the development of feminist movements. The only new class created for the minor is the introduction of Women's Studies.

See WOMEN'S STUDIES, p. 4



Rising to the challenge

by Nancy Marter

Warm wishes to each of you at this, the beginning of not just a new year, but a new decade, the last before a new century! We face a decade full of challenging possibilities. Many of these intriguing challenges face us as human beings, and more particularly as Christian women.

As long as we live, we will face baffling, unsettling, and even frightening situations—things that will change life as we know it. Christ has warned us to expect this but has also promised His children the steadying influence of the Spirit, to give us courage and help keep us on track.

Changing conditions we are to expect. But how should we respond? Somehow, when I view my situation as a challenge it empowers me to address it—to respond actively, to do something constructive.

Amazing stories

The Association of Adventist Women (AAW) has for several years sought out Adventist women who have responded actively to needs and problems—challenges, if you will—with which they were confronted.

Some have made an impact on the teenagers in their community, devised programs to address homelessness, or the needs of people in crisis. Others have used their specialized training and education to the fullest. Yet others have used a unique, God-given talent to enrich and bless us all. And others still gave of themselves as a mother extraordinaire.

AAW initiated a program to recognize these contributions, which we call our Women of the Year Awards. Although the major categories are somewhat overlapping, they identify women's achievements and contributions focused toward Home/Community Life, Professional Life, and Church Life.

March 31 deadline

Since 1990 is the year when Seventh-day Adventists meet for a General Conference (GC) session, we want our awards to also reflect the activities of our Adventist sisters worldwide. This year, instead of presenting our awards at our annual session (to meet in Berrien Springs, Michigan, in late June), we will host a special ceremony at the time of the GC session in Indianapolis this July.

Announcements seeking nominations for these awards have been placed in church papers in North America and the world divisions. But we want each of you to be aware of this opportunity to enter the name of a special woman you know. (Please let us hear from you by March 31). Not only does being nominated for such an award give encouragement and affirmation to the nominee, but it brings inspiration to the rest of us as we attempt to honor God in our choices and actions.

I have been closely involved in this program and each year have experienced a real lift as the witness of these women's lives reaches us through your nominations. We gain a sense of healthy pride in the way God is using women of our church.

In the words of Proverbs 31:30, 31: "Charm is deceitful, and beauty is vain, but a woman who fears the Lord, is to be praised. Give her the fruit of her hands, and let her works praise her in the gates" (RSV).

The Women of the Year awards are our way of doing just that!

MISSION STATEMENT

"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 Christian women, our goals are:

- 1) To encourage communication, support,

and wider understanding among Adventist women in diverse situations.

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

- 3) To assist Adventist women in achieving fulfillment in their interpersonal relationships, personal development and relationships to God.

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



Inequality hurts women everywhere

By Beverly Habada

"There is no odour so bad as that which arises from goodness tainted"

—Henry David Thoreau.

The Annual Council session of October 1989, set about doing good for Adventist women; but it was goodness tainted.

In a historic vote, SDA Church officials gave women pastors the sacramental privileges of performing baptisms and marriage ceremonies but withheld ordination as a sign of their dedication to God.

The inability of the "brethren" to go the distance and permit the full ordination of women to the gospel ministry is a sign of the church's real view of ordination. Ordination has now become an Adventist rite of passage identifying the candidate as a male minister—one who is thereby dedicated to maleness and the male domination of institutional structures of the Seventh-day Adventist Church.

Other signs of inequality

Maybe you are tired of the ordination of women dominating the discussion of this publication. If so, I have something else to report.

We recently received a letter from a woman professor at an Adventist college in a developing country. She wrote in the hope that this organization could be of help with regard to the salary schedule and allowances that apply in that division of the world church.

The personnel practices in that division appear to discriminate against wives who are employed at the college along with their husbands. It seems that the current policy is to pay the husband a salary and economic allowance and to pay the working wife a lower salary and no economic allowance.

The reasoning of the division leadership is that salaries of all missionaries are based upon "household need" and two budgeted salaries in one family is considered way out of line in the context of the local economy (even though division leaders themselves have salaries inflated above the local salary index.) However, since single workers receive a salary identical to a husband and wife who have no children, the salaries are surely not household based.

A "closed issue"

A group of women professors at the college, some with their doctorates, have pursued the issue. They were told by division leaders that this is a "closed issue." In fact, the division leaders asserted, houses would be built, new families would be sent to language study, and materials would be shipped to the field [for other more compliant families] before a woman would be given a [full] budget.

Our correspondent states: "We realize that paying double budgets in all cases where both a husband and wife are employed would be an economic impossibility [here]. However, bringing out men to replace these women [who are not receiving a salary commensurate with the position], is not cost effective..."

She continues, "It is my opinion that the division policy is perpetrating a cultural bias against women. I find it ethically impossible to continue working for an institution that does not support affirmative action.

"For three years the women here have tried to discuss this issue with the division officers without success. Furthermore, some of the individuals involved have responded to our concerns in a sarcastic manner and made comments concerning a woman's intellectual ability to understand the issues involved. Their actions have served to further exacerbate the situation..."

To our dismay, she adds, "We've spoken to nearly every GC representative that has visited here during the past three years; we've written letters to many of those in key positions asking for some sort of resolution to the dilemma facing the women. With few exceptions our letters haven't even been acknowledged...I'm afraid that if something isn't done soon many of the doubly qualified husbands and wives serving in this division will leave."

We have been told by church leaders that "things are different" in the world field, that Adventists outside North America will not accept women ministers or women in leadership roles. (In other words, they believe cultural difference in those countries make such acceptance impossible.) Clearly, from the letter from our sister working at a third-world Adventist college, things are not so different.

"Affirmative action and equal pay for women in this third-world division is an impossibility because people won't accept it."

Sound familiar?

WOMEN SPEAK UP ABOUT ABORTION

Continued from front page

23 women and 24 men. Its broad-based representation and high percentage of women members made for stimulating discussion and a variety of viewpoints being discussed at the Loma Linda meeting.

The composition of the committee will vary over time. A portion of the members will make up the standing committee, and others will be invited in to provide expertise on the subject under discussion.

Women who attended the Loma Linda meeting were:

Rosa Banks, Director, NAD Office of Human Relations; **Teresa Beem**, Adventists for Life, San Bernadino, California; **Gracie Benson**, director of Social Work Services, Huguley Memorial Medical Center, Fort Worth, Texas; **Fay Blix**, attorney and chair, Adventist Women's Institute, Santa Anna, California;

Karen Flowers, associate director, Department of Church Ministries and chairman of the GC Women's Ministries Advisory; **Diane Forsyth**, member of the pastoral staff at the University church, Loma Linda, California; **Serena Gui**, psychologist and rehabilitation counselor, Mount Gretna, Pennsylvania; **Thesba Johnston**, professor of counseling and psychology, Andrews University,

Berrien Springs, Michigan;

Ardyce Koobs, layperson and former mayor of Loma Linda, California; **Betty Lonnstrom**, obstetrical nurse, Loma Linda, California; **Alberta Mazat**, marriage and family counselor, Loma Linda, California; **Margaret McFarland**, attorney, Silver Spring, Maryland; **Columbina Peralta**, layperson from New York City;

Joan Robinson, social worker from St. Louis, Missouri; **Beverly Rumble**, assistant editor, *Journal of Adventist Education*, and member, GC Women's Ministries Advisory; **Joanne Salmons**, senior vice-president, Florida Hospital, Orlando, Florida; **Mary Small**, assistant professor of gynecology and obstetrics, Loma Linda University;

Elizabeth Sterndale, associate director, NAD Health and Temperance Department, and member, GC Women's Ministries Advisory; **Elisa Stevens**, childbirth instructor, Angwin, California; **Julie Van Putten**, marriage and family therapist, Loma Linda University.

Women members who were unable to attend the recent meeting were **Lyn Behrens**, dean, School of Medicine, Loma Linda University; **Carolina Capistrano**, legal consultant, Sacramento, California; and **Beatrice Neall**, professor of theology, Union College, Lincoln, Nebraska.

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The Association of Adventist Women is a national organization that sponsors local chapters. Its newsletter, *The Adventist Woman*, is published six times per year.

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Copy deadline for the next issue of *The Adventist Woman* is February 28.

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

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

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Adventists and abortion—three professionals share their views



Attorney Margaret McFarland with her husband Roy Benton, and their sons Andrew and Zachary.

Margaret McFarland: Seeking middle ground

Albert Whiting has done an excellent job of putting together a committee of people who have the expertise to contribute and represent all points of view on the sensitive topic of abortion. And, at our November meeting, the majority of those attending were women.

All in all, the process of the committee has been spiritually rewarding, even a growth experience for me. There is an atmosphere of listening, speaking out, and sharing experiences. I would say Whiting has taken a practical, pragmatic approach with the idea of helping church members and institutions with a difficult issue.

The committee has tried to find middle ground where Adventists can take a moral view of the issue. Of necessity, this approach leaves room at the edges for interpretive application.

Points of agreement

After meeting twice for three days each in 1989, we have these points in common:

- The committee does not wish to see church pronouncements made so much as it desires that a church teaching be developed. The committee wants to offer guidelines for Adventist Christians, not tests of fellowship.

- An analogy would be our church's teaching on military service. Adventists recommend 1-AO service (noncombatancy). But we leave room for those who believe they must conscientiously refuse to serve in the military at all, as well as for those who feel they may conscientiously bear arms.

- The committee believes that the basis for its work lies in a scriptural study of two things: (1) human life, and (2) human sexuality.

- Guidelines on abortion should spring from the common ground we share and be tailored for (1) medical institutions, (2) schools, (3) individuals, (4) local churches, (5) political institutions (i.e., the state) on how we should relate to the politics of abortion.

Other issues

While the committee has not completed its work nor is it ready to release recommendations, I think it is fair to report some of the broad thinking. The committee agrees that:

- It is not determinative of the issue to decide medically when life begins. (The issue of contraception has been set aside.)

Life begins soon after conception and that all life is a gift of God. Therefore, any decision to terminate a pregnancy is a decision that has grave moral content and should not be undertaken thoughtlessly. However, the committee is reaching consensus on those grounds on which the church would teach that abortion is morally acceptable—such as rape and incest—and morally unacceptable, such as convenience or as a method of birth control.

- Human beings are made in God's image. We are made to think, to make hard choices, and hence, the decision not to abort is also a moral decision. Of course, parents should seriously consider if the life being carried can be brought into a world where it will get spiritual nurturance.

- Finally, the committee is anxious that the church not set forth a teaching on abortion without teaching its young children, teenagers, and families about Christian sexuality.

One of the more exciting ideas, to me, is that the church might develop a Sabbath school curriculum on human sexuality. What better place to practice our view that we support the whole persons—spiritual, mental, and physical—than in church. Starting with the preschoolers, what better place to learn your body is God's temple—sexuality and all—than at church?

Thesba Johnston: No 100% contraceptive

Almost a year ago, in April 1989, Dr. Johnston shared the following concerns with her fellow committee members:

Since having observed and participated in the discussion of the Christian View of Human Life Committee, I have been making some observations. It is not motives I question but rather the effect which the direction in which we are headed might have as it relates to protecting women. Clearly, we are protecting the fetus. Should we not take into consideration, however, that the fetus is potential while the woman is actual?

If we do not protect women I fear that we are headed toward controlling women: punishing women for getting pregnant and being lovingly patriarchal by saying, "I know what is best for you, although I don't know your circumstances."

Individual vs. institutional concerns

Another point we as a committee must consider is that the individual's reaction to abortion is often different from an institution's reaction. Adventists as an organization have never taken a corporate stand on capital punishment, surrogate parenting, test-tube pregnancy, euthanasia, or other issues having to do with life. The fact that we have not taken a stand does not mean we have not held a position nor does taking a stand ensure the rightness or wrongness of an issue. The situation becomes more complex when we realize that if a religious institution makes a statement that abortion is wrong, some may interpret abortion to be a sin.

My concerns are based upon my personal perceptions drawn from the experience of being not only a lifelong Seventh-day Adventist, but also a clinical therapist whose practice has been largely with women who have been or are hurting.

Physical and psychological abuse

Women have been physically abused. Women, including pastors' wives and women in Adventist pews, are subjected to slapping, punching, and to being struck with objects. Women are sexually abused when they cannot say No to a man because of economic and/or emotional dependence upon him, learned submissiveness, and a lack of ability to affirm their own legitimate needs and choices.

Women have also been psychologically abused by the way some have interpreted biblical texts, which has resulted in women's oppression and their inappropriate submission and subjection.* The end result of all forms of abuse is the consequent loss of personal identity and self-concept.

In addition, no woman has access to a fool-proof contraceptive. Women, however, always pay most for the failure of the contraceptive—by pregnancy, birth, and 20 or more years of primary responsibility.

Women on the whole do not have control over their own bodies, even in North America, and far less so around the circle of the earth.

As a committee, we need to be empathetically in touch with the real world. We are pretty well insulated. Money, education, employment, status, opportunity, and choices are ours.



Dr. Thesba Johnson

In addition, we, as a committee, need to be aware that we are not a representative group of the world church. We have, however, been asked to prepare a document which, indeed, will affect the world church and not just North America.

Women in developing nations

Eighty-five percent of the world church membership is outside of North America. Yet our committee is made up largely of North American Caucasian men. On the whole, third-world Adventist men and women do not possess our insulation. Poverty is the norm. Education is at a premium.

In India, for example, women may be burned if their dowry is not perceived to be large enough. It is common knowledge in India that if a woman is murdered or burned it may be passed off as something else because she simply has little value.

In other cultures, it is important not to have more children than are recommended by the government. In some cultures, having a baby out of wedlock is acceptable; in other cultures this brings shame.

There is only one universal given: women everywhere remain caught without the possibility of 100 percent sure contraception.

To legislate or not to legislate?

In the name of Adventism (or Christianity for that matter), we don't force people to give blood. We don't force them to donate a kidney to a sister or a brother. We don't make a woman bear another's baby. We don't even make people foster or adoptive parents.

How, then, can the church or society tell a woman what she can or cannot do with her womb, especially when we do not legislate what a man can or cannot do with his sperm and penis?

Could we not, with the guidance of the Holy Spirit, and providing a woman with good counselors, trust a woman's judgment, and reach a consensus that we be supportive and loving in whatever she concludes?

Could we not educate the church to be non-judgmental so that she would be accepted as a person without having to fear rejection and retribution from the church? It appears to me that the more important role of the church should be to provide support to a woman and her family in an active, caring, nonjudgmental way. The fact is that an unplanned pregnancy could happen to any female.

It has been documented in the literature that most women do not use abortion for contraceptive purposes. Abortion is painful both physically and emotionally. It is a hard decision. I am convinced no man can ever fully understand it unless he has a pelvic examination where he is stripped, forced to lie down on a hard table, place his heels in cold stirrups, and have a member of the opposite sex insert something up into his body and extract another part from it. At best, men can only approximate this experience through empathy.

God has given us the freedom of choice—and this includes the use of our bodies as well as our minds. Abortion decisions are private, to be made in consultation with the Holy Spirit and trusted, trustworthy persons.

*Take, for example, the text: "Thy desire shall be to thy husband" (Gen. 3:16). The truth has not been told about the word *desire*, used to translate the Hebrew word *teshuqua*. *Teshuqua* occurs three times in the Bible (Genesis 3:16, 4:7, and in Song of Solomon 7:10), and it never refers to sexuality (i.e., libido, lust, or sensual desire). A more correct translation and understanding would be: "Thou art turning toward [teshuqua] thy husband [instead of God] and he will [not shall, where there is no choice] rule over thee."

Serena Gui: Intense, prayerful, open

I am a psychologist practicing in Pennsylvania. When I was invited to the Christian View of Human Life Committee for its October 31-November 2 meeting in Loma Linda, California, I took some of my annual leave to attend.

I was pleased that my church is actively considering such a sensitive but pertinent issue as abortion. And I found it heartwarming to see a variety of carefully selected professionals participating. I noticed that females were chosen not only to represent their gender but because they have wide experience and training and could give valuable input.

Committee members represented the whole spectrum of opinion on abortion from pro-life to pro-choice. But the spirit of tolerance and open-mindedness prevailed.

I personally took some interest in the dynamics of the group structure and our interaction. It was interesting that although the males were actually in the minority during the session (14 males and 20 females attended), they often seemed to dominate the floor. I was somewhat amused at how males seem to be able to take over whereas their female counterparts often had to be noticed by another person before they were able to express themselves freely. Yet, under the guidance of the chairperson, Dr. Albert Whiting, we worked together in a good spirit.

The papers prepared for us generated much discussion and deep thinking. I especially appreciated one by Pastor Diane Forsyth of the Loma Linda University church on defining life.

While the committee specifically convened to study the issue of abortion, our discussion went beyond that into human intimacy and sexuality, and the ministry on these topics needed in the church at large.

The meeting was intense. Everybody took the subject very seriously and prayerfully. The comments made reflected much concern and sensitivity for each human life.

What next?

The outcome, so far, is encouraging. The committee was dedicated to preparing something redemptive and caring. Despite diverse views, the committee did move toward consensus. We hope that this consensus will be adopted.

[The committee's recommendations—like those prepared by the Commission on the Role of Women last year—are captive to the will of about 30 General Conference officers, all of whom are male. Two women sit with the officers as invitees: Shirley Burton, director of communications; and Karen Flowers, chair of the GC Women's Ministries Advisory.] —Eds.

Frankly, we have some skepticism as to how our work may be viewed by those governing the General Conference. When I think of how much the church spent to bring so many professionals together for three days, and all the time and effort, I hope and pray that the GC officers will adopt if not all at least most of the proposed recommendations.

I believe we are living in a time when as a church we need to address issues like abortion collectively. We need to be involved in what is real, what struggles our young people and church members at large actually confront.

ATS asks why no women faculty

The Association of Theological Schools (ATS) voted last June to accredit the SDA Theological Seminary in Berrien Springs, Michigan. But it had a few reservations. In addition to being concerned about the lack of time faculty members had for research, and faculty workloads, ATS said it was troubled by the absence of women on the faculty.

The SDA Theological Seminary is part of Andrews University.



Avis Mae Rodney is shown here after being sworn in as a Justice of the Peace for the Province of Ontario last year. Her appointment is notable in that she is the first black woman to be appointed to the bench in Ontario. The duties of the Justice include presiding over Bail Court, Provincial Statute charges (especially traffic court), performing civil marriages, as well as functioning in administrative duties.

People and Places



Patricia DelloBuono

Establishes church in Florida

Patricia DelloBuono, a member of the Lake Worth Adventist church, was one of the first women in the Florida Conference to hold Revelation seminars. She was baptized in 1981 and began conducting seminars in 1983. To date she has conducted seven seminars in such areas as West Palm Beach, Lake Worth, and Boynton Beach. The result? More than 20 baptisms.

With the combined efforts of the Ephesus church in the Southeastern Conference and DelloBuono, a new church has been established.

She often offers her seminars at local high schools and has also used a Florida National Bank trust services office. "We get very favorable responses," she reports, "but the results are not always immediate."

DelloBuono owns ACTION Courier in West Palm Beach, and is a member of Adventist Laymen's Services and Industries (ASI).

—Cynthia Kurtzhals, Assistant Director
Communication Department
Florida Conference

Authors women's studies book

A new book by Dr. Lilya Wagner, vice president for institutional advancement at Union College, has just been released by Greenwood Press.



Dr. Lilya Wagner

In Westport, Connecticut, *Women War Correspondents in World War II* is Number 104 in a series entitled "Contributions in Women's Studies." It sells for \$37.95.

The book chronicles the accounts of women who wrote from the front for newspapers or wire services. In interviews the women described the conditions under which they reported, the types of stories they wrote, obstacles they encountered, and their accomplishments as journalists.

The volume presents a portion of journalism history that has received little attention. Wagner believes women correspondents made a significant impact on the reporting of World War II.

The new book is Wagner's seventh. She also has chapters in two scholarly books, one on peer teaching and the other on the teaching of reading.

Wagner received her doctorate in education at the University of Florida, a master's degree in journalism from the University of Nebraska, a master's degree in music performance from Andrews University in Michigan, and her undergraduate degree from Atlantic Union College in Massachusetts.

—Linda Dick, Union College

Koinonia survives big quake

In spite of several obstacles, not the least of which was the October 17 earthquake, Women's Spiritual Koinonia held its fifth annual conference in Santa Cruz, California, November 3-5. Koinonia is an Adventist-led Christian ministry for women.

"The epicenter of the quake was in Santa Cruz, exactly where our annual meeting was to be held and where much damage was experienced," reports spokeswoman Sable Hughes. However, the conference went on as scheduled, attracting 250 women from all over the Pacific Union, some from as far away as Texas. "We know miracles are still happening!" Hughes exclaimed.

In addition to securing adequate housing, conference leaders were delighted also to find a person to prepare vegetarian meals at a reasonable rate.

Dr. Rosa Banks, Director of the North American Division Office of Human Relations was the featured speaker. "The Lord gave Dr. Banks a dynamic message on the theme of 'Putting Jesus and People Together Through Oikos [Friendship]," Hughes adds.

The next Women's Spiritual Koinonia will be November 9-11, 1990. For more information write Sable Hughes, 1760 Magazine Street, Vallejo, CA 94951.

Publishes directory of hotlines

When an emergency arises involving our children, we may vaguely remember there's a hotline or organization somewhere that could help. But what's the number? What's the name?

An Adventist woman has published a directory to meet this need. Entitled *Help for Children From Infancy to Adulthood*, it is a national listing of hotlines, agencies, and other resources. *Help for Children* by Miriam Wilson puts free and accessible emergency information at the reader's fingertips. It provides quick reference to helpful organizations and information about major problems faced by today's American youth.

Rocky River Publishers, which Wilson owns, is located in Shepherdstown, West Virginia. Other of her publications are aimed at placing educational material on preventing drug abuse in public schools.

For more information or to place an order call Rocky River Publishers at 800-343-0686.

For victims of incest and abuse

Adventist author and lecturer Kay Kuzma has announced a series of retreats in 1990 for women, some of them specifically for victims of incest or sexual abuse.

Entitled "Free Indeed: Healing Hurts of Women With Painful Pasts," the first such retreat was to meet January 19-21 at the Pine Springs Conference Center in Southeastern California. At press time, Kuzma anticipated that the retreat would provide much spiritual healing. "No one will be alone. There will be professionally trained counselors and peer supporters available," she said. Joining her are Anne Barcus, a certified relapse prevention specialist, and Janis Vance, a registered nurse who holds an M.S. in educational psychology.

Other retreats Kuzma is sponsoring include:

February 9-11 (at Pine Springs), "God's Woman in Tune" with Carla Gober and Raylene Phillips.

March 2-4 (at Pine Springs), "Celebrating the Gift of Marriage" with Jene and Evie Wilson.

March 30-April 1 (at Cohutta Springs, Georgia), "Designing God's Woman" (Kuzma).

Write to Family Matters, Retreat Center, Box 2222, Redlands, CA 92373 or call (714) 792-2412.

Please help nominate Women of the Year

1990 will be the sixth year the Association of Adventist Women has sponsored awards for outstanding Adventist women. The program, begun early in our history as an organization, fulfills two objectives: (1) to affirm the achievements of specific women and, (2) to encourage the rest of us to grow and develop in our unique ways.

Please nominate women for these awards, using the information found on the form attached to this issue of the *Adventist Woman*. Since AAW is an organization for Adventist women worldwide, and since the world church meets for its quinquennial General Conference (GC) session in July, we are seeking entries from the entire world field.

The entry forms are essential to securing accurate documentation and giving our judges adequate information by which to compare nominees.

From the information provided

for each nominee AAW prepares a souvenir booklet, for we believe each woman nominated deserves recognition for her contributions.

Since AAW would like to recognize the work of some of our sisters around the world, the number of awards this year will be greater in order to accommodate the number of world divisions.

The awards will be presented during a special breakfast meeting during the GC session. Watch for the announcement of the exact time and place in the next issue of the *Adventist Woman*.

Nominations (on AAW entry forms) and all supporting documents must be mailed by March 31, 1990, to: Director of Special Events, Association of Adventist Women, P. O. Box 3884, Langley Park, MD 20787.

Ministerial intern in Ohio

Kendra Haloviak, an April 1989 graduate of Columbia Union College with B.A. degrees in theology and English, is an intern pastor at the Kettering Seventh-day Adventist church in Ohio and a half-time chaplain at the Kettering College of Medical Arts.



Kendra Haloviak

As such, she is the first woman hired as a chaplain on an Adventist college campus.

"One of my responsibilities is to organize and lead out in programs on campus," Kendra says. "One of my goals is to provide opportunities for college students to serve in outreach to our community."

At the church Haloviak's work includes usual pastoral assignments including committees, visitation, and platform responsibilities.

After a 15-month internship she will be sponsored by the Ohio Conference to attend the SDA Theological Seminary beginning in the fall of 1990.

New book analyzes SDA women

The status of women in the Adventist Church is analyzed in a newly released book by Harper and Row, *Seeking a Sanctuary: Seventh-day Adventism and the American Dream*.

The 14-page chapter on women is the first in Part Three of the book, which focuses on the Adventist subculture. Other chapters in the same section discuss blacks, ministers, doctors, educators, and the self-supporting movement.

The chapter moves from women in early Adventism right into the 20th century. Among the women mentioned are Ellen White, S. M. I. Henry, Merikay Silver, Josephine Benton, and Jan Daffern.

The role of the Association of Adventist Women in articulating current issues affecting women in the church is pointed out.

Authors are Malcolm Bull, a junior research fellow at Wolfson College, Oxford; and Keith Lockhart, a journalist who writes for the London *Independent* and the London *Guardian*. The 319-page book costs \$25.95. ISBN: 0-06-250108-9.

Catching the vision

When Esther Ramharacksingh came to General Conference headquarters in 1987 to promote and develop the Adventist Heritage program for young people, she says she didn't know much about church history.



E. Ramharacksingh

"But when you study our pioneers you soon become excited because you begin to catch the vision they had," Esther says. During the past two years she has worked for the North American Division Office of Education, and with James Nix and Paul Gordon of the White Estate, to develop a curriculum for Adventist young people, grades K-12.

"Kids don't respond to 'just facts'; they need to be involved," Esther adds. Plays, videos, crafts, early Advent songs, sermons and recipes have all been part of the program.

During the past two years Ramharacksingh has traveled widely to introduce teachers to the special materials—speaking from the Atlantic Union on the East Coast to the Upper Columbia Conference in the Northwest. She has also held leadership retreats, Bible camps, and spoken for a Week of Prayer at Valley Grande Academy in Texas.

On January 7 she joined the pastoral staff at Sligo church in Takoma Park, Maryland. Ramharacksingh holds a B.A. in religion and an M.A. in religious education from Andrews University. Originally from Trinidad, her family lives in Toronto, Ontario.

WOMEN'S STUDIES BEGIN

Continued from front page

en's Studies, taught by Jetter. In addition to the core requirements, students will take 13 credits of electives chosen from classes that have at least a 20 percent emphasis on feminist issues.

"Jetter is sensitive to the criticism that a women's study minor is exclusive—why not a men's study program?" van Rooyen reported.

Jetter commented, "We're actually trying to see the world in inclusive terms—from a world community perspective. The present system built by men has become corporate, utilitarian, pragmatic, and materialistic. We're going to explore other models for leadership." The program is designed to af-