

the Adventist Woman

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A NEWSLETTER ABOUT WOMEN

Reach-Out TELE-MOM?

If one needs a plumber, dentist, or mechanic, all one needs to do is to turn to the Yellow Pages and dial for help. But what happens when the baby continually cries, the children won't stop fighting, or the step-children refuse to obey? Who can you call for help, especially in the middle of the night?

Columbus, Ohio residents have a solution: TELE-MOM, a hotline operated 24 hours a day by volunteer mothers willing to listen to mothers who are confused, upset, have a problem, or just need someone to talk to. The only one of its kind in the country, TELE-MOM is an anonymous answering service with women specially trained in listening skills, telephone and communication techniques, and community resources. The volunteers are all ages, with various backgrounds, education and experience, but with one common denominator: motherhood. This unique service was conceived and put into practice by two Columbus mothers, Mrs. Leota Harding and Mrs. Joan Harding.

The hotline first opened in April 1971 after several months of preparation. The idea, however, was conceived in 1955 when Leota was a new mother with a three-week-old crying baby and realized that there was no service available to answer some of her questions on children and childrearing. Where could she find help, or even a sympathetic ear, when the baby was crying, without always disturbing her husband who was then busy in medical school? Why could not there be some sort of hotline available for mothers to call?

It was some 15 years later when this idea became a reality. She had read a statement, "If you don't know where you are going, you don't know if you are getting there," and she felt that many parents (including herself) did not really know where they were going in rearing their children. She became very interested in helping parents deal with children. At this time she began reading the available material, minimal though it was, on child abusers. She wrote to *Time* magazine that "parents are mean because they are frantic." She had opportunity to talk to Mrs. Carl Menninger about the need for a service for frantic mothers, and instead of Mrs. Menninger tackling the job as Leota had hoped, she encouraged Leota to do something about it,



Leota Harding and Joan Harding

reassuring Leota that she would help with the publicity.

The idea began taking form when Leota talked to her close friend and sister-in-law Joan Harding. Joan had the practical skills to make the idea work. Together they labored in making TELE-MOM a reality; they both agree that it was through team effort that TELE-MOM became a success. They recruited their friends as volunteers (and friends recruited friends!) and soon 50 mothers volunteered four hour time blocks each week to answer telephone calls.

The hotline went to an answering service, which then dispatched the calls to the TELE-MOM. There were several reasons for the central switchboard instead of the direct line to the TELE-MOM. One main number was needed, which has remained the same during the years: (614) 221-2421. In addition, the TELE-MOM

could remain anonymous, and her privacy was protected when she was not on duty. If for some reason she could not take the call, a back-up mother was then called to fill in. This also gave the volunteer a chance to quit what she was doing and find a comfortable chair, as the calls sometimes lasted several hours. (For the most part, calls averaged 45 minutes.)

The energies of these pioneers were spent in putting the idea to work; money was secondary, and the cost was minimal, about \$100 per month for the answering service, as all the woman power was volunteered. Initially, Leota paid the bills with household money, but later various community services donated funds. Two years ago, TELE-MOM affiliated with Family Counseling & Crittendon Services, a mental health agency in Columbus, which enabled TELE-MOM to approach United Way

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with a funding proposal, which was granted to them. Leota's home was the first headquarters, which later moved to Harding Hospital, and then to the present downtown location in the Family Counseling Center. TELE-MOM has always been a non-profit organization.

The Board of Directors was formed immediately, and the nine members (including men and women) were those who had experience in community services. Joan served on the Board from 1970-1976, and was President from 1976-1978. Leota joined the Board in 1976 and still serves as a member; previously she was a non-voting Board member and program director from 1970-1976.

The community was very receptive to the hotline. At the time (early 1970's) very few would admit difficulty to rearing children, but with this service, worried and anxious mothers could call, remaining anonymous, and admit their fears and concerns and receive support from other mothers.

In order to relieve tension and anxiety of the volunteers who were answering the calls, Leota, with several friends, designed a course stressing listening techniques and communication skills. Community professionals — physicians (including child psychiatrists), social workers, Suicide Prevention Center staff members — met with the volunteers and gave instruction. The course developed into a nine-week class, with a 2 1-2 hour session each week. It was geared for women, and addressed problems in parenting, self-esteem, and the supportive role of the mother and wife. There was also opportunity for the women to develop writing and verbal skills which heretofore were undeveloped, and time for them to find out who they were. "Ten years ago, things were very different from today; this was before women's liberation. It was believed that 'moms' didn't need anything. The TELE-MOM course was valuable as a vehicle for getting women together. They could share their concerns, fears, dreams, and help each other," commented Leota. And Joan adds, "Warm, nurturing classes developed. It was a time for women to share with and receive support from other women."

The course which began as an appendage to the hotline with time reversed its position. Now the hotline is an arm to the TELE-MOM Family Living Class. The course is still offered three times a year; thousands have graduated from it. Evening sessions accommodate men and couples, whereas the daytime classes are geared toward women. The fee is nominal: it covers costs for the materials as the women heading the classes are volunteers. Upon completion, each participant must volunteer 22 hours of time toward a community service group, whether it be as a TELE-MOM volunteer, or for their church, school, or another community organization.

The original concepts outlined in early stages of the course are still in use, namely:

1. Effective, emotionally healthy parent-child relationships exist in an atmosphere in which love, mutual respect, congruence and empathy are basic ingredients. All of these components are not "natural" attributes of par-

enthood. They are not miraculously given to a mother with the birth of a child. Some are dependent on knowledge and skill practice.

2. A basic goal for the effective parent is establishment of the child's high self-esteem. A co-existing and directly related factor is the parent's own degree of high self-esteem.

Participants practice active listening skills and share home experience in the use of the skills. Also they try to identify their own values, expectations, and goals, and then evaluate their expectations of their child. Participants are also exposed to new books, courses, ideas on personal growth in order to examine their personal growth and sense of self-worth, and perhaps to take steps to modify themselves.

TELE-MOM celebrated its ninth year in 1980. The volunteers still answer about 90 calls each month including long distance calls. Sometimes children, teenagers, or fathers call, or grandparents with concerns for grandchildren, but the majority of calls are still anxious mothers wanting a sympathetic ear. The TELE-MOMs feel better equipped by their experience to deal with problems of motherhood, but most problems, no matter whose they are, are easier to deal with when received by an understanding listener. The volunteers are not armchair psychiatrists; as Dr. Herndon Harding told Leota when she was founding TELE-MOM, "In any caring situation where one person is less anxious than the other, a therapeutic process occurs."

NOTE: Both Leota and Joan have stepped back to allow others to take the lead in TELE-MOM. Presently Leota is managing her private physical therapy practice, and Joan is actively raising her family and says she is still using her practical know-how to put her husband's and her sister-in-law's ideas to work.

—Melanie Wuchenich

People and Places

At a conference on women's role in the Adventist church in ADDIS ABABA, ETHIOPIA, women conducted all the weekend services. The conference was one of several held throughout the Afro-Mideast Division to help women better understand the contribution they can make to the work of the church. Approximately 2,000 women and 1,000 men attended these 11 institutes led by Borge Schantz, lay activities director of the Afro-Mideast Division. Topics discussed included woman as witness for Christ, woman

in the home, African traditions and women, and training for greater responsibilities in the church.

The Tribal Center in CHIANG MAI, NORTH THAILAND, was chosen by DORIS ROTH to be the recipient of the prize money she won for naming *The Adventist Woman*. The Center enrolls about 60 students, most of whom live in the dormitory. They represent five major ethnic groups in Thailand — Meo, Karen, Lahu, Lisu and Thair — and are learning how to become Adventist workers in their own villages and tribes. Many are from very poor homes. Some are refugees from Laos or Burma.

Administrator of the Tribal School is PAT GUSTIN, who has lived in Thailand for five years and speaks the Thai language. Gustin wears many hats at the Tribal Center besides the administrator's. She is accountant-treasurer, farmer, work supervisor, teacher, dean, cafeteria advisor, purchasing manager, construction supervisor, ambulance driver, secretary, landscaping advisor and nurse. Gustin has adopted two daughters since beginning her work in Thailand; Gai, who is in third grade, and Piikum (pronounced pea'-coon), in first grade. The story of her adoption of these girls was told in an ADVENTIST REVIEW article on September 28, 1978 entitled "I'm Not Single Anymore, I'm Triple."

In addition to teaching regular academic subjects at the Tribal Center, the staff is stepping out in faith to begin giving vocational training so that these youth will be able to support themselves. Besides cooking and agriculture, they hope by next term to begin sewing and a simple "barefoot doctor" course.

PATRICIA COPLE of Washington, DC, is currently acting chief of the military construction branch of engineering services for the Pentagon. Her "acting" position includes responsibility for various aspects of the Space Shuttle and Air Force MX programs added to her duties as assistant chief and project officer. Cople was the first woman to graduate with an engineering degree from Walla Walla College in 1958. She is working on her MA degree in Industrial and Labor Relations from Cornell University.

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Pat Gustin and daughters - Gai and Piikum



The Experts Speak

PRE-MENSTRUAL SYNDROME

Phyllis Williams, an associate professor of epidemiology at Loma Linda University School of Health, was interviewed by Danielle Wuchenich in March of 1980 about her current research into the pre-menstrual syndrome. Williams is a medical geographer who received her PhD from the University of Oklahoma and her MPH from Johns Hopkins University.

DW: YOU HAVE ENTITLED YOUR STUDY, "THE EPIDEMIOLOGY OF PRE-MENSTRUAL SYNDROME." WHAT DOES THAT MEAN?

PW: Pre-menstrual syndrome (PMS) refers to those symptoms experienced by many women prior to menstruation such as excess water retention, increased carbohydrate tolerance, anxiety, hostility, depression, cramps, et cetera. An epidemiological study is a study of the distribution and etiology of health problems in populations; in other words, who has a problem and what is the cause of that problem. An epidemiological study of PMS is a study of what "kinds" of women experience PMS and what is the cause of PMS.

DW: HOW DID YOU BECOME INTERESTED IN STUDYING PMS?

PW: In reviewing the epidemiological literature, I realized that I had not read a single article addressing this topic. Although clinical and psychological studies have been done, I have found no epidemiological studies. Yet approximately 50 percent of our population is female and could experience PMS. Also, I have several friends who suffer from PMS, some of whom have to miss work occasionally. I did some calculations to estimate the cost of PMS to the national economy. The census bureau projects that there will be approximately 54,000,000 women aged 14-44 in the United States in 1980. If 25,000,000 of these are in the labor force, and are earning an average of \$4.00 per hour, and if only one percent lose twelve days per year due to menstrual difficulties, the cost to the economy will be \$96,000,000!

DW: WHY HAS SO LITTLE SCIENTIFIC ATTENTION BEEN GIVEN TO THIS PROBLEM?

PW: The primary reason is that PMS is not a life-threatening condition, nor is it a crippling like arthritis, for example. And, of course, the degree of urgency in a health problem is reflected in the amount of money available for research. I believe that the quality of life is very important, and should not be regularly impaired a few days each month for a large segment of our population.

Also, the study of PMS had to await the understanding of menstruation per se, and that did not happen until 1875, and was not widely accepted until after the turn of the century. Knowing this, one is not as surprised to find out that pre-menstrual syndrome has only been scientifically described since about 1930.

DW: WHAT IS INVOLVED IN YOUR STUDY?

PW: I am collecting data from approximately 225 menstruant women between the ages of 25 and 50. Each woman will complete two ques-

tionnaires. One questionnaire is the Moos Menstrual Distress Questionnaire developed by a psychologist. The other questionnaire is one that I have developed which seeks information regarding various characteristics of a woman such as her age, social-economic status, occupation, marital status, life satisfaction, diet, number of children, race, religion, et

IN ACADEMY WE SAID, "GRANDMA'S COMING"

Few areas of a woman's life are more prone to myth, elation and terror than menarchy and her menstrual cycle. The ways in which we learned about this function, the ways we tell our daughters (or fail to tell them), the methods we develop for coping with it—all of these experiences are common to all of us and unique to each of us.

We think it would be interesting to pool our most insightful experiences, anecdotes, insights about our menstrual experiences for our mutual amusement, enlightenment and relief. So send us comments from your own experience; for instance, what your mother told you, what you thought when it began, if ever you were embarrassed, ways your attitude toward menstruation has changed—anything you have observed or experienced about menstruation.

Make your comments as short as you care to, or as long. Tell us if you want them printed anonymously. But do share them with us by sending them to 8522 14th Avenue, Adelphi, MD 20783.



Phyllis Williams

cetera. My study is a so-called "fishing expedition," that is, so little is known, that my questionnaire casts a wide net. I am aware that I may find that none of these variables are associated with PMS. But such information in itself is important. The information received from these questionnaires is strictly confidential.

DW: WHAT WILL YOU DO WITH THE INFORMATION IF YOU DO FIND SOME ASSOCIATIONS?

PW: I will want to do additional research to confirm my findings. If this study can identify "risk factors," such as has been done for heart disease and others, then perhaps those factors can be manipulated and hopefully the number of women suffering from PMS will be reduced.

There is clinical help available to women suffering with PMS. However, the purpose of preventive medicine is to avoid the necessity of treatment. The possibility exists that, given the necessary information, women may be able to relieve some of their symptoms by changing their lifestyles rather than taking drugs.

DW: WHAT IS THE CURRENT STATUS OF YOUR STUDY?

PW: I hope to have all my data collected by the end of March, and the data entered into the computer as soon as possible thereafter. Within six months, the data should be analyzed.

DW: WOULD YOU BE WILLING TO GRANT ANOTHER INTERVIEW TO TELL US WHAT YOU HAVE FOUND?

PW: Certainly. The next interview should be more interesting since I will have the data analyzed and I will be able to make some observations regarding it.

—Danielle Wuchenich

Reader Exchange

... Following are some of the issues I'd like to see addressed:

1. Current look at women's position in the church organization.
2. Recognition of women's plight in facing modern pressures of marriage and family.
3. Concern for the "spiritual single" — women whose husbands are not church members.
4. Recognition of the single woman and her needs.
5. How women cope with sexual pressures of today's society.
6. How women in the church can support one another.
7. Recognition of women's talents i.e., poetry, prose, professional achievement.

Thanks for the opportunity for comment and input. I applaud your efforts to begin a publication to fill this great need. Without its women, where would the Adventist church be?

—Dorothy Saxon, TX

Since there is no item to check otherwise, you must assume that everyone is an S.D.A. Not so! I was, but broke the affiliation 20 years ago. I must say I'm impressed with this movement....

—Jim Fritz, CA

The publication is superfluous; don't waste your time for such fantasies that society is hung up with.

—Anonymous, DC

I am pleased to learn of this paper. . . . I especially would like articles dealing with God's ideal for women, and articles by women on how they actually live and what they feel about how they are living. I would like articles by older women comparing what they've seen and learned by observing life as time has changed women.

—Susan Oms, MD

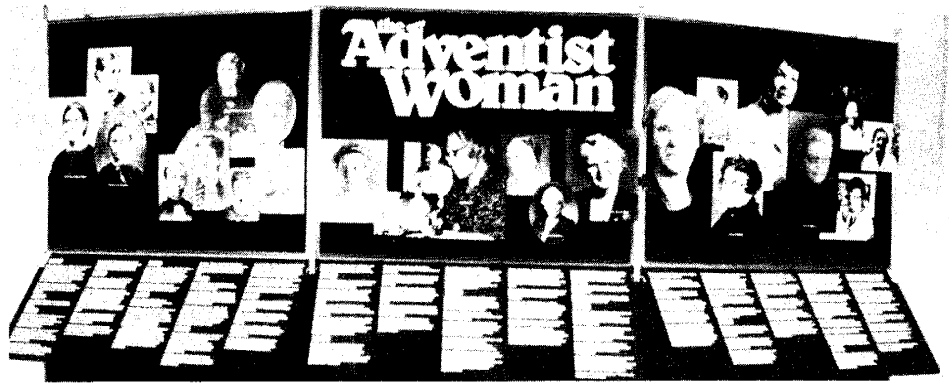
I'm for anything that will promote equality in every phase of Adventism. I think our patriarchal conventions and attitudes must be challenged immediately. . . .

—Stephen Crane, WI

... I have a call to be an active minister in the priesthood of believers; I think we lag badly and shockingly for a long time, in our stupor. Too many promising lives of women who want to be on fire for God are stifled in the ashes of indifference from others. How long, oh Lord, how long?

What I mean to say is that we must be Christian and we must be brave, clear-sighted spokespeople for the Christian message, in the tradition of the woman of valor, Deborah. The publication is a great idea, but I would like it to be a stimulant to arouse us from our sleep, not a tranquilizer to soothe us in our stupor.

—Carole Rayburn, MI



GENERAL CONFERENCE DISPLAY

I think this publication should give equal emphasis to women's rights in the working world on the one hand, and women's high calling as mothers and homemakers on the other. I'd hate to see an imbalance there. I believe in equality in the working world. I do not believe in subservience in the marriage relationship but no marriage functions well unless the wife, while supportive, recognizes that God made the husband "head" in the home. When a woman becomes so well educated and independent that her relationship to her husband can no longer be as God intended, then there is TROUBLE! I hope this publication will in no way promote this type of imbalance.

—Mrs. C. Ford, NY

A 12' x 9' display of photographs and data highlighting fifty-one women's past and present contributions to Adventist history greeted individuals entering the great hall of the Dallas Convention Center, April 17-27, 1980. Titled "The Adventist Woman," the display recalled the significance of selected women's lives to the advancement of Adventism.

Women responded to the display at the General Conference Session by studying the names and faces, posing for photographs with the exhibit, and taking charter issues of the newsletter for reading or subscribing later.

Designed to be portable, *The Adventist Woman* exhibit is now available for display at camp meetings, reunions and special events at cost of shipping and handling. Contact us by writing to: 8522 14th Avenue, Adelphi, MD 20783.

The publishers of *The Adventist Woman* wish to thank the many people who helped make the display possible.

—Shirley Kinsman Johnson

Health Notes

BREAST CANCER

It is a well-known fact that early detection of breast cancer helps save a woman's life. Two new early detection methods — still in the experimental stages — may soon become available for women.

Ultrasound: This technique uses high frequency sound waves (instead of X-rays) to analyze the breast tissue. Sound waves are beamed through the breast and patterns are formed on a screen. These various patterns reflect tissue density and doctors study these patterns for abnormalities. Presently, ultrasound is used to evaluate breast lumps already found by other methods. When these ultrasound patterns are better understood, more exact detection of early breast cancer will be possible.

Blood Test: Dr. Sol Spiegelman and his co-workers at Columbia University have discovered a protein substance that occurs only on the surface of human breast cancer cells. So far, a blood test that picks out this protein has been used to detect breast cancer in mice. It is hoped that within a year a blood test will be available for human studies.

SMOKING

"Cigarette smoking, an early sign of woman's social emancipation, is now the major threat to her personal health and her ability to bear healthy children," the government's top doctor warned. The Department of Health, Education, and Welfare recently released its report, *The Health Consequences of Smoking for Women*, a document full of evidence that women are catching up to men in smoking-related diseases. Some of the evidence:

— The rise in lung cancer death rates is currently much steeper in women than in men. It is projected that the age adjusted lung cancer death rate will surpass that of breast cancer in the early 1980's.

— In addition to lung cancer, smoking is associated with cancers of the voice box, oral cavity, windpipe, bladder, and kidney in women.

— In general, cigarette smoking increases the risk of coronary heart disease by a factor of about two. In younger women, cigarette smoking may increase the risk several fold.

— Women who smoke suffer more complications during pregnancy, have more premature babies, bear babies weighing less at term than non-smokers, and face greater risks of infant death.

—Judi Folkenberg

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In March 1980 MELINDA HOWES was named Vice President for Development and Public Relations at Florida Hospital in Orlando. Formerly public relations director for Washington Adventist Hospital in Takoma Park, MD, and communication consultant for the new satellite, Shady Grove Hospital, Howes more recently has been a communications and marketing consultant serving a variety of Adventist and secular medical institutions.

EUNICE BERGER MICHILES of Manaus, Brazil is the first woman senator in Brazil's history. Daughter of an Adventist pastor, Michiles is a graduate of the School of Education of Brazil College in Sao Paulo. She taught in elementary schools for many years and is also a nurse. She was elected state representative in Manaus and has also held the position of secretary of the Department of Labor and Social Affairs of the Amazonas State until taking her seat in the senate in 1979.

ELISABETH K. NAVARRO is Acting Coordinator of Practical Nursing for Eastern Montgomery County Area Vocational-Technical School in Willow Grove, PA. Navarro has a BS degree from the New England Sanitarium and an ME degree from Temple University in Philadelphia, PA.

With the merging of the Southwestern Adventist Health Service and the Southern Adventist Health & Hospital System into the Adventist Health System-Sunbelt, LOUISE OSBORN, R.N., has been named a Vice President at Huguley Hospital in Fort Worth, TX. Formerly assistant administrator, Osborn has been responsible for nursing at the medical center for the past two years. Before coming to Huguley Hospital in 1978, Osborn was Director of Nurses at Walker Memorial Hospital in Avon Park, FL.

The ROCKVILLE (MD) Seventh-day Adventist church considered women's role in the church March 9, 1980, when pastor JOSEPHINE BENTON spoke in the morning on "Women's Role in the Church: Theology." In the afternoon, Dr. BETTY STIRLING spoke to more than fifty area men and women on the various roles women have held, could hold or might hold in the church. Dr. Stirling is provost of the University of Baltimore. She received her degree in sociology from the University of California, Berkeley.

MARIANNE SCRIVEN, associate professor of music at Walla Walla College, has accepted an invitation extended by Sir David Willcocks, director of the London Bach Choir at the Royal College of Music in London, to sing with the choir for six months. She will study with Simon Preston at Cambridge University and serve as a piano accompanist for the Kato Havas Summer Workshop for Strings in Oxford.

In the fall of 1979, BRIAN STRAYER, Associate Professor of History at the University of Iowa, spoke at the Iowa City Seventh-day Adventist Church on Adventist women's roles from 1860 to 1975. His talk included information about early contributions to the church: eight women in the field of journalism, two in medicine, three missionaries, one financier, three educators, two philanthropists, one woman in temperance, four in administration and nine in the preaching ministry.

DANA WEST, a sophomore journalism major at Southern Missionary College and this year's layout editor, was elected editor of "The Southern Accent" for the 1980-81 school year. MELISSA SMITH was chosen as her co-editor. KARIN THOMSEN of Walla Walla College and LORI LEWIS of Atlantic Union College have also been elected editor-in-chief of the newspapers on their respective campuses. MARILYN LOVELESS, a senior English major at Columbia Union College has been editor of the student paper, "The Sligionian," for the school year 1979-80. She plans to work on a master's in English at Loma Linda University. Four other women have headed the masthead of their college newspaper in 1980: DONNA RUBANO and NANCY RIGSBY at Atlantic Union College, MERI GEC at Andrews University and CAROLYN CARPENTER at Pacific Union College.

NEWS WANTED

Any news of Adventist women contributing to the life of their church, their school, or their community in general is welcome. Send all news to Flora Smith, news editor, 8522 14th Avenue, Adelphi, MD 20783.

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.

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

PLEASE MAKE CHECKS PAYABLE TO: Association of Adventist Forums.
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Editorial

The achievements or gains for women that took place during the decade of the seventies can at least partially be summed up with the acknowledgement that women have been alerted that they have choices.

Freedom of choice has been available since time began and while many women have exercised that freedom many others have for a large variety of reasons preferred that a parent, husband, church, or society make decisions for them.

Now, even for those who have been accustomed to choosing, the options that are available and the decisions about our lives seem at times overwhelming. To name just a few: For many of our mothers there wasn't much choice as to whether to marry or not. You either did or there was something wrong with you . . . that you were unable to get a man. If you were able to snag your man during your highschool or academy years, you really didn't need to go to college. However, if you needed a little extra time you could always go to college and become a teacher or a nurse or ultimately, a wife. And well, if that didn't happen . . . we've all heard the whispers about middle-aged or older single women as to why they never married. . . there are many versions.

Now, after you got married, of course you had children. It wasn't a question of *if* you did but *when* and *how many* (and it wasn't that long ago that when and how many wasn't a choice either). If a couple didn't . . . well . . . usually if

they could they did.

What about how you reared your children—oh, there was *Child Guidance, The Adventist Home*, numerous articles in the "Review," all seeming to know the best or maybe the only way to raise *your* precious children. You knew how to schedule your week so that the Sabbath dinner was prepared, the house cleaned, the clothes washed and ironed, the children bathed—without abusing the "edges" of the Sabbath. And, this was done usually, alone, because your husband was out doing God's work or at least "real" work.

We were taught how to think about race. It was simple—don't comingle—and so our schools have finally only begun to desegregate during my generation.

As for politics, Adventists were generally Republican, because, well just because. . . .

I could go on but many of you who are reading this could do much better because you have experienced it while I have been mainly an observer.

Now suddenly, or not so suddenly, all that has changed. No longer is it considered enough for many of us to stay at home and mother. I am reminded of the woman featured on a recent television program on working mothers who, to avoid saying she wasn't employed outside the home, would reply to questions that she "freelances." Today we are "superwomen." We work, we maintain a home with or without the help of a husband, we are full-time mothers

(with half of the time to do it in), we entertain, we educate ourselves and our children, we progress in our jobs, we volunteer and are active in our churches . . . and by the end of a day we are very tired

So, where before our choices were to a large extent predetermined (and I am in no way intending to put down marriage, motherhood, teaching, nursing, or Republicans) now our choices are multiple and have been thrust upon us in such a way that again perhaps we are not choosing at all.

What we must do is sift through the multiple roles and possibilities that are open to us and then rather than adopting everything "to be all things to all people" find that which is uniquely us.

There are many options and many paths to walk and the goal of this newsletter is to acquaint you our readers with as many of the possibilities that are open to you.

You won't agree with all the views expressed and choices which are reflected on these pages. We don't. Those views and choices might not be ours in some cases and in others probably would be or have been. But we are committed to publishing a great many possibilities with the hope that somewhere to the left or right or perhaps square in the middle you will find yourself.

— 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

Ms. Means Myself: Being a Woman in an Uneasy World, by Gladys Hunt. Grand Rapids, Michigan: Zondervan Publishing House, 1972. \$1.50 paperback.

I don't know about you, but for me, Ms. used to be a dirty word.

I disliked the term when it first became popular, because of its connotations of militant women's libbers. Ms. even *sounds* harsh. And so did many members of the early Women's Liberation Movement.

More recently, I've come to tolerate the term, and not just because it's been around awhile. Ms. has become part of my life. It suits me — for now — better than Miss or Mrs.

But putting aside marital status and social identification, Ms. still serves as a label for the woman who sees herself as non-traditional. This, however, has caused a dilemma for the Christian woman. She may not be at either end of what she perceives to be the feminine spectrum. But if she is somewhere in between, *who is she?* Married women and mothers find the tug to independence is strong, but so is the obligation to dependence. The single woman finds herself caught between getting ready for a man (if one comes along), and getting ready to live without one for the rest of her life (if one doesn't come along).

Christian women are apt to feel guilt, no matter what they do. The Christian background has not prepared them for secular liberation. They want to be Ms., but not militant.

Over the past decade, I looked for — and failed to find — someone who could provide an adequately Christian interpretation for the term Ms. (And naturally, when I had already come to terms with Ms. in my own life, I found what I had been looking for.) This eight-year-old, 145-page paperback is the perfect treatise. Ms. Gladys Hunt has put into words the key to understanding true Christian female liberation.

In chapters intended to include every Christian woman, the author makes statement after statement that deserves underlining and re-reading.

Yearn for fulfillment? "Fulfillment is not so much trying something new as it is coming to terms with your present situation."

Seek creative expression? "... the people who claim to know God best ought to be the most creative simply because they are related to the Creator."

What about male injustice? "If a man cannot take a good suggestion from a woman lest it belittle him, she knows that says more about him than it does about her."

Need an identity? After a personal encounter with God, "a woman has a basis on which to build her concerns about her place in the world. She knows *whose* she is and proceeds to find out *who* she is as a unique person."

This is the obvious conclusion: the Christian woman is truly liberated when she loses herself in her commitment to God. Only in this total surrender does she find the freedom to become *whose* she is and *who* she is.

It's very simple. Beyond the commitment lies freedom.

Ms. Means Myself presents this basic truth through phrases and stories in which every Christian woman can see herself. Sometimes this reflection on self is painful, but so is commitment.

There is hope within these pages for the women who has no time to herself, as well as the woman who has too much time for herself. Ms. Hunt (I think she would call herself that) discusses marriage and family, singlehood, creativity, sexual roles, rebellion, ministry, freedom, and hospitality. (That last one was a surprise!) She says we can be proud of being feminine, of being Christian, of being liberated. She also gives us information to help stimulate us into becoming what and who we already have the potential to become.

"Our self-view is critical," she says. "The only relationship that defines our worth is the one we have with God. Every woman should have the chance to be her unique self without the trappings and trimmings of psychological hang-ups or society's pressures. She not only has the right to be an individual; she has the obligation to be one."

— Patti Purdy Hansen

ADDRESS CHANGE!!!

NOTE: Please send all correspondence, subscriptions, or gifts for *The Adventist Woman* to 8522 14th Avenue, Adelphi, MD 20783. Checks should be made payable to the Association of Adventist Forums.

From the Treasurer

Seventy-five percent of the people subscribing to *The Adventist Woman* are including "love gifts" of \$10.00 to \$15.00 in addition to the \$5.00 subscription fee. Several individuals have contributed their gifts in the form of gift subscriptions to several of their friends. We wish to thank all these friends for their warm support and their recognition that initial costs are always greater than daily operational expenses on a continuing established basis. Please continue to remember *The Adventist Woman* with your tax-deductible gifts. Make checks payable to The Association of Adventist Forums, 8522 14th Avenue, Adelphi, MD 20783.

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The opinions expressed in *The Adventist Woman* are strictly those of the writers, and are not necessarily those of the Editors or Staff.

“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.

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