

the Adventist Woman

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But debate on ordination continues

Annual Council authorizes women to baptize, marry

It's final. Five tortuous years after the first official request in the North American Division (NAD), Seventh-day Adventist women ministers have been granted permission to perform baptisms and marriages without their conferences being considered "in defiance" of the General Conference (GC).

After a spirited debate throughout Thursday, October 5, the approximately 275 men and 8 women eligible to vote at the 1989 Annual Council took action on two key issues affecting women in ministry. (Annual Council is the policy-making body for the Adventist Church, which met this year at the newly opened GC headquarters in Silver Spring, Maryland).

A second vote on Monday night, October 8, affirmed and clarified the October 5 decision.

Ordination withheld

Ordination was once again withheld from women on the basis that "the world church is not ready for it." Here the council clung to its 1973 stance when a GC sponsored study on women's ordination held at Camp Mohaven, Ohio, first raised the issue in modern times. (Adventists, however, first recommended that women be ordained in 1881.)

One inequality ends

But the council agreed that women pastors may perform marriages and baptisms in the churches where they are assigned. The 2-1 margin of the decision stunned everyone.

The delegates, along with about 100

other church leaders who are officially invited to the council,* voted 187 to 97 in favor of the measure. (In a parallel vote taken only among delegates who are actual members of the GC Committee, the action also passed handily, 104 to 77.)

The women ministers must meet certain criteria, and their division office must approve the practice. (See the full document on p. 8.) Of ten world divisions, only North America says it plans to implement the policy immediately.

Allowing women to perform marriages and baptisms erases a long-standing and painful inequality in North America. Since about 1978 male interns have been permitted to perform these "essential functions of ministry" within their local churches. But females have not.

The council took up the question of women's status in ministry based on recommendations from the commission on the Role of Women in the Church. The Commission, which met July 12-18 in Cohutta Springs, brought about 70 representatives together from the world church of whom 17 were women. Annual Council delegates adopted the Cohutta Springs "presidents' document" virtually without change. (The document's nickname arises from the fact that those who shaped it were the presidents of the nine world divisions of the church and a cluster of top GC officers.)

High tension lingers

But the Thursday vote did not de-

bate. The matter simmered in the hallways among delegates and visitors, and in the private meetings of the council steering committee and GC officers.

As at Cohutta Springs, the recommendations in the "president's document" forced council delegates into a dilemma. Many speakers pointed out that the document says both "yes" and "no" to women in one breath. And, as at Cohutta Springs, the chair refused to divide the motion for separate votes. Thus, people who unequivocally favor women's ordina-

tion found themselves having to vote NO on that issue if they were to vote YES for women ministers to gain equality with their unordained male counterparts. Knowing that women's ordination would be rigorously opposed by as many as seven of the ten world divisions, they opted to vote for "half a loaf."

But the vote almost came unglued over other tensions, too.

During the Thursday debate Neal C.

See WOMEN MINISTERS, p. 8

Based on Cohutta Springs document

Other women's issues discussed at AC

At 4:50 p.m. on October 10—just 40 minutes before the 1989 Annual Council closed—Neal C. Wilson surprised delegates by putting on the agenda the second or "women's document" which had emerged at Cohutta Springs during the Commission on the Role of Women last July.

Half an hour later many delegates were even more surprised when the document, reworded only slightly by an amendment, was accepted without audible protest in a voice vote.

Although the original document had been hurriedly drafted by the 17 women at Cohutta Springs, it summarized concerns of nearly 1,000 women employed in Adventist leadership in every world division. Their opinions were analyzed in an inter-

national survey conducted by the GC Women's Advisory Committee in cooperation with the Institute of Church Ministry at Andrews University.*

"These were serious concerns," Wilson stated in introducing the item. "The women were united on this."

He explained that the women's document had not been voted or approved at Cohutta Springs. "We read and discussed it and then channeled it to the GC officers for further study." He acknowledged that many administrators, both at Cohutta Springs and at the GC level, "felt they could hardly adopt the document," believ-

See WOMEN'S CONCERNS, p. 9

NAD votes for equality

VOTED, To adopt a new policy NAD D 75, Equal Opportunity for Service, to read as follows:

The official position of the Seventh-day Adventist Church is that all members in good and regular standing shall be given full and equal opportunity within the Church to develop the knowledge and skills needed in the building up of the Church. This position and its resultant course of action requires that all services and all levels of Church activity be opened to all members on the basis of their qualifications.

The North American Division will seek applications from qualified women, minorities, and the handicapped; and will afford all individuals equal opportunity in employment, appointment, promotion, salary, and other organizational benefits without consideration for race, color, gender, national origin, ancestry, physical handicap, age, height, weight, marital status, or prior military service.



Malcolm and Hazel Gordon of the Florida Conference welcomed AAW conference attendees to Orlando.



Rosa Banks, director of the Office of Human Relations, gave the Thursday devotional.



Kit Watts, assistant editor of the Adventist Review, preached the Sabbath sermon.

Orlando conference attracts largest crowds ever

The Orlando AAW conference, held September 28 to October 1, proved to be one of the most powerful and best attended yet.

More than 230 women and men from all parts of the United States registered for the conference. Most arrived at the Altamonte Springs Hilton Hotel to hear Rosa Banks' in the opening devotional on Thursday morning.

Banks, newly appointed to head the North American Division's Office of Human Relations, gripped the audience with her masterful presentation of the topic, "Here Am I—Send Me."

By evening the crowd doubled to more than 500 for Lindy and Michael Chamberlain's banquet appearance in the hotel's Crystal Ballroom. Through photographs and stories the Chamberlains retraced portions of their eight-year struggle to prove themselves innocent of a charge that they murdered their baby daughter at Ayer's Rock in Australia. They also encouraged AAW members to move steadily ahead in efforts to promote equal opportunity and fair policies for women in the church.

Nearly a dozen substantive seminars and workshops on Thursday and Friday attracted groups from 10 to 75 to focus and

interact on topics ranging from AIDS to personal leadership styles.

Two articulate Friday morning speakers were Mrs. Hazel Gordon, director of women's ministries for the Florida Conference of Seventh-day Adventists; and Dr. Arlene Taylor of St. Helena Hospital and Health Center in California.

Led by five Adventist women pastors and chaplains the Friday evening agape feast provided an oasis for reflection and sharing at a score of round tables set for 10.

Since no single Adventist church in the

See ORLANDO, p. 3

Presidential Communique

Listening to men decide for women

by Nancy Marter

Following the actions that dealt with Adventist women's concerns through the recent Annual Council proved rather like a roller-coaster ride. We had breath-taking highs, depressing lows, and cliff-hanging tension.

At the invitation of my union president, I attended the October 5 session. With growing concern I listened as one after another of some of the men in leadership spoke in derogatory terms of the recommendation that had come from the Cohutta Springs Commission on the Role of Women (relating to women in ministry). Yes, in many respects the "presidents' document" was inconsistent. Yes, it was a mixed message.

Prolonged barrage

But what pained me so much was the way that something which directly impacts on women was torn apart, hashed over, and treated like an imposition that had been thrust upon the church by an unfeeling North American Division.

I, as a woman, resented being described as the "eye" that had offended—and should be "cast out." I, as a woman, resented statements such as "Women haven't been included in this way before, and really, what have we lost?"

I want to add that many leaders, particularly from North America, were stalwart and eloquent speakers in support of women in the church. Elder Wilson himself gave positive

LETTERS

Sexist language

Dear Editor:

When I read the April/May issue I had a good laugh. I see that AAW, too, hasn't yet arrived. Note the article titled "Seminar for GC brethren."

Actually, the seminar was for the GC's annual colloquium. Many of us there were not brethren. In addition to department directors, many associates and assistants attended on the week days, and spouses join us on Sabbath.

Although I learned 26 years ago when I first became a department director at the local conference that I, as a woman, was "included" when the brethren talked about "the brethren," I somehow didn't expect to see that sort of label in the *Adventist Woman*.

Shirley Burton, Director
GC Communication Department
Silver Spring, Maryland

A new view of ordination?

Dear Editor:

After reading the document that discusses ordination which came out of Cohutta Springs in July, I have a few comments.

Ordination, traditionally a sign of recognition by the church of a divine call to the ministry, has now been reduced to a designation of *administrative suitability* for two or three positions within the church hierarchy.

I think the church now has to draft an *explanation* of its position. People may find it hard to understand the biblical basis for the denial of ordination [to women] and

this revised meaning for ordination.

Traditionally, certain tasks in the church were reserved exclusively for ordained ministers. The justification for these restrictions was to allow the minister time to develop skills and allow the church time to recognize the development of the minister and recognize the divine call of the minister.

If ministerial functions are not restricted to those who are ordained, it appears the only role of ordination is to distinguish those who can serve in the church positions of president, or ministerial secretary, (and possibly, evangelist.) Since ordination is restricted to males, the sole function of ordination is to prohibit women from holding those designated administrative positions.

Doug Havens
Greenbelt, Maryland

Chinese woman pastor

Dear Editor:

It saddens me to realize that the Commission on the Role of Women recommended not to ordain women.

It seems ludicrous that women may be permitted to baptize and officiate in the way that men have been, but be denied ordination.

I have a friend who has been a pastor of a church for more than 10 years in a little town called Kuching, Sarawak, in Malaysia. She has been known for years as "the Chinese Church pastor." She carries the duties of a pastor in the church but has never been given the privilege of ordination.

It is discouraging and disappointing to continue seeing qualified women who have proven themselves repeatedly of their ca-

leadership and took a lot of heat over the matter. Quite a few men with whom I have worked talked with me during the day, concerned to see how I was holding up under the barrage. But this time, that kindness and support is not my point.

Negative impact

Considering all the negative speeches, I quite frankly did not expect the recommendation to pass. When it did, by a good margin, I headed for home relieved, but torn up inside in a way I hadn't been before. I have been part of the church "process" for a good many years now. I am quite familiar with the scenario of discussion, disagreement, negotiation, and compromise. I have been part of some very difficult decisions.

But none of my previous experiences left me feeling so personally attacked, so devalued and dispensable. This may sound strange considering that it was not my personal aspirations which were being discussed; I do not feel called to be a minister.

A few days later my husband, who was all too aware of my distress, returned from a business trip with the gift of a visor cap adorned with the words, "If you can't run with the big dogs, STAY ON THE PORCH." We laughed. As a gentle reminder to keep things in perspective it was funny. But, frankly, the attitudes I heard expressed with unfeeling repetition at Annual Council were not funny.

Women are human beings

I would like to think that the cavalier comments about the women of our church who aspire to full involvement in ministry were uttered by Christians who did not really hear how they sounded. For in truth, Adventist women are thinking, contributing children of God. They are capable human beings. Women are not property, not objects for condescending comment, not items for negotiation.

Church members in every corner of the world field would like to think of themselves as every bit as valuable and worthwhile as any other member, anywhere. Believe me, women are no different.

whom are women. Most of these women are from an Adventist background. Sadly, many are estranged from the Church because it has so little to offer women who are intelligent and articulate.

We are losing our best and brightest minds because we have such limited goals for gifted women.

If ordination of women would provoke disunity in the church, our leaders have no one to blame but themselves. They have a responsibility to clearly point out chauvinistic, androcentric and cultural bias for what it is: an unholy conspiracy. If the male-dominated ministry and church officers were to be converted on this matter, it would not be difficult to educate the laity.

Our Saviour clearly enunciated His caring concern for women. Following His resurrection, He concealed Himself from His remaining eleven but revealed Himself to Mary—then commissioned her to tell the Good News to them.

Here we are another 2,000 years down the stream of time having made no further progress; in fact, we have gone backward during the last 100 years.

As long as some of my ministerial brothers can indulge themselves in bad exegesis in an attempt to exclude women from the ministry (for instance, taking 1 Timothy 2:11-15 out of its historical context, but leaving it in its patriarchal and androcentric context) perhaps I can be excused for placing a different emphasis on Joel 2:28 (RSV):

"And it shall come to pass afterward, that I will pour out my Spirit on all flesh; Your sons and your daughters shall prophesy, your old men shall dream dreams, And your young men shall see visions."

It seems to me that old men are dreaming the life of the church away. They have no vision, are inflexible in their misconceptions and blind to new light.

What will it take to reorient the church so that the pouring out of God's Spirit will no longer be delayed while old men dream?

Gordon W. Thompson, M.D.
Loma Linda, California

MARK YOUR CALENDAR

Copy deadline for the next issue of *The Adventist Woman* is January 5.

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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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.

AAW, Lake Union co-sponsor first conference for women elders

by Jeanne Jordan

What do women who are elders in a local church do? How can they better carry out their responsibilities?

To find out, more than 70 enthusiastic participants gathered August 18-20 at Andrews University (AU) for the first Lake Union Women Elders' Conference. The conference was held under the auspices of the Michiana Chapter of the Association of Adventist Women.

Joined by a number of guests, including several men, the women elders came from all five conferences in the Lake Union, from Ohio, and as far away as Maine and Colorado for the first-of-its kind event.

Across cultural boundaries

The weekend began with a Friday evening agape feast emphasizing the international sisterhood of the church.

In the session that followed, Carol Kilcher, director of the GC Center for Human Relations at AU, spoke on "Women of the World Church Respond." In a devotional context she shared statistics on women elders and excerpts of letters from Adventist women leaders in all ten world divisions.

A many-faceted role

During Sabbath programs the participants glimpsed many parts of an elder's work.

Selma Chaij, an AU faculty member, moderated a panel of local church elders. Dwight Nelson, senior pastor at Pioneer Memorial Church, gave counsel on liturgy and litany. Edith Davis, elder in the Berrien Springs Village Church, discussed platform decorum. Gayle McKenzie, wife of the Pioneer Memorial youth pastor, spoke of an elder's role in church activities. Seminary professor Doug Kilcher treated the question of church discipline.

The worship hour, directed by Jeanne Jordan, first elder of the Dowagiac, Michigan church, featured two speakers—Iris Yob and B. J. Christiansen.

Yob, an Australian educator and author, led in a study of the Song of Solomon, emphasizing the harmonious balance of service which can be achieved when men and women work together for Christ.

Christiansen, president of the Illinois Conference, described, in the context of Peter's counsel on shepherding the flock, the positive influence he has observed five women elders exert.

Two afternoon sessions—on effective communication and effective visitation—were led respectively by Luanne Bauer, chair of the AU communication department, and Kathrine Smith, assistant dean of women at AU. These offered strategies for enhancing relationships within the church and for reaching out to inactive members who might be absent because of ill health, indifference, or disenchantment.

Delcy Kuhlman, a hospital chaplain working in South Bend, provided a vesper devotional that included time for a retreat into solitude as the sun set over Lake Michigan.

Sunday seminars

Participants could choose between two concurrent seminars on Sunday morning, "Resources," or "Administration."

In the "Resources" group, Ken McCoy, Berrien Springs Village Church treasurer, helped people unravel the mysteries of church budgets. William Mutch, head deacon at Pioneer Memorial Church, discussed the application of Robert's Rules of Order at Church meetings. Elsie Buck, an AU board member, spoke on the use of the church manual.

In the "Administration" section, Pat Mutch, who encourages faculty research at AU, outlined sources of help which elders might locate in the community and the church, through networking, and time management.

Sermon preparation

The weekend conference climaxed with a presentation on sermon preparation and delivery by Elaine Giddings, long-time speech teacher at AU, now Professor Emeritus of Communications.

In evaluating the conference participants one sentiment again and again: "Let's have more of these helpful meetings—every year, or at least every two years!"

Those who organized the event included Edith Davis, chair; Selma Chaij, Thesba Johnston, Jeanne Jordan, Shahin Ilter, and Stella Greig, president of the Michiana AAW Chapter.

Tapes of the Women Elders' Conference are available. For order forms write: Elders' Conference Tapes, Michiana AAW, P. O. Box 193, Berrien Springs, Michigan 49103.



Among those attending from Berrien Springs, Michigan, where the next AAW conference will be held over the weekend of June 23, 1990, were (left to right) Edith Davis, Elsie Buck, Shahin Ilter, and Madeline Johnston.

Flying all the way from California to represent Women's Spiritual Koinonia, an Adventist led Christian ministry for women were (left to right) Dorothy Travis, Sable Hughes, Ruby Mitchell, and L. J. Hughes.



Delight Clapp (left) and Vera Capman faithfully cared for more than 230 registrations.

Orlando features good publicity, leadership, speakers

Continued from front page

Orlando area could accommodate such a large influx of visitors as the AAW conference attracts, the crowd of about 300 met for Sabbath worship services in the hotel.

Kit Watts, assistant editor of the *Adventist Review*, preached for the 11:00 hour in what some consider to be her most potent sermon ever. Drawing on Matthew 7 she titled the sermon, "Ask, Seek, Knock: Jesus and Women's Empowerment."

■ In the Sunday business session mem-

bers passed a series of resolutions to encourage Adventist church leaders to act positively on behalf of women's issues. (Several were due to be considered by Annual Council which began in Silver Spring, Maryland, just two days after the AAW conference concluded in Florida.)

Although still shy on Hispanic attendance, the Orlando AAW Conference attracted more black participants than any previous conference.

Key planners for the seventh annual AAW conference were Sherri Craig, AAW's regional director for the Southern Union; Ethel Stewart, president of the Orlando chapter; and Jane Allen, director of corporate communications for Adventist Health Systems/Sunbelt, who coordinated the distinctive publicity for the event.

More coverage of the Orlando conference begins on page 4.



Scores of women poured into the conference seminars which dotted the Thursday and Friday schedule with attractive options.



Jane Allen designed attractive, professional publicity for the conference.



Sherri Craig, AAW regional director for the Southern Union, directed the conference.



Ethel Stewart, president of the Orlando chapter, played a key role in coordinating the conference.

Thursday: Conference "lifts off" with Banks' devotional, seminars

by Beverly K. Habada

With the theme "The Adventist Woman and Relationships—Pursuing the Ideal" the seventh annual conference opened with a burst of energy like a rocket blasting off the launching pad.

"Here Am I, Send Me"

Dr. Rosa Banks, who joined the North American Division office this year as director of the Office of Human Relations, launched the conference and set its course with a powerful opening devotional, "Here Am I, Send Me."

Banks paired the text describing Isaiah's being commissioned as a prophet in Isaiah 6:1-8 with Peter's proclamation in Acts 2:17, 18 that in the last days God would pour out His Spirit "on all flesh," on men and women. "Like Isaiah, some of us have felt unworthy, undone, and undesired. The debate over women in ministry has been a heated one. But is God resolving the debate even now?" Banks asked. "Repeatedly Jesus invited women to join His itinerant seminary—and then to preach and witness. The women at the well, the women at the empty tomb, and many others said, 'We too have seen the Lord, high and lifted up.'"

Banks declared that "God is no respector of persons—He will use whomsoever He wishes!" She urged Adventist women to study much and pray much, and when God calls not to be afraid to say, "Here am I, send me."

Seminar options

The rest of Thursday was devoted to three all-day seminars, which were very well attended during both the morning and afternoon sessions.

Chris Watson, a family counselor in Orlando, Florida; Evaline West, a professor of social work at Pacific Union College; and Sherri Craig, a social worker at a hospice in Chattanooga, Tennessee, teamed up to present a seminar on abuse—its various aspects in families and other relationships. The seminar identified ways that church and individuals can respond to abuse.

Carol Eldridge of Orlando, Florida, led the

second seminar entitled "Rebuilding your life after losses." Eldridge looked at losses that hit women hard—particularly divorce or death of a spouse. Since many women do not expect to become breadwinners or head of a household they can be doubly devastated, first by the loss itself, and then by having to learn new skills to cope with living.

Donna Haerich, a probation officer with the Florida State Department of Corrections

and a former religion student at Andrews University presented a seminar on biblical studies that I attended.

Equal from the beginning

In her review of the original Hebrew used in Genesis 1-3, Haerich pointed out that woman was created a human being in the image of God. "Woman was not an afterthought, not a separate species or object," she said. God spoke to both man and woman, gave them both dominion over the earth and its creatures, and blessed them both. Woman's occupation in the garden was the same as that of man—caretaker.

Haerich noted that both were also students of the mysteries of the universe. Nothing in Genesis 1 or 2 indicates that the man learned about the universe and the woman cared for the man's needs. In the beginning, the woman was not confined to specific areas of learning and her sexual differentiation did not affect her occupation as caretaker.

In the study of the Fall, it was interesting to discover that the word used to describe man's *toil* (predicted for Adam) and the word for woman's *travail* in childbirth (predicted for Eve, and described in subsequent chapter of Genesis) are one and the same. This would seem to contradict the myths that have sprung up about Genesis 2 and 3 that somehow woman deserved greater pain and suffering than man because her sin was greater. Not true.

Haerich recommended a number of sources for further study including the book *In Search of God's Ideal Woman* by Dorothy Pape, and *Women, Men, and the Bible* by Virginian Ramey Mollenkott.



Conference photos by Penny Shell

Donna Haerich led an in-depth study of key Scriptures which bear on the equality of men and women in the Bible.



Evaline West, professor of social work at Pacific Union College, spoke in the all-day seminar on resolving abusive family relations.



Arlene Taylor shared data from her doctoral research that identified contemporary women's issues in the Adventist church.



Most of the 230 registered for the conference packed the opening session for Rosa Banks' devotional entitled "Here Am I, Send Me."

Chamberlains tell their story

by Jane Allen

Five hundred people filled the Crystal Ballroom of the Altamonte Springs Hilton Hotel for the 1989 AAW conference banquet featuring guests Lindy and Michael Chamberlain of Australia.

It was the largest attendance at any AAW conference banquet. Tickets sold out two weeks before the September 28 event.

Special greetings

Malcolm Gordon, president of the Florida Conference of Seventh-day Adventists, was among those who welcomed the expectant crowd to the banquet. In his brief greetings to conference attendees, he expressed his support of the goals and objectives of the Association of Adventist Women, and his willingness to do his part to help the organization achieve its goals.

Welcome messages were also expressed by Ethel Stewart, president of the Central Florida Chapter of AAW, and Nancy Marter, national president. Sherri Craig gave a brief introduction and explanation of AAW for the benefit of those who were unacquainted with the organization. Craig is the Southern Union regional director for AAW. With 1989 marking the 10th anniversary of *The Adventist Woman*, Viveca Black, one of the founders of the publication,

shared some highlights related to the birth and history of the association's newsletter.

In person

The highlight of the evening was a presentation by the featured guests, Lindy and Michael Chamberlain. Their names became household words in Australia when authorities charged them with murdering their baby, Azaria, rather than accepting evidence that she was killed by a wild dingo.

Michael, an accomplished photographer, showed slides, as he and Lindy recalled some of the events related to the their baby daughter's death, the power of a hostile scandal-seeking press, and Lindy's prison sentence and subsequent acquittal. (Conferees later learned that although free from prison and publicly exonerated, the Chamberlains still must raise \$2 million for unpaid legal fees accumulated during their eight-year ordeal.)

After sharing their pain and perseverance in an experience that has changed their lives forever, Michael closed his message by encouraging members of the Association of Adventist Women to continue fighting for what they believe to be right and just.

"Whatever you do, never—never—give up," he said.



Lindy and Michael Chamberlain, guests for the Thursday night banquet, enjoyed a long and warm ovation from a crowd of more than 500.

Sunday: Members discuss finances, links with international women

After an inspirational devotional service featuring speaker Pearline Webster of the Orlando area, President Nancy Marter called the annual business session to order at 9:15 a.m., October 1.

Major items on the agenda were the president's and treasurer's reports, a proposal to help overseas women's groups to send a representative to future AAW conferences, and a series of resolutions. Several of the resolutions pinpointed women's issues that were expected to be considered at the church's Annual Council session, October 3-10, in Silver Spring, Maryland. AAW clearly sees full-time directors for women's ministries at the General Conference and division levels as a top priority.

■ President's Report.

How do the president and national AAW officers spend the months between annual AAW conferences? Marter ticked off 10 of the biggest projects and activities since the group convened over Labor Day weekend in Portland, Oregon, in 1988. Among them:

Copious correspondence with AAW members, church leaders, supporters, and critics.

Participating in the Office of Human Relations (OHR) Women's Summit on March 19 which drew together leaders from nine women's groups in North America. AAW presented a plaque to retiring OHR director Warren Banfield.

Raising money for a mission project in Ghana where an Adventist woman in evangelistic work requested a projector and filmstrips. Counseling closely with GC Field Secretary Matthew Bediako, AAW chaplain Esther Ramharacksingh engineered the purchase and shipment of the equipment.

Producing a special issue of the Adventist Woman to coincide with the Cohutta Springs Women's Commission in July that was mailed to every church in the North American Division.

Negotiating with GC officers to select and honor women from each of the church's world divisions in a special Women of the Year Awards ceremony at the Indianapolis

GC session in 1990.

Disappointingly, the GC officers failed to find merit in a cooperative effort. Marter reported, however, that the GC officers may initiate their own ceremony for women with something called "President's Awards." Meanwhile, AAW is soliciting overseas nominations for Women of the Year awards and plans an awards breakfast during the GC session—"for ours, and for theirs too, if they will join us," Marter stated.

■ Treasurer's report.

Carol Stewart of Takoma Park became AAW treasurer last year after Delight Clapp retired, having given six years of service in the post. "The AAW budget is a lot like a family budget," Carol said. "We're always

wondering how we can make ends meet."

For example, income through AAW memberships between July 1, 1988, and June 30, 1989, amounted to \$6,995. This amount is not even enough to finance the publication of the six issues of the *Adventist Woman*, Carol pointed out. In fact, the national organization's expenses for the same period were three times this great—totaling more than \$23,000!

Luckily, generous friends and members made up the difference with donations. The balance on hand on June 30 was \$3,468.68.

What were some of the major expenses in addition to publishing the paper? Among them: **office rental**, telephone and supplies, (\$2,200); the **Ghana mission project** (\$634); and the **1988 Portland Confer-**

ence

where no local chapter existed to help raise money (\$6,676). (Of this about \$4,775

was recouped through fees and donations).

Several attending the Orlando session rose

to urge that AAW members be solicited to contribute \$10 or more a month to put AAW on a

strong financial footing in 1989-1990.

■ Reaching out to international Adventist women.

Iris Yob proposed that AAW lift its sights to the international horizon by encouraging Adventist women's groups in other parts of the world to send representatives to future AAW conference. "They shouldn't just come to listen but to report, present seminars, and participate," Yob said.

To make it possible she proposed that AAW members set up a special fund which could help offset the great expense of overseas travel.

The item touched off an animated discussion of how to encourage all AAW chapters, Adventist colleges, unions, conferences, and large congregations to send representatives (as has happened occasionally in the past).

The matter concluded when Pat Benton moved that a fund be established for the purpose of offering matching funds to help overseas women chosen by their organizations to attend future AAW conferences—and she pledged the first \$100.

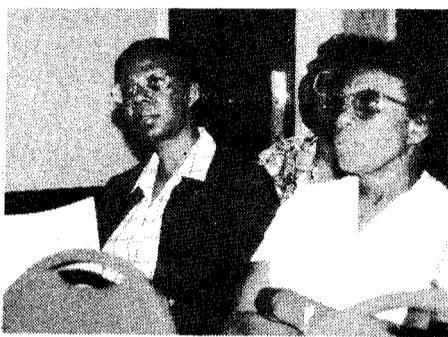
■ Resolutions.

Members unanimously passed a resolution of appreciation to William G. Johnsson, editor of the *Adventist Review*, for the support and recognition the editors have given to Adventist women in ministry in the pages of the church paper. They also expressed their thanks for September 28, 1989, issue which featured Adventist women on the cover and for the substantive report by Karen Flowers about women's concerns in the worldwide church.

In other resolutions AAW called upon church leaders to appoint full-time directors of women's ministries at the General Conference and division levels. They also urged Annual Council delegates to support the recommendations drawn up by women commissioners at the Cohutta Springs.



Carol Stewart (left), and Nancy Marter answer questions from the floor about AAW finances during the annual business meeting.



Eileen George (left) from Toronto, Ontario, and Joyce O'Garro of Miami, take in the debate on the 1989 AAW resolutions.



Rebecca Brillhart, of Columbia, Maryland, urged members not to fear the term *feminist* which the dictionary defines as "one who advocates and practices equality."



Iris Yob proposed that funds be raised to help international women travel to future AAW conferences for encouragement and participation.

In timely resolutions AAW asks church to listen, take action

1. Women in Ministry

In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams. Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy. Acts 2:17, 18, NIV.

Ordination of Adventist women who have received the calling and education for gospel ministry/chaplaincy, will be actively supported by the Association of Adventist Women. Through writing, speaking, and prayer every effort will be made to enlighten people regarding the value of the ordination of committed women, and bring about positive change.

2. The Practice of Equality

Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. Galatians 3:26-28, KJV.

A request will be made asking the General Conference President to place in writing a clear, public statement setting forth the equality of all people, men and women. Such an understanding could, through the work of the Holy Spirit, bring about a unity of believers heretofore unseen.

3. AAW Pledges Inclusive Stance

Instead, speaking the truth in love, we will in all things grow up unto him who is the Head, that is, Christ. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work. Ephesians 4:15, 16, NIV.

The Association of Adventist Women affirms and supports the ministry of all, but especially women. Through letters, conversations, and prayer we will make a conscious effort to give affirmation and encouragement to women, whatever their ministry.

Continuing efforts will be made by this organization to be inclusive in all activities, keeping in mind the concerns of the varied groups within the family of the church.

Specifically with this in mind, in geographical areas where there is a high ethnic Adventist constituency, a representative of that specific ethnic group shall be made a member of

the board of the Association of Adventist Women, at both a local and national level.

4. AAW Endorses Cohutta Springs Women's Document

Charm is deceptive, and beauty is fleeting; but a woman who fears the Lord is to be praised. Give her the reward she has earned, and let her works bring her praise at the city gate. Proverbs 31:30, 31, NIV.

Based on the concerns expressed in the women commissioners' recommendations formulated at Cohutta Springs, we have voted the following statements:

A. Full-Time Directors of Women's Ministries

The Association of Adventist Women strongly requests that appropriately qualified women be elected to full-time officer positions in the General Conference and divisions, in recognition of the large body of women believers with the Adventist denomination.

This job should include, but not be limited to, representing women and their concerns within the General Conference and division administrative officer groups, and such other groups as deemed appropriate.

This officer should present women's concerns and be supportive of all categories of Adventist women, to the exclusion of none. Information gathering and resource coordination for women should also be part of this position, especially considering women's increasingly significant contribution to the life of the church and the sharing of the gospel.

B. Equal Pay.

The Association of Adventist Women hereby renews its support for sisters throughout the world field. In this context we make a strong call for the church to follow the principle of equal pay and equal benefits for equal position, worldwide, even in places where secular law does not require it.

C. Affirmative Action.

The Association of Adventist Women requests that affirmative action be formulated by the General Conference and put into effect within the church, and a plan for accountability be followed.

Specifically, this would encourage a representational balance on committees especially within administrative areas, in keeping with the proportion of women making up the church. Though equality for all under Christ is the Christian goal, fair and reasonable goals and expectations should be formulated, with consideration for worldwide variations.

D. Respect and Tolerance

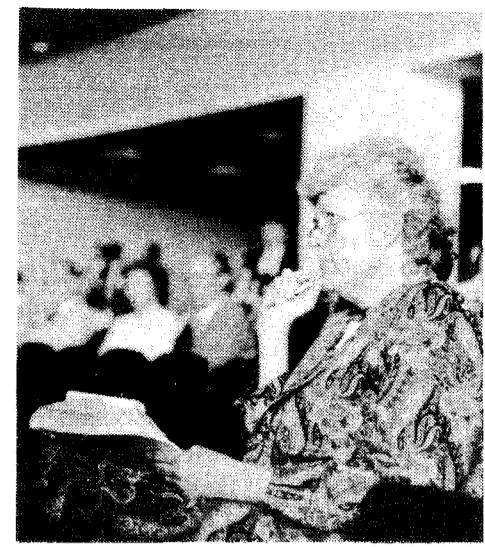
The Association of Adventist Women sends out an urgent call for all Adventist Women, whether denominationally employed or not, to communicate in love, to seek to remove the barriers which prevent women with differing concerns from working together, and to recog-



Elder Charles Bradford, president of the North American Division, made a powerful appeal on behalf of women ministers.



Aristides Gonzalez (center), president of the Central American Union Mission, spoke for 10 minutes through a translator to protest the idea of women's ordination. "If we do this our people won't give to the church; we'll lose \$10 million!" he asserted.



At the invitation of the Columbia Union president, Nancy Marter observed the council's discussion on women's ordination.

Women ministers' status debated twice by AC delegates

Continued from front page

During the Thursday debate Neal C. Wilson, GC president, commented that the final recommendation would go to the 1990 General Conference session in Indianapolis for approval.

Speakers from opposing divisions, of which South America, Inter-America, and Eastern Africa were most vocal—divisions that were also notable for bringing no women representatives to Cohutta Springs—said openly that they would mount an all-out effort to defeat the measure in Indianapolis. Numbers are in their favor. They represent the largest and fastest-growing Adventist memberships in the world. And they will have the largest delegations at the GC session.

Special night session

Monday, October 9, at 8 p.m. the GC president reopened the issue in this year's only night session of the council. The problem Wilson wanted to resolve was whether or not policy items should be resolved at a GC session (which comes every five years and involves 2,500 delegates) or at Annual Council.

Wilson reminded council members that the decision in the 1970s to permit male interns to perform baptisms and marriages did not go to a GC session for approval.

"If we take this policy to Indianapolis we may set a precedent for the future. Should we clutter a GC session agenda this way?" Wilson pressed, "If it takes many hours and days for us to discuss this issue here, it could easily take a week in Indianapolis. Is that the best use of the Lord's time and money?"

Three groups emerged in the new tussle. ● Those who wanted to defeat the entire proposal in 1990—and also roll back other actions they consider wrong (such as permitting women to be ordained as *local elders*)—worked to keep the October 5 motion on track for the GC session. Through a flurry of parliamentary procedures they tried to wrest the issue out of the chairman's hands. ● Those who strongly supported women's

ordination wanted to nail down the policy that would permit women to marry and baptize now; they favored dividing the motion.

● A third group, who held various opinions on women in ministry, saw the administrative issue as the key one. They also wanted to divide the motion.

Powerful appeal

Charles Bradford, NAD president, made the most stirring appeal of the evening. The 20-minute speech so gripped supporters and opponents that all spontaneously burst into a long round of applause when he concluded.

"President's document" from Cohutta Springs

What is final now and what goes to GC session in 1990

Ordination of Women to the Gospel Ministry: Report of Role of Women Commission (Minutes of a Special Annual Council Session, Monday evening, October 9, 1989)

The Chairman expressed the need to discuss the [Annual Council] action [taken on October 5] on the report of the Role of Women Commission. It had been brought to his attention that there is a difference of opinion among attendees at the Annual Council on the procedures to be followed in the handling of this item.

This difference of opinion is occasioned by the fact that the action of the 1985 General Conference Session on the matter of the ordination of women to the gospel ministry seems to imply first that a report of the study of the subject would be made to the 1990 General Conference Session; and second, that clarification of the role of licensed ministers and associates in pastoral care should be made at the 1985 Annual Council.

There was an initial clarification of the second point at the 1985 Annual Council. However, the second part of the Role of Women Commission report further addresses this same mat-

Said Bradford, "Jesus is coming soon. We need to be preaching and baptizing in this division. But for years we've been struggling with a terrible burden. This has become a consuming issue."

"At Cohutta Springs I asked [my fellow division leaders] if this provision [for women to baptize and marry] would damage their fields. They said NO. Please, then, have mercy on us, for mercy is needed. I want us to march on."

Second vote

After Bradford's appeal, delegates

made another 25 speeches, comments, and suggestions. At 10:30 p.m. the council agreed to vote on a motion proposed by Attorney Mitchell Tyner, a member of the GC's office of legal counsel, to gain a "sense of the body" about the October 5 vote. In essence the motion was at last divided. By secret ballot delegates passed the measure overwhelmingly. The final tally was 190 to 46.

* Invitees normally include General Conference personnel who have recently retired,

ter. Therefore it seems appropriate to assume that this item should not be included in the report to the General Conference Session but rather that it should be cared for by the 1989 Annual Council as a policy item. After a lengthy discussion it was,

VOTED: To record that it is the sense of this body that the action on item 104-89GNa, Ordination of Women to the Gospel Ministry—Report of Role of Women Commission taken on Thursday afternoon, October 5, 1989, be interpreted and processed as follows:

1. That the following portion of the report dealing with the ordination of women be referred to the 1990 General Conference Session for approval: (Italics added).

"The presidents of the world divisions of the General Conference reported to the Commission on the situation in their fields with respect to the ordaining of women to the gospel ministry. In several divisions there is little or not acceptance of women in the role of pastors, ordained or otherwise. In other divisions some unions would accept women as pastors, but indications are that the majority of unions do not find this acceptable. However, in the North American Division there seems to be wider support for the ordination of women.

"The division presidents also reported that based upon extensive discussions, committees, commissions, surveys, etc., there exists the probability that approving the ordination of women would result in disunity, dissension, and perhaps even schism. Hence the presidents came to these two conclusions:

"1. A decision to ordain women as pastors would not be welcomed or meet with approval in most of the World Church.

"2. The provisions of the *Church Manual* and the *General Conference Working Policy* which allow only for ordination to the gospel ministry on a worldwide (universal) basis have strong support by the divisions.

"The General Conference and division officers present at the Commission meetings [July 12-18, Cohutta Springs, Ga.] concur with the conclusions of the presidents.

"The Commission having listened to the arguments (presentations) for and against the ordination of women; having sensed the needs and concerns of the world field; having carefully con-

sidered what is probably best and the least disruptive for the World Church at this time; and recognizing the importance of our eschatological mission, the witness and image of our spiritual family, and the need for oneness and unity of (in) the Church, reports to the 1989 Annual Council of the General Conference the following results of its deliberation:

"1. While the Commission does not have a consensus as to whether or not the Scriptures and the writings of Ellen G. White explicitly advocate or deny the ordination of women to pastoral ministry, it concludes unanimously that these sources affirm a significant, wide-ranging, and continuing ministry for women which is being expressed and will be evidenced in varied and expanding gifts according to the infilling of the Holy Spirit.

"2. Further, in view of the widespread lack of support for the ordination of women to the gospel ministry in the World Church and in view of the possible risk of disunity, dissension, and diversion from the mission of the Church, the Commission recommends to the 1989 Annual Council that,

"a. We do not recommend authorization for women to be ordained to the gospel ministry."

2. That in harmony with the directive of the 1985 General Conference Session the following portion of the report be final with the 1989 Annual Council with the understanding that a report will be made to the 1990 General Conference Session: (Italics added).

"b. Those who have (without regard to gender) been recognized as commissioned ministers or licensed ministers may perform essentially the ministerial functions of an ordained minister of the gospel in the churches to which they are assigned, subject to division authorization of this provision, if the following conditions apply:

"1) The individual has completed approved ministerial training.

"2) The individual has been called by a conference to serve in a full-time pastoral-evangelistic-ministerial role.

"3) The individual has been elected and ordained as a local church elder."

Neal C. Wilson, Chairman

C. D. Watson, Secretary

D. A. Roth, Editorial Secretary

Betty Pierson, Recording Secretary

SDA TELEPHONE CO

his

hers

- 1. conference calling
- 2. union calling
- 3. GC calling
- 4. White Estate
- 5. God calling
- 6. call forwarding
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- 8. Davenport hotline
- 9. Harris Pine Mill hotline
- 10. name calling
- 11. AHS calling

Phone Sale Pre-Programmed

Irene Longfellow 1989

Women's concerns survive but no action required of leaders

Continued from front page

could hardly adopt the document," believing it to be "impractical and unenforceable."

As finally adopted by Annual Council the Cohutta women's recommendations stand amazingly close to their original form. (Compare with the *Adventist Woman*, August/September 1989, p. 3.)

But one reason why the council may have voted the document in its present form is that no administrative changes are actually required. (See the new document below.)

Will anything change for women?

That the document reached Annual Council at all appears to represent Wilson's commitment to giving women a hearing, a commitment not widely shared among top-level leaders.

Meade Van Putten, for example, commented during the council discussion: "This is not an official document. It's unofficial—by a group of women. Is it proper for us to [consider or] adopt it?" Van Putten is the associate secretary of the North American Division (NAD).

The force of the document—and its possible impact on attitudes or practices toward Adventist women—depends almost entirely on the good will of individual male administrators.

The action says that church leaders are "encouraged" to "give study" to women's concerns and to try "to achieve the spirit and purpose of this proposal."

The reworded ending of the document provides "recommendations" by which church entities can "evaluate their status with respect to the role of women."

The strongest impetus for church lead-

ers to ever look at the document again is probably in the final sentence. It says that the General Conference "may authorize the Women's Ministries Advisory to seek progress reports from the world divisions."

Yes, but...

Walter Scragg, president of the South Pacific Division, said the women's concerns were well founded and should be addressed. "But," he said, "women just don't understand how church committees and boards are constructed." Because women are not ordained and don't hold certain leadership positions they are not eligible for these positions, Scragg maintained.

Otis Edwards, president of the Far Eastern Division, also spoke in favor of adopting the document. However he felt several of the specific recommendations needed to be modified "so that we can live with them."

Glenn Aufderhar, president of the Michigan Conference, thought the recommendations were important "but," he said, "we have limited resources. We could not meet some of the salary requirements here." (He may have been referring to paying ministers' wives who are in team ministry with their husbands.)

Final appeals

On the other hand, Monte Sahlin, from the NAD Church Ministries Department, moved to adopt the document. "If the word goes out from this council about how much time and energy we devoted to the women's ordination question—and how little time we took to consider something that affects thousands and thousands of



Liz Sterndale, who has been asked to represent women's concerns on the North American Division Committee, is one of the 6 or 8 women who are voting members at Annual Council. There are approximately 275 men.

women, we're in trouble."

Kit Watts, assistant editor of the *Adventist Review*, made one of the lengthier speeches. Many of the issues contained in the document, she stated, have been around for decades. "Ellen White gave us definite admonitions on equal pay, on fair policies, on recognizing women's gifts, and on paying pastors' wives even if they don't ask for it."

Watts closed her appeal by noting that from 50 to 65 percent of Adventist members are women. "It may be that 50 to 65 percent of the tithe is from women. Sometimes women feel like we carry the church on our backs. Please, lighten our load; hear our concerns. Let us work side-by-side

in God's vineyard."

Rosa Banks, director of the Office of Human Relations (OHR), reported that the OHR Women's Commission had fully endorsed the recommendations of the Cohutta women. Banks called on the council to adopt all the recommendations, including the appointment of women as full-time coordinators of women's ministries.

After the vote Wilson added, "I hope we really do make a serious effort to carry out these recommendations."

"(A summary of the international women's study appeared in the September 28 issue of the *Adventist Review*.)

Cohutta Springs "women's document"

AC says church entities should evaluate women's status yearly, boost their participation

The women in attendance at the 1989 Cohutta Springs meeting of the Role of Women Commission presented certain significant concerns other than ordination that relate to the broader scope of the role of women. The following concerns were largely confirmed by the responses to the survey conducted by the General Conference Women's Ministries Advisory of worldwide denominational employees who have leadership and supervisory responsibilities.

VOTED, To approve the recommendation on the significant concerns of women as expressed by them at the 1989 Role of Women Commission meeting and as augmented by the survey conducted by the General Conference Women's Ministries Advisory as follows:

Equality

1. **Job Descriptions**—Develop job descriptions for all positions to assure that employees are fairly assigned and compensated.

2. **Remuneration and Benefits**—Assure that remuneration and benefits are applied on the basis of the position rather than gender or marital status. Encourage expressions of affirmation and appreciation which also contribute to a sense of accomplishment.

3. **Employment and Termination Practices**—Assure that equal opportunities exist in the hiring process and practices of the organization and develop clear and unbiased policies on termination of employment.

4. **Appeals**—Develop procedures which provide an appeal mechanism for employees who believe they have been inequitably treated. Ensure that such an appeal protects the employee's job security during and following the appeal process.

5. **Decision Making**—Include women in the decision-making process, with appropriate consideration of ethnic/national background.

6. **Service Records**—Assure that all employees (including part time) receive service credit in proportion to the amount of time worked. Maintain service records so that breaks in service due to parental responsibilities or spouse relocation do not penalize the employee's accumulation of service credit.

Development

1. **Shepherdess Organization**—The Shepherdess Organization needs to be emphasized and strengthened on all church levels. Where it is not possible to employ a full-time Shepherdess Coordinator a suitable individual should be desig-

nated as the one who will foster programs to meet the specific needs of pastors' spouses. Budgetary provision should be made to cover travel and office expenses as needed.

2. **Women's Ministries Coordinators**—A Women's Ministries Coordinator to coordinate ministries for all Adventist women, both lay and denominational employees, should be employed as follows:

a. Full-time at General Conference and division levels.

b. At least half-time at union and local conference levels.

3. **Career Paths for Women**—Career paths for women should be more clearly defined by,

a. Providing women with professional growth opportunities and recognizing with increased compensation the workload they carry.

b. Creating new job categories between secretary and elected positions through which women can move as they gain experience and are assigned greater responsibilities.

c. Paying special attention to the needs of pastor's spouses as follows by:

1) Developing a system of fair compensation for pastors' spouses who are part of a ministerial team.

2) Encouraging team ministry.

d. Addressing the concerns of Bible Instructors who face problems peculiar to their specific role.

Respect and Recognition

Respect for and recognition of the talents of women should be facilitated by,

1. Including a significant number of qualified women on committees at every level of church and institutional organization.

2. Implementing the use of inclusive written and verbal language throughout the church in policies, publications, preaching, and teaching.

3. Developing understanding, attitudes, and practices of appropriate professional relationships between men and women through interpersonal skills seminars, lectures, media presentations, etc.

Incorporating Women in Leadership

We record our appreciation for the above suggestions and we encourage each organizational entity and each institution to give study to the foregoing concerns so as to achieve the spirit and purpose of this proposal.

tees and boards. Where committee and board membership profiles permit, at least two women should be appointed with the goal of at least 25% among those categories of membership where a sufficient number of women are eligible for membership.

e. The inclusion, at each constituent level, of a minimum of 25% women delegates among those categories of delegates where sufficient women are eligible.

2. Each organizational level should review those recommendations and their implementation annually and prior to constituency meetings.

3. The General Conference may authorize the Women's Ministries Advisory to seek progress reports from the world divisions.

A CELEBRATION OF EQUALITY

On October 7, 1989, more than 1,000 people joined TEAM in an historic event—"A Celebration of Equality."

Speakers and musicians from across the country gathered together to voice their support for women in ministry.

Hyveth Williams, Madelynn Haldeman, Iris Yob, Charles Bradford, Pat Taylor, and others challenged the church to move forward—to recognize and affirm the gifts of women.

Now you can see "A Celebration of Equality" on videocassette and share it with your friends. Get your FREE copy when you support women in ministry with a tax-deductible contribution of \$50 or more to TEAM.

If you prefer, you can purchase a copy for \$19.95. (Price includes standard UPS shipping.)



Mail check with order to: TEAM, c/o Doug Dunbebin, 7619 South Arbory Lane, Laurel, Maryland 20707.

TEAM Time for Equality in Adventist Ministry

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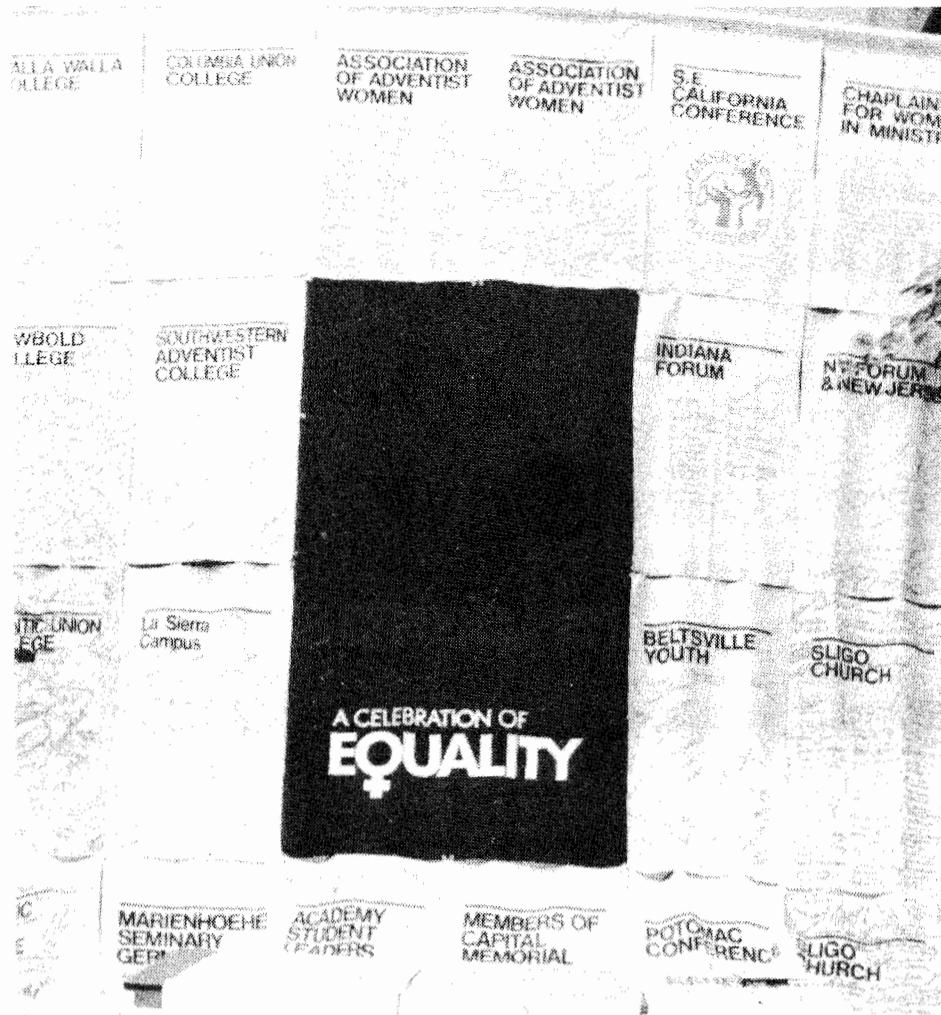
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Hyveth Williams, newly appointed pastor of the Boston Temple church, called on Adventists to become an agent for justice and liberty.



Harold Camacho, secretary of the Southeastern California Conference, observed that "the heretofore coveted ministerial credential has now become a male-identification card."



The giant Equality banner, made up of individual panels with the signatures of hundreds of people across North America, and some overseas, was lofted above the Sligo Church platform as the centerpiece for the three-and-a-half hour celebration on October 7.



Madelynn Haldeman, professor of New Testament at Loma Linda University, pointed out that "Opposition always accompanies change."



Clifton Davis, an Adventist and a well-known television actor, said, "We must recognize that Christ is using women in a mighty way."

Celebration shows women's ordination not a dead issue for SDAs

by Rebecca Brillhart

Nearly 1,000 people crowded expectantly into Sligo Church, Takoma Park, Maryland, on Sabbath, October 7, for a "Celebration of Equality." Timed to coincide with Annual Council, the event demonstrated broad grass-roots support for biblical equality—especially for women in pastoral ministry.

Although the nearly all-male delegation to Annual Council had already voted down women's ordination on October 5, the celebration revealed that the debate in the Seventh-day Adventist Church is far from over. A huge banner lofted over the platform displayed hundreds of people's signatures from more than a dozen major groups and geographical areas all supporting women's ordination.

The celebration was sponsored by TEAM (Time for Equality in Adventist Ministry) in cooperation with the North American Division and the Columbia Union Conference.

Although designed as a two-hour event to end at 5:30 p.m., the 11 speakers and three musicians could scarcely be

contained. Hyveth Williams, formerly on the Sligo staff and now senior pastor of the Boston Temple in Boston, Massachusetts, gave the final appeal of the day to an emotionally responsive crowd. It was 7 p.m.

Powerful words

When Charles Bradford, president of the North American Division (NAD), mounted the pulpit he noted that "Some people wondered why I wanted to come over here to be with 'those women.'" Bradford asserted that "If I love you, I must find out where you hurt. What you're thinking and what you are feeling concerns me, since I am your brother."

Bradford also revealed a document calling for equal opportunity in service which he promised to present for adoption at the NAD year-end meetings, immediately after Annual Council. (The full text appears on page 1.)

The fast paced program moved from speaker to musician and to special segments of video-tape including a screening

of TV program by "Designing Women" that focused on women's ordination issue. "Our intent in sharing the program was to help Adventists see that they are not alone in this struggle for understanding and change," explained Doug Dunbebin, coordinator of the Celebration of Equality.

Clifton Davis, popular television actor, singer, and Adventist minister, sang "Amazing Grace." He commented that "What we need today is grace [to see] that, as women minister in the name of Jesus for this church, we are seeing God's fruit [result]. We need to recognize that Christ is using women in a mighty way in these last days. Who are we not to lay our hands on them in power and in the Spirit?"

Electrifying moment

For many the most memorable moment the day provided was by singer Pat Taylor, gospel artist, who performed a biblical operetta dramatizing Jesus' healing of the "bent over woman" of Luke 13:10-17.

Providing a grand tapestry of encouragement and exhortation the other participants included:

Elder **Duncan Eva**, retired vice-president of the General Conference and his son, **Willmore Eva**, ministerial director of the Columbia Union.

Dr. **Madelynn Haldeman**, associate professor of New Testament Studies at Loma Linda University.

Elder **Harold Camacho**, secretary of the Southeastern California Conference.

Kendra Haloviak, pastor at the Kettering church in Ohio.

Dr. **Charles Scriven**, senior pastor, Sligo church. **Iris Yob**, doctoral candidate at Harvard University and author of the monograph, *The Church and Feminism*.

Benji Greenwalt, folk singer; and Columbia Union College student, vocalist **Danielle Fordham**.

Roy Adams and **Kit Watts**, editors of the *Adventist Review*, led the congregation in a responsive reading that focused on Jesus' role as liberator of the oppressed.



Doug Dunbebin, one of TEAM's program coordinators for the Celebration of Equality, managed last minute details from the floor.



Will Eva, ministerial secretary of the Columbia Union, interviewed his father, Duncan Eva, formerly a General Conference vice president, on how a positive vote for women's ordination might impact the world church.



Kendra Haloviak, a pastor in Kettering, Ohio, told of ministering to a girl dying of leukemia and her family's preference for a woman minister.