

the Adventist Woman

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Mayor Koch of New York City enjoyed an enthusiastic recounting of Charlotte Hamlin's 2,500 mile bike ride across America. Mrs. Hamlin, 68, pedaled from Oceanside, California, to Folley Beach, South Carolina, (near Charleston), averaging from 50 to 70 miles a day, except for her Sabbath rests. She began the 67-day adventure on March 2 and completed it among cheers and TV cameras on May 7. Mrs. Hamlin is a retired nursing professor living in Berrien Springs, Michigan.

Unanimously

West Coast Bible teachers reaffirm women's ordination

Adventist theologians on the West Coast have voted for the second time to support women's ordination to ministry. Meeting at Walla Walla College in Washington state on May 1-3, the group of about 40 unanimously approved four resolutions, with a fifth receiving just one opposing vote.

Discussions centered on three papers presented by Fred Veltman, of Pacific Union College in northern California; Dalton D. Baldwin, of Loma Linda University, California; and Diane Forsythe, an associate pastor of the Walla Walla College church. The papers explored ordination from the perspective of Biblical studies and theology, and examined current Adventist practices.

Resolutions called upon the Adventist

Church to authorize ordination for women in ministry. In particular they named Madelynn Haldeman, long-time member of the religion faculty at the La Sierra campus of Loma Linda University; and Margaret Hempe of the University church in Loma Linda "in view of their long and distinguished service to the church."

The complete resolutions read:

1. We reaffirm, after thorough study, that our church ought to recognize by ordination the call to ministry of women and men.
2. We commit ourselves as individuals and religion faculty to dedicated efforts for the ordination of women in our churches and conferences.

See **THEOLOGIANS**, p. 2

Visiting nurse wins souls

Betty Ashlock—a caring person

by Shari Chamberlain

Her face radiating love and concern, Betty shares her motto, "People don't care how much you know until they know how much you care."

Betty Ashlock is a visiting nurse employed by a group of Christian physicians in the Washington, D.C., area. Modeling her work after that at East Rose Medical Clinic of Portland, Oregon, where she previously worked, Mrs. Ashlock goes to the homes of patients to give injections, take blood pressures, and monitor medical progress. By weaving in helpfulness and friendship, she cultivates spiritual interest and often establishes Bible studies with those who are interested.

"I try to meet the patient's immediate need, whatever it is," Betty says. "Until that is met, you can't meet his spiritual need." Patients' immediate needs motivate Betty to arrange baskets of food, take people to and from doctor's offices, help them apply for

Social Security and Medicare, tutor their children or find someone else to do it, and from her own contacts supply washing machines or emergency rent money. When her patients get into trouble, they call her. "I'm on call 24 hours a day, seven days a week," she explains.

"When people realize you really love them, it is easy to create an interest in Bible studies. People are hungry and receptive to a little kindness," Betty notes. During the first few months of her ministry, she was deluged with patients who expressed a desire to study the Bible with her. Finally, she had to limit herself to some degree but introducing many patients to church seminars and group studies to cultivate the interest expressed.

During the past eight years in the Washington, D.C., area, she has found satisfaction in helping more than 100 terminally ill patients

See **BETTY ASHLOCK**, p. 4

Early registration ends August 30

Women and the caring church set as AAW conference theme

by Beverly Rumble

"The Adventist Woman and the Caring Church," is the theme for the Fifth National Conference of the Association of Adventist Women, to be held in Takoma Park, Maryland, October 8-11, 1987.

This topic will be explored in addresses, seminar groups, study sessions, and special monographs. Keynote speaker Elizabeth O'Connor, noted author, lecturer, and founding member of the Church of the Saviour in Washington, D.C., will begin the conference with a look at the inward journey of meditation and the outward journey of service and community.

Charles Bradford dialogs

Special music, an agape community supper, and the annual Women of the Year awards banquet, will heighten the spiritual focus of the conference. A "town meeting" with Charles Bradford, president of the North American Division of the General Conference, as well as other union and conference leaders, promises to be a frank and interesting exchange of ideas on current issues in the church.

Don Reynolds, General Conference representative who directs Christian Leadership seminars world wide, has agreed to present a one-day seminar on conflict resolution and leadership.

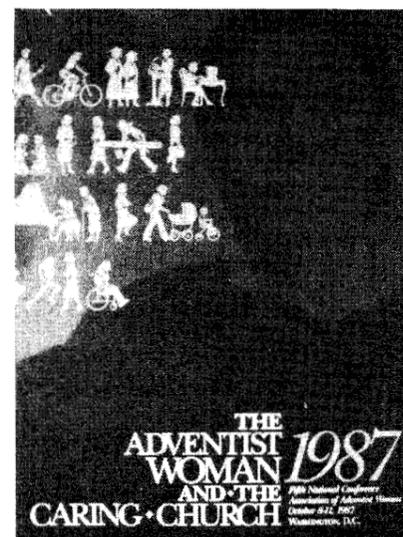
A variety of interesting workshops will be offered for conference participants. These include witnessing to city dwellers, dealing with stress, managing successfully in a two-career family, learning how to participate in the ministry of intercessory prayer, drawing closer to Christ through meditation, ministering to an unbelieving spouse, supporting Adventist families in South Africa, enhancing self-worth, ministering through hospitality, keeping a spiritual journal, witnessing through Christian daycare, learning about church employment policies, discussing a re-

cent book on women's roles in the church, exploring the joys and difficulties of pastoral work, and studying about feminine images of God in Scripture.

Lynne Waihee, first lady of Hawaii, will present a challenge to attendees on Sunday morning.

On Sabbath, study and worship at Sligo church will emphasize women and their role in the church. All Sabbath meetings are open to the public.

Other events worth noting include a concert, business meetings, and time for networking and fellowship.



A poster publicizing the conference has been prepared by a professional artist/designer. Every church and SDA institution east of the Mississippi will receive a copy of the poster and information about the conference.

A limited number of posters have been printed on heavy stock suitable for framing. Anyone who makes a tax-deductible contribution of \$25 or more to support the conference will receive a free poster.

Other publicity will include letters to leaders on the local, conference, and union level, and bookmarks to be distributed to churches and camp meetings.

Plan now to attend the conference. Conference participants will enjoy friendship, worship, and study during a season when Washington, D.C., is at its autumn loveliest. Accommodations are available for a modest charge; public transportation is convenient, inexpensive, and safe.

Early registration discount

Members of AAW and those who register early will get a special discount. Until August 30, members pay only \$30; nonmembers, \$45. After August 30, the price increases to \$40 and \$55.

For more information write to:
Fifth National Conference
Association of Adventist Women
7710 Carroll Ave.
Takoma Park, MD 20912



Betty Ashlock



Going global

by Nancy Marter

In mid-March I received an enthusiastic letter from the president of the quite-new AAW chapter in Sydney, Australia. After describing some of their activities, Marye Trim asked about the possibility of one of our AAW officers visiting them.

Ordinarily, the chances would have been extremely slim. As it happened, one of our officers, Viveca Black, had plans to visit Australia on business. What pleasure it brought me to write Marye with news of just the kind of visit she had wistfully requested. Viveca found a thriving, idea- and action-filled group, eager to learn more about other AAW chapters, and themselves reaching out to parts of their own vast country. One of the telling comments which Viveca shared with us on her return was, "It's wonderful that we have now set up an office in Takoma Park for our national association. But why national? Aren't we international now?"

With nominations for Women of the Year coming from all over the world, with members in Europe, Africa, Canada, and Australia and a new AAW officer (Iris Yob), who is encouraging membership development outside the United States, we truly are an international group. (Because we have increased costs for sending *The Adventist Woman* outside the U.S. the subscription is \$12 for six issues. That's still a good bargain and makes a great gift!)

Just as we find Adventist Christians throughout the world, we also find Adventist women everywhere. Many would rejoice to make contact with their sisters worldwide. From our vantage point, we know that as we work and wait for Jesus' return we are encouraged to grasp hands across nationalities.



From the Pulpit

Doing what Big Bird can't

by Shirley Ponder

My title at the Loma Linda University church where I work is "associate pastor for Christian education." When I tell someone that I often get a blank stare. But when I add that my focus is Sabbath school, I may get a knowing smile. I am sometimes moved to assure the person with the knowing smile that I rarely touch a set of felts. The look automatically becomes puzzled.

"You don't work with felts? What is Sabbath school if not felts? Aren't they synonymous?" While I agree that felts are a nice part of what goes on in Sabbath school, it is *people* who use those felts to tell the story of Jesus. *People* make Sabbath school work.

Through nearly 100 years of our church's history God has blessed the work of dedicated Sabbath school leaders and teachers. But rarely does the church at large acknowledge the importance of Sabbath school workers (along with church school teachers) as the most effective evangelists in our church structure. We pay evangelists to hold meetings for adults. Yet a child has the more impressionable mind and heart. A child is more open to learning, and incorporating what he or she learns, into a personal value system.

At the Loma Linda University church we have approximately 1500 children in our Sabbath schools, with at least 1200 in attendance every week. (How's that for an evangelistic crowd!) Because we are large, Sabbath school leaders tend not to know each other well. A big part of my job is to help people form teams—work together—so that we can effectively minister to large numbers of children. Many have personal needs that demand attention; and most need encouragement and support in this special, ongoing mission. I'm rewarded to see both men and women discover the joy that sharing Jesus' love with children brings.

Over the years the Loma Linda church gained a reputation for excellent Sabbath school programming. But we have also come to realize that extravagant programs and glorious props can burn you out. And they don't make much of an impression on today's children. They have television. How can Sabbath school compete with our near neighbor, Hollywood?

It can't as an entertainment medium. But we have one definite, permeating advantage over TV. The personal touch.

When a child comes in the door of a Sabbath school he or she can be hugged, patted, smiled at, and welcomed by name. Big Bird can't do that!

Knowing and loving children has become our theme. Because our rooms often care for 50 to 70 children at a time, it requires a long-term, intentional commitment by our leaders and teachers to know their children by name and to love them individually.

My ministry is not typically regarded in the same light as others because it is quiet and behind the scenes. My work is recruiting, nurturing, loving, facilitating, and training Sabbath school leaders who, in turn, become ministers to our children. I can tell you there are no nicer people to be around! And we share a ministry to those of whom Jesus once said, "Of such is the kingdom of God."

THEOLOGIAN'S

From front page

3. We propose activities such as articles for publication in church papers, preparation of pamphlets for dissemination to conference staffs and constituencies, communication of theological perspectives on ordination to conference committees and officers, and discussion of women's ordination at official church meetings at all levels.

4. We affirm the contributions of women already in ministry and encourage them and those in training for ministry to persevere. We offer the care, concern, and other human resources of our respective faculties to these women. We solicit their advice and testimony.

regarding the problems and promise of their ministry. We believe that church structure ought to be opened up to include women in all committee processes, personnel selection procedures, and in full and equal access to all remuneration related to full-time gospel ministry.

5. In specific pursuit of these resolutions, we encourage and support the University and La Sierra collegiate churches in efforts to cooperate with Loma Linda University and the Southeastern California and Pacific Union Conferences to ordain to gospel ministry our colleagues Madelynn Haldeman and Margaret Hempe in view of their long and distinguished service to the church.



On May 14 Dr. Patricia Habada and Mrs. Marilyn Bauer received plaques honoring them for editing new textbooks for Adventist elementary school students. Bauer edited the health/science series and Habada worked with a reading series which replaces the "Dick and Jane" books. The women were honored at a banquet in Victoria, B.C., sponsored by the North American Division curriculum committee and the North Pacific Union office of education. The textbooks represent one of the largest publishing projects the church has undertaken.

LETTERS

LLU baptisms—a mistake

Dear Editor:

I have enjoyed receiving *The Adventist Woman*. I must say that some things have pleased me very much and others leave me concerned for the future of the women's movement in our church.

I especially enjoyed Nancy Marter's approach to finding a woman's place in denominational work. If it were not for the mentorship of some men in our office, and an understanding husband, I would still be at entry level or less. We will never get it by criticizing them.

Then I read "Jael—Risking for Right," and I must say it frightens me to think we should consider going off to defend our rights, driving the "nail" with hammer in hand. I don't believe we have to risk our reputations by these methods to move out in faith.

I became very concerned when I read the article "Loma Linda Woman Baptizes." Steve Cooper said, "As a strictly political matter, the move was made easier because of the size and influence of Loma Linda church. With 5600 members and the actions backed by a unanimous vote of the leadership, denominational critics may find it hard to challenge the legitimacy of Hempe's authority."

I am puzzled that, because of the size of the church, members think they can set up their own rules, flaunting the authority of the General Conference in session, which is the voice of 4,863,047 members speaking.

I also find it hard to understand the reasoning behind the Southeastern California Conference allowing women to baptize just because its interns do. Because we possibly make one mistake, is that reason to go ahead and make another one? Why not just come right out and say, "We want to allow women to baptize," and get it over with. I don't know about others, but I would rather see a candid opinion based on conviction after deep study and prayer rather than allowing it because another group had been allowed to do it.

Marjorie Snyder
Assistant Sabbath School Director
for Child Evangelism
Michigan Conference of SDA
Lansing, Michigan

LLU baptisms—a blessing

Dear Editor:

I was in the Loma Linda University church on Sabbath, April 18, and felt greatly blessed.

It was not because of the majestic music and the eloquent sermon by Pastor Lou Venden, inspiring as they were. The tremendous spiritual uplift came by being an eyewitness to the second baptismal service conducted by Pastor Margaret Hempe. I cannot imagine anyone seeing such a service and not being touched by the power of the Holy Spirit. Thank you, Mrs. Hempe, for giving me this memorable privilege.

Shahin Ilter
Berrien Springs, Michigan

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MARK YOUR CALENDAR

Copy deadline for the next issue of *The Adventist Woman* is July 21.

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.

HOW TO SUBSCRIBE

The Association of Adventist Women is a national organization that sponsors local chapters. Its newsletter, *The Adventist Woman*, is published six times per year.
 I am enclosing \$10 in the U.S., \$12 elsewhere, to subscribe to *The Adventist Woman*.

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"Women in the Church"—flawed by author's bias, fears

by Daniel Augsburger

Women in the Church by Samuele Bacchiocchi. Self-published: Berrien Springs, Mich., 1987, 295 pp, \$12.95. Includes essays by Rosalie Haffner Lee and William A. Fagal.

The book, *Women in the Church*, released in March, appears to be written as a weapon to combat the swelling current in Adventism to ordain women as local church elders or to allow female associates in pastoral care to baptize those whom they lead to Christ.

These are "liberalizing trends" according to Samuele Bacchiocchi and those who share his views. He expects such actions to open the gate to Sabbath profanation, delinquency in tithe paying, and the eventual admission of homosexuality as an acceptable life-style in the church.

The threat to the Sabbath seems foremost. He says, "If women are allowed to forget the role distinctions assigned by God in the beginning we will undermine our belief in the doctrine of Creation on which the Sabbath commandment is based."

Equal but subordinate

Bacchiocchi's overarching principle in his book is that women may be equal in *being* but subordinate in *function*.

On the one hand he urges the church to involve women and even to allow them public roles in worship. He would agree to their being ordained in these paraministerial positions. When asked about ordination of women as deaconesses he stated, "I'll vote with both hands for it."

But he doggedly opposes women in what he calls the "representative role" of priests or pastors. In the presence of his charming spouse he said, "My wife knows her place."

Questionable presuppositions

As I have carefully reviewed my colleague's book I see a laudable and extensive use of Scripture. But this may tend to obscure for the superficial reader the fact that Bacchiocchi operates from highly questionable presuppositions.

He comes to conclusions based, I feel, on attitudes drawn from his own cultural traditions rather than from biblical exegesis. Specifically, three presuppositions that mold his conclusions are:

- The concept of a *representative* ministry based on the model of the patriarchal family.
- The insistence on an original *functional subordination* of women from the very moment of creation.
- The *denial* of any *cultural* dimension to the utterances of the Bible writers as they spoke of women.

I—Representative ministry

The concept of a representative ministry is at the heart of Bacchiocchi's reasoning.

On page 39 he writes, "A woman could minister as prophet because a prophet was primarily a communicator of God's will, but she could not function as a priest because a priest was appointed to act as the representative of the people to God and of God to the people."

Adventists would not be able to accept this view for four reasons:

1. The statement, in the first place, is self-contradictory. How can one say that a person may speak for God and communicate God's will and yet *not be God's representative*?
2. Images derived from the family are frequently used in Scripture in connection with the church. Bacchiocchi, however, fails to note that the husband of the church is not the pastor—but Christ!

He claims on page 184, "On the one hand he [the pastor] functions as the representative head of his members, and on the other hand, he serves as Christ's representative to his members. The role of a pastor in the household of faith (1 Tim. 3:15) is to a large extent similar to the role of the father in the home."



Daniel Augsburger

On the contrary, sinners are adopted not into the household of the pastor but into the household of God. Nowhere does the Scripture suggest that the church should have the same loyalty to the pastor that she must have toward Christ. In fact, at times the church is urged to reject bad pastors and prophets. In 1 Corinthians Paul specifically warns members against establishing a loyalty to himself or Cephas or Apollos.

We must wonder whether the author's insistence on the pastor as a father/representative is not a reflection of his own Catholic cultural background.

3. A representative ministry is not what we have as Christians under the new covenant.

The priestly ministry of the Old Testament had to be representative because access to the tabernacle was strictly limited. As Hebrews 9:8 states, "The Holy Spirit was showing by this that the way into the Most Holy Place had not yet been disclosed as long as the first tabernacle was still standing" (N.I.V.).

But in Hebrews 10:19-22 the apostle tells us that now *we* as individuals may *draw near* to God "by a new and living way . . ." That way is open to all—men and women, Jews and Gentiles.

To talk of a representative ministry denies the gospel!

Ministry under the old covenant was determined by flesh; in the new it is granted on the basis of spiritual gifts.

To talk of a representative ministry is really to deny the gospel!

4. Finally, the pastoral ministry in the New Testament is on the *prophetic* model. It is *not* a *priestly* ministry.

Christ (not any human being) is the only priest whom Christians are to recognize (Hebrews 7:13-24).

Following the prophetic model, the minister speaks for God and invites the people to believe the gospel and be reconciled with God. Of course, following the prophetic model does not make each pastor a prophet. To some God has given specific knowledge by inspiration that would not be available to every minister. But, like prophets, ministers are called to alert us to our sin and our opportunity for salvation.

If, in the Old and New Testament periods, God chose to speak through women who had full status as inspired prophets, why can He not today speak through them as pastors?

As for celebrating baptism and the Lord's Supper (which Bacchiocchi claims would not be within the province of a prophet's activity), it is sufficient to note that a Philip, a deacon, baptized the Ethiopian eunuch (Acts 9). This clearly shows that our designation of ordained pastors to perform baptisms is a matter of church order.

In summary on the point of a representative ministry, I find Bacchiocchi's argument un-Biblical. The differences in women's role



Samuele Bacchiocchi

or function to which he appeals have, in the cross of Christ, been abolished. Whatever other reasons he may adduce have very minor significance.

II—Doctrine of man and woman

The second main component of Bacchiocchi's argument is that woman was made subordinate to man at the moment of her creation. We have neither the space nor the need to go into a lengthy discussion since, among Seventh-day Adventists, scholars such as Gerhard Hasel, Jacques Doukan, and Richard Davidson have shown there is not a hint of this in the Creation account. Woman is placed by man's side as companion. Roles may have differed, but there is no subordination.

1. Bacchiocchi contradicts his own view that woman had "equality in *being* but was subordinate in *function*" when he uses Adam's naming of the animals and woman to show Adam's superior authority. If Bacchiocchi were right, Adam's name of Eve could only indicate an inferiority in *being* since this act would have placed her in a category with the animals. (Lest this seems too farfetched, we must remember the 16th century controversy in the church over whether women were truly *human beings*!)

When he uses the example of Christ as an instance of one who was also equal in being but subordinate in function, he fails to notice that Paul is speaking of Christ in the Incarnation. Certainly, in His work as a human being Christ was not subordinated in *function* only, but *also* in His incarnated *being*.

2. Subordination of women seen in various places in the Bible must not be mistaken for God's intention. For example, the court for women worshippers at the temple that was in use during Christ's lifetime was not a Mosaic institution. The separation of men and women in the synagogue reflected cultural changes rather than biblical tradition.

3. Some imagine that when a woman becomes a church elder she will be a bad wife and mother. Why would this be so any more than becoming a church elder would make a man a bad husband and father?

Qualities that God grants women for the fulfillment of motherhood have also made them successful in the professions. They eminently qualify women for ministry. Contrary to what Bacchiocchi fears, women don't create havoc where they are appointed as elders; in fact, there is great satisfaction with their performance.

Our hearts should be thrilled that God is opening this dimension to women as we do our part to finish His work on earth. It may be a significant part of the fulfillment of Joel 2:28.

Thus, the notion that women were created subordinate to men, the second major argument Bacchiocchi advances to deny them the position of elders, is invalid.

III—Culture and hermeneutics

The third thrust of Bacchiocchi's attempt to prevent women's ordination as elders or

ministers centers on the interplay of culture as an ingredient in understanding and interpreting the Bible.

The author argues that the Bible is free of cultural influence, and that culture plays no part in Paul's utterances about women.

1. In his chapter of the order of redemption, he looks at Paul's famous statement in Galatians 3:28—"There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Jesus Christ."

Bacchiocchi believes the statement applies only to our status to God, that it has no effect upon our relationships with one another.

Somehow he forgets the setting of the Epistle to the Galatians—the effort of Judaizers to compel Gentiles to adopt Jewish customs, and Paul's vocal condemnation of Peter's conduct with the Gentiles. Galatians was written to teach that in Christ we must cultivate new values, and in turn, new relationships with one another. When we don't, we are not yet fully Christian!

The gospel explodes both prejudices and privileges.

It is unfortunate that Bacchiocchi has permitted his own bias toward women to blind him to the teaching of Scripture.

2. We have already alluded to the fact that had he been willing to consider the culture of the Old Testament he would have avoided some major exegetical pitfalls. It is very difficult not to become impatient with his casuistic approach. For example, he dogmatically dismisses any cultural ingredients in Jesus' choice of men as His apostles. There were no slaves or Gentiles, either. Were slaves and Gentiles forever eliminated from the ministry? Of course not.

Membership in the early group of apostles cannot be said to be normative for the composition of church leadership for all places in all times. Could Jesus have appointed women as apostles when they could not worship with men in Jewish culture? Could He have appointed Gentiles as apostles when they were considered inferior, excluded from God's chosen people? Certainly not.

3. On a related point, we cannot overlook that many of the references to the behavior of Christian women are given in the same context as the discussion of attitudes toward Christian slaves (Col. 3:18; Eph 5:22-6:9). But Gentiles, slaves, and women *did* find a place in the ministry of the early church.

Unfortunately, Bacchiocchi permits his bias to blind him to the teaching of Scripture.

For example, paintings surviving from the first centuries after Christ show women presiding at the Lord's Supper. It was not until the third and fourth centuries that women were *excluded* from church leadership. This came about as Platonism began to influence Christianity.

Plato taught a radical dualism of body and soul. Some Christian thinkers began to condemn marriage and sex. Women became mere sexual objects and reproductive factories. They came to be regarded as more evil than men, more easily induced into temptation.

It is interesting to realize that the same current of thought that began excluding women from ministry is the one that brought in the belief of an immortal soul.

4. Bacchiocchi also fails to distinguish between God's will and God's accommodation to human conditions. What God will permit and what He considers best can be very different.

Divorce is an example. Jesus distinguished between a Mosaic command, given because of the hardness of human hearts, and God's ideal (Mark 10). Paul says that in his work he followed the principle of "To the Jews I became like a Jew, to win the Jews . . . to the

See PERPLEXED, p. 4



The General Conference of Seventh-day Adventists promoted four women editors at their headquarters in Washington, D.C., recently. From left, Noelene Johnsson has been upgraded from editorial assistant to editor of *Mission* magazine. Promoted from editorial assistants to assistant editors were Loleta Thomas, *Liberty* magazine; Vikki Montgomery Fields, *Listen* and *Winner* magazines; and Beverly Rumble, *Journal of Adventist Education*. Thomas and Fields are the first black women to serve as editors on major church papers other than *Message* magazine.

Plans survey, newsletter

Lake Union commission plunges in

by Penny Shell

Four major goals were carved out by members of the seven-member Lake Union Women's Commission at their second meeting, May 17.

1. Establishing a network of contact persons in each local church.
2. Creating a newsletter that will go to each Lake Union woman (covering Wisconsin, Illinois, Indiana, and Michigan).
3. Surveying Lake Union women for their needs and ideas.
4. Compiling a list of camp meeting speakers to address women's concerns.

Coordinated by Dr. Thesba Johnston, the newly inaugurated commission believes that local church women can keep the group in touch with reality. They also foresee the appointment of coordinators at the local and union conference levels to work with them in the future, effecting a structural change that

will provide ongoing attention to women's concerns.

With a continuing emphasis to work with the needs and suggestions of women in local churches, the commission also recommended a survey of all Lake Union women and the production of a quarterly newsletter.

The newsletter would contain feature articles such as biographical sketches of current Lake Union women as well as of Adventist women pioneers. Articles might touch on such concerns as medical and health information, finding a balance between work and home demands, and special problems such as spouse abuse or single parenting.

The commission welcomes ideas for camp meeting speakers who can present topics of special interest to women. Send comments to Dr. Thesba Johnston, Andrew University, Berrien Springs, MI 49104.

BETTY ASHLOCK

From front page

find the assurance of eternal life. More than 45 others have been baptized, and more than 20 have joined area churches by profession of faith.

It often takes two to three years before a spiritual interest culminates in baptism. As the people are ready, Betty may accompany them to area Bible seminars, worship service, and church social events.

One of her greatest challenges is finding an active support system in the church that will socially assimilate her people. Until adoption into the church family occurs, Betty often tries to fill that need herself by inviting her clients home to Sabbath dinner and Sabbath evening worship. She helps them learn about the Adventist life-style by taking them to cooking school, Columbia Union College programs, and White Estate tours.

Betty Ashlock first gave Bible studies as a student nurse at Washington Missionary College, where a Bible class assignment required that she give 20 studies before graduation. After her marriage, she and her husband Tom worked shoulder to shoulder in the mission fields of India and Africa for 13 years. That experience helped her to develop skills in medical/spiritual outreach.

Daughter's death a motivation

Back in the United States she worked in medical/surgical nursing, and reared the Ashlocks' four children. One of them, a beautiful and talented 16-year-old daughter, met a tragic death. That experience more than anything else motivated her to dedicate her life to something she really considered significant—her work at East Rose Medical Clinic and later in the Washington Metro area.

For nine years as her own teenagers were growing up, Betty had an open-door policy. She has a number of "adopted" sons and daughters, 35 of whom came home at one time during one particularly memorable three-week Christmas vacation. This same attitude of open hospitality extends to her clients today.

Prostitutes and drug addicts

Betty studies the Bible not only with her own neighbors, but also with prostitutes, drug addicts, and alcoholics. She says that she has had to learn to see every individual as a candidate for heaven for first encounters are sometimes discouraging.

Often, on such visits, she asks herself, "Why did the doctor ask me to see *this* person?" For example, she recalls one elderly chef whom she found particularly repulsive. His filthy language, his red and puffy alcoholic appearance, and his murdering of the King's English were obnoxious to her. However, she put her first reaction aside. Eventually she discovered this rough man had been born into a well-to-do physician's family, but because of his club feet had been cast off as unworthy.

She found a special joy in seeing how the study of the Word elevated and educated him. Betty helped him improve his reading and writing skills, and every week his written Bible lessons were more legible. Now he has been baptized and shares his special talent, a beautiful voice, with his church family.

"I have learned to love the seemingly unlovely," Betty Ashlock marvels, "and doing so, I have found great joy."

Shari Chamberlain writes from Silver Spring, MD. She is a resident in a clinical pastoral education (CPE) program.

For women elders

On 2nd vote PMC says yes

by Stella Greig

After months of discussion and two votes, the Pioneer Memorial church, which serves the 3000 students of Andrews University in Michigan, has approved the election and ordination of women elders.

The final tabulation of mailed-in ballots on May 21 revealed that 62.5 percent favored it. The church board had stipulated a 60 percent majority was necessary to show consensus.

In the early fall of 1985 the nominating committee had asked the church board to authorize and implement a study process on the topic. During the spring of 1986 a well-prepared series of lectures and panel discussions drew enthusiastic but, at times, heated debate during the Wednesday night and Sabbath afternoon presentations. It was evident that many opinions existed among some student, faculty, and community members.

An opinion survey conducted in April 1986 showed that a majority (56.1 percent) favored women elders. But the measure failed because it did not achieve the preset 60 percent consensus mark.

Because the survey process had had some flaws, the church board set up a committee to design a new balloting procedure and to bring the issue before the congregation again in 1987.

Dwight Nelson, senior pastor, presented in a sermon on April 4 his own spiritual journey on the issue. He acknowledged earlier doubts, but affirmed his present solid belief that "the gifts of the Spirit are given without regard to race, social class, or gender." He urged the church to consider utilizing and endorsing these gifts when they occurred in women. At the same time, he asked each member to come to a personal decision on the matter based on his or her own study and convictions.

In the new balloting procedure each member received two 12-page position papers, one for and one against women elders. A period of 17 days was allowed for parishioners to make up their minds and return their votes. Now that the decision has been made, the nominating committee will carry out the congregation's wishes in its fall report.

CHAPTER NEWS

Sydney, Australia: A year in action

According to the *South Pacific Record*, the first Australian chapter of the Association of Adventist Women organized on April 13, 1986, in Sydney, with about 30 members.

The first set of officers were: Marye Trim, president; Anne Campbell, vice-president; Jan Clarke, secretary; Sallymae Bailey, public relations; Andrea Benton, treasurer; Marena Grace, liaison; Jennifer Knight and

Darlene Douglass, members at large.

During 1987 the chapter has outlined 10 programs including meetings that focus on "Art and Artistry," "Hope to Cope with Grief and Loss," "Mass Media and Reality," and "Stress Management." Its July 26 meeting, called "Notes and Jottings," is a time when individual members are invited to share original works in music, poetry, drama, and story.

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From page 3

weak I became weak, to win the weak" (1 Corinthians 9:20-22, N.I.V.). It is therefore not "cultural garbage" to expect that the New Testament language on women will reflect the usages of the time.

In the passage on divorce Jesus also provided an important key for distinguishing between human culture and God's ideal. "From the beginning it was not so." If at Creation we cannot find subordination of women, we must understand all passages that seem to imply subordination as being culturally determined.

The same principle also proves that the Sabbath has nothing to fear from the appointment of women of church leadership, for the Sabbath also goes back to Creation.

5. The book's extended treatment of Paul's passages on women suffers also from the proof-text approach of the author.

In discussing 1 Corinthians 11, for instance, he is so preoccupied with his attempt to establish man's authority over woman that he misses the point of the whole passage (pages 110-141). His conclusion that head coverings are "only secondary and subservient to the principle of headship of man and the subordination of woman" is an incredible statement for a Bible scholar.

Let us review Paul's conclusion. He appeals to those wives who speak and pray in a church meeting to be clearly identified as married by wearing their veils and long hair. This, says Paul, is the custom of the churches (1 Corinthians 11:16).

What's important to note is that Paul accepts without any question women's participation in church services. They may pray and prophecy, but they must have the proper attire of married women (verse 5).

Paul's concern is easily understood when one remembers that among the Greeks wives remained in seclusion. The women that men brought to public affairs were their mistresses. Paul did not want pagan visitors to misunderstand what was taking place when women accompanied men to church, and openly participated in the service.

(By the way, this passage is evidence in itself to show how the gospel had already broken down a wall of separation between husbands and wives in the Greek world, since wives were obviously participating in church meetings.)

The same concern for decency and order leads to an understanding of other Pauline texts dealing with women.

Will an understanding of culture help us properly interpret the Bible and apply its principles? Yes. Contrary to Bacchiocchi's desire, the Bible could not be written in a vacuum.

Additional Essays

The chapter by Rosalie Haffner Lee tells us what is obvious. One can serve the Lord without being ordained. This fact applies to both men and women. Why, however, does she brand as a mark of pride the desire of a woman to receive the church's approval of her ministry without attributing this motive to men who also desire it?

In my view, it is too bad that men have not caught the spirit of the gospel and taken the initiative in ordaining women to the ministry.

William Fagal attempts in his chapter to set aside passages in which Ellen White calls for ordination of women.

When you examine the passages, I feel the real point is that Ellen White does not share the trepidations and horrors of the authors of *Women in the Church*. Just as Ellen White was willing to wait until the Lord would open the way for perfect unity between whites and blacks, so she was not clamoring for women's ordination.

Conclusion

Women in the Church attempts to justify a doctrine of subordinate but equal for women. It's not really different or better than "separate but equal" was for society.

The book represents much effort but is finally flawed by the author's intense fear, which prevents him from catching the liberating spirit of the gospel.

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