

the Adventist Woman

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Closer Cooperation Needed

by Alyce Pudewell

Women comprise more than half the membership of the Adventist Church, and control much of the resources needed by that church. However, in the past forty years, women have lost their ability to serve in influential positions in the church, and thereby their ability to contribute directly to the decision-making of the church.

Today, women simply wish to stand side by side with men as God created them in the beginning. They have no desire to take over or invade, but simply to be that one half of the church that they are, to stand erect and contribute on an equal basis. For this reason the



Alyce Pudewell

Association of Adventist Women was organized.

These goals imply two facets of women's issues. First, is women's potential. Second, is women's participation. These elements are two sides of the same coin.

As an organization, the AAW could focus its attention wholly on the opening of positions for women's participation in church policy, while neglecting the development of women's potential. Opportunities might then become available, but there would not be qualified women to fill them.

On the other hand, if the organization focused on developing the potential of women, but neglected the other aspect, it is possible women would be unable to make an impact on church policy due to lack of available opportunities and positions.

It will be vital in the success of women in the coming years to balance efforts in educating women with equal emphasis in working to ensure leadership opportunities for them in the church.

Church congregations consist of more women than men. These women have the power to ask for women to serve on all church and school related boards. They have the power to ask for women elders, and for women pastors for their churches.

Collectively, women have a power they do not use. In fact, the women of North America, focused as a group with the help of the many men who support them, could have women pastors ordained if they chose to use their potential collective power to speak out and request this change in church policy.

All churches have capable women leaders. In fact, the backbone of many churches at this time is faithful, responsible, courageous women. Based on this, all churches could have women elders. The only thing stopping this process is the request of the women and men of the church to have them. Much of the membership (power) of any congregation or conference is female. The ordination of women will occur when women, supported by men, decide that they want it and speak to the issue.

A few of our churches do have unordained women pastors. Though some are well qualified, most of the women serving as pastors in churches right now lack the education and qualifications that male pastors have. This situation could qualify as tokenism. However, one good side of this situation is that women pastors are gaining the opportunity to show ways they can contribute to the church family.

Unfortunately, as the church membership begins to request qualified women to fill pastoral posts, there may not be enough women qualified to fill the positions.

These two sides of the coin — potential and participation — demonstrate that two jobs need to be done. First, the church membership needs to be sensitized to the desirability of including female leadership. Church leaders also need to be encouraged to include women in various leadership roles in the church structure. Second, women need to be encouraged to acquire the education and the mindset necessary to fill the positions that will become available. For if there are not qualified women for the positions, the opportunities could be lost.

As lay leadership in the church increases, as boards and committees increase the ratio of lay members, the potential for women's participation increases. A great need in each conference is a directory of business, professional and volunteer women from which candidates can be chosen.



photo by Bonnie Casey

Elder Warren Banfield, director of the office of Human Relations at the General Conference announced that the NAD Commission on Administration voted the final selection of names to serve as members of the Commission on Women. The nine member Commission will serve as a liaison between the office of H.R. and the women in this church.

However, the main key to women's full participation in the church will remain the issue of ordination. Two groups of women provide a rich resource for training and education in this area; young women who are now choosing a lifework, and mature women whose children are grown.

Young women need encouragement, scholarships, and counseling to prepare themselves for ministerial leadership. It will be difficult to convince any women to spend the time and money necessary for training if no church will want to hire her once she is trained.

It will be an uneven race with many pitfalls along the way to create a demand for women as leaders, and, at the same time, to provide prepared women to fill church leadership positions. But, without both sides of the coin, women will not have legal tender in the church.

Pudewell Heads Largest SDA Grade School

by Janice Letcher Nelson

When Alyce Pudewell accepted the post of supervising principal of Loma Linda Elementary School she took over leadership of the largest Seventh-day Adventist grade school in North America. She also stepped into a position usually occupied by men and, in so doing, gained a certain eminence in our educational system. Her stance on this eminence is confident and effective. She is a competent administrator, yet is always graceful, never strident or overbearing.

Attempts to determine just how many women are principals of our denominational schools produced negligible results. Surprisingly, Dr. Charles Taylor, of the General Conference Education Department, said his office had no such statistics available, though he hastened to add that he personally "knew several very good ones," and that he likes to feel his department is both colorblind and sexblind. It is an accepted fact among educators, however, that though the majority of our elementary school teachers are women, the percentage of women principals is low.

Forty years ago the statistics were directly opposite to those of today. Until the late 1940's and early 1950's women held many

of the high-level administrative positions in both the Education and Sabbath School departments of the General Conference. With the mass return of young men to the job market after World War II the General Conference began squeezing women out of those positions.

Mrs. Pudewell feels that there is another strong factor in this obviously unequal situation. The mindset of women, she says, can be their own worst enemy. She thinks that women in general don't try for executive or managerial posts because they believe that they cannot handle their personal lives and be professional at the same time. But possibly an even more cogent factor is that they are afraid of power. "Women don't think power is clean; it isn't virtuous. And powerful women are suspect." This mindset, Mrs. Pudewell holds, is far more harmful to women than are any prejudices or policies instituted by men. "We need to learn to view power as a good thing and use it," she states. "It's not enough to believe it intellectually, you have to buy it emotionally."

continued on page 4



Juanita Kretschmar

See page 3 "Management by Prayer"

From The Pulpit

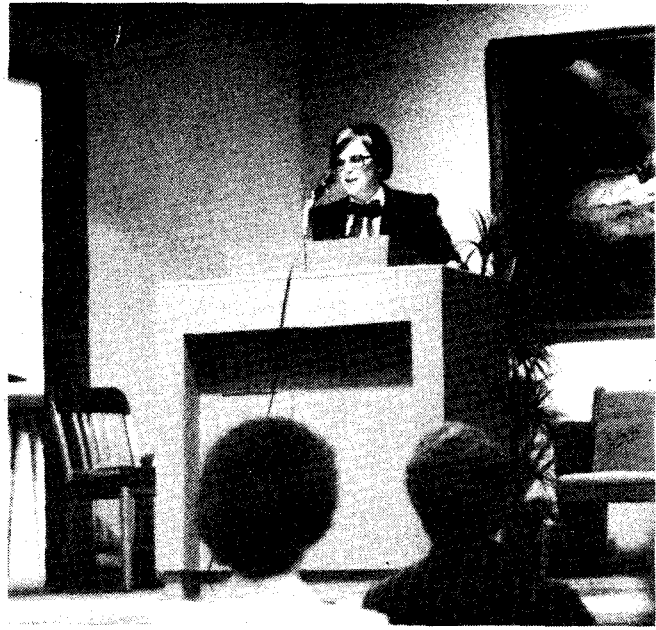


Photo by Bonnie Casey

The Feminine Traits Of God

Excerpts from "Ellen White: A Woman Looks at God"

by Kit Watts

How did Ellen White view God? How might a woman see God differently from a man? Has Ellen White left us a special legacy?

Before Ellen White's time, Puritanism in America had a Calvinistic legacy. God was quite masculine—He was pictured as authoritative, precise, and threatening. He was the *Great Sovereign* of law and order. Immense glory and power made Him awesome. By contrast, human beings were seen as worthless, totally deprived, and unable to do anything good.

Puritans had viewed God as Law-giver, Judge and Executioner, roles traditionally assumed by men. The Shakers emphasized the feminine side of God, and Methodists also attributed a large place to God's tenderness and forgiving love. In contrast, the Mormon view of God led them to place leadership exclusively in the hands of men, and cherished women primarily for their reproductive ability.

In *Testimonies*, Vol. 5, page 174, Ellen White says, "Thousands have a false conception of God and His attributes . . . God is a God of truth. Justice and mercy are attributes of His throne. He is a God of love, pity, and tender compassion . . . He is a God of patience and long-suffering."

We might say that words like *justice* and *truth* have a masculine ring to them, but in this quotation Ellen White stresses the fact that God is also mercy, love, pity, and tender compassion, traits that her world stressed as feminine.

To me it seems possible that Ellen White the prophet seeks to portray a God who possesses *all* good traits. As human beings we may divide these traits up as being more appropriate or desirable for a man or for a woman, but God's very character validates them all. No group of these traits can be set aside and called superior or inferior. They are all positive, they are all to be valued and nurtured if we are to grow to be like Him.

Notes From Annual Council

October 5-13, 1983
by Jan Daffern

"Rejoice . . . The Lord Will Do Great Things" Joel 2:21 was the theme.

The women who participated on opening night were involved in the choir and orchestra. There were 13 platform participants on October 5—all world leaders and all men.

Subsequent to opening night, there was a report from Shepherdess International. Neal Wilson reported on a study done by the Ministerial Department of the General Conference for the Institute of Church Ministry regarding workers' wives. Some of the results were:

Positive

1. The wives were active in the church work
2. One-third give Bible studies
3. They work about four hours a day with their husbands in church-related work

Negative

1. Absence of meaningful relationships
2. Lack of training
3. Guilt over role expectations

Neal Wilson brought before the floor a proposal to prepare educational materials for the wives of workers. These would be distributed, and attended to at the local conference level.

Regarding the question on the church's stance on plural families (polygamy in Africa

and in Moslem countries): The policy of the church is that when a man is baptized, he must put away all but one wife. This has been the policy of the church from 1911-1936, and is our policy now. However, in 1936, the Annual Council took the position that plural marriages may be tolerated in the church if contracted before baptism. In 1941, the Council returned to the original policy, which continues today—"To put away all but one wife."

Neal Wilson made a plea for greater understanding in regard to the plight of women and children in those relationships. He stated that legally contracted polygamist unions are really marriages, and that separation in any form is really divorce. In these cultures (particularly African), when all these marriages are dissolved but one, the children of wives put away are considered illegitimate and the wives themselves suffer greatly because of the cultural restrictions.

Also discussed at the Annual Council was the relationship of the North American Division to the General Conference. Should the North American Division be autonomous, it would be free to discuss issues that might not be accepted by the global church. To cite a similar policy-making situation: The African-Indian Ocean and Eastern Africa Divisions, since having autonomy, have been able to bring up the issue of plural marriages.

Issues on women and family relationships necessarily vary from division to division.

Male/ Female Imagery In Scripture

Interview with Dr. James Londis, Pastor, Sliqo SDA Church.

How has the historical record been influenced by male perspective?

History has been written largely by men and about men. The history of women is simply not recorded. However, women now want to know about their own history. Recently, a diary was found of a woman who recorded her daily experiences and feelings as she traveled across the country in a covered wagon. This gave us a woman's perspective on that unique period in U.S. history. Few records like this are available. Scholars are looking diligently for material like this.

What is your opinion of the new version of the Bible that eliminates sexist terms?

The new translation attempts to solve a problem within religious language; namely, picturing God solely in masculine terms. For example, while God is referred to as "our Father" we know He has not fathered children in the same way earthly fathers do. He is pictured as King but He is not a King. Since language affects not only how we speak but how we think, how we experience, some have felt there was no way to speak adequately about God without re-translating the Bible.

All language in this new translation that the committee felt gave false or inferior status to either sex was replaced. However, the final rendition ends up being very jarring and unsettling. While the translation accomplished a great deal, at the same time, the literary flow of Scripture has been interrupted. What we have is a historical fact. The issue now is how we interpret it and use the Scripture theologically.

Are there feminine references to God in the Bible?

There are both female references to God, as well as feminine images. The text, "O Jerusalem, how often would I have gathered you unto me as a mother hen gathers her chicks," is a feminine image. God's relationship to us is sometimes pictured as that of a mother to her child. In the Old Testament, there is a text that states, "I love you more than a mother loves her child that is sucking at the breast."

When we call God "Father," or "Shepherd," we are saying that these terms symbolize qualities in God. However, to understand God fully, Christian theology must highlight both the masculine as well as the feminine dimensions of God's reality. Angels are not male or female. In the new translation, this is more clearly indicated.

We can't really blame some women for feeling a bit left out, when as little girls all they heard was that God is a Father, Jesus was a man, angels are men and Jesus chose twelve male disciples. Men must be more sensitive here. They cannot automatically give an "Archie Bunker" reaction because these women feel left out of the Christian faith.

Does divine inspiration cast males in certain roles, and females in other roles?

Well, of course there are a few givens; only women can be mothers and only males can be fathers. There are different anatomies and possibly different psychological/developmental structures. This remains to be seen. The real question is that of sharing, of domination, of submission. Consider the text, "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife." If Paul had stopped there, we would be in real trouble. In order to understand this text, we have to try to get inside the author's experience. Paul is trying to say something about marriage. He starts off with the traditional view, but he adds, "Love your wife as your own body." My body cannot be my inferior; therefore, the wife is not inferior. Paul clearly favors mutuality and equality.

But, how many times has this text been used as a basis for the submission of wives to their husbands? This is still what some men want to hear. It often takes a long time for the implications of truth to sink in. The Bible is saying that while women have roles and men have roles, neither is to dominate, manipulate, or exploit the other. This text is saying that it is just as wrong for women to dominate and exploit men, as for men to dominate and exploit women.

What about the text that says woman is created for man? I Cor. 11:8-12.

If you notice, here also Paul begins by blurring out the traditional view. But as he progresses, he backs away from it and ends up saying, "But everything comes from God."

Paul states women should have their heads covered, and should not speak up in church. (1 Cor. 11:6-7, 1 Cor. 14:34, 35). How should we interpret this today?

It is possible that Paul did not want Christians to look like the Courtesans, a group of temple prostitutes who went with their heads uncovered. Women who did not cover their heads would be mistakenly associated with prostitutes. Again, in this text, you have to read it in the light of the cultural realities of its time.

There is considerable evidence that women in the early church took part in church leadership as well as in church services. We must compare scripture with scripture. If we get too literal we are always going to have problems with scripture. We cannot take isolated passages and base our current behavior on these isolated passages.

God has always spoken to human beings within the cultural framework that they understand. Only then will His messages be truly relevant to their times. But this in no way diminishes the basic message of salvation that shines through God's Word to all human beings in all cultures.

How do you think the male/female balance within church leadership will look ten years from now?

In the future, it is possible (though not likely) that the Catholic Church will permit some priests to marry or some nuns to enter the priesthood. Within the Adventist Church, I would hope that women will be ordained to the ministry, and that more women will be used at every level of church leadership.

Books About Women

MORE WORK FOR MOTHER (Basic Books) by Ruth Schwartz Cowan. Advances in household technology have created more work, rather than less for the homemaker.

ONE WAY TICKET (Routledge & Kegan Paul) by Annie Phizacklea. A study of female migrant laborers in Western Europe.

ROUTINE JUSTICE: PROCESSING CASES IN WOMEN'S COURT (Transaction) by Marcia J. Lipetz. A sociological study of the daily routine in one of Chicago's misdemeanor courts.

GIVE US BREAD, BUT GIVE US ROSES (RKP) by Sarah Eisenstein. A description of the shift in the attitudes of American women at the turn of the century, when large numbers of them were entering the work force.

REDESIGNING THE AMERICAN DREAM: THE FUTURE OF HOUSING, WORK, AND FAMILY LIFE (W.W. Norton & Company) by Dolores Hayden. With society changing so rapidly, the single-family home should no longer be the predominant unit of housing in this country.

Educating The Gifted Child

by Elisabeth Wear

"Why don't Adventist schools do something for the gifted?" complained one parent recently. "It's good that effort is being made to help the handicapped, but my daughter needs special attention too."

WHO ARE THE GIFTED? Many definitions exist. Lucito, in 1963, suggested that "The gifted are those students whose potential intellectual powers are at such high ideational level in both productive and evaluative thinking that it can be reasonably assumed they could be the future problem solvers, innovators, and evaluators of the culture if adequate educational experiences are provided."

HOW CAN YOU TELL IF YOUR CHILD IS GIFTED? Studies have shown that teachers do not do a very good job of recognizing the gifted child and parents don't do much better. Various lists are available through your school for identifying characteristics of

giftedness in areas of intellectual ability, scientific abilities, talents in the fine arts, social leadership ability, mechanical skills and physical skills. But even if this type of subjective evaluation is done, more objective methods of evaluation such as current standardized tests should be used. Most schools give these standardized tests routinely. These tests should be viewed only as screening devices. More sophisticated tests are recommended.

WHAT ARE THE CHANCES THAT YOUR CHILD IS GIFTED? Because of the number of professional people in the Adventist Church, a higher percentage of gifted children would be expected. Various criteria exist for determining cut-off points. One way would be to divide children into: superior children with IQs of 116-132; very superior children with IQs of 132 to 148; and gifted children with IQs above 148.

What are most Adventist schools doing for the superior and gifted children? Little. However, there are some notable exceptions. John Nevins Andrews Elementary School, Takoma Park, recently required teachers to take a graduate course in teaching gifted children. In the spring of 1984 JNA will have a resource center for superior students. Some schools offer opportunities for study with computers, science and mathematics projects, foreign language lessons, typing, music, gymnastics and other types of enrichment programs.

WHAT CAN YOU DO IF YOU HAVE A GIFTED CHILD?

1. Research has shown that most gifted children can be accelerated in grade placement without harm to the child mentally or emotionally.

2. Since it is usually unrealistic to expect every teacher to furnish extra enrichment in the regular grades, you might enlist the services

of a consultant. Often, with the aid of your conference or union superintendent, this help can be provided to teachers.

3. If no support is forthcoming from the denomination, ask for help from the coordinator for the gifted and talented in your local public school system. S/he will probably let you look at special enrichment materials. You can then make knowledgeable suggestions to the school board as to what purchases might improve the school.

4. Then there is the usual list of recommendations, such as encouraging self-initiated learning, not making children wait until a certain age to study specific content, and helping children develop their own uniqueness.

With the exception of suggestion No. 1, all of the above suggestions would be advisable for almost any child.

Reference: Kirk, Samuel. *Educating Exceptional Children*. Boston, Houghton Mifflin 1972.

One Woman's Career: Management By Prayer

by Betty Cooney

For nearly three minutes, the video monitor shows a woman who speaks with confidence and enthusiasm. Her face expressively conveys a genuine concern for her viewers as she speaks. Noting the absence of cue cards or a teleprompter, an observer might conclude that the letter-perfect delivery of Juanita Kretschmar was the result of careful memorizing.

Juanita attributed her smooth delivery to the Lord's help. As a result of a serious eye infection that had been steadily worsening prior to the taping session, she was unable to wear her contact lenses. With no time to memorize or devise a way to read her lines on camera, she prayed.

Remembering that years before she had done some simultaneous translating in Brazil where her husband was president of the Bahia-Sergipe Mission, the solution came to her. She taped the words she was to speak on camera, then listened and repeated them aloud after herself. With the use of an earpiece covered by her hair, a transparent connecting cord and a small cassette recorder, the taping session was saved.

This incident is probably as revealing as any of Juanita's approach to life. It does not readily occur to her, for example, to curtail activities when physical or other problems arise. Prayer is the answer, regardless of the question. This, plus a mind that tends to race forward and backward in search of creative alternatives, provides interesting, inspiring, and often extremely challenging moments in the lives of friends and fellow workers.

The television program for which the above segment was taped is called "POWER TO COPE," and it is presently aired on the two cable systems covering Manhattan. It is a program featuring interviews on how individuals found Divine power to cope with familiar stresses of life. Time for production is practically wrenched from the busy schedules of Juanita and the production staff, all of whom serve in departmental and other capacities with the Greater New York Conference or Seventh-day Adventist Community Health Services (SDACHS).

The TV program is an outgrowth of SDACHS' ministries, which are directed by Mrs. Kretschmar. The scope of those ministries has become vast: a blood-pressure testing program conducted in vans that is recognized by the New York State Health Department's hypertension representative as the leading hypertension screening program in metropolitan New York; a Bible correspondence school; Bible-worker training and follow-up; ongoing training of van technicians; weekly Bible-study and fellowship meetings; "POWER TO COPE" Bible stress guides' broadcast advertising and phone ministry; coordination of the conference

health/temperance department; coordination of conference community services' work such as disaster preparedness; encouragement and direction of a feeding program that now prepares and dispenses 2,000 free lunches in the city via ten churches and the vans each week; coordination of a pilot hypertension screening and referral network in the Bronx for the State Health Department that involves a dozen hospitals and clinics; and the "POWER TO COPE" television program.

While the list is lengthy, it does not fully delineate the work of its director. She is, in addition, experienced and active in prayer counseling. A newsletter on van and other activities goes out from her office each month and is responsible for donations accounting for more than 50 percent of the funding of the van ministry. These letters began more than a dozen years ago in Brazil, where she worked to establish an outpatient clinic in the city of Salvador. The inspiring experiences in that



55,000 persons are screened on vans, annually.

field seemed to warrant letting the folks back home know about them. She began writing friends and relatives who, in turn, shared them with people in their circles. Stories of people having dreams and visions, and coming into the church in significant numbers proved especially meaningful to the people on her mailing list, since they knew, or knew of, the letter writer. The clinic also added interest. It was established in conjunction with the medical school of the University of Bahia, and 12 university medical residents worked on its staff. Elder Kretschmar's arranging for a ten-ton donation of medicines from Loma Linda helped give the clinic a healthy start, and it thrived during the couple's last five years in Brazil.

Returning to the U.S., the Kretschmars went to the state of Washington, where Elder Kretschmar pastored a local district. Though the terrain was different, there proved to be as much opportunity for ministry there as in the mission field. The Kretschmars worked together, with much emphasis on prayer and marital counseling.

While prayer for the Holy Spirit is certainly the hallmark of the Kretschmars' work, a strong sense of humor runs a close second. Humorous notes and posters such as one advertising a \$50,000 reward for Juanita's capture dead or alive are displayed along with inspirational messages in her office. Harder for some cynics to understand is another characteristic, the tendency to praise instead of complain. An integral part of the POWER TO COPE Bible stress guides she authored (which were requested by 40,000 persons on the vans last year), thankful words are sprinkled throughout conversations concerning even the most threatening of circumstances.

Just developing a prayer-and-praise attitude can, in itself, be a consuming lifework, but it has important rewards. The Kretschmar family admits to the usual supply of rewards, problems, and imperfections, but both parents are openly thankful that their two sons and one daughter all believe strongly in prayer. Their son Joe is a physician just finishing his residence in Internal Medicine at Kettering Medical Center in Ohio. A daughter, Sue, recently obtained her R.N. in Atlanta, Georgia. The youngest son, George, is a student at Atlantic Union College, in Massachusetts. Calls home frequently include prayer requests for guidance in major decisions, and are thus a special source of joy for the parents. And, having worked with so many couples with devastating problems in their homes, Juanita feels especially blessed that her two married children have happy homes.

Frequently called on to speak and preach, she remarks, "I never considered preaching until I found Christ and had something to say. I could never counsel until I understood the power of God's promises to see us through."

Bible promises are a mainstay in every area of Juanita's life. She finds the one contained in 2 Peter 1:3, 4 almost numbing. It says, in part: "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature." (Emphasis supplied.) She considers it miraculous that God wants to link Himself with us.

The interesting thing about Juanita's career is that she never really planned a career for herself. She is quick to point out that her work as an administrator in New York came to her only because she happened to be on hand when help was needed. (Some people might feel this is a little like saying Moses led the Exodus because he just happened to be in town that day.) In the various phases of her work, including employment counseling, and music and other teaching stints, career choices were made through prayer and a desire to serve.

Her first few months in the East were painful ones for her. While her husband had been called to work in New York, she could find no clear evidence that God had anything in mind for her to do. Looking back on that difficult time, she finds it has helped her understand and counsel other women who have faced similar situations. The many people affected by and sharing in her ministry at the present time might alternate between finding it hard to believe Juanita Kretschmar ever experienced a moment without a sense of mission, and wistfully wishing such a restful state of affairs could be repeated, if only briefly.

The likelihood is that the work will continue to grow. Sparked by an urgent sense that the Lord's return is very near, Juanita is unreserved in her willingness to serve, though she is clear that that service must depend on God as its source of power and direction.

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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 woman, 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.

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

People And Places

Adeline Goolsby, manager of the lawn and patio assembly plant at Indiana Academy, is the only female manager of a Harris Pine Mills plant. A mother of five and grandmother of six children, she has been employed at the mill since 1964 and was appointed manager in 1982. In her first year as manager she captured the coveted "Best Labor to Production Award" among the six redwood assembly plants. The Indiana plant was the highest in 1982 in dollar value of merchandise shipped in one month—more than one million dollars' worth.

Janet Mallery has been appointed principal of La Sierra Elementary School with an enrollment of more than 500 students in kindergarten through the eighth grade. Ms. Mallery, who received both B.S. and M.A. degrees from Loma Linda University, has taught for twelve years.

Oakwood Academy honor student **Lisa York** took first place at the 55th Annual National Technical Association Science Fair, held in Orlando, Florida recently. Her exhibit, "The Synthesis of Aspirin," demonstrated the process by which aspirin is made. The National Technical Association is the oldest minority engineering program in the U.S. The career awareness program is funded by NASA.

Dr. Ruth Temple, in a ceremony attended by dignitaries from Los Angeles County and health officials, was honored recently by having the Dr. Ruth Temple Health Center dedicated in her honor. For over an hour individuals from the health and political fields spoke of the outstanding achievements of "the angel of mercy." She was the first Los Angeles City Health Officer and served the department innovatively for 43 years. Dr. Temple is now 91 years old.

Bonny Hovey now edits *NEW DAWN*, a newsletter for the deaf. Her husband, Jim, is the lay pastor for the deaf at the Beaverton, Oregon, S.D.A. church.

Adventist Health Systems/North has a new assistant vice president, **Connie Schneider**, who now has major responsibilities in organizational development. Her duties involve establishing corporate policies and procedures. She is presently enrolled in the Loyola University Graduate School of Business.

Linda Holmes Dragoon has been selected as one of the Outstanding Young Women of America for 1982. A graduate of Southwestern Adventist College, she has taught in the Home Economics Department at Andrews University, where she also directed the child development laboratory.

Vocal soloist, **Carol Williams**, who is a member of the Breath of Life Church, Fort Washington, Maryland received first prize in the Gospel Music Competition held at the Kennedy Center for the Performing Arts, July 10, 1983. The \$1,500 cash prize was awarded to the Breath of Life Church. Carol is a registered nurse, currently staying home with her new baby boy.

Among the 1983 finalists in the National Achievement Scholarship Program was **Patricia Thongs**, a student at Oakwood Academy. Some 70,000 students, nationwide, entered the competition by taking the Preliminary Scholastic Aptitude Test (PSAT). Miss Thongs received scholarship grants to Southern College and Oakwood College.

Margaret Christian, along with her husband Ed, will take up a teaching position in China at the Peking Languages Institute for one year. She will teach English to Chinese students who are planning to go to English-speaking countries in the future. Both Mrs. Christian and her husband are assistant professors at Union College.

Former dean of the Walla Walla School of Nursing, **Wilma Leazer**, has been listed in the Association of Seventh-day Adventist Nurses' Hall of Fame for 1982. Now retired and living in Waldport, Oregon, Miss Leazer spent 36 years of continuous active service in denominational employment, including 13 years as dean of the Walla Walla College School of Nursing.

Sonya Yarmat has been named director of Shawnee Mission Medical Center's Alcoholism Recovery Unit. She will oversee the staff counselors of the unit and take responsibility for each patient's post-discharge plans. In addition, she will develop future education and treatment programs for the rehabilitation unit. Mrs. Yarmat has had 20 years experience working with substance abuse treatment centers.

Pudewell: Women Must Trust Women

continued from page 1

She adds: "Women must learn to trust women. I've met secretaries who wouldn't work for a woman, teachers who don't want to work for a woman principal, mothers who won't take their children to a woman pediatrician. If I cannot trust another woman, just because she is a woman, what I am really saying is, 'I cannot trust myself. I am not a trustworthy woman and so I judge others by myself.' What I am saying is, 'I'm not as good in my job as a man would be.' That's what we are saying whenever we don't trust an equally qualified woman, whether she be a doctor, lawyer, or businesswoman."

Mrs. Pudewell has had a wide range of experience. She holds a B.A. in elementary education and an M.A. in the same field from Loma Linda University. She began her teaching career at Foothills Elementary School, which serves the constituency of St. Helena Sanitarium and Hospital in Deer Park, California. From there, she transferred to the junior-high section of Orangewood Academy in Southern California.

She got her first professional teaching job at the age of forty, but feels that her age has

always been an advantage. "Life experience gave me an edge. I was offered jobs they never would have given to a 25-year-old. Women should have the courage to say, 'I've had one career as a homemaker, now I'll have another as a professional.'"

Most recently, she served for six years as Assistant Superintendent of Elementary Curriculum and Instruction in the Office of Education, Southeastern California Conference. She was the only woman in the department and the only member who had never been a principal. Though confident that she was carrying her weight, she always felt like something of a token.

"Every conference office," she says, "needs to have a woman in an executive position, but there is no pool of women who have been principals to draw from, so that prerequisite is usually bypassed."

As assistant superintendent, she actively encouraged women to enter high-level administrative positions, but sometimes had difficulty convincing them. The church educational system and its policies may seem intimidating, she feels, but there is no discrimination with regard to salaries or positions.

In taking over as principal, Mrs. Pudewell relates especially well with the new, younger teachers on her faculty who, she says, need the guidance of a principal more than the older, established teachers do. "Let's face it, some of my faculty are younger than my own kids. I guess I could be accused of trying to mother them a little."

In her new job, she enjoys the immediate feedback she gets from both faculty and parents. By comparison, her conference job was more sterile, more remote from the constituency. She will, however, miss the extensive travel involved in her former work. She speculates that she single-handedly kept at least one airline solvent!

Aside from her administrative duties, Mrs. Pudewell also is active in several professional organizations, among them, Delta Kappa Gamma, an honorary organization for women in education, the Association for Supervision and Curriculum Development, and Southern Counties Women Managers in Education. She is a member of the Board of Directors of the Inland Counties Family Learning Center and is president of the local chapter of the Association of Adventist Women.

In spite of the obvious pleasure Mrs. Pudewell takes in the distinction of her new post and the challenges it presents, she has found that being the new principal has at least one drawback. "I love doing needlework," she says, "but I don't dare do it during committee meetings anymore. It's bad for my image!"

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