

First in SDA system

LLU chooses woman president: B. Lyn Behrens

On June 5 the board of Loma Linda University (LLU) named B. Lyn Behrens as its new president. She is the first woman to head an Adventist college or university, and among a very few women anywhere who are presidents of medical schools.

Behrens, 50, has held a key leadership post at LLU since 1986 when she was named dean of the medical school. Colleagues see her as perceptive, capable of facing difficult administrative challenges head on, and able to move forward with workable solutions. In a statement released in June by Neal C. Wilson, chairman of the LLU board, Behrens was also cited as one who provides "an emphasis on a Christ-centered approach to the practice of medicine."

Originally from Australia, Behrens doubted she could become a physician because of the expense. Her excellent grades in high school, however, resulted in scholarships that took her to Sydney University at age 17.

Eventually, through the encouragement of Harley Rice, then General Conference medical secretary to whom she confided her desire to be a medical missionary to Africa, Behrens came to the United States



Dr. B. Lyn Behrens

for postgraduate study at LLU and entered a pediatrics residency program.

She also met and married Dave Basaraba, a marriage and family counselor. They have four children.

Later they offered at three different times to go to the mission field but nothing worked out. After working three years as associate director of medical education in pediatrics for the family practice residency program at Florida Hospital, Behrens returned to the LLU School of Medicine in 1975 and began her academic career. Over the years her research has been published in several professional medical journals.

First international AAW meeting draws women from many lands

From "Cozy Quilts and God's Comfort" to "Nurturing the Earth Through Ecology," and from "Ellen White: Nurturer of Church and Women," to "Nurturing Through Inclusiveness" the 1990 AAW Conference studied a stunning array of women's issues while staying close to its announced theme: "Nurturing in the 90s."

The conference was also billed as AAW's first international conference, and, being held June 21-25 at Andrews University just before the General Conference session, women from several

countries did attend. The largest single contingent came from France and the French-speaking areas of Switzerland. Flags from many lands festooned the hall for the opening banquet on Thursday evening.

Women also came from all over the U.S. to attend—notably from California, Maryland, Florida, Indiana, and Tennessee. Unfortunately, it was one of the smallest AAW conferences ever; 60 registered for the entire conference although larger crowds attended the banquet, the exquisite Sabbath dinner in the home of Dr. Elly Economou, and the Sabbath afternoon program focusing on women pastors and chaplains.

One of the high points of the weekend was the powerful Sabbath morning sermon in Pioneer Memorial church (PMC) when Dr. Rosa Taylor Banks, director of the NAD Office of Human Relations, spoke to a full house numbering several thousand for both worship services. In introducing her, senior pastor Dwight Nelson gave a ringing endorsement for women's ministry in the church, although PMC has not yet moved to add a woman to its pastoral staff.

The Michiana AAW Chapter is the first to orchestrate two national conferences, the previous one having been held in 1984. A full report on the conference begins on page 6.



Edith Davis, Dorothy Hill, Stella Greig, and Margaret Roy welcomed attendees.

But in NAD women may baptize, perform marriages

Women denied ordination, hurt by GC downsizing

When the 55th General Conference session opened in Indianapolis on Thursday afternoon, July 5, the stage filled with more than 30 men in dark suits. The only exception was the woman invited to offer the opening prayer—Dr. B. Lyn Behrens, newly elected president of Loma Linda University.

Characterized as a "session of surprises" by the *Adventist Review* in *GC Bulletin #10*, the 10-day meeting certainly had its surprises, some particularly affecting women.

Ordination reserved for males

The decision on women's ordination, the most contested women's issue, came as no surprise to those who have observed the church's stance over the past 17 years. It was voted down on July 11 by a vote of 1,173 to 377, with several entire divisions voting nearly *en masse*. The expectation of a No vote did not soften the blow for women in ministry. Said one, "Every time they shoot you, it hurts."

More in doubt was whether the delegates would accept new wording for the *Church Manual*, updating it to match a policy voted at the 1989 Annual Council. The policy lets unordained women ministers do what their male counterparts have done for 12 years—perform marriages and baptisms [in divisions that so authorize].

Because the discussion of women's ordination had been cut off prematurely in a deft maneuver by Latin American and African delegates desiring to defeat the issue, most speeches for and against women in gospel ministry were actually given during the *Church Manual* debate on July 11 and 12. The heated debate

with more than 50 speeches lasted took more than six hours.

Happily, the matter was resolved in favor of women's being allowed to perform more of the functions of ministry by a vote of 776 to 494. Some surprises were pleasant, indeed.

New GC treasurer. Rowena Rick,

who had just been given one of AAW's Women of the Year Awards on July 11 (in absentia, for she had stayed at Far Eastern Division headquarters in Singapore so that male delegates could attend GC), was elected

an associate treasurer **Rowena Rick** of the General Conference. According to Robert E. Osborn, a member of the GC Treasury since the mid 1960s, Rick's appointment marks the first time in 100 years that a woman has been a member of the powerful GC officer group.

New division treasurer. In the Trans-European Division (TED) Anna-Liisa Halonen was elected as treasurer, another first. Halonen has been general manager of the Finland Publishing House since 1986. She speaks Finnish, Swedish, and English, and holds a master's degree in business accounting.

Halonen was also honored during the President's Honor Roll—a special ceremony on Thursday morning, July 12, coordinated by Karen Flowers of the GC Women's Advisory. TED president Jan Paulsen chose her to represent women throughout the division and gave her two

See HARD LINE, p. 3



At a sellout breakfast in Indianapolis on July 11 ten outstanding women received the 1990 Women of the Year awards. More than 300 witnessed the event. Pictured in the front row (from left to right): Virginia Fagal, Mercedes de Bernal, Nancy Bassham, Chessie Harris, and Arlene Taylor. Back row (left to right): Iris Schantz, Twyla Gimbel, Ruthita Fike, and Virginia Clark. Not pictured is Rowena Rick.



Presidential Communique

The time is now!

by Peggy Harris

The 1990 AAW annual conference was outstanding. Many new people attended—eager to share, help, and get acquainted.

During the conference Dr. Daniel Augsburger taught a seminar on "Women in Church History." And since we've returned I've seen Josephine Benton's newly released book *Called by God*, which focuses on previously untold stories of Seventh-day Adventist women ministers. As I began absorbing information from these two sources I felt a strong feeling of anger as I discovered that a huge chunk of our history has been long ignored.

One person commented to me that while she would have liked to have attended our conference, she was afraid to be there—she dreaded the stories of pain, injustice, and discrimination against women that might emerge there.

I believe that while it is not necessary to dwell on these painful subjects, it is important for us to learn from them, and to be sensitive to the people who suffered the pain. Yes, this does open us up to feel pain, but it also helps us better understand the Father's gift to us of His only Son.

Indianapolis eyewitness

This was my first General Conference. It was an unforgettable experience. Nothing could have prepared me for the flood of emotions I experienced as I watched my church going about its business.

There were some bright spots:

The AAW Women of the Year Awards breakfast on Wednesday morning, July 11.

The division presidents' awards to women on Thursday morning, July 12.

Music programs that restored my soul and lifted me up with healing power.

Elder Bradford's God-inspired, stirring words on Friday evening in which he emphasized that we are all *equal* at the foot of the cross.

Elder Folkenberg's Sabbath morning message.

But there were dark clouds, too:

During the meetings we had a constant background hum of conversation drifting in from the hallways and entrances.

I was appalled to observe so many empty seats in the delegate section. These people were sent to represent the church body. Even a call from the chair to return to their seats to take care of the business failed to fill the seats. Is this important work taken so lightly that when the church's money (which is our money) is spent to bring these representatives from long distances, they find it more important to be visiting?

The vote on women's ordination

The debates, political maneuverings, and the votes on women were among the most difficult parts of the GC session for me to endure.

We know that people in *every* division *do* feel that it would be beneficial to them to have ordained women pastors; yes, even in some Moslem areas. Some delegates were also heard to say that they personally were not against women as pastors—in fact, they were very sympathetic. But *they had been told* to vote against women's ordination.

Worse yet, some delegates thought that when they voted "Yes" on this important motion they were voting in favor of ordination, only to later learn that because of the way the motion was worded a "Yes" vote actually meant "No." This was particularly confusing to delegates who do not understand English well.

Huge blocks of GC delegates, it appears, were told how to vote by dominant leaders! This is rank politics. I do not believe that as responsible Christians we should vote either for or against something except as we individually study and pray and feel impressed by the Holy Spirit. The time is now to raise our voices strongly against such political practices!

The greatest crisis in our church is not, as some would suggest, the so-called "celebration" churches. It is our inhumanity to one another. God cannot bring precious souls into the church (or back to the church) when the church is exhibiting arbitrary, prejudicial attitudes, and carrying out business with a lack of Christian ethical practices.

The time is now for us to reveal God's character of love, fairness, and justice to the world.

We call on women, men, and youth to join in the common cause of preparing ourselves for the Holy Spirit and the finishing of the work. The time is now to press together, encourage our leaders, and express our written, verbal, and financial encouragement to those conferences and unions who boldly move forward to affirm the gifts of women and men in accomplishing the great task that God has given us.

The time is now to speak up.



Editorial

Separate but equal

by Beverly K. Habada

Ten years ago at the 1980 General Conference session, **eleven** women were elected to leadership positions at the world headquarters. In 1985 at the New Orleans GC session, **seven** women were elected to church leadership positions in the General Conference (GC) and North American Division (NAD). And what happened at the 1990 GC session in Indianapolis? **Four** women were elected to church leadership positions at the GC level, and **one** woman at NAD. What does this relentless downward trend tell us?

Equal opportunity gospel has yet to arrive in the Seventh-day Adventist Church.

Affirmative action?

Despite calls for affirmative action in the church—including an action taken by delegates at the 1985 GC session to do just that, and the unanimous request by the women attending the Commission on the Role of Women at Cohutta Springs in 1989—the church at the 1990 GC session has regressed in its commitment to inclusiveness in leadership.

AAW has repeatedly urged the church to change its ways. One such appeal:

"AAW also calls upon the General Conference officers to give active, sympathetic study to the recommendations drawn up by the 17 women attending the Commission meetings at Cohutta Springs. It is time to redress wrongs, to set up policies and procedures that are fair to women employees, to move into affirmative action whereby women can gain experience at the local and union conference levels and also to have a voice in the decisions of the worldwide church. Failure to take the affirmative action proposals seriously will certainly be a signal to women in the Church that it is not just ordination that is a barrier to their involvement in church life, but prejudice against women."

—Adventist Woman, October 1989

But it gets worse

■ In Indianapolis women were repeatedly fingered as the cause for imminent, ruinous disunity in the church.

■ The proposal for full-time Women's Ministries Coordinators at the GC and NAD has died on the vine, particularly with the trimming of staff at the General Conference.

■ Serious consideration is being given by the GC Committee to a proposal for a separate "induction service" for Adventist women chaplains only—instead of ordination.

Although the public arena has moved beyond the "separate but equal" philosophy with the U.S. Supreme Court decision in 1954 on *Brown vs. Board of Education*, the church seems unable to cope with such a thought where women are concerned.

Maybe it is time for Adventist women to start a "separate but equal" Seventh-day Adventist Church—one that welcomes, listens to, and involves those who are now considered a "minority" even though they make up 60 percent of the membership.

Our praying does not seem to have had an effect, our reasoning does not seem to have worked. Maybe it is time we voted with our feet and with our money.



Editorial

Where are we headed?

by Beverly Rumble

Adventists committed to equality and representative church government should be concerned about the results of several actions taken at the recent General Conference session in Indianapolis.

Further disenfranchising women

The most obvious, failure to ordain to the gospel ministry qualified women called by the Spirit, has been discussed in union papers and at various meetings. However, several other, less-noticed actions carry the potential for further disenfranchising women from church decision-making at the highest levels.

Specifically, I refer to the downsizing of the headquarters staff, the changed relationship of the North American Division (NAD) to the world headquarters, and the methods for choosing delegates to the General Conference session.

Fewer positions. With the new emphasis on economizing, it is unlikely that many new people will be elected or appointed to the General Conference (GC) staff. This will make it even more difficult to achieve affirmative action at the highest levels of church administration, which tends to set the pace for the divisions, unions, and conferences worldwide.

Smaller committees. Another result of downsizing the headquarters staff will be smaller committees. Although larger committees are often viewed as unwieldy and inefficient, there is sometimes a good reason for increasing the size of a committee. In the past several years many GC and NAD committees have expanded as the direct result of adding women to make the groups more responsive to and more representative of the people they serve.

Unless cuts are made proportionally, many of these committees will again be nearly all male. Limiting the committees to elected staff while trying to include women would not solve the problem. This creates serious difficulties for the few elected women who would then have to serve on so many committees that their other duties would suffer.

Representation slashed. Despite promises about affirmative action made by GC officers before the Indianapolis session, the number of elected women on the GC Committee has dropped. This resulted from (1) the reorganization of the North American Division, (2) the attempt to make the GC Committee a more manageable size, and (3) the failure to elect women to administrative posts.

During the past quinquennium eight women served on the General Conference Committee; only five women remain on the committee today—four from the GC and one from NAD.

Negative impact of NAD constitution. The new constitution for NAD stipulates that only *directors* of NAD departments are eligible to serve on the GC Committee. Accordingly, Elizabeth Sterndale from health/temperance, Marion Hartlein from education, and Noelene Johnsson of church ministries, all NAD associate directors, are no longer members of the GC Committee.

Failure to elect. Another woman member of the GC Committee, Iris Stober, was not reelected to the GC Health/Temperance Department.

The four women from the past quinquennium remaining on the GC Committee are Karen Flowers and Virginia Smith of the GC Church Ministries Department; Shirley Burton, director of the GC Communication Department; and Rosa Banks, director of the NAD Human Relations department. Delegates at the GC session elected only one new woman to the GC staff, Rowena Rick, who will serve as associate treasurer.

Since the North American Division has not yet voted whether to send less of its tithe money to the General Conference, which may cause further cuts at headquarters, or to assess its own division-level staff, additional elected women may lose their jobs in the next several months.

How GC delegates are chosen

A final concern would be the evisceration of the GC session action that delegates be elected by their constituencies, rather than appointed, and be representative of the gender distribution in the world field. Were this recommendation to be followed, the composition of the delegates and doubtless the nominating committee would be dramatically altered. Worldwide, women comprise more than half of the membership of the church, though they made up only about a tenth of the delegates and three percent of the nominating committee for the 1990 GC session.

Though it is easy to become discouraged at the uphill task of educating the church about the abilities and needs of women, we must not give up. A church structure that is more representative and better able to address the needs of humanity will be our reward.

The 1990 GC session: Friends, Bible-thumpers, and the \$50 offer

by Madeline S. Johnston

My impressions of the GC session are mixed.

I attended the whole session because my husband, Robert, was a delegate from Andrews University. It was a thrill to be there: I'm social creature enough to revel in two weeks of seeing old friends, colleagues from when we were in the mission field, and former students.

I also found it soul-stirring to hear some of the reports, and see the Soviet delegation achieve division status.

But the mix includes some less positive impressions too.

Dismal way of doing business

Our way of conducting business is astounding! The first day not all the microphones worked. At some microphones delegates stood waiting for more than an hour, while other people readily spoke at other microphones—yet, the chairman could not accept the idea that they weren't working. The next day a new system began, but it was nothing like the whiz-bang computerized system the nominating committee used.

The chairmen also failed to make any provision for secret balloting. (One wonders if voting on some issues might not have been different if delegates could have voted secretly.)

Parliamentary problems

Chairmen seemed mostly fair and patient, but one or two displayed complete ineptitude; nearly all failed at some critical points of parliamentary procedure.

The first stunning glimpse of this came with the nominating committee's first report. Elder Folkenberg's name was presented very late Friday afternoon. Noting the hour, one delegate moved that, although some might wish for a chance to ask the nominee some questions, they proceed to the vote. The chair agreed and said, "All in favor, please stand." People began hesitantly to stand; soon the chairman asked those opposed to stand, which nobody did. Some delegates never voted because they never figured out whether the vote was on the *motion to proceed* to the vote, or if it was on the *nominee* himself.

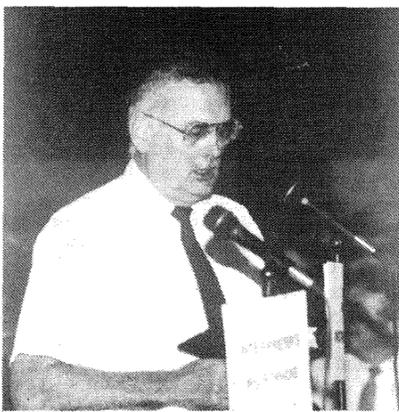
Many overseas delegates were completely mystified by the rules of procedure. At other times foreign-language delegates couldn't possibly have received their "simultaneous" translations in time to vote with the affirmative.

The crowning blow

The low point of the session was the vote on Wednesday not to ordain women to the ministry. Even more disappointing was the way it was done.

It became obvious that delegates from some divisions had received *only negative* materials before the session.

The crowning blow came with Elder Neal Wilson. Speakers from the floor had been put under a three-minute time-limit, but Wilson spoke for 30 minutes just before the vote. He marched through the arguments for ordination, knocking them down one by one with invalid statements.



Delegate Robert Johnston made a \$50 offer during the GC session debate on women's ordination.

For example, is there common ground in how we interpreted the Bible on the slavery issue last century and how we approach the women's issue today? Wilson said Earl Cleveland said there was no connection. As much as many of us admire Earl Cleveland, how many feel he is the ultimate authority on American history, slavery, and the women's issue?

The next day intense debate arose on what women could or couldn't do as ministers. Certain blocs had every intention of rolling policy back to the days when women were not even ordained as elders.

So the favorable vote on a church manual change allowing women to perform marriages [in those divisions that approve it] came as a blessed relief. In fairness, I must add that this well could have gone down the drain if Elders Bresee and Wilson had not again made speeches just before the vote, this time pleading with delegates to vote in favor of North America. However, this in no way mitigated my feelings about the principle behind such manipulation.

Bible thumpers, not Bible students

I was also saddened to see the level of Bible study and logical reasoning prevalent among many Adventists. Delegates repeatedly demanded a "thus saith the Lord," without recognizing that we can't and don't have this for everything we do. Ellen White urged us to develop "thinkers." What has gone wrong? Is our educational system at fault? Is there something about our church that attracts shallow thinkers?

When one delegate stated that women cannot be pastors but only *mothers* of pastors, I suddenly realized that even in four attempts at motherhood I had totally missed my calling! (I could only imagine the distress of my single sisters.)

The \$50 offer

My husband reminded delegates that we have no "thus saith the Lord" for many things: Pathfinder clubs, religious liberty departments, GC quinquennial sessions, or Breathe Free programs. What constitutes a "thus saith the Lord," he asked. A clear command of Scripture or merely the absence of a command against something?

If for years Adventists have allowed what is *expressly forbidden* in Scripture (women speaking in church), why do we have so much trouble allowing something that is *not clearly forbidden* (women's ordination)?

He held up a \$50 bill and offered it to anyone who could give him a text explicitly forbidding the ordination of women. "Inference will not do," he added, "because that could be used on either side."

Immediately photographers, media people looking for a soundbite, and anti-ordinationists headed for him. During the rest of the GC session people kept asking about his \$50 bill. Today he is still receiving letters and phone calls from people trying to get him to forfeit his \$50.

A sprinkling of women

I couldn't fail to notice the paucity of women delegates and women in leadership. (Men outnumbered women delegates 10 to 1.) However, women were there.

It was a woman who invited me—during

See CHOCOLATE TURTLES, p. 5

HARD LINE MAINTAINED ON DIVORCE, BUT DEACONESS ORDINATION OK'D

Continued from front page

handcrafted plaques. One honors her personal contributions; the other honors all women in the division and will hang in the division office. (Each division president made a similar presentation.)

Deep cuts

Other surprises awaited women at the GC session, however. Two actions have

one editor to Idaho. (Currently a cluster of five editors produces *Listen*, the *Winner*, and oversees the Adventist version of the drug-free program, Youth to Youth.) At this writing the *Review* and *Herald* is thought to be making a counter-offer but the future for editors Barbara Wetherell and Jan Schleifer looks bleak.

NAD constitution cuts women's representation at GC.

Rosa Banks, who directs the Office of Human Relations, is currently the only woman at the NAD level who will remain a member of the GC Committee. It is expected—but unknown at this writing—that Noelene Johnson (church ministries) and Marion Hartlein (education) will keep their jobs, but as associates in their departments the new constitution eliminates their membership on GC Committee.

It is widely anticipated that Elizabeth Sterndale, who has represented nurses in North America, may, like Stober, find her position cut. Sterndale has also represented women's concerns to the NAD officer group.

Mixed bag

Women are also affected by several other actions:

More women delegates to 1995 GC?

This year women made up about nine percent of the GC delegation. This percentage shows no improvement over the 1985 session (in spite of a 1985 GC action promising "affirmative action.") If implemented the following action could improve women's representation:

"Voted, to request the standing Constitution and Bylaws Committee to give study to providing a satisfactory method whereby delegates of the various church entities may be elected by the constituencies of those entities, rather than appointed, and that study be given to assuring proper representation professionally, ethnically, ideologically, and by gender." (GC Bulletin #10, p. 9).

Hard line maintained on divorce and remarriage.

Delegates did not change the church's traditional stand that even in marriages where a partner leaves in order to protect herself/himself from physical or verbal abuse, she/he may not remarry and remain an Adventist unless the other party has "remarried, committed adultery or fornication, or has been removed by death." Furthermore, if the divorced person remarries anyway, the person she/he marries "shall also be disfellowshipped." (GC Bulletin #9, p. 26).

Deaconess "induction service" voted.

Inaccurate historical data has been removed from the *Church Manual* which asserted that Adventists had never ordained deaconesses. The amended policy also states that a local church may design a "suitable service of induction" for deaconesses. *Ordaining deaconesses* now has become fully permissible.

OCTOBER 15

Copy deadline for the next issue of *The Adventist Woman* is October 15.

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

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September/October 1990—The Adventist Woman—Page 3



Anna-Lisa Halonen (right) is the new treasurer of the Trans-European Division (TED).

slashed women's representation on the GC Committee almost in half, and brought other negative repercussions.

GC Health/Temperance Department gutted.

1. Iris Stober's position was cut outright. Stober represented Adventist nurses, one of the largest employee segments of the church aside from ordained ministers.

2. The GC "gave" *Listen Magazine* to the North American Division (NAD) with no budgets. NAD immediately passed the favor on to Pacific Press. The press said Yes—but that it would take only

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The 1990 GC session: Women more visible, took more initiative

by Nancy Marter

For me, the overwhelming message out of the 1990 General Conference session was that things do not have to stay the same. Change can and does occur. That's a hopeful message.

Some positive changes which I noticed:

■ An increasing number of activities for women, sponsored by several different groups.

■ A broader variety of nationalities and more women taking part in the GC worship services.

■ And one gathering of women from several different groups and backgrounds who met together to discuss approaches we might recommend to those handling the women's issues on the agenda. We sought consensus among ourselves, and prayed together for God's guidance, strength, and peace.

In spite of the tension and anxiety surrounding us as we thought of how GC actions would affect us and women throughout the church, this meeting where we shared our hopes, fears, and uncertainties stands out as one of the most memorable experiences of the 1990 GC session for me.

One of the reasons this time together

felt so special is that in the past, women's coming together in mutual counsel and support has occurred infrequently at best. At times, suspicion, hostility, and ill-concealed lack of cooperation has been the order of the day. Christ's dream and prayer for His people was that they be one—and I believe that as Christian women in 1990, we are moving closer to that goal.

Some areas where substantial progress is needed before 1995:

■ Creative and careful thought on how to harmoniously coordinate activities for women at the GC session. I believe advertising for different events should be clear and widely available, and that various groups could help spread the word for one another.

■ I continue to hope for a Coordinator for Women's Ministries at the GC and division level. Such a person could help develop guidelines and job descriptions that would enable Bible workers, ministers' wives, and women in ministry to work in a complementary manner.

■ Another need is to print material for and about women in other languages, especially Spanish. The Adventist Church is a world church—no doubt about



On behalf of AAW and all Adventist women, Nancy Marter presented retiring NAD president Charles E. Bradford with a plaque of appreciation during the July 11 awards breakfast in Indianapolis.

it; we need to make our materials widely useful. As church members from different cultures and life-experiences have the chance to bridge the gaps of language, great strides can be made toward more trustful, workable cooperation.

As the dust settles

I'm thankful the 1990 GC session is behind us. Tremendous changes were initiated but the dust won't settle for quite a while. Even though we as women feel keen disappointment with some actions taken, we know that representatives from the entire world field heard—some of them for the first time—our strong concern for women's full involvement in church life. The wide-ranging discussion, I believe, was thought-provoking and will have an ongoing effect.

It seems to me that it is now up to the women of the Adventist Church to put to use the increased options open to us in finishing God's work.

Nancy Marter, AAW president from 1986-1990, is a member of the Columbia Union Conference executive committee and was a delegate to the GC session.

The 1990 GC session: Prayers of manipulation and of praise

by Diane Dunlap Forsyth

The vote not to ordain Adventist women to gospel ministry was taken on Wednesday morning, July 11. The following article was written in Indianapolis and published on Thursday, July 12, 1990, in "Women Speak," a news sheet produced by the Adventist Women's Institute and distributed daily during the 55th General Conference Session. A condensation of the article is reprinted here with the author's permission.

If one more person says, "We want the will of God to be done here, let's have a season of prayer about this,"...what can I say? It's not that I doubt God's power, it's just that I resent using prayer in a way that feels manipulative.

Anger increases when background speeches are given by GC leadership just before the final vote is taken. During one such speech, our former president said, "Please don't think we're trying in any way to sway you." Vote your conscience. It's just that the speeches left no obvious reason for voting [in a way] other than the speakers wished us to vote.

How might we go about objectively measuring the influence factor of these

speeches? Maybe as a starter someone could read a transcript of each and underscore those phrases/sentences that influenced for or against the motion it addressed.

I'll just leave the anger out here on the page for a little while and come back to it later.

"Yes" meant "No"

A person could really wonder about some things. If on July 12 a whole block of French-speaking delegates said, "We can't vote because we don't understand English and therefore didn't understand your instructions," then how could they have voted [on other issues] the day before? It must be unnerving for platform chairmen to discover one week after the GC session begins that major block of delegates couldn't understand the instructions for voting.

Maybe if more of the people had understood what they were doing, the 1,173 votes [against women's ordination] on Wednesday would have been a more modest three-digit number. That same modesty may have been served if we had a way of knowing how many voters were like the delegate who told a friend, "I voted 'yes' because I'm in favor of

ordaining women." But the motion was worded so the "Yes" vote meant don't ordain women. So much for supporters who wanted to be positive....

Imagine our conversation in heaven. If we should think to talk about Indianapolis 1990, can't you hear all those French-speaking delegates saying, "Oh that's what they meant. I would have responded differently had I realized that!"

The twin monsters

When I had my ear to the radio during the 1985 GC session, I remember hearing the topic of the role of women being avoided because it was "emotional." Now we've done it. We've talked at GC about the role of women. In the process it has begun to seem like an advantage to have us talk about it. Women have seemed to become a magic solution, or antidote, for those frightening twin monsters called Schism and Division. At least women must be the solution since a false move by us or about us is clearly expected to produce the dreaded division (not the North American one either).

The anger is back. You can tell, can't you?

There are other topics packed, wittingly or unwittingly, behind the one about women. For example, consider what happens when church leaders say, "The people aren't ready to receive a woman pastor." Then follow regrets to the women who are thereby excluded. Next comes problem-solving, i.e., "What church members need is to have a woman pastor, see her in action. That would prepare them to accept her."

Usually the disappointed woman and the helpful but apparently helpless church leader part ways before they get around to the topics packed behind this. What is it that has caused people to reject a woman pastor? What about the massive amounts of proof-text evangelism our church has done and continues to do? The need for proof texts makes it very difficult to accept women pastors. What other things does our church do and emphasize that creates a mindset that helps people reject women?...

Dual track

Now about the rest of the story, the story of a week that has been remarkably good as well as remarkably bad. This part will be more difficult to portray because the

grace, and even the power of God are more elusive than the world church in GC session....

[For me] there has been a kind of dual track this week. It's something like the dual track the Psalmist must have been very familiar with. Have you noticed how many Psalms combine praise/joy with anger/grief? That kind of thing has been happening with me this week.

Let me tell you about the reasons for praise to God. There are simple, surface, material reasons. I've enjoyed the physical accommodations a great deal. The setting, although in the city, has a lot of appeal to me somehow.

I've enjoyed, immensely, being with the worldwide church. I would be much richer if I had found ways to get acquainted with new friends from new countries. But it's still been so good to be in sessions with them, walking the halls of hotel and dome with them, and hoping that the ones who have the least back home are staying here in the Hyatt Regency, too, and playing around in this luxury, too.

I've recognized something this week that is a predicament as well as a blessing. I care deeply about whether women are included and valued in all parts of church experience. I'm aware this week that I also care a great deal about whether all peoples are included and valued too. I'm more blessed all the time by the worldwideness of my church. This isn't simple to explain: I've been blessed by the very crowd that treated women as [badly] as they did this week. Don't ask me to explain it logically. It has to do with the ways God turns suffering into joy....

As the stress of the week began to build my husband said quietly to me in one meeting, "Are you as calm on the inside as you seem to be on the outside?"

I said, "Yes." Later this week he brought it up again. He said it was more marked than ordinary. I'm glad for this kind of objective indicator of the internal work of grace.

God has made a particular difference this week for me and I am grateful. The Psalms and my experience teach me that all prayer pursued far enough comes out praise.

Diane Dunlap Forsyth is an associate pastor of the University church in Loma Linda; she was a GC delegate from the Southeastern California Conference.



Diane Forsyth spoke during the women's ordination debate. The photo also graphically illustrates the fact that out of every ten delegates, only one was a woman. (Nine men await their turn behind her.)

The 1990 GC session: How it is to be single, female, outnumbered

by Zerita Hagerman

To be a delegate for the 55th General Conference session was a thrill for me, since I had attended only two previous GC sessions, and then just for Sabbath services.

But I was not prepared for what lay ahead of me, beginning right at the registration desk. Although the Lake Union had specified that I should not only receive my delegate badge but should also be eligible for a guest badge for someone else, the clerk refused, saying "the leaders" had decided that only spouses or dependent children could receive guest badges. I am single. Therefore, I could not register even one of the five members of my extended family who were there.

Insensitivity to singles

I was a single delegate and, according to the definitions outlined by my church leaders, I had no right to a companion. I noticed that when I took my seat in the delegate section for non-business meetings, whole families of delegates began to fill dozens of empty chairs. They carefully left an empty seat on each side of me. This was the place for their purses and children's toys. I was alone.

The first Friday evening Elder George Brown spoke of the blessings of the Sabbath. He warmed to the topic, speaking of the joys of communion and fellowship opportunities of this day. At this moment I became aware of the powerful message I was receiving through the insensitivity of church leadership. The message: Single people have no need for community. Single delegates are not whole humans with fellowship needs. Singles are workers to be used.

The pain of this message was too great. With my eyes filling with tears, I left the

auditorium. The blessings of the Sabbath were lost.

Coping with singleness

As a young woman I planned to be married. Three weeks before the wedding my pastor came and said the legitimacy of my marriage was in doubt. He had questions about whether or not the girl to whom my fiancé had been married briefly as a teenager was really now living with another man or not. If I married my fiancé, he said, the church would disfellowship me and I would lose my teaching job at Union College.

Because I loved the Lord and felt called to the teaching ministry, I made the difficult decision not to marry my fiancé. Over the years I adapted to the single life and continued my teaching.

Now this love for my Lord had brought me to Indianapolis. In the 44 years since I was baptized I have overlooked the church's discrimination against me as a woman and as a single person. (I was one of the thousands of Adventist women who for years labored at a lower salary because of my gender and single state.)

Mature love is a mutual experience. When this love is neglected by one party, it dies. On this Friday night, I did not feel loved or valued by the church that I have served. A piece of my heart died.

Amends-by intervention

Later I spoke to Elder Robert Carter, my union president, about the seating situation. He arranged for me to have guest passes for the second weekend. My godchild and his mother sat with me as well as a friend. We enjoyed these sessions as a family because of Elder Carter's personal intervention—but not by policy.

Open meeting for NAD women

At least 400 women attended the NAD Women's Commission held during the noon hour on Sunday, July 8. Many expressed the joy they had felt by attending women's retreats. Some of these retreats invite women ministers to serve as spiritual counselors about issues that only another woman can understand.

One poignant moment came when a young woman told us that as she came into the meeting her five-year-old boy hid under a chair in the back of the room saying, "I'm the only man here." Later, he saw some adult men join the group. He told his mother, "I can come out now; there are other men here."

She likened her experience in the church to this situation. Women's groups, she said, had helped her realize that she could at last come out of hiding from behind her husband. She said she hoped the vote on women's ordination would be positive because she believed her sisters needed full recognition of their commission from God and as workers in His cause.

Bitter opposition to women's ordination

When the women's ordination issue came up during the Tuesday afternoon

business session on July 10, it became apparent that this would be a bitter fight. The two main issues I saw emerge were interpreting Scripture, and giving power in the church to women.

Several people made excellent speeches in favor of justice for all of God's children regardless of gender. Their interpretation of Scripture focused on the conceptual context, which favors the employment of talents by all members of the body of Christ.

Fears, proof texts, and parliamentary procedures

Many of those opposing ordination for women had a "proof text" mentality with no concern for the context of Scripture. Others made emotionally laden speeches. One brother, for example, worried openly that a woman minister might have her menses when she officiated at a baptism. If she entered the baptismal waters she would—in his view—"defile" the men to be baptized.

On Wednesday morning the discussion ground to a halt when Elder Neal Wilson, former president of the General Conference, spoke in favor of the motion—which was to oppose women's ordination—because he feared ordaining women would split the church. He spoke for more than half an hour.

When someone suddenly called for the question on the motion, this was recognized in spite of the fact that nearly 40 people still stood at the microphones, and the chairman on Tuesday afternoon had promised that each could speak.

Just before the vote the chair called for a season of prayer to maintain the church's unity. The prayer of my group was that God would forgive the leadership for their blatant manipulation of this very vital vote, which affects more than 60 percent of the members.

This is unity?

The overwhelming vote—1,173 to 377—was more devastating to me than the fact of the vote. Two women in my section who voted against women's ordination explained that they felt they could not vote against unity of the church. On Thursday some men who spoke at the microphones said they were convicted that women should be ordained, but they had also voted in favor of withholding ordination to maintain unity.

I regret that there was not enough trust among the delegates to allow them to vote their convictions. The same God that sent a Spirit of Pentecost to the early church when they sought unity could do the same today. But it seemed that leaders thought they had to do everything to maintain unity rather than to seek the justice admonished in Micah 6:8 and Isaiah 58:13.

Great disappointments

I came away from this General Conference disappointed in the Caring Church. Although Elder Robert Folkenberg's ser-

mon on Sabbath was a powerfully crafted message, I did not agree with his view that women "have been affirmed this week."

It is true that a separate vote permits women to baptize and perform marriages. But this embodies an attitude that has gone on for decades. Women can perform the work, but they cannot receive the privileges of ordination. Ultimately, it is ordained ministers who become church leaders, officers, and committee members. Most decisions that affect us as members are voted by committees made up almost entirely of men.

The future?

The Adventist Church will no doubt continue to grow in those Catholic countries where the priest is a hallowed male figure. But in North America, long a Protestant nation where we have been steeped in the concept of priesthood of all believers, I fear that there will be no growth among the thinking members of our culture.

Zerita Hagerman is professor of nursing at Andrews University, Berrien Springs, Michigan.



CHOCOLATE TURTLES

Continued from page 3

the midst of the discussion on women—to a prayer band in her hotel room. There, with four conference presidents' wives, an evangelist's wife, a GC departmental director's wife, and one or two others, I was thrilled with an hour of conversational prayer—seeking not a particular outcome but the presence of the Holy Spirit, interceding for Elder Folkenberg, entreating God to guide the nominating committee in its remaining work, asking for the Spirit to fill each of us.

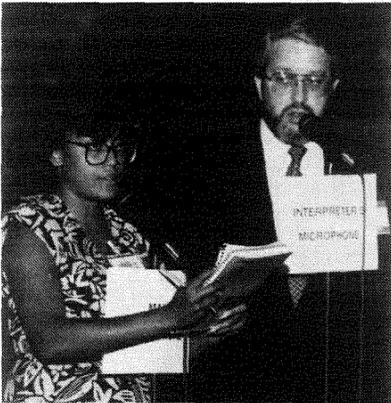
It was women who grabbed up thousands of copies of *The Adventist Woman* as soon as they were laid out in a few strategic spots.

It was a woman delegate who lightheartedly passed out chocolate turtles to some of us sitting in the Andrews University delegation whenever the discussion or vote got especially dismal—partly to cheer us, partly to symbolize the pace of the church.

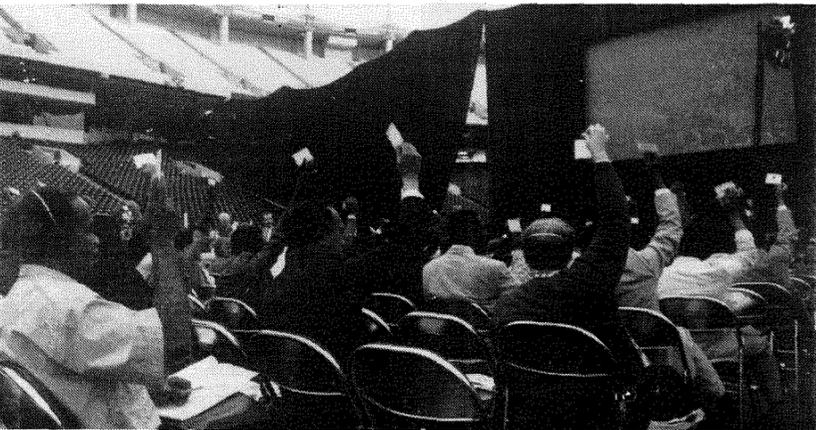
It was women pastors who hugged each other and stayed by, helping as ushers to pass the offering baskets, even as their right to be ordained was voted down.

And, apparently, if we want progress and change it will have to be women who educate the 1995 GC delegates going to Utrecht.

Madeline S. Johnston is a freelance writer living in Berrien Springs, Michigan.



Pastor Elizabeth Anderson from Southeastern California addressed the GC delegates about women's ordination, in Spanish.



Delegates from the Africa-Indian Ocean Division held their badges high, signaling their official right to vote. Women's ordination was defeated by 1,173 to 377.



The 225 women delegates were invited to a breakfast coordinated by Karen Flowers of the GC Women's Advisory, on Monday morning, July 9. Neal C. Wilson spoke briefly.

Thursday

Glimpse of a startling ministry

by Meredith Jones

The Association of Adventist Women opened its first International conference (and eighth national conference) "Nurturing in the 90s," with a banquet on Thursday evening June 21. The entire conference took place at Andrews University, which had also been the site of the second AAW conference in 1984.

The banquet featured the retirement of Nancy Marter from the presidency of AAW and the installation of Peggy Harris to that office. Edwina Gately, a Catholic laywoman who ministers to the prostitutes of Chicago, gave the keynote address on "God's Call to Nurture Society's Outcasts."

International flavor

The decor of flags from around the world and the menu of Greek salad, Italian spinach roll-ups, French beans *almandine*, and Chinese fortune cookies emphasized the international flavor of the event.

So did the guest list. Native countries declared by the guests included Argentina, Japan, Turkey, South Africa, France, Puerto Rico, Switzerland, Antigua, Ireland, and Spain, among others. The murmur of a translator for the French-speaking contingent added the final stamp of authenticity to an international occasion.

Rose Carter, "first lady" of the Lake Union Conference, welcomed the

approximately 85 guests from around the world and throughout the United States to Berrien Springs, Michigan.

Changing of the guard

Nancy Marter, AAW president for two terms (1986-1990) gave a brief overview of "where we are and where we've been," in her final address to the members. Her brief history touched on the achievements of AAW in the eight years since it was incorporated in 1982.

Marter went on to say that, for both the Seventh-day Adventist Church and AAW members, the future is exciting and not for the faint-hearted. She gave three points of counsel for the future: each woman needs to accept her value as God's child; AAW and its members must affirm others, build up *all*; and Adventist women must take advantage of any opportunity to use their gifts to serve the church.

Marter was presented with a plaque of commendation and a silver serving tray from AAW board members and friends.

Peggy Harris, the incoming president, is a member of the Beltsville, Maryland, Adventist church and serves on the executive committee of the Potomac Conference. A long-time AAW board member, she has been responsible for overseeing the Women of the Year awards program. Harris is an insurance agent for Nationwide, a member of the National Association



Rose Carter, first lady of the Lake Union, extended a special welcome to AAW attendees.



Peggy Harris (right) congratulates Nancy Marter for four years of leadership as AAW president.

tion of Life Underwriters, and was president of her local chapter, Prince George's Life, in 1988.

In her remarks, Harris said that she is "encouraged by the past and looking forward to the future." She sees the role of AAW members to be that of putting their feet into the water before it parts, like the children of Israel.

A startling ministry

The evening concluded with an astonishing presentation by Edwina Gately, a native of England who has moved to Chicago where she has established Genesis, a halfway house and refuge for prostitutes.

Gately billed her talk as the story of "my journey as a Christian woman trying to be faithful." Gately's journey has

led her to the streets, bars, and brothels of Chicago. There she nurtures the women she meets by offering her friendship and her willingness to share their pain. In her talk she testified that she, too, has been nurtured by the community of prostitutes.

Gately's stories of her own attempts to follow God's plan for her life, of her encounters with prostitutes, and of their lives moved the audience to a standing ovation.

The banquet was planned and emceed by the co-chairs of the 1990 conference, F. Estella Greig and Edith Davis.

Dr. Meredith Jones chairs the Department of English at Andrews University.

Friday

Breaching old barriers

by Val Schober

Anticipation is half the fun of an event! Each time I've attended an AAW meeting I've gained more than I had anticipated, and the first international convention held June 21-25, 1990, was no exception.

Ellen White's impact

Fay Blix, chairperson of the Adventist Women's Institute (AWI), and an attorney from southern California, spoke Friday morning. Fay pointed out that the church would be vastly different today had it not been for the guidance of Ellen White at the beginning. It was White who emphasized health, the Adventist home, publishing work, and education.

Blix also suggested that the church's movement away from nurturing paralleled the changing role of women. The church began having more to say about *institution* than salvation, and more about *organization* than Saviour.

We can be proud that our church's beginnings included women. Blix pre-

dicted that the church's conclusion will very likely also center around women.

Cozy quilts

Janice Watson, faculty member at Andrews University who is specializing in cross-cultural communication, spoke of "Cozy Quilts and God's Comfort." The world church has members in 184 countries; nearly as many members speak Spanish as English. The quilt is one symbol of pulling together diverse ideas, people, and cultures into a unity.



Janice Watson

Watson gave five pieces of advice to help a world church succeed:

1. Respect others and find ways to communicate this respect.
2. Accept that you—and all you meet—are wonderful, created in God's image.
3. Listen *attentively* to one another.
4. Reduce barriers but recognize we

are not all alike.

5. Care enough to show that you care.

Men who nurture

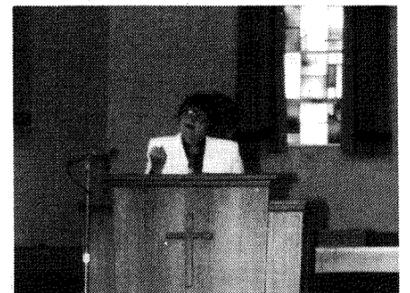
In Stella Greig's group six men shared the decisions they had made to increase their ability to nurture. Several said that family, home, and children are important enough that they are willing to delay some career advancement.

The place of women in the church was raised repeatedly. The men encouraged us move ahead, to define, assert, and put our valuable feminine perspective to work and not consume a lot of time "asking permission" to minister.

The day closed with the traditional agape feast that included delightful interviews with Barbara Bryant of Indianapolis; Esther Noh Jo an M.Div. graduate from Korea; and Eliane Haenni of Switzerland.

Every Adventist woman deserves to treat herself to the many benefits of attending an AAW convention. I for one can say that the feast greatly exceeds the anticipation.

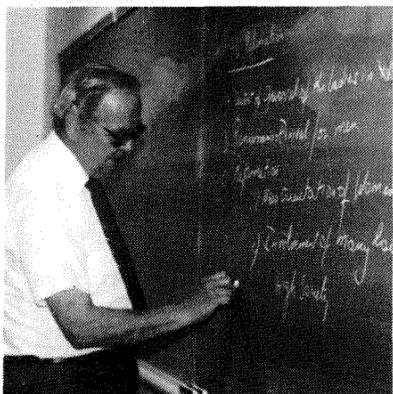
As office manager of the Kettering, Ohio, church, Val Schober preaches, counsels, and types. She plans to begin CPE training and enter an M.Div. program.



Fay Blix, AWI chairperson, spoke for the opening plenary session on June 22, in the SDA Theological Seminary chapel.



Dr. Selma Chaij interviewed Eliane Haenni Friday evening about the French-speaking women's association.



In both English and French sessions, Dr. Daniel Augsburgur delved into women's part in church history.



Baby Arnaud, attendee from France, took in Dr. Donna Habenicht's seminar on the spiritual nurture of children.



Deborah Harris (third from left) coordinated a session on family life and how customs vary from culture to culture.



Cheryl Jetter's group on women and ecology proposed that the topic be discussed again at the 1991 conference.



A delightful and energetic delegation from the French Adventist Women's Association reported on their annual meetings and publications and shared their musical and artistic talent. Here Bernie Beck (center) and Lorna Tobler pose with several of them.



Six women in ministry shared perspectives on their calling. Left to right: Viviane Haenni (Switzerland), Sally Kiasion-Andriamiarisoa (Mauritius), Margaret Turner (Ohio), Esther Noh Jo (Korea), Ifeoma Kwesi (Michigan), Margo Pitrone (California).

Sabbath School

What a mother can teach the church

by Elisabeth Wear

Although AAW did not have input into most of the Sabbath school programs being held around the university campus, Viviane Haenni did lead the 30-minute opening exercise that precedes the lesson study at the SDA Theological Seminary.

She titled the program, "A Celebration of Women in Poetry, Testimony, and Singing," and rallied around her the delegation from France.

Joelle Gouel, musician and composer, directed our attention and voices to hymns written by women.

Eliane Haenni, president of the French Adventist women's association, and Annie Pouban, teacher and artist, briefly spoke of the need for us to tolerate differences in the church, to recognize that everyone is unique, and to develop a love for beauty, art, and music.

Lisette Gilson, whose husband pastors a church in France, held her 11-month-old baby and compared nursing a baby with nurturing a church.

Madame Gilson explained that in order to successfully nurse a baby, one must follow certain steps. Nursing an infant is not automatic. It is difficult to

give up personal freedom and allow an infant to be closely dependent on you.

The mother must select carefully what she eats. Rest is essential. When the baby arrives, if the mother has a strong desire to nurse, her breast will fill with milk and she will be able to nourish her child.

Gilson pointed out that nurturing the church requires that you not only have the desire, but that you take positive steps to be prepared. You must feed your own spiritual life, study the Word of God, selecting that which will strengthen you and the church. Authentic nurturing also requires proper rest and exercise.

Gilson concluded by citing Isaiah 66 where God's people are portrayed as children being fed from the bosom of a female Zion, carried on her sides and dangled on her knee. God promises that "As one whom his mother comforteth, so I will comfort you" (vs. 13).

Dr. Elisabeth Wear is professor of education at Columbia Union College, Takoma Park, Maryland, and president-elect of the Association of Adventist Women.

Sabbath afternoon

Six women tell their stories

by Elisabeth Wear

Women chaplains and pastors face special problems in their roles as nurturers and counselors, according to the participants in a Sabbath afternoon program chaired by Margaret Turner, chaplain at Kettering Hospital in Ohio. Although the afternoon was unusually cold and blustery, a crowd of about 75 came out to Seminary Chapel.

In her introductory remarks, Turner claimed that chaplains are not immune from burnout. However, nurturers also receive as well as give. For example, oncology patients often share a beautiful spirit of hope and resilience. Chaplains, unlike pastors who may see and reap the result of their long-term labor, work in the short term, planting seeds of love, forgiveness, acceptance, of joy and hope amid pain.

Insights around the table

For Esther Noh Jo, a former youth pastor in a Korean congregation and M.Div. graduate from Andrews University, nurturing the young means imparting a strong sense of self-worth, achieved by imparting the love of God in a setting of mutual trust.

Margo Pitrone, associate pastor of the San Diego church, feels that women ministers can use their special personal communication skills to diagnose problems, and then steer parishioners to appropriate professionals if necessary.

Ifeoma Kwesi, who had begun the

M.Div. program at Andrews University just two weeks before the AAW conference, told how she felt called of God to begin the "Eclesia" club for women theology majors while she was studying at Oakwood College last year. The newly formed organization already has 45 members.

Viviane Haenni, former Swiss pastor and currently a doctoral student in theology, stressed that women must learn to be who they are. For example, she had to unlearn some male ways of preaching and find her own style as a pastor. She also felt that women may be better equipped to ward off discouragement, since they are used to a monthly cycle of joy and pain.

Turner agreed, saying that women are often able to view problems as both black and white. Life, she said is not always solid, but is lumpy, ruffled, and coarse.

Noh Jo said the task of developing trusting, helping relationships would be less of a problem if the official church trusted women more.

Pitrone pointed out that competition among women for the few jobs open to them in ministry sometimes prevents them from being nurturing to each other.

Sally Kiasion-Andriamiarisoa, a doctoral student in systematic theology, agreed that women ministers battle against stereotypes, often being asked to shoulder responsibilities without the level of support given to men.

Sabbath Worship

Preaching is only half the gospel

by Jane Thayer

As part of AAW's international conference, Rosa Banks, director of the North American Division Office of Human Relations (OHR), preached for both Sabbath morning services in the cavernous Pioneer Memorial church on the campus of Andrews University.

Prior to her present position, Banks served 22 years at Oakwood College, her last responsibility there being vice president of the college and executive assistant to the president.

Choosing as her topic, "Our Mission of Nurturing in the 90s," Banks preached in the true sense of the word *preach*, sometimes falling into the rhythmic cadence typical of congregation-engaging black ministers. Throughout the sermon women responded with "amens" and other words of affirmation.

Where's "Maintenance 90"?

"What is the reason for the Adventist Church?" she asked. "If you say 'to preach and evangelize,' you are only half right. The other half of our mission is to nurture the entire flock."

She said we had all heard of Harvest 90, but, she asked, "Where is Maintenance 90?" Who will keep those we have reached?

Banks spoke fervently of the need to nurture, citing as an illustration the damage done to babies by nonnurturing mothers and insisting that nurturing is not a natural ability but one acquired primarily by example.

Despite the limitations that hold back Seventh-day Adventist women from serving as fully as they desire, Banks said that there are always two gifts that women can use: nurturing and hospitality. She urged the congregation to reach out in a special way to such groups as the grieving, the handicapped, the elderly, the single parents because "Nothing is so unequal as the equal treatment of unequals."

Be insistent

Near the conclusion of her sermon, Banks reeled off in rapid succession a dozen things that women should do to help the church in its nurturing function. Among them: insist on accurate translations of the Bible, understand theology, help men in their new roles, see that women are placed on important boards, insist on inclusiveness in the curriculum of the Sabbath school, see that the seminary nurtures its women students, and get the church to equip women to serve in all church positions.

Ending on a note of optimism, Banks said, "I'm so glad the church has turned up its hearing aid to hear the needs of women, and I'm so glad women are polishing up their spectacles to see the opportunities that are already available."

Jane Thayer is associate director of public relations for Andrews University, Berrien Springs, Michigan.

Sunday

Many choices among choice events

by Jeanne Jordan

Sunday morning. After a Sabbath so chock-full of fellowship, music, and inspiration, will I sleep in? Not if I want to get to the 8:15 devotional by Sally Kiasion-Andriamiarisoa. And I am keen to hear this seminary student from Mauritius.

Sally, as committed to ministry as to marriage and impending motherhood, takes me into the realm of the Invisible. My notes reflect her facility with words, and the ring of her convictions: "Truth is not a thing, it is a Person." "Because God has the future, we can give Him the present."

Focus on inclusiveness

Refreshed spiritually, I am ready for the plenary session, "Nurturing Through Inclusiveness," with Dr. Penny Miller, who chairs the Gender Inclusiveness Task Force for the Southeastern California Conference.

She reports on an impressive number of surveys, seminars, articles, pamphlets, book reviews, slide/cassette programs, and videos that the task force has designed to educate the constituency on the potential that women offer the church at all levels.

I feel especially affirmed by the video interview with Conference President L. Stephen Gifford of two ministerial candidates—a man and a woman. Nowhere does

gender figure in his criteria for their being given positive consideration.

Many tempting choices

The Sunday morning menu of workshops that now follow continues to be an *embarras de richesses*.

Which shall I choose? "Leadership Styles," with Ramona Perez Greek, coordinator of the North American Division (NAD) Women's Commission? "Christian Assertiveness" with Luanne Bauer, chair of the Andrews University communication department? "The Parish Plan" with Larry Lichtenwalter, pastor of the Berrien Springs Village church, or "Dealing With Grievances" by sociologist Sara Terian?

Making the rounds and observing the fairly equal distribution in attendance, I decide the conference has something for everyone. In my rounds to the meeting rooms in Chan Shun Hall I am only temporarily diverted in the foyer: I must pick up a cassette, Joelle Gouel's gift to AAW members of her Swiss choir singing the song she composed for the Adventist women's convention in Europe; I must have a free pencil imprinted with the announcement of next year's AAW convention in San Francisco over the July 4 weekend.

See STATISTICS JOLT, P. 8

New book tells forgotten stories of Adventist women ministers

Just off the press is a landmark effort to document the stories of scores of Adventist women in ministry. In *Called by God*, a 240-page paperback book by Josephine Benton, the author brings to light the work of six little-known Adventist women of the late 19th century and early-to-mid-20th century who were recognized in their day as outstanding Bible students, preachers, administrators, or personal evangelists.

The six women are Helen Williams (1868-1940); Minnie Sype (1869-1956); Lulu Russell Wightman; Anna Knight (1874-1972); Jessie Weiss Curtis (1881-

1972), and Mary E. Walsh (1892-). The seventh woman to whom an entire chapter is devoted is cofounder of the Seventh-day Adventist Church, Ellen G. White (1827-1915).

Several historic photos have been incorporated into the text, increasing the book's interest and value.

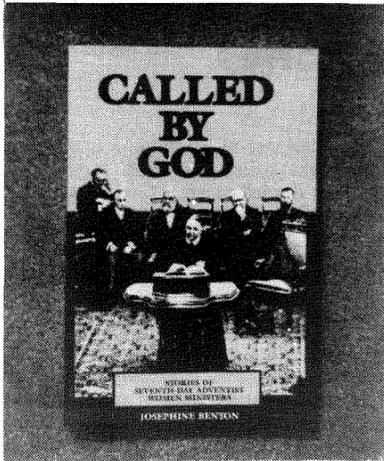
In two subsequent chapters Benton provides brief sketches of other women in ministry, 10 from the pages of Adventist history, and 48 women living now who have been or are active in public ministry.

Benton herself was an associate pastor of Sligo church from 1973-1979, and the first Adventist woman in recent times to be solely responsible for a church when she was appointed pastor of the Rockville, Maryland, church from 1979-1982. She is currently professor of communication at Columbia Union College in Takoma Park, Maryland, and remains active in her local church preparing people for baptism.

How to get your copy

The Adventist Woman encourages readers to ask their local Adventist Book Center to get copies of the book. (Bookstores should contact the Potomac Adventist Book Center, 8400 Carroll Avenue, Takoma Park, MD 20912.)

Or order direct from: Blackberry Hill Publishers, Rt. 2, Box 121, Smithsburg, MD 21783. Checks should be made out to the publisher for \$8.95. *Outside the U.S. and Canada add \$1 for mailing.*



NAD Hispanic women hold first retreat

The first women's retreat for Hispanic Adventist women in the North American Division was held under the pines at the beautiful Camp Yavapines in Prescott, Arizona. The retreat, held April 20-23, attracted 120 Hispanic women from as far away as Mexico, California, and Alabama. Fifty percent of the attendees came from outside of Arizona.

The retreat, whose theme was *Mujer A La Imagen De Dios (Women in the Image of God)*, was conceived and coordinated by **Maria Denny**, a lay member in private business. After attending the Arizona women's retreat in the fall, Maria determined to organize a retreat for the Spanish-speaking women of the conference.

Featured guests included:

Ruth Collins, who provided free counseling throughout the weekend. Ruth is pursuing studies in psychology; she and her husband have an inter-denominational

ministry in family reconciliation.

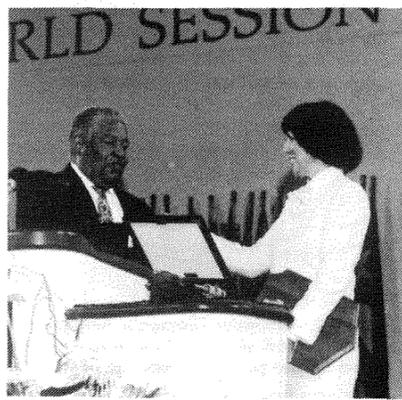
Miriam Alonso, public health instructor, who gave presentations on children and sex, discipline, and nutrition and exercise.

Rosalie Flores, wife and mother, presented three aspects of the retreat theme, "Women in the Image of God."

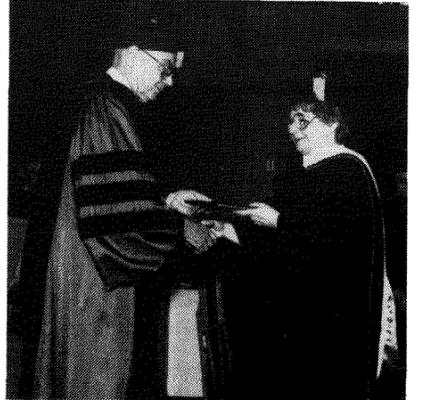
Romona Perez Greek, coordinator for the North American Division Women's Commission, described the goals of the commission and how they could benefit Hispanic women.

In evaluating the retreat one participant wrote, "My heart is rededicated to serving my God, and now I have been shown that my Father wishes for me to determine to be a 'Woman in God's Image.'"

Maria Denny has announced that another retreat for Hispanic women will be held at Camp Yavapines, April 26-28, 1991.



Romona Perez Greek received a plaque of special recognition from NAD president, Charles E. Bradford, during the Presidents' Honor Roll ceremonies in Indianapolis on Thursday, July 12. Currently she is chair and coordinator of the North American Division's Women's Commission, sponsored by the Office of Human Relations.



Miriam Wood (right) well-known for witty give-and-take in her "Dear Miriam" column in the *Adventist Review*, received an honorary Doctor of Letters (Litt.D.) during graduation ceremonies at Andrews University on June 3. (A book by the same title, *Dear Miriam*, will soon be released by Pacific Press. She has already had 16 other books published.) Wood was also the commencement speaker.

STATISTICS JOLT, SUPPORT GROUPS CUSHION

Continued from page 7

I meet the grievance workshop group dispersing. But Sara Terian kindly reconstructs her diagram on relationships and we talk heart-to-heart about grievances we have ourselves have experienced. I realize that the value of meetings like these is in one-on-one sharing as much as in formal presentations.

Nurturing through leadership

Fortified by a quick lunch I am ready to listen to the plenary session by Karen Flowers of the General Conference and Carole Kilcher, a member of the Andrews University faculty, on "Nurturing Through Leadership."

The statistics from their study do not produce the usual yawns, however; they jolt us with hard, cold figures of what we have known all along. Although women are a 60 percent majority in the world membership, we are a tiny *minority* in the church's decision-making processes.

I'll remember one piece of Karen Flowers' advice that women will find useful in their continuing dialogue with church leaders. She says, "People never hear you when they are moving away." It occurs to me that a charitable spirit has definitely prevailed throughout the AAW conference.

Elizabeth Sterndale, associate director of the NAD Health/Temperance Department and appointed liaison for women's concerns with the NAD officers during the past four years, concludes the session by describing the women's issues that would come up in less than two weeks at the General Conference session.

High protein afternoon

During the next break, after a quick swallow of lemonade for strength, I am off. I help preside at the workshop on "Church Liturgy," and "Platform Decorum," presented for the benefit of women elders and led respectively by Vivianne Haenni, a doctoral student at the seminary, and Edith Davis, a Michigan AAW officer.

But I have to miss "Nurturing Through Support Groups," led by Dr. Selma Chaij, psychologist at Andrews University.

After a snatch of supper I'm pulled in three directions. I start with "Sermon Preparation and Delivery" by Hyveth Williams. I stay long enough to understand why the once-flagging member

ship of the Boston Temple church, of which she has become pastor, now has increased to an attendance of several hundred. When I find her presentation outlined in detailed handout, I am not quite so reluctant to leave. I hurry to hear the end of "Nurturing One Another," chaired by Kit Watts, with Lorna Tobler, Edith Davis, and Stella Greig. "How can we help each other when attitudes, events, and votes don't go our way?" Kit asked, guessing that Indianapolis would be tough on women.

I miss, however, Bill Mutch, AU chemistry professor, and Ken McCoy of the Village church, who led women elders through "Understanding Church Budgets," and "Parliamentary Procedure."

Final business

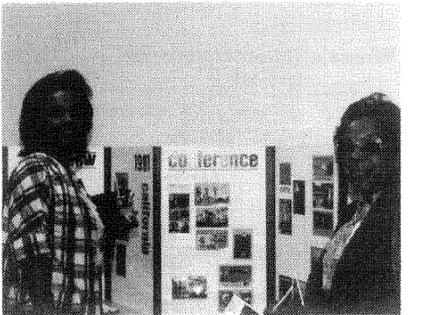
The long day is not over yet. New AAW President Peggy Harris convenes the members for the annual business meeting. The president's and treasurer's reports are quickly dispatched. A much slower item is the reading and amending of the resolutions designed in part to alert GC delegates to key women's issues. Discussion of syntax and semantics goes on for some time. The document is accepted.

Some are unable to stay for the final devotional of the conference on Monday morning with Esther Noh Jo. In the pleasant summer evening many offer good-byes and embraces and we go home at last. We are tired but we are satisfied.

Jeanne Jordan is an author, retired teacher, and former missionary to Africa living in Berrien Springs, Michigan.



Karen Flowers (right) with Elizabeth Sterndale and Carole Kilcher gave AAW attendees a quick look at a wall-hanging portraying women's service in the worldwide church. It will be permanently displayed in the new GC headquarters in Silver Spring, Maryland.



Olive Gardner of Antigua and Claire Peyton of Toronto, Canada check out the plans for the 1991 AAW conference in San Francisco.