

the Adventist Woman

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Holbrook to Head G.C. Department

At the October Annual Council held at Manila, in the Philippine Islands Mrs. Betty James Holbrook was appointed Director of the General Conference Home and Family Service. The first woman to head a General Conference department since the days of M. Carol Hetzel (Director of Communications 1975 to 1978), Mrs. Holbrook succeeds her husband who now devotes all his time to Home Study Institute.

Working together, the Holbrooks instituted the Home and Family Service in 1975 and have seen it develop into a major component of the church's activities throughout the world. Most recently, the Holbrooks traveled to Europe, India, and Australia to assist in the beginning of Family Life Ministry in those areas.

An honor graduate of Union College who was elected to *Who's Who in American Colleges and Universities*, Betty Holbrook has served the demonstration as an educator in South America and the United States. She is the author of the



Betty Holbrook, Director, Home and Family Services.

book, *I'd Pick More Daisies*, and wrote an *Adventist Review* column, "Especially for Women," from 1968-1980.

Mrs. Holbrook's professional affiliations include the following: President Home Economics Associa-

tion of Seventh-day Adventists (HEAS-DA), Member of Council of Affiliated Marriage Enrichment Organizations (CAMEO), Certified Instructor of Taylor-Johnson Temperament Analysis, and Certified leader of Association of Couples for Marriage Enrichment (ACME).

Betty Holbrook Comments on Her New Role

It was not an easy decision to accept the directorship of Home and Family Service. The General Conference deals with a worldwide church, an in our world today is an almost limitless variety of cultures that revolve around the family. To deal with these cultures is awesome—and at times unnerving. But it is not impossible. Let me illustrate.

I had just finished a family life seminar for the workers of the Guadeloupe Conference. On the way to the airport the Conference president's wife turned to me and said, "I'm amazed that you can come from such a different culture and

yet speak to our needs here."

We were quiet for a few long seconds, and then she added quietly, "Why shouldn't you though? We were all created by the same God."

That thought has stayed with me through the seven years we have completed at Home and Family. Needs are the same everywhere, created by a very loving and understanding God. If I were to express one major ideal that I have as I take up this new phase of my work it would be just that—to help meet the needs of family, of closeness, that we each have.

There is a family life movement going now in every world division. For that we are grateful. But that is only a small beginning of what needs to happen in every church. The success of the church and of our communities and nation, after all, does depend on the success of our homes.

North America Women in Adventist Administration

An Interview With Neal Wilson

The fifty-third world council of the General Conference at Dallas was key-noted by President Neal Wilson, who presented ten mandates which he stated needed emphasis not only during that session, but in the immediate future around the world. As expected, the need to finish the work was central to his message. Self-sacrifice, serious Bible study, evangelism, involvement of the laity, and the need for strong Christian homes supported by Adventist education were among the means to the end.

Right in the middle of those mandates, Wilson called for greater involvement of women.

"Recently I wrote a memo to a number of individuals asking for

the names of qualified women who could be considered for elected leadership posts in the General Conference. I received very few suggestions. It seems appropriate, therefore, for me to appeal to local conference and union leaders to consider women along with men for positions for responsibility. I am not only urging that women be represented in the administrative structure of the church, but also that we harness the energies and talents of all the women so as to better accomplish the task of finishing the work assigned by our Lord."

What has been the response to Elder Wilson's appeal? *The Adventist Woman*

called upon Elder Wilson to answer five questions. Elder Wilson's responses are recorded here for our readers' information.

"It is a privilege for me to respond to the questions presented to me by the editors of the *Adventist Woman*. At this point I would like to offer my encouragement to those who have endeavored to form the Association of Adventist Women. Such organizations can either be positive or negative—a blessing or a problem. From what I know, I believe this Association intends to work closely with the church and should add a needed 'ingredient' and strength in achieving our mission."

Q. What response have you seen from local and union conference



Neal C. Wilson, President of the General Conference of Seventh-day Adventists.

administrators to your Dallas appeal to them for women's involvement at the administrative level?

A. Perhaps the most growth in this area has taken place in the field of education. To illustrate—shortly after the 1980 meeting in Dallas, the Southwestern Union elected Frances Clark as Director of Education. In the Southern Union, Alabama-Mississippi Conference elected Shirley Goodridge as Educational Director, and in the Atlantic Union in the Northeastern Con-

Majority of AAW Readers Prefer Newsletter Over Journal/Magazine

The AAW Executive Committee reports that the results of the October Publication Survey indicated the greatest number of requests from AAW members were for a national women's newsletter that would be published six times per year. The newsletter would include some treatment of major issues but in addition members would encourage treatment of major issues by church pub-

lications such as *The Review*, *Liberty*, *Adventist Heritage*, *Journal of Adventist Education*, *Spectrum* etc.

A close second preference was the choice for a national newsletter that would be published five times a year and a journal or magazine that would be published annually. The combination format would meet the need for regular updates on news of interest as well as provide for

an in-depth treatment of issues of concern.

Of significantly lower preference was the choice for a national women's journal or magazine published four times per year. Some of the write-in comments related to the costliness of this approach.

The AAW Publication Survey closely parallels two previous votes. A survey

(Continued on page 7)

(Continued on page 3)

PRESIDENTIAL COMMUNIQUE



Betty Howard, President, AAW

Sometimes I am concerned that many of us, at some point, develop a sense that society has grown so complex and so large that the individual simply cannot make a difference. A multitude of books are published, and who are their authors? We soon forget if we ever knew. World leaders rule their countries and shape policy. But if death claims a "great" he is forgotten, sometimes before the year has ended. What chance do we have of making a difference?

The individual can make a difference. One person can make things happen. Within a city Ruth Temple, M.D. has

helped thousands through her involvement with public health services in Southeast Los Angeles. Her dedicated efforts have inspired people all over the world to take a look at the Adventists' "total health" program.

Within the church Helen Harris Turner has made a difference. Helen became the first woman auditor in the denomination in 1979. In 1980 she was the first woman to become business manager for Oakwood College and in 1982, she was the first black woman to be elected conference treasurer as well as director of trust services (Southwest Region Conference).

Within the home Carol Muth Appleton makes a difference. Carol teaches her two little girls in a small Christian "home school" in Seattle, Washington. A four-month-old son and a husband in dental residency at the University of Washington are included in her sphere of influence.

Each of us, in our own individual lives and in the crises we face will have a time to lead. Whether we will lead a family or a handful of friends and where and how we will lead is up to us, our view and our talents.

There are amazing ways in which an individual can make an impact on society. One person. One idea. Are you willing to spend a significant portion of your life putting service above self?

From The Pulpit By Jan Daffern Recruiting Ruths and Naomis

From the beginning we are struck by the enormous range of human experience contained in the short narrative in the book of Ruth. Elimelek and Naomi are uprooted from their family home by famine and must move to Moab to begin life again. Naomi's pain is just beginning to ease when her husband and then two sons are cut down by disease. She must return home bereft of the three most significant people in her life.

Then we are inspired by the courage Ruth displays in leaving her own homeland. We are cheered by her loyalty and compassion toward Naomi and her people. We marvel at the resourcefulness we find in Ruth in spite of the fact that she is a foreign woman with almost all odds against her.

We, like ancient audiences, are warmed by the generosity of Boaz in sharing grain from his field with Ruth. Those early listeners probably smiled as we do when we read of Naomi's plot to win Boaz for Ruth. The threshing floor incident most certainly fascinated the first hearers, just as it continues to attract our attention and will for generations to come.

The ending to this story is perfectly romantic. Boaz, delighted by Ruth's attention, arranges to marry her. This happy domestic scene becomes complete with the birth of Obed who will become David's grandfather. The joyless Naomi finds new hope in this child and he becomes the object of her grandmotherly affection.

However, for all the romance, this is

not primarily a story about a Gentile widow who leaves home, finds a husband and has a baby. A plethora of sermons have been preached which contrast Ruth's reward with Orpha's loss. The message does not rest on the diverse decisions of the two daughters-in-law. The central players here are Ruth and Naomi. Ruth's counterpart is not Orpah but Naomi, her companion not Boaz but the mother of her dead husband. The beautiful words of loyalty and devotion we now sing at weddings were first repeated daughter-in-law to mother-in-law. These are words of friendship spoken woman to woman.

We can hardly imagine two less likely candidates for success. They are two widows: one young and a Gentile in a Jewish community, the other so broken by suffering that on her return home she declares she has gone out full and returned empty. Yet by the end of the story each of them is joyfully celebrating. Ruth displays a clear-eyed optimism in spite of the odds working against her. Her decisive initiative shines throughout the story. In Ruth we find an unconventional woman who is willing to step out into new territory with courage.

Naomi understood suffering and perhaps that made her a little bit more cautious. Behind the insistent message that Ruth return to her people was Naomi's own memory of leaving Bethlehem for Moab and the calamity that followed. The older woman probably had a keen awareness of the prejudice Ruth might

(Continued on page 6)

Loma Linda Chapter Organizes

The Loma Linda Chapter of the Association of Adventist Women met in August 1982 to discuss objectives and to elect officers. At a later meeting in October, the bylaws and constitution were discussed and voted on.

Five officers have been elected to lead the new chapter. The president is Alyce Pudewell, assistant superintendent for elementary curriculum and instruction in the Office of Education, Southeastern Conference of Seventh-day Adventists. The vice president, Jeanette Monroe, is principal of the Riverside Elementary School. It should be noted that she is the only woman in the Southeastern California Conference to hold a position as elementary school principal.

Serving as secretary-treasurer is Ann Louise Diamond, a stock broker with Merrill Lynch, where she has become a member of the Executive Club, a group open only to brokers who produce a large volume of business for Merrill

Lynch. Joyce McClintock is communications directors. She is an editor/writer with the Community Relations Office at Loma Linda University Medical Center. The fellowship director is Phyllis McElmurry, who has been appointed an assistant vice president of Loma Linda University Medical Center; she is responsible for the Nursing Division at the Medical Center.

Three years ago a group of women in Loma Linda met and wrote a statement of purpose for the Association of Adventist Women. This statement has since been adopted as the national group's statement of purpose.

The Loma Linda Chapter plans to meet a minimum of four times a year in addition to its annual business meeting and is very interested in networking not only within the chapter but also between chapters of the AAW.

Janet Hackleman

New England Chapter Organizes



Newly-elected officers of the Central Massachusetts Chapter are (from left to right) Marlene Broderick, Faith

Beall, Marguerite Rittenhouse, Diane Linton, Ann Parrish. (Not pictured, Eleanor Knowles.)

Marguerite Rittenhouse, Assistant Professor of Nursing at Atlantic Union College, was named President of the newly-organized Central Massachusetts Chapter of the AAW on September 14. Other officers elected were: Diane Linton, Vice President in charge of Membership; Ann Parrish and Faith Beall, Public Relations Secretaries; Marlene Broderick, Treasurer; and Eleanor Knowles, Secretary.

The election followed a talk by Dr. Helen Tyler, Pastoral Counselor at New England Memorial Hospital, on the subject of "The Mission of S.D.A. Women to the Church." Dr. Tyler, who holds a D. Min. degree from Boston University and who has been a chaplain at NEMH for several years, said that the first questions to be answered were: "Who am I? and Whose am I?" If God knows us as unique individuals, it is presumptuous for culture, society, tradition, organization or even family to tell a woman who she is.

One mission of women to the church is to help establish a community within which women and men are encouraged to be their best selves.

The second mission, according to Dr

Tyler, is to address an unhealthy split between logic and emotion. "What this church needs is men and women who can use both their heads and their hearts in an effective combination." Women should not fear being rational and decisive. Men should not fear letting their emotions show.

And finally, women can help the church to examine sex roles from sound theology rather than from archaic tradition and personal prejudice. The Scriptures give us not a prescription, but a description of the quality of human life toward which we should aim. Jesus Christ was our example in breaking traditional limitations and of opening up a new life, especially for women.

"Jesus related to women only in their full personhood," concluded Dr. Tyler. In gratitude for that love, women can help their church offer to both its women and its men the freedom to be a fully realized person.

The officers of the new chapter are working on a constitution, and are planning meetings and activities. The next meeting will include a registration of members

Interview With Neal Wilson

(Continued from page 1)

ference recently Sandra Herndon their Director of Education. Cordell Williamson has served as Director of Education for the Allegheny West Conference in the Columbia Union and her successor is another woman, Beverly McDonald.

In Pennsylvania two women have recently been named to administrative positions in the treasurer's office. Catherine Brenner has been named assistant treasurer, and Jeanne Franke was recently appointed to the position of accountant. Both of these women have major responsibilities in the financial affairs of their conference. So there are a few responses throughout North America.

Q. What has the General Conference done since Dallas to encourage women to become involved in the work of the church at the administrative level?

A. The most recent occasion we have had to name a woman to an administrative post was at the recent Annual Council in Manila. During that session, Betty Holbrook was appointed Director of Home and Family Services. Betty had been working side by side with her husband Delmer, who founded this most important agency, and is very familiar with the needs and concerns of our people throughout the world. She and her husband instituted the service and have held family life training sessions for our workers in both Europe and Australia equipping them to develop some form of Family Life Service to better serve our people in those places.

As you know, Delmer Holbrook is the director of Home Study Institute, and has been doing triple duty—Home Study, Home and Family Services, and Christian Leadership Seminars. He felt the time had come for him to step down from the last two and give full attention once again to his work at Home Study Institute. We considered a number of names and various combinations of persons, but finally agreed Betty was not only extremely well-qualified,

but capable of assuming full responsibility. We have confidence in this choice and believe she is well able to give leadership to this important work. There are also women in other administrative positions at World Headquarters.

Q. Where do you see women most deeply involved in administrative functions at the present time? What changes will take place in the next decade?

A. At the present time, women who serve the General Conference at the administrative level are involved in Health-Temperance, Education, Sabbath School, and Home and Family Services.

It is hard to project what will happen in the next decade. Certainly we hope to see greater involvement at all levels of church administration. Many women are already members of conference committees, academy boards, college boards, and hospital boards. In addition they should also function as administrators. In many parts of the world, within the church, I see the trend moving toward seeking competent individuals, people who are trained and functioning successfully, regardless of whether they are male or female.

The first prerequisite has to be ability. As you know, at the Dallas General Conference session we sent out a call throughout the world field for the names of capable women who might be eligible for election to administrative posts. There were few responses. Perhaps we were looking in the wrong place. It has been the process in the denomination for an individual to move up through the ranks. Therefore, it would seem to me that more women will have to become involved in administrative positions at the local and union conference levels before they can be considered for General Conference posts. This places a burden on those at the local conference level to seek out qualified individuals and provide the opportunity to serve. It is only as barriers are crossed at that level that much advancement will take place at other levels.

Q. What can women do to prepare themselves to become involved in the decision-making structure of the church? Should the church encourage or sponsor workshops for women in an effort to assist them in such preparation?

A. The woman who is seeking to become involved in administration in any field, whether it be church administration, school administration, hospital administration, or business administration, must be qualified. Specialization in a given field will be of great help. Graduate degrees will be important. The ability to communicate effectively is vital. Managing a staff, planning, scheduling, dealing with personnel problems, and the ability to understand and make financial decisions are all important. We are living in difficult times and every dollar must be wisely used. Establishing priorities is essential.

Some of the prerequisites are developed only through experience. Others may be acquired by attending college or securing a degree in a particular field. The better qualified an individual is, the more attention will be given to that person's potential for filling a given position. Perhaps the church should consider the feasibility of encouraging and sponsoring workshops.

Q. What are some ways in which women can serve the church outside the administrative structure?

A. Women are serving the church outside the administrative struc-

ture in so many ways. I was particularly impressed with this in a very personal way as I worked in the Manila Evangelistic Crusade that preceded the Annual Council held there in October. One of the most successful workers of that crusade was Lillian Knowles, an evangelist in her own right. Mrs. Knowles has been doing personal evangelism for years and has touched hundreds of lives as she shared this message with them. Her work during the Manila crusade, including preaching in the national penitentiary, was most important to the success of those meetings.

During the North American Division report presented at Manila I was again impressed with the work women are doing. Housewives are conducting cooking schools and giving Bible studies. Nurses and other medical personnel are involved in health-screening. Juanita Kretschmar, a conference president's wife, is organizing and supervising a network of services in New York City as she procures and equips vans for medical service in that vast metropolis. There are dozens of other ways in which women have volunteered their time and services to further the work of the church, and to become involved in community affairs, in soul winning, and the 1000 Days of Reaping.

There is no end to the need. Creative women who want to serve the church will find a way to do so, and I for one will welcome their service.

Resolution to Encourage the Continued Use of the Word "Chairman"

Whereas, Parliamentary Law has terminology all its own; and

Whereas, *Robert's Rules of Order Newly Revised* provides that the word "Chairman" be used to designate presiding officers who are not Presidents or Vice Presidents; and

Whereas, The term "Mister" Chairman of "Madam" Chairman has always been employed to differentiate between sexes; and

Whereas, Further effort toward differentiation is redundant and contrived;

now therefore be it

Resolved, That organizations and parliamentarians of the National Association of Parliamentarians must use the term Chairman and should encourage the use of this term in all organizations where they have influence; and be it further

Resolved, That all NAP members should stress the principle that the word "Chairman" belongs to the title of president or secretary.

Adopted: October 17, 1979



LAST MINUTE CHRISTMAS SHOPPING

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We will send a beautiful little Christmas card informing your friends of their gift from you. Please send names and addresses together with \$8.00 for each subscription. Include your name and address.

The Projected Role of Women in

by Naomi Yamashiro

Pacific Union Minority Groups Committee, June 1, 1982.

Much research has been done recently on the role of women in the Church. I have relied heavily on Morris Venden's three sermons on the "Role of Women in the Church," John G. Beach's book entitled *Notable Women of Spirit, Better Homes and Gardens'* February 1982 survey report on "How Work is Affecting American Families Today," and Charles Westoff's (Princeton University) demographic studies on childlessness.

Fifty years after the Great Disappointment in 1844, the developing Seventh-day Adventist Church was using all its resources to organize for the great commission entrusted to them. A brief look at the beginnings of the Church reminds us of that.

Most homes at that time had no electricity and no central heating. Coal or wood stoves required 24-hour tending. There were no refrigerators, washing machines, hot tap water, showers, fast-food restaurants where one could grab a bite to eat.

Women were household producers. They fed their families and kept them warm and clean. Women reared and educated children, grew and preserved food, prepared meals, cleaned and fueled lights, stoked ovens, emptied slop buckets, manufactured clothes and cleaned them.

Despite all the demands on women's time during this period, 15% of denominational employees were women—188 out of 1,244. There were no ministers, however, except that Mrs. White was preaching. In 1895 the Seventh-day Adventist Church listed women in the following positions: one local conference treasurer, five conference secretaries, one business manager, four editors, 33 out of the 38 local conference Sabbath School secretaries, and a multitude of missionary licensees.

It was in 1895 that Ellen White wrote in the *Review and Herald* that women who are willing to consecrate some of their time to the service of the Lord should be appointed to visit the sick, look after the young, and minister to the necessities of the poor. They were to be set apart for the work by the laying on of hands. In some cases, she said, they would need to counsel with the church officer or minister; "but if they are devoted women, maintaining a vital connection with God, they will be a power for good in the church. This is one other means of strengthening and building up the church." Bible workers and colporteurs were also encouraged, and wages worthy of their labors were strongly urged.

By 1920 the demands of child care had eased, as all States had compulsory education laws. Families had also grown smaller with two or three children as compared with four or five previously. The public schools offered free baby-sit-

ting for several hours each day, allowing women more time to do their chores or to sit idly, wondering how to spend their time. During this time, civic organizations and women's clubs multiplied as women volunteered for community activities. Twenty-five percent of all women in the United States were working outside their homes. The majority were single, but 21% were married women as compared with 12% in 1890.

Within the Church's organizational structure during this time, most women never actively solicited executive positions. They remained content with supportive roles. When they found themselves in influential positions of leadership, it had inevitably resulted from a humble devotion to duty. If asked to serve in mundane, menial tasks, they usually did so with dignity and a conviction that the Lord wanted them to do so. They never contended for their rights, believing what was found in *The Ministry of Healing*, page 477: "If any are qualified for a higher position, the Lord would lay the burden, not alone on them, but on those who have tested them, who know their worth and who could understandingly urge them forward. It is those who performed faithfully their appointed work day by day, who in God's appointed time will hear His call 'Come up higher.'"

In 1913 L. Flora Plummer was asked to be chairman of the Sabbath School Department at the General Conference, a post she held for 25 years—1913 to 1936. Since then, however, women have dropped out of administrative positions—so much so that by 1972 there was only one Sabbath School secretary on the local conference level as compared with those 33 out of 38 back in 1895.

The Equal Rights Amendment passed in 1972 changed the role of women in America drastically. Within eight years, the proportion of women enrolled in traditionally male vocational educational courses more than doubled, the percent of professional degrees earned by women quadrupled from 1:16 to 1:4, half of all master's degrees awarded went to women as compared with 2:5 in 1972. Twenty-five percent of the graduates in master's of business administration were women, up from 4%, and one-third of all doctoral degrees awarded in 1980 as opposed to 1:6 in 1972.

In the work environment, predominantly male fields—craft workers, laborers, managers, administrators, computer specialists, attorneys, physicians—saw a 94% increase in women workers. The world was startled when the 1979 Nobel Prize of \$192,000 was awarded to the daughter of a grocer, Mother Teresa, for her work and ministry to the poor, sick and dying in Calcutta, India. Her description of herself will be treasured through history: "No one thinks of the pen while reading a letter. They only want to know the mind of the person who wrote the letter. That's exactly what I am in God's hands, a little pencil. God is writing His love letter to the world in this

way through works of love."

Today in an era when women hold positions as prime ministers, cabinet members, congresswomen, senators, corporation presidents, chairmen of boards, the Church needs to take action to be in step—if not a step ahead of the times. On the General Conference level, since the untimely death of Carol Hetzell who directed the Department of Communication, there are no women listed as department heads.

In the Pacific Union Conference, there are two paid women departmental workers, one heading Communication and one associate in Education. There are four women on the Union Executive Committee out of 50. In the Minority Groups Committee women are truly a minority, with three out of 59.

On the local conference level, there are no women on the departmental level in Arizona and Nevada-Utah, two in Central and Northern, four in Southeastern and Southern, and one in Hawaii. There is some token representation on the conference committees.

The Church has generally taken a position on social changes, such as women's fashions and men's length of hair and beard, that they would not be the first nor the last to change. Why, then, the reluctance to keep in step with this change?

Traditionally, the Church has recognized and promoted the importance of the married women's role in the home and family. The education and molding of the characters of the children for usefulness in this world and for the world to come has been the Christian mother's God-appointed work.

According to the survey of their readers by the *Better Homes and Gardens*—of whom 32,000 responded, the majority of women who are married and have children still feel their greatest satisfaction comes from being with their children and providing a home for them. Their priorities are still families, marriage and home. Because of financial need, however, many are forced to work to supplement the family income.

Demographic studies made in 1978 suggest that if the trend continues, 30% of American women will be childless. Women are being highly educated and trained in many skills. Higher education tends to increase childlessness in families. Careers and financial independence encourage women to remain single or childless. The numbers of single women—unmarried, divorced and widowed—are increasing. Women today outnumber men in the United States. They also live longer than men. Advanced technology and inventions have freed women from time-consuming household duties. Men are taking on more duties in the home and family. There is an awareness that women's and men's roles are not relegated to either job or home but can be shared. Why, then, has the Church been so slow to accept change?

Could it be that texts such as I Timothy 2:11, 12 ("Let the women learn in si-

lence with all subjection. But I suffer not woman to teach, nor to usurp authority over the man, but to be in silence") has relegated women to an inferior role in the Church? Men have used Scriptures to support not only the inferiority of women, but also polygamy, slavery, white supremacy, non-drinking of alcoholic beverages, abstinence of all kinds of flesh foods, wearing of jewelry, and other beliefs.

In *Patriarchs and Prophets*, pages 58 & 59, we read, "In the creation God had made her (Eve) the equal of Adam. Had they remained obedient to God-in harmony with His great law of love—they would ever have been in harmony with each other; but sin had brought discord, and now their union could be maintained and harmony preserved only by submission on the part of the one to the other... but man's abuse of supremacy thus given him has too often ordered the lot of women very bitter and made her life a burden."

A prayer from rabbinical literature of Jesus' day reads, "Blessed art Thou Lord God, King of the Universe, Who has not made me a heathen. Blessed art Thou, O Lord God, King of the Universe, Who has not made me a bondman. Blessed are Thou, O Lord God King of the Universe, Who has not made me a woman." Women were in a class with heathen and bondmen. Another rabbinical writing reads "Happy are you whose children are males. Woe to him whose children are females."

Brought up in this cultural and social environment, Jesus could certainly have been expected to reflect some of this attitude toward women. The laws of the time forbade speaking to or being with woman in public, even if she were a sister.

It was also against their rabbinical law to touch a woman in public. Yet Jesus touched Peter's wife's mother when He healed her, He laid His hands on the woman with the curvature of the spine. He touched Jairus' daughter, even when she was dead—which should have incurred ceremonial defilement. He talked to the Samaritan woman at Jacob's well, He spoke to the Syro-Phoenician woman, a Gentile to boot! He did not condemn Mary when she touched Him in public to wash His feet, and even let down her hair like a woman of the street to wipe her tears which had fallen on his feet. In fact, Jesus called it a beautiful

Mary and Martha called him "Rabbi, teacher, when it was unheard of for a rabbi to teach a woman; it was better to teach a Samaritan than a woman. Jesus frequently used women in His parables and teachings. There are stories of the widow's mite, the lost coin, the bridesmaids, the woman who put leaven into her bread, the persistent widow and many others.

In Luke 8, we find that Jesus traveled about from one town and village to another, proclaiming the Good News of the

(Continued on page

Seventh-day Adventist Church

(Continued from page 4)

Kingdom of God. The twelve were with Him, and also some women—Mary, Joanna, Susanna and others. These women were helping to support them out of their own means.

The gospel commission was first given to a woman—Mary: "Don't be afraid. Go and tell My brothers to go to Galilee, and there they will see Me."

Jesus treated women as equal with men, touched them, spoke to them in public, did not recognize a double standard on morality, even considered that men were equally as wrong as women in adultery.

Is it any wonder that Jesus was called a champion of women?

Brought up in the same cultural and social environment as Jesus was, Paul had to conform to the mores of his day. It was the prevailing custom that women had no right of public address, had to keep silence in meetings and have their heads and faces covered. This knowledge helps us to understand I Corinthians 11 and I Timothy 2.

Yet Paul wrote in Galatians 3:28, 29: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Paradoxical to the customs of his day, Paul wrote in I Corinthians 11:4, 5 that women had the option to prophesy and pray in church—prophesying meaning to speak for God, a gift we are to covet. In Titus 2:3, Paul admonishes the older women to teach. In Acts, we find that Priscilla and Aquila taught the eloquent Apollo the way of God more perfectly. Religious gatherings were held in women's homes, and women entertained and showed hospitality, caring for

the poor and the sick.

In choosing Ellen Gould White to be a prophetess and spiritual leader of the Seventh-day Adventist Church, God has in a most convincing way upheld women's role in the Church. As men are restored into the image of God just before His coming, the necessity of having one rule over the other or for one to be in subjection to the other should disappear, for all will be equal in Christ Jesus.

Looking back a hundred years, we see how rapidly women's role in society has changed. Their role in the Church has regressed somewhat during that period of time. However, like Martin Luther King, I have a dream that one day God's original plan for male and female will be restored and woman will be standing side by side as equal with man, not to be trampled under his feet as inferior, nor controlling him as the head.

I have a dream that equality will include equal pay for equal work; equal opportunity for equal benefits in moving, living expenses, household status; administrative positions now reserved exclusively for men but for which women are eminently qualified; abolishment of unexpressed attitudes, unwritten policies, unmentioned topics which exclude the voice of women in the Church; and women treated and respected as individuals.

I have a dream that one day the Church will see that the gospel commission is equally binding on men and woman, that each avenue of service is as binding as the other, that every resource in the Church will be used. Not a hand will be bound, nor a soul discouraged, not a voice hushed but each will labor, privately or publicly, to help forward this grand work.

I have a dream that one day in the area of administration, the best qualified per-

son will be chosen whether male or female; that the right of ordination will be bestowed because of evidence of consecration and spiritual leadership and not by one's academic degree or sex.

I have a dream that one day there will be neither Black nor White, male or female, rich or poor, educated or uneducated because we will all be one in Christ.

I have a dream that one day soon the April, 1975 Spring Council motion on the role of women in the Church will be fully implemented in all our Churches.

ROLE OF WOMEN

Spring Council of the General Conference of Seventh-day Adventist, April 3, 1975, VOTED:

1. That we continue to recognize the primacy of the married women's role in the home and family as repeatedly emphasized in the Scriptures and Spirit of Prophecy.
2. That we also recognize that there are many women in the church without family responsibilities who are capable and free to dedicate their full time to the service of the church in many spheres and on many levels.
3. That we agree that potential leadership roles on all levels of administration not requiring ordination to gospel ministry be open to suitably qualified women whose home and family responsibilities make this possible.
4. That therefore we request church and institutional administrators on all levels to make continued efforts to place qualified women as well as men in the categories of work referred to in the preceding paragraphs.
5. That the way be opened for women elected to serve as deaconesses in

our churches to be ordained to this office and that the church manual committee be requested to give study to a statement of the qualifications of a deaconess and suggestions for a suitable ordination service.

5. That the greatest discretion and caution be exercised in the ordination of women in the office of local elder. That counsel be sought in all cases with the local conference and union and division committees before proceeding.

6. That we recognize that the history of the Seventh-day Adventist Church provides precedence for women to all roles of leadership.

However, in the matter of ordination of women to the gospel ministry, we believe that the world church is not yet ready to move forward. Therefore, until this question becomes clear, we recommend that every endeavor be made to use women in the numerous positions many of them are well qualified to fulfill.

7. That we further recognize the considerable contribution that women have already made to the church as Bible instructors and in other soul-winning capacities and recommend that where Bible instructors or other women with suitable qualifications and experience are able to fulfill ministerial roles, they be assigned as assistant pastors, their credentials being missionary licenses or missionary credentials.

A condensation of this article first appeared in the Pacific Union Recorder, October 18, 1982. Reprinted with permission.

Dr. Temple: A Message of Health

by
Valerie Shaw

Deep in the rain-damaged basement of Al and Virginia Williams' newly purchased home in the West Adams area of Los Angeles is a life-time of memories belonging to Ruth Temple, a 94 year-old pioneer in the field of public health, the first black woman to practice medicine in this city and founder of the state-observed Community Health Week.

There are six bulging metal four-drawer file cabinets, 12 Bekins storage boxes (30 more were destroyed in February's rain storms) and an assortment of other cartons containing the personal letters and telegrams from five U.S. Presidents, correspondence inquiries and awards from major worldwide health organizations—the memories and the mementoes of a career in health that Temple and her volunteer aide, Virginia Williams, say is just beginning.

Williams is trying to do what Temple has not had time to do in the 18 years

since her retirement in 1962 as the city's director of Special Health Programs: get the guidelines, goals and future plans of the Community Health Assn.—formed by Temple in 1942 as the city's first volunteer preventive health awareness program—on paper.

"She is not easy to keep up with," said Williams, who admitted she knows only a small percentage of the work Temple is orchestrating for the future.

"I type the monthly newsletter and do some filing. I serve as her legs when she asks me. But," said Williams, "Dr. Temple handles all her own correspondence and phone calls. She drives all over the county to visit schools, churches, health facilities, anywhere she can deliver the message of health to people. Her files may be a mess," said Williams more amused than annoyed, "but it's only because her work for humanity—for physical, mental and spiritual good health—keeps her so busy."

Showing no signs of slowing down, Temple recently addressed an audience

of 500 at the 36th annual Community Health Week luncheon at the Biltmore. In a crisp but quiet voice, she outlined the expansion of her program for the next five years.

"We have shown in Los Angeles that the simple principles of preventing illness through diet, exercise, rest, recreation and spirituality can work. Now, we must share our campaign with those underprivileged peoples of the world who have not been exposed to good health education."

The lifetime health crusade of Ruth Temple was rooted in her early conversion to the Seventh-Day Adventist Church, but actually began, she said, with "the death of one child in his mother's arms while I stood helplessly by."

GRADUATION FROM LOMA LINDA

The year was 1928. In the 10 years following Temple's graduation from Loma Linda University, she had es-

tablished a general private practice in Southeast Los Angeles and worked for five years as the first female obstetrician with the City Maternity Service.

"We delivered babies for indigent families who couldn't afford a private physician. The hours were agonizingly long, but I was privileged to work with the cream of the obstetric profession," she said.

"One night," she recalled, "I was summoned to the dilapidated tenement home of a young Mexican mother on East 12th Street, where most immigrants settled. After examining the child, I told the mother that her baby had pneumonia but with hospitalization and proper care he would fully recover. She held her baby tightly to her breast not letting me come near, sobbing she would let no one take her baby while he was sick. I tried to explain that we could make him well, but she just clung to that poor, weak baby all the more fiercely."

"As I watched that baby die in his
(Continued on page 6)

Health

(Continued from page 5)

mother's arms without the benefit of home or hospital care," Temple said, "I knew then what God wanted me to do. I could see that even given the best health resources in the world, people had to be educated to use them."

Within weeks, Temple had organized her first Health Study Club in the neighborhood YWCA, a few doors from the 12th Street tenement, bringing together patients, neighbors, anyone she could attract to the once-a-week discussions on disease prevention.

In her work has Temple had to face prejudice?

"God has always opened doors to me," she said "and opened them wide. And I want to open them to others. It's a way of expressing my gratitude for the love that has been shown to me all my life.

"All through my life I have had preferred treatment. Being black and being a woman has been an asset rather than a hindrance to me."

"One of the reasons for my commitment to others is that throughout my lifetime, including my schooling, I have never felt prejudice, only protection. I was not weaned I was loved and I wanted to repay that love."

The health needs of the burgeoning minority community limited to certain areas because of restrictive covenants, had been all but neglected by public health services, when Temple began a door to door campaign that led her to churches, schools, social and professional clubs—everywhere she could spread the simple principles of preventive health.

By 1934, there was 250,000 rural Southern blacks and poor Mexicans crowded into the southeast section of Los Angeles. It was the weakest of the new arrivals, the children who often met with the usually preventable, often fatal diseases, common to the poor—rickets, diphtheria and whooping cough.

"I needed a facility to offer treatment and basic health education on a continuous basis," said Temple, "So, in 1934 we bought a six-room bungalow at 49th and Central, the lot next door and a two-story house that we moved onto the property. We named it the Temple Health Institute. That provided a medium which was the precursor of the Community Health Week.

"My husband, Otis Banks, was so dear and precious," said Temple, "He never opposed my wild ideas. When I suggested there would be more room for the patients if, instead of living in the clinic we moved to the chicken coup in the rear yard, he naturally agreed." Her wink revealed some of the adventures they shared in their 31-year marriage, a marriage that ended with his death in 1959. "The galvanized roof and wood slats—those were the siding, windows and floor. Our home was an easy job for me to clean," said Temple playfully, "I'd just hose it down and that was it. I had so much more time to spend with the people. That's where I was really needed."

"We decided not to have children until I finished my career which of course, I never did," said Temple, who has always retained her family name. "With all of the babies I've delivered and both of my sisters' children that I helped raise, why I have all the children in the world."

Even before the institute was opened (which operated like a free clinic turning away no one in need) providing services like immunization, blood tests and prenatal care. Temple realized it could never accommodate the entire community. As her reputation grew, so did the numbers of people drawn into the numerous health study clubs which proliferated as a result of the tireless physician's block campaign.

NEED IN THE GHETTO

Temple repeated the story how, since the formation of her institute she had been urging the city health officials to see the need in the ghetto community. "In 1939 they came, the saw and were con-

quered," she smiled.

First a temporary public center was set up with Temple named director. "But the building was so dilapidated and I was told they couldn't find the right spot to build a larger clinic," said Temple. "So, I set out to find the solution. I prayed under the stars and saw clearly. Across the street from a park where patients could rest and enjoy the beauty of the natural environment."

The two story Southeast Health Services District office, one of the earliest city-run public clinics was built at 49th and Avalon in 1942, offering a full range of services—immunizations, health and sex education, well-baby clinics and VD and tuberculosis screenings.

As a district health officer, with a permanent staff office and budget, Temple was able to step up her campaign. Combatting poor nutrition among the local youth gangs, she invited them to form their own health study clubs.

When a venereal disease epidemic was traced to two nightclubs along Central Avenue, Temple encouraged the prostitutes to form a club to stamp out VD. "They thought it was quite a joke," she said folding a tattered photograph of the club's habitués gathered around the young physician. "So much so that they cooperated. We were able to give blood tests to nearly all the ladies and eventually VD was contained in that area."

In 1943 she formed the Community Health Assn.—a confederation of existing agencies, clubs and individuals—to provide the growing numbers of community study clubs with knowledgeable speakers, films, programs and other support.

In 1946, Temple was named director of special programs by the Health Department. This enabled her to implement her program in more than 250 clubs throughout the city, teaching preventive health to teachers, nurses and other health professionals as well as administer her other programs.

"Everyone got in on the act," said Temple, "Walt Disney even gave us Donald Duck," she laughed, showing the cartoon of the world famous duck saying "eat a better breakfast, have a brighter day."

With only a slight crack in her voice, Temple quietly described the time of greatest trial. "Within a very few years, my precious mother died and my dear sweet husband passed away." After an embittered battle with the city, the 21-room Victorian Berkeley Square family mansion, where she and her mother, sisters and their families had lived for a generation, was demolished for the Santa Monica Freeway. A short time later

Temple reached the compulsory retirement age.

"I have always looked at tragedy as a challenge," said Temple, who will be 95 on November 1. "When the city was absorbed by the County Health Department, I found myself without a staff, office or funds. But that simply meant there was more work for the Community Health Assn. to do.

In 1962 Temple became the Community Health Assn.—carrying her work just as she had always done—to the streets, homes and institutions of Los Angeles. "Since the merger," she added, "I've been working just like a galley slave trying to do the work myself. But everyone has been cooperative. Whenever I need assistance I call on our friends at the Health Department, the L.A. County Medical Assn. in private practice.

She sighed, her delicate face serene. "Everyone has been so wonderful to me. We have many friends not all over the world who want to see the total health program implemented. We are a whole movement now."

Temple talked about her 1979 trip to Africa, where in conference called by the international body of Seventh-day Adventist, she addressed health professionals from 17 African nations and 40 others worldwide.

Lois Frenchman, a community worker based in the Watts area, said, "Her plan is a blueprint that gives our own small-scale program some structure."

From another county facility, Harold Sterker, a senior health educator agreed, "I've followed her good advice to improve our communication with groups we've had difficulty reaching (undocumented citizens for example). I am inspired by Dr. Temple's longevity, her sincerity, and her dream to raise the consciousness of the world. "Sure," he added, "she thought of the concept of Community Health Week but that's only the annual celebration of a life-long continual process."

"People have never really accepted prevention as a life-style," said Dr. Ruth Temples, who following recuperation from a recent gall bladder operation is making plans for her global campaign. "So long as there is ignorance and indifference in the matters of healthful living, I have a purpose and a great deal of work to do before I retire."

Los Angeles Times
April 17, 1980. Sect V, Pg. 1

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Perspective



Recruiting Ruths & Naomis

(Continued from page 2)

encounter once in Bethlehem. However, when faced with Ruth's determination, Naomi put her experience and connections in the community to work. In a culture which devalued women, it is amazing what these two widows were able to achieve through their combined resources and strengths. In the end the women of Bethlehem join together to sing a song of victory to Naomi. "Ruth is better to you than seven sons!" they de-

clare.

Perhaps our goals as Adventist women in the twentieth century have changed somewhat, but it still will take the efforts of Ruths and Naomis to meet them. The church needs women with a taste for adventure who are willing to take risks. Equally, we need the anchors in the church family—women who have endured the tests of living and have come out strong. Ruth and Naomi: led by God to triumph together.

Relationships — Creating Self-Respect

By John Cannon, PhD.

Recently, in an exercise in free association, a middle-aged person was asked to write beginning with the question "Who am I?" After writing several pages the person stopped short with, "I don't know who I recently am—maybe I have never known." Seemingly, there was a lack of sense of identity and with it a lack of self-image.

Self image and self respect are closely tied together. Lack of self image and self respect are the most disabling injuries to the personality that can afflict the individual. Maslow once noted that one of Freud's greatest discoveries is that much psychological illness is caused by the fear of the knowledge of oneself.

There are many Christians who confuse self respect with selfishness. It would seem that the greater the degree of self respect the less danger there is to selfishness. Self respect is to be cherished and cultivated; selfishness is to be deplored. It is the duty of every Christian to earnestly cultivate self respect. E.G. White admonishes us to live so that we will be approved by our own conscience and before angels and men.²

Furthermore self respect is the measure of our respect for others. Mrs. White again states that indulgence in sin destroys self respect, which, when it goes, diminishes respect for others.³

Healthy self respect is important to the health structure of the personality pattern and what I make of my life. Self image governs the whole life pattern. Well known television speaker Robert Schuller puts it this way: "The ME that I see is the ME I'll be."⁴

It is far too simplistic to suggest that self image is wholly created in the early years of life. There are many determinants of the degree of self respect. They appear in many stages of life. Yet it would be correct to say that a very high percentage suffer from training or lack of it, in infancy and childhood. As the twig is bent so the tree is inclined. Parents and their teachers have a powerful influence on the self pattern. From the earliest days the evergrowing personality is being shaped by significant others. Heony Stack Sullivan point out that the child's first inclinations of ideas about himself and others center upon an image of "good mother" and "bad mother" which parallels a "good me" and a "bad me."⁵

If we accept the formative years as being crucial in the creation of self image and self respect, then we need to seek the determinants of healthy self respect.

I would submit to you for consideration seven good guidelines to achieve this purpose.

SEVEN DETERMINANTS FOR CREATING SELF-RESPECT

1. EACH INDIVIDUAL CHILD NEEDS TO KNOW THAT HE OR SHE IS LOVED.

It is not sufficient to make declarations of love to the family as a group. It must be made clear to each individual child. Each one needs to know that he or she is important as an unique individual. To accomplish this, schedule a few

minutes each day especially for each individual child. This should be their time. Failure to develop self-respect can be most destructive to the growing personality. Psychologist Alfred Adler has observed that one can detect the traits of unloved children by studying the lives of all the great enemies of humanity.⁶

2. THERE NEEDS TO BE A WARM, ACCEPTING ENVIRONMENT

Sullivan points out that self dynamism is the product of social interaction. Just as the flame needs suitable atmosphere so the growing personality is crucially affected by the environment. When parents and significant others surround the child with an atmosphere of caring and genuine love the child's attitudes to self and others will be positively affected.

3. CREATE IN THE CHILD A SENSE OF RESPONSIBILITY

From the earliest years parents and teachers should engender in children a sense of responsibility; making choices and facing the consequences will enable them to mature in this respect. It gives to the growing child a sense of achievement, and he learns quickly how to face problems. These delegated tasks are graduated, beginning with very small responsibilities but increasing in magnitude with the passing years. The natural desire of parents is to direct and control. It is easier to follow this road but it does little to develop the growing personality. The unfolding individual needs to be granted autonomy as fast as he or she can safely handle responsibility. In the very early years the child will need much in direct guidance and control, but the wise parent will pray for help to know how and when to delegate self-dependence to the emerging self of the child.

4. THERE SHOULD BE UNDERSTANDING DISCIPLINE

Discipline really means to teach. There needs to be prohibitions and sometimes even punishment. Once you play with fire it burns. To put a finger into a live electrical outlet gives severe shock. These are facts of life. There are very negative results from certain acts. Life has its rewards and punishments. The growing child needs to learn this early. However, there is always reward as well as punishment, and if we wish to encourage a good self respect, we

should emphasize the positive rewards. Discriminating discipline paves the way for the child to make wise choices, and this develops a correct understanding of its own capacities and capabilities.

5. ENCOURAGE HEALTHY SELF-ANALYSIS

The approach should be carefully guided in a positive direction. Such questions as "Who am I? What do I plan to become? What are my special talents and abilities?" (no one is without talent) should be asked. This kind of self-interrogation should be encouraged.

6. AVOID CONDEMNING THE CHILD AS A PERSON

Never use such statements as "You are stupid," or "You are no good." It is reasonable to disapprove of behavior. "What you did was wrong," but there is quite a difference in judging behavior and the person. We should condemn behavior to save the person. Yet even here, remember that reward, in the long run, is more effective than punishment.

7. TELL THE CHILD YOU LOVE HIM OR HER

Do not think your actions are enough. Every child needs to be told he is loved. Word communication is vital. We all need to be told we are loved and respected.

THE DIGNITY OF THE INDIVIDUAL

The importance of self-respect is an important facet of Christian education. The dignity of the human being is that for which Christ paid the price of the cross. When God made man, He made him in His own image with wisdom, capabilities, with power of free choice and ability to rule. "Thou hast made him a little lower than the angels and crowned him with glory and honor. Thou madest him to have dominion over the works of Thy hands. . . ." It was true that man lost his high estate through the fall, but Christ restored the lost dominion. It is in this work of helping to restore God's image by restoring self-respect that parents, teachers and others are involved.

REFERENCES

- ¹ *Toward a Psychology of Being*. Abraham H. Maslow. Van Nostrand, 1962.
- ² *Review and Herald*. November 27, 1888. Pacific Press Publishing Association.
- ³ *Mind, Character and Personality*. Southern Publishing Association, 1977. Page 256.
- ⁴ *Self Esteem: New Reformation*. Robert H. Schell-er. Word Publishing.
- ⁵ *Interpersonal Theory of Psychiatry*. H.S. Sullivan, Norton, New York, 1953.
- ⁶ *Individual Psychology of Alfred Adler* Ansbacher

and Ansbacher, Harper and Row, 1956.
⁷ King James Version of the *Holy Bible*, Psalm chapter 8 verses 4 and 5.

Readers

(Continued from page 1)

done by the Loma Linda Chapter of the AAW indicated the majority of voters in favor of a national newsletter with the second choice being for a journal or magazine. (Items for the AAW National survey were developed from the Loma Linda Chapter questionnaire). Also, at the Association of Adventist Forums' convention this summer a second vote was taken informally in which a group of 40 AAW members and interested women indicated unanimously that a newsletter was preferable to a journal or magazine.

PREFERENCE FOR CHURCH CENTERED NEWS

Respondents left no doubt that they preferred a church-centered newsletter over a paper primarily devoted to political, legal or medical issues. In the readers' ranking of preferred areas of coverage the highest vote-getters involved church news and policies that affect SDA women.

Following closely behind was a desire to see a forum for opinion which would include editorial columns and letters to the editor.

Other columns of interest to members are listed in their order of preference: Job Placement, Book Reviews, Education, Financial Guidance, Family and Home Issues, Women's Civic Involvement, Religion and Business.

Lower weight for topics such as family and religion probably indicates that members are already receiving sufficient information on these subjects rather than an indication of a lack of interest.

ADVISORY COMMITTEE TO RECOMMEND ACTION

The Publication Advisory Committee, Otilie Stafford, Ann Parrish, Beverly Beam, Jan Hackleman and Beth Wear were appointed by AAW Board to make recommendations regarding the type, cost, format and frequency of publications that are sponsored by the Corporation. The advisory committee must report recommendations to the Board by January, 1983. The results of this survey together with recommendations from the fund-raising committee will be reported to the board for their final consideration.

BOARD OF DIRECTORS

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NOTE: for information about starting a chapter please write to both Jan Daffern and your Union representative.

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.

Letters to the Editor

Dear Editor,

I am thrilled to receive this first issue of "The Adventist Woman" and want to participate in this new organization. Those of us who are conscious of the barriers against women in our church can work together to remove those barriers and raise the consciousness of others, both women and men, to the rights and needs of women to serve the Lord through the church.

The mission of AAW as stated in Josephine Benton's article gives a clear, ringing call to involvement in issues of current interest. So much human potential has been lost because of the bias against women in leadership in our church. As we communicate, we can bring an awareness of this bias and the need to overcome it and incorporate *all* into full Christian service.

Sincerely,
Bertha Dasher
Battle Ground, Washington

PEOPLE AND PLACES

Carol Muth Appleton, full-time homemaker, is currently teaching her two daughters Cherie (8) and Sharla (6) in her own home. Carl (2 mos) is in pre-school. The A.A.W. is asking Carol to coordinate ideas about "home-schools" from women who are teaching their own children. Please send information to Carol at 6553 53rd Ave. N.E., Seattle, WA 98115.

Patricia Breedlove Habada, Editor in Chief of the General Conference Elementary Reading Textbook Series for the past three years, completed the Doctor of Philosophy degree in Curriculum Development at the University of Pittsburgh. Pat's dissertation was a phenomenological study of the one-teacher schools in the Seventh-day Adventist school system. The University of Pittsburgh recently nominated Pat for Who's Who in Eastern Colleges and Who's Who Among American Women.

Madelynn J. Haldeman recently completed a week of prayer entitled "God's Commitment to the Human Race" at the Loma University La Sierra Campus. A member of the religion faculty at Loma Linda University, Madelynn is currently completing her dissertation on 1 Peter Chapter 2 for a Th.D. in New Testament exegesis and theology. She is one of the two ordained women elders at the La Sierra Collegiate Church.

Takoma Park Homemaker Norma Osborne finds an outlet for her skills and

talents in community activities. At present she is deeply involved in her neighborhood association's Preservation Committee for which she serves as the executive secretary. Norma has also been appointed a member of the Centennial Committee of Takoma Park. This committee is responsible for planning the year-long celebration of Takoma Park's one hundredth anniversary.

The Association of Adventist Women's Pacific Region representative, Janet Hackleman, is the executive director of a new corporation, the Inland Counties Family Learning Center. Recently she received a grant to develop a parent-training clinic and a residential treatment program for developmentally disabled children. This was one of the largest program-development grants ever awarded in California.

A sizeable corps of women elders—14 in all—has been appointed to serve the Loma Linda University church. Two of these women, Thais Thrasher and Penny Miller, have been appointed associate chairpersons of the Board of Elders. In addition to the fourteen women elders, Margaret Hempe is a member of the pastoral staff of the University church.

Women are making gains in departmental positions at the conference level in denominational work. Audrey R. Johnson, R.N. has recently been named Director of Health and Temperance for the Southeastern California Conference



Judith Nembhard, Associate Professor of English, Howard University, makes corrections on AAW Newsletter copy.

of Seventh-day Adventists. Her duties also include religious liberty and legislative concerns for the conference.

Ruth Berglund is the Director of Health Services in the Office of Education for the Southeastern California Conference. She holds an R.N. degree, an M.A. in education and an M.S. in public health nursing. She has worked for the Southeastern California Conference for twenty-two years.

Notice to Members/Subscribers

The Adventist Woman's Newsletter is a publication of the National Association of Adventist Women. All of those who were currently subscribers when the Association formed on June 13, 1982 will be treated as new members and will receive the Newsletter through May, 1983.

All new members of the Association will receive the publication for one year from the time of their joining. Your address label indicates the expiration date. The format and editorial policies of the publication may change when a new editor takes over at the beginning of 1983, but this will not affect your membership.

About Our Writers . . .

John Cannon is the former chairman of the Department of Psychology at Columbia Union College.

Jan Daffern is associate pastor of the Sligo Seventh-day Adventist Church.

Naomi Yamashiro is the Hawaii Representative for the Pacific Union Minority Groups Committee. The Minority Groups Committee has been hearing research on communicating amongst various groups including women in the Church. Please refer questions regarding this Committee to Elder C. White, Box 5005, Westlake Village, CA 91359.

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