

APR 26 1993

the Adventist Woman

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By Adventist Women's Coalition

Church hiring practices studied

The Adventist Women's Coalition (AWC) recently surveyed conference presidents in the North Pacific Union to discover how leadership positions are filled.

"Usually we just network," was the nearly unanimous response. Commented one president, "We depend on the people on the search committee to network so that qualified [personnel] are found."

"But there is a harbinger of change, at least in some areas of the North American Division," states Helen Ward Thompson, AWC's coordinator. In a letter to all NAD conference presidents, dated November 5, 1992, AWC urged that guidelines be established so that job openings could be properly posted and advertised in order to obtain the best qualified people for the positions.

In reply, one president stated: "We concur in the general tone and concern of your letter. While we cannot reveal a long history of this focus, we are currently establishing a proper personnel recruitment and selection process which will include the notion of job postings. ... Thank you for your gentle reminder in this important area of concern."

Another president revealed considerable frustration with the networking system. He said: "I do hope that the day will comewhen our church will demonstrate Christian principles in

its employment. ... We have, as I have discovered, an 'Old Boys Network' for employment in the church at various levels.

"You are not selected because you are qualified, experienced, or capable of doing the job, but rather on the basis that the 'old boys' feel you can be controlled or, as they put it, if they see you as a 'team person.' The church is suffering for good leadership because it continues to practice the 'Peter Principle.' It is a sad fact that some of our leaders are the greatest opponents of affirmative action."

AWC recently took action, as did AAW, to express concern that the affirmative action document voted by NAD in October 1992 clearly defines implementation guidelines for the North American Division office but offers no implementation guidelines for the North American Division field where most people are employed.

The AWC survey of hiring practices within the North Pacific Union Conference and the responses to its subsequent letter urging attention to equal opportunity employment clearly define a continuing problem and show that employment practices should be an ongoing agenda item for the church.

For more information about AWC goals and activities contact Dr. Helen Thompson, Rt. 1, Box 84, Walla Walla, WA 99362.

First in 26-year history

Chaplains elect woman president

The Seventh-day Adventist Healthcare Chaplains Association (SDAHCA) elected Penny Shell as its first woman president during their annual meeting in Anaheim, California, February 11-17. The association has been in existence for 26 years and includes all Adventist chaplains working in SDA hospitals and nursing homes in North America. About 80 of the approximately 135 members participated in the Anaheim meeting.

Shell has been a chaplain at Shady Grove Adventist Hospital for five years. From 1984-1988 she directed the pastoral care department of Thorek Hospital and Medical Center in Chicago, one of the first Adventist women ever to hold a director's position.

This year she was one of two women elected to the SDAHCA officer group. Dwan Frey, a chaplain at Florida Hospital in Orlando, was chosen public-relations officer. Shell will serve a six-year term—two years as president-elect, two years as president, and two years as past president. In her role as president-elect

See CHAPLAINS, p. 4



Penny Shell (left) is president-elect and Harry Krueger is president of SDAHCA. Other officers (not pictured) are: Daniel Flores, treasurer; Howard Homenchuk, secretary; and Dwan Frey, PR director.

TEAM surveys 97 women in ministry

A survey of 97 Adventist women in ministry in the North American Division has been conducted and will soon be published by Time for Equality in Adventist Ministry (TEAM), a lay advocacy group headquartered in Langley Park, Maryland. Responses reveal trends in morale, career goals, and direction, and other factors that affect women in their roles as pastors, chaplains, religion teachers, and pastoral counselors.

TEAM's larger purpose for the survey, however, was that it be an instrument of affirmation. "Out goal goes beyond fact-gathering," insists Patricia Habada, chair of TEAM's board. "The

church must find ways to preserve, nurture, and expand this precious resource group and to support each calling. We felt this survey would be one way to show that women in ministry are respected and valued by many people in the church."

TEAM was founded in 1988 and is supported entirely by donors who believe the church is impoverished when women's gifts are not valued and employed in God's service.

For further information about the survey results contact TEAM, P. O. Box 7816, Langley Park, MD 20787.



The 1993 Adventist Women of the Year awards will be presented during a harbor cruise aboard "The Spirit of Seattle" on Saturday night, October 16.

In Seattle, Washington

AAW conference to feature cruise, workshops, theology

A Saturday night cruise will be a highlight of the next AAW conference set for Seattle, Washington, October 14-17. "The Spirit of Seattle," a harbor cruise ship, will ply the waters of Puget Sound during a gala banquet for the Adventist Women of the Year Awards. Since the ship is heated and fully enclosed, it will sail rain or shine, giving a spectacular view of the night skyline.

A noted theologian, scholar, and teacher will present the keynote address on Friday, October 15. The theme for this year's conference is "Partnership in Ministry."

Patricia Lee Wismer holds a Ph.D. from the University of Chicago and has been at Seattle University since 1988 where she is associate professor of theology. Prior to moving west she taught at the University of Notre Dame. A person who thoroughly enjoys the classroom, Wismer has taught such courses as Foundations of Believing, Suffering and Hope in the Global Community, Feminist Theology, and Theology of the Human.

"Those who have heard Dr. Wismer speak say she is tops. She will be speaking during our

Friday noon luncheon, which is covered by the registration fee," according to Helen Ward Thompson, coordinator of the Seattle '93 event.

The conference opens at 3 p.m. on Thursday afternoon, October 14, with a full slate of workshops. The evening's event has been titled, "The Best Thursday Night in Town,"—a variety program of music, poetry, and humor, along with time to get acquainted.

Early registration deadline for the 11th AAW conference is July 1. The fee for early registration is \$79, which includes a Friday noon luncheon, an agape supper on Friday evening, Sabbath lunch, the Saturday night cruise, and all seminars and materials. For more information write AAW Convention '93, Box 84, Walla Walla, WA 99362, or call (509) 529-5964.

Hotel rooms are \$77 per night for one to four persons. Hotel reservations can be made by calling Red Lion Hotel, SeaTac, 1800-547-8010. Identify yourself as being with the AAW conference.

NAD women's advisory votes for affirmative action, women's ordination

The North American Division Women's Advisory met for the second time on March 4 at Adventist headquarters in Silver Spring, Maryland. The advisory is chaired by Robert Dale, vice president of the North American Division (NAD). Elizabeth Sterndale, director of the NAD Office of Women's Ministries, is secretary.

Members of the advisory are primarily church leaders and lay people living in the Washington metro area. During the March 4 meeting they heard a panoply of reports from the members of the NAD Women's Commission (who are appointed to their work by the president of each union conference); and from Rose Otis, GC Office of Women's Ministries.

In new figures released by Ramona Perez Greek, assistant director of NAD Women's Ministries, more than 16,000 women attended 82 women's retreats in North America, and 57 baptisms resulted in 1992.

Rosa Banks' report on affirmative action sparked the most discussion and resulted in

two voted recommendations for consideration by the NAD officers. Banks is director of the NAD Office of Human Relations.

Affirmative action votes

• "We, the members of the NAD Women's Advisory, recommend to the North American Division officers that the ordination of women be authorized and allowed regionally where it is helpful to the church's growth and vitality, and that the North American Division help devise a strategy for the ordination of women in ministry."

• A second recommendation called for the Office of Women's Ministries to establish a committee "to encourage, educate, and assist church members and leaders to undertake voluntary affirmative action in harmony with the spirit of the 1985 GC action." The 1985 action stated that church leaders should make it a priority to "open to women all aspects of ministry in the church that do not require ordination."



Presidential Communique

Let's have shared ministry

by Elisabeth Wear

Affirmative action means a variety of things in today's society. Some advocates urge minimum percentages of a given minority be employed in an institution regardless of qualifications. Others take the further step of recommending that minority employee percentages exceed minority representation within a given group—until attitudes change and quotas become automatic.

Webster defines affirmative action as "a policy or program for correcting the effects of discrimination in the employment or education of members of certain groups, as women and blacks."

The Association of Adventist Women does not advocate that the number of women in church administrative or ministerial employ reflect the numbers of women in the church population (60 percent). Such statistical representation would mean women ministers and administrators would outnumber men. Nor do we seek equal numbers of men and women ministers in a 50/50 partnership. Correcting statistical inequities may balance numbers, but it would not necessarily balance the need.

What AAW seeks

Our approach to affirmative actions calls for shared ministry in the church: a ministry in which balance, diversity, Christian dedication, and excellence are fundamental to salaried service irrespective of gender. AAW urges the church to adopt policies and programs for correcting the effects of discrimination in the employment and education of women—especially in the area of ministry and church leadership. After all, we are one in the body of Christ.

It's time for Adventists to put action into our affirmation

by Nancy Marter

Nearly three years have passed since the General Conference session in Indianapolis, a gathering marked for many of us by the action that denied ordination for women in ministry. However, a vote did pass enabling women ministers, in divisions that approved it, to perform most ministerial functions. This action ostensibly made possible a broader, more satisfying ministry.

Roadblocks

In practical terms, however, many roadblocks to women's full participation in church leadership remain in place.

For starters, a 1985 GC action urged "leaders to use their executive influence to open to women all aspects of ministry in the church that do not require ordination."

During extensive discussions prior to the 1990 GC session, women were informed that the only positions requiring ordination—and thus being denied to women—were that of a president or ministerial director (of a conference, union, etc.). All other positions, it was said, are possibilities.

For this reason, it was argued, women really did not need to be ordained. Likewise, women interested in chaplaincy were told they did not need to be ordained, either; they were told that qualified women with commissioned ministerial credentials could be employed in Adventist hospitals without ordination.

Disappearing act

Much talk takes place before votes are taken. But when all the hype is past and regular business resumes, the accommodating state-

ments do a disappearing act, and the traditional mind-set once again takes over.

Take chaplaincy, for instance. Yes, there are a limited number of positions available in Adventist hospitals for non-ordained persons. But if there is a choice between an ordained and a non-ordained individual, there is seldom a question about who will get the job.

One reason for this is the strict accreditation policies that govern health-care organizations in North America. Hospitals must employ persons who are highly skilled, experienced, and (in the case of chaplains) officially recognized by the religious organization they represent. Without that official recognition, non-ordained persons seeking to enter chaplaincy, even in Adventist hospitals, remain at a great disadvantage. (Unordained Adventists seeking chaplaincy work in non-Adventist hospitals have little chance of being hired.)

Male domain

Not long ago the position of executive secretary became available in a progressive NAD conference. Some on the search committee suggested that a woman be found to fill the position. Discussion followed; women candidates' names were produced, some of them with considerable skill and denominational experience.

About this time, leadership conceded privately that such a move would be unfavorably received, since male ministers coming up through the ranks look to such opportunities as stepping stones to becoming conference presidents and on up the ladder.

If such positions were taken by women,

Supportive top-level leadership is an essential condition to make shared ministry happen. Policies and programs for correcting the effects of discrimination in the employment and education of women in the church are most effectively initiated and implemented when handled by top-level administration.

In the past, people recommended change beginning at the bottom and gradually working up to the top. In this model, women should work their way up through the church system—from church boards to conference committees, to union committees, and on to the division and General Conference.

That approach seems not to work. Like the theory of evolution, even if it works it could take millions of years! In view of the deteriorating state of the world, our church might well adopt the Creationist approach to finishing our work of gospel ministry! Change of this sort works best by beginning at the top and working down.

Top-level church leadership can move if motivated. The American Disabilities Act, enacted by Congress in 1991, prohibits discrimination against disabled individuals in public or private institutions. Within months of its adoption, plans were laid for developing increased sensitivity toward the handicapped in church institutions.

For example, the Columbia Union set up seminars where experts provided training for employees involved in personnel decisions. Interview strategies and job applications forms are being revised. Things are changing!

A similar process is needed to educate our church and bring about the end of discrimination in the employment and education of women, especially in ministry. North America must obtain the authority to act autonomously in order to meet specific needs within its borders, even as other world divisions now do. Team training seminars should be initiated from division headquarters with experts who can lead church leaders step-by-step through this important process. Instruction, for example, on how church and university boards should be structured is imperative. Christian integrity should not await a government mandate for something like an "American Affirmative Action Act."

As Columbia Union College President Charles Scriven stated, "We are in the bottom of the ninth inning. This is no time to bunt. If we're going to make it, we've got to hit a home run." He may have been talking about the college budget, of course. But the same applies to the church.

We don't have time to squabble with the umpire over who is "in" and who is "out." Let's put together a winning team, hit the last home run, and take the everlasting prize.

these positions would no longer facilitate men's upward mobility and morale would be seriously undermined. This was reinforced by a highly placed male leader seen by many as usually be progressive and knowledgeable. His remarks amounted to, Yes, women might be considered viable candidates for conference leadership if they will stay in ministry for 20 years or so and work their way up through the ranks.

Double bind

My dear fellow leaders! While I greatly appreciate your candor in speaking so openly of what has usually been hidden or unconscious, I refuse to believe that women must continue for who knows how long to be artificially and arbitrarily handicapped in their desire to work within the church.

First, leadership tells women who express interest in ministry and chaplaincy that they don't need ordination in order to serve. However, when we test this premise, we find that ordination is needed, implicitly if not explicitly, in many positions.

Second, we are being told that women are not qualified for many church positions. But, at the same time, ordination—which would allow them to get the experience to be qualified—continues to be withheld. Who is kidding whom?

Surely some way can be found through this impasse.

While it is only a beginning step, one action that seems to be headed in the right direction was recently taken by the Potomac Conference executive committee. They voted to form a group to study how women in the Seventh-day Adventist Church can be brought into full par-

ticipation in both the Potomac Conference and the church as a whole.

This would involve both the actual mentoring of gifted women in positions of leadership as well as providing an educational process among church employees and the constituency to bring about future acceptance of women in administration and ministry.

Action, not rhetoric

Rhetoric abounds.

We spend much time on committees and efforts to reclaim inactive or former Adventist members. But if attitudes and opportunities for meaningful service within our church are inexorably stuck in biased, unfair, and ineffective ruts, what is there for alienated members to come back to?

Traditional networks and "how we've always done it" are concepts that are hard to take apart and reassemble in ways that more nearly match our ideals and the needs of today's church. But we have to try. I believe we must act as if this issue is important, and then both expect and plan for change to happen.



Nancy Marter

Nancy Marter, formerly president of the Association of Adventist Women, is a member of the Columbia Union College board and the Columbia Union Conference executive committee. She lives in Silver Spring, Maryland.

First action plan in NAD

Constituents ask for women leaders

During a recent constituency meeting, Washington Conference delegates, with the support of administration, voted an action made from the floor that would bring more women into conference leadership roles.

The action reads:

"RECOMMEND that we prayerfully make a commitment as a constituency that by the time of our next triennial constituency session is completed (Spring 1996), there will be not less than two qualified women as part of the elected staff of the conference (preferably as department heads or officers). This recommendation is made in view of the high proportion of our

membership who are women and the significant number of them who are prepared to serve the church in this conference."

Following the positive vote, Camy Borg, of the Everett, Washington, church commented that currently the Washington Conference has women in 8 percent of its elected positions, in 16 percent of its appointed positions, and that women make up 26.6 percent of the conference executive committee. She added, "I hope and pray in the coming triennium that you will look at this seriously and give us a chance to contribute the gifts God gave us."

AAW MISSION STATEMENT

"So God created 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 individuals in our church reflect more fully the image of God in their relationships to others in the home, the church, the work place, and the community.

This association, which focuses on the development, discoveries, interests, and potentials of Adventist women, has these goals:

1. To encourage communication, sup-

port, 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 personal development, interpersonal relationships with others, and their relationship to God.

4. To help Adventist women maximize their options, whatever their age and situation, so they may reflect more fully the image of God.

Caution or action—what is Christlike?

by Helen Ward Thompson

In Cana...

I had been looking forward to going to the wedding. The bride and groom were relatives of mine, and my mother would be there helping. My father had died some time ago and I knew the event would be a special social occasion for Mother. In fact, she was to help with the wedding dinner, a festive affair that would last several days.

Mother seemed glad to see me. It was good to see other friends, too. The hours, the days passed quickly.

Then Mother came to me with embarrassing news. The host family had not provided enough wine. The facts were kept quiet because the lack would indicate a want of hospitality. Mother whispered, "They have no wine."

With a smile I said to her: "Woman, what have I to do with thee? Mine hour is not yet come." Somehow I had to let her know that she could not direct me in my mission. But she trusted me implicitly and simply said to those at the serving table, "Whatsoever he saith unto you, do it."

I began to think about it. What an insignificant way this would be to begin my work: turning water into wine. It, after all, was not my responsibility that someone had failed to provide enough wine. And I felt it would not help my cause to show my power at a simple family wedding. My mother and the wedding hosts would need to look elsewhere for a solution to their little problem. I turned away.

At the Temple...

Since I had not yet announced my mission I thought it best to travel on. Mother came too, and my brothers, and my disciples. It was Passover time and what a din!

People flocked to the Temple from Palestine and distant lands. Since many couldn't bring sacrificial animals with them, they bought them in the outer court of the Temple. The haggling over prices was terrible. Foreign currency had to be exchanged for temple shekels. There was sharp bargaining, rampant cheating, lowing of cattle, bleating of sheep, cooing of doves, mingled with the clinking of coins, and angry disputes. The worshipers' prayers were drowned by the uproar.

I knew something had to be done. Here was a prominent place, a just cause, the perfect time to make myself known and begin my public ministry. I could simply say, "Take these things hence; make not my Father's house an house of merchandise." And I could pretend to flail them with the scourge of cords here in my hand. I could overturn the tables to show my wrath and run them all out. I could do it.

On the other hand, what would that accomplish? It would be a spectacle! It would infuriate the Temple priests. Most worshipers would find my actions unseemly. Even if a few recognized me and what all of this would mean, it would probably not be worth the risk.

The image of me turning the money changers tables upside down isn't the image I want for my ministry. I need something less violent. More reasoned. With more dignity. So I left the noise and sought a quiet place.

Beside the Pool of Bethesda...

Later I was in Jerusalem where by the sheep market is a pool having five porches. I saw masses of people lying in these—those impotent, blind, halt, withered, waiting for the moving of the water. They thought that when the water moved, whoever was first in would be healed. It was a terrible belief. If the water did seem to move, the whole multitude rushed forward, trampling weaker ones underfoot. Some were so exhausted when they got to the edge of the pool, they died there.

This—this was the occasion. I saw one man who was the most pitiful. People said he had been crippled for 38 years. Friends carried him

as far as the porches when they thought the water might ripple, but no one would risk the tumult of the crowd to take him into the water.

This was my occasion. I quickly went to him and said, "Wilt thou be made whole?" Warily he said, "Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me."

I was about to speak the words... And then I remembered. In my concern for him I had momentarily forgotten. It was Sabbath. If I healed this man on the Sabbath that act would so excite the prejudice of the Jews that they would cut short my work. And my work was the important thing. That poor man; how my heart ached for him. He probably couldn't even remember what it was like to be well. Even so, my work, my mission, must not be cut short.

And so I smiled gently, told him I was deeply touched by his courage, wished him well, and went on about my work.

The woman found in adultery...

I had been teaching again. The people were gathered around me and I was having wonderful success in helping them to understand God's love. They were literally drinking in my words as the water of life. Then I was interrupted by a group of Pharisees and scribes. They were dragging in a woman. She was terrified, dishevelled, hardly conscious. Throwing her down in front of me they said, "Moses in the law commanded us, that such should be stoned: but what sayest thou?"

I knew it was a plot. They wanted to ruin me because I was drawing people away from falsehood to truth. If I acquitted the woman, I would be charged with disobeying the law of Moses. If I said she should die, I would be accused to the Romans for usurping their authority. I couldn't win.

I knew those men. They had led her into sin so they could trap her. Should I expose them? But I also knew the price I would have to pay. So I simply said, "Do as you will; it's your decision." And I walked away. But I keep remembering the hopeless fear on the woman's face.

Looking back...

This is not the Christ I know. And it's not the Christ you know. What's wrong with these pictures?

For a variety of reasons—all seemingly good—He stepped back from acting. In 1992 we say, "If He'd done that, it would have been wrong." And it would have been. The Christ we know told the truth, cared, and cared enough to act. He did not count the cost. Oh, there was a cost. But Christ equated caring with acting.

We call ourselves the caring church. I wish others called us that.

We know there are caring churches. One of my neighbors, Neil Wagner, had a bad heart for years. Last year he could not take care of his place. Then he died. A week later a whole crew of men with paint and brushes arrived—they painted the widow's white house and white fence.

About a month ago, we looked across the orchard and saw five or six men up on her roof. By noon her little home and patio had a new roof. What church? Guess. They take care of their own. We have much to learn.

We will never be a caring church until we, its members, are caring people—caring enough to act.

Doing good deeds is one thing. But acting to right wrongs in the face of opposition is another thing. Caring enough to act even though we know there is a cost.

Caring enough to act

I'm going to talk about money for a few minutes to illustrate one aspect of what I mean.

1. A wrong policy.

When I was assistant dean of women at La Sierra College, I asked for head of household benefits since I was making the living for two of us, my spouse being a full-time student. I was told that this was not possible simply because I was not a man. When I asked why, I was told

that simply was the policy. I felt I was being wronged, and that the policy was wrong. But I did nothing further to protest that policy.

Merikay, I failed you.

I knew you were right, but I failed to stand beside you when you made the same request years later. Yet, I have benefitted from your caring enough to act, despite the cost.

2. Unequal pay.

When I was working at Walla Walla College, five of us women, all carrying responsible positions, asked for equal wages for equal work. The president told us that was not the policy and that he could do nothing about it.

We asked him if we could speak to our board chairman. He said yes. So we tried to make an appointment when he was on campus. We were told he did not have time to see us. So we sent word to him that we then felt free to go directly to the GC. He decided he had time for us, after all.

But the gist of the conversation? "Sisters, you have to be willing to sacrifice." We told him we were willing but would like equal sacrifice on the part of our brothers. To no avail.

I did write to a friend at the GC, who removed my name and circulated the letter. To no avail.

The change, as you know, came by U.S. law rather than on the initiative of our church recognizing injustice and correcting it. That has been one of the sorrows of my life.

3. Equal opportunity employers?

There are still injustices within the church. We say that we are an "equal opportunity employer." (The one exception we are legally

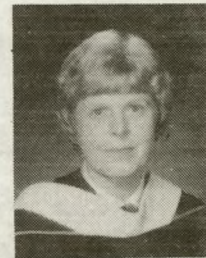
granted is the right to employ only Seventh-day Adventists within our conferences, schools, etc.)

But our church is not an equal opportunity employer except, perhaps, for our colleges and universities and some of our medical centers. Other than that, leaders simply "network," who knows with whom, and fill the vacancies that way. There is little advertising of open positions, little opportunity for an Adventist who doesn't know someone, to have not only equal, but any opportunity for consideration when a position opens.

There is still blatant nepotism in our hiring practices. I'm not talking about a wife and husband working for the same entity, but about wives working for and reporting to their husbands. How can job evaluations (if they are done at all) be done under those circumstances? Recently the *Adventist Review* carried an excellent article on this problem. We will have to wait to see what changes occur, if any.

We still ordain to gospel ministry those who have a call and ability and a particular gender. All around us the Christian community is recognizing the rightness of women's call to the ministry. Our church has not, which I regret.

The recently published book *Megatrends 2000 for Women* states that of the 300



Helen Thompson

See CARING, p. 4

Why use affirmative action?

by Calvin B. Rock

The following question and answer appeared in Dr. Rock's column, "Faith Alive," in the *Adventist Review*, February 28, 1991. While Dr. Rock focuses primarily on the church and African-Americans, the principles apply to other minority groups and women. The article is reprinted with the author's permission.

I am confused with regard to "affirmative action." As a White male, I recognize that women and minorities have been mistreated, but "reverse discrimination" doesn't seem fair either. "Two wrongs don't make a right."

Speaking of America's obligations to the Black race, Ellen White wrote: "The American nation owes a debt of love to the colored race, and God has ordained that they should make restitution for the wrong they have done them in the past. Those who have taken no active part in enforcing slavery...are not relieved from the responsibility of making special efforts to remove, as far as possible, the sure result of their enslavement" (*Review and Herald*, Jan. 21, 1896).

Clearly our prophetess endorsed the principle of social restitution. While the phrase "affirmative action" does not appear here, the principle does: the advantaged, even those not directly responsible for the crimes that have benefited them and handicapped others, are morally obligated to redress the plight of those systematically denied.

Twenty-five years of affirmative action have brought noticeable improvement to the socio-economic status of minorities and women in the United States. More and more, however, our citizenry has begun to protest, "We've done enough. Let these groups compete on their own." They call for a truly "colorblind" society, a nation without laws that accommo-

date race and gender, one in which special arrangements are no longer available to assure equal access to the historically disadvantaged.

Many who think this way may mean well, but their desire assumes much more than reality will support. For even though access for minorities and women is greater than before 1965, the racism and chauvinism that made affirmative action necessary in the first place still heavily influence both policy and selection in American institutions.

Largely for this reason the median household net worth for Whites is \$43,280; for Hispanics, \$5,520; and for Blacks, \$4,170. The median income of women is only 66 percent that of men. A mere 4.9 percent of managers in the U.S. are black, and less than 2 percent of top company executives are female. It is unrealistic to expect that such gaps can be overcome without direct government initiative and protection.

Terms such as "affirmative action" and "quotas" conjure negative images for a growing number. If, however, they, within the programs they represent, must go, then something else will be needed to help those who began the economic race centuries behind. While affirmative action values restitution over merit, it does not constitute reverse discrimination, but rather retroactive access or justice, accomplished by sharing the "pain" as well as the "gain" of our social system.

Calvin B. Rock serves as a general vice president of the General Conference of Seventh-day Adventists. He holds doctoral degrees in ministry and religious ethics.



Calvin Rock

Helen Ward Thompson, retired vice president of Loma Linda University, lives in Walla Walla, Washington. She gave this devotional message during the 10th AAW Conference in October 1992.



Ruth Weber (left) hands the keys to the car she donated to Van Lang for use in her pastoral work with Cambodian people in southeastern California. Weber learned of Land's need through an announcement in the Loma Linda University church bulletin.

Cambodian woman refugee becomes pastor

A Cambodian refugee who barely escaped a massacre when the communists took over her country in April 1975 began ministering to other Cambodians in southeastern California in November 1991, according to Don Roth, in a report for the *Pacific Union Recorder*.

Van Lang first became a pastor to Cambodian refugees living in Paris, France, and spent five years there. Prior to that she worked as a Bible instructor in Thailand. She had graduated from a Bible worker course at Collonges, France. She is fluent in French, Chinese, English, and Cambodian.

Eddy Dingoasen, assistant to the Southeastern California Conference president for Asian/South Pacific ministries, made arrangements for Van Lang to begin her work in the Loma

Linda area after she arrived from France.

In 1968 Lang attended a teachers' college in Phnom Penh and soon began teaching elementary school. As a teacher she was attracted to attend the English language school operated in the city by the Adventist Church. She enrolled. In 1974 she was baptized. When war broke out, Van Lang went to Europe to get more education.

"Her service to refugees in Thailand and in France has given Van Lang ample experience for her efforts to reach Cambodians in this area with the gospel message," Roth states.

—Condensed from a report in the *Pacific Union Recorder*, February 3, 1992.

WOMAN TO LEAD HEALTHCARE CHAPLAINS

From front page

she will help coordinate the annual meeting, which focuses on spiritual and professional issues, fellowship, and association business.

After graduating from college Shell entered a 14-year career as an English teacher in several Adventist boarding academies. She also spent three years in mission service to Singapore—one as a volunteer, and two years as a regular appointee.

Surprise call to ministry

She gave up teaching when both her parents were diagnosed with cancer and needed help at home. After their deaths, she returned to graduate school, planning to become a journalist. During the course of her studies at Andrews University she heard a woman chaplain speak. "Something clicked," Shell said. "I had never known women could be chaplains."

Based on 10 years in her new profession, Shell explains why chaplaincy is a unique and

important ministry:

"First, I've discovered that healing is incomplete without a spiritual component," she says. "Healing happens on many levels, and it must continue even after one has left the hospital."

"And second, the bottom line of the gospel is that God is with us. A chaplain lives that out for people who are very ill and sometimes feel abandoned by God."

Besides M.A. degrees in education and religion, Shell holds an Ed.D. in religious education, has completed two quarters of basic and two quarters of advanced Certified Pastoral Education (CPE) training, and in 1985 was certified as a Fellow in the College of Chaplains, a national professional organization.

Long an active member of SDAHCA, Shell has attended every annual meeting since 1984 except one. She has chaired the Resource Committee, and been chair and co-chair of the Chaplains for Women in Ministry Committee.

CARING MUST MOVE US TO ACTION

From page 3

schools that are members of the Association of Schools of Theology, 30 percent of the students are women. At Yale nearly 50 percent are women, at Harvard, 60 percent. Across the nation, women are entering the ministry. Our time must come.

4. Injustice in the Adventist work place.

Women still find themselves sometimes having to feed their ideas in via their male colleagues, having to ignore put downs, being always the assistant or associate doing much of the work while a male colleague holds the title and gets the wages. Adventist women employees also hear sexist remarks and sometimes encounter sexual harassment or abuse.

I know, for example, of one male who was moved three times, each time because of having sexually abused a female. His problem was well known to the officials in charge in

each of those places, but he was taken out of the church work force only by retirement. To my knowledge, there was no attempt toward rehabilitation, only moves with the resulting risk to someone else's daughter.

The courage to act

We become Christlike when we have the courage to care enough to act.

Now people act in different ways; we may not agree with how other people act to right wrongs. Some speak, some write, some vote, some give money (not surreptitiously but openly). These are actions that cannot go unnoticed. Some surround a person being mistreated, thereby reaping the wrath of those mistreating.

Everyone has to be counted, to have the courage to act in her own way. But we must act and not hide behind the words, "I care." To be Christlike, you have to care enough to ACT to do good deeds, to right wrongs.

"A Woman's Place"

Wilson urges church leaders to endorse concerns of book

Ministry magazine, the church's professional journal for clergy, has published a review of *A Woman's Place: Seventh-day Adventist Women in Church and Society*, in its professional journal for clergy in the February 1993 issue. The review was prepared by Neal C. Wilson, former president of the General Conference (GC), who is currently serving as special assistant to Robert S. Folkenberg, GC president.

The new book, edited by Rosa Taylor Banks and published by the Review and Herald Publishing Association, is 189 pages and lists for \$12.95. The text that follows is Wilson's assessment of the book:

The strength of *A Woman's Place* lies in the women who participated in the production of this volume. These women reveal a genuine love for their church. Their writings evidence the tremendous ways in which God's Spirit moves among women in kingdom building.

The 14 authors of *A Woman's Place* are women who want change; women who believe they can influence the church in bringing it about; women who assume that prejudices exist; and women who desire fulfillment and honest recognition without reference to gender.

The weakness, if such exists, is that the sponsoring organizations of the book—instead of endorsing it—seem to make a polite disclaimer, indicating that they may or may not share the views expressed.

First of its kind

Having read the book three times, I believe in its positive contribution. The first book of its kind to be produced by a group of Seventh-day

Adventist women, it deserves a fair hearing of its careful analysis and scholarships.

The writers appeal to us to look beyond gender stereotypes. They explore such subjects as the theology of women, philosophical concerns, statistical studies, historical data, and sociological implications. Some chapters include life sketches of women achievers. Others discuss the role of Ellen White. Some writers also offer new and workable strategies for the church and its female members.

The authors claim Jesus as a model for both men and women, seeing in Him a life not bound by stereotypes. They show how Christ successfully operated a hierarchy among equals. They find the spirit of the gospel reflected in mutual interdependence and appreciation for the special gifts Gods gave us. This, they say, presupposes mutual submission, resolving the problem of headship and subordination. The authors contend that at Creation God gave authority to both men and women to take care of the earth.

One writer asserts that both male and female are needed to give an accurate image of God. She shows how God often uses feminine terms and figures to describe His character. Only with the creation of woman does man become complete and God and say of His creation that it is "very good." She makes a courageous and persuasive appeal for masculine/feminine people, suggesting that Jesus was the perfect combination of the finest human qualities and virtues.

Another author gives a fascinating explanation of Paul's statements restricting women (1 Cor. 14:33-35; 1 Tim. 2:22-15). She argues that Paul should not be understood as stating an eternal law. Paul's statements are best discerned as applications of the law in the unique setting of the Greek congregation.

Ordination does not appear as a primary issue in *A Woman's Place*. But the reader expects the idea to emerge, and it does subtly! However, the writers handle the issue of the ordination of women professionally and ethically. Therefore, the value of this book does not stand or fall upon this point.

Some readers might be offended by certain terms, or they could suggest that the findings have little significance. They may even feel this reviewer is biased.

Those who review this as just another book, need to read it carefully. Much more than a book, *A Woman's Place* speaks with a united voice to the church, giving a message that needs rapt attention!



Neal C. Wilson



Penny Wheeler, Rosa Banks, and Elizabeth Sterndale (left to right in photo) worked together to produce *A Woman's Place: Seventh-day Adventist Women in Church and Society*.

MAY 11

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