

# the Adventist Woman

Volume 2, No. 2

Publication of the Association of Adventist Women

June, 1983

## N.A.D. Office of Human Relations considers Recommendations For Women in the Church

In March 1983 the General Conference Office of Human Relations (OHR) Advisory Board made several recommendations concerning Adventist women in North America. Warren Banfield, director of OHR, reported on the progress of the Commission on Women. The formulation of a commission on women was one of two recommendations concerning women from a 1982 OHR meeting which were approved for study by the North American Division Committee for Administration (NADCA).

In March of 1982 the OHR Advisory

Board recommended that NADCA give study to the ordination of women, addition of a woman to the OHR staff (currently black and hispanic males direct the department), the setting up of workshops for denominational employed men on working with professional women, increasing the female representation on the OHR Advisory Board, and the setting up of an NAD commission on women. NADCA accepted the recommendation to increase the representation of women on the advisory board and agreed to consider a proposal from the OHR on the com-

mission on women, but voted not to address the other issues at that time.

This spring, the board with its increased female membership, and after hearing a report from Association of Adventist Women president, Betty Howard, again raised the issues of women in the North American Division Church. It was voted to again request that the North American Division Officers place the ordination of women on the agenda for the Union Presidents' Council scheduled for May. Elder Earl Amundson, president of Atlantic Union, spoke out in favor of studying the issue as it pertains to the ministry in North America. The board also recommended that the NADCA form a committee to study how to expand the leadership opportunities of women at all levels in the church, as well as recognize and support the women who have made positive contributions as wives, singles, mothers and professionals. It was further recommended that the NADCA approve a special study on the particular concerns of minority women in the church.

In his report on the progress of the Commission on Women, Elder Banfield noted that while NADCA felt that it would be unwise to open up the discussion of ordination of women and that it could not justify adding another salary to OHR in a time of budget-cutting, a commission on women was a possibility it

was willing to pursue. Banfield outlined the steps which he took in studying the commission on women. Several individuals and groups were consulted in the process. Delores Maupin, a Washington, D. C. consultant in management, Margaret McFarland, who practices law in Washington, and Jan Daffern, an associate pastor at Sligo SDA Church in Takoma Park, worked together to produce a proposal for structure and a list of names. Banfield also solicited the help of Association of Adventist Women president Betty Howard, the Loma Linda University Dental and Medical Auxiliaries, as well as the General Conference Auxiliary and the Association of SDA Nurses (ASDAN).

The commission will be composed of seven women, both denominational employed and lay members, and will work through the Office of Human Relations to address the concerns of Adventist women in North America. While the list of names has not been released, Banfield promises that every effort is being made to make the commission representative of SDA women in North America, including various ethnic groups, ages, and perspectives.

The final proposal and list of names are to be submitted to the NADCA for approval, and the Commission can then begin its work.

## First National Conference of the AAW

L.L.U., Susan is pleased that "with college teaching came a bit more time for my own work." But it is still hard to find large blocks of time necessary to complete her favorite medium, batik. A complicated process of applying hot wax to fabric and then applying dyes, batiking demands ideal weather conditions for drying the fabric, as well as sizable amounts of time for the numerous steps toward the finished product. But the results are stunning. Above Susan's fireplace hangs a glorious batik of spring flowers from her own garden, done in vivid shades of oranges, yellows, and greens. "This one would be hard to sell. I particularly like this section right here," says Susan, pointing to an area of the picture with green leaves interestingly shadowed and convoluted. "Those colors were a real surprise to me. I just love that part."

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On June 17, 18 & 19 the Association of Adventist Women hosted its first national conference on the campus of Columbia Union College. The theme was "Focus on the Future."

Alyce Pudewell, president of the Inland Empire chapter of the Association of Adventist Women in southern California, was the keynote speaker. She looked at "Two Side of the Coin: Insuring the Future."

Other speakers during the weekend conference included: Edna Maye Lovelace, Associate Professor of English at Columbia Union College; Kit Watts, Associate Librarian at Andrews University; Thesba Johnston, Professor of Educational Psychology and Counsel-

ing, also at Andrews; Judith Blanton, President of the Michigan AAW chapter; Joyce Royster, Director of Social Work at Shady Grove Adventist Hospital; and Jan Daffern, Associate Pastor of the Sligo Seventh-day Adventist Church.

These distinguished speakers looked at women in the professions, the home and in theology. Kit Watts led a Sabbath discussion on "Ellen White—A Woman Looks at God," and Thesba Johnston's sermon at Sabbath's 11:00 hour was entitled "God's Word to Women & Men."

Details on the sessions and the resulting discussions will be reported in the next issue of THE ADVENTIST WOMAN.



Susan Patt

Up until her college years, Susan had been leaning toward a future in the medical field, but in 1972 she graduated with a B.S. in art in the area of painting. Shortly after graduating, she accepted a position at Spring Valley Academy where she taught for seven years.

Currently an assistant professor at

# PRESIDENTIAL COMMUNIQUE

Through most of history, women's lives have differed from those of men in that women have been the ones who have given birth and nurtured and reared the new generations. They were often separated from the world of men by custom and law. They have, moreover, been cut off from the centers of power; in both ancient and modern societies, politics, religion, education, and economics have been dominated by men.

History up to present times has been largely the story of the powerful and the rich, and, necessarily, the story of men. It has ignored the experience of women as it has ignored the poor or the powerless. Only recently have scholars begun to re-explore the terrain of the past to learn about the lives of ordinary people and to reevaluate their contributions.

Today, the pattern of life continues to change with unsettling rapidity. Automation, education, and mass communication are a few factors that make our lives significantly different from those of our parents and grandparents. And yet, how many things have remained the same!

AAW seeks to help expand significantly human rights with its advocacy of a general human right to develop freely, without being limited by predetermined and restrictive notions of what a woman



Betty Howard, President, AAW

or a man is or should be. AAW believes this to be an educative experience. AAW does not believe in confinement to a narrow sphere of experience for any person. It seems so important to me that the significance of this concept be realized: "My purpose is to give life abundantly."

-Jesus

AAW hopes that all people will think seriously about the personal worth and abilities of individuals. Discover your inner reserve of courage and determine, by God's help, to be confident and to esteem yourself and others.

## From The Pulpit

### The Prodigal God

By Frances Wiegand,  
Associate Pastor,  
Beltsville S.D.A. church

Mary woke up Sabbath morning realizing that something was terribly wrong with her whole left side. Six hours of testing in the hospital revealed polio. One year and a half and an iron lung later, she came home—a 26-year-old paraplegic. Since 1955 her husband, a youth pastor, has been caring for her, their two children and all her bodily functions while faithfully performing his professional responsibilities.

Twenty years ago another Mary, happily married, eight and a half months pregnant, and on her way to work, was suddenly hit by a semi which crossed the median and hit her head-on. In her hospital room, after losing her baby and having what was left of her face pieced back together, she turned longing eyes towards her husband as he entered. He took one long, horrified look at her, exclaimed, "Oh my God!" and walked out—never to return.

Both spouses said "I love you" many times and had pledged their love "for better or worse." What made the difference? What does this word love mean anyway? Let's look at three types of love in the context of human relationships.

1. *I Love You If* is the type of love we give or receive when certain requirements are met. We have to do something to earn it. "I love you IF you get good grades," or "IF the house is clean when I come home." Love is given in exchange for something the lover wants. We give love to those we wish to manipulate if they do what we want them to do. This

often leaves the person feeling not loved at all, but used.

2. *I Love You BECAUSE* of something you have, something you are or something you do. "I love you BECAUSE you are rich," or popular, beautiful, or an athlete. The person is loved not for herself but because of her status or popularity. What will happen to this love if she loses her job or she is in a disfiguring accident? The relationship disintegrates.

3. *I Love YOU* is rare, lasting and without any conditions attached. "I love YOU no matter what you do or what happens to you." It recognizes faults and failings in the person loved, but it is not conditioned upon improvements. It can't be earned or turned off. It looks beyond the "what" to the "who" of you. This love can only be experienced in a complete, fulfilled and secure individual—one who doesn't have to constantly take from life's relationships to fill the voids in his or her own life. A fulfilled person is completely free to give without demanding anything in return. This is the type of love to which Christ calls us.

This is the type of love illustrated by Jesus' parable of the Prodigal Son in Luke 15:11-24. But instead of the son, let's focus on the father. He is at center stage throughout this story; the two sons are but supporting actors, in vivid contrast to the father. Who is the father? The father is God. And God is the real Prodigal. This is the parable of the Prodigal God.

The definition of prodigal is ex-

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### ... From The Pulpit Continued

travagant, lavish, unrestrained, rich and copious. That describes the father's love for his son. It knows no limits. He has prodigal love for the lost.

He begins with a very untraditional move. At the request of his son he divides his estate between his sons. His response to his younger son's request is immediate. He doesn't have to do it, but he loved his son too much to refuse him. When the son wants to "take the money and run" he loves him too much to restrain him. He knows that love possesses only when love releases.

It is only when his money runs out, his acquaintances forsake him and he is fighting the pigs for their food that the younger son "comes to his senses." This means that he takes a long look at himself as he really is. It is not easy to honestly look at ourselves. We all resist it as long as we can. It often takes a tragedy to force us to see ourselves for what we really are, for what we could have been and what we may become. Here is where terrible loneliness sets in.

So much loneliness makes us want to go "home." Home is where we are loved and accepted and can be ourselves totally. It is not as much a physical place as a state of mind. Home is always there with the doors open and waiting and where prodigal love awaits each time we return home.

The father has been waiting with his prodigal love, watching, longing, hoping for his son's return. When he sees his son "a long way off," he runs to meet him, even though it was considered very undignified in those days for a mature man to run. But the father's prodigal love urges him forward faster than his legs can

take him, and he breaks into a run. He runs to us. God runs to us. Our least response unleashes his immense, incalculable love.

During the joyous celebration ordered up by the father, the plot thickens. We find the elder brother in the field, a natural place, for he is hard-working, faithful and dependable. He has kept up the farm the entire time the younger brother has been dissipating his inheritance—but with very good reason. In the division of the estate the elder brother received a double portion. When he is out working his father's fields, he is really working for himself, not just out of love for his father.

The elder brother's angry refusal to join the celebration is, according to the Greek, a repeated and persistent refusal. He has no understanding of his father's love. He feels his status threatened. He thinks he is loved for his performance—which has been unrewarded. Again this prodigal father runs to a son.

The Greek word used here for "My Son" is a very tender endearment. "My dear boy, you are *always* in my heart, and *everything* I have is yours." This is prodigal love at its fullest. Feel this second excruciating heartbreak of the father as he realizes this elder son had never really been at "home."

The parable was not finished with the words "and they lived happily ever after." Jesus leaves us with a lot of dangling questions. The curtain closes on this parable with the father's arm outstretched, yearning to pour out his prodigal love to his son, to you, to me. And the question directed to us is, "How are we going to respond?"

For further reading see THE PRODIGAL GOD by Lloyd John Ogilvie.

## On Your Bookshelf

### Women and Religion

Have you been looking for some good books lately? Are you curious about women and the story of religion, theology and denominational history? Do you know where to turn for an overview of these questions? The following publishers have some recent publications you might want to look at.

I. Review & Herald Publishing Association, Hagerstown, Maryland 21740

ELLEN G. WHITE: THE LATER ELM-SHAVEN YEARS, 1905-1915, by Arthur L. White. \$16.95.

Volume 6 of the series covers the closing years in the life of a most remarkable woman. Although her travel declined, her productivity continued. This important time period covers the completion of the Conflict of the Ages Series.

II. Pacific Press Publishing Association, Mountain View, California 94042

ELSA, by Olavi Rouhe. \$4.95.

Elsa Luukkanen and Aino Lehtoluoto, two women of Finland, were evangelists, pioneers in their country. Much has been said about the priesthood of women and about ordaining them to the gospel ministry, but these two women preached and worked in spite of these obstacles.

III. Harper & Row, Publishers, Inc., 10 East 53rd Street, New York City, 10022

• WOMEN & RELIGION IN AMERICA: A DOCUMENTARY HISTORY, Volume I, by Rosemary Radford Ruether and Rosemary Skinner Keller. \$10.55.

This pioneering study, the first of three volumes, recounts the experience of women within religion in their own words. Edited by outstanding scholars, the documents from Protestant, Catholic and Jewish traditions

have been placed within their historical context and are a valuable source of primary materials. Photographic illustrations add to the attractiveness of this highly readable volume.

• WOMEN OF THE CLOTH, by Jackson W. Carroll, Barbara J. Hargrove & Adair T. Lummis. \$12.45.

Based on extensive research and interviews, this book provides an outline of motivating concerns of women clergy, their experiences in seminary and the job market, ministerial roles, fulfillment and the changing views of ministry.

• THE HIDDEN FACE OF EVE: WOMEN & ISLAM, by Nawal El Saadawi. \$7.93.

Egypt's former Director of Public Health, a physician, vividly analyzes what it means to grow up female in the world of Islam in the Middle East.

IV. The Seabury Press, Somers, Connecticut 06071

• THE SUBURBAN WOMAN: HER CHANGING ROLE IN THE CHURCH, by Mary G. Durkin. \$2.00.

This is a stimulating, up-to-date book for women and local church leaders on the role of the local church as an agent of change in the community and as a support system for members and community neighbors.

• THE SACRED AND THE FEMININE: TOWARD A THEOLOGY OF HOUSEWORK, by Kathryn Allen Rabuzzi. \$15.95.

An insightful examination of the theological dimension and ritual aspects of housework as performed within the confines of our traditional culture. Rabuzzi also looks at the issues that lead women either to denounce or exalt housework.

# Kathy Roy: Lobbyist for the Disabled

By Dawn Currie

Kathy Roy is an active lobbyist for the rights of disabled people. She feels that her job is most important for all of the disabled people who cannot lobby for themselves: the quadriplegic who cannot move off a bed without help, grade school children and their parents who do not know about their children's rights to a public education, disabled persons everywhere who have become disengaged in coping with their problem and the lifestyle it brings. Kathy Roy is battling Capitol Hill for these people every day.

For the past three years, Kathy has been working for the United Cerebral Palsy Association, Inc. Last year Kathy received the Cathleen Lyle Murry award for outstanding contributions to the human rights of persons with disabilities. This award was accompanied by a check for \$1,000.00. She is a policy associate of the Government Activities Office of the association. She enjoys knowing that the changes she works for will eventually filter down to help individual lives.

Life for the disabled person is often difficult. But Kathy says that these difficulties are often just a matter of attitude. She should know. Since birth, she has had cerebral palsy, a disability caused by brain damage, usually occurring before, during, or after birth, and resulting in a marked loss of muscle control and motor coordination.

Kathy's difficulties started when she first began school. When Kathy was two years old, her parents placed her in a school operated by the Washington, D.C. Society for Crippled Children. This school gave her excellent attention and, Kathy says, "a sense of self-worth." When she turned five, her parents were told that Kathy could not attend a regular school, but must attend Silver Spring Intermediate School, a school for handicapped children. "That school was a terrible experience for me," Kathy says. "I just hated it. I was the intellectually most advanced, and the teachers were not supportive or encouraging. I felt I was being held down."

Kathy's optimism about the job market has been well tried and tested. After obtaining her degree, the only work she could find was selling five-year guaran-



Kathy Roy (far right) talks with Roy Benton, Ken Greenman and Margaret McFarland

tee light-bulbs for a company. During a nine-month period she met more than eighty interviewers, and at times felt her situation was hopeless. "I can remember a few whose whole attitude changed once they saw that I was handicapped, but one was so blatantly discriminatory that it made me burn inside."

Kathy finally did find a job as a ward clerk at Walter Reed Army Hospital. Opportunities in politics opened up for Kathy when Senator Harrison Williams hired her to be his research assistant, and presently she is involved with a work and a cause that she loves. She works on legislation for the handicapped.

It is Kathy's responsibility to know what legislation is going to be discussed in committees that deal with appropriations, education, employment and civil rights for the handicapped. She has to keep up to date with all of the regulations and legislation which relate to the disabled. She also must make sure the politicians involved are aware of the people's feelings about the issues involving them.

"My job involves a lot of phone calls, writing and leg work," Kathy offers, "and I love it—most of the time."

Kathy explains that people, especially Christians, need to understand that disability is not a disease. "It is not an 'afflic-

tion' or a 'disease' that we 'suffer' from; it is a disability that makes things a little harder for us at times, but that's all."

Kathy's handicap might lead one to pity her, but Kathy deplores such responses. "We are not to be pitied or idolized, just accepted and understood," Kathy argues, "We are just simple folk like everyone else."

Ignorance seems to be the largest crime committed by non-disabled people against the disabled. Kathy offered suggestions to gain understanding into the disabled person's world. "Even a doctor who was treating me once asked what was wrong with my mouth; can you believe it? He didn't even know I had cerebral palsy! . . . And often people think that a disabled person is retarded. There is a difference, and people would understand us so much better if they just spend a couple of hours with us." Kathy sits back and muses, "Wouldn't it be great if people in the church, and especially those in academies and colleges, would get involved more with the home attendant care programs? Attendant care involves helping the disabled person with day-to-day activities which they may not be able to do. There are a lot of disabled folk in this country (an estimated 36 million), and people need to learn what we are like and, more importantly, what we are not like."

... Artist  
Continued from page 1

Susan's academic interests are quite broad. Recently she received a research grant of alumni monies made available for faculty research. While in Battle Creek she had become interested in a nineteenth century craft called hairwork, a common form of Victorian jewelry. Human hair was worked into pieces of jewelry or sometimes small wreaths. Though not necessarily a form of mourning, hairwork pieces often had emotional or sentimental significance to those who wore them. Susan's grant has made it possible for her to learn of two Adventist "hairworkers," as they were termed, who made such pieces. Diaries which she discovered in a Battle Creek library and research in other sources located through the Michigan Historical Society have encouraged Susan to hope she can locate some pieces actually made by the Adventist pair. Although she has been unable to do so, she recently received a letter from one of the relatives of the hairworkers who may have a piece of the original jewelry. Her research grant has also enabled her to find some of the few "how to" books written on the subject. Susan is currently working on a speech to be presented at the up-coming Alumni weekend in March based upon her research grant.

Susan is doing new work for the March-April show to be seen in the Martha Alice Little Gallery in the Administration Building. Most of her other work has already sold at previous shows. She and her husband Steven have also considered showing their work through galleries in Palm Springs. But once again, time, for Susan, is often the major factor in producing enough of her work for such ventures.



Susan with Students

Susan views art as a part of everyone's creative nature. "There's so much in school that's either right or wrong. But in art you receive your best indication of yourself - your own 'right answers'!"

## BOARD OF DIRECTORS

**President:** Betty Howard, Dean of Women, Columbia Union College, Takoma Park, MD 20912

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**Columbia Union:** Shirley Zork, 8020 Sandy Spring Road, Laurel, MD 20810.

**Lake Union:** Thesba Johnston, 159 Bell Hall, Andrews University, Berrien Spring, MI 01561.

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**Southwestern Union:** Judy Foll Miles, Dept. of Business Administration, Southwestern Adventist College, Kenne, TX 76059.

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

## About our Writers

Linda Tatum Teaches English at La Sierra high school. She is currently working on a Masters degree in English at Loma Linda University.

Dawn Currie, a student at Columbia Union College is majoring in communications and journalism. The story of Kathy was first printed in the December issue of Sligoscope and is reprinted with their permission, and with some additions.

Frances Weigand, associate pastor, Beltsville, Md. is noted for her fast-paced, spicy sermons. She preaches about 16 times a year and is active in coordinating youth work in the area.

Judith Nembhard is Associate Professor of English at Howard University.

## Mission Statement

*"So God made man in His own image, in the image of God created He him, male and female created He them."*

*Genesis 1:27*

In God's sight each individual has the potential to make a valuable contribution to our world. It is the purpose of this group of Adventist women to help the individuals in our church reflect more fully the image of God in their relationships to each other in the home, the church, the work setting and in the community.

Through the means of this publication which focuses on the development, discoveries, interests and potential of Christian woman, our goals are:

1) To encourage communication, support and wider understanding among Adventist women in diverse situations.

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

3) To assist Adventist women in achieving fulfillment in their interpersonal relationships, personal development and relationships to God.

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

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

## PEOPLE AND PLACES

by Judith P. Nembhard

**Pastor Gwen Fleming-Noel**, associate in pastoral care of the East Ham church in South England, recently conducted an evangelistic campaign. The series of meetings ran each weekend for a month. Seven persons were baptized and more interested persons are studying in preparation for baptism.

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**Jonelle Welch**, a 1983 graduate of Takoma Academy, Takoma Park, Maryland, has been accepted to West Point for the 1983-84 school year. Encouraged by a family friend to apply, Jonelle went through the rigorous selection process and emerged as one of the 1,400 selected for the West Point freshman class. By going to West Point, Jonelle says that she will receive four years of "excellent training intellectually and physically as well as my room, board and a stipend to buy uniforms, books and other needs." Jonelle plans to go on to medical school after West Point.

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**Helen C. Craig**, B.S., M.A., Andrews University, has been elected an Associate Director of the General Conference Sabbath School Department effective April 4, 1983. Her responsibilities include Child Evangelism Workshops and the preparation and promotion of Primary and Vacation Bible School materials. Miss Craig, a native of Albion, Pennsylvania, moves from the Chesapeake Conference where she was Sabbath School Director and Associate Superintendent of Schools. An experienced educator, Miss Craig has also served the denomination in Pennsylvania, Indiana, and New Jersey.

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**Esther Novak**, M.Ed., University of Wisconsin, has assumed the office of Superintendent of Schools for the Wisconsin Conference of SDA. Mrs. Novak had been the Supervisor of Elementary Education and Assistant Superintendent before her promotion. She joined the Wisconsin Conference staff in 1976, following service in North Dakota. Mrs. Novak also serves as a member of the General Conference Elementary Reading Textbook Steering Committee. She is the mother of two adult sons.



Faith Esham

Soprano **Faith Esham** performed at the Library of Congress Concert Hall Saturday night, January 8, 1983. Faith has a list of impressive credentials in addition to her brilliant concert in the capital. She was the 1980 winner of the Naumburg vocal competition and has made appearances at the major opera houses in this country and abroad. Faith recently received the 1983 award for Outstanding Alumnus of the Year from Columbia Union College.

Effective April 1, 1983, **Jocelyn Fay** became Managing Editor of the *Adventist Review*. A native New Englander, Jocelyn graduated from Atlantic Union College, then served as an assistant editor of the *Lake Union Herald* in Michigan. She later moved to Singapore, where for three years she was involved in editorial and secretarial work. She joined the *Review* staff in 1973. As Managing Editor Jocelyn participates in the actual production of the *Adventist Review*. Her many duties include scheduling of the magazine and working with the factory to see that deadlines are met.

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**Penny Estes Wheeler** has recently been named editor of *Guide*, the Seventh-day Adventist publication for teen-age youth. After graduating from Southwestern Junior College and Andrews University, Mrs. Wheeler also took some seminary studies. A mother of four, she is the author of numerous articles and books and has a background in editorial work and marketing.

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**Joyce Royster**, Director of Social Work at Shady Grove Adventist Hospital, will present a five-day workshop entitled "Survival for the Divorced, Separated and Widowed" at the Allegheny East Conference campmeeting this summer. Joyce is an ordained elder of the Emmanuel S.D.A. church in Brinklow, Maryland, and will be preaching her first sermon in July.

\* \* \*

**Jean Bengston** is a Washington, D.C., businesswoman who is also currently completing a doctor's degree program. Her field is interior design.

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## Letters to the Editor

Dear Friends:

As I view and review the goals and objectives established by the Association of Adventist Women, I see little hope for the realization of acquainting the church community with Adventist women's potential and achievements or helping Adventist women to maximize their options without first communicating such potential and achievements to those who make things happen.

No woman will become involved in the decision-making processes of the Adventist Church at any level unless men decide to put her there. (If you disagree, take a look at the elective process now taking place in the local church, or at the make-up of the local or union conference committees in your area.) If women are to make inroads into the process, men must be educated.

I propose that *The Adventist Woman* should be furnished to every local and union conference president as one means of beginning that education process. The cost to do so should be no more than \$200 a year and concerned women might make a tax deductible contribution to cover the expense.

If you see light in this proposal, contact me—I want to make the first contribution!

Cordially,  
Patricia A. Habada

\* \* \*

**When Edwina Neely**, of Silver Spring, Maryland, wanted to stay home with her five-year-old daughter, she arranged this by opening the Little Angels day care center in her home. Besides having a place to go where they can play and be loved, the youngsters, ranging in age from 18 months to 5 years, participate in a well-planned program. They are even becoming little breadmakers, learning the vocabulary that goes with breadmaking. They study math, phonics, arts and crafts, and music. Most important, they learn about Jesus; the

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In her daily work of teaching and counseling at Mission Community College in Santa Clara, California, **Evelyn Domke Riegert** finds time to witness for Christ. "There is a wonderful opportunity for witnessing and sharing God's love to a very wide cross-section of students," she says. She finds a "real challenge" in working with the foreign nurses enrolled in a remedial course to prepare them for state board examinations. This is her fourteenth year of teaching at the college.

\* \* \*

**Ruth Stebbins Davies** recently received a 20-year award as 4-H Club leader. For the past 9 years she has worked as a secretary in the Gettysburg office of the Pennsylvania Association for the Blind.

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Membership in the A.A.W. Includes a one-year subscription to the Adventist Women Newsletter.  
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My tax-deductible contribution of \_\_\_\_\_ is enclosed.

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My contribution of \$10.-\$50. is enclosed

### FRIENDS OF THE A.A.W.

My contribution of \$50.-\$100. is enclosed.

### SUPPORTERS OF THE A.A.W.

My contribution of \$110-\$300. is enclosed.

### SPONSORS OF THE A.A.W.

My contribution of \$310.-\$500. is enclosed.

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My contribution of over \$500. is enclosed.