

# the Adventist Woman

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## Forging Ahead

# Women in the Seminary

Becky Sue Lacy and Collette Crowell are the first women seminarian students of the Seventh-day Adventist Church to be fully sponsored by their conference administrations.

To gain this position they have had to balance the feminist implications of their career choice with the need to avoid being seen as radicals in a conservative church organization. Their way of expressing themselves carries a sense of efficiency balanced by the humor needed to meet the stereotypes they must occasionally address.

Becky graduated in 1980 from Walla Walla College and was hired by the Southeastern California Conference. She spent her first year as a chaplain in the Loma Linda Pastoral Education program, her second as one of nine pastors of the Loma Linda University church, which has a congregation of 4,900.

Collette completed her degree at Walla Walla a year after Becky and interned in the Upper Columbia Conference. She served for a summer as pastor of the 40-member Gold Beach church in Oregon and spent the next 15 months helping pastor the Spokane Central church, which has a membership of 540.

These two female seminarians followed quite different paths in becoming pastors. Collette switched from a chemistry major after one quarter in college. A friend, impressed by her enthusiasm for a theology class, thought she shouldn't be a doctor, and "the Lord woke me up in the middle of the night for two weeks to tell me, 'Change to theology.'" Collette added elementary education certification to her theology major as a compromise with her parents, who feared that theology would not be vocational.

Becky also took a back-up major, Speech Communication Theory and Practice. After a year as an undergraduate at Loma Linda University she changed to Walla Walla College and theology. For her, the choice was an objective one. "I'd done some preaching in academy and I liked it. That and my love for Scripture study indicated the answer for me was a theology major."

As conference employees, Becky and Collette expect to be pastors and theologians for their whole lives. Becky explains, "I have an interest in teaching, but I'm not experienced in all the aspects of theology yet. I'll certainly be a pastor for the next few years and maybe teach homiletics later."

"It's my personal conviction that to be a pastor is a calling for life," agreed Collette. "I desire to be a wife and mother, but I don't think that my personal make-up could take the pressures of that and pastoring at the same time. My conference has already agreed to allow a leave of absence for me to raise my children until they're in school. I'll have a job to come back to."

As well as demonstrating to the church that women can be dependable, lifelong employees, Becky and Collette are evidence that women theology majors can be trusted. "For years now women have been forced into deaning or teaching home economics,"

Becky says, "We're telling them, 'You can get sponsored. You can get a normal seminarian education.' That's our leadership role, but if we were militant, we wouldn't be here now."

Becky and Collette have to be cautious, not taking extreme stands on issues. "You build barriers if you're radical," Collette says. "So often when women are being discussed in class, the whole group will watch for my reaction. They're so disappointed when I say nothing. You've got to show appreciation for what's being said but at the same time you mustn't take people's comments personally. Most guys say, 'You're a good balance.'"

"The teachers here tell us, 'We need more of you,'" added Becky. "Everything's been positive," Collette agreed. However, she hopes that the teacher's godly influences will rub off on the young men with hang-ups about women in the ministry.

Meanwhile, Becky advises women theology majors to take every opportunity because the church may not make offers as often to a woman as to a man. "We're in a fishbowl here," explains Collette, "but that's part of the privilege. For instance, sometimes we're asked personal questions," Collette starts laughing, "like, 'Do you want to get married?'"

"The question I really hate is, 'Do you want to be ordained?'" Becky says. "If I was a nurse I'd want to get an R.N., so I want to get ordained someday."

Becky jabs the air for emphasis. "There are two things we need. One, to educate people about the idea of women ministers; and two, to expose people to the fact that women are in the ministry and are serious about it."

"Other seminaries are 50 percent female," Collette adds firmly. "People don't like the theory of it, but when they see that the church can function, it's no problem."

An example of this paradox happened to Collette when she was working as a chaplain. Three or four times a week she visited a woman in the hospital. Later, when another pastor visited the woman in her home, she told him she was very angry that her church had to have a woman pastor. But as the conversation progressed, the woman spoke of the "nice young girl" who had visited her, concluding, "The church needs more of that!"

The presence of Becky and Collette in the SDA Theological Seminary indicates a church organization coming to terms with equality between the sexes. But how long will it take for our congregations to realize the potential blessing of more than doubling our ministerial "manpower?" When will we start listening to the inspirational thoughts of women theologians from our pulpits? When will we take women in church leadership seriously?

Adapted from "Women in the Seminary" by Jackie Morgan, first printed in the Andrews University *Student Movement*, Volume 68, No. 6



Collette Crowell, woman pastor

## First Woman Elder in Kress

by Sherri Craig, Clinical Social Worker, Orlando, Florida, and AAW Regional Director, Southern Union Conference.

The notices in the AAW newsletter are often tantalizingly brief, as this one could have been: Inez VanInhoudt was elected the first woman elder of the Kress Memorial SDA church in Winter Park, Florida, in January, 1984. What story is behind the report? What kind of woman does a conservative Southern church pick for its first woman elder?

Inez VanInhoudt is a 66-year-old widow who was raised a Methodist, and became a Seventh-day Adventist in 1960. She has held many church positions: Junior and Primary leader, Kindergarten teacher, head deaconess, choir member, and leader of Sabbath School workshops for the Florida Conference. She is well-liked, and members see her as "a godly Christian woman."

Now retired, she taught elementary school and served as a hospital social worker. She had three children, however one son was killed at the age of sixteen in the same year her first husband died. Her daughter, Trish, is an excellent musician and church organist, and is expecting her first child—Inez' third

(Continued on page 3)

## The Chosen Wife

by Vicky Labry

I always wanted to be a nurse. How wonderful it would be to relieve the suffering and tell them about the Great Physician. But it wasn't my privilege to become a nurse.

I wanted to be a teacher, to help guide little minds in the right direction. But that wasn't my privilege.

I wanted to be a missionary, to go to a faraway country and teach the heathen about Jesus. I didn't get to do that either, or to fulfill my dreams of being a musician or an artist.

As I think of all the things I wished I could have been I wonder, What is my talent? What does the Lord want me to do?

I get up in the morning, prepare breakfast for the family, and answer the phone while the toast burns. The caller talks on and on, until finally I hear her say, "Thank you for listening. I feel so much better." But I didn't say anything.

Even family worship is interrupted by a neighbor knocking at the door wanting to borrow some flour. And as I say good-bye to the children as they hurry off to school, the phone rings again. I take the message for my husband and start washing the dishes.

I keep thinking about the sick wife of one of our workers, so I give her a call. When I hear her weak voice thanking me for calling, it makes me happy that I did.

The house needs straightening, but first I must check on my discouraged neighbor. I'm glad I did, because she was on the verge of opening another bottle of vodka. Together we poured it down the sink, and she said she

felt much better. She thanked me for my simple prayer.

After the children have come home from school, supper is served and they are in bed, all is quiet and I think back on what I have accomplished today. It seems like nothing. Opening my Bible, I see the text, "For many are called, but few are chosen," illuminated before my eyes. Chosen? Did God choose me to talk on the phone while the toast burns? To help the neighbor pour out her vodka? To take phone messages for my husband? I wanted to be a nurse, a teacher, a missionary, a musician, or an artist.

But as I fall on my knees in prayer, I thank Him for choosing me to be my husband's wife, my children's mother, and the one who answers the phone while the toast burns!

Reprinted from *Literature Evangelist*, March-April, 1984

## BULLETIN

The GC Committee has approved North American and GC delegates to the Women's Commission on Ordination to meet March 26, 1985. Among the 41 delegates are the following women:

Betty Holbrook	Rosalee Haffner Lee
Charlotte Conway	Deloris Maupin
Dorothy Eddlemon	Beatrice Neall
Marsha Frost	Delores Slikkers
Hedwig Jemison	Kit Watts

# Presidential Communique



by Betty Howard,  
President, AAW

I am grateful for the opportunity to work for the Seventh-day Adventist Church. During the 20 years I have served as Dean of Women and now as Dean of Students, I've had extraordinary experiences in many roles. No matter which hat I've been handed to wear, the Lord has proven more than a match for

my inadequacies. It has been—and still is—a wonderful and rewarding time.

I am grateful for the effort being made to unleash the potential of Adventist women in our church. It strikes me that this is a positive move in applying the principles embedded in a part of Paul's first letter to Corinth. I quote the NIV rendering in chapter 12, verses 22 to 25:

... those parts of the body that seem to be weaker are indispensable, and the parts that we think are less honorable we treat with special honor. . . . But God has combined the members of the body and has given greater honor to the parts that lacked it, so that there should be no division in the body, but that its parts should have equal concern for each other.

I believe the Lord is eager for both men and women to enjoy optimal development and delight in His church. We do well to recognize and minimize any handicap that tends to stifle or destroy growth.

Those of our leaders and readers who are trying to counter this are to be commended. I thank you all for your part in working with God to permit ALL people to stretch in service without being bound by past practice and preference.

## From The Pulpit

### Consider Mary

by Marsha Tuttle Frost, M.Div.  
Pastor, Fairfax, Virginia, SDA Church

January is the time to think of starting over. It's a time for New Year resolutions either spoken or secret. Resolutions to exercise, to diet, to seek a career promotion, to schedule time for friends, to develop hobbies, to spend quality time with family, and to remember to include God in our lives.

During this past Christmas season, I found myself thinking about the expensive gift Mary gave Jesus—that beautiful alabaster box of ointment that was so expensive that it took ten month's wages to pay for it. Mary's expression of love ignited criticism from the disciples who could not understand her extreme demonstration. The presentation of her gift created such a meaningful moment for Christ that the memory of Mary's faith and devotion encouraged Him as He passed through His dark trial of tears and death.

But to me Mary is more than Christmas story. She is a New Year's story. A story of starting over. When one reads the stories about Mary, which were written years after her change of life-style, one finds her being referred to as the "harlot." One might wonder, why not a more suitable identification statement—one that would fit her changed life-style?

Perhaps the reason the writers of her story included her past is because her change was such a surprise to them. Everyone considered her the scum of the earth, a person so fixed in a hurtful life-style that it was their God-given duty to condemn, to ridicule, to reject. Jesus made a powerful revelation about God when He treated Mary in an uncondemning, "There is good in you," accepting way. And the response Jesus' acceptance set off in her is reflected in her life. True, Jesus had to cast out demons to free Mary, but it was His acceptance that made her willing to trust Him to free her.

Acceptance gives energy. Rejection depletes energy. I hope you are not having to cope with rejection, because it is a devastating weight. The worst burden of all is that rejection from a person, an institution, or society in general can trick you into thinking that God Himself has rejected you.



Marsha Tuttle Frost

No matter who you are, God loves you. No matter what you do, God loves you. No matter what others reflect about you, God loves you. Only as you sense God's love will you risk allowing Him to control your life.

Consider what God did for Mary who realized she was too weak to change herself. Why did Mary have such a close friendship with Christ? Because she was ready to acknowledge that she could will her life to God, that God was the energizing, changing force working in her.

It was Mary who sat at Jesus' feet and actually accepted the fact that Jesus would die. It was Mary who anointed Jesus for His burial with oil and tears. It was she who stood beside the cross, and followed Jesus' body to the tomb. It was Mary who was first at the tomb after His resurrection. It was the weeping Mary to whom Jesus appeared before any other human being. It was Mary who first preached a risen Saviour.

Consider Mary. Consider the power of God in Mary's life. Consider her closeness to God. Consider your own relationship with God. Consider how precious you are to God. Consider what God can do in and through you.

# Recommended Reading

by Kit Watts

*Slavery, Sabbath, War and Women: Case Studies in Biblical Interpretation* by Willard Swartley. Herald Press: Scottsdale, PA, 1983. 363 pp, \$15.95.

Good Christians often arrive at quite different interpretations of the Bible. Willard Swartley's recent book illustrates this. The four issues he looks at have been bloody battlegrounds among Christians for many decades.

The book should particularly interest Seventh-day Adventists. We once went to war, then changed our minds. We once were Sunday-keepers but adopted the Sabbath. We have rather consistently opposed slavery. And since Camp Mohaven in 1973 we have reopened the question of what role women should play in our modern Adventist Church. (The issue was first addressed more than 100 years ago when a resolution was discussed at the 1881 General Conference that "females possessing the necessary qualifications to fill the position, may, with perfect propriety, be set apart by ordination to the work of the Christian ministry."—*Review and Herald*, December 20, 1881.)

Swartley directs the Institute of Mennonite Studies in Elkhart, Indiana, and is a New Testament scholar. Many consider the heart of his book to be the study on war. His presentation on women is, however, the clearest in the book.

Chapter 4 is entitled "The Bible and Women: Male and Female Role Relationships," is 40 pages long and divided into several parts. The first reviews the Genesis narratives; the second looks at the Old Testament. The New Testament section has three parts devoted to Jesus and women, to Paul's teaching and practice, and to the "witness of the Gospel."

In each part Swartley selects quotes from key scholars who have opposing views of what the Bible means about women. These

he calls the "hierarchical interpreters" and the "liberationist interpreters."

Typical views of hierarchical interpreters are that women are expected to be subordinate to men at home, in church and in society; husbands are to exercise headship; and within the church women are excluded from ministry and teaching and may take up other forms of leadership only under the authority of men.

By contrast, the liberationist interpreters see men and women called to mutuality in relationship. They see an individual's abilities and the needs of a particular situation (such as the home or the church) as the way to determine who should exert leadership or assume a particular role.

Swartley does not impose his own conclusions on the study. He constantly calls upon the reader to become aware of things that may influence his or her interpretation. He asks that we let the texts speak and the Holy Spirit guide.

Samuele Bacchiocchi of the SDA Theological Seminary, who is quoted in the chapter on the Sabbath, and who also reviews the book, states that Swartley's clarity of presentation and his organization of the material "makes this book ideal for didactical use in a classroom or in a study group."

"The approach is evenhanded," according to Phyllis Tribble, professor of Sacred Literature at Union Theological Seminary. In spite of this, she says, "he argues for right and wrong uses of the Bible, placing general principles above the authority of specific texts. The moral imperative of love as set forth in the Gospels in his key for hermeneutical pursuits."

The book is valuable for presenting a clear, balanced and representative study on women's issues. And it is a good primer on hermeneutics—how we shall interpret Scripture and better understand what God is saying to us today.

## Your Opinion, Please

The Association of Adventist Women invites you to express your opinion on the issue of ordination of women to the gospel ministry by completing the form below or writing a letter. Tell us what you think.

- How would a change in church policy to allow the ordination of women ministers affect you personally?
  - I'd praise the Lord and find new avenues for service, myself.
  - I wouldn't care one way or the other.
  - I'm opposed to it. I'd protest.
- How might your church respond to having a woman pastor?
  - It would depend on the person.
  - There might be some resistance at first, but we could be won over.
  - Don't even think of it!
- How do you feel about Adventist women in other parts of the world ministering and evangelizing?
  - I wish we could catch their spirit.
  - That's all right, just keep them "over there"!
  - They're in the wrong.
- What changes would you expect to see in the world church (SDA) as a result of including women in the ordained ministry?
  - I think we'd see an increase in enthusiasm, cultivation of spiritual gifts, and respect for church authority.
  - Nothing significant.
  - We'd be drifting farther away from God's plan.
- What effects would you likely experience in your home church?
  - We'd have an increased sensitivity to the dignity and gifts of our women members.
  - If it didn't affect us personally, I think we'd hardly notice.
  - We'd be surprised and disappointed.
- Suppose the proposal to ordain women to the gospel ministry were rejected?
  - I'd take it as further evidence that the church doesn't really want, or need, or care for me, either.
  - I'd expect to have to wait another fifty years.
  - I'd hope the brethren could make it stick.
- Do you think the church really needs women ministers?
  - Evidently it thought it did, or we wouldn't have called the ones we have now.
  - We need that welcoming attitude to the Spirit's gifts.
  - Like a fish needs a bicycle.
- Would you tell us a little about yourself? I am:
  - Male
  - Female
  - Married
  - Currently single
  - Homemaker
  - Employed outside the home
  - Under 18  19-25  26-40
  - 41-65  65 +

The Association of Adventist Women thanks you for sharing your views on this important topic. Please mail your response to: *The Adventist Woman*, P.O. Box 3884, Langley Park, MD 20787.



# Women of the Year Nominees

Here is a partial list of the more-than-60 nominees whose names were submitted for 1984 AAW Woman of the Year. Each is an outstanding person in her own right.

**Mary Alyce Anderson  
Pleasant Hill, California**

Mary has had the privilege of working side-by-side with her husband during approximately 20 evangelistic campaigns. For these endeavors, she utilized her talents by participating in such activities as music, Bible worker, usher, projectionist, and visitation. This joint ministry has resulted in 1,000 baptisms over a 24 year span. As a foster mother, Mary Alyce has, over the past 30 years, reared 10 children, including two wards of the state of Pennsylvania who were left destitute at the death of her mother-in-law. In 1964, she and her husband extended their Christian home to adopt twin daughters.

**Rosa T. Banks, Ph.D.  
Huntsville, Alabama**

Currently Vice President for Administration and Development at Oakwood College, Rosa has also served this educational institution as Director of Institutional Advancement and Planning and Executive Assistant to the President. Organizational memberships include SDA Business Education Association, National Association for the Advancement of Colored People, and the United Negro College Fund Planning Committees. As an outstanding person in her field, Dr. Banks is listed in "Who's Who Among Women", "World's Who's Who of Women", and "Personalities of the South".

**Kathie Bartholomew  
Spokane, Washington**

When her five-year-old daughter died, Kathie Bartholomew turned that experience into a testimony for God for she opened her heart and home to two small children and their older sister from India and eventually adopted them and another child. Known for her hospitality, friendship, and unconditional love, Kathie is also a "nurse, musician, gardener, friend, and confidante."

**Cathyann Berthiaume  
Waterbury, Connecticut**

A full-time mother of three, including a handicapped child, Cathyann still finds time to write poetry, help teach in her husband's school, and to preach occasionally. She was nominated because "her genuine concern for others in church and neighborhood has endeared her to all who know her."

**Nellie Carter  
Accomack, Virginia**

The assistant pastor of the Accomack Church in Virginia, Nellie also sews and crochets, but her real "hobby" is "getting the gospel out". While her four children were growing up, she was a Methodist. But after searching for God's true church, she became a Seventh-day Adventist in 1969. Now working in a racially and economically mixed section of the country, Nellie displays devoted impartiality to all of her church members as she conducts the varied business of her church. Always displaying Christ's love, she recently extended her family at home to include a single mother with two girls of her own.

**Agnes Cato  
Dumfries, Virginia**

Agnes has long been active in her church, serving as clerk and head deaconess and organizing a branch Sabbath school. A hospital volunteer, she recently received the DIANA AWARD, representing more than 4,400 hours of service. Agnes helps with 5-day Plan presentations. She has raised nearly \$14,000 for her church building fund simply by writing letters.

**Magda Chavez  
Kenner, Louisiana**

A pastor's wife, Magda Chavez has been busy with a ministry of her own. She is an

active church member, promoting literature evangelism, organizing church clubs, and supporting a church building program. In addition, Magda has brought in new members through her nutrition broadcasts on local radio and television programs.

**Ruth Szmanda Cinquemani  
New Berlin, Wisconsin**

Ruth Szmanda Cinquemani was nominated by her daughter for having been an outstanding Christian mother. Ruth grew up as a Catholic, but became a Seventh-day Adventist through the efforts of her mother-in-law. As an Adventist Christian, Ruth always made sure that her children attended church schools, and as a result of her patient praying, her husband became baptized two years ago. After her children left home, she became a literature evangelist. This she has been doing for eight years, and in 1983 was elected the Lake Union Literature Evangelist of the Year. Ruth currently serves on a task force to help eliminate discrimination against church leaders and workers who are women.

**Helen Jefferson Clark  
Loma Linda, California**

One of the central subjects of the book *Though He Slay Me*, (by Miriam Wood), Helen Jefferson Clark cared for her seriously ill husband until his death in 1979. Mother of two daughters, Helen has served the denomination as a musician, secretary, and pastor's wife.

**Margaret Helen Cottrell  
Oxford, Wisconsin**

They called her "Mrs. Dorcas" in Oxford where she directed a model community services organization for nearly thirty years. Special concerns for the elderly and unemployed led Margaret successfully to seek grant monies to provide assistance for their specific needs. Mother of four, Margaret celebrated fifty years of marriage in 1981, shortly before her husband's death.

**Easter Ellis  
Columbus, Ohio**

Now in her eighty-first year, Easter can look back on a lifetime of work for her church, particularly with the young people and in community service. A creative and generous woman, her Sabbath School divisions were always beautifully appointed. She is known as a caring person who particularly reaches out to the sick and shut-ins.

**Jocey Fay  
Silver Spring, Maryland**

Jocey has very aptly demonstrated her talents by working for several denominational publications. She has served as an editor (either assistant, associate, or managing editor) of a union conference publication (the *Lake Union Herald*), a division monthly, (the *Far Eastern Outlook*), and a world-wide weekly, (the *Adventist Review*). Presently, Jocey serves as the managing editor of the *Adventist Review*.

**Elisabeth Larsson, MD  
Los Angeles, California**

Elisabeth is a retired obstetrician in Los Angeles who spends her summers at home in Sweden. As a highly dedicated doctor, she has delivered thousands of babies in the L.A. area. She was and is highly honored and respected not only by her colleagues, but by her patients as well.

**Bessie Lay  
Seattle, Washington**

A faithful church worker and financial supporter of children's needs, Bessie Lay has worked with the Kindergarten Sabbath School division for 54 years. Mrs. Lay was nominated because "she has a very special

way of bringing Jesus into the lives of little children."

**Ethel LeBard  
Cassville, Missouri**

She taught church school in Minnesota, California and England, served as a wife and the mother of four sons. Today, Ethel LeBard is an active retiree—if you consider teaching full time in an eight grade one-teacher elementary school at the age of 82 "retirement."

**Mabel Lewellen  
Moses Lake, Washington**

She is a homemaker, mother, teacher, and community volunteer. Mabel has held every office in her church except that of elder. She has organized a Pathfinder club and a Vacation Bible School. Her work in the community includes the Community Action Program and the county Planning Commission. She was appointed by the Governor as a delegate to the National White House Conference on Aging.

**Lillian Lindgren, MD  
Bellflower, California**

Lillian is a member of the executive committee of the Southern California Conference and chairperson of the local church school board. She had done medical work in Honduras and Mexico and has received several awards acknowledging her leadership. "She is a wonderful wife, companion, mother, grandmother, doctor, pediatrician. No wonder she is called 'blessed.'"

To be continued in the next issue

## First Woman Elder in Kress

(Continued from page 1)

grand-child. Inez was widowed a second time in 1978.

Inez recalls some discussion of having a woman elder when she was on the nominating committee several years ago, but others felt the church was not ready. When the assistant pastor approached her last year with a definite offer of the position, she asked for time to study the Church Manual and pray about whether she felt she could fill the position. She had two concerns: whether she could preach a sermon, if necessary, and whether her health would allow her to do a good job. After much prayer she accepted, and she feels it has been a positive experience both for her and the church, even though her health has kept her from doing as much as she would have liked.

Inez has received totally positive feedback from the church members, and the ministers and elders have gone out of their way to

welcome her and let her know they are happy with her being an elder.

Fred Wilson, senior pastor at Kress, stated he received many approving comments and only one family reacted negatively. He feels "We are over the hump in having women accepted as elders."

It took four years to get a woman elected elder from the time it was first discussed. For three years, several women contacted members of the nominating committee and asked that they consider electing a woman, suggesting several names of older, noncontroversial women. One member from the first year recalls that several others were very negative and stated that people would leave Kress if we did that. He also noted that the same statement was made about other issues that have come under discussion, but that the church has not suffered a schism because of such disagreements.

Last year an influential church board member approached the two women who had been pushing the issue, and suggested that they not say anything to anyone that year, and he would see what he could do to get a woman elder approved. He felt some committee members "didn't like to be pressured." When the nominating committee report came out, Inez was listed as an elder. This major advance for women had been approved with no discussion whatsoever.

Although the pastoral staff has changed since the issue was brought up, the ministers' attitudes have basically been consistent. They are neither opposed to women elders, nor will they push the issue. Women in the church are primarily apathetic. A major problem that initially arose was that some members felt they could not find a woman acceptable to the church who would be willing to do the job.

To analyze the process, there were initial agitators, considered radical by many, who brought the problem to the attention of influential members, but in doing so, caused resistance. When they backed off, the resistance abated, and certain influential men, now knowledgeable about the issue, pushed the change through. Another salient factor was that while many members might have been opposed to the concept of "a woman elder," they could not oppose the well-liked, respected woman chosen for the job. The position was controversial; Inez VanInhoudt was not.

For some it is discouraging to still be fighting "The battle of the woman elder" while others are involved in "The battle of the woman pastor." However, we must begin where our local church is and analyze its needs, power structure, and the best methods of achieving positive social change. Above all, we must be patient and persevering.

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## Mission Statement

**“So God made man in His own image, in the image of God created He him, male and female created He them.” Genesis 1:27**

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

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

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

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

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

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

## People and Places

• Several women are candidates for the board of directors of the Loma Linda University Alumni Association. Among these are **C. Ann Maschchak**, GYN/OB, Loma Linda University Medical Center; **Cynthia Chavez Ruiz**, medicine resident, Loma Linda University Medical Center; **Julie Perry**, ophthalmology resident, Loma Linda University Medical Center; and **Mary Small**, GYN/OB fellowship, Los Angeles County USC Medical Center.

• Two Pacific Union College students, **Tonya Case** and **Craig Patterson**, won first place in the advanced division in the National Acrobatics Championship, held in Honolulu, Hawaii, last summer.

• **Arllys Walter** is now Bible School coordinator at the Voice of Prophecy. She replaces **Leilani Proctor**, who has been appointed the marketing director for Narcotics Education, Inc., Washington, D.C., which produces temperance materials for use by the SDA Church and others. Arlys has served as a telephone counselor for the VOP Bible School and interest coordinator for the Pennsylvania and Texas conferences.

• **Lauretta Hailey**, manager of the bookstore at Southwestern Adventist College, Keene, Texas, was recently awarded a merit certificate from the National Association of College Stores. The two seminars leading to this award dealt with efficient store management techniques and how to best meet the academic needs of the students.

• **Alethea Caldwell**, a 1961 graduate of Pacific Union College, recently assumed the executive directorship of University Hospital in Tucson, Arizona. Prior to her appointment, Caldwell had served as executive associate

director of the Irvine Medical Center and senior associate administrator of Cedars-Sinai Medical Center in Los Angeles.

• **Cheryl Beth Hickethier**, of Loma Linda, California, will be contributing volunteer service through the Medical Elective Service in her position as medical assistant at Scheer Memorial Hospital, Kathmandu, Nepal.

• **Darlene Louise Lang**, a 1983 graduate of PUC and a resident of Los Angeles, will participate in the Adventist Volunteer Service Corps as a nurse at Sopas Adventist Hospital, Wabag, Papua New Guinea.

• **Alexandra Wiebe**, a 1984 graduate of PUC who lives in Weimar, California, will serve in the Adventist Volunteer Service Corps as a teacher at the expatriate school, Scheer Memorial Hospital, Kathmandu, Nepal.

• **Jane Lake**, the Indianapolis, Indiana, Southside church Community Services leader, recently was honored at a volunteer recognition program sponsored by Central State Hospital. Jane has been responsible for seeing that carryall bags, clothes, literature, and Christmas presents are given to patients.

• **Thelma Davis**, of the Kelowna, British Columbia, Orchard City church recently conducted a vegetarian cooking class in her place of employment, Cooper's Super Market. She gave food demonstrations at various times of the day, and distributed samples and free recipes to passers-by. Twenty women asked to be contacted regarding the next cooking class sponsored by the church.

• Members of the Eastwood church in Columbus, Ohio, recently honored veteran children's Sabbath School leader **Garnette Mowry** for her 30 years of "toils with tots." The wife of retired pastor Ben Mowry, she has worked throughout Ohio and in West Virginia.

• Three students in the nutrition and dietetics program in the School of Allied Health Professions—**Della Rieley**, **Stephanie Wilson**, and **Solona McDonald**—have been notified that they are recipients of scholarship awards from the American Dietetic Association. The students received the awards because of outstanding scholarship, professional potential, and financial need.

• **Novella Evelyn McWilliams**, a 1952 graduate of Union College, is returning to serve as chief accountant, Far Eastern Division, Singapore.

• **Grace Killian**, a licensed practical nurse in the Iowa-Missouri Conference, was awarded the "Lillian Kuster Award" for her courage and dedication to the high ideals and standards of the practical nursing profession. Grace endured reprimand and harassment when she reported serious patient abuse at the hospital where she worked. Later, when another nurse also reported patient abuse, the news media became interested in their stories and steps were taken to correct the

problem. The award was given by the National Federation of Licensed Practical Nursing.

• The General Conference Committee has elected **Shirley Burton**, communication director of the Pacific Union Conference since 1969, as an associate director of the General Conference Communication Department, where her primary function will be that of news director. Ms. Burton earlier served as public relations director of the Oregon Conference and taught in several academies.

• **Judy Oxley**, **Margaret Altman**, and **Helen Cox**, of the Tahlequah, Oklahoma, church, conduct health-centered programs in the schools of Cherokee County and surrounding areas. The project, now two years old, emphasizes the development of a healthful life-style through proper diet, exercise, and abstention from drugs and other harmful substances.

• **Marian Forschler**, a member of the Renton, Washington, church, south of Seattle, suffers from an unusual affliction known as myasthenia gravis. This illness leaves her muscles weak and produces extreme fatigue. Episodes of debilitating weakness come and go without warning. However, Mrs. Forschler is not letting her chronic condition keep her from helping others. She has organized two Christian writers' groups in recent years. She also edits her church newsletter and serves as its press representative. Her most recent project has been to form a local chapter of the Myasthenia Gravis Foundation to serve and support the estimated one in 10,000 to 40,000 of the general population believed to suffer from this affliction.

• **Joyce W. Hopp**, professor of health behavior and education, was the guest instructor in a summer session for teachers of the Caribbean Union Conference, held in Port of Spain, Trinidad.

• Four teachers in the Loma Linda University division of perinatal biology participated in an international symposium on the psychological development of the fetus and newborn, held July 23-28 at St. Catherine's College, the University of Oxford, England. The four included **Annie D. Graham**, instructor in gynecology and obstetrics. The symposium was attended by more than 500 scientists from around the world.

• Nursing faculty at Southwestern Adventist College, Keene, Texas, received commendation from the Board of Nurse Examiners for the State of Texas on the performance of their graduates on the National Council Licensure Examination for registered nurses.

In 1982, 100 percent, and in 1983, 96 percent of the graduate associate degree nurses passed their State Board Examinations. **Dr. Laurice Durrant**, chairman of the department of nursing "is happy to announce that Southwestern's associate degree program has again received full accreditation."

Under the current program, a student is able to work as a registered nurse after two years, while completing requirements for the bachelor's degree. Southwestern is one of two SDA colleges in North America to offer a B.S. under this program.

## Letters to the Editor

Dear AW,

I received some information you sent out early last year regarding the AAW and your search for Women of the Year.

Now, the time is well passed but my interest in AAW remains, especially since I read in the October 6, *Australasian Record*, a report of the Women of Mission Conference held at Andrews University in July last . . .

I am wondering if your organization would like to start a branch in Australia and if I can help you in any way. I would be interested to hear from you.

In Australia there is a strong Adventist business men's association which makes a strong contribution to the church in various ways. I would like to see an organisation for Adventist women who are professionals in their field. It would be beneficial for us to have dialogue together and to pool our strengths and ideas.

Yours sincerely,  
Marye Trim  
Westleigh, NSW, Australia

*The Association of Adventist Women welcomes your interest. Be assured that we are eager to dialogue with our sisters around the world. Materials that may encourage you to form an association chapter are in the mail.—The Editors.*

Dear AW,

Please be advised that Carol Bond, who was listed in your November, 1984, issue as a woman pastor, was really a man. We knew him back in the 1930s. He was the husband of Arloine Core.

Sincerely,  
Gertrude Loewen

*Thank you, Gertrude, for bringing this to our attention. We aim to be accurate and you have helped us set the record straight.—The Editors.*

Dear AW,

Your magazine is fascinating, as it describes the extraordinary accomplishments of outstanding SDA women. This fills a real need among our membership.

I have another concern about the women in our ranks—either homemakers by choice or in careers away from home—who are mature, spiritual leaders in the church.

Could you discuss the idea of women "elders"? We know that some progressive churches have them. (1) What would the criteria be for such, the required qualifications, their function, etc? and (2) How can this concept be promoted in such a way as to be acceptable to conference presidents, pastors, and a laity that is reluctant to change?

Thank you.  
Sincerely,  
Ruth V. Thomsen  
Houston, Texas

*Your letter encouraged us to print "The First Woman Elder in Kress," an article that should answer some of your questions.—The Editors.*

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