

the Adventist Woman

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Helen Evans Thompson: LLU Academic Dean

Helen Evans Thompson has already had a distinguished career. She received her undergraduate education at Walla Walla College and her masters and doctor of philosophy degrees in English from Stanford University.

She has taught English at Loma Linda University's La Sierra campus (1949), served

as dean of women at Walla Walla College (1955), and in 1965 she was named chairman of the English department there.

From 1976 to 1979 Dr. Thompson served as academic dean at Southwestern Union College, Keene, Texas, following which she returned to Walla Walla College as director of alumni affairs.

Now she has been called to serve as Vice President for Academic Administration responsible directly to the President of Loma Linda University. In this position she is to assist the Deans of schools in matters relating to faculty and staff organization and is responsible for curriculum construction, evaluation, and revision.

Dr. Thompson has been a featured speaker at many commencement services and has given the week of prayer at a number of colleges. Her influence in the academic world has been and will contribute to be a significant blessing to all of us.



Approximately 150 laypersons, pastors, and conference and union officials attended an interesting and thought-provoking session at the Azure Hills Church in Southern California on March 18. Steve Daily, featured speaker, examined five themes in Adventist thought that deal with ways the church might better address sexual inequality. (See page 3).

Conference Commemorates Ten-Year Anniversary of G.C. Council on Women

A festival of discussions, films, papers, slide programs, practical workshops, worship experiences, and special events—including a play about pioneer Adventist women and music composed and performed by women—this is the flavor of the "Women of Mission" conference. It will meet at Andrews University in Berrien Springs, Michigan, July 11-15, 1984 and is the second national conference of the Association of Adventist Women.

Known across the country as "Aunt Sue" of Your Story Hour, **Betty Ahnberg** will open the conference Wednesday morning with a devotional. She served as a member of the Camp Mohaven Council on Women called by the General Conference in 1973.

The Women of Mission Conference will commemorate the ten-year anniversary of Camp Mohaven by reviewing the papers presented at that time by about 25 scholars, writers, and administrators, many of whom were women.

Summarizing the papers and noting their significance will be **Leona G. Running**, long-time Seminary professor of Old Testament; **Gerhard Hasel**, Dean of the SDA Theological Seminary; **Ed Zinke**, assistant director of the General Conference Biblical Research Institute; **Gordon Hyde**, director of BRI at the time of Camp Mohaven and present chairman of the Religion Department at Southern College; and **Madelyn Haldeman**, professor of religion at Loma Linda University (La Sierra Campus). Mrs. Haldeman, who is the second Adventist woman to pursue the doctorate of theology degree at Andrews University, will also speak for the Sabbath morning church service.

Dr. Richard Leshner will unveil the first copy of a new book on the role of women in the church. The 13 studies in it resulted from a recommendation of the Camp Mohaven Council and are now being released for the benefit of the entire church. Leshner is the recent director of BRI and newly elected president of Andrews University.

Homemakers, nurses, and teachers will be highlighted during the conference because so many Adventist women find their mission in these careers. Among the speakers for these areas are **Dr. Patricia Habada** of the General Conference Department of Education; **Dr. Constance Tiffany**, professor of nursing at Andrews University; and **Jane Thayer**, homemaker and freelance writer. Discussion of women in these leadership roles will be led by **Loida Medina, M.D.**, of southwestern Michigan, assisted by **Bea Harris**, a pediatric nurse practitioner.

One goal for the conference is for Adventist women to bridge age and geographical barriers that often keep them from networking. **Julia Neuffer**, the only woman editor who helped prepare the *Seventh-day Adventist Bible Commentary*, will attend from Florida where she is retired. **Maybelle Vandermark Goransson**, retired from the GC Lay Activities Department and now serving with her husband on an SOS mission in Okinawa, will speak during the Friday evening program entitled, "I Am an Adventist Woman."

The two women members of the Andrews University Board of Trustees will participate—**Elsie Landon Buck** and **Dr. Marie Robinson**. Mrs. Buck originated the idea of Andrews University's own conference on women in 1977. She will coordinate this year's banquet. Dr. Robinson, a family therapist in Chicago, will speak Sabbath afternoon about her sense of mission in her career.

Women in Bible work, gospel ministry and hospital chaplaincy will discuss their sense of call. And church leaders from the local church, the conference, union, and General Conference levels will participate. Among these are **James J. Londis**, senior minister of Sligo Church in Takoma Park, Maryland, which has employed women on the pastoral staff for ten years; and **Elder Ron Wisbey**, president of the Potomac Conference where several M. Div.-trained

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Women Pastors Baptize Candidates in Columbia Union Conference

Women Pastors Baptize in Columbia Union

Recently, baptismal candidates at several churches within the Columbia Union not only completed their course of instruction and examination under the supervision of women pastors but were baptized by them.

Because the *Church Manual* states that local elders may be given the authority to baptize in the absence of an ordained minister and because the church now ordains women as local elders, the possibility exists for women to perform baptisms. However, this is not reported to have occurred until recently.

The Potomac Conference voted that 4 men and 3 women could baptize in the conference if the following provisions were met:

1. They were functioning as pastors in the church.
2. They were on the Potomac Conference payroll to do a pastor's work.
3. They were not holding ministerial licenses.
4. They were ordained as local elders.

Because of questions being asked by members of the General Conference, those wishing to write in support of this action should write to the following individuals: Elder Wallace Coe, president, Columbia Union, 5427 Twin Knolls Road, Columbia, MD 21045 and Elder Ronald Wisbey, President, Potomac Conference, P.O. Box 1208 Staunton, VA.

Day Care: Who Needs It?

by Patricia Foll

For many years the Adventist Church has outwardly denied that women with small children often need work outside the home. The official stance has been to urge women to stay in the home. However, it has been estimated that 70 per cent of SDA women are working outside the home. According to a study done by Aleene Schaeffer at the University of Nebraska in 1983, 47.5% of SDA mothers in one midwest area were employed outside the home.¹ Women with young children in our church do work. Because of this, our church needs to provide quality child care programs that can be trusted.

Children are our most important resource and should be treated as such. In order to provide quality child care a working mother can trust, teachers and supervisors of day care programs should be college trained. Early childhood professionals generally agree that a quality child care program needs a well-educated staff. In a national day care study done in 1979 in Cambridge, Mass., it was found that the staff's training and education is directly related to positive outcomes for children.²

The increasing need for quality child care opens new good career opportunities for Seventh-day Adventist women and men. Child care is not a career of baby sitting, but learning how to best provide a nurturing and educational environment for young children. Child-care professionals are taught to know what a child needs at every level and how to care for children in nearly every situation. Such training generally makes the child care specialist more skilled and patient than the child's own parents.

The job opportunities in this field seem endless. Professional child care degree programs prepare students to work as teachers with K-3 credentials in private, public, and church-related schools, nursery schools, preschools, Head Start Centers, recreational centers, day care centers, and hospital pediatric units.

As I watch the early childhood education students in Loma Linda/La Sierra's Day Care center work with children and parents, I am constantly impressed. My office is right across from the center. A few weeks ago I overheard a student teacher talking to a parent and child. The child had arrived for his first day at the center and was crying about being left by his mother. The mother was trying everything she knew to make the child stay, including the threat of a spanking. The student teacher took over smoothly, as she had been trained to do. She started by reassuring the child that his mother loved him and would return and then told the child some of the interesting things they would do that day. She turned to the mother, assuring her, "He is upset now, but we have found that as soon as a mother leaves, children generally stop crying in just a few minutes when they get interested in what is going on in the center. Why don't you let



the child keep something of yours with him—a shirt or scarf. The child can then be reminded of you and that you will be coming back not only for him but your shirt." Soon everyone was happier and a bad situation was under control.

Several Seventh-day Adventist colleges offer programs to train child care specialists: Loma Linda University, Columbia Union College, Southern College, and Pacific Union College. Union, Walla Walla, Oakwood and Andrews also offer programs.

For further information contact our colleges or the National Association for Education of Young Children, 1834 Connecticut Avenue, NW, Washington, D.C. 20009.

¹Schaeffer, Aleene A. "A Survey of the Needs for Child Care Services that Are in Harmony with the Beliefs of the Church by Seventh-day Adventist Mothers with Preschool Children." Diss. University of Nebraska, Lincoln, 1983.

²National Day Care Study. *Final Report, Children at the Center Executive Summary* (Cambridge, Mass: ABT Association, 1979).

A Conference to Remember

(Continued from page 1)

women are carrying pastoral responsibilities. Roger Dudley of the Church and Ministry Department at the SDA Theological Seminary will attend the conference to represent the church's Office of Human Relations.

A major study by Dr. Nancy Vyhmeister, Seminary librarian and a member of the Seminary Mission Department, will be presented on Thursday of the conference. Using a world-wide survey and a review of union and division papers, Mrs. Vyhmeister's study will document ways in which women are presently expressing their call to mission and their commitment to the church.

Eye-opening presentations from Adventist history will reveal the extent to which Adventist women built up the church. A statistical study of women in leadership roles will be presented by Bertha Dasher of Battle Ground, Washington. A case study of the life and work of Flora Plummer will be given by Sherman McCormick, who is doing a doctoral dissertation on the life of this woman who spent 23 years leading the GC Sabbath School Department and who carried a wide range of other key jobs.

Friday workshops offer a choice between "Appropriate Christian Assertiveness" or "Women's Potential: Becoming the Person God Meant You to Be" led by Drs. Thesba Johnston and Selma Chaij, counseling psychologists, and Dr. Pat Mutch of the AU Home Economics Department.

Among those coordinating Sabbath worship programs, which will introduce and interview present-day women of mission are Elaine Giddings, retired chairman of the AU Communication Department; Penny Shell, hospital chaplain; and Andrea Steele, public relations officer of AU.

The dramatic presentation about early Adventist women features a creative interplay of characters including Ellen White, S.M.I. Henry, Maud Sisley Boyd, Georgia Burris, and Minne Sype. Written for the 1977 conference by Kermit Netteburg, the play will be directed by Luanne Bauer, chairman of the AU Communication Department.

For further information about the conference, write Kit Watts, % James White Library, Andrews University, Berrien Springs, MI 49104. Or call Marcia Guy for reservations at (616) 471-1153. Discounts for early registration end on June 15.

REGISTRATION OPTIONS AND FEES

	A. PRE-SESSION ONLY	B. CONFERENCE ONLY	C. FULL PACKAGE
PLAN I			\$110.00 1hr. graduate cr.
PLAN II			
AAW Members by Jn. 15	20.00	30.00	35.00
PLAN III			
AAW Members at Concession Rates; Students, Student's spouse, or 2nd member from family or retirees.	15.00	20.00	25.00
PLAN IV			
AAW Members After Jn. 15	25.00	35.00	45.00
PLAN V			
Non-AAW Member	30.00	45.00	60.00
PLAN VI			
Banquet only, Thursday evening, is \$7.50.			

From the Pulpit

Turn Your Sorrow Into Joy

by Mitzi J. Smith

Many people visit the gravesite of a loved one hoping to find some consolation. Some feel compelled to visit every week for sometimes years. It is as if while being near the grave reconnection or revitalization will take place.

In order to have a joy-filled life, complete with growth and advancement, however, one must seek new experiences and look toward renewing the forces of life. The old experiences must become stepping stones for the future.

The beloved Apostle John writes of a graveside or tombstone experience in chapter 20 of his Gospel in which the key character seems to be Mary Magdalene. Mary rushed to her Master's side at the tomb to anoint His body and seek consolation. When she arrived at the tomb, to her astonishment and grief, the stone had been rolled away from the entrance. His body was gone.

Jesus had meant everything to Mary. He cast out demons from her body, giving her spiritual and physical healing. Mary washed Jesus' feet with tears of repentance, anointed His head with the oil of honor and then sat at His feet and received words of knowledge and wisdom. Friday she had witnessed Him dying on the cross—a cruel, excruciating, but yet a sympathetic, sacrificial death.

Mary sat at the tombstone weeping, grieving for the body of her Lord. As she sat there she felt the presence of another being. As Mary

turned to her Lord, Jesus said to her, "Do not cling to Me, for I have not yet ascended to My Father . . ."

However painful her memories, they had to be replaced by the powerful and happy experiences. In her heart she must not cling to the past. Her sorrow must become a stepping stone to transformation. She must escape the tomb! Mary must realize it was the risen, ascended Lord to whom she must cling.

It is the risen Lord that gives the Christian power to achieve transformation and newness of life. "And He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again. Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new." 2 Cor. 5:15, 17 NKJV.

Too many of us grapple with the same sins day after day, never realizing the relief and joy of daily cleansing and new life. We glory in the cross but fail to go beyond it. We pine over the same mistakes, and sins when Christ has already made provision for victory.

We must escape the tomb as Mary did when she accepted the risen, ascended Christ. It's through faith in the power of Christ that we can escape. Christ is able to impart to us power to be transformed; power to love; power to be harmless as doves when we are opposed; power to be understanding; power unlimited.

Thank you, Master for the story of Mary. Through it I see through the eyes of faith, the risen Christ. My life will never be the same.

People and Places

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nounced that one of her religious plays had been presented in the Adventist Church.

Michele Bush was a member of the U.C.L.A. (California) women's track team last season. In June she won the 1,500-meter competition at the N.C.A.A. outdoor track and field championship, setting an N.C.A.A. record in the process. Despite the difficulties of not being able to participate in some competitive events that were scheduled during Sabbath hours, Michele has really grown in her sport and her religious faith has been strengthened, according to her coach. He believes that Michele is the first Adventist world-class track athlete, and that she will be a witness to other Adventists who would like to compete in track and field events.

A "Woman of the Year" award was bestowed on Genevieve Steen by the Milton-Freedwater (Oregon) Chamber of Commerce recently. This is the first time in the 47-year history of the award that it has been given to an Adventist. Mrs. Steen is well

known for her activities in the community, which include president of the Woman's Improvement Club, American Red Cross volunteer, director of the Community Services organization for 12 years, as well as president of Church Women United. She was lauded as a humble, friendly, generous, and understanding woman always willing to give of her time to help the needy. In addition to her other activities, she serves as her local church organist.

Sharon Staddon, Linda Kincaid, and Jeannie Pederson-Smith, pastors' wives in Alaska, have taken up flying. Each has logged many hours in the air, and Mrs. Staddon has obtained a private pilot's license. Because roads are few and difficult to traverse, flying is a way of life in the sparsely settled areas where they and their husbands serve.

Luria Bell Cox of Myrtle Point, Oregon, who is 86 years old, still dresses dolls for sick and poor children and helps with mending for the local Dorcas society.



by Steve Daily

One of the delusions many professed Christians have fallen victim to throughout church history is the assumption that the Christian community generally consists of individuals who possess higher moral sensitivity than those who reject religion or accept alternative belief systems. This mentality presumes that the majority of Christians are more loving, tolerant, affirming, and emotionally healthy than their fellow human beings.

Strict Christians tend towards intolerance. Those who think otherwise fail to recognize findings from a host of studies¹ that have contributed opposing viewpoints. It now seems clear that there is a significant correlation between certain forms of strict Christian orthodoxy in conservative Protestant churches and increased tendencies towards bigotry, sexism, racism, and intolerance.²

Other studies suggest that these negative attitudes are not associated with just Fundamentalist Christian groups, but are closely related to extrinsic religious values held by individuals in various religious communities.

In other words, there is a close relationship between prejudice and extrinsic beliefs, whereas tolerance is associated with intrinsic religious beliefs³ that are held by a significant minority of Christians.

In his recently published book, *Self Esteem: The New Reformation*, Robert Schuller has made an important contribution to our understanding of why the average Christian may actually tend to be more prejudiced and intolerant than his/her non-Christian counterpart. Schuller concluded that Christians generally suffer from a lower self-concept than non-Christians.⁴ Christians who do not have a healthy self-concept would be much more likely to demonstrate an uncharitable spirit and intolerant attitudes. The Christian who focuses primarily on dogma and personal piety is often deficient in the kind of healthy self-love that Christ promoted (Matt. 22:36-40), and therefore finds it difficult to reveal a generous, loving spirit to others.

The Liberation Movement

The Liberation Movement in Christian churches attempts to close the gap between theology and practice. It defines the essence of true religion in terms of breaking down the racial, sexual, social, economic, and religious barriers that divide human beings by providing a holistic vision of just and responsible treatment of all life forms. This is not a utopian theology, but a realistic vision of what our embattled planet might become if we were to seriously address the problem of global injustice in the light of available resources.

In spite of the fact that the church's theology has always contained a potential for addressing the issue of human liberation, the gap between theology and practice has been significant. While this paper is primarily concerned with searching for theological clues in Adventist thought that specifically promote the notion of sexual equality, or women's liberation, the implications will have an obvious application to any further study that might attempt to develop a holistic Adventist theology of liberation.

Spiritual Gifts

Ellen White has traditionally been considered to be the personification of spiritual gifts. Her writings have been referred to as "The Spirit of Prophecy." Yet, while the church has placed a woman in such a prominent

Women in the Church: Toward an Adventist Theology of Liberation

theological role, the question remains, how can the primacy of Ellen White be suitably harmonized with the general subordination of all other Adventist women in the church, and specifically with the refusal to fully acknowledge the gifts of leadership that these women have been given.

Traditional Adventism has focused on the charismatic gifts that this "weak human vessel" received through supernatural revelation or direct visions from God. The idea that Ellen White was herself a talented and gifted woman has been minimized or denied.

The fact that Mr. White was a woman has not served to sensitize church leaders to the leadership gifts that so many Adventist women possess, but has actually been used against women. Adventists have emphasized the point that God first called two different men to receive the visions, and it was only when they refused the call that God turned to a "humble and lowly woman." The womanhood of Ellen White has been used as just another evidence of what miraculous things God can accomplish through the *weakest* of human instruments.

Official Adventist theology gives strong "lip service" to the importance of spiritual gifts,

God bestows upon *all* members of His church in every age spiritual gifts which *each* member is to employ in loving ministry for the common good of the church and of humanity.⁵

The potential to liberate women from a subordinate position in Adventist church leadership can be found in our official theology, but in order to close the gap between theology and practice, we must be willing to acknowledge the womanhood and humanness of Ellen White in a way that will allow other gifted women in the church to fulfill the potential God has given them.

As a number of Adventist and non-Adventist scholars have observed, the church can no longer afford to waste the communities' gifts by flagrantly disregarding the abilities of women.⁶ To do so is to invite the wrath of God. Dietrich Bonhoeffer once warned, "a community which allows unemployed members to exist within it will perish because of them."⁷ To deny one's own gifts or to suppress the gifts of others is to quench and grieve the Holy Spirit. Consequently, the Adventist Church is challenged to take seriously its theology of spiritual gifts.

Holism

A unique aspect of Adventist theology has traditionally been its emphasis on holism. Unfortunately the church has not adequately pursued the full implications of this theology. It has limited its vision primarily to the realm of personal piety, stressing the importance of healthful living,⁸ while generally avoiding the tremendous socio-ethical implications of such a theology.

If Adventists can broaden their approach to theology, to emphasize the importance of social ethics to the same degree that the church presently focuses on personal ethics, then the potential for positive change in terms of church structure, and specifically its relation to sexual inequality, seems very hopeful.

For example, only in very recent years have Adventists been able to address the problems of sexual rigidity in the church. The problems related to hierarchy in church structure, as it affects women, still remain unsolved and to a great degree unaddressed by official church leadership.

The church has preached a holistic theology of personal piety, while practicing hierarchical sin in its subordination of women and its suppression of the laity in general.⁹

Eschatology

Like the Millerite movement out of which it emerged, Adventism has always rejected the postmillennial, optimistic view that society can be finally transformed or gradually improved

through social reform. This social pessimism connected with the belief that divine intervention, or Christ's literal second coming, provides the only ultimate hope for humanity has led many scholars to conclude that premillennialist theology is incompatible with social reform or liberationist theology.

David Rowe states that "the vast majority of (Millerite) Adventists turned their backs on the world and on human agencies of reform and yearned for the cleansing fires of divine wrath to rid the world of corruption."¹⁰

To equate premillennialism with attitudes of carelessness and insensitivity to human need is a mistake. Such a position fails to grasp the paradox in both Millerism and Adventism, that is, a strong social pessimism concerning the ultimate betterment of society has been combined with a keen interest in various social reforms (intemperance, licentiousness, abolition, prohibition, education, a worldwide medical, health care system, etc.).

Neither Adventist eschatology nor Adventist theology demands isolation from the socio-political process, but rather encourages involvement in its including the areas of women's rights and sexual equality. The church's theology is not by nature otherworldly, but actually lays a positive framework for involvement in socio-political issues, and has obvious implications relating to liberation from sexism.

Inspiration

Seventh-day Adventists have traditionally claimed to be strong Protestants who believe in the divine inspiration or Scripture and the priesthood of all individuals in the community of faith. Yet, here again, we find a significant gap between theology and practice in the church. First, we will briefly consider how the questions of hermeneutics, and how Biblical authority relate to Adventism's theology of revelation and inspiration, and how these issues have a direct bearing on the subject of sexual equality. Then we will turn to the question of ecclesiology in the final section of the paper.

In his now classic work, *The Bible and the Role of Women*, Krister Stendahl makes the following statement concerning the nature of revelation, which Adventists would do well to carefully consider:

Everything in the Bible emanates from the Christ-reality. Thereby its absolute character as revelation is given and articulated. But implied in the fact that the Bible is a testimony to and an interpretation of the Christ event is also the fact that it consists of words of men, contingent upon and determined by historical, sociological, and psychological circumstances. Thus we have in the Bible what is absolute only in and through what is relative. It is the work of the Spirit to make the word of man in the Bible into God's absolute word for us.¹¹

Throughout the nineteenth, and during the early twentieth century, the Bible was considered to be an absolute source of propositional truth by all Adventists, and generally most church members held to a rigid view of verbal inspiration. However, by the year 1919 there were many significant leaders in the church who were well informed enough to realize that Ellen White's writings were neither verbally inspired nor infallible, as many church members had come to believe.¹² Therefore polarization developed in the church over two related issues: (1) Is the Bible the sole authority for faith and practice, or is Ellen White an infallible interpreter of Scripture? and (2) What is the nature of inspiration both in relationship to Ellen White and the Bible writers?

Today Adventism is still struggling with these questions and the division in the church has intensified in recent years. Because theology is dependent on one's hermeneutical approach to Scripture, these issues have a direct bearing on whether the church will succeed in formulating a theology of liberation.

The demythologizing of Ellen White's writings, which has occurred in the past five to ten years, has certainly opened the door to a much broader understanding of inspiration, but unfortunately, as in so many other denominations today, there has been a tendency for the academic community and the general church community to be polarized in their respective approaches to hermeneutics.

Many conservative congregations hold to a literal, rigid, propositional, or "proof text" interpretation of Scripture. In contrast, many Biblical scholars have adopted a historical-critical methodology in their study. The problem with this polarization is expressed by Elizabeth Fiorenza:

The community of faith is generally concerned with contemporary questions of Christian faith and lifestyle, and turns to the Bible in its search for answers and meaning. The historical-critical approach of biblical scholarship, however, underlines the specific historical character of biblical texts. Because it brings out the historically and culturally conditioned, and therefore limited, character of biblical statements, it emphasizes how remote and estranged the scriptures are from the contemporary problems of the Christian community.¹³

Fiorenza suggests a hermeneutical model which (1) avoids the naive extreme of blind literalism (she calls this the dogmatic paradigm), and also (2) avoids the faithless extreme of relating to Scripture as though it were nothing more than an ancient historical document (she calls this the historical paradigm). Fiorenza proposes a third model that allows the Bible to be read with both faith and integrity—the pastoral theological paradigm. This approach sees Scripture as the model for Christian faith. Revelation exists for the sake

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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



WOMEN'S AUXILIARY: SCHOOL OF MEDICINE

Women from all over the world shared with their husbands in the activities of the Postgraduate convention of Loma Linda University. **Marian Ritchie**, president of the Women's Auxiliary, welcomed members of a busy week of activities March 9 through 15. Featured were devotional speaker, **Virginia Cason**, daughter of H.M.S. Richards Sr. (pictured); **Georgia Hodgkin**, editor of "An Apple a Day" cookbook; horticultural expert **Rosalind Creasy**, author of "The Complete Book of Edible Landscaping"; and **Colleen Townsend Evans**, author of several religious books. Featured in Fellowship Hall was the AAW display of well-known Adventist women.

This summer **Dr. Josephine Benton** will be compiling stories about Seventh-day Adventist women ministers who served prior to 1970. Anyone who has information is asked to share this as soon as possible. Send information or leads to her home at 8507 Hood Street, Takoma Park, MD 20912, (301) 439-8261.

Mrs. Zola Budd Vixie, of Galt, California, who celebrated her ninetieth birthday in December, 1983, has read the Bible from cover to cover every year for the past 35 years. Although she is unable to attend church because of failing health, she reads her Bible daily.

Sonja Hall was selected by a group of administrators and student association officers to be last year's Candidates' Speaker during the commencement ceremonies at U.C.L.A. (California). Miss Hall's address, which stressed the use of knowledge as power to improve the world, received a standing ovation from the more than 7,500 graduates and those in attendance. Her religion was publicly acknowledged when it was announced.

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MEMBERSHIP/SUBSCRIPTION

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Theology of Liberation

(Continued from page 3)

of human salvation and liberation.

Such a hermeneutical model integrates the best intentions of both the dogmatic and historical paradigms. In this writer's opinion, it provides the best model for developing a theology of sexual liberation within the context of Biblical norms available to the church today.

Adventism has matured considerably from its early Fundamentalistic approach to inspiration, and in the way it relates to such theological issues as sexual equality in church leadership. No longer is a question like the ordination of women decided by a quotation from Ellen White, or considered from a "proof text" mentality. Today the church is beginning to recognize the difference between Biblical ethics and Christian ethics.¹⁴ Church scholars, and even the General Conference official Biblical Research Committee, have unanimously agreed that there is no theological reason to withhold ministerial ordination from women.¹⁵ The climate seems to be ripe in the church for the development of a liberation theology, based on a sociopolitical hermeneutic¹⁶ that will not compromise the gospel of Jesus Christ.

Ecclesiology

It is not Biblical scholars or theologians in the church who hesitate or refuse to liberate Adventism from restrictive sexist practices. Rather, the barriers to such liberation are to be found in the realm of church policy and ecclesiology. Here again, we find tension and contradictions. On the one hand, the church has proclaimed its firm protestant belief in the priesthood of all believers, while on the other hand it has refused to acknowledge the ministerial gifts of women.

Less than two percent of Adventist seminary students are women, contrasted with 40 percent for Protestant seminaries in general. While Methodists, Presbyterians, and most other Protestant denominations have been ordaining more women to the ministry each year for the past decade, Adventists have yet to ordain a single female minister. Both women and laity as a whole suffer from the church's failure to implement its own theology of the "priesthood of all believers."

Although this paper has been particularly concerned with the liberation model as it relates to women in the Adventist Church, no one model is adequate. The more creative the church is in its approach to ecclesiology, the broader its definition of ministry will become, and the more open it will be to developing the full potential of all its members, male and female alike.

Editors Note:

Our thanks to the author for allowing us to condense his 20 page article. Our apologies when the text appears fragmented.

ENDNOTES

1. J. Milton Yinger, *The Scientific Study of Religion* (London: The MacMillan Company, 1970), pp. 192-193, 453-454.
2. Snell Putney and Russel Middleton, "Dimensions and

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3. Gordon Allport, *Personality and Social Encounter* (Boston, Mass.: The Beacon Press, 1960), pp. 257-267. Russell Allen and Bernard Spilka, "Committed and Consensual Religion: A Specification of Religion-Prejudice Relationships," *Journal for the Scientific Study of Religion*, 6, 1967, pp. 191-206. See also, Robinson and Shaver, pp. 697-701, 709-713. Intrinsic beliefs are those which grow out of a concern for meeting human needs and developing relationships. Extrinsic beliefs are related to an external religiosity that is often disconnected from relational considerations.

4. Robert Schuller, *Self Esteem: The New Reformation* (Waco, Texas: Word Books, 1982), pp. 17, 18.

5. *Seventh-day Adventist Yearbook*, p. 7.

6. See Letha Sconzoni and Nowcy Hardesty, "Wasting the Church's Gifts," *All We're Meant To Be* (Waco, Texas: Word Books, 1975), pp. 169-181. Rosemary Ruether, *Sexism and God-Talk* (Boston, Mass.: The Beacon Press, 1983), pp. 194-213. See also the following unpublished manuscripts in the Heritage Room of Loma Linda University, Betty Sterling, *Full Use of Talents in the Church* (1975), Margit Suring, *Reflections on the Ordination of Women* (1975).

7. Dietrich Bonhoeffer, *Life Together* (New York: Harper and Row, 1954), p. 94.

8. For an example of such an emphasis see, Leo Van Dolson and Robert Spangler, *Healthy, Happy, Holy* (Washington, D.C.: Review and Herald Publishing Association, 1975).

9. For a detailed study of how institutionalization has affected Adventist laity see Charles Teel, *Withdrawing Sect, Accommodating Church, Prophesying Remnant* (Loma Linda University Heritage Room: Unpublished manuscript, 1980).

10. David Rowe, *Thunder and Trumpets: The Millerite Movement and Apocalyptic Thought* (Unpublished Ph.D. Dissertation: University of Virginia, 1974) pp. 184, 185.

11. Krister Stendahl, *The Bible and The Role of Women: A Case Study in Hermeneutics* (Philadelphia: Fortress Press, 1966), p. 16.

12. For a detailed description of the different views on inspiration that existed at the 1919 Bible Conference, see, "The Inspiration of the Spirit of Prophecy" *Notes From the 1919 Bible Conference* July 30, Aug. 1, 1919, quoted in *Spectrum* (10:1), pp. 30-51. For a discussion of how the Adventist debate related to the Modernist-Fundamentalist debate between 1885-1925, see, Steve Daily, *How Readest Thou* (Loma Linda University: M.A. Thesis, 1982).

13. Elizabeth Fiorenza, "For the Sake of Our Salvation," *Pastoral Theology and Ministry* (Beisswenger and McCarty, ed.) Vol. 4 published by Assoc. Theological Field Ed., 1983, p. 40. For a more detailed view of Fiorenza's hermeneutic, see, *In Memory of Her* (New York: Crossroad, 1983), pp. 3-36.

14. Biblical Ethics is a discipline concerned with understanding how the Bible writers addressed ethical issues. Christian ethics is concerned with how we apply biblical and Christian principles, today, as we address modern ethical questions. See Bruce Birch and Larry Rasmussen, *Bible and Ethics in the Christian Life* (Minneapolis: Augsburg Publ. House, 1976).

15. Biblical Research Committee, "Roles of Women in the Seventh-day Adventist Church", (unpublished manuscript: Presented at Annual Council, 1973), pp. 8, 16.

16. For an excellent new book which provides a number of different perspectives, see, Norman Gottwald, Ed., *The Bible and Liberation: Political and Social Hermeneutics* (New York: Orbis Books, 1983).

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