



The Adventist Woman

The Journal of the Association of Adventist Women

Adventists Lose Advocate for Women in Ministry By Kit Watts



Pastors throughout North America have studied Greek and New Testament interpretation from Madelynn Jones Haldeman, a member of the religion faculty at La Sierra University (LSU) from 1967-1997. Colleagues, former students, friends, and family celebrated her life during a memorial service on February 5 at the LSU church. Haldeman, 79, succumbed to complications of cancer January 28.

“Madelynn railed against injustice and prejudice, and she was thrilled about the gracious Word of God, rightly understood.”

“Few professors have done more to get their students to think critically and to value the Scriptures, when correctly interpreted, as a guide for life,” said Larry Geraty, LSU president.

“A superb teacher, she led hundreds of students into deeper insights into Scripture’s meaning in early Christian times and in our times today,” commented John R. Jones, dean of the LSU School of Religion. “She also brought valuable sociological and feminist perspectives to the text.”

Her life-long advocacy for women in ministry came naturally. Growing up in Pennsylvania, she was stirred by the preaching of Sister King and admired women serving as paid conference leaders. When she enrolled at Washington Missionary College in 1944, half of her freshman theology classmates were women. One of her college religion teachers, Maybelle Vandermark, had been a pastor in Virginia in the 1930s. In 1949, Haldeman completed an M.A. in systematic theology and biblical languages at the Adventist Theological Seminary in Washington, D.C.

Then, silently, doors that had been open to women began to close. Although early Adventists had encouraged and licensed women as pastors and evangelists, Haldeman

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Message from the President | The Real Meaning of Unity



Verla Michel Kwiram

The word *unity* has become an icon within Adventism. Unity by its definition is wholeness and harmony, interconnectedness and synergism—an interaction of elements that, when combined, produce a total effect that is greater than the sum of its individual parts. Essential components of unity include respect for the unique identity of each member of the united group; fairness, justice, and trustworthiness in all relationships; and the quest for truth—not only the cluster of

central beliefs we hold in common, but also the ever-expanding search for new understandings.

Each individual develops her or his own “script,” beginning with childhood. These scripts compound and grow as we go through life, making up our individual identities. Each one of us has different memories—some of war, savagery, and domination; others have memories of a loving, caring family in a country at peace; some were born into prosperity and others into privation. Imposed on these memories are the religious ideas which others have taught us. The differences created by our varied backgrounds, cultures, economic situations, and opportunities must be sympathetically combined when attempting to create a paradigm that has validity for many. It is how we achieve unity. And, from the start, each individual must be treated with respect for her/his God-given identity.

Embracing this concept of respect fosters a culture of connectedness and dialogue, harmony, flexibility—dynamic

rather than static relationships resulting in “unity without uniformity and diversity without fragmentation” in which there is no room for alienation, condescension, or humiliation. In this setting, racism, sexism, ageism, IQ-ism, and all other distinctions like these disappear. Stereotypical classifications that denigrate such groups as non-Caucasians or women, causing them to perform at lower levels because of lower expectations, likewise must disappear. There can be no ruling elite in the Christian community. While celebrating the need and the blessing of good leadership, true unity demands curbing the urge to control. A participatory, supportive community is marked by the absence of oppression, inequality, and exploitation.

Real unity fosters an environment where there is respectful dialogue and active listening. People who embrace diversity and find richness in a variety of insights live in an atmosphere of trust and elicit the trustworthiness of others—an atmosphere in which all individuals practice equal submission. People joined in unity pursue justice and cultivate the willingness to forgive. In this context, the quest for truth is not only the common acceptance of beliefs and convictions, but the spirit of inquiry, maintaining an openness—a flexibility to theology—which allows for both continuity and change in our beliefs over time.

It is imperative that Adventist leaders and members speak forcefully against the marginalization of any class of people, including the marginalization of women, physical and sexual abuse of women, and structural deprivation of women, which can limit women’s ability to use their God-given gifts in service within the church structure. Women have been marginalized for much of recorded history and declared to be inferior to men in strength, mental capacity, and in self-control. These assertions have led to a limitation of educational and professional opportunities for women.

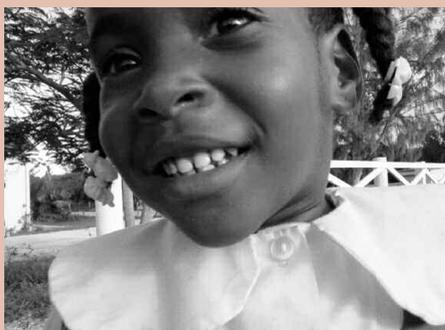
The Association of Adventist Women invites Adventist women to take an active role in an inclusive and unified community where there is empowerment and unhindered opportunity for self-development and service for all.

News Notes: Women in the News

Adventist Woman Elder Conducts Evangelistic Series in the Bahamas

Marva Farquharson, an enthusiastic lay-preacher from the Breath of Life and the Message of Hope Seventh-day Adventist churches in Nassau, Bahamas, recently conducted an evangelistic series in Eleuthera, Bahamas, that resulted in baptisms. Farquharson, who has been preaching for more than 29 years, was the first female (nineteen years ago) to be ordained as a local elder in the Bahamas Conference of the Seventh-day Adventist Church.

Farquharson traveled to Eleuthera in August 2004, with twelve other people from the Breath of Life Adventist Church, to conduct an evangelistic series in Eleuthera. Farquharson preached for two weeks at the James Cistern Church. Members of the evangelistic team visited Rock Sound in the south to Spanish Wells | *continued on page 6*



courtesy Karen Stevenson

Comments from Readers

Your AAW newsletter is very well done, as is the website. It appears you have found someone to bring us into the electronic age, and hopefully this will attract more women to participate. Your interview with Jennifer was exceptional, so you might like to share the good news about the Kericho AIDS orphanage with her. I recently received an email from a friend of mine who read the article and wrote, “I have heard you talk about Africa and how they treat women, but I didn’t know how bad it was! I just cried. Then Harvey Elder’s article touched a responsive chord.” I hope this article will affect people’s lives and make them more receptive to helping the women of Africa.

Jean Sequeira

I gasped when I read the new AAW journal. It is world-class! I subscribe to all sorts of journals in the non-profit sector and your revised journal is simply excellent. It is well designed and superbly written for intelligent and inquiring minds. I was especially gripped by your interview with Jennifer Mabuka Maroa and Dr. Elder’s follow-up article, as well as the “Empowering Women is Jesus’ Truth” article. Thanks for your huge amount of labor.

Karen Kotoske

You are doing such a great job with AAW! The newsletter looks so professional. Thank you for all you are doing for Adventist women. And to have gotten a major female theological figure as your keynote—awesome!

Lourdes Morales Gudmundsson

Thank you for the superb winter 2005 issue of *The Adventist Woman*. It is visually spectacular—the layout, color, graphics, paper are all first class—and I enjoyed reading the well-written and informative articles. Clearly, the staff spent a lot of time, energy, creativity, and expense creating the issue. Thanks for what you are doing for the AAW.

T. Grace Emori

Kudos on the latest issue of *The Adventist Woman*! It is so readable and the glossy finish is so much nicer and easier to grasp while reading. The pictures also reproduce so much better.

Rebecca Wang Cheng

To stay in touch with the AAW, please send your email address and that of your friends to Verla Michel Kwiram at vkwiram@aaw.cc.

Adventists Lose Advocate, continued from page 1 |

lived through a 50-year gap in Adventist history in which women became invisible and their talents were valued far less than men’s.

In 1973, she was among 25 members of the General Conference Council on the Role of Women in the Church, held at the Ohio Conference’s Camp Mohaven. The council recommended that women become full partners in the church’s life and ministry. In 1988, she became the second woman to earn the rigorous doctorate of theology degree (Th.D.) at Andrews University.

When the Southeastern California Conference established the Gender Inclusiveness Commission in 1989, Haldeman was a key member. “Madelynn was a strong and abiding force, a source of strength for us as we met month by month,” recalls Penny Miller, commission chair, member of the conference executive committee, and a professor of nursing at Loma Linda University. “She was wise in finding ways to work with local churches, the conference, and higher organizations to seek full gender inclusiveness.”

In 1995, the Association of Adventist Women honored her as a Woman of the Year. That same year she was among the first six women to be ordained to gospel ministry by a local congregation, in her case, the La Sierra University Church.

Haldeman’s vision and initiative led to opening the LSU Women’s Resource Center (WRC) in 1997, a first for an Adventist campus. One of the center’s most popular events is the annual “Women and the Word” seminar. A thought-provoking portion of the seminar often came as she and her colleague, Ginger Hanks Harwood, exchanged views on the art of biblical exegesis. Penny Shell, WRC director, summed it up: “Madelynn railed against injustice and prejudice, and she was thrilled about the gracious Word of God, rightly understood.” **AW**

Originally printed in the April 2005 edition of the *Pacific Union Recorder*.

23rd Annual AAW Conference

AAW announces its 23rd annual conference, June 26-29, 2005, in St. Louis, MO. The title of the conference is “*Love Enables Unity in Diversity: Include Me, Please.*” We will study the scriptures and pray for unity and empowerment for all peoples.

A stellar group of speakers will make presentations: first, in the area of Adventist Church history, and second, in regard to the theological implications of biblical texts. In addition, we will honor six Woman-of-the-Year Awardees.



Beverly Beem

Beverly Beem, Professor and former chair, Department of English, Walla Walla College, and **Ginger Hanks Harwood**, Associate Professor of Religious and Theological Studies, La Sierra University, will lead the Adventist history segment of the conference. Their talk will be based on their newly published article, “Your Daughters Shall Prophesy: James White, Uriah Smith, and the ‘Triumphant Vindication of the Right of the Sisters’ to Preach.” Their careful examination of the earliest issues of the *Review* (1850-1863) has yielded clues to the intentions of our founding members for the participation of women in all aspects of church life. Beem and Harwood’s fascinating study is a milestone in Adventists’ understanding of our earliest traditions.



Ginger Hanks Harwood

Laura L. Vance, will present: “A Great Work Is to be Done, Every Talent Is to be Used: The Evolution of Women’s Roles in Adventism.” Vance is author of *Seventh-day Adventism in Crisis: Gender and Sectarian Change in an Emerging Religion*, published in 1999 by the University of Illinois Press. In this provocative study, Dr. Vance shows that “As a ‘remnant of the remnant,’ Seventh-day Adventism’s early years were distinguished by the leadership of women, most prominently the visionary prophet Ellen White. However, after 1915 the number of Adventist women in leadership began a dramatic and uninterrupted decline that was not challenged until the 1980s.”



Laura L. Vance

Olive Hemmings, who received her doctorate from Claremont Graduate University in 2004, will present her



Phyllis Tribble



Olive Hemmings

findings on some of the causes of resistance to women’s ordination in Adventism. Her doctoral thesis is titled: *Sacred Texts and Social Conflict: The Use of Bible in the Debate over Women’s Ordination in the Seventh-day Adventist Church.* In addition to her responsibilities on the religion faculty of Columbia Union College, Hemmings is also an itinerant preacher.

Bert Haloviak and **Kit Watts** will join the morning speakers in a moderated dialogue. Bert Haloviak is a historian by training who serves as Director of Archives and Statistics for the General Conference of SDA and is an adjunct professor at Columbia Union College.

Kit Watts has worked closely with church leadership over the past 30 years. In 1973, she was the first woman to join the Sligo Church pastoral staff in Takoma Park, Maryland. That same year she served on the first Council on the Role of Women in the Church, and three subsequent councils called by the General Conference of Seventh-day Adventists. From 1985 to 2003, she assisted with much of the writing, editing, and production of *The Adventist Woman* for the Association of Adventist Women.



Kit Watts

Pat Gustin, Associate Professor of Mission and Director, Institute of World Mission, Andrews University, and **Cheryl Brown Doss**, Assistant Professor of World Mission, Andrews University, will discuss the challenges to partnership and unity in the world field and how the Adventist Church currently addresses these issues. Their talk is entitled, “Would the Real Adventists Please Stand Up: Being Adventist on a Round Globe.”



Pat Gustin

In the theological segment, **Phyllis Tribble** “dean” of women Old Testament scholars, will make a presentation on Genesis 1-3 titled: “In the Garden with Eve and Adam—Again for the First Time.” Tribble is the widely read author of three books: *God and the Rhetoric of Sexuality* (1978), *Texts of Terror: Literary-Feminist Readings of Biblical Narratives* (1984), and *Rhetorical Criticism: Context,*



Cheryl Brown Doss

“Love Enables Unity in Diversity: Include Me, Please.” June 26-29 in St Louis



Charles Bradford

Method, and the Book of Jonah (1994). She has also written numerous articles for magazines and journals and provided expert commentary for Bill Moyer's public television series, "Genesis: A Living Conversation."

Charles Bradford will present "Guess Who's Coming to Dinner? The God of the Inclusion." Bradford will explore New Testament passages to focus on the thrust of the gospel

and the Christian imperative, which calls for barrier-free unity in the Christian community. Bradford has been an Adventist minister for more than 50 years and is the former president of the North American Division.

Heather Isaacs expands the meaning of the Sabbath as the supreme embodiment of ethical godliness in her talk, "Sabbath-ing Towards Jubilee: Seventh-day Adventist Vocation in a Pluralistic World." When she uses the word *vocation*, her meaning encompasses identity, call, and mission. She develops a more expansive view of the Sabbath by using



Karen Hanson Kotoske

it as a verb in the direction of Jubilee. Isaacs received her Master of Divinity degree from San Francisco Theological Seminary in 2004. She is a litigation assistant at the Prison Law Office, a non-profit law firm that works to improve the living conditions of prisoners in the state of California.

Each year AAW presents Woman-of-the-Year Awards (WOYA). Each of the 2005 Woman-of-the-Year Award recipients will be given an opportunity to describe the ministry to which she has committed her life.

Karen Hanson Kotoske will moderate conversations with Woman-of-the-Year Award recipients. She is the founder and Executive Director of Amistad International, a non-profit foundation for humanitarian, educational, and community development projects in eight countries on three continents.

Founders will bring reports from Adventist Women 4 Peace, TEAM, WASH, and Women's Resource Center.

The documentaries *A Closer Walk* and *Ladies First* will be shown Sunday and Monday evenings.

Awilda Verdejo, dramatic/spinto soprano, and **Laura Milleson**, pianist, will provide music.

For stimulating presentations, fascinating dialogue, and personal growth, be present and share the journey with other women of inquiring minds. **AW**



Heather Isaacs

Shuttle from Lambert Airport to Downtown—The Trans Express Airport Shuttle goes to the Adam's Mark Hotel. Shuttle cost, per person: one way, \$15; round trip, \$25.

MetroLink Light Rail to Downtown—For those traveling light and able to walk, there is a less expensive means of transportation from either Lambert Airport Main or Lambert Airport East. Take the MetroLink Light Rail to downtown. Get off at either one of two stops:

- 8th & Pine and walk west five blocks on Chestnut.
- Convention Center, walk five blocks south on Broadway and then west one block on Chestnut.

The ticket costs \$3.00 from the Lambert Airport terminals. Exact change is required to buy a ticket at any stop except the airport.

MetroLink hours follow:
Monday thru Friday 4:30 a.m. to 12:15 a.m.
Saturday and Sunday 5:00 a.m. to midnight

The customer service number for MetroLink Light Rail is (314) 231-2345. The phone line is open from 7:00 a.m. to 7:00 p.m. weekdays.

For a MetroLink map, go to www.metrostlouis.org or www.gcsession.org.

Getting Downtown from the Airport

For more information and to register, go to the AAW Web site: www.aaw.cc

Make your reservations soon for the
23rd Annual Conference
of the

**Association of
Adventist Women**

June 26-29, 2005

Adam's Mark Hotel, St. Louis, MO

**“Love Enables Unity in Diversity:
Include Me, Please”**

Woman-of-the-Year Banquet, June 28

Prayer Breakfast, June 29



Association of Adventist Women

You are warmly
invited to a
spiritual feast.

**Prayer Breakfast,
June 29**

Woman Heads Adventist Seminary

The following is an interview by Donna Habenicht, professor emerita at Andrews University and visiting professor at Montemorelos University in Mexico, with the dean of the Adventist Seminary in Cuba, Esther Díaz de Guerrero. This interview was translated from Spanish by Licia Rothermel and edited for *The Adventist Woman* by Dr. Stella Greig. Díaz is a 2005 Woman-of-the-Year Awardee.

Tell us about yourself—where you were raised, where you received your education, and what positions you have held.

I was born and raised in Cuba and finished my bachelor's degree there. Then I studied at Antillian College and

Montemorelos University, where I did a postgraduate degree in education. I have worked as a school chaplain, residence hall dean, college professor, and coordinator for Women's Ministries. I am currently the dean of the Seminary.

Tell us about the Seminary in Cuba. Where is it located? Is it recognized by the government?

Our Seminary used to be located in the center of the island, in the city of Santa Clara. We had a large school there, but the college was seized by the government. However, there was one teacher who kept the flame alive by staying on. The teacher taught a small group of students and continued preparing them for ministry. Years later, the government allowed the Seminary to

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in the north, covering more than one hundred miles each day. They visited Spanish Wells due to the interest from a couple who had been watching 3ABN. Farquharson visited with the couple and prepared them for baptism. On Sabbath, August 28, the couple and four other individuals became the first persons to be baptized into the Adventist Church on that island.

Other residents in Spanish Wells are also watching 3ABN and showing an interest in knowing more about Christ. By God's grace, Farquharson and her team hope to continue to

evangelize the islands for Jesus. Farquharson asks that you uphold her and her team in prayer. To contact her, email mfarquharson@coralwave.com.

Currently, Farquharson is Deputy Director of Human Resources for the Public Hospitals Authority in the Bahamas, which includes Princess Margaret Hospital, Sandilands Rehabilitation Center, and the Rand Memorial Hospital. She is a single mother of one daughter, Marvette, who is a student at Bahamas Adventist Academy



Hedwig Jemison

Remembering Hedwig Jemison

The Seventh-day Adventist Seminary community has been saddened by the passing of Hedwig Jemison. She served the Seminary for over two decades and exerted a formative influence on many students.

Jemison first joined the Seventh-day Adventist Seminary as secretary and later as associate director of the E. G. White Estate branch office at Andrews University. It was during the 1960s that the White Estate branch office and the Adventist Heritage Center developed under the leadership of Jemison and Louise Dederen. Jemison was connected with the Center from its inception until her retirement in 1985.

Jemison eventually accepted a position as secretary to the dean of the Seminary—a position she occupied during the tenures of Drs. Murdoch and Blincoe. Jemison was considered the “First Lady” of the Seminary in those days. She always had time to talk and pray with you. She knew everybody. In fact, she knew the students so well that conference presidents would come to her first to seek advice about whether a student was ready for ministry. Her authority, although unofficial, was weighty and extended to every sphere of the Seminary, from ministers'-wives-in-preparation to students and members of the faculty—even to conference presidents and board members.

We are grateful that Jemison shared so generously with us. We cannot even begin to measure the positive influence she has had in helping to equip and shape many who have taken up lives of discipleship.

Jemison passed to her rest on Tuesday, April 5, 2005, at the age of 92, in Greeneville, TN.

By Russell Staples

| *News Notes, continued on page 16*



Esther Díaz de Guerrero

operate on the ground floor of the Cuban Union in Havana, reduced to about 20 students. It operated there for some time, and at one point, that teacher was director, professor, and residence dean, all at once. He just wouldn't allow the Seminary to disintegrate. He kept struggling until the Seminary started shaping and organizing itself.

Later on, Maranatha built the Adventist Seminary in Cuba on the outskirts of Havana, in a town called Santiago de las Vegas. Our Seminary is there now, with greater capacity and more comfort. The Seminary is recognized by the government. We are registered with Cuba's Education Ministry. The government stays abreast of everything we do.

What importance does the Seminary have for the young people of Cuba?

The Adventist Seminary in Cuba is the only institution that Adventists have to prepare young people to work in ministry. Many young people want to attend, but we can't admit them all, so they must complete an application form. Their application is then analyzed by their church board. If it is approved, it goes to the conference board. If the conference board approves it, the application then goes to the Seminary board. Once approved there, the applicant becomes a student at the Seminary.

How many students are enrolled? Are they men? Women?

At this time we have exactly 100 students. Last year we had 104, and we want to keep it around that number. There are both men and women enrolled. We have 32 ladies. Many more women would like to attend, but we don't have the capacity for more. These women help in many departments, enabling them to pay part of their tuition. Their living situation isn't the best; several young women share one room. Some rooms, which aren't very big, have eight women living together. One of our future projects is to build another dorm to make space for women.

Please describe a typical day at the Seminary for the students and professors.

Normally they get up at 6:00 a.m., wash, and have worship in the dorms. Then they have breakfast at the cafeteria. Classes and work begin at 7:30 a.m. In the morning, the third- and fourth- year students study, while first- and second-year students work. In the afternoon, it's the other way around. And after classes, they clean up and eat. By 7:45 p.m. they're ready to begin a study period that lasts until 10:00 p.m., after which they can go to the dorm. Some study in the library, others go to the computer lab or their own rooms, wherever they prefer. But there has to be complete silence so they can dedicate themselves to their studies.

What do they do on the weekends?

Weekends are special at the Seminary. Single students support the Seminary church. We work in our neighborhood. There are many neighbors who have been converted. That is their missionary work. The married students who live in Havana or other nearby provinces go home and take care of a church. Some live outside the school, while others stay on campus during school days, and then go take care of the church on Friday, Saturday, and Sunday, returning to the Seminary on Monday. It is good practice for them. They are taking theory and practice all at once. By the time they're finished, they're well versed in almost all branches of theology.

How do the students support themselves and pay their expenses?

We have a system of scholarships, which is mostly for the single students; the married students usually have to leave and can't finish all their work hours. They work a certain number of hours, and with what they earn, they cover all their expenses at the Seminary. Others work part time; a good number of them receive financial help from outside the country. But it doesn't matter if people can't pay all their expenses on their own; everyone is required to work at least six hours a week. We believe work is part of their education, and it also helps maintain the Seminary.

How does the Seminary support itself financially, apart from what the students pay?

What the students pay is not in reality what they spend. They consume more than what they contribute. Yet we cannot charge them more than we do. So the delegations, as conferences are called in Cuba, give six percent of their income to the Seminary, while the Union gives two

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AAW Michiana Chapter Starts Campaign to Procure Transportation for Cuban Adventist Seminary

Members of the Michiana Chapter (Michigan-Indiana) of the AAW are exploring ways to help fill the critical transportation need at the Adventist Seminary in Cuba (see interview with Esther Díaz, dean of the Seminary). Michiana members have begun contacting church officials regarding particulars such as logistics, costs, and procedures, in order to procure a vehicle for the Seminary. Members have also been considering fund-raising strategies. If you would like to participate in this project, please contact Michiana AAW, c/o Lorena Bidwell, ITS, Andrews University, Berrien Springs MI 49104-0880.

courtesy Jordi Calvis Burgués

2005 Woman-of-the-Year

Meet the talented and dedicated year's Woman-of-the-Year Awards.



JEANETTE HARTLEY
FOURIE

Spiritual Leadership

JEANETTE HARTLEY FOURIE

Jeanette Hartley Fourie, better known as Ginn, lost her daughter Lyndi in a hail of automatic rifle fire in a politically motivated attack by Freedom Fighters in a restaurant in Cape Town, South Africa, in December 1993, just four months before the first free and fair democratic elections to be held in South Africa. At that moment Fourie's life was irrevocably changed. But instead of allowing herself to descend into despair and bitterness, she embarked on a journey of radical compassion and forgiveness.

After expressing her forgiveness and offering help to her daughter's killers, Fourie also offered forgiveness to Letlape Mphahlele, the operations director of the Azanian People's Liberation Army (APLA), who ordered the attack. In a miracle outcome from this conciliation, Mphahlele and Fourie founded the Lyndi Fourie Foundation to address the needs

of those caught in bitterness and hatred, those who have been shamed and humiliated to such a degree that they have responded with depression and violence.

Together Fourie and Mphahlele have embarked on three projects:

- cultural diversity workshops
- a social project to improve the quality of life of the people of Selenteng Village in the Limpopo Province, Mphahlele's home village
- holistic support to ex-soldiers from both sides of the conflict before the 1994 elections

Fourie's mission statement reads: "To extend God's grace to every person with whom I come into contact."

She reveals her passion for forgiveness, reconciliation, and healing by raising the consciousness for these options throughout South Africa, serving as mediator in helping individuals take



ESTHER DÍAZ DE
GUERRERO

responsibility for the pain they inflicted during apartheid, and by making amends for wounds inflicted by "our ancestors" and people of this generation.

Fourie longs to have the Adventist Church become more active in the process of bringing healing to those wounded by the bitter era of apartheid.

Fourie is married and has a son living in the Caribbean.

Church Life

ESTHER DÍAZ DE GUERRERO

Esther Díaz de Guerrero has served as dean of the Cuban Adventist Seminary for the past five years. By creating curriculum, strengthening academic and library resources, and improving the school's financial base, Díaz has enhanced the Seminary's ability to prepare graduates for service in the Adventist Church.

Year Award Recipients

women who will receive this



ALICE ACHIENG
OUMA

Ever nurturing, ever enthusiastic, and ever pressing toward excellence, Díaz lives the commitment and standards she promotes, as is demonstrated by her weekend visits to local churches to hear her students preach. Her innovative use of scholarships has widened the opportunity for students to access education.

Understanding the world in which these students will work as ministers, Díaz seeks to ensure that her students will have not only a solid theological foundation and homiletic skills, but also computer proficiency and managerial skills.

Díaz provides scholarships without which most would not be able to come to the Seminary; she supervises the offerings in the dining room, and ensures that recreation is part of the students' lives. If they are to live holistically, she believes, they must train holistically.



ARDIS DICK
STENBAKKEN

After serving as missionaries in Venezuela, Díaz and her pastor husband returned to Cuba despite the challenges they knew they would confront. Díaz says, "It's our country and our people. They need us. God will take care of us. And He has." Although she is continuously watched, and government agents know where she is every moment of every day, her work for God continues.

Díaz has demonstrated the ability to be an effective dean of the Adventist Seminary and a faithful wife, mother of two adult children, and church officer. She leads without alienating men or women, family, friends, or co-workers.

Through her personal life and leadership style, Díaz helps people move beyond stereotypical prejudices about women in ministry and church office. In other places where she has worked, there has been an increase in openings for women in church offices and an expanded role for women in leadership positions.



DR. SIRIPORN
TANTIPOONWINAI

Dean Díaz is "the woman of the hour" in an isolated country where the Spirit of God works as intently as in any other place on earth.

Lifetime Achievement HELEN HALL

Helen Hall, the founder and principal of Eden Valley Academy in northwest Thailand, is a descendent of hardy pioneers from the Australian outback. She has always felt called to foreign mission service.

In her youth, Hall served as a teacher and preceptress at Kabiufa College, in Papua, New Guinea. For the next 18 years she worked in the Victorian Conference, Southern Australia, before taking a leave of absence in 1980 to travel by bus from Katmandu, Nepal, to London, England. During this trip the great need of Asian children caught her attention, and she took a leave of absence from her Australian position to teach in a

Thai government school among the Karen people. That leave has continued for 23 years.

The third of a million tribal Karen people live in the western foothills of the Dauna mountain range in northwest Thailand along a border shared with Burma—known today as Myanmar. The Thai government keeps these Burmese refugees confined to refugee camps. For many years the government's policy has restricted education for the Karen to primary level. After only a couple of years in Thailand, Hall founded Eden Valley Academy, a school of her own, which soon extended to higher levels.

To continue for these many years, Hall has been forced to live with a complete disregard for personal comfort and safety. She must live with the daily threat of malaria, poisonous snakes, rogue elephants, mortar bombs, and attacks by soldiers. Because of the unstable political situation, Hall is constantly aware of the Lord's protection. Many of her experiences are harrowing.

Because of repeated guerrilla raids back and forth across the Thai/Burmese border, Hall has built schools a total of eight times. Her original school has been burned down twice, and dismantled and moved several times. But she has tenaciously remained committed to her

dream of providing Christian education to Karen youth.

Hall promotes the brightest of her students to the highest educational opportunities she can secure for them. Her graduates sit for British "O-level" exams, which qualify them to pursue college and master's degrees, become government workers and employees of Western enterprises. Former students also become co-teachers with Hall. Last year 850 students enrolled in her school, and 800 finished the year.

Hall's work has resulted in over 2,000 baptisms, and 600 students have become fully equipped for leadership roles in society and the church. It has often been observed that Hall is the "Mother Teresa" of Karen youth.

Community Life

ALICE ACHIENG OUMA

Alice Achieng Ouma was born in Nyanza Province, Kenya. She distinguished herself as a student and became an early childhood educator.

Ten years after marrying her husband, James Ouma, they went to Spicer College in India to continue their education. There Alice received a Bachelor's degree in Elementary Education and later a Master's degree in Sociology. Upon returning to Kenya she continued her teaching career at Kisumu Junior Academy.

As a sociologist and teacher, Alice's heart was touched by the plight of widows left to care for children orphaned by AIDS. In response to the AIDS disaster decimating both society and the church in Kenya, Alice and James Ouma established a project called Nyalwodep—Nyalgunga Widows and Orphans Development and Education Project—which has become its own village in Nyalgunga, James' home town.

In addition to teaching full time and providing a loving home for her husband and four children, Ouma directs the Nyalwodep project, overseeing personnel, property, model gardens, home industries, general finances, micro-lending, and the education of both the children and widows.

Today, some 48 widows are provided a safe home where they learn subsistence farming, basic hygiene, and the facts of AIDS, in addition to vocational skills like tailoring and soap making—in short, self-sufficiency in an atmosphere free of stigma. Currently, 72 orphans live and learn in the village.

In the past six years, in addition to their work with the village, the Oumas have taken an additional 43 widows and 92 orphans into their own home to live temporarily with the Ouma family.

In making provision for the welfare of these women and children, the Oumas mediate God's grace to some of the neediest and most hopeless members of the human race. Their work is all the more amazing because they work counter to deeply held, local cultural traditions. More surprising is the fact that Adventist Church officials suggest a possible conflict of interest between their work for AIDS victims and fulfilling the Gospel Commission.

Jesus made clear the implications of preaching the gospel when He said that, at the last day, we will be asked what we did for the poor, the sick, and the deprived. And again, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Surely, Alice Ouma and her co-workers will hear that blessed affirmation and invitation!

Distinguished Service

ARDIS DICK STENBAKKEN

Ardis Dick Stenbakken was raised in the Philippines and China, married a military chaplain who moved often in the line of duty, and today brings an international perspective to her church and community leadership work. She began serving in the Women's Ministries area of the General Conference in 1994. The following year, when Women's Ministries became an official department of the General Conference, Stenbakken became Associate Director, and two years later, the Director.

Through her disciplined approach, Stenbakken has sharpened the focus of the Women's Ministries Department and has made her articulate voice heard on behalf of women in many church councils. She has served on 19 major denominational committees, from the General Conference Executive Committee to the United Nations Liaison Committee.

Through the devotional book project begun under Rose Otis, Stenbakken continued to raise resources that have now funded 829 scholarships for women committed to pastoral, health, educational, and publishing ministries around the world. The Women's Ministries Scholarship Program is helping to empower women through education to reach their God-given potential.

In addition to providing literacy seminars in the South America, Southern Asia, West-Central Africa, Southern-Asia Pacific, and South Pacific divisions, Stenbakken has worked with the East Central Africa Division Ministries Director to raise the funds necessary to construct a Women's Resource Center in Tanzania in memory of the 61 women who died in a train accident while returning from a women's ministries retreat.

On the world stage, Stenbakken has taken an unhesitating stand in campaigns against gender-based violence, including domestic violence, female genital mutilation, sex-selective abortions, child prostitution, human trafficking, and weak laws against rape.

A high priority during her leadership of the Women's Ministries department has been evangelism. Through her participation and leadership, Women's Ministries has played a role in bringing 600,000 people to Christ. Stenbakken herself is an inspired evangelist, and she has been involved directly in more than 2,500 baptisms in areas as scattered as India, Africa, Indonesia, and South America.

Stenbakken believes that, when a woman understands the gospel, she becomes empowered by the knowledge of her value in God's sight and then desires to equip herself to pass this liberating news on to others.

Stenbakken is married and the mother of two adult children.

Professional Life

DR. SIRIPORN TANTIPOONWINAI

Dr. Siriporn Tantipoonwinai, better known as Dr. Siriporn, was the lastborn in a Confucian Buddhist family of eight children, and as such, no one could have foreseen the degree of independence she would ultimately achieve. Following the customs of that culture, the parents kept all of the girls at home in order to protect them, while the brothers went off to school to be educated. But Dr. Siriporn was both inquisitive and independent by nature, determined to throw off the shackles of her dependency and the intellectual ignorance it forced upon her.

She convinced one of her brothers, and he in turn spoke to and convinced his parents that Dr. Siriporn should accompany him to school—an experience she thoroughly enjoyed. Upon graduation from secondary school, Dr. Siriporn enrolled in the Bangkok Adventist Hospital School of Nursing and became an Adventist Christian, committing herself to the ministry and mission of the church. She has never lost that vision and commitment throughout her distinguished career.

After completing the Master of Science degree in Nursing at Adventist University of the Philippines, she earned a Doctor of Philosophy degree in Educational Administration.

After returning to Thailand, Dr. Siriporn turned her great energy and leadership skills to the development of Adventist education in Thailand. She first served as vice president for nursing at Bangkok Adventist Hospital, and then Dean and President of Mission College of Nursing.

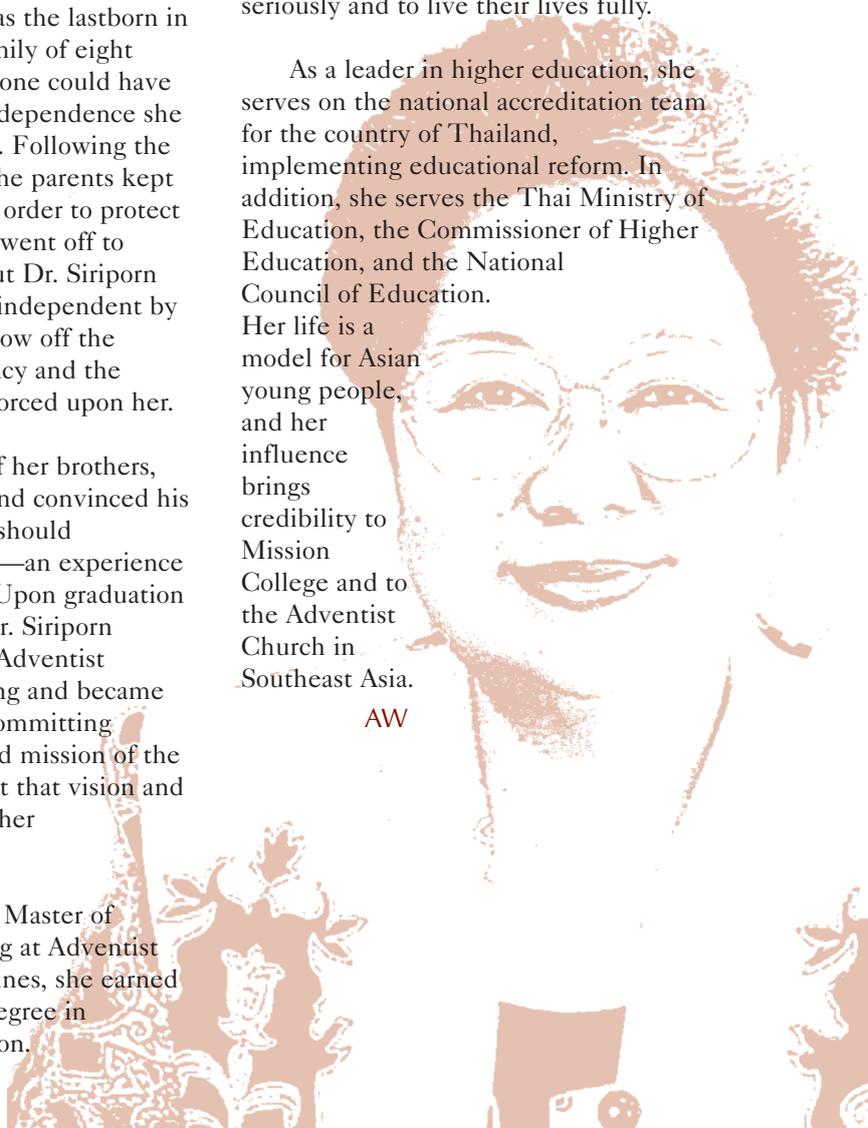
As an educator of nurses, she was invited by the Vietnamese government to help set up the future of the nurse and nurse-midwife programs in that country. Her work has also included consulting and seminars in Indonesia, Hong Kong, Taiwan, and Southern China.

Today she is President of Mission College, the senior higher educational institution for the Southeast Asia Union Mission. Because the Asian expectation is that men lead and women follow, Dr. Siriporn has transcended many cultural barriers. But she enjoys her work in all its dimensions and encourages other women around her to take their dreams seriously and to live their lives fully.

As a leader in higher education, she serves on the national accreditation team for the country of Thailand, implementing educational reform. In addition, she serves the Thai Ministry of Education, the Commissioner of Higher Education, and the National Council of Education.

Her life is a model for Asian young people, and her influence brings credibility to Mission College and to the Adventist Church in Southeast Asia.

AW



Twenty Years of Vision: A Tribute to

“Why did you stay with *The Adventist Woman* for so long?” I asked Kit Watts. As her longtime friend, I knew that she had worked doggedly with the newsletter whether it was convenient or not.

It surely wasn't the pay. Pouring long evening and weekend hours into soliciting and writing articles, crafting headlines, and creating tight and informative captions, amounted to pennies per hour.

It wasn't the numbers. The numbers, however, are impressive. Of the 103 issues of *The Adventist Woman* published

to date, 69 have been edited by Watts: 11 as editor, 10 as co-editor, 2 as contributing editor, 4 as guest editor, and 42 as ghost editor.

Perhaps it was love? Watts has always loved writing. She kept a diary in grade school. She reported for the Far Eastern Academy *Ripples*. She wrote sound and light programs for the *M.V. Kit* and edited the yearbook at Union College. She honed her journalistic skills with Roberta J. Moore at Walla Walla College. As minister of publications at Sligo

Church and editor of *Sligoscope* (1973-1978), she created country-wide interest in the issue of women elders. She jumped at the chance to join the staff of the *Adventist Review* in 1987, having been excluded as too radical years earlier.



Yes, it was love. But more than the love of writing kept Watts toiling to get out the newsletter. It was also love of church and the desire to see it embrace gender equality.

“Both *The Adventist Woman* and the Association of Adventist Women represent hope to me,” she explains. “They gave us a place for resistance when the church wanted us to be quiet. Although small and scattered, here was a group that could say, ‘That’s not right.’ We could offer alternatives and publish resolutions.” She felt the newsletter could prophetically point out problems and call people to change.

Watts saw the newsletter documenting what other church publications missed. “When I entered ministry at Sligo Church in 1973, I didn’t know the history of Adventist women. I had no concept of what had happened before. As I began to learn, I knew it would be beneficial to share it. The early Adventist church welcomed women’s leadership. I believed, and still believe, that if you get the story out so people understand, reasonable people will consider it, and they will change.

“But even like the prophets who raised their voices and did outlandish things to call attention to truth, you don’t always change things. Sometimes all you can do is document the sorrow when people are treated in shameful and uncaring ways. From my friend Merikay I learned that sometimes when things are going bad, all you can do is ‘take notes.’

“You’ve heard ‘the price of liberty is eternal vigilance.’ Unless women pay attention to their history, no one else will. When pressure for change lets up, as it has since Utrecht, progress slows down. We’ve got to keep our history and the vision alive.

“Now women are commissioned while (in most places) men are ordained. The same words might be used, but women receive a different credential. The Arizona Conference, which had given equal credentials to men and women pastors, is now backing away. Someone needs to write about that,” says Watts.

“How long will duplicity continue? It took Americans 100 years from the end of the Civil War to Martin Luther King’s call to move Blacks to full equality. It took Adventists 80 years [from the death of Ellen White in 1915 to the church ordinations of women in 1995] to move toward equality for women in ministry,” says Watts, “Will it take another 80 to come to the place where men and women are both given the church’s blessing of ordination?”

Witness to Kit’s fervor for many years, I asked her where her passion came from. “Working for the church radicalized me,” she said. “I began to learn of inequality in the stories of Leona Running, Edith Davis, Lucille Knapp, Merikay Silver, and Pat Horning, who was one of the first editors of *Insight*.”

“And in 1973, Mohaven changed me. For that first commission on the role of women in the church, I reviewed the Ellen G. White material in chronological order and realized that she became increasingly outspoken in calling for just treatment of women. When she saw others treated badly and not complaining, she spoke out for them.”

“Kit Watts saw the AAW newsletter as documenting what other church publications missed.”

Kit Watts

What kept Watts burning brightly as *The Adventist Woman* editor for almost twenty years?

By Penny Shell

Watts became editor of *The Adventist Woman* in 1985, about four years after its founding. With intermittent breaks, she worked with the paper and the Association of Adventist Women until 2003, recording church history and actions concerning women, as well as presenting women's accomplishments. And always she was writing—from a requested poem in the charter issue through all the years she was or wasn't editor.

What was important to her about editing *The Adventist Woman*? “Just keeping at it—a steady reporting,” Kit said, “giving a women's point of view to what was happening. Providentially, I lived at key places at the right time. I was in D.C. and at Andrews University for the debate on women elders. I was on four of the church's councils on the role of women in the church. I was in California when the Southeastern California Conference began giving equal credentials to women and men in ministry.”

What she most enjoyed though was writing the amazing stories of the Woman-of-the-Year Award recipients in such a way

that people would understand women's contributions.

Why did Kit pull back from her work on the newsletter after so long? “I want to help in any way I can, but my time and energy have become more limited,” she said simply.

Finally, I asked Kit what the future holds for her and for *The Adventist Woman*. “Through the past years of recording the events, I've done a ‘first writing’ of our history. Now that needs perspective and research. I could only write what was accessible to me, but I didn't have access to committee minutes and backroom talk. Whether I'll have a chance in my lifetime to add that dimension, I don't know. As for *The Adventist Woman*, how it happens will always change, but I believe it will continue discovering and preserving women's history, tracking church policies that affect women, encouraging young women and women leaders, and envisioning all that women—and the church—can be.” **AW**

Woman Heads Adventist Seminary in Cuba, continued from page 7 |

percent. But even with all of that, we still find ourselves very tight financially. There are many things we have to purchase with dollars, while the students contribute in national currency. But God always provides in some way.

What opportunities exist for those who graduate, after they leave the seminary—both men and women?

Before leaving the seminary, when classes are done in May, they have 15 days of vacation. We make arrangements for all of them to work in different churches through the summer, since there are summer courses for other pastors in the field. That prepares them. When they graduate, everyone finds a church to work in. The men become assistant pastors, or perhaps get a small church to pastor, and the ladies become Bible workers in the churches. In Cuba there are many female Bible workers, and they are a blessing in God's work. They win many souls. Since there isn't an abundance of pastors, there are some ladies who are actually leading churches as well. They are not ordained pastors, but they are leaders, since we don't have enough male pastors for all the churches.

What are some of the current challenges the Seminary faces?

One of the challenges we're meeting soon is getting accreditation for the Seminary. So far we have been functioning as an extension of Montemorelos University. In reality, the bachelor's degree started because they

established it. However, their program is shaped to the needs of their country. We have our own needs here, and we'd like to have a program that will encompass the needs in Cuba.

Thus, we implemented a new program as of last year, and we are in the accreditation process. Third- and fourth-year students will go through Montemorelos University, but second-year students will receive a degree directly through the Cuban Adventist Seminary, accredited by the General Conference.

Another challenge we have is beginning a master's degree program in pastoral theology at the Seminary. We're going through the process, and we are hoping it will be available by next year.

What are your greatest needs?

We've mentioned at least one already: a dorm for the ladies. We have other needs as well, but what is most urgent is transportation for the Seminary. We have a hundred students there, along with the personnel, but we don't have a single vehicle for transportation. When a student gets sick or hurt, we have to find a car, sometimes rented, for transport to the doctor. The person who buys the food for the Seminary owns a car. A short time ago the car broke down, and we had to rent a car so we could transport food. So our priority at this time is transportation. **AW**

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courtesy Robert Aichinger

The AAW is immensely grateful to the following donors, whose generous gifts make the ongoing activities of the AAW possible. The contributors are designated here by the ancient order of angels:

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AAW Membership Notice

We invite you to join the Association of Adventist Women (AAW). *Dues* support the work of AAW in presenting conferences, identifying Woman-of-the-Year Award recipients, publishing *The Adventist Woman*, and maintaining the Web site.

In addition, your *donations* are sought to support AAW's "Sister to Sister" mission to the two-thirds world. Specific ministries to empower women outside North America will be proposed at the 23rd annual conference.

AAW solicits your generous support for this mission.

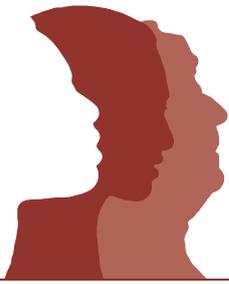
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If you do not have access to the Internet, send your name, address, and phone number along with the membership dues (\$30/yr) to the following address:

AAW
PO Box 25025
Seattle, WA 98165-1925



Association of Adventist Women

Mission Statement

The Association of Adventist Women seeks to develop and promote women as leaders in Seventh-day Adventist organizations, congregations, and communities.

Goals

The image of God, as embodied in the skills and insights of women, will be more fully reflected in our churches and communities as we achieve our goals:

- To create significant opportunities for women to be full partners at all levels of church life.
- To promote leadership skills among Adventist women of all ages and backgrounds.
- To highlight Adventist women's opportunities, contributions, and achievements using print, electronic, and personal communications.
- To establish a network of Adventist women leaders who can inspire and mentor other women.
- To demonstrate open and collaborative models by working in complementary ways with other church organizations.

Revised 10/17/04

Email news, article and photo* submissions to Nicole Batten, Editor, at nicbat@pacificpress.com.

*Photos must have a resolution of at least 350 dpi. If you are unsure of the resolution or dpi of your image, you can view its dpi setting in the image's properties. When scanning your images, set your image size to 350 dpi. When taking a photo with a digital camera, be sure to set the image quality indicator to the highest quality setting. If you are mailing a photo print or CD-ROM, send it with a return address to Nicole Batten, *The Adventist Woman*, 17965 Monarch Way, Nampa, ID 83687.

The Adventist Woman

The Adventist Woman is the official newsletter of the Association of Adventist Women and is published four times a year. Members of the association receive the newsletter as a benefit of membership. To join the association, go to the Web site at www.aaw.cc, or write to the AAW at P.O. Box 25025, Seattle, WA 98165-1925. If questions remain, email Verla Michel Kwiram at vkwiram@aaw.cc.

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Inter-American Holds First Women-in-Leadership Summit

Women from the Inter-American Division met for the first Women-in-Leadership Summit held at the division headquarters in Miami, Florida, on January 24-26. More than 160 women from publishing ministries, missions, conferences, and unions in the IAD attended the event, which was sponsored by the division's Women's Ministries Department.

"This event was part of a strategic plan that was organized earlier this quinquennium," says Waveney Martinborough, IAD's Women's Ministries director. "We wanted to bring [together] women leaders for training reinforcement."

Israel Leito, president of the church in Inter-America, was the keynote speaker. "You must make a difference where you are," said Leito during his address. "Open ways for others to follow and mentor women not to shy away from assuming leadership in God's cause."

Women in leadership roles at the General Conference held seminars on a broad range of subjects, including challenges of women leaders, relating to gender differences, harassment in the workplace, and mentoring the next generation of women leaders.

"I was particularly impressed with the seminar on sexual harassment," says Judith Smith, publishing ministries director of

the Caribbean Union. "Literature evangelists face some of these challenges as they visit in homes, so the techniques and the advice given can help me disseminate information that would help my colporteurs in dealing with customers when they visit in the field."

According to Smith, more than 80 percent of the literature evangelists in her union's territory are women.

"I'm sure that many of the strategies [the speakers] shared I will take and implement in my mission so that we can collaborate in the advancement of the church work in our territory," says Raiza de Ramirez, women's ministries director for the East Venezuela Mission. Ramirez also stressed the importance of the seminars for the more than 300 women leaders who are actively involved in women's ministries in her territory.

"Let no one put you down because you are female leaders," said Martinborough. "Believe in yourself not with arrogance but with confidence in the Lord Jesus. Be an example in what you say in love, faith, purity, and with integrity. . . . You must live what you preach." **AW**

—Reprinted from the *Adventist Review*

courtesy Keith Syvinski

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