

the Adventist Woman

OHR women's commission holds first Canadian meeting, calls for NAD women's director

Three times a year a group of about one dozen women meet to discuss women's issues in the Seventh-day Adventist Church and foster positive actions in the North American Division (NAD). On July 23 the group met at Camp Hope in the British Columbia Conference for its first session ever in Canada.

(The Office of Human Relations [OHR] Women's Commission—which should not be confused with the much larger GC Commission that studied women's ordination—is an ongoing advisory group established in 1983 made up of one woman from each of the nine unions in NAD. The women are appointed by their respective union presidents. At the present time, however, only three of the unions give these women direct access to union executive committees: Atlantic, Canadian, and Mid-America.)

Canadian Union President Doug DeWich and British Columbia Conference President Cliff Sorensen announced and welcomed the commission's presence among the 5,000 Adventist members attending camp meeting. More than 200 men and women packed the room where Attorney Karen Scott, the Canadian union's representative, introduced the commission and entertained comments and questions in an open forum.

Clarifying mission and goals

Later, Dr. Rosa Banks, newly appointed OHR director, chaired the commission's private work session in the absence of Thesba Johnston, Lake Union commissioner, who was traveling out of the country and was unable to attend.

Banks believes the meeting was important for several reasons. For one thing, commission members took stock of their past efforts. They also adopted a mission statement and set four goals for the future. Banks also apprised the commission of her leadership style and outlined specific things OHR would do to help facilitate the commissioners' work. She explained, "I don't want to be part of something or devote part of OHR's budget to something that *doesn't* work."

As director of the Office of Human Relations, Banks will seek consideration for some of the Women's Commission's recommendations from the North American Division officers. Other recommendations will be taken by the commissioners directly to their union presidents for approval.

Urgent need: full-time Women's Ministries Director

Elizabeth Sterndale, an *ex officio* member of the commission from the North American Division office, updated the group on the debate about women's ordination at Cohutta Springs, July 12-18

After studying the five-page document drawn up by the 17 women at Cohutta Springs, which calls for equality and affirmative action for Adventist women, the OHR commission voted to affirm all the recommendations. (See page 3)

In a separate vote, they singled out the recommendation to appoint a full-time director for Women's Ministries at the North American Division.

See OHR COMMISSION, p. 4



At Cohutta Springs, women members of the Commission on the Role of women in the Church for the first time caucused and drew up a document representing their concerns. (See page 3). They based their recommendations on a new international survey of Adventist women in leadership positions.

The 17 women above are (left to right): Shirley Burton, Emilenne Rasamoely, Aulikki Nahkola, Margarete Prange, Helen Thompson, Prema Gaikwad, Irma Lee, Nancy Bassham, Karen Flowers, Elizabeth Sterndale, Marie Spangler, Laurel Damsteegt, Rosa Banks, Joan Baldwin, Patricia Mutch, Kit Watts, and Marsha Frost. Three church divisions sent no women representatives—Inter America, South America, and Eastern Africa.

At Cohutta Springs

Women ministers gain some equality, but no ordination

The Commission on the Role of Women in the Church met July 12-18 at the Adventist Center in Cohutta Springs, Georgia. Following three and a half days of intense discussion, the commission voted a recommendation shortly after noon on Sunday, July 16, which would permit women pastors to "perform essentially the ministerial functions of an ordained minister of the gospel in the churches to which they are assigned."

The measure passed 56 to 11 with one abstention. It came in the form of a two-page document from 18 General Conference and world division officers who were members of the commission but who had also spent more than six hours in private meetings.

The effect of the recommendation, if adopted by Annual Council this October, will be to allow women to baptize and perform marriages. In North America it would dissolve a blatant 11-year-old inequity between unordained male and female pastors. Since 1978 a similar provision has permitted only unordained *males* to baptize and perform marriages.

The Commission on the Role of Women in the Church came into being at the 1984 Annual Council in the wake of several baptisms performed by women pastors (by authorization of the Potomac Conference Committee). With slightly varying membership, the commission first met in March 1985 and again in March 1988.

Familiar ground

Several commission members say that the Cohutta Springs meeting covered familiar ground. For example:

For the third time in five years 70 Seventh-day Adventist leaders representing the world church have met to consider ordaining women to the gospel ministry.

For the third time, the commission—three-quarters of them men—vigorously staked out their claims on the issue, pro and con. Speeches flowed from one topic to another. No agenda provided focus; no definitions were hammered out.

For the third time, study papers were assigned, written, and supplied to commission members but were not formally read or discussed during the proceedings.

For the third time, the papers written by Adventist scholars in 1975 after Camp Mohaven, *Symposium on the Role of Women in the Church* (which laid the groundwork for women to be ordained as local church elders and enter employment "Associates in Pastoral Care" in the 1970s), were kept out of sight. Despite public assurances by Biblical Research Institute (BRI) Director George Reid to those attending the 1987 AAW Conference in Washing-

See TWO DOCUMENTS, p.3

Coming events — please join us!

Celebration of Equality

October 7 (Sabbath), 3:30-5:30 p.m.
Sligo Seventh-day Adventist Church
Takoma Park, Maryland

This event is designed to publicly support women's equality in the Adventist Church and the ordination of women to gospel ministry. Among the speakers:

Elder Charles Bradford, NAD President
Dr. Charles Scriven, Sligo Church pastor
Dr. Madelynn Haldeman, Old Testament scholar
Iris Yob, doctoral candidate, Harvard
Dr. James J. C. Cox, New Testament scholar
Pastor Kendra Haloviak, Kettering, Ohio

Sponsored by TEAM (Time for Equality in Adventist Ministry) in cooperation with the North American Division of Seventh-day Adventists. For more information call (301) 445-3340.

7th AAW Conference

September 28-October 1
Orlando, Florida

"The Adventist Woman and Relationships:
Pursuing the Ideal"

Don't wait any longer! Featured guest Lindy Chamberlain will speak for the banquet. An excellent variety of seminars will be presented by qualified Adventist professional women. Several are especially prepared for Hispanic women. But most of all the conference is important for the caring, sharing, and praying we will do together. For hotel reservations call the Altamonte Springs Hilton Hotel (the site of all meetings) at 1-800-247-1985. It's a free call. To get the special \$59 room rate, be sure to mention the AAW conference. Please mail your conference registration fee by September 20. \$60 for AAW members; \$75 for nonmembers. Send to Delight Clapp, 10314 Floral Drive, Adelphi, MD 20783. (301) 439-7435.



Presidential Communique

Planning a positive future

by Nancy Marter

First of all, I want to thank each person who helped make the June/July issue of *The Adventist Woman* special. Not only was it special in content and size (twelve pages instead of our usual four), but special because it was mailed to every church in North America. Our editorial staff deserves much credit and appreciation for putting together such an informative group of articles. And without the good-natured help of many volunteers who stapled, labeled, and mailed the paper, the project would have been impossible.

Visionary management

Recently I spent a thought-provoking weekend at a retreat sponsored by the Columbia Union for its conference committees. The invited speaker was Dr. Leland Kaiser, a well-known lecturer in the health-care field, a psychologist, educator and "futurist." A Seventh-day Adventist from the Denver area, he introduced us to the concept of "visionary management": picturing an ideal and then planning to produce that reality.

I had never categorized myself as a visionary, but I came to see that assumptions often limit us as individuals and organizations. Envisioning the best that we, our local church, or any group might be, puts us on track to achieve that vision. Dr. Kaiser's seminar was liberally laced with mind-catching statements, several of which spoke to me: "If you can't imagine it, you can't have it." "Nothing has to be the way it is; it could just as well be some other way." "Don't mistake culture or tradition for the will of God." "Co-create with God; don't just sit still and pray for something, for you'll get nothing." "What does Jesus Christ have in mind for you?"

I got to thinking about women within the Adventist Church. If I could picture us in the best way imaginable, what would we look like?

How it could be for Adventist women

■ Women would be recognized as the major numerical segment of the world and church that we are and, therefore, an important group to consider as the church plans strategies to effectively share the gospel.

■ Women's ideas, suggestions, and requests would be listened to seriously and acted upon.

■ Women would be included in decision-making church bodies, as regular, voting members.

■ Women would willingly be given opportunities to improve the value of their contributions, mentoring being one of those ways.

■ Women would value one another, communicate and share worldwide, and give each other "a hand up."

■ Women would see empowerment (as contrasted with "power") for all persons to be and do as God has individually gifted them.

These seem pretty good for a start. Now, for making them a reality....



Editorial

One tiny step

by Beverly Habada

Cohutta Springs, 1989
One giant leap for mankind, one tiny step for womankind.

The Association of Adventist Women affirms the step toward equality taken at Cohutta Springs, Georgia, by the Commission on the Role of Women in the Church. In North America the differences between the privileges of male and female pastoral interns—where males have been permitted to baptize and preside over weddings while females could not—was wrong. The wrong in this instance has been made right.

However, we are very disappointed with the prologue to the motion offered as the conclusion to the church's position on women's ordination.

Gender bias

To suggest that gender (the female gender in particular) could be the source of "disunity, dissension, and diversion from the mission of the church," and that gender bias in the world church is the basis for not going forward with the ordination of women, is an abomination. It indicates how far we have yet to go to arrive at an equal opportunity passion for the gospel of Jesus Christ.

At some future date the honest Adventist historian will no doubt have some bitter things to say about the contribution of the church to the mass mindset of gender bias. Reportedly, only two of the ten church divisions—North America and the Southern Asia—supported the full ordination of women to the gospel ministry at Cohutta Springs. Clearly we are dealing with the geopolitics of gender on this matter.

Gold mine

Is there any news that is good? The answer is yes, there is good news. The General Conference underwrote the costs of the first systematic worldwide study of women employees ever undertaken. The 57-page report is a gold mine of information. It was prepared by the GC Women's Ministries Advisory, chaired by Karen Flowers, with the assistance of the Institute of Church Ministry where Carole Kicher served as project director.

Thanks to the divisions that supplied information and to the more than 800 women who responded, important trends have been identified that must be addressed if the church is to be credible in the eyes of its members and truly adhere to the teachings of Jesus.

Can we trust the brethren?

AAW also calls upon the General Conference officers to give active, sympathetic study to the recommendations drawn up by the 17 women attending the commission meetings at Cohutta Springs. It is time to redress wrongs, to set up policies and procedures that are fair to women employees, to move into affirmative action whereby women can gain experience at the local and union conference levels and also to have a voice in the decisions of the worldwide church.

No more should seasoned women employees train young white males to become their bosses in treasury/accounting and other offices throughout the church structure. Failure to take the affirmative-action proposals seriously will certainly be a signal to women in the church that it is not just ordination that is the barrier to their involvement in church life, but prejudice against women.

As Henry David Thoreau once put it, "Oh for a man who is a man and, as my neighbor says, has a bone in his back which you cannot pass your hand through."

Now is not the time to despair or lose hope. Now is time to be prophetic (wouldn't Ellen have been proud); now is the time to speak out in the liberating tradition of Moses against the royal mentality, the dominant consciousness, that wants to suppress women's hope for the possibility of being co-creators for Christ's sake.

Hold fast. God has called women. It is unthinkable that the faithful God could be unfaithful!

PRESIDENTS' DOCUMENT COHUTTA SPRINGS JULY 16, 1989

[A group of 18 men—including the presidents of the 10 world divisions, the General Conference president, secretary, and several vice presidents—developed and presented the following document to the Commission on the Role of Women in the Church. It was adopted by a vote of 56 to 11 with one abstention.]

The presidents of the world divisions of the General Conference reported to the commission on the situation in their fields with respect to the ordaining of women to the gospel ministry. In several divisions there is little or no acceptance of women in the role of pastors, ordained or otherwise. In other divisions some unions would accept women as pastors, but indications are that the majority of unions do not find this acceptable. However, in the North American Division there seems to be wider support for the ordination of women.

The division presidents also reported that based upon extensive discussions, committees, commissions, surveys, etc., there exists the probability that approving the ordination of women would result in disunity, dissension, and perhaps even schism. Hence the presidents came to these two conclusions:

1. A decision to ordain women as pastors would not be welcomed or meet with approval in most of the world church.
2. The provisions of the Church Manual and the General Conference Working Policy which allow only for ordination to the gospel ministry on a world-wide (universal) basis have strong support by the divisions.

The General Conference and division officers present at the Commission meetings concur with the conclusions of the presidents.

The Commission:

1. Having listened to the arguments (presentations) for and against the ordination of women; and
2. Having sensed the needs and concerns of the world field; and
3. Having carefully considered what is probably best, and the least disruptive, for the world church at this time; and
4. Recognizing the importance of our eschatological mission, the witness and image of our spiritual family, and the need and unity of (in) the church; reports to the 1989 Annual Council of the General Conference the following results of its deliberations:

- I. While the Commission does not have a consensus as to whether or not the Scriptures and the writings of Ellen G. White explicitly advocate or deny the ordination of women to pastoral ministry, it concludes unanimously that these sources affirm a significant, wide-ranging and continuing ministry for women which is being expressed and will be evidenced in varied and expanding gifts according to the infilling of the Holy Spirit.

II. Further, the Commission recommends to the 1989 Annual Council that:

- A. In view of the widespread lack of support for the ordination of women to the gospel ministry in the world church and in view of the possible risk of disunity, dissension, and diversion from the mission of the church, we do not recommend authorization for women to be ordained to the gospel ministry.
- B. Those who have (without regard to gender):
 - (1) completed approved ministerial training; and
 - (2) been called by a conference to serve in a full-time pastoral-evangelistic-ministerial role, and
 - (3) been elected and ordained as local church elders; and
 - (4) been recognized as associates in pastoral care or licensed ministers, may perform essentially the ministerial functions of an ordained minister of the gospel in the churches to which they are assigned, subject to Division authorization of this provision.

MARK YOUR CALENDAR

Copy deadline for the next issue of *The Adventist Woman* is October 23.

Mail copy at least 5 days in advance of the deadline. The editor schedules the Friday and Sunday afterward to put the material together

Send to Beverly K. Habada, Editor, *The Adventist Woman*, Box 3884, Langly Park, MD 210787.

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Margarete Prange, a member of the 1988 and 1989 commissions, has been a pastor in Germany since 1968. Her success prompted conference leaders to ask about ordaining her as an elder, one factor leading to the Camp Mohaven meetings in 1974.

Two documents emerge at Cohutta Springs

From front page

ton, D.C., that the papers would be available, BRI did not voluntarily distribute them. Reid is said to defend this inaction by explaining that the papers were available—if requested.

For the third time, commission members engaged in hours of intense debate only to have discussion doused when the presidents of the world division, (save two—North America and Southern Asia) recited their now-familiar litany: "The world field is not ready for women's ordination. Since Adventist ordination is 'universal' we must all stay together. No division should move ahead of the others."

What was different

Some things were different in 1989, though, and apparently contributed to the commission's voting something. Among them:

Time is running out in the quinquennium. The General Conference session in Indianapolis is just one year away, and the commission should render a report.

North America has consolidated its position. This spring the Columbia and Pacific Union committees voted their desire to ordain women pastors in 1990.

And, at a June 14 meeting, the nine NAD union presidents voted unanimously in favor of a resolution to ordain women in divisions that were ready.

Some women pastors are baptizing. Decrying policy inequities between unordained men and women (described above), the Southeastern California Conference began allowing women pastors to baptize in late 1986.

The committee site reduced distractions. Holding the commission in a retreat setting, rather than in Washington

See **WOMEN WORKERS**, p.4

WOMEN COMMISSIONERS' RECOMMENDATIONS COHUTTA SPRINGS JULY 17, 1989

[The 17 women attending this session of the Commission on the Role of Women in the Church developed the following recommendations, which grew out of the concerns expressed by women in church leadership in an international survey conducted by Karen Flowers and the GC Women's Ministries Advisory Committee. The commission voted to refer the recommendations to the General Conference officers for further study.]

The women on the Role of Women in the Church Commission recognize that there are significant concerns other than ordination that relate to the broader scope of the role of women. To affirm and address the wide-ranging talents of women, we recommend that immediate consideration be given to the following:

EQUALITY

Job descriptions. Develop job descriptions for all positions to assure that employees are fairly assigned and compensated.

Pay and benefits. Assure that equal pay be given for equal work and benefits applied on the basis of the job rather than gender or marital status.

Hiring and firing. Assure that equal opportunities exist in the hiring process and practices of the organization and develop clear and unbiased policies on termination of employment, which are applied with fairness for all employees.

Appeals. Develop procedures which provide an appeal mechanism for employees who believe they have been inequitably treated in salaries/wages and benefits. Such an appeal should protect the employee's job security during the following and appeal process.

Decision making. Include women at all levels of decision making, e.g. jobs, committees, etc., with consideration of ethnic/national backgrounds.

Bible workers. Give consideration to the problems that Bible workers face: job insecurity, variable compensation, low recognition.

Pastors' spouses. (A) Develop a system of fair compensation for pastors' spouses who are part of a ministerial team; (B) Encourage team ministry.

Service records. Assure that all part-time employees receive service credit in proportion to the amount of time worked. Service records should be maintained so that breaks in service due to parental responsibilities or spouse relocation do not penalize women.

DEVELOPMENT

Shepherdess organization.

- Follow Ellen White's counsel on team ministry by promoting team ministry for pastor and spouse:
 - Training for pastors' spouses by continuing education seminars: basic skills necessary to a team ministry through college/seminary training such as the Women's Seminary Guild at Andrews University; continuing education in the conference/union setting. Conferences with sponsored students at the seminary should contribute to the financial load of this educational component.
 - An accountability system should be established whereby a pastor's spouse regularly reports objectives and activities to conference administration. These records as well as a continuing education transcript should be maintained by the conference and should follow the spouse when the family is relocated.
 - Fair remuneration should be given the pastor's spouse depending on time and level of work. If full time is given, full pay should be provided.
- Recommend that the Shepherdess Coordinator be employed:
 - Full time at General Conference and division levels.
 - At least half-time at unions and conferences.
 - And, that they have appropriate clerical support and office budget, and necessary travel budgets.

Women's Ministries Coordinators.

We recommend the employment of Women's Ministries Coordinators to coordinate ministries for all Adventist women, both lay and denominational employees.

- Full time at General Conference and division levels.
- At least half-time at unions and conferences.

Better Defined Career Paths for Women.

- Provide women with professional growth opportunities and recognize with increased compensation the workload they carry.
- Create new job categories between secretary and elected positions through which women can move as they gain experiences and are assigned greater responsibilities.

RESPECT AND RECOGNITION

- Goal 1:** To include a significant number of qualified women on committees at every level of church and institutional organization.
- Goal 2:** To achieve the use of inclusive written and verbal language throughout the church in policies, publications, preaching, and in teaching.
- Goal 3:** To develop understanding, attitudes, and practices of appropriate professional relationships between men and women through interpersonal skills seminars, lectures, media presentations, etc.
- Goal 4:** To implement appropriate maternity leave policies in all areas of church employment.

AFFIRMATIVE ACTION RECOMMENDATIONS

The following actions are recommended as components of an affirmative action plan for the upcoming quinquennium (1990-1995):

- Open all leadership positions to qualified persons regardless of gender except for the categories of President and Ministerial Secretary which require ordained ministers.

- In the upcoming quinquennial elections, nominate a woman to the following positions. If women with appropriate training and credentials lack adequate experience for the post, appoint an experienced mentor who agrees to assist her in gaining the necessary experience to succeed. Attention should be given to ethnic and national balance.

(A) General Conference.

- General vice-president.
- Undersecretary.
- Associate treasurer.
- Women's Ministries Coordinator (full time) as a General Field Secretary.
- Shepherdess International Coordinator.
- Undersecretary of E. G. White Estate.
- For each Department, Service, or Office, a woman as director or associate director:
 - Church Ministries
 - Communication
 - Education
 - Health/Temperance
 - Public Affairs
 - Publishing
 - Adventist Chaplaincies Ministries
 - ADRA
 - Auditing
 - Biblical Research Institute
 - Risk Management
 - General Counsel
 - Human Relations
 - Trust Services
- Editor or associate editor for each church paper.

(B) Divisions.

- Associate Field Secretary with responsibilities as Women's Ministries Coordinator.
- Treasurer or Associate Treasurer.
- A departmental director or associate.
- NAD: An assistant to the President.

(C) Unions and Conferences.

- At least two departmental directors or associates in each union and conference.
- In committee appointments, position entitlements should not be gender-related. Among lay member representatives, select at least 25% as women, but never less than two women. On boards and executive committees without lay members, assure that at least two women members are present by position. In constituency or General Conference delegations, elect at least 25% of the delegates as women.
 - The Women's Ministries Coordinator and one elected officer should be assigned accountability for the affirmative action plan.

ACCOUNTABILITY FOR PROGRESS

Whereas, the church has expressed a desire and demonstrated a willingness to promote the advancement of women within the employment of the church's administrative structure,

Whereas, it is the desire of all concerned to assure the fair and equitable application of the above recommendations, and

Whereas, an opportunity exists for this church to model world-wide administration which is in word and deed Christian,

We recommend that

- A survey instrument be developed to be used for monitoring the implementation of those adopted procedures throughout all divisions, with the instrument to be administered at intervals appropriate to the need for information.
- A committee be appointed with the power to collect and report to General Conference officers the results of the information gained from the survey.
- The committee members be empowered to assist divisions in developing strategies of implementations that suit the unique needs of a division.
- The membership of the committee be comprised of personnel who are knowledgeable relative to the recommendations and are objective, resourceful, and creative in problematic situations.

Ad hoc Committee for Recommendations:

- Joan Baldwin, South Pacific
- Rosa Banks, North America
- Nancy Bassham, Far East
- Shirley Burton, General Conference
- Laurel Damsteeg, North America
- Karen Flowers, General Conference
- Marsha Frost, North America
- Prema Gaikwad, Southern Asia

- Irma Lee, North America
- Patricia Mutch, North America
- Aulikki Nahkola, Trans-Europe
- Margarete Prange, Euro-Africa
- Emilienne Rasamoely, Africa-Indian Ocean
- Marie Spangler, General Conference
- Elizabeth Sterdale, North America
- Helen Thompson, North America
- Kit Watts, General Conference

Adventist women workers support church but seek full equality

From page 3

D.C., where members were constantly distracted by telephone calls and other committees, encouraged more dialogue between those of differing points of view.

International women shared their opinions. Through the GC Women's Ministry Advisory (WMA) committee, chaired by Karen Flowers, the General Conference underwrote the first international survey of women leaders employed by the church.

The study breaks new ground. It profiles women who care deeply about the church and its mission. But it also reveals that in parts of the world where laws do not require equality, the church has been slow to grant it.

To nearly everyone's surprise, the study also indicates that many women leaders have considerable openness to ordaining women in ministry.

In effect, the study gave a significant group of women around the world a voice of their own. Up until this meeting the division presidents alone had pictured the views of their fields.

Women commissioners call for equality. And, for the first time, the women members of the commission caucused. The 1985 and 1988 sessions had been too short to do so. Although the women commissioners did not fully agree on the ordination issue, they agreed on all other women's issues raised.

Using the WMA survey results as a springboard for discussion, all 17 women commissioners met together Sunday evening, July 16, working late into the night on a five-page document that out-

lined their concerns. Despite the whispers of several males the next day, that the recommendations were "just a North American document," the international women on commission stood solidly behind the document. After a see-saw discussion, the commission voted to refer the women's recommendations to the officers of the General Conference for consideration and implementation.

What next?

The recommendation that women pastors be authorized to perform baptisms and marriages (along with their unordained male counterparts) goes next to Annual Council, which meets October 3-10 at the new GC headquarters in Silver Spring, Maryland.

As one commissioner put it, two groups left Cohutta Springs unhappy. Those who supported women's ordination. And those who opposed it.

Annual Council will undoubtedly be the scene for some emotional public debate. Proponents on both sides of the issue believe

convictions should be clearly expressed, but many also urge caution, believing that ground could be lost by a backlash.

As for the women commissioners' recommendations, no timetable was set for the GC officers to address them. It is possible that some may surface at Annual Council. (Others, of course, may simply vanish into thin air since the GC officers cannot be required to act on them.)

Why people oppose women's ordination

Those who formally opposed women's ordination at Cohutta Springs (and who may be expected to raise their voices at Annual Council) represent a variety of fears. Some of these fears, reportedly, were discussed openly. Others seemed to loom in the shadows.

Those who argue that women's ordination isn't specifically commanded in the Bible, but that their subordination to their husbands (and, hence, to all males) is, fear of changing roles in the family and/or new ways of interpreting Scripture.

Other fears are more subtle:

Culture. Almost nobody admits it but culture is a deterrent, particularly in parts of the world where women have fewer rights than men or where the exalted Roman Catholic view of ordination is dominant.

National churches. Many Adventists fear differences along cultural or national lines because they pride themselves on being a worldwide church. (Thus, they resist letting one division move ahead of the others. Actually, many current policies already do vary from division to division, and the church is weathering these differences.)

Part of preoccupation with being a world church is a theological burden of being "the remnant." Another part of it seems to revolve around money—who would have it, and who might lose it if the church were less centralized.

Change. Many leaders have a distaste for change—especially a controversial change, especially just before 1990 when they are up for re-election. Some seem more willing to let women's ordination come in the back door than to be held accountable for voting it.

Control. For decades the church that sprang forth from North America has been dominated by North American policies and leaders.

Overseas leaders, who now boast most of the church's membership, are beginning to more boldly exercise their political muscle. They don't want to be bossed around anymore—and they have enough votes to hold the GC at bay. Women's ordination is simply an issue on which they are testing

NAD endorses women's ordination

The nine presidents of unions that make up the North American Division meet regularly with division officers to discuss business. During a meeting in Angwin, California, on June 14, they unanimously voted the following resolution. NAD President Charles E. Bradford was asked to convey the recommendation to the Commission on the Role of Women in the Church, which met July 12-18 at Cohutta Springs, Georgia:

The union presidents of the North American Division endorse the concept of women's ordination in those divisions where it would be deemed helpful and appropriate

People and Places

Recorded 25 years of SDA seminary history

Students may study and teachers may each but nobody graduates until he or she has the correct number of classes and adequate grades. For the past 25 years Shahin Iltter has helped assure that such details come together for students at Andrews University, in Berrien Springs, Michigan.



Iltter, originally from Turkey and a graduate of Middle East College, retired in June—just after graduation—as AU's associate director of records.

Among her many duties at AU Iltter was secretary of the SDA Theological Seminary faculty meetings. "There's been a lot of history in those 324 meetings!" she says. She served under five deans: W.G.C. Murdoch, Siegfried Horn, Thomas Blincoe, Gerhard Hasel, and Raoul Dederen.

Temple University honors Adventist

Temple University chose to honor Dr. Anna B. Young, a Seventh-day Adventist from Philadelphia, during its alumni celebrations on April 9. Young was the chosen alumna for the College of Education.



The university cited her for devoting more than 33 years to teaching elementary school, junior high and senior high in the Philadelphia public school system. Currently she teaches English courses at Trenton State College.

Young holds two degrees from Temple University—a BA in English and a Master's Degree in Education (EdM). In 1955 she earned her EdD from Rutgers University.

An active church member, Young has served as Sabbath school superintendent several times. She is also a member of the Allegheny East Conference Board of Education (K-12), a position she has held since 1984.



Hyveth Williams



Norma Osborn

Women pastors resume baptizing at Sligo

Women pastors resumed performing baptisms in Sligo Church on July 29, 1989, for the first time since 1984.

In March 1984 the Potomac Conference voted to permit eight unordained ministers (interns) to baptize in their local churches. Three of the eight were women. One of them, Jan Daffern, was a pastor at Sligo Church.

The action eventually led three GC commissions to study women's ordination in 1985, 1988, and 1989. Above, Hyveth Williams baptizes Myrtle Stout, and Norma Osborn baptizes Robert Conway.

OHR Women's Commission sets goals

From front page

vision as "the most urgent item of need."

The commission also agreed to:

□ Sponsor a booth on Adventist women at the General Conference session under the umbrella of OHR and NAD.

□ Ask church leaders to name women commissioners in each conference in North America.

□ Plan spiritual retreats for Adventist women.

□ Prepare a comprehensive resource package for women's ministries coordinators at the local church level.

Meetings and members

The Women's Commission will meet next at the Pacific Union Conference office in Thousand Oaks, California, October 27-30;

and at the General Conference headquarters in Washington, D.C., March 1990.

Current members of the OHR Women's Commission, by union, are:

Atlantic: Junell Vance; **Canada:** Karen Scott; **Columbia:** Dottie Williams; **Lake:** Thesba Johnston (chairperson); **Mid-America:** Evelyn Glass. **North Pacific:** Betty Rayl; **Pacific:** Lourdes Silva; **Southern:** Ramona Greek; **Southwestern:** Vivian Barron; **Pacific:** Lourdes Silva

Ex officio members are: Rosa Banks, Office of Human Relations; Elizabeth Sterndale, NAD Liaison; and Carole Kilcher (recording secretary), Director, Center for Human Relations, Andrews University.

OHR WOMAN'S COMMISSION MISSION STATEMENT

(The Office of Human Relations Women's Commission adopted the following mission statement and goals during its July 23, 1989 session).

The North American Division Women's Commission, voted by the Annual Council of the Seventh-day Adventist Church in 1983 as an advisory council for the Office of Human Relations, is a catalyst for improving the potential and full utilization of the resources of the women of the Adventist Church, thereby maximizing the advancement of the Church's mission. It has as its primary mandate to provide information and advice to the officials of the Church on issues related to and of particular concern to women of the Seventh-day Adventist Church. The commission works cooperatively through the Office of Human Relations with established boards, committees, and organizations to offer coordinated and comprehensive advice to General Conference policy makers.

GOALS

1. To help the church to fully utilize and preserve the human dignity of each woman member of the Seventh-day Adventist Church.
2. To provide all women members of the Seventh-day Adventist Church equal access to opportunities in areas of denominational education and employment, as well as participation in all church activities.
3. To work to eliminate discrimination and prejudice toward women in any form that may exist in the Seventh-day Adventist Church on account of their sex, age, or ethnic origin.
4. To help create an atmosphere that encourages productivity, rewards effort and initiative, and provides a spiritual climate in which each woman member of the church can realize complete spiritual growth