



The Adventist Woman

The Journal of the Association of Adventist Women

Conference Review

Thanks to all of you who honored us with your presence and engaged in the dialogue at the Association of Adventist Women's 25th Anniversary Conference. Your presence made the conversation more meaningful, and we hope that your thoughts were stimulated and you were challenged to continue the conversation in your own areas through the formation of local chapters. Those of you who were not present were sorely missed.

We are particularly grateful to the women who presented at the conference. It

was enriching to hear so many content-filled talks by knowledgeable, inspired speakers.

Surrounded by the flags of 20 countries of origin, sessions began with encouraging devotionals by Heather-Dawn Small, Women's Ministries Director for the GC, and Charles Scriven, president of AAW's parent organization, the Association of Adventist Forums.

Thursday morning's history session was an important chance to review the past; thank those sympathetic to our goals for their support; review the important forces (especially the Civil Rights movement) from which AAW drew models, organizational tools, and key support; review the initiatives for which AAW is responsible, the recommendations it has offered to the church, the projects it has spawned; and hear from the people who have helped us and whom we have helped, thus clarifying our understandings of our background. Presenters were Viveca Black, Vera Capman, Josephine Benton, and Margaret McFarland, who dreamed and executed the earliest dreams for the Association; Thesba Johnston, Rosa Banks, Ramona Greek, and Rose Otis, all of whom played an important role in the establishment of Women's Ministries in the NAD and GC. Pat Habada introduced young women who were sponsored by TEAM, currently holding positions of great responsibility. All past presidents enunciated the goals of their administrations in a video presentation.

On Thursday afternoon, we heard authoritative speakers in a revealing and challenging session on the sex industry, trafficking and abuse, as well as the dangers in the Christian home and the public workplace, led by women with extensive knowledge and experience with these issues—Norma Bork, Joy Butler, Cari Dominguez, Patricia Green, Peggy



INSIDE THIS ISSUE...

- 6 -

AAW Beginnings

- 8 -

Establishment of the Women's Ministries Department

- 26 -

Adventist Women and Abuse

Message from the President

Conference
perspective



Verla Michel Kwiram

Women representing at least 22 countries attended the AAW 25th Anniversary Conference in Silver Spring, Maryland, October 24-28, 2007, creating a rich mix of vitality and camaraderie.

The power of words to articulate shared experience, to inspire and challenge was very much in evidence. Knowledgeable, experienced speakers

brought keen insights to matters that concern women in Adventism. Beginning with the founders of the AAW and past presidents, we heard about the original motivations for this organization, the paths taken and the goals accomplished. We met the trail-blazing women who were involved from the beginning. We were invited to adjust our perspective on key events, such as the establishment of the Women's Ministries Department of the GC. And we were introduced to women, now assuming leadership positions in the church, who were assisted in their preparation for service by TEAM scholarships. Expert speakers challenged us with not-often-discussed facts about sexual manipulation and exploitation, reported on conditions for women in the Trans-European Division, and invited us to improve our effectiveness through cohesion and a proper understanding of scripture so that unrealized goals can be completed. Highly effective women singled out for honor in 2007 energized us with accounts of their achievements. The theme emerged repeatedly: "Educate, educate, educate."

We connected, we lunched, we probed hard questions together, we heard beautiful music, we laughed, we shared intimate intuitions, we celebrated women who faced barriers and took constructive action. We worshiped and prayed together, we heard powerful preaching. We thanked our pathbreakers. We inspired, comforted, and engaged each other to stay the course, not just for ourselves, but for our daughters and for

those who are even less enfranchised in other parts of the world. We planned toward greater effectiveness. Buoyed by a larger vision of the welfare not only of American women but of women of the worldwide Adventist church, we dreamed together of a day when all gifts are acknowledged and all persons are treated with dignity and respect.

As we planned toward greater effectiveness, it was clear again that our task is not limited to one issue or even a single set of issues, but that AAW's work will not be done until Adventist women around the world are fully enfranchised in Adventism—until they know that Jesus died for them—not just for men.

My personal thanks go to all who attended the conference, bringing energy and insights; the local arrangements committee who worked behind the scenes to create a hospitable setting; all who made such meaningful presentations; those who preached and prayed; the Woman-of-the-Year Award recipients who inspired us by their distinguished leadership; the former Woman-of-the-Year Awardees whose distinctive contributions we celebrated again; those who attended through video, and those who prepared the videos; the musicians and artists who brought such beauty and elegance to the event; the photographers who helped us remember; Hilton Hotel personnel who served our needs; but most especially Kay Rosburg, head of the local arrangements committee; Carolyn Lacy, without whose expert services and remarkable contributions of time and skill the conference would have been impossible; and Alvin Kwiram, my life's companion, whose insights and contributions made an indelible mark on the conference.

If you were not there, we missed you! The next conference will be in Orlando, Florida, October 8-12, 2008. Make plans now to attend. You'll be richly rewarded for coming! AW

Front Page Photos (top to bottom)

L to R: Twyla Gimbel (WOYA 1990), Eleanor Hetke (WOYA 1985), and Verla Kwiram (WOYA 2002) enjoy the Lincoln Memorial during the Tour of Monuments Sabbath afternoon.

At the registration desk, L to R: Bernie Beck, Betty Cox, Beverly Beem, Claudette Andrews, and Sylvia Nosworthy.

General session audience, October 25, 2007.

L to R: Verla Kwiram (WOYA 2002) and Beth Ann Wear (WOYA 1999 and President 1992-1994).

Bus leaves for National Cathedral and Tour of Monuments.



Rebekah Liu, for her mother, Qin Zheng Yi, *in absentia*



Dorothy Eaton Watts with Verla Kwiram



Qin Zheng Yi pictured with her award plaque



Karen Hanson Kotoske

2007 Woman-of-the-Year Awards



Rigmor Mari-Anne Nyberg



Nancy Weber Vyhmeister with her children, Ron and Heidi



Joy Ford Butler

Comments from Readers

Send your comments concerning *The Adventist Woman* to PO Box 25025, Seattle, WA 98165-1925. Or e-mail our editor, Carolyn Lacy, at carolynlacy137@verizon.net.

Dear friends:
Back home for almost a week, I'm beginning to recover [from the AAW conference]! It was all such an experience.

I want to thank both of you for all that you did and all it has meant to me.

This afternoon I went to visit Aunt Irma [Vyhmeister] and give her the pin. She thought it was beautiful.

Nancy Weber Vyhmeister

AAW—ANOTHER VIEW

A recent news release [*ANN Bulletin*, Adventist News Network, Oct. 30, 2007, by Taashi Rowe] reported on the 25th Anniversary Conference of the Association of Adventist Women. It used the word "activists" to describe the members, a red-flag term to some Adventists. The release focused on AAW's concern with women in pastoral positions, inferring that their reason for existence might be to lobby for women's pastoral ordination.

AAW's mission statement reads that it "seeks to develop and promote women as leaders in SDA organizations, congregations, and communities," a much broader concept. I believe AAW would add it is also a Christian witness of equality in the 21st century.)

The speakers I heard at this conference gave another view of the organization. In a world where women and children are the most exploited group in society, AAW seeks to stem the tide of abuse and ignorance. They encourage women everywhere to serve Christ and better their lives. And they recognize and support the women who help through teaching, mentoring, pastoring, caring for the suffering, and often serving in poverty areas of the world. A few of these include an administrator's wife promoting literacy in India; a young woman who started her own hunger-relief program; an ADRA leader from Europe; a pastor in China with a church of 4,000; a layperson who has organized help for abused women. Adventist women serve as musicians, artists, scholars, leaders in government. They are the backbone of churches all over the globe.

The list is endless of what women accomplish in the Seventh-day Adventist Church to witness for Christ, and AAW brings them together and inspires the rest of us.

Ella M Rydzewski
former editorial assistant at *Adventist Review*

President's Response

Thank you SO MUCH for so beautifully putting AAW's purpose into words. You seem to have understood my entire reason for being involved in AAW—that AAW's defining idea is so much broader than the one goal for which it has become known. Although ordination is one symbol of affirmation that women in paid ministry should receive, it is only a part of the big picture, since all Adventist women should be ministering. Thank you again for this powerful restatement of my goals for AAW.

Verla

Dear AAW:

I received the list serve today from Friends of AAW, and of course I joined. It prompted me to go to the AAW website, and I am so glad I did. I have joined and, in addition, am printing several articles from the site for my study.

I find myself being driven to speak out for women in Adventist ministry. Just over the last couple of weeks our church has been going through nominations. I have served as church clerk and in a few other spots for the last few years. I was not going to accept the nomination for clerk this year because I am so frustrated with our little church's approach to women ministers, or just women speakers or women leaders—as I put it—kept in “custodial” positions and no further.

I spoke with the nominating committee after telling them no. They wanted to know why and also attempted to talk me into accepting. I expressed my frustration and told them how I felt and also the passion I have for women in ministry, emphasizing I was not looking to place myself there but know many women who have extremely strong faith and wonderful connections to God. They speak to me; they touch my heart. I went on to tell the committee that over the last few years I have offended several members because I have been outspoken and have taken things into my own hands several times, which made some of the long-time members feel like I was taking over when, in fact, I was just trying to get things done and move our little church forward into the work that God calls us to do. Our little...church is shrinking, and some have questioned whether I was the cause for some to leave to other churches.

All this is just to tell you how thankful I am for your site because this weekend I have been mulling over in my mind ways that I can study the role of women in the Adventist church and the biblical stand of women in ministry, as contradictory as it often sounds in the Bible. I want to be able to speak clearly and with knowledge, and it looks like your site will bring much to this study.

God bless you for the work you do and the passion you have.
Anonymous

Renew Your AAW Membership

Renewing your membership helps keep AAW alive. The preferred method is to go to the Web site at www.aaw.cc, and register for another year. Because you will be entering your information personally, this will result in more accurate data.

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

**Correspondence by e-mail saves the AAW money.*

Dear Verla and Carolyn,

I can never put into words my gratitude to you for the entire elegant, intelligent, dignified, beautifully organized, and smoothly run Association of Adventist Women meeting of the minds (aka, the AAW convention). Convention is a word that is too conventional, and this was not a conventional gathering.

It was a fabulous place of energy, deep spirituality, fabulous music, academic research reporting, quiet conversation about things that actually matter, and networking done at the most crucial levels. By that I mean to say to you as an example: I was able to connect and make future plans with Rebecca Liu and with Ramona Perez Greek for Amistad programs in China and Mexico that will turn the tide for good in many lives in these countries, of this I am certain.

Oh Verla, how I love you. And Carolyn, you, too. You two do womanhood proud.

Karen Kotoske

AAW's Beginnings

by VIVECA BLACK (in her words)

President Verla asked me to tell why I started the Association of Adventist Women. I guess the truth is that I grew up sad about the state of women in the Adventist church. I had a lot of patience with the church leaders and its lay leaders. I got sadder as time went on, until, finally, I got angry. So instead of drastically leaving the church like my college friends or grumbling about and at church leaders, I took action myself. I studied the problem, reflected on my own experiences, developed ideas toward progress and solutions, and then took active steps. My mother kicked me into immediate action, but I mostly empowered myself. I didn't wait for the church to give me permission, and I certainly did not ask for permission. I informed them so they wouldn't fight me and so they would feel in-the-know.

Here is how that developed.

My Swedish mother was drawn to Theology at an early age, re-preaching the Lutheran Sunday service to her dozen brothers and sisters every week and arguing theology with her father. Three of them eventually became Seventh-day Adventists. Mother chose to go to the Swedish Adventist seminary, which awarded junior college degrees. By the time she graduated, she had already held a wildly successful evangelistic campaign and was asked to be temporary senior pastor at the Goteborg church.

By that time, an older brother, Gustav Lindsio, was president of the Adventist Swedish Union. After mother's short time as senior pastor, he asked her to step down for two reasons. One, he was afraid of appearing nepotistic by allowing a family member to continue in such a prominent role; two, there were not

enough jobs pastoring for the available male candidates.

At that time Scandinavian Adventists were not completely convinced that Ellen White was truly a prophet. So my Mother, Esther Lindsio, decided to come to America, get a four-year theology degree from Washington Missionary College (as CUC was then known), and read every single handwritten word of Ellen White's to decide for herself.

You must understand I am telling you this because I was so symbiotic with my mother that I feel I have lived her story and those of some General Conference women—I have at least three generations of Adventist women's history in my own lifetime.

When mother arrived at the registration desk of Washington Missionary College, she had a thick, lilting Swedish accent, and she asked to enroll in the theological course. They were very condescending and told her in slow, loud English, that she must not understand English, and that what she really wanted was the Bible Instructor's course. They did that slow, verbal dance with her three times, until she lost patience, stamped her little foot (she was very petite), and loudly proclaimed, "NO! I want the PREACHER'S COURSE!" Whereupon they apologized and enrolled her in the theological course.

There were three women with theology majors in her graduating class, and all three, like the men, received ministerial licenses. When the war was over, the church came and asked for them back. They explained that they were upgrading from a license to credentials. But the men got ministerial credentials and the three women got missionary credentials.

Following her graduation, World

War II started. Mother couldn't go back to Sweden, and America wouldn't hear of women pastors, so she became a Publishing Director, first for the Northern Union and then for the Central Union. There are many stories from this period of her life. For example, the men wouldn't approve of her ideas; she believed in her idea and would secretly test it. Her experiment would be overwhelmingly successful and be implemented all over the union. One such idea was to give bicycles to summer student colporteurs out in the Minnesota farmlands where there were miles between neighboring farms.

Then a young man chased her all over the country and finally persuaded her to marry him—which took her away from church work for a time.

After my father left us when I was six or seven, mother went back to canvassing. She refused to become publishing director as it would have meant too much travel and time away from me during my formative years. Canvassing with mother after school was my day care. Canvassing on my own in the summers was a way to earn scholarships for church school. Thus I learned a lot about leadership through osmosis. For many of those years she led the world field for book sales.

When periodically we had bible instructors at our church, mother would nudge me to note how they slighted the woman. For instance, when they took up a Christmas purse or a going-away purse, it was never for the female bible instructor. The senior pastor and associate pastor would take credit for baptisms of candidates with whom the woman had studied. And they would never let her preach.

As a child, I wanted to be a child



evangelist, and I gave Bible studies on my own. When I got to college, I realized that ordination might not come even in my lifetime, so I took double majors of Theology and Mass Media Communication.

It is important to realize that at the time of the first founding of the Association of Adventist Women, in the late summer and fall of 1979, there were other things that had gone on and were going on about women's issues in the church. There had been the Merikay Silver lawsuit for equal pay for equal work at Pacific Press in 1973. I was at Andrews during that time, and Dr. Leona Running, biblical languages professor at the Adventist Seminary, would ring me up whenever she got a new brief in the ongoing lawsuit, and she would talk about how we needed to support each other as women in the church.

That was different from my mother's style. Mother had been burned by other women, and she had taught me not to trust other women because they could either be jealous of what you would accomplish, or—to earn kudos with men—they would “tell” on you. Dr. Leona altered my view. Also during my time at Andrews, Merikay put out a thick women's magazine named *Hers*. But that took a lot of money, and only one issue ever appeared.

I worked one year at the General Conference before I graduated from college. My job was to help start the new department of Philanthropic Service for Institutions. During this time I became acquainted with Carol Hetzel, an Associate Director of the GC Communication Department, who worked on the same floor. Then I went back to Andrews in 1975 for my last term. In October of that year, I was persuaded to marry Roy Branson, who had been on the Seminary faculty and then was working with the Kennedy Institute of Ethics here in Washington, D. C.

Roy, along with Verla Kwiram and her husband, Alvin, had been

founders of the Association of Adventist Forums (AAF). AAF was down to thirty-two members, mostly General Conference leaders wanting to keep track of that lay group and see that they didn't become heretics. In 1976 the Forum Board asked me to become their Executive Secretary. I started a quarterly newsletter to come out between issues of *Spectrum* magazine and reported on chapter news, which stimulated new chapters and membership campaigns, and the membership statistics blossomed.

Soon after success with the Forum newsletter, I returned to Philanthropic Service at the General Conference, which was having problems getting hospital and college administrators to recognize the immense value of establishing development offices to find funds from the secular community for Adventist institutions. We were having trouble getting the word out and persuading administrators that it was possible and profitable. I whined to my husband that I could see I was going to have to start another newsletter. I started the newsletter, *Philanthropic Dollar*, highlighting specific news items for individual leaders. Development offices blossomed across the country, and funds rolled in.

During this time the GC established the Biblical Research Institute, and they studied the topic of ordaining women. They called a series of conferences that produced the Camp Mohaven papers. Kit Watts was editor of *Sligoscope*, the newsletter of Sligo Church, and she followed them closely.

Dr. Josephine Benton, the first female Associate Pastor at Sligo, made another first for Adventist women when she was called to be senior pastor at the Rockville Adventist Church.

In that same period there was an opening for the head of the GC Communication Department, and, wonder of wonders, my friend Carol Hetzel was elected. But a very few

months after she moved into her large corner office, she was rushed to the hospital, where they discovered she had stomach cancer. She died soon thereafter without ever having a real chance to put any of her ideas into action.

While mourning my friend Carol's death and reflecting upon her long life of struggle among all the Communication men, and noting her lack of female colleagues, I started theorizing about the strain of it all and speculating about how worry seemed to me to be a real cause of cancer. This was long before the word “stress” started to be popularized. There was, of course, no woman coming up through the ranks to be considered as a replacement. So all those long years that Carol spent climbing the ladder and hitting her head against the glass ceiling did not benefit other women coming up in the Adventist system. With Carol's death, women's role in church communications was set back again about 50 years.

Then I looked at my husband, Roy Branson. Every year his colleagues from across the nation would get together at non-Adventist theological meetings and have meetings of their own at the same time. Their trips and expenses were sponsored and paid for by their colleges. So they had at least once-a-year friendship renewal and collegial support from both Adventist and non-Adventist professional colleagues. I didn't see women having those opportunities.

My husband became editor of *Spectrum* magazine, the underpinning for lay leaders who formed the “loyal opposition” around the globe. As editor, he had an open budget to call anyone he liked or missed, as long as they talked about article ideas for *Spectrum*. I didn't see women with telephone budgets like that.

Then Maureen Luxton came to the General Conference Sabbath School department from England. It seems that she was there only a year before she died of cancer. There was no

| continued on page 30

Establishment of the Women's Ministries Department

The first panel discussion of the 25th Anniversary Conference focused on the dream of forming an association for Adventist women. The early history, recounted by the women who were instrumental in AAW's beginnings, was followed by Session 2, Addressing the Obstacles, chaired by Alyce Pudewell and participants Thesba Johnston, Ramona Perez Greek, Rosa Taylor Banks, and Rose Niesen Otis.

Thesba Yeaton Johnston

Thesba Johnston, now 89 years old, second chair of the NAD Women's Commission, introduced herself as a person glad to be a feminist—in other words, a person who treats people as individuals and does not distinguish between people by gender.

She then told the story of her connections to the Women's Commission, telling of her early adulthood in Vermont, her graduate work at Boston University, and then of moving to Atlanta in the 1960s, where she and her husband, Harold, lived close to “the bottom,” a crossroads of the city at its worst, while she worked at Atlanta University Center, the graduate school for Morehouse, Spellman, Clarke, and Morris Brown colleges, where the burning issue was justice in human relations. While in Atlanta, Thesba and her husband started Concerned Christian Council, which included Warren and Jerri Banfield, C. Dunbar and Lorraine Henri, Calvin and Clara Rock, and George and Fern Babcock. This was a wonderful organization until the group split up when several were called to service in Takoma Park.

When the Women's Commission was brought together, Rosa Taylor Banks was the delegate from the Southern Union, and Janelle Vance was the delegate from the Atlantic Union. Civil rights, human rights, and women's rights all were part of the same fabric. “The GC Annual Council brought us together and asked each union executive committee in the NAD to choose a representative from that union to serve on the NAD Women's Commission. Each representative was outstanding,” Thesba stated.

“But,” she said, “I almost swallowed my tongue when I learned at our first meeting that we were slated to meet only one day each year. That was changed to three times a year by the next time we met. We were also provided a budget to support our work.”

One of the earliest priorities was not to project the image of being a one-issue group. And the problem of

structure was a big one. The job of the Women's Commission, as the commissioners saw it, was to structure the levels of the church so that from the union, the conference, and the local church, there would be a

Women's Coordinator, which was to be the title bestowed on church representatives from each level.

The next job seemed to be to implement the structure and to provide plans and materials for each of the areas of service. Implementing the structure turned out to be that members of the Women's Commission went to visit each union and called a town meeting so women could get acquainted with each other, so they could assess themselves; they would know what they wanted and needed to do, and then plan ways to make it possible. The women who met came together very cohesively. In addition to the women from the unions, there were *ex officio* people, such as Elder Warren Banfield, Elizabeth Sterndale, Sara Terrian and Stella Greig from Andrews University, and Selma Chajj from Columbia Union College. These were the first people to put on women's town meetings and call for information to be given to the Commission from the women of the church so that the Women's Commission could hand it on to the NAD.

It was Rosa Taylor Banks and Elder Banfield who facilitated the plans made by the Commission. There must be structure to carry ideas on. Thesba remembers that, because the structure created was a good reflection of the desires of the commissioners and the women from whom they had received input, she “didn't get any gray hairs in that area.”

After giving this account of her experience as chair of the Women's Commission, Thesba introduced her successor, Ramona Perez Greek, who, according to Thesba, did a lot of “firsting” herself.

Ramona Perez Greek

Ramona Greek expressed appreciation to Elizabeth Sterndale for mentoring her as well as the good team of which she was a part. Rosa Banks was a key player.



Rosa Banks (WOYA 1986), Rose Otis (WOYA 2003), Ramona Greek (WOYA 1992), and Thesba Johnston (WOYA 1999).

In trying to make the Women's Commission effective, according to Ramona, there were two principle obstacles the women faced: first, the male leadership, and second, the wariness about women in the pulpit. At the time that she became involved, Ramona was working in the Southern Union. There she was attempting to ascertain what the concerns of women were and separately what the concerns of pastor's wives were. So she brought the women together at a retreat. More than 300 women attended the retreat in the Southern Union. After the retreat, women wrote hundreds of letters to the union officials. From that time forward, a women's retreat was on the agenda each year.

Ramona was asked to speak to a large gathering of Hispanic pastors, some of whom were firmly opposed to seeing women in the pulpit. NAD President McClure and his wife were seated in the front row of the hall. Ramona had a good response to her presentation. She learned later that a seasoned pastor who had been in the hall had intended to walk out if a woman spoke, but he felt intimidated that his Division president, sitting in the front row, would see him leave. So he stayed and was blessed by her talk. Gradually, opposition to women's occupying the pulpit was broken down.

As she was leaving the hall that day, Ramona met a prominent black leader who said, "Let the women go, free them, and they will finish the work." She ended with words of encouragement: "I encourage you to go forward."

Thesba next introduced Rosa Taylor Banks as the person who "made it happen" for the Women's Commission. Without the structure, nothing that the women in the unions were encouraging the church to do would have happened. Rosa Banks has more "firsts" than anyone in any biography that Thesba has read lately—the first female director of a NAD office, first General Field Secretary in the GC, first female director of the NAD Office of Human Relations, who coordinated all of the work of the Women's Commission, including the structure and the establishment of Women's Ministries. She developed the church's first summit on race relations in 1999. She has designed policies to address sexuality in the church. She has served the church "long and well" and has developed a beautiful biographical sketch. "We felt, we feel, and we continue to feel the effects of her wonderful work," stated Thesba. Rosa was an AAW Woman-of-the-Year Award recipient in 1986.

Rosa Taylor Banks (in her own words)

Over the years I have been concerned that the Women's Commission has not been given the prominent role that it deserves in the history of the development of Women's Ministries. And having served on the Human Relations Advisory since about 1982 or 1983 with Warren Banfield, having met with the Women's Commission from almost the time that it was established, having served as the Southern Union Conference's "Commissioner," and having served

as the second Director of Human Relations from 1989-2005, as well as serving as Associate Secretary of NAD and the GC for 18 years now, I know how things get on the agenda of the church. Having prepared policy resolutions and stood on the floor to present 11 policies and guidelines at the GC, I know how that is done, and my successor at NAD, Carolyn R. Forrest, who is sitting in the audience today, will get that experience, too.

Human Relations was established to be the eyes and ears for NAD on social issues. It was developed in 1987 by Dr. Warren Banfield. He really went there to ask for a woman to relate to women's concerns, but the church wasn't ready yet for a woman Associate Director of Human Relations at that time, so he went back to the drawing board and asked for the Women's Commission. It consisted of a woman from each of the nine unions, and these women met. Almost from the beginning, Rosa started meeting with them.

Over the years, we had three chairs of the Commission: Alice Smith was the first, Thesba Johnston was the second, and Ramona Greek was the third. During the time I was Human Relations Director, I saw Ramona's talents and recommended to the NAD that she be made the next chair as we met together.

Gradually, opposition to women's occupying the pulpit was broken down.

Warren Banfield had said to me when I was serving on the Advisory, "I want you to succeed me. A woman needs to be at the helm right now to get this pushed." I was at Oakwood at the time. He kept talking about it, and I said, "You know that they will never have a woman succeed you." But he kept pushing and pushing. And I talked to Elder Bradford who was the NAD president at the time. He was also chair of the Oakwood College Board, for which I was Recording Secretary, so we had a lot of interaction. And he would say to me, "Well, you can't choose your successor" [doing a recognizable imitation of Charles Bradford]. I became very discouraged.

But in Nairobi, Kenya, under the leadership of Neal Wilson, it happened. They called me at home at Oakwood by telephone from Nairobi, and I was floored. You can't underestimate Neal Wilson. He had tried to get women into these positions, but there was opposition from other division presidents of the world field. I understand them now, because I work with them regularly, and I now know what happened during that time.

When I came to the NAD, Elder Banfield said, "I'm leaving the Women's Commission in your hands." And of course, even though we had a woman, Elizabeth Sterndale—who was meeting with the women, by design, because Warren never felt he truly understood women's needs—and Elizabeth continued in that role, the rest of the

work of the Commission was dumped right into my hands.

At the time I took over, we had no paperwork, no formal outlines, no anything. Many nights I sat up all night creating different documents, formalizing the structure, writing proposed policies. Right away, Elder Bradford came to me and said, “I need a policy on opportunities for people in service,” and it was voted right on the floor. So there were many other demands placed on me as well.

Elder Bradford insisted that things have to be field-tested in the NAD, so for five years we field-tested the Women’s Commission at each level—the local church level, the conference level, the union level, and at the Division. We met three times per year for three days each time, at the GC and at different unions, where we called town meetings. (I had previously established the structure for Women’s Ministries in the Southern Union. Women in the Southern Union were among the first to have the structure organized at all of its levels.) Then in 1989, the Commission went to Canada to plan.

During this period, representatives of the AAW would constantly come to Elder Banfield’s office, and we just had a lot of groups feeding in, but structure is what gets things voted in the church.

By this time we had done everything we could do. We had developed a brochure. We had a picture of all of the union presidents on our brochure with a statement affirming Women’s Ministries. Then we wrote a formal recommendation to Elder Bradford stating that “the Women’s Commission desires that you put the proposal for the formation of the office of Women’s Ministries on the agenda.” And Elder Bradford, getting ready for the agenda for 1990, came to my office, and asked, “What shall I do with this recommendation?” And I responded, “Elder Bradford, we have done everything we can do with this. The next step is on the floor.” So Elder Bradford took it to the floor,

and it was voted in 1990. This left the next steps to the General Conference.

Elder Alfred McClure was elected President of the NAD and Elder Robert Folkenberg was elected President of GC at the Indianapolis GC session in July 1990. Elder McClure immediately called a committee, of which Elder McClure and I were both members, and we sat down with Elder Folkenberg, the new GC president, and said, “Annual Council is coming up, and it would be better for the action authorizing Women’s Ministries to be taken at the GC level.” Elder Folkenberg had already tested the waters and discovered that the Division presidents were not ready. But at this time, he felt he could go forward with the name of Rose Otis. So he did go forward, and we got Women’s Ministries at the GC level at the Annual Council in 1990.

So the work of the Office of Human Relations on Women’s Ministries was done in 1990. Our next work was on people with disabilities, and as you know our policies on this have gone around the church now.

It has bothered me that we don’t tie the development of Women’s Ministries with the NAD, because that is where it started. But I know that NAD sometimes has a reputation with the other divisions as being renegade people, so it was probably best that it didn’t go that direction. But I thought I should give you the way I see it and the role Human Relations played.

This is the way things happen in the church. There are people who guard what goes on the agenda. Nothing gets on the agenda except that it goes through certain channels. Everybody worked, and that was beautiful, but the channel through which the Women’s Ministries passed was the Women’s Commission and the Office of Human Relations. That is history. That’s the way it is.

Rose Niesen Otis

Thesba next introduced Rose

Otis, who was the first female GC Director of Women’s Ministries and the first female vice president of the NAD. Rose stated, “At the time that I was called, my husband and I were representing the GC in the Soviet Union. We were called away from that work by Elder Folkenberg to start Women’s Ministries. The Berlin Wall had just fallen. I spent seven years at the GC directing the Women’s Ministries Department. Then I spent two years as a vice president for the NAD.

“At first I didn’t appreciate how much work had been done previously by the Women’s Commission. Initially, my work felt just overwhelming. At the beginning I had to develop a relationship with the Division presidents. The officers of two divisions were welcoming to me. One was the Southern Asia Division, where Dr. Nancy Bassham had a leadership role. So many times I was in front of secretaries who were trying to shoot down the idea of Women’s Ministries. One of their principal fears was the ordination issue. This is why we had to distinguish ourselves from the AAW.

“Gradually the leaders of divisions were able to see that there were many talented female leaders among them who held a great potential for baptisms and soul-winning. Between 1990-1997, around 68,000 new members were baptized as a result of the work of women. That spoke volumes to the leadership.

“There was so much work in the department, and Dorothy Watts introduced Ardis Stenbakken to me. Among other things, she continued my work to produce devotional books for women, the profits of which were used to give scholarships to women pursuing formal education. During that early period, 240 scholarships were given. Since then many more have been given. I praise God for the accomplishments of the Department of Women’s Ministries.” AW



Hillhaven Chorus, directed by Marianne Scriven



Photographer Sidney Kwiram adjusts camera.



Deanna Pitchford introducing Joy Butler at the Woman-of-the-Year Awards banquet.



Carmen Seibold and Karen Kotoske

Worth 1,000 Words



Thesba Johnston (WOYA 1999), Vera Capman, and Josephine Benton (WOYA 2003) ready for the WOYA banquet.



Charles and Rebekah Wang Cheng (WOYA 2000) Scriven.



Local Arrangements chair Kay Rosburg presents Alvin Kwiram with a boutonniere in preparation for the Woman-of-the-Year Awards banquet, while Carolyn Lacy and Darleen Golke enjoy his discomfiture.



Breakout session on Friday, L to R: Helen Pearson, Karen Kotoske, Claudette Andrews, Sharon Dalton Williams, Catherine Kroeger.



The Australian contingent, L to R: Deanna Pitchford, Iye Ling Miller, Iris Landa, Joy Butler, Jessica Trevithick, Danijela Trajkov.

Faith Esham presents recital at Banquet

Faith Esham, the critically acclaimed, Grammy-winning operatic soprano, presented a recital of six pieces at the Awards Banquet on Saturday evening, October 27, 2007, with her friend, pianist Virginia Lum.

Ms. Esham opened with the aria, "Ain't it a Pretty Night," from the opera *Susannah*, composed in 1955 by Carlyle Floyd. In the aria, Susannah, an innocent country girl who has always lived close to nature, tells of her keen sense of the stars and the skies in her special valley in the Appalachians. She is tempted though by the cities beyond her mountains and wonders how she would feel after once experiencing something beyond her valley. A song about innocence soon to be betrayed, Floyd's aria features difficult leaps and unusual intervals, giving Ms. Esham opportunity to show off her remarkably keen sense of pitch.

Ms. Esham realized after starting at Juilliard that she enjoys languages, and she sings in many. Her next piece, "Before my Window," which she sang in Russian, is an art song by Rachmaninoff. The character singing is a young woman who looks out from her window at a cherry tree and yearns for her lover who is gone. The cherry tree speaks to her of the name of her beloved, eliciting from Ms. Esham the rich tonal warmth for which she is known.

The third number, "Jewel Song," is perhaps the most famous aria from the opera *Faust* by Charles Gounod. Marguerite, the heroine, falls in love with Faust, who has made a pact with the devil, Méphistophélès, in return for renewed youth. Méphistophélès brings a gift of jewels and mirrors to tempt Marguerite, and she is seduced by her own beauty as she looks into the mirror. This beautiful aria, which Ms. Esham sang in French, tells of the intoxication Marguerite feels as she thinks that she is no longer ordinary, but the daughter of a king. She is soon to take a tragic path and suffer dire consequences. Ms. Esham's dramatic skills were very much in evidence

as she acted this aria as compellingly as if she had a full stage set behind her.

After these three serious songs of innocence and betrayal, Ms. Esham moved to the lightness of Cole Porter's "Tale of the Oyster." The oyster longs to move from the sea bottom to see how the upper set lives. Through what he thinks is luck, he gets his chance when he is put on the menu at a casino and served on a silver platter to a millionaire lady, making the oyster very proud. But soon the millionaire lady suffers stomach distress, and she returns home on her yacht, rolling and tossing. Up comes the oyster, returning to the place he started from, but now much the wiser, saying, "I have had a taste of society and society has had a taste of me."

The aria "Un bel di" from *Madame Butterfly*, written between 1904-1906 by Giacomo Puccini, is based on a true encounter. This song of unrequited longing is sung by a pure and loyal girl, Butterfly, for an unfaithful husband, Pinkerton, who has abandoned her. In a song vivid with detail, she imagines his return by ship and his climbing the hill to their home. Little does she know that his return will bring not a loving husband but a faithless one. Her heart will be broken. Again, this is an aria of unrequited love, which Ms. Esham sang so expressively in Italian. Her commanding vocal technique, warm tone, beautiful line, and amazing range were fully displayed in this famous aria.

Ms. Esham received a standing ovation at the close of this song, and generously granted us one encore, the Negro spiritual, "This Little Light of Mine."

The assembled guests warmly appreciated the gift of beautiful music artistically and expressively performed by Ms. Esham and Ms. Lum. It gave special elegance to the evening honoring our 2007 Woman-of-the-Year Award recipients. AW



Faith Esham



Virginia Lum



Beverly Beem, "Reconnecting with our Heritage: Our Daughters Shall Prophecy: Part II."



L to R: Pat Habada (WOYA 1996) and Raquel Arrais, one of the beneficiaries of TEAM scholarships.



Sylvia Nosworthy presents "Better Than Our Fears: The Diaries of Catherine Byington" at the Agape Supper.



Georgia Hodgkin, AAW President 1999-2001, chaired Friday's Session 3, "Individuals Contribute."



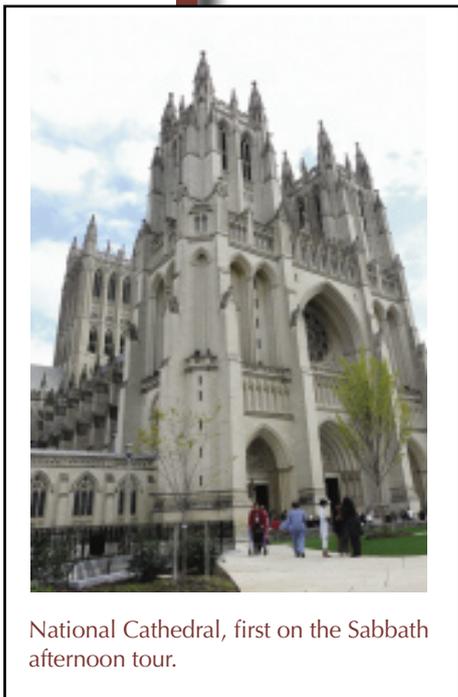
Rebekah Liu uses slides to tell of her mother's work as an evangelist (converting thousands), church planter, and church leader. Liu, who is pursuing a PhD in New Testament Studies at Andrews University, plans to return to China following completion of her studies and establish an Adventist seminary in China.



Past Presidents, Conference Coordinators and TAW Editors honored Thursday evening: Bev Habada, Pat Habada, Alyce Pudewell, Georgia Hodgkin, Beth Ann Wear, Beverly Rumble, and Stella Greig. Not shown in photo are Shari Chamberlain and Bernie Beck.



Effie Jean Ketting (WOYA 2000), honored at the Thursday night banquet for former WOYA.



National Cathedral, first on the Sabbath afternoon tour.



Elsie Chan (WOYA 1997) enjoys a humorous moment.

Report on Women Ministers

Helen Pearson, First Elder of the Newbold College Church, writer and presenter of the BBC ‘God-slot’ program, “Pause for Thought,” and Counselor, spoke to the AAW about the status of women ministers in the Euro-Africa (EUD) and Trans-European (TED) divisions.

Describing her talk as being based on journalistic, not scholarly, observations, Helen gave an overview of the growth of the SDA Church in these two divisions, where there has been a great diaspora of Adventists moving from their countries of origin into different countries, among whom the growth of the church occurs. For example, in Spanish Adventist churches one finds Romanians, and in Italy and the United Kingdom, there are Ghanaians. In fact, before long the largest Adventist ethnic group in the British Union is expected to be Ghanaians. The “patchwork” of ethnic and cultural diasporas that exists means that there is a wide variety of attitudes toward women.

In Hungary, where parts of the church culture feel like the church in England when Helen was growing up in the 1950s, there are nevertheless women pastors. In the UK, where there is a large number of Afro-Caribbean congregations, some congregations have women elders and even head elders, while others won’t let women speak from the platform unless they are wearing hats.

In ethnic diversity, there is also a huge cultural diversity. For example, in Germany there is a stark difference between the north, where there are churches led by women, and the south, where SDA churches are extremely conservative, and fewer women are

in leadership.

In general, the TED, which has 13 unions, leaves to its unions the policy decisions on the employment of women. In Denmark, Holland, Sweden, Norway, and Finland, in the TED, there are both old-style, conservative churches, as well as café churches and church plants, many of which are led by women. In the same division, women can face extremely different work perspectives. In the TED, which has 1,000 pastors, 50 are women, most of whom are from the Finnish, Swedish, and British Unions, which are the top SDA employers of women in Europe. There is even a sprinkling of women among Union executives, including, in the Swedish Union, Audrey Boyle Andersson (Union Secretary), and Marianne Dyresen Kolkmann (Youth and Family Ministries Director). From the British Union, there are Heather Haworth (Director of Women, Children, and Family Ministries) and Sharon Platt-McDonald (Director of Health Ministries). The farther north and west one goes, the better it is to be a woman in the European SDA church organization.

In the EUD, it is fairly unproblematic for single women to work for the church. Women at Collonges brought pressure to bear on Franco-Belgian Union officials, insisting that unions that didn’t plan to employ women should be honest and not let women train for jobs for which they would not be hired. So the doors are now open to unmarried women, but not to married women, even if they are married to prospective pastors. The man is always hired even when the woman is likely to be the

more competent of the pair. For this reason and others, some of the unhappiest people the Pearsons talked with in their travels in the two Divisions were pastors’ wives.

In Italy, it is very difficult for a married woman to be employed as a pastor. And in the Portuguese Union—which in the past decade was the only union in the EUD with a clear and progressive policy enabling both unmarried women and married wives in a pastoral team to be employed—they have done an about-face. Last year, those Portuguese women at Collonges who are married to prospective male pastors were



Newbold women theology postgraduate students.

warned that they should stop studying theology and consider an alternative course of study. So you can imagine the disappointment and pain for those dreaming of a shared calling and of offering their skills and capabilities to the church.

For women married to lay husbands, there is a different picture. They can be employed if their husbands will move with them and if they have no children; but if they have children, women are encouraged to lessen their work loads or to leave their jobs. In very few cases are women allowed to work part time.

What is the future for women studying theology in Europe? At Newbold, 25 percent of the 125

in EUD and TED

undergraduate theology students are women. And of the 28 post-graduate theology students, 11 are women. One Serbian woman is in a doctoral program in theology at Newbold. It is considered that her best chance of becoming a pastor would be to serve the Serbian diaspora in territory more

“We’d like our church to be more open, accepting, and less judgmental, and more teachable.”

hospitable to women pastors.

At Collonges, the SDA college in France, 30 percent of the 80 undergraduate theology students are female. But only 10 percent of those students expect to become pastors. At Friedensau, the SDA college in Germany, there are 110 undergraduate theology students, 25 percent of which are women. Some wives of prospective pastors, although they will never be employed by the church, have decided, in spite of everything, to continue their theology studies.

At Villa Aurora, near Florence, Italy, 50 students are studying theology, 20 percent of whom are women. Sagunto in Spain appears to be in much the same position as Villa Aurora. It was very difficult for Helen to learn how many women there are at Bogenhofen, just outside Salzburg in Austria.

The consensus was that there are probably very few.

The Value-Genesis surveys that have recently been conducted in Europe indicate strong support in both divisions for women in ministry. In most countries the proportion of votes in favor of women’s ministries was over 70

or 80 percent. The percentage was brought down by the reaction of the young people

in Romania, who are extremely conservative and whom some people think of as kind of a division within a division in the EUD.

As for the young women studying theology at Newbold, they are a wonderful bunch! When Kirsten Oster Lundqvist spoke at Women and the Word, she said, “These young women are entirely unapologetic about their calling.” They are not tentative, as a number of us in another generation were about expressing their call. And Helen asked them, “What would be the most helpful thing we could do as you move forward with your vocation?” Here are some of their answers:

- “I would take ordination out OR have it for both genders.”
- “We need balanced gender numbers in church structures.”
- “We need broader openness to present truth, about what Seventh-day Adventists are and what we are here for.”
- “We need to put less energy into meetings.”
- “We’d like our church to be more open, accepting, and less judgmental, and more teachable.”

Dr. Charles Scriven told us, “Women need to find their voices.” Helen would add that women need



Helen Cooper Pearson

to find an audience to listen to those voices.

The final quotation from our Newbold young people summarizes a lot of what Helen heard as she talked with them. They are not really so worried about whether they are ordained or not. Ordination is not *the* issue. Rather, it is only a symbol of the issue. One of them said, “I wish we could change the way decisions are reached, so that things are not just *done to us*, so we are participating in decisions.” What is coming out from these young women is a sense that the most important thing, the thing that marks us as daughters and sons of the gospel, is the way in which we use power—the way we use power among ourselves in meetings, between women and men, how we women use power in our families, how we use it in our churches.

Helen said that her son, who does a lot of work with people of other faiths, says that he thinks that the way in which we use power is—or should be—the mark of the Christian. We need to think carefully about the way in which Jesus related to power, what He taught us about the paradox of crucified strength. Helen said, “I leave you with this picture of these young women in Europe who are determined not to be victims but to use and relate to both male and female power in a constructive and supportive way. AW

Trans-European Division women in ministry.

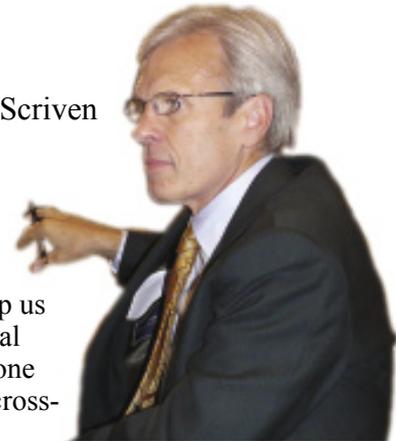


Blessing for All, Period

Devotional for AAW Conference

October 26, 2007

by Charles Scriven



Sixteen years ago, in an upstairs hallway at the Sligo Church offices down the street, a youthful husband and wife, highly involved in congregational life, came up to me and said:

“We can no longer support a church that has an official policy of discrimination.”

That was some five years before the vote against the ordination of women that took place at the Utrecht General Conference in 1995. Three or so years before that hallway conversation, Jan Daffern, who had made her mark as a woman on the Sligo pastoral staff, had become discouraged enough to leave the church herself.

At Sligo, fairness to women was on everybody’s mind.

The names of this husband and wife no longer appear on the membership rolls. I was sickened then. I still am. I realize—and rejoice in—the clear advances that Adventist women in ministry have made since that time. But officially, the church is still estranged from a simple Bible truth: *Blessing for all is the grand and inviolate ideal*. Go back to the call of Abraham. Go forward to the vision of the greatest prophets—and of Jesus himself. The *blessing is for all, period*.

You can stockpile your arsenal of Bible verses that seem to say otherwise. But you can’t be Christian and deny the resurrection of Jesus. And the resurrection of Jesus baptizes the ideal *he*, in the end, embraced: The *blessing is for all, period*.

One reason it is hard for men and women to come together on this point, doubtless, is that we men just like having whatever advantages come our way because of gender injustice. Another reason, equally forceful perhaps, is that misunderstanding between women and men comes so easily.

Deborah Tannen, the famous linguist, has said again and again that, between the genders, differences in “conversational” style grease the skids for misunderstanding and resentment. She even says, “Male-female conversation is always cross-cultural” (*That’s Not What I Meant!* 132).

As a twice-married man, I can identify with that. I’m sure both my wife and the mother of my children can identify with it, too.

Thinking about this opens a window on why progress toward equal opportunity for both genders is REALLY important. The point I will make is not new. But our awareness has changed a lot since 1990, and the point is now more significant than ever.

Let me first quote another insightful remark from Deborah Tannen. “The fate of the earth depends,” she says, “on cross-cultural communication” (*Ibid.*, 143). Now, especially since 9/11, we understand this in a more full-blooded way than ever before.

And it’s not just that good cross-cultural communication can keep us from doing psychological or physical violence to one another. It’s that good cross-cultural communication helps us to *see things we might otherwise miss*.

Perhaps that is why the first word God said to Abraham was “Go.” You remember that, according to Genesis 12, God addressed human brokenness by challenging a man and his family to become repairers of that brokenness. Abraham and his seed, God declared, would be the bearers of blessing for all, the first peacemakers. And when God said “all the families of the earth” would be “blessed” through Abraham, the first word was “Go.” “Go from your country and your kindred and your father’s house. . . .”

It was in the going—in the long journey to a world of strangers—that Abraham and his seed would become the first peacemakers.

Connecting with people who are different would be, in other words, the daily lot of the Hebrew people. They would be strangers themselves, and, as God also said, they would love the strangers they met. Through cross-cultural encounters they would bear the blessing. Instead of merely tolerating others, they would interact with them.

One of the best stories of cross-cultural encounter to emerge from the legacy of Abraham is the story of Jesus’ entrance into the region of Tyre and Sidon. The story shows the difficulty of truthful encounter with another, and it shows the rewards that follow effort, even halting effort.

In Tyre and Sidon and its surroundings, strangers abounded. The Greek-speaking city-dwellers looked down on Jewish farmers in the countryside, and the Jewish farmers looked down on them. Ethnic tension bristled. When Jesus arrived, he had already collected followers and established a ministry of teaching and healing. But he had also begun to sense the danger in his mission. Herod, the puppet governor, had executed John the Baptist, a man whose vision Jesus largely shared. That execution was ominous.

Feeling the strain, Jesus entered a house, hoping, so Mark tells us, that no one would know he was there.¹ But a woman found him. This was in itself remarkable. Women then had no right to assert themselves. And what is more, this woman belonged to a culture and an ethnic group the Jews had little time for.

But she knew the reputation Jesus had for healing, and her daughter was desperately ill. So, prostrating herself, she begged for healing mercy. According to Matthew, however, Jesus ignored her. And when the disciples, who considered her a pest, urged him to “send her away,” Jesus responded with apparent sympathy for their point of view:

“I was sent,” he told the woman, “only to the lost sheep of the house of Israel.” She was outside the circle of his concern.

In Matthew’s telling of the story, that’s how Jesus saw his mission, and that’s why he was ignoring the woman’s supplications: she was a Canaanite, outside of the house of Israel. When the woman persisted, Jesus dismissed her. “It is not fair to take the children’s food and throw it to the dogs,” he said. It was a pointed ethnic reference, and must have hurt her feelings.

During his boyhood Jesus had sat long hours listening to the rabbis and asking questions. He had been eager to learn, and all the while he had “increased in wisdom..., and in divine and human favor.”² Now, meeting a stranger who refused to be docile, Jesus was about to take another step toward wisdom. The woman, hearing his sharp words, would make a jaw-dropping rejoinder.

Remember that for Canaanites, unlike the Jews of that day, dogs could be pets: they were not unclean and not excluded. Around the table this woman was familiar with, even the dogs ate. So, bending Jesus’ words to her own purpose, she said, “Yes, Lord, yet even the dogs eat the crumbs that fall from their master’s table.”

Wham!

According to Matthew, these words *changed Jesus’ mind*. From that point forward, his mission expanded. Stunned into wider concern, he not only healed the woman’s daughter, but also began directing his attention to Gentiles as well as Jews.³

Amazing! The very Gospels show Jesus enlarging his outlook by seeing with another’s eyes and feeling with another’s heart. Jesus’ own full-blooded embrace of the grand and inviolate ideal—*blessing is for all*, period—came about as a result of cross-cultural communication. It came about as a result—let us not miss this—of a man’s communication with a woman.

It was in interacting with a woman that Jesus *saw something he might otherwise have missed*. He saw, through her, that his mission was about bringing a blessing to...everyone.

Okay, misunderstanding between men and women comes all too easily. But the pay-off when good cross-cultural communication happens makes the effort worthwhile. And that is one—only one—reason why the AAW mission matters so much. *For women to have more opportunity and greater impact is for us all to gain in understanding. For women to have more opportunity and greater impact is for us all to have a better chance of flourishing.*

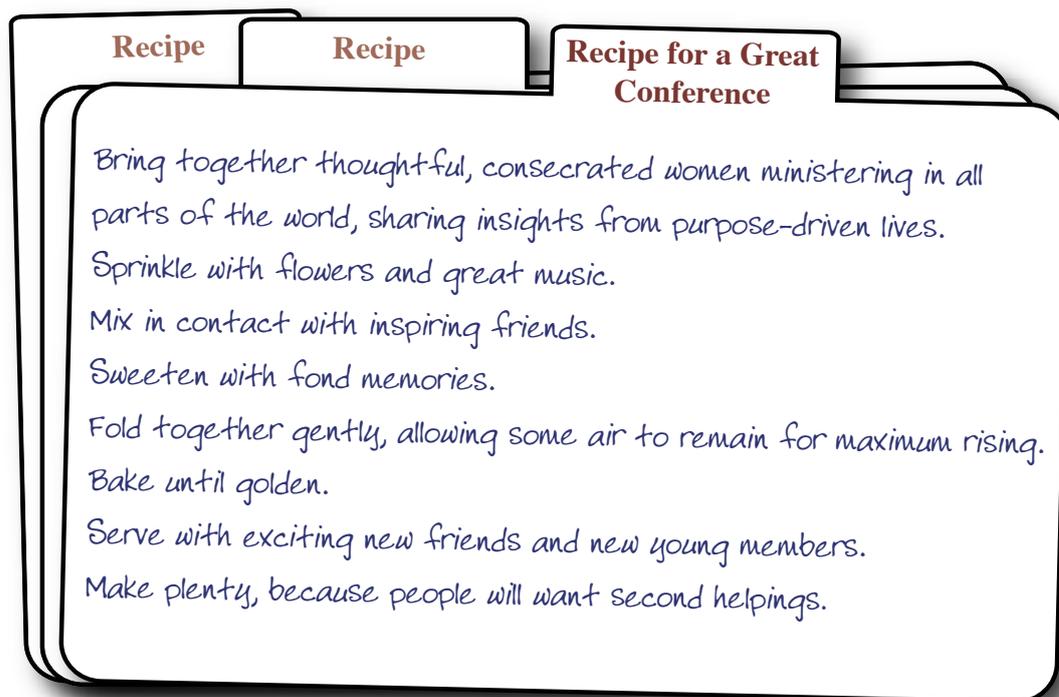
Stephen Covey has famously said: “Find your voice and inspire others to find theirs.” Why not? Why not continue to speak up, and continue to inspire others to speak up? If it was important for Jesus to hear a strange voice, it’s important for us. And it’s important for everyone.

So I have a simple request: please continue to find your voice. Please continue to inspire others to find theirs. Grow your organization. Do this in Christ’s name and a new day will come. I am confident of it. And it will be a day when no young husband and wife have to deal with a church that has an official policy of discrimination. It will be a day when the welcome of Christ’s open arms finally does become a welcome for everyone. **AW**

¹ Mark’s account appears in 7:24-30; Matthew’s, in his gospel, 15:21-28.

² Luke 2:46,52.

³ Matthew’s account, on which I have mainly relied, is in 15:21-28; besides commentaries, I have consulted Judith Gundry-Volf, “Spirit, Mercy and the Other,” in *Theology Today*, 52 (1 1995): 508-522.



2007 conference

Continued from page 1

Harris, and Catherine Kroeger. The facts described by these women left many of us surprised, sickened, and changed.

In the evening, we had the delight of celebrating women who have served AAW over the years as presidents, editors, and coordinators of conferences, together with many women who have been honored as Woman-of-the-Year Award recipients from 1984-2007. What a pleasure to have together so many honorees from the past, especially those now in their 80s and even 90s, still vigorous and sharp, making us conscious that the purpose-driven life is a healthier, more rewarding life. The



Penny Miller (WOYA 1994) speaking on the Southeastern California Conference Gender Inclusiveness Task Force Thursday morning.

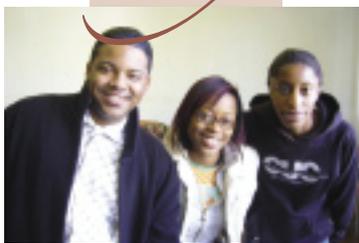
splendid music created by the New England Symphonic Ensemble, directed by Virginia-Gene Rittenhouse, was exultant, exciting, and energy-giving.

On Friday morning, Helen Pearson, from Newbold College, reported on experiences of women attempting to answer their call to ministry in the Trans-European Division and the traditions that restrict them, such as the requirement that women be included in the ranks of ministers only until they are married. There were attendees present whose lives have been altered and bruised by such requirements.

Nancy Vyhmeister's scholarly explorations of the principles and precepts of the New Testament gave a stirring affirmation of what women can do. (Watch for it on the AAW Web site.) But although the New Testament endorses an active role for women, Ardis Dick Stenbakken pointed out that women in many Adventist Churches are faced with real challenges where this understanding of the New Testament is not yet shared.

The statements by early church leaders that Beverly Beem and Ginger Harwood re-discovered through their search of *Review*

articles from establishment of the organization in 1863 to the death of James White in 1881 leave no ambiguity about our founders' approval of women's leadership in the work of spreading the message to the world.



Juan Jose-Garza, Davern Francis, and Vanessa Bula—some of the students who heard the presentation to Columbia Union College students by Karen Kotoske (WOYA 2007) and Verla Kwiram.

But Lilya Wagner's talk reminded us that, although women's leadership is endorsed by the New Testament and the earliest leaders in Adventism, Adventist women must pull together to break down barriers to their participation today and to realize the dream of an inclusive leadership. Women must promote the work of other women, encourage and facilitate their successes in order for their ministries to gain recognition and esteem.



Coordinators of the 2007 Conference: Carolyn Lacy, Verla Kwiram, Kay Rosburg.

Women of action singled out for AAW's 2007 Woman-of-the-Year Awards then spoke about the directions of their individual ministries. An educator, Dorothy Watts has facilitated the establishment of literacy centers in SDA churches in India, in addition to founding an orphanage and putting several thousands of children in Adventist boarding schools.



Donna Habenicht (WOYA 2001) introducing Nancy Vyhmeister, 2007 Woman of the Year for Professional Distinction, at the banquet.

Karen Kotoske began to serve by providing food for Huichol Indians where there was starvation because of drought. Her projects have since grown to include schools, libraries, feeding and skill-building projects in ten countries of the world, enhancing the possibilities for thousands of people's lives.

Rigmor Nyberg multiplied the 50 million dollars raised under her directorship, largely donated by the Swedish government to ADRA Sweden, by demanding exacting standards for her grant proposals and strict controls to make each dollar accomplish the maximum amount to relieve poverty and lack of opportunity for people all over the world. Her work flourished because of her trustworthiness.



Sherri Craig and Pat Habada at the Sunday morning business meeting.

Rebekah Liu reported on the amazing story of her mother, Qin Zheng Yi, not present because of visa difficulties, who, since 1989, has raised up a church of as many as 10,000 Adventist believers in Sichuan province of the People's Republic of China, in the face of adversity and personal peril.



Anita Mackey, one of the first recipients of the Woman-of-the-Year Award (1984), now 93 years old, addresses the conference at Thursday night's dinner honoring past WOYA award-ees, past presidents, past conference coordinators, and past editors.



Olive Hemmings and Bernie Beck, renewing acquaintance.



Michelle Hill and Felisa Meier at the Sunday morning business meeting.



Festive friends, L to R: Marta Teel, Sidney Kwiram, Sasha Ross, Demetra Andreassen.



Karen Kotoske speaking on the topic, "Finding Joy Through Giving: How One Woman Changes the World."

Honoring the beginning of the Sabbath, Rebecca Brillhart led us in a sensitive litany of thanksgiving celebrating the history, friendships, actions, and hopes we have engaged in as we have met together as members of AAW through the years to bring about justice for women in this community of faith. The Hillhaven Chorus, directed by Marianne Scriven, added beautiful words in song.

What a spectacular sight it was when AAW's six honorees joined the platform party for the worship service at Sligo, forming a line of ten accomplished women in colorful clothing instead of men in dark suits. Chris Oberg's sermon question, "Why Rahab?" was compelling—she spoke without notes—and held us spellbound about the key role that a rejected woman played in the fate of Israel and the ancestry of Christ, and went on to punctuate the role played by AAW, celebrating the chain of events begun 25 years ago there at Sligo. Her sermon deserved a standing ovation! Also of special impact was the beautiful anthem, "O, Divine Redeemer," sung by Kenniecia Grant, mezzo-soprano, accompanied by Marianne Scriven.

On Sabbath afternoon, blessed by a sudden appearance of blue skies, a large coachful of women and men experienced the awesome majesty of the National Cathedral, as well as the memorials to great Americans, especially Abraham Lincoln's Memorial, a martyr to the cause of human rights.

Saturday night 160 friends of AAW celebrated! Faith Esham, soprano, and Virginia Lum, piano, set the stage with their elegant presentation of songs from Cole Porter to Giacomo Puccini. Six women received the AAW Woman-of-the-Year Award: Joy Butler, Karen Kotoske, Rigmor Nyberg, Qin Zheng Yi, Nancy Vyhmeister, and Dorothy Watts—all of whom have dedicated their lives to alleviating the subjugation and suffering of others and bringing them hope in Christ. Surely their rewards will be great.

The event ended on Sunday morning with a continental breakfast and a business session. Special thanks go to the local arrangements committee, chaired by Kay Rosburg.

When asked the question, when is the work of AAW finished, Verla Kwiram answered, "Not until there is an environment where women are encouraged to develop all of their gifts and reach their full potential, where they are accorded dignity and respect, and where every girl is taught that she is made in the image of God and that she can BE anything she prepares herself to be." AW



Rebekah Liu and Raquel Arrais, TEAM scholarship recipients, and Carolyn Kujawa.



Mario Ochoa, Executive Vice President of ADRA, introduces Rigmor Nyberg at the Woman-of-the-Year Awards Banquet Saturday night.



Betty Thacker, Virginia Clark, and Betty Cox listening to the discussion following Wednesday evening's film "Moolaadé."



Joy Butler and Jessica Trevithick at the business meeting Sunday morning.



Charlotte Hamlin (WOYA 1998), 89 years old, at the dinner honoring past Woman-of-the-Year recipients.



NEW TESTAMENT PRINCIPLES FOR ADVENTIST WOMEN

by Nancy Weber Vyhmeister

Friday morning, October 26, 2007

Introduction

Years ago my husband Werner had a series of worship talks at the office of the South American Division. He gave everyone a list of 20 items, which they were to label as one of the three: principle, precept, or prejudice.

Once the forms were filled out,

he discussed the three Ps with his colleagues. The first evident finding was the differences of opinions. The next finding was that people went about deciding in different ways.

Werner brought the form home to have our early-teen children weigh in on the discussion. Their answers reflected factors of which we were unaware. The discussion occupied several family meals. Later they questioned family rules: Is that a principle, a precept, or just your prejudice?

Not long afterward, in a doctoral class at Andrews University, and on the basis of our exposure to the three Ps, I clashed with a professor over whether the Ten Commandments are principles or precepts. As a result, I wrote a paper on principles. In my research I discovered that Carl F. Henry, conservative Baptist theologian and editor of *Christianity Today* from 1956 to 1958, found that the New Testament contains only seven basic principles. All else is embroidery.¹

These principles, wrote Henry, “are to guide the Christian in the choices he makes.”² (Please forgive his male-oriented language. He was writing in 1957!) His list is as follows:

1. The believer’s life is one of Christian liberty in grace (420).
2. Christian liberty is for the purpose of glorifying God, and not for purposes of sin (423).
3. The believer is to beware of defiling his conscience (426).
4. The believer should place no stumbling-block before weaker believers (427).
5. The believer’s liberty is not to be misused lest the gospel be reproached by unbelievers (428).
6. The Christian is not to make common cause with the unbeliever (433).
7. The believer may in a special time or place be answerable to an interim code as a temporary or local expedient (433).

Obviously, Carl Henry found these principles on the basis of his own world, maybe even his own biases. Certainly the ideas are in Scripture but the words are not.

Definition of principle

The etymology of the word itself gives us an idea: it derives from the Latin *principium*, beginning; hence it is something “at the beginning.” Webster Online gives its meaning as “a comprehensive and fundamental law, doctrine, or assumption.”

In a philosophical sense, principle is “that from which something takes its origin in some way.”³ A “principle explains whole reality.”⁴ Finally, in the realm of morality, principles “are the truths on which depend all our explanations of particular moral phenomena”⁵

The definition is clear enough. Principles are the rule behind the rule, behind which there is nothing more. Principles are the unchanging bedrock.

Undoubtedly, precepts should be based on principles. The dean of women in my college years had a rule (precept!): no slacks for young ladies. The principle behind the rule was not so clear—something about women not wearing men’s clothing (Deut 22:5). While my rebellion against this idea was not at the time philosophically motivated, I realized later that here was one precept based on another!

Since there are so few principles, how do we go about discovering them?

Inductive reasoning

We are somewhat familiar with inductive Bible study: we read the text, note the details, and derive meaning from them. What we use is inductive reasoning: from the particulars to the general.

Another example of inductive reasoning: if I want to tell you what an apple is like, I will taste two dozen different varieties of apples and tell you that an apple is a fruit, somewhat sweet, usually crisp, with seeds in its center, mostly white on the inside, and red or yellow outside. Of course, that is, if I did not include Granny Smith apples in my tasting spree. From the particulars I put together a general statement.

Since New Testament principles are not clearly enunciated, we need to use the same inductive reasoning to find all the speeches and stories on which to build a principle.

NT principles related to women as part of the Christian body

In our search for New Testament principles, we will not take time to investigate principles that, like Carl Henry’s seven, deal with general aspects of Christian life. We will look specifically for discourses and events that would tell us something about NT principles that touch on women’s lives. Even more specifically, we will look for the positive principles.

To find these principles, we will examine, so to speak, the “apples” of the New Testament—mostly descriptions and prescriptions. In this search we will accept the inspiration and authority of Scripture.

Principle 1

While Carl Henry did not note Galatians 3:28 as a principle, I would submit that this text certainly contains something that is totally basic to Christian understanding. I have chosen the New Living Translation, which in most cases is very close to the Greek, but reads easily. We begin with v. 27.

²⁷And all who have been united with Christ in baptism have put on Christ, like putting on new clothes. ²⁸There is no longer Jew or Gentile, slave or free, male and female. For you are all one in Christ Jesus.⁶

We might express this principle as follows: In Christ, all believers have equal standing before God.

A sister from Timbuktu and a brother from Outer Mongolia are as much children of the Heavenly Father as the most careful Jewish Christian in Galatia in the mid-first century. God has no favorites among Christian believers.

Principle 2

Another principle comes to us from the writings of Peter, who, after describing those who do not obey, goes on to describe Christian believers:

But you are not like that, for you are a chosen people. You are royal priests, a holy nation, God’s very own possession. As a result, you can show others the goodness of God, for he called you out of the darkness into his wonderful light. (1 Peter 2:9-10)

Before drawing out the principle in this verse, let us consider the adjectives describing Christian believers: They are a chosen people, a holy nation, God’s own possession. One phrase needs special unpacking: “royal priests” or “royal priesthood” (NRSV).

The Greek for “royal priests” is *basileios hierateuma*, a “kingly priesthood.” Clearly, Christians belong to the King. But the King has made them into a priesthood, a collective group of priests.

Peter’s description of Christians echoes Exodus 19:5, 6:

Now if you will obey me and keep my covenant, you will be my own special treasure from among all the peoples on earth; for all the earth belongs to me. And you will be my kingdom of priests, my holy nation.

From the passage in Exodus, it would appear that God wanted every Israelite to belong to this priesthood. However, after the Golden Calf event at Sinai, the tribe of Levi was chosen to represent the other tribes.

What was the function of a priest? In Israel, priests were to be mediators between the people and God. They approached God in behalf of the people. In addition, they made God clear to the people. Thus, they stood between God and Israel.

In Israel, priests had to belong to the tribe of Levi. They had to be male. In the New Testament, as in God’s plan given in Exodus 19:6, all believers belong to the “royal priesthood.” In the book of Revelation, the idea appears three times. In Rev. 1:6, Jesus “has made us a Kingdom of priests for God his Father.” According to Revelation 5:10, Jesus is praised because he has “caused them to become a Kingdom of priests for our God.” Finally, in Revelation 20:6, the redeemed “will be priests of God and of Christ.”

In the Old Testament, the levitical priests offered sacrifices to atone for Israel’s sin. According to Peter, the NT holy priesthood was to offer “spiritual sacrifices” (1 Peter 2:5). Hebrews 13:15, 16 (NRSV) helps to clarify the nature of these sacrifices: Instead of offering the fruit of crops or offspring of animals, believers would “continually offer a sacrifice of praise to God, that is, the fruit of lips that confess his name.” Further, doing good and sharing are sacrifices (v. 16). In Philippians 4:18, the gifts received by Paul from the Philippians were “a sweet-smelling sacrifice.” The ultimate sacrifice is that of one’s own being, as noted in Romans 12:1.

To the priestly offering of sacrifices, Peter adds the missionary obligation: to “show others the goodness of God.” Those who have been redeemed cannot keep to themselves the joy of salvation. They show to others what it means to have been saved.

Given the texts in Revelation, showing the universality of the priesthood, I do not believe that these are ordained priests or ministers. These are all of God’s people.

Principle number 2 is evident: All believers, male and female, belong to the royal priesthood of God and are expected to carry out the functions of a priest: offer sacrifices and share the Good News.

Together, these NT principles provide women with the certainty of being equal participants in God’s people. They are on equal footing before God, and they share in the blessings and tasks of God’s priesthood of all believers. There is no exclusion.

Principle 3

Its context

Before enunciating principle 3, I would like to describe its context.

The New Testament gives prominence to the “one another” motif. In the Old Testament, we find only four “one another” texts—all of them expressing what should not be done to one another. In the New Testament there are ten of these negative “one another” instructions, such as “do not judge one another” (Romans 14:13) or “do not lie to one another” (Colossians 3:9). However, there are more than fifty positive “one another” instructions in the New Testament.



The most prominent “one another” activity urged in the New Testament is love. In John 15:17, Jesus commands loving one another. Paul insists that we are taught by God to love one another (1 Thessalonians 4:9). Peter requests believers to “love each other deeply from the heart” (1 Peter 1:22). John points out that loving one another is the sign that God lives in us (1 John 4:12).

Another one-another activity is **fellowship**. Paul tells the Ephesians that they are “members of one another” (4:25). John underlines the fellowship idea in 1 John 1:7: “But if we are living in the light, as God is in the light, then we have fellowship with each other, and the blood of Jesus, his Son, cleanses us from all sin.” In this fellowship we live in peace with one another (1 Thessalonians 5:13), accept one another (Romans 15:7), greet each other with a “holy kiss” (Romans 16:16; 2 Corinthians 13:12; 1 Peter 5:14), and practice hospitality (1 Peter 4:9).

Caring, in all its varieties, is an important “one another” activity. In speaking of this caring, Paul notes that “if one part suffers, all the parts suffer with it” (1 Corinthians 12:25, 26). Part of caring is being “patient with each other, making allowance for each other’s faults because of your love” (Ephesians 4:2). This forgiving takes place within a “tenderhearted” attitude (Ephesians 4:32). Peter encourages his readers: “God has given each of you a gift from his great variety of spiritual gifts. Use them well to serve one another” (1 Peter 4:10). The author of Hebrews, most likely Paul, encourages his readers: “Let us think of ways to motivate one another to acts of love and good works” (Hebrews 10:24).

Perhaps the most difficult “one another” activity is the one that places others first. Paul comes back to this idea repeatedly. In Romans 12:10, the apostle urges his readers to “give preference to one another in honor.” In Philippians 2:3 he urges the readers of his joyful epistle: “Be humble, thinking of others as better than yourselves.” Finally, we have the well-known text in Ephesians 5:21, “And further, submit to one another out of reverence for Christ.”

I believe that principle 3 cannot function, except in this “one another” context.

The principle: Women Can . . .

This principle is gleaned from the recorded activities of women in the New Testament. Sometimes we know very few details, but today I’d like to put together a giant “Women Can” puzzle.

Women Can Learn

We are familiar with the story of Jesus’ visit to the home of Mary, Martha, and Lazarus. Amid Martha’s busy preparations, “Her sister, Mary, sat at the Lord’s feet, listening to what he taught.” When Martha complained of all the work and asked Jesus to “tell her to come and help,” the Lord responded: “My dear Martha, you are worried and upset over all these details! There is only one thing worth being concerned about. Mary has discovered it, and it will not be taken away from her” (Luke 10:38-41).

Ellen White describes the scene: “Mary was storing her mind with the precious words falling from the Saviour’s lips, words that were more precious to her than earth’s most costly jewels.” She then notes that there is “a wide field for

Marthas, with their zeal in active religious work. But Let them first sit with Mary at the feet of Jesus.”⁷

Even in the controversial text that is 1 Corinthians 14:34, 35, women are to ask questions of their husbands. They can learn.

Also in a difficult passage (1 Timothy 2:11), Paul departs from Jewish tradition about women’s learning. While in Jewish tradition, religious instruction was denied to women (Mishnah Sotah 3:4; Qiddushin 4:13), Paul said women should learn. This they should do in hesychia, which refers not so much to “silence,” as the verse is often translated, as to quiet and peace. They should learn without being subject to the wrangling and dissension that plagued the church in Ephesus.

Ellen White spoke specifically to the need for women to “train the mind.” She laments: “Many seem to have no mental power. They have not educated the mind to think, and because they have not done this, they suppose they cannot. Meditation and prayer are necessary to a growth in grace.” She goes on to urge that women need to discipline their mind, “to force it to think.” The paragraph ends with the following: “Efforts should be made by every individual to educate the mind.”⁸

Women Can Serve

Service comes in all sizes and shapes. Service means meeting the needs of someone else.

Jesus accepted the service of women, as is shown in Luke 8:1-3.

Soon afterward Jesus began a tour of the nearby towns and villages, preaching and announcing the Good News about the Kingdom of God. He took his twelve disciples with him,² along with some women who had been cured of evil spirits and diseases. Among them were Mary Magdalene, from whom he had cast out seven demons;³ Joanna, the wife of Chuza, Herod’s business manager; Susanna; and many others who were contributing their own resources to support Jesus and his disciples.

Shortly before his crucifixion, Jesus accepted the anointing in Bethany as a burial service rendered to him in advance (John 12:1-11). A few days later, Mary and her friends wished to perform the real burial service, but could not do so because of the resurrection: “But very early on Sunday morning the women went to the tomb, taking the spices they had prepared” (Luke 24:1).

One wonders what the “dear mother” of Rufus did for Paul to merit his designation of her as “his” mother (Romans 16:13). Undoubtedly, she provided loving, motherly service.

Women Can Teach

Little is known about Mary’s teaching of the young Jesus. Ellen White points out that “the child Jesus did not receive instruction in the synagogue schools. His mother was His first human teacher.”⁹ This would certainly agree with John 7:15: “The Jews were astonished at it, saying, ‘How does this man

have such learning, when he has never been taught?”

The example of Priscilla’s teaching Apollos needs little elaboration. Evidently, Priscilla and Aquila were perturbed when they heard Apollos teaching. “They took him aside and explained the Way of God to him more accurately” (Acts 18:26). Granted, husband and wife were involved in the teaching. However, the fact that in the six mentions of the couple, Priscilla’s name comes first four times suggests something about her capabilities. When Paul writes to the Romans, he sends greetings to the couple, whom he calls his “co-workers” (Romans 16:3).

Timothy’s teachers were his mother Eunice and his grandmother Lois (2 Timothy 1:5). Through them, he had received the greatest gift: a living faith.

In his letter to Titus, Paul has a recommendation for the ladies: “They should teach others what is good. These older women must train the younger women to love their husbands and their children, to live wisely and be pure, to work in their homes, to do good, and to be submissive to their husbands. Then they will not bring shame on the word of God” (Titus 2:4).

Of course a woman’s teaching career may not be limited to the home. Ellen White spoke out on this: “Young men and young women are to be brought to our schools to receive an education, that they may learn how to teach others to understand the Word of the Lord. . . . We call upon our sisters to work intelligently, devotedly, interestedly, to make the school a success.”¹⁰

Women Can Proclaim God’s Word

The Gospels tell us that Mary Magdalene, together with the “other Mary,” was the first to announce the resurrection. This she did by instruction of an angel: “Go quickly and tell his disciples that he has risen from the dead” (Matthew 28:7). Mark 16:11 notes: “But when she told them that Jesus was alive and she had seen him, they didn’t believe her.” Noting that Mary was the first to preach a risen Jesus, Ellen White points out: “Women can be the instruments of righteousness, rendering holy service. . . . If there were twenty women where now there is one, who would make this holy mission their cherished work, we should see many more converted to the truth. The refining, softening influence of Christian women is needed in the great work of preaching the truth.”¹¹

Paul’s mention of female co-workers in Romans 16 includes “Mary, who worked so hard for you” (v. 6), Junia, who together with Andronicus, had suffered prison for her work (v. 7). The Greek suggests that Junia was a highly respected apostle, not only a person respected by the apostles. These women would have been “proclaimers.”

In the New Testament, prophecy is mentioned three times in relation to women. In his Pentecost speech, Peter refers to the prophecy of Joel 2:28-29, in which sons and daughters, even female slaves, will prophesy. In Acts 21:8, 9, Luke describes the four unmarried daughters of

Philip who had “the gift of prophecy.” In the controversial 1 Corinthians 11 passage, “a woman dishonors her head if she prays or prophesies without a covering on her head.” All three passages allow for women in the prophetic role.

All too often we tend to think of prophecy as solely the prediction of future events. Yet, the meaning of *prophētes*, “prophet,” is first of all one who declares the divine will and purpose. Or, as the *Theological Dictionary of the New Testament* puts it, a prophet is “the biblical proclaimer of the divine.” Prophecy, according to 1 Corinthians 12:10, is a gift of the Spirit (see also Ephesians 4:11).

Nowhere is it said that the gifts of the Spirit are handed out by gender. We have evidence, in fact that women did give out God’s word. Prophecy, then, is one of the tasks that women can do.¹²

Women Can Lead

The foremost example of New Testament women in leadership is Phoebe in Romans 16:1, 2. The passage speaks of her position in the church (*diakonos*), of her relationship with Paul (his envoy), and her position in society (*prostatis*).

She is *diakonos* of the church in Cenchrea. Some translations use the word “servant” (ASV, ESV, KJV). While the verb *diakoneō* does mean “to serve,” and is used in that sense repeatedly, it is also clear that the noun can refer to a leader in religious services—both pagan and Christian. When Paul refers to the *diakonos* in 1 Timothy 3:6, 8; 4:16, he is speaking of a church leadership position. That the masculine form *diakonos* is used is entirely in keeping with the early Christian usage: the word for deaconess began to be used in the fourth century.¹³

That Phoebe is a leader type is corroborated by her designation as Paul’s envoy to Rome. Also, she is called a *prostatis*, a “patroness,” one who supports an artist {or itinerant preacher?}, pays for important celebrations, or erects a synagogue.¹⁴

Three other women may have occupied leadership positions within the church.

1. Lydia, the purple seller in Philippi, appears to have been the leader of the group of believers that met by the river (Acts 16:13-15). So little is said about her that we can only guess at her position among the believers.

2. Near the end of the letter to the Philippians, Paul gives a special message:

Now I appeal to Euodia and Syntyche. Please, because you belong to the Lord, settle your disagreement. And I ask you, my true partner, to help these two women, for they worked hard with me in telling others the Good News. They worked along with Clement and the rest of my co-workers, whose names are written in the Book of Life. (Philippians 4:2, 3)

| continued on page 29

“Young men and young women are to be brought to our schools to receive an education, that they may learn how to teach others to understand the Word of the Lord. . . .”

Pulling Together—Aesop got it right!

by Lilya Vinglas Wagner



Folk tales have always fascinated me, perhaps because I was born in one of the oldest countries of Europe where people explained the unexplainable through such stories. One of these stories goes back all the way to Aesop, who in the sixth century B.C. wrote “The Bundle of Sticks.” It goes something like this:

An old man on the point of death summoned his sons around him to give them some parting advice. He ordered his servants to bring in a bunch of sticks, and said to his eldest son: “Break it.” The son strained and strained, but with all his efforts was unable to break the bundle. The other sons also tried, but none of them was successful. “Untie the sticks,” said the father, “and each of you take one stick.”

Without a united effort and front, many notable achievements of women have been forgotten throughout history. . .

When they had done so, he called out to them: “Now, break,” and each stick was easily broken. “You see my meaning,” said their father. “UNION GIVES STRENGTH.”¹

In pulling together there is, indeed, strength. Without a united effort and front, many notable achievements of women have been forgotten throughout history, perhaps because women traditionally have not supported each other to the extent they could and should. Here are some examples of women achievers. Have you ever heard of them? If not, let’s ask ourselves why not.

- The first computer programmer was a 19th century noblewoman, Lady Augusta Ada Byron Lovelace, daughter of Lord Byron. While the technology was elementary, this

notable woman broke new ground, but few remembered such a feat.

- Anne Catharine Green gave birth to 14 children, six surviving. Her husband’s untimely death in 1767 forced her into a new role as publisher of his paper, *The Maryland Gazette*, which she produced with great skill and acumen.
- The “female Paul Revere” was Sybil Ludington. She took a midnight ride for the rebel cause that was more dangerous and far longer than the famed ride of Paul Revere—and she was only 16!
- Mary Parker Follett was a much-sought-after lecturer on business management in the ’20s and ’30s, but was forgotten soon after her death.
- Then there are those wonderful women in their flying machines, the World War II pilots. One woman wrote, “My father was an intelligence officer, but my mother was a pilot. She flew B-25s.” One thousand seventy-four (1074) American women flew for the US Army Air Forces, but do we remember them with pride?
- Women war correspondents of World War II are a particularly favorite group of women for me because I helped chronicle their extraordinary achievements as reporters in a great war.

Approximately one hundred women were accredited and some had notable achievements. Fortunately, I was able to find many and chronicle their lives and successes in journalism at a time when they were to stick with “Rosie the Riveter” stateside.

The above are notable examples, but the majority could be characterized by this quote from a recent publication by Laurel Thatcher Ulrich who wrote an article, “Virtuous Women Found: New England Ministerial Literature, 1668-1735.” “Cotton Mather called them ‘the hidden ones.’ They never preached or sat in a deacon’s bench. Nor did they vote or attend Harvard. Neither, because they were virtuous women, did they question God or the magistrates. They prayed secretly,

read the Bible through at least once a year, and went to hear the minister preach even when it snowed. Hoping for an eternal crown, they never asked to be remembered on earth. And they haven’t been.”

History isn’t simply what happened in the past; it is what later generations choose to remember and why. And we do need to remember how it was when women were non-entities in their own right.

Sara Evans, historian, wrote, “It is startling to realize that in the early 1960s married women could not borrow money in their own names, professional and graduate schools regularly imposed quotas of 5-10 percent or even less on the numbers of women they would admit, union contracts frequently had separate seniority lists for women and men, and sexual harassment did not exist as a legal concept. It was perfectly legal to pay women and men differently for exactly the same job.”

Sometimes we really do make a little progress—even when there’s still a long way to go. It’s encouraging to think of the growing number of women business owners and CEOs of major corporations, of women who conduct orchestras, pilot airplanes, are heads of teams of astronauts, work as news anchors (remember when women on TV were finished by age 30?!), serve as presidents of universities including major ones like Duke and Harvard, take charge of not just their cities but countries as well, such as Chile, Germany, Liberia, and Latvia. How our career choices from my day (nurse, teacher, secretary, housewife) have expanded!

“You’ve come a long way, baby,” is a familiar phrase insinuating itself into our vocabularies over several decades. But have we? Does this obnoxious little phrase actually represent a reason why we haven’t come as far as we might, should, and could? Babies crawl, they are dependent on elders and not each other, they are self-centered, they rely on others’ decisions. In short, have we NOT come as far as we might, have we NOT created and recorded women’s history because we have not

followed Aesop's advice and have not stood united?

Let's take a look and evaluate women's status today, from secular and credible viewpoints. Perhaps the quotes below (paraphrased) can be summarized by a title of an article in *The New York Times*, "How far we haven't come."

From the *A. T. Kearney Executive Search Newsletter*, women contribute to the glass ceiling by failing to build alliances with one another. Sometimes they undermine each other. Women help keep the glass ceiling in place when they fail to communicate and confront job issues.

From *Training and Development*, 2003, the good news: Women are making definite strides in the world of business. The bad news: Women still number far fewer than men in the high-powered positions. . . . Internationally, the story is much the same. A recent *Fortune* article cites a study of British managers. Twenty-five percent are now women, up from nine percent a decade ago. Researchers believe that the girls in the study—and their peers in general—have a

*Women must band together,
learn to blow their own horns,
and structure their lives in a way
that promotes recognition.*

perception that they can't help others in a business career. What's needed is more women as role models to show girls that business and service to others can mix.

From *Harvard Business Review*, April 2004. "Do women lack ambition?" For men, ambition is considered a necessary and desirable part of life. Most women, however, associate ambition with egotism, self-aggrandizement, or manipulation. Getting to the bottom of why this is so required study of what ambition consists of—for both sexes. The research reveals that in childhood girls are clear about their ambitions. Their goals are grand, and they make no apologies for them. There are two important factors—mastery of a special skill and recognition for it—true in childhood and in adulthood. Women are demure when praised for achievements. The problem rests with cultural ideals of femininity. Women face the reality that, to appear feminine, they must provide or relinquish scarce resources to others—and recognition is a scarce resource. They come under social scrutiny even today. Women must band together, learn to blow their own horns, and structure their lives in a way that promotes recognition.

Again from *Harvard Business Review*, September 2007, "Women and the Labyrinth of Leadership." It's not the glass ceiling but the sum of obstacles along the way. Routes to the center exist but are full of twists and turns. Are we adding to those twists and turns by not pulling together?

Given Americans' proclivity for lists these days, I will list the top ten reasons why we might not be pulling together:

1. Saccharine optimism
2. We are jealous or threatened.
3. We didn't have a chance, so others shouldn't either.
4. We've always done it this way.

5. It's not biblical. But there are these examples—Queen Esther and the forgotten Vashti, Ruth, women at the grave of Jesus and how blessed they were, and Dorcas—pulling together for the benefit of all.
6. We're cowed, intimidated, demeaned by others so we aim to please instead of aim to support.
7. Our subcultures and, in some cases, cultures have shaped us.
8. We feel we will incur the displeasure of others if we promote women, that we will be labeled feminists, that we will draw negative criticism by standing up for not just ourselves but each other.
9. We just don't know how.
10. We have a defeatist attitude—that's fine, but it won't work here.
11. We refuse or are reluctant to be involved in something controversial or political, in whatever setting.

Sometimes I've felt like I'm playing in a sandbox, with others throwing sand at me, when I could be building a castle with my tormentors. Women have said to me, with sadness in their voices, "Sometimes I am dismayed because I haven't had the necessary support or acknowledgment, much less utilization of my talents and expertise within the denomination." Why is that, I wonder? Could it be because we haven't been pulling together? Is it because we don't celebrate each other's achievements, regardless of the magnitude of those achievements? Could it be that we're too selfless, as this anecdote making the rounds via the Internet illustrates?

Eleven people were hanging on a rope under a helicopter, eight men and three women. The rope was not strong enough to carry them all, so they decided that one had to drop off. Otherwise they were all going to fall. They were not able to choose that person but then one of the women made a very touching speech. She said that she would voluntarily let go of the rope because, as a woman, she was used to giving up everything for her husband and kids, and for men in general, without ever getting anything in return. As soon as she finished her speech, all the men started clapping their hands.

So, in conclusion, here are ten reasons why we should and could support each other and pull together:

1. Collectively we might get a picture of the end result, not something vague or just hoped for.
2. By encouraging each other, we will be more enabled to focus on what we want to create rather than what we want to get rid of.
3. By pulling together we will not only focus on the end result but will also master the process for getting there.
4. Together we can learn from the past, plan for the future, and live in the present. Because we are working together, we can live our vision now.

| continued on page 26



Peggy Curtice Harris

Peggy Harris, AAW president from 1990-1992 and founder of Women and Men Against Sexual Harassment and Other Abuses (WASH), introduced a challenging and informative set of talks

on sex slavery, trafficking, prostitution, domestic abuse, and harassment in the workplace, presented by a distinguished panel.

Joy Butler, WOYA 2007, and co-founder of the “Keep Girls Safe” project in Thailand, funded by Women’s Ministries in the South Pacific Division and ADRA Thailand, has created a place of refuge and an education center for girls who have been sold into the sex trade. Joy introduced basic facts about human trafficking—estimated

to be the fastest growing industry in the world within two years—a world in which 27 million persons are currently enslaved. Her appeal is that Christian women not remain silent spectators to this cruelty and abuse.

Joy introduced Patricia Green, her friend and sister New Zealander, Founder of Rahab Ministries in Thailand, and an Assemblies of God minister. Patricia dedicated 17 years of her life to a ministry for sexually exploited girls in the Patpong district of Bangkok, its “red-light district.” There she established a beauty salon for sex workers where the beauty operators were Christian women waiting to share the good news of Jesus’ love and acceptance. She points out that of the two million women and children trafficked every year, half are children (below the age of 18 years.) These girls and women experience Post Traumatic Stress Disorder in higher

percentages than men who served in the Vietnam War.

The exploitation of girls and women is not limited to Thailand. The countries of India and the United States have larger populations of child sex slaves than Thailand, which is considered a capital of the industry. The average age of girls entering prostitution in the United States is 12 years old.

Patricia calls on Christian

women to raise awareness of these abuses and to befriend girls who are caught in this industry and help them find a better way.

Indeed, the challenge is to stop the male demand, fueled by pornography, that makes the industry so financially lucrative.



Patricia Green

| continued from page 25

5. True commitment begins when you take action. There will be fears and failures. Together we can feel them, handle them, and move ahead.
6. We can avoid putting down others in order to feel smug and better-than-thou if we promote others. By helping others win, we also are winners.
7. We can build each other up and give each other self-confidence so that our actions, words, and feelings aren’t expressed in ways that are feminine negatives but are human positives that yield results. The self-confident woman has advantages—as a “woman” believeth, so she is.
8. There is strength in numbers.
9. We can be examples to each other when we are few—and we should learn to accept and appreciate those examples. It shouldn’t be lonely at the top or any other level.
10. We have a great capacity to care, to make a difference, to forge ahead despite great setbacks, to be optimistic, and to bond in friendship; let’s use these gifts in order to pull together.

Aesop did have it right, as history has proven—Unity Gives Strength. Let’s show great advances in unity by the time our next AAW conference rolls around! AW

Dr. Lilya Wagner (WOYA 1991) is Vice President for Philanthropy for Counterpart International

¹Aesop. (Sixth century B.C.) *Fables*. The Harvard Classics, Vol. 17. 1909-14.

Her recent book, *A Model for Ministry*, outlines the work for all who are interested in behaving redemptively, in answer to the call of Lemuel in Proverbs 31:9 to “speak out for the destitute and to defend the rights of the afflicted and needy.”

Norma Koester Bork attacked some of the myths about sexual molestation and rape, observing that perpetrators are not motivated by sexual desire, but by violence, domination, and aggression, the purpose of which is to humiliate and terrorize the victim. The victims, according to data cited by Norma, are men and boys almost as often as girls and women. The most dangerous time for a male is when he is four years old. The danger continues in locker rooms, schools, athletic teams, churches, and prisons.

These abuses are particularly common in prisons. It is estimated that there are 360,000 rapes each year in prisons in the USA, and many men are raped repeatedly, some every day.

What is underreported is the incidence of rape in the military. The culture in the military lends itself to abuse. Soldiers are taught to protect the organization first. The emphasis is on obedience and deference to rank, leaving soldiers, both male and female, prey to domination. Sexual abuse of men is more violent than that of women, with weapons involved and gang rape practiced. This experience has very much the same impact on men as on women—they



Catherine Kroeger and Norma Bork

become withdrawn, depressed, unable to concentrate, and

experience loss of self-esteem.

Catherine Kroeger, founder of Christians for Biblical Equality and Peace and Safety in the Christian Home, recounted her own background and her progress of thought. She studied Greek in high school, where she was groomed for leadership. As an adult, she married a pastor, raised five children, and then went back to school at age 49, where she studied Greek again to explore some of the “problem” texts which are quoted to enforce submission on the part of females. What she discovered were distortions of meaning based on mis-translations of the texts.

Ignoring the 100 biblical passages condemning violence and the many passages supporting mutuality, many so-called Christian men justify dominating and abusive behavior toward their wives and domestic partners based on a misapprehension of the meaning of “headship” and “submission.” The result is that Christian homes are no safer than secular homes. One in three to four women in America is being abused, and 1,500 women each year die at the hands of domestic partners.

When the scriptures call on us to “rescue the oppressed,” it is calling on us as Christians to help, support, and shelter women who are abused.

The final speaker in this cluster was Cari Dominguez (WOYA 2002), former chair of the Equal Employment Opportunity Commission (EEOC), who defined sexual harassment as unwelcome, intrusive sexual behaviors, demeaning language, jokes, or acts that interfere with one’s ability to work in an environment free of fear. She reported that her former agency receives 12,000 complaints per year about harassment, and that this is only the tip of the iceberg, since most incidents are not reported because of

fear of reprisal.

Increasingly, teenagers are subjected to sexual harassment by employers or managers as a condition for employment or advancement. Unfortunately, such incidents are not isolated to blue-collar employment situations. They exist in all types of employment settings. There are predators among physicians, predators in universities and faith-based organizations—indeed, there are predators wherever perpetrators have perceptions of superiority and power over victims. While much progress has been made, fear of retaliation still inhibits many women from reporting egregious circumstances.

Cari Dominguez has dedicated 30 years of her life to eradicating barriers



Cari Dominguez (WOYA 2002)

for women in the workplace.

The response of those who attended this workshop was gratitude to these courageous women who have fought these issues head-on through illustrious careers in the church, society, and government. AW



Marilyn Gayle, Marie Norfleet, Melanie Harris, Iris Landa, and Patricia Green at the breakout session on abuse Thursday afternoon.

Chris Oberg delivers powerful sermon from Sligo pulpit



Chris Oberg, who delivered the Sabbath sermon at Sligo on October 27, issued the burning question, “Why Rahab?”

Rahab, the ultimate outsider—she was not only a Canaanite but also a prostitute (both heavy strikes against her)—through words of faith declared her belief in the power of the Israelites’ God. She acted on this belief by protecting the Israelite spies, who made a solemn agreement with her that she and her family would be protected when Jericho was destroyed. Because of her faith, she was transformed from an outsider to an insider, becoming the forebear of Christ, while an insider like Achan was destroyed for disobedience and lack of faith in God. Rahab, the weakest and most vulnerable of the community,

became an honored part of the community.

Rahab’s descendant, Jesus, worked with the weakest, most vulnerable

and marginalized of His community. He served those on the boundaries of the community.

The AAW, which calls the church to equality, also ministers to the boundary-dwellers, to the weak and vulnerable, to those on the fringes of society. Instead of being the radical people Chris was warned to watch out for and stay away from when still a teenager—the ones “up to no good”—the actual AAW women she has known are women who provided force and energy to the movement that made it possible for Chris to work for the church. The AAW ministers to the weak and vulnerable people on the fringes of society. Women don’t have to wait for the church’s acknowledgment, for when the spirit moves, it moves. Why isn’t the witness of AAW’s ministries enough for our precious remnant? Why isn’t it enough to be about the agendas that Jesus was about? Why isn’t working for the weak and the vulnerable a high-enough calling? The church needs to understand that the

AAW, like Rahab, is really inside, not outside.

AW



2007 AAW Woman-of-the-Year Awardees with Sligo Church leaders at Sabbath morning service, L to R: Rigmor Nyberg, Joy Butler, Joan Francis (Women’s Ministries Action Team Chair), Chris Oberg, Rebecca Brillhart (Pastor for Discipleship), Edwina Humphrey Flynn (chorister and soloist), Karen Kotoske, Dorothy Watts, Nancy Vyhmeister, Rebekah Liu, Ron Halvorsen, Jr. (Senior Pastor)

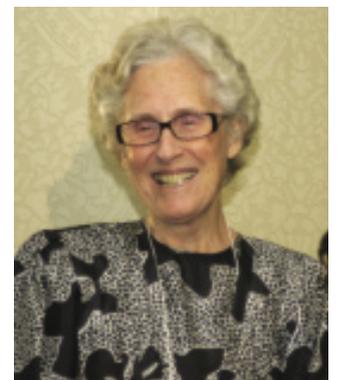


Ifeoma Kwesi, one of the readers of “Litany of the Heart” at Friday evening’s Agape Feast.



Three friends enjoy a break: Marilyn Gayle, Mireille St. Pierre, and Marie Norfleet.

L to R: Halcyon Wilson, Pat Johnston, Lisa Beardsley, Kaarina Sand, and Mary Henderson (WOYA 1991).



Virginia Clark (WOYA 1990), one of the former WOYA honorees.



Virginia-Gene Shankel Rittenhouse (WOYA 1995) and the New England Symphonic Ensemble performing at the Thursday evening dinner.



| continued from page 23

The facts are simple: they have worked hard with Paul and now their disagreement deserves attention. They certainly were in some kind of leadership position.

Summary and Conclusion

The New Testament clearly shows three positive principles that should fill the hearts of Adventist women with joy: (1) Before God, all groups—men, women, slaves, free, Jews, Gentiles—are equal; (2) All Christians belong to the royal priesthood of God; theirs is the task of reconciling human beings to God and showing God’s grace to all; (3) Women Can.

Not only should these positive principles fill Adventist women with joy, they should fill them with amazement: God has given these privileges and responsibilities to women.

Given that some 60 percent of Adventist members around the world are women, God’s work cannot be done without the sisters. What a challenge to the women of AAW to empower and train women around the world to live by these three principles! **AW**

¹ Carl F. Henry, *Christian Personal Ethics* (Grand Rapids: Eerdmans, 1957), 419-433.

² *Ibid.*, 419.

³ Walter Brugger, *Philosophical Dictionary* (Spokane: Gonzaga University Press, 1972), s.v. “principle.”

⁴ J. Grooten and G. J. Steenberger, *New Encyclopedia of Philosophy* (New York: Philosophical Library, 1972), s.v. “principle.”

⁵ James Hastings, *Encyclopedia of Religion and Ethics* (Grand Rapids: Baker, 1973), s.v. “principle.”

⁶ *Holy Bible: New Living Translation*, 2nd ed. Wheaton, Ill.: Tyndale House Publishers, 2004.

⁷ Ellen G. White, *Desire of Ages* (Mountain View: Pacific Press, 1940), 525.

⁸ Ellen G. White, *Testimonies for the Church* (Mountain View: Pacific Press, 1948), 2:187.

⁹ White, *Desire of Ages*, 70.

¹⁰ Ellen G. White, *Manuscript Releases* 6:400.

¹¹ Ellen G. White, “Address and Appeal, Setting Forth the Importance of Missionary Work,” *Review and Herald*, January 2, 1879.

¹² In Psalm 68:12, we read in the KJV: “The Lord gave the word: great was the company of those that published it.” In the Hebrew, the “proclaimers” are female!

¹³ Rather than bore you with details, let me refer you to my article on Deaconesses in the Spring 2005 issue of *Andrews University Seminary Studies*; an adaptation of this article is scheduled to appear in *Ministry* in 2008.

¹⁴ On patronage, see my article, “The Rich Man in James 2: Does Patronage Illuminate the Text?” *Andrews University Seminary Studies* 33 (Autumn 1995): 265-283.

woman coming up the ranks to replace her, and, again, the future for women's leadership in the church was set back dozens of years.

One year the AAF board had their annual meeting of board members from around the country in the mansion of inventor Charles F. Kettering in Kettering, Ohio. I challenged the lay leaders of the Forum board, and, of course, my husband, to cover women's issues and have more female authors in *Spectrum*. I laughingly taunted, if you don't cover women, we may just have to start our own coverage. That night Danielle Wuchenich, an attorney from Loma Linda, and I stayed up all night chatting, getting acquainted with each other, and tossing around ideas about how to promote the influence of women in Adventism.

When the editorial staff of *Spectrum* failed to rise to the challenge of including women authors and women's concerns in its issue even after the Kettering challenge, I talked with my mother, who was dying in 1979. She challenged me to do something to stop all this falling back of women in the church. I then went to the Forum board and proposed that they commission me to do three or four survey groups around the country about what would be most responsive to women's needs in the church. I was to ask if a newsletter would be a good thing to help women get started supporting and helping each other. I was also doing a lot of one-on-one queries in person and around the country by phone.

Shirley Kinsman (now Shaffer), was one person I spoke with on the

Adventist administrators and some secular corporate or foundation executives. I reported to him the strains and worries that resulted in the loss of young women to the church (only one of my college buddies remains an Adventist today).

That was in the late summer of 1979. He challenged us to hurry up and get something ready to distribute to executives of the world church at the next Annual Council in October, so that when something came across their desks or their ears they would already be familiar with our efforts, know that it was started by church women at the GC and CUC, and be able to spread the word that this was not an offshoot organization.

So Pat Horning, of our original survey group, agreed to edit a legal size, double-sided newsheet called "The Update," as a sample of the kind of news we would be reporting. She also agreed to have a clip-off survey of what women wanted to see appear in future newsheets and what the name of the newsletter should be.

Elder Wilson arranged for me to have a seven-minute window at Annual Council where I told the leaders, "the times they are a'changing, and those of us young women who feel the strain are attempting to do something to help ourselves and to relieve the strain." "The Update" was distributed while I was talking.

Margaret McFarland and her husband, Roy Benton, were moving to Washington, D. C., from Ann Arbor, MI, where Margaret had edited a community newsletter. She was asked to be the first editor of *The Adventist Woman*. The charter issue of *The Adventist Woman* was distributed in front of an Adventist women's exhibit of the history of women's contributions throughout the history of the church at the Dallas 1980 General Conference session.

The other gigantic influence on me was the book *Life Sketches*, which I read for our evening worship the year I was seven years old. In it, Ellen

These remarkable women saw a step toward progress; they jumped in and volunteered their talent and time.

Meanwhile the men on the Board of Higher Education at the GC called sociologist Dr. Betty Stirling to be director of institutional research. Soon after she arrived, she secretly found out that she had breast cancer. She had always wanted to be a college president. Since she realistically realized the Adventist church was not ready for a woman college president, she got her cancer cut out and found herself a position as provost of the University of Baltimore to fulfill her yearnings and academic needs. She was within a week or so of being declared a complete survivor when her cancer flared, and eventually she, too, died.

Now this was enough! Most of the men at the GC were not dying off. Dr. Neufeld did die of a heart attack, but they said he jogged when it was too cold and his lungs froze. All the other GC men traveled the world, established their reputations, fulfilled their careers, and retired to establish retirement communities and enjoy their golden years.

telephone. She dropped everything she was doing in Florida and sent me a long cassette tape about how my idea of a newsletter helping women to get acquainted with each other would be a great beginning. Then she moved herself up here and went to work with me at the GC.

Our first survey group consisted of about 12 women in the living room of Shirley's lovely apartment on Capitol Hill. We never needed to do other survey groups because this one formed a committee and started out immediately to implement a newsletter and an association. When I reported on this to mother in the hospital, she wrote a check for \$75 as the first donor and said, "Here is a little bit to cover the first expenses. Go do it, daughter." She gave several thousand dollars later.

I had easy access to then GC president Neal Wilson, because one of my jobs at Philanthropic Service was to ghost-write letters for him to



L to R: Sherri Craig (conference coordinator 1995 and 1999), Gayle Clark (WOYA 1994), Sidney Kwiram, and Darleen Golke.

Carolyn Lacy, one of the three 2007 conference coordinators and editor, *The Adventist Woman*, is ready for the WOYA banquet.



Dilys Dowdie Brooks, founder of the Center for Women Clergy at Andrews University, currently Associate Chaplain of Loma Linda University. The Center's goal is building community and creating resources for Adventist women clergy.

White tells the story of the founding of the Adventist church. When she had the vision about “a little paper” and when the church focused on getting the “little paper” out, that was when the growth of the church and of institutions took off.

So. Why did I start something for women?

- Because from the time I was a three-year-old child I saw women struggle in the church, only to be cut down too early in one way or another.
- Because even the lay leaders in the Association of Adventist Forums were not responsive to women and their wants or needs.
- Because cancer's cutting down three glorious women in the prime of their working careers was just toooooo much to stand.
- Because of the powers and influences of my growing up.
- Because I am a person who sees a need, reflects upon it, problem-solves a possible solution, and implements it.
- Just because I could. That's why I did it.

But I didn't do it alone. I had a partner at work in Shirley Kinsman Shaffer, and I had a team of brilliant women who recognized a possible, partial solution to our frustrations and the terrible need to get to know each other and to band together in

an attempt to effect lasting change. These remarkable women saw a step toward progress; they jumped in and volunteered their talent and time. They were my Gideon's band.

When the Association was formally legalized, Elisabeth Ann Wear was part of the board, and she organized the first annual conference. Conferences have been held every year since. You who are here as participants in this year's conference, in addition to listening to great speakers and the latest news of Adventist women globally, please take advantage of the many opportunities to go up and talk to the women here. Remember we are all shy about sticking out our hands first and taking the initial step toward approaching a stranger. Draw each other out. Ask if she has been involved with AAW before. Talk about starting chapters to draw bands of women together at home. Resolve, if you are deeply shy, to approach at least three women unknown to you. Ask a stranger to lunch with you or sit at your table. Reach out to an unknown woman sitting a few seats away in your row or the row behind or in front of you. Discuss among yourselves how to help the Association grow more members. Reflect on how your own talents can help the Association, and then write a paragraph or two and hand it in to

the board members. Dare for women, and then “Agitate, Agitate, Agitate,” as Sister Ellen White recommends. For without the grain of sand, the pearl would never exist, and without urgent nudging the church will never grow women within the ranks of the Treasury, Accounting, Sabbath School, or Communication departments. Recommend your friends for positions in your local conference. Get to know personally your conference leadership so they respect you and your serious recommendations. When introducing yourself to your conference leadership, let them know your positions in your church and in the world at large so they know they should respect your accomplishments.

And get to know Vera Capman in the following panel here. Find out why her skills and talents were so critical to this Association and why, without her skills at a timely moment, we probably wouldn't be here today.

Discuss among yourselves how to help the Association grow more members.

Again, “Why did I start this?” Because of the respect I earned and influences on my life, I could. Empower yourself! *AW*



General session audience,
October 25, 2007



Stella Greig, chair of Session 1,
"Breaking the Silence."



Ardis Stenbakken (WOYA 2005) speaking on
the topic, "Bringing the Church to an Inclusive
Vision of the Gospel: Challenges and Solu-
tions."



Pat Habada introducing one of the TEAM schol-
ars, Natacha Mooroooven.



Thursday morning panel on the early organiza-
tion: Vera Capman, Josephine Benton (WOYA
2003), and Margaret McFarland.



Ellen Phelan and Sylvia Nosworthy
enjoy Thursday evening dinner
for former WOYA recipients and
officers.



C. Joan Coggin (WOYA 2002) serves
herself at the buffet dinner honoring
past AAW leaders Thursday evening.



Beverly Beem and Ginger Harwood present
Part II of "Our Daughters Shall Prophesy."

AAW Projects

AAW invites donations to AAW and its projects. Your generous gifts keep the dream of a more equitable future alive for Adventist women around the globe. Complete the form on the following page to donate to the AAW and/or to specific projects. All donations are 100 percent tax-deductible.

ASSOCIATION OF ADVENTIST WOMEN: SUSTAIN THE VISION

Provides the basic budget and sustains the on-going work of AAW

ADVENTIST AIDS INTERNATIONAL MINISTRY (AAIM) / EUGENIA GIORDANO

Provides women with AIDS medications and skills to help them gain self-sufficiency

BENEVOLENCE FUND

Assistance in providing physical relief for seriously injured women

CUBA ADVENTIST SEMINARY / ESTHER DIAZ DE GUERRERO

Scholarships for women students studying to be ministers and Bible workers

MBUKWANE SDA SCHOOL SCHOLARSHIPS/ PHETSILE DLAMINI

Scholarships to keep Swaziland children in school

EDEN VALLEY ACADEMY SCHOLARSHIPS / HELEN HALL

Scholarships for Christian education of Karen refugee youth in Thailand

HARAMBE WOMEN'S FORUM FOR SURVIVORS OF VIOLENCE / ZANDILE NHLENGETWA

Assists women victims of violence in South Africa

KAJIADO ADVENTIST EDUCATIONAL AND REHABILITATION CENTER SCHOLARSHIPS

Scholarships for support of Kenyan girls fleeing circumcision and premature marriage

KENYAN GIRLS' SECONDARY SCHOOL SCHOLARSHIPS

Secondary school scholarships for orphaned SDA girls

LSU WOMEN'S RESOURCE CENTER

A resource for clergy women

REACH / JASMINE JACOB

Operating orphanages around the world and providing educational scholarships to orphans

TIME FOR EQUALITY IN ADVENTIST MINISTRY (TEAM)

Scholarships to women preparing for the ministry

ZIMBABWE ORPHANS PROJECT / PAULA LEEN

Support of feeding mission and orphanage

AAW is a 501(c)(3) organization.



courtesy Robert Aichinger

DONORS to AAW

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 (In-kind donations are indicated by italic font):

Supernals (Angels of radiant energy): \$2,000 +

- Association of Adventist Forums,
- Walla Walla Chapter
- Green Lake Church of Seventh-day Adventists
- Verla and Alvin Kwiram
- Carolyn Slepnikoff Lacy*
- Marta Pastor Teel
- Washington Adventist Hospital

Celestials (Angels of connections): \$1,000-\$1,999

- Central California Conference
- Rhona Kwiram

Seraphim (Angels of love, light, and fire): \$500-\$999

- Andrews University
- Beverly and Richard Brauer
- Columbia Union College
- Ruthita and Duane Fike
- Ohio Conference
- Janice Pierson
- Southeastern California Conference
- Mildred and Donald Stilson
- Betty Thacker
- Phyllis Tribble

Cherubim (Reminders of joy, happiness): \$200-\$499

- Maxine Blome
- Canadian University College
- Chesapeake Conference
- Glenna and Alan Eady
- Marian E. Hawkey
- Northern California Conference
- Ontario Conference
- Dorothy G Patchett
- Lilya and John Wagner
- Dana Dick Waters

Thrones (Bringers of justice): \$100-\$199

- Cari Dominguez
- Penny and Donald Miller
- Lyla Neumann
- Deanna Pitchford

Archangels (Carriers of God's will to humanity): \$50-\$99

- Selma Chaij and Orlando Mastrapa
- Margaret Turner

Angels (Guardians of humans): \$0-\$49

- Josephine Benton
- Betty Coleman Cox

Name _____

Address _____

City _____ State _____ Postal Code _____

Country _____ Telephone _____

Email _____

I want my gift allocated to _____

Mail to

Association of Adventist Women
P O 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 Carolyn Lacy, Editor, at carolynlacy137@verizon.net.

*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 Carolyn Lacy, *The Adventist Woman*, 13406 S. Echo Lake Rd., Snohomish, WA 98296-5419.

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 PO Box 25025, Seattle, WA 98165-1925. If questions remain, e-mail Verla Michel Kwiram at vkwiram@aaw.cc.

AAW Staff

President

VERLA MICHEL KWIRAM

Accountant

GAYLE TERAMOTO

Immediate Past President

PATRICIA J. FOSTER

Senior Advisor

HELEN THOMPSON ZOLBER

Editor

CAROLYN SLEPNIKOFF LACY

Resource Development Coordinator

AMY WORRELL KNELLER

Web Site Technical Architect

WILLIAM NORDGREN

Not-for-Profit Oversight

RHONA KWIRAM

Webmistress

ELIZABETH MURRELL
RICKABY

Contributing Authors

VIVECA BLACK
VERLA MICHEL KWIRAM
HELEN COOPER PEARSON
CHARLES SCRIVEN
NANCY WEBER VYHMEISTER
LILYA VINGLAS WAGNER

Graphic Designer

BRUCE FENNER

Contributing Photographers

ALVIN L. KWIRAM
SIDNEY KWIRAM
BEVERLY RUMBLE

Membership and Circulation

CAROLYN SLEPNIKOFF LACY

Association of Adventist Women
PO Box 25025
Seattle, WA 98165-1925

Fax: 206-542-8886
Email: vkwiram@aaw.cc
Web Site: www.aaw.cc

The **Adventist Woman**

ASSOCIATION OF ADVENTIST WOMEN

PO Box 25025

Seattle, WA 98165-1925

NON-PROFIT
ORGANIZATION
U.S. POSTAGE
PAID
PERMIT #66
NAMPA, ID

Address Service Requested

Make plans to attend the
26th Annual Conference
of the
**Association of
Adventist Women**
October 8–12, 2008
Orlando, Florida



Association of Adventist Women

For more information, keep checking our Web site at www.aaw.cc.