

the Adventist Woman

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Who Is A Woman of Mission?

by Iris M. Yob

What is woman of mission?
A woman of mission has a call. Each woman is a unique combination of gifts, experiences, hopes, and opportunities. She has a place to fill in the unfolding history of humanity. God wants her in that place, whether it be the home, the church, the community, or the center of the world stage. The call is God's invitation to us all to be and to do what is beyond our meager pedestrian imaginations. It is God's hand summoning us forward and resting on us as we take our faltering steps in faith.

A woman of mission has potential. Half the human race, at least according to popular history, has been asleep but that half is beginning to wake up. Women are looking

realistically at their own lives. They are making brave, initial moves and discovering that they can do all sorts of unexpected things. They can be writers, surgeons, builders, managers, theologians, artists, astronauts, and senators. They are learning to be more effective home-makers, marriage-partners, and child-rearers. They are sensing their potential as thinkers, planners, organizers, leaders, participators, givers, communicators, nurturers, and creators.

A woman of mission has a destiny. Words sound like clichés when they are used to describe the sense of becoming. "Self-worth" is one of those words. It means to value oneself as a real person. "Self-actualization," the full realization of one's

potential, is another. "Self-fulfillment" may be another. But somehow these words say what we mean. A woman who courageously examines her own life and begins to live up to her potential, wherever her path may lie, becomes a woman of destiny, a woman of mission.

A woman of mission has a service. Potential that is squandered on self-aggrandizement does not characterize this woman. Rather, her gifts are developed for the benefit of others. Her strengths become part of the fabric of the family, the church, and the community. The world is better for her having been a part of it.

The term a **woman of mission** conjures up all this and more. It stands for challenge, for

growth, and for action. It becomes productive of good when it is grounded in God. It can flourish within a supportive network. And this is why we are talking about it here.

Women of mission is the theme of the Second National Conference of the Association of Adventist Women! This theme will be explored through discussion, presentation of papers, involvement in workshops, worshipping together, and meeting other "women of mission." The conference will meet at Andrews University, July 11-16. For further details, contact Kit Watts, James White Library, Andrews University, Berrien Springs, Michigan 49104, or Peggy Harris, Association of Adventist Women, P.O. Box 3884, Langley Park, MD, 20787.

Singing Her Way To The Top

by Dave Lamoreaux

How does one reach the "top" of a career ladder? Through hard work, setting your sights high and with the support of a family and friends.

Rosa Lamoreaux, lyric soprano, is on her way to the top. At age 28 Rosa is considered to be one of the most outstanding musicians in the classical performing arena.

Rosa's accomplishments include performances at well-known universities, soloist tours with the Roger Wagner Chorale and the William Hall Chorale as well as a wide variety of recitals across North America.

Miss Lamoreaux has accepted an invitation from the Washington Bach Consort to travel as soloist with them to Leipzig, East Germany to perform the Mass in B minor in the festival celebrating the 300th anniversary of J.S. Bach. The Washington Bach Consort is one of the top Bach performance groups in the world.

It is not accident that Rosa is receiving her greatest recognition in the performance of Bach and Handel and early classical composers. The music of these composers is best served by those who will spare nothing in their reach towards excellence. Professionals

who have worked with Rosa have observed the dedication towards being as true as possible to what the composer had in mind, and what the music seems to want to do.

Rosa has been raised a Seventh-day Adventist. At a very early age, Rosa recognized her talent was from God. After starting a career in nursing, she realized that music was definitely her first love. She has never refused to perform music for church services, and many times has changed her own plans to accommodate requests to perform on Sabbath. After two years at Pacific Union College, Rosa enrolled at the University of Redlands near Loma Linda to begin the more serious part of her vocal training. Because the female voice is not ready for serious training before the age of 16 or 17, Rosa benefited immediately from the training she received with the cello. She became a highly trained musician as a cellist at an age when she could not be trained as a singer. This made it possible for her to advance in singing much faster than would have been otherwise possible.

Early Talent Recognized

Rosa was born in Farmington, New Mexico, in October, 1955, where she lived until

her family moved to Santa Rosa, California in early 1961.

Before the age of two, even before she could talk, Rosa could hum recognizable tunes. When she was three years old, Rosa indicated that she was quite serious about her music. For the Thirteenth Sabbath School program she sang "With Jesus In The Family, Happy Happy Home." Rosa proceeded to sing a verse for each of the nine members of her family. When the accompanist finally gave a signal that she had sung enough verses, Rosa turned and said, "But I haven't sung With Jesus in the Grandpa's heart yet!" Of course, she was allowed to finish.

After moving to California, Rosa began taking piano lessons at the age of six, and at eight, she began studying the cello. For her eighth grade graduation, Rosa played cello in the string ensemble, percussion in the school band, and sang in both a girls' trio and the choir. All of this was done in a spirit of enjoying the music. She was not concerned with whether there was an audience.

Staying On Top

To be successful in any career, takes discipline. Singing is no exception. Rosa knows



Rosa Lamoreaux
Soprano

that exercise, diet, and sleep affect the body, and therefore will necessarily affect the vocal mechanism. She jogs two and a half miles every other day, as well as doing a series of calisthenics, including several abdominal exercises which are essential for a singer's breath support.

Perfect Page 2

Church Lawsuits Involve Women

The Seventh-day Adventist church has found itself on both sides of the First Amendment to the Constitution which guarantees freedom of religious worship.

Since 1973 the Pacific Press Publishing Association has lost its fight to keep from paying back wages to female workers it paid less than male workers.

The first suit started when Lorna Tobler, who started working for the Pacific Press in 1960, was fired after filing complaints with the EEOC over unequal pay scales for male and female employees.

"The church had argued that the First Amendment guarantee of religious freedom exempted it from obeying civil laws, including those requiring equal pay for men and women who do the same jobs."

"The suit alleged that female employees of the printing plant between 1970 and 1973 were discriminated against because they

were not given the same 'head-of-household' benefit male employees received."

Employment commission lawyer Steve Passek stated that 180 women were eligible for payments of back wages plus interest. The church has paid \$730,000 in back wages to settle the 1978 class-action suit.

Earlier this year Lorna Tobler received a court-ordered payment of \$76,000. She says that the long fight was worth the trouble and that she learned that our system of justice does work.

"Another employee, Merikay Silver, was fired after asking for the head-of-household allowances after her husband lost his job."

"Silver and Pacific Press settled her case out of court for a total of \$60,000 in 1978."

On the other side of the picture, U. S. District Court Judge Walter Black brought another perspective of the First Amendment to a suit involving the church. Judge Black dismissed a lawsuit brought by Carole

Rayburn saying the First Amendment prohibits the courts from interfering with the church's selection of ministers. Rayburn charged that she was denied two associate pastor jobs that were given to less-qualified people.

"Rayburn, a clinical psychologist who has a doctorate from Catholic University, said in the suit that the church denied her employment because of her sex and race, 'in that she was a white person who has associated with black persons.'"

Rayburn graduated magna cum laude from the seminary at Andrews University where she was an officer in a black student group that admitted whites. Kenneth Mittleider, former president of the Potomac Conference, had written an inter-office memo stating that Rayburn was a crusader, that she had joined a black forum group, and that he would fear her effectiveness in a role as an associate of pastoral care.

Rayburn stated that she was saddened

about the court ruling because the church is allowed to avoid the basic question of discrimination.

Glen Culpepper, the church's attorney, stated that "First and foremost, no one discriminated against her in any way. That's what we have maintained from the very beginning. We are comfortable with the decision because of the First Amendment protection. We would not want to waive any religious freedoms."

The Sligo Seventh-day Adventist church maintains that it has not discriminated against women. For a number of years Josephine Benton was associate pastor and now Jan Daffern holds a position as associate pastor.

Information was taken from the *Peninsula Times Tribune*, January 4, 1984; *The Washington Post*, Saturday, February 11, 1984 and *The Montgomery Journal*, Monday, February 6, 1984.

Presidential Communique

No One Even Told Me

by Betty Howard, President, AAW.

Once upon a time, there was a traveling woman who set out to find her fortune in freckles.

One day, as she walked along, she saw a small girl playing by a bridge. When the child looked up at her, hope rose like a meadow-lark in the weary woman's heart.

"Oh, little girl," said the woman, "I have wandered over half the earth, looking for someone to give me some freckles. You have so many... Please!... Won't you give some to me?"

The little girl laughed. "Are they really so wonderful?" she asked her. "Oh yes!" said the woman. "Oh yes, indeed!"

"Then they are yours, and though I will wear them for you as a kindness, from this moment on, they belong to you!"

The weary woman's eyes filled with tears. "How can I thank you?" she said. "What can I give you in return?"

"Give me?" asked the child. "But you gave me my freckles! Without you, I never would have known they were beautiful."

No one ever told me... Finish that sentence with your own words, with your own life. No one ever told me I was talented, or organized, or bright, or funny, or kind. No one ever told me I was gifted. No one ever told me I was special. No one ever told me I was unique. No one ever told me... so I never knew. And because I am human, I need the words. I need to hear them, from myself, from others, just as I need to listen.

No. No one ever told me.

But what may be even more important, no one every aske me... even though I comprise over half the membership of my church.

No one ever asked me what I thought, how I felt, what I needed, who I dreamed of becoming!

I have been waiting. I have been waiting for years, and I have grown weary of work without words, without hope, without promises! I am tired of having God used against me in the politics of exclusion, when I am told at the same time that I am a pearl of great price.

And so, since no one has asked me, I must begin to ask myself and others. I believe it was the late Pope Paul VI who said, "Each person is responsible for her self-fulfillment, even as that person is for salvation." Choice.

And so, AAW would like to suggest a first step in the process of self-fulfillment by suggesting that people define who they are. And in doing so, let us feel, for onice, that we are the most important people in the world—pearls of great price. Let us love ourselves by trusting our questions, confident that the Holy Spirit has brought us to this moment to encourage us to a sense of our own self-definition, our own potential, our own wholeness.

For Jesus said to His disciples and to you and to me: "I do not call you servants any longer, because a servant does not know what his master is doing. Instead, I call you friends because I have told you everything I have heard from my Father. You did not choose me; I chose you and appointed you to go and bear much fruit, the kind of fruit that endures. And so the Father will give you whatever you ask of Him in my name." (JN 15: 15-17)

AAW suggests that we begin in reverence, by ministering as women to one another and to ourselves.

Planning Career Goals Nachison's Guide

by Judith Nembhard

In the fall of 1983, women in the Brotherhood Seventh-day Adventist Church, Washington, D.C., organized a group to provide a support system for one another. Under the leadership of Dawn Reynolds-Jones and Gilda Usher, the women have been having monthly meetings on Sunday from 11:00 a.m. to 12:00 noon. One of the group's most recent activities was the sponsorship of a career workshop, presented by Jodie Nachison, a career development consultant.

The workshop was designed for women with different levels of career interests: those seeking re-entry to the work force, those desiring career options. Ms. Nachison used several exercises and activities to help the participants focus on and clarify their resources and identify their long-term goals. During the course of the three-hour session, Ms. Nachison gave many helpful suggestions on self-marketing strategies.

Participants worked out a personal psychovita, a work-life autobiography. In the process of doing this, each woman was required to examine her job needs and desires. The consultant was then able to help each one discover threads in her personality and background—threads such as service, creativity, or leadership. These threads, according to the consultant, can be valuable in helping an individual to make useful career decisions.

Through the "Job-Hunting Cycle," developed by Ms. Nachison and a colleague in 1982, workshop participants were taken through a fourteen-step job-hunting guide, outlining the course every job-hunter should follow. Listed below is Nachison's guide:

*(List points 1 through 14)

The women in attendance evaluated the session highly, noting that it provided them with useful information to help them clarify their career goals and plan marketing strategies.

THE JOB-HUNTING CYCLE

Every job hunter should:

1. Understand the emotional impact of job change and loss and how this affects the job hunting process, his/

her sense of self-esteem, and attitudes towards family roles, finances and power.

2. Consider his/her motivation, and the competing needs to work.
3. Understand and use planning, time management, and relaxing tools.
4. Identify and use available resources (professional, community, academic, family and personal).
5. Conduct a detailed review of achievements, responsibilities, interests and skills. This covers: past responsibilities, job-related accomplishments, non-job related accomplishments, problem-solving skills, impact of most recent jobs on one's organization, learning from past performance appraisals, learning what attracts him/her to certain jobs, the elements of a successful job, and other related factors which make him/her unique.
6. Set realistic goals.
7. List obstacles and limitations to employment.
8. Compare skills, accomplishments and interests with obstacles.
9. Decide how (if) obstacles can be removed.
10. Conduct an in-depth review of the major job-hunting strategies used to obtain employment in the private sector.
11. Identify appropriate strategies, and develop detailed objectives for each strategy. Establish a timetable for implementation.
12. Develop appropriate job-hunting tools. These can include: cover letters, marketing letters, resume, interviewing skills, and follow-up letters.
13. Evaluate progress against each objective to determine most successful approaches, shortcomings of job-hunting tools, cost and time effectiveness and self esteem during each strategy.
14. Continue to use coping skills and supportive networks.

From the Pulpit Steps Toward Incarnational Love

by Diane Forsyth

Has the incarnation confronted you recently? Has the incarnation changed your life? It's one thing to believe that the incarnation was an event in the past that was a necessary part of the plan of salvation; it's another thing to have that event make a difference in how we appreciate God, and in how we relate to other people.

As members of the human family, we can experience far more integration of humanity and divinity than we have yet. It is our limited appreciation of ourselves and other people, combined with our limited appreciation of God, that keeps us at a distance, and makes us feel that we can interact with only one or the other at a time.

Jesus did not separate fellowship with God from fellowship with people. Jesus was in touch with humanity at the same time that He remained in touch with divinity. Notice how carefully he includes his Father without offending others, and without embarrassing himself or his Father.

Our incarnate Lord lived the incarnation by coming close to people at the same time that he remained close to God. Jesus appreciated both humanity and divinity, and he interacted with both at the same time.

I would like to suggest four steps that we can each take toward incarnation love. Each step is actually a very large experience, and deserves a good deal of attention and practice, but let's touch each one lightly. If you're not taking these steps, I invite you to learn how, and to begin now.

1) Listen to God through each person you interact with. Let that person, each person, be God's word to you. Did you know that the treasure house of truth includes not only the word, not only nature, but human experience? God has been at work in the life of the person you're responding to. Listen to her/him.

2) Celebrate God's word to you through

that person. There are lots of ways to celebrate, and one of them is to express your appreciation, at least to God—better yet, to the person and perhaps to God *with* the person. You may not know if the other person even believes in God. Celebrate God's word with respect, anyway. Without assuming the other person believes in God, you might say something simple as, "Your kindness revealed God's love to me. Thank you."

3) Listen to the other person. Most of us know what it's like to read without understanding. But, I am not sure how many of us know how many times we listen without understanding. True listening is a manifestation of love. This means temporarily giving up or setting aside one's own prejudices, frames of reference, and desires so as to experience as far as possible the speaker's world from the inside. Step in the other person's shoes.

The energy required for truly listening and focusing total attention is so great that it can be accomplished only by love, by the will to extend one's self for mutual growth. Most of the time we lack this energy, even though we may feel, in our business dealings or in our social relationships, that we are listening very hard. What we are usually doing is listening selectively, with a pre-set agenda in mind; wondering, as we're listening, how we can achieve desired results.

4) After you have listened carefully so that you know some of other person's interests and needs, then be a responder. From the reservoir of God's grace, draw out just the touch, just the insight that will multiply these interests, and meet the needs of the person you are speaking to.

These are only four of the steps that invite you to discover many more steps that we can take towards incarnation love that puts us in touch with God and man at the same time. May we not only receive God's love, but relay the incarnation love that unites God and man.

Perfect Practice Makes Perfect

Continued from page 1

Rosa is very careful about her diet. She finds that whole wheat, milk products, and sugar congest her sinuses. In order to avoid the production of mucus in her vocal cords, she leaves these foods out of her diet most of the time.

Rosa practices two hours a day, six days a week. In addition to this, she will spend time "thinking" about her music during travel time and time she may be spending doing manual projects.

There are some weeks when Rosa has to sing every single day. But she feels it's important to have a day off once a week, to just totally get away from singing.

In addition to practicing by herself, Rosa has two different coaches in New York. She practices at least four hours a week with these coaches. One coach will concentrate on singing technique; the other coach concentrates on working out the details of her repertoire, such as phrasing, expression, vowel colors, or sounding more focused.

Develop a Support System

In order to get a career started, Rosa emphasizes the necessity of maintaining good contacts with people, and continuing to build a support network with these contacts. These are the people who help you all along the way; professors, performing musicians, etc. The people who help you are the most important aspect of getting a career started. They not only offer encouragement, but they also help you know who to audition for. Rosa has developed a professional career without a paid agent, thanks to the network she has developed.

Rosa states that it takes a great deal of

determination to have a career in music. No matter how good you are, there are disappointments. And, there's a great deal of competition. Through it all, you have to have the confidence that you are going to succeed.

Rosa states that without her support groups, she would not have a career. Professional musicians telling her that, "You will succeed," and a family that is continually supportive are of utmost importance. Even though her family may be hundreds of miles away, she feels emotional support, and that she has what it takes to reach the top, professionally.

Should Church Musicians Be Paid?

Professional Adventist musicians usually have church jobs on Sunday, and through these jobs, they make a good income. Rosa feels it's a shame that our denomination does not pay its musicians to perform. "Our church does not support professional musicians, either emotionally or financially. Organists may be an exception. But, not all organists get paid in large churches, especially if they're on a college faculty. Usually, large churches connected with a university or college feel this is part of an organist's job. That, to me, seems unfair."

Non-Adventist churches pay Rosa to sing solos. For example, the Christian Science Church has only vocal solos for their music, and they pay every Sunday.

Adventist churches have a great deal of musical talent. Rosa feels that singing only for money is not really a Christian attitude, but, that in this world, you've got to support yourself and your family. "Musicians have basic needs that need to be met also."

Second National Conference of the Association of the Adventist Women Andrews University

TUESDAY NIGHT

7-9 pm Registration for Pre-Session

WEDNESDAY

7:30-8:30 Complete registration for Pre-Session
8:30 Pre-Session Feature: "Camp Mohaven Revisited"
9:30 Review of Mohaven papers
10:45 Factors leading to the calling of the Mohaven Council on women and a summary of resulting actions taken in Autumn Council
11:45 "What Camp Mohaven Meant to Me"—Outcomes and significance of research as viewed from those who participated
12:45 Lunch
1:45 **The Biblical Research Institute: The Role of Women in the Church**
Presentation of newly published book
Office of Human Relation: The Role of Women in the Church
Break
3:00 **The Role of Women in the Old Testament**
4:00 **Implications of the Old Testament Patriarchal System for the Church Today**
4:45 **The Role of Women in the New Testament**
8:30 **What is the Impact of Male Imagery in Scripture: Practical Examples from Work of Adventist Hymn Committee**

THURSDAY

8:00 Devotional & Music
Announcements
8:45 "Adventist Women in Leadership"
10:30 **Women and Their Role in Adventist Ministry**
12:45 Break for lunch
1:45 **Women's Roles in Leadership Through Adventist History**
(a) Case study
(b) Statistical study showing women's leadership roles over time
Questions
3:00 Break
3:15 **Is the World Field Ready for More Women in Leadership?**
Questions
4:30 **Women's Response to Pre-Session:** (Group representing different professions and roles)
5:15 Administrator's Response to Pre-Session.
6:00 Break & Registration for Conference
7:00 Banquet

FRIDAY

7:30-8:30 Registration for Conference
8:30 Devotional & Music
9:00 **President's Address—Betty Howard**
9:45 Film—Backgrounds on Women & Their Roles in Society
10:30 Break

10:45-5:30 DEVELOPING YOUR POTENTIAL: WORKSHOP

"Five Success Essentials"
"Characteristics of Achieving Women"

- or -

ASSERTIVENESS TRAINING: WORKSHOP

(This workshop will emphasize appropriate Christian assertiveness techniques.)

SABBATH

9:30 Prelude
9:45 Sabbath School—"Women of Mission"
10:45 Church Service: With the All Nations Congregation Liturgy and music
12:30 Fellowship Dinner
3:00 "Why I Feel Called to Be a Mother"
"Why I Feel Called to a Profession"
"Why I Feel Called to Gospel Ministry"

4:00 Responses to the Conference

6:00-8:00 Beach supper

8:45 Music & Vespers
9:30 Play: Early Adventists in Leadership

SUNDAY

9:00 AAW Business Session
12:30 Awards Dinner, Conclusion of Conference

Note: For more information, write to:

Kit Watts, Conference Coordinator
Associate Librarian
Andrews University
Berrien Springs, MI 49104
(616)471-4372

Foremothers; Women of the Bible

A Review of Janice Nunnally-Cox,
Seabury Press, 1981.

by Sandra Clayton-Emmerson

A search for God in many cases begins with a search for the collective as well as the individual spiritual self. This quest for spiritual identity often leads the seeker to examine religious roots, searching out and studying the lives of those biblical characters who have exemplified outstanding spiritual values and could stand as models of the faithful life. For women, this search is complicated by the fact that the stories of the women in the Bible were written by men. It is difficult for modern women to identify with biblical women whose relationships to God or Jesus might be considered as models, because of the very definite bias against women on the part of those who tell their stories. How do we as women interpret the stories of the biblical women who have preceded us? How can we find spiritual meaning and affinity in their experiences and free our spiritual heritage from male bias?

These are questions that Janice Nunnally-Cox focuses on such well-known biblical women as Sarah, Miriam, and Mary Magdalene, as well as less prominent figures such as Dinah, the daughters of Zelophehad, Eudoda, and Syntche, and presents the biblical data on female humanity through a straightforward retelling of their stories.

She also attempts to analyze what the stories say about the women by discussing the place of women in the social structure, how they were regarded by men, and their personal and power relationships with their associates. Nunnally-Cox emphasizes that the stories of our biblical foremothers were told by those who believed women to be subordinated and "somehow less-less strong, less wise, less intelligent, less good" (p. xiv). Still, she argues that "the stories of the Bible hold their own power, their own strength, most times in spite of the writer's bias" (p. xiv).

Nunnally-Cox points out that the Bible is divided on the issue of woman's place in the chain of being and uses as examples to support her statement the two versions of creation given in Genesis. According to Nunnally-Cox, who cites Gerhard von Rad's Genesis (Westminster Press, 1976), the Priestly account of creation, dated around 450 B.C., and located in Genesis 1:1-2:4a, tells of the simultaneous creation of Adam and Eve. "Then God said, 'Let us make man in our image, in the image of God he created him; male and female he created them. And God blessed them'" (Genesis 1:26a, 27, 28a). In this version "both are formed at once, both have authority over the earth, both are in God's favor" (p. xiii).

The Yahwist account of creation, written around 950 B.C. and recorded in Genesis 2:4b-3:24, is the most familiar version. Woman is definitely last in the order of creation and importance: "So the Lord God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its

place with flesh; and the rib which the Lord God had taken from the man he made into a woman and brought her to the man" (Genesis 2:21-22). Nunnally-Cox asks her readers to decide which story will hold "higher meaning" (p. xiv) for them as they read further, although she does not confront the difficult exegetical questions that arise in the process of selecting a preferred version.

Making that choice is complicated by the social and cultural conditioning of the reader. Often what today is positively seen as assertive gamesmanship in men is negatively condemned as aggressive manipulation in women. Therefore, the biblical women that Nunnally-Cox presents as positive models on the one hand may on the other hand be seen as negative examples of female stereotypes condemned by traditional exegesis. The reader is invited to look beyond these stereotypes and see that, in spite of the bias, women have qualities long regarded as male prerogatives.

Unfortunately, Nunnally-Cox's interpretations are not always convincing. Her account of Rebekah's deceitful scheming and manipulation of Jacob as "strong and daring and bold" strains credulity, even though Rebekah is "not at all cast in a submissive mold, her spirit wilful and very much alive" (p. 15). It is not clear what point Nunnally-Cox is trying to make. No one has ever denied that Rebekah was strong, daring and bold, but does her lack of passivity, by itself, make her a woman that Christian women should take as a model? Often, Nunnally-Cox's discussions reflect both historical and literary naivete. She states, for example, that although Potiphar's wife was "evil, wicked, sensual, spoiled, and selfish" (p. 29) she was also passionate, clever, daring, and determined, and therefore we should not condemn her as entirely bad. Being passionate, clever, daring and determined neither makes anyone good or bad nor a fitting role model. More disturbing is the implication that the story would have been different if told by a woman from a female point of view rather than by a male who "favors Israel" (p. 29). Here, Nunnally-Cox misses the point of the narrative—the writer's purpose is to tell Israel's story and honor one of Israel's heroes, and Potiphar's wife is important (and only exists) as part of that narrative.

The reader can also empathize with the women of the New Testament who timidly, in the face of cultural and social disapproval, reached out to Jesus and the equality and freedom that his ministry exemplified. Particularly satisfying is the story of the Syrophenician woman who had the courage to persist in claiming Jesus' power. The Bible narrative takes pains to tell us that the woman is not Jewish. The woman, however shows her understanding and acceptance of the society of which she is a member when she challenges Jesus' rather curt statement that the children's bread should not be cast to the dogs. She does not dispute the Jewish attitude toward gentiles, but humbly agrees

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AAW Board Of Directors

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Editor, AAW Newsletter, **Elisabeth Wear**, Columbia Union College, Takoma Park, MD 20912 O (301) 891-4057 H (301) 434-1963

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Mission Statement

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

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

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

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

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

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

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

People and Places

Valerie Molzahn, candidate for the board of directors of Loma Linda University Alumni Association, is a graduate of Western Reserve University Medical School, part of the pulmonary faculty, Loma Linda University. Her special interest is developing a hyperbaric oxygen service at Loma Linda University Medical Center.

Thais Thrasher, a 1957 graduate of the Loma Linda University School of Medicine, was chosen Alumna of the Year by the governing board of the alumni association of Walla Walla College. Citing her distinguished academic record and wide reputation as an outstanding teacher, the board acknowledged her as a model representative. *Westwind*, journal of Walla Walla College, said, "Her knowledge of her subject, her quick wit and her honest concerns for the welfare of her students have made her one of the most popular and respected teachers on the campus. Her warm heart and open home have made her one of the most loved."

Ruth Parks Massey and her husband Paul are currently involved with the Jesus Behind Bars program at Washington State Penitentiary. They report a total of 15 inmates at the prison who have been baptized.

Elodia Jones was ordained in November as the first woman elder in the Summit Church in Jackson, Michigan. Women representing six other churches in the Michigan area were present to show their support for this distinction.

Ms. Jones has been a member of the Seventh-day Adventist Church for 30 years and has served her church in a number of areas. She is presently the regional director of the Adventist Singles Ministries and the international vice-president of the same organization.

Presently Ms. Jones is employed as a supervisor for all postsecondary vocational schools in the state of Michigan.

Penny Estes Wheeler, editor of *Guide*, has completed a new book called *The Be-*

ginning. She also serves a writer for *Family Happiness* magazine.

Gail Rittenbach, English instructor at Auburn Academy, Washington, is also working toward a doctoral degree in curriculum and instruction at the University of Washington. She has been invited to become a member of Pi Lambda Theta, a national professional and honorary association in education. This organization recognizes men and women of outstanding achievement and leadership qualities and works to promote excellence at all educational levels.

Hazel (Strickler) Lawson, who graduated from Andrews University in 1921, is a landlady of 12 apartments in Battle Creek, Michigan. She has traveled to many countries and says she plans to retire when she gets old enough.

Gloria (Brown) Wright is assistant professor of chemistry at Atlantic Union College, South Lancaster, Massachusetts. She recently presented a scholarly paper on historical and current contributions of African peoples to the development of the United States.

Evelyn Carlson, formerly of Bismarck, North Dakota, has been conducting family-life seminars emphasizing communication skills.

Ms. Carlson holds a master of science degree in counseling from Loma Linda University, where she has had her private practice since June, 1983.

"**Marie Griffin** grew up in Brooklyn, New York, during the Great Depression and was taught to give despite the hardship that engulfed her neighborhood," was the lead sentence in a 20-column-inch story in the *Greenville-Piedmont News* on November 9, 1983. The story was also on Radio 1490 all week long. The occasion was a Volunteer Salute to Marie Griffin, a member of the Zion Temple SDA church of Greenwood, South Carolina, from the United Ministries program which is designated to "Help Educate Little People."

Letters to the Editor

Dear Editor,

I very much appreciated reading "The Adventist Woman," September '83. I particularly appreciated the article "Women in Theology" by Dolores Maupin. It seems to me as one who has something to do with the employment of pastoral personnel within the conference, that the greatest problem is that there are no ordinations open for women. You can discuss Pastoral Care internships, but it would seem that these internships on a long term basis are very limited unless there is ordination, or the possibility of ordination along the way. There are only so many multi-staff churches in North America and possibly only a few of those are open at this point in time to the ministry of an Associate in Pastoral Care, mainly a woman.

I believe that I am very conscious of the frustrations that are felt by women in the few openings that are available. Realistically it is a bit more difficult at this point in time to move a woman within a conference than a man. It seems to me that often the women who are picked up in this area are high powered individuals, capable of senior pastoral responsibilities, which is not available to them at this time.

In Southeastern we deeply appreciate women in the ministry and I pray that God may continue to open up avenues within our denomination for women in the field of the pastorate. To me the bottom line is that not very much can happen to affect a lot of people until we begin to ordain our women.

I pray that the Lord will richly bless you.
Because of Him,
Elwood E. Staff
Vice President for Administration

Emerson Reviews Cox

Continued from page 3

with Jesus and then points out that "even the dogs under the table eat the children's crumbs" (p. 103). Her faith and perseverance gain for her what she desired.

Nunnally-Cox's occasional uses of extra-biblical sources are generally helpful. She cites Edith Deen (*All the Women of the Bible* [Harper & Row, 1955]), who showed that Josephus, a Jewish historian of the first century, found evidence that "Rahab the harlot" could be interpreted as "Rahab the innkeeper." Nunnally-Cox therefore speculates "that Rahab may have been an unmarried woman who ran her own business" (p. 44). Such a rarity in ancient times would explain why her morals could have been suspect.

The author for the most part sticks to scriptural facts, and on occasion exposes some traditionally held view as erroneous. For example, she points out that Mary Magdalene, the most consistent and devoted of Jesus' disciples, is nowhere in the Bible said to be a prostitute and there is not evidence to support the identification of Mary Magdalene with "the woman of the city, a sinner" spoken of in Luke 7:36-50 (p. 103). In an epilogue the author mentions that, in her experience, the telling of these stories has made some women angry toward their prevalent male bias. However, rather than arousing anger, this male bias should first be understood and accepted by women as historical fact and then firmly rejected from our own personal and collective theologies. Our anger should be directed instead toward church authorities who continued to promote the bias whenever the question of female leadership arises. Interestingly, Nunnally-Cox does not confront the full implications of her argument, which suggest that the Bible is a flawed document written by men in order to exalt a male deity. (For an admittedly polemical, but extremely interesting, discussion of this point of view, see Merlin Stone's *When God Was A Woman* [Harcourt, Brace, Jovanovich, 1976].)

In the end, Nunnally-Cox can only remind us that we are broken people and "perhaps this is why many of us remain in the Church, long after we have lost patience with its theology, language, and practice" (p. 161). She reminds us of Jesus, who always manages to see "through anger, to the other side" (p. 161). She calls for women to have compassion and understanding, but also argues that the only way for women to grow spiritually is to repudiate that aspect of modern feminist ideology that sees women solely as victims. Viewing oneself as a victim will promote victimization, since defining oneself as a victim may lead to acting like a victim—a pathetic view that is demeaning and denies women self-respect. Nunnally-Cox in her presentation of our biblical foremothers does not ignore the victimization and brutalization of these women, but shows them, within the confines of their cultures, emerging with their strength and validity somehow intact.

Call for Papers

Second National Conference of the Association of Adventist Women
July 11-15, 1984

WOMEN OF MISSION

The AAW would like to invite participants for the July meeting at Andrews University. If you would like to give a presentation in the Friday work-lecture session, please send a 500-word abstract POSTMARKED NO LATER THAN FEBRUARY 15, 1984. If you would like to send a paper on empirical, theoretical, or methodological issues related to the conference theme, please send this material by June 11, 1984. Papers will be distributed at cost.

Send abstracts or papers to
Kitt Watts, Conference Coordinator
Library, Andrews University
Berrien Springs, MI 49104
(616) 471-4372 (Home)

Women of the Year

AAW is seeking nominations for women who will be recognized for their outstanding contributions to the Adventist Church in the following roles: mother, wife, church officer, professional field, active retiree, etc. Nominees must be utilizing their talents and spiritual gifts in the home, church, work and community without the neglect of any area.

Please use the following format for nominations: Your name, address, telephone number (including area code), nominee's name, address, and telephone number, category (homemaker, secretary, musician, writer, etc.), reasons for nomination and three references with names, addresses, and phone numbers.

Submit entries to Women of the Year, Association of Adventist Women, P.O. Box 3884, Langley Park, MD 20787, before June 1, 1984.

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Editor	Elisabeth Wear
Editorial Assistants	Beverly Rumble Josephine Benton Judith Nembhard Margaret McFarland
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