

the Adventist Woman

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Pilot Program Created For Ministers' Wives

A recent move on the part of the General Conference has focused Church attention on the needs of ministers' and workers' wives. Shepherdess International, the newly created organization, has been established, on a pilot basis, to develop materials and other aids to provide a support system for ministers' and workers' wives.

To administer the funds for this new project, a committee was formed, with Elder Enoch Oliveira, a vice president of the General Conference, as chairman. The committee took several actions, including selecting the name Shepherdess International and appointing personnel. Marie Spangler is the coordinator for the world field, and Ellen Bresee is the associate coordinator with specific duties for the North American Division.

Prior to the development of this project,

there was no single organization serving the needs of ministers' and workers' wives. Shepherdess groups existed in local conferences under different names, such as "By His Side." Each group had its own constitution and operated independently. Meetings were held for the women who accompanied their husbands to the Annual Council, and several days of meetings were usually held for ministers' wives at the General Conference Sessions.

According to Marie Spangler, the impetus for the new organization came from Elder Robert Spangler, secretary of the Ministerial Association and editor of *Ministry* magazine. He felt that there was a need to give attention to the women in view of the important role they play in the Church's program and, therefore, initiated plans for the project.

Both Marie Spangler and Ellen Bresee are

ministers' wives and thus understand the special needs of the women they will be serving. Mrs. Spangler worked with her husband in team ministry in the Far Eastern Division for eight years. She has a bachelor's degree in English and secretarial science and taught English for several years. She also holds an M.A. in early childhood education.

For a number of years Marie Spangler had charge of the Shepherdess section of the *Ministry* magazine, for which she solicited articles. She states that she was able to interact with the ministers' wives as she performed this function. As she visited overseas, says Mrs. Spangler, she observed the real needs of the women. She quit teaching in 1983 because she "felt there was a need to give support to the ministers' wives." She was interested in a more comprehensive work for them, "not just here in North America but worldwide."

Helen Brisee came to the General Conference from Keene, Texas, where she and her husband, Dr. Floyd Brisee, were Family Life Coordinators for the Southwestern Union. She studied marriage and family counseling at the University of Nebraska.

Several goals and objectives have been set for the new organization:

1. Preparing special materials, mainly on a contract basis, addressing felt needs in the form of home-based continuing education courses which may include study guides, cassettes, video tapes, etc.
2. Developing materials and newsletters to be used for resource purposes.
3. Expanding and strengthening the Shepherdess section which is devoted to minister's and workers' wives in the *Ministry* magazine.
4. Fostering the development of local chapters on the conference and mis-



Marie Spangler

sion levels throughout the world field where none have been organized.

5. Working with administrators and departmental men on all levels of church organization to help create an awareness of the importance of the public and personal roles of ministers' and workers' wives.

Mrs. Spangler reports that the committee has voted for work to begin on several continuing education courses, and plans are in progress for delegates' wives meetings to be held for the 1984 Annual Council. Women's meetings will be conducted at the forthcoming 1985 General Conference Session along with seminars during the Worldwide Ministers' Pre-session.

The committee is currently working on a model constitution as well as getting resource materials together for newsletters and a special insert for *Ministry* magazine.

During the next few months, Ellen Brisee will be speaking to workers' wives at a number of camp meetings throughout North America. She will also conduct marriage growth seminars with her husband. Marie Spangler will travel with her husband to Russia, Inter-America, and Northern Europe. She has been invited to speak to the workers' wives in several of these areas.

Advisory Council Hears Reports on Women

The General Conference Human Relations Advisory Council met on March 28, 1984. Chaired by Warren S. Banfield, director of the Office of Human Relations, the Council heard several reports, a number of them of special importance to women.

Alice Smith and Helen Turner, chairperson and secretary respectively of the Ad Hoc Committee on Women, reported on the committee's deliberations which had taken place on March 27. Their report noted that the committee had "considered the status of women in the church." Plans have been developed for a Data Base upon which to make recommendations, they said. The report also noted that "we discussed avenues for expanding educational opportunities for women in the church."

The report presented by the two women noted that the Ad Hoc Committee had been mandated to (1) provide information and advice to officials of the Church on issues related and of special concern to women of the Seventh-day Adventist Church and (2) serve as a catalyst for improving the potential and full utilization of the resources of the women in the Adventist Church.

The Commission made two recommendations: First, that a letter of appreciation be sent to Elder Neal Wilson from the Women's Commission for his call at the General Conference Session in 1980 for qualified women to serve the church; second, that Elder Wilson write a letter, to be printed in the *Adventist Review* and union papers, requesting resumes from women, emphasizing the need for women to make additional contributions to the Church.

Steve Willsey, senior pastor of the Capital Memorial Church in Washington, D.C., and James Londis, senior pastor of the Sligo Church in Takoma Park, Maryland, spoke on "The Evaluation of Women Pastors." According to Willsey, his church now has three women elders, one of whom is the head elder. "I feel women are entitled to the same opportunities as men," he said.

Willsey outlined his experience of having a woman pastor on his staff and made several points worth noting:

1. She was able to minister to women more effectively than either he or his other associate pastor (who was the husband of the female pastor in question).
2. Her home life never interfered with her ministry.
3. She was not crusading for women's rights.
4. She was not discouraged by the criticism that came from some of the women who made it their "project" to discourage her.

"I would not hesitate to invite another woman to serve as assistant pastor on my staff," said Willsey.

In his report James Londis, after citing his observations about the two women pastors with whom he had worked, noted that women pastors had much to contribute to the church. He referred to their "sensitivity and perspectiveness that many men lack." They have a vast amount of patience not seen in men; they are more relationally-oriented in their thinking. Theologically, they have unique insights, picking up things that men miss, and evangelistically, they are able to win souls on a personal level which a lot of men cannot match.

Londis' constructive critical comment was that "when women preach, they tend to have the fear of coming across as too pushy, so they hold back some of the dynamics that would flow if they were relaxed."

Londis suggested two means of promoting the welfare of women in the church. One is that articles need to be written by male leaders encouraging women to work toward leadership roles. The other is that funds should be made available to facilitate the education of women in certain leadership professions.

The Advisory Council voted a number of recommendations, two of which are of special significance to women: (1) to have the North American Division go on record commending those conferences which have employed women pastors, (2) to distribute the document "Role of Women in the Church" to the Advisory and recommend it be made available to the NAD administrators.

Woman Pastor Plants Churches

by J.H. Zachary

This article originally appeared in the Far Eastern Division *Outlook*. Excerpts are reprinted here by permission.

The Far Eastern Division is approaching 1,500 ordained and licensed pastors. While approximately one third of these are working in various administrative roles, the remainder serve as district pastors. This small corps of workers serves the almost 500,000 members of the division.

Among these are a number of women pastors, some of them serving several churches. As I write these words I have joined an evangelistic team in Tagum in the province of Davao del Norte, South Philippines. One of the members of the team is Mrs. Nellie Allipon Salvan. Sister Salvan is the pastora of the Southwestern Davao District Two in the Davao Mission. Pastora Salvan shepherds 800 of the 27,000 church members of the mission.

Sister Salvan was called to serve as the pastora of this district in 1981. It was her responsibility at that time to pastor 11 churches. Today the district has grown to 14 congregations. The Lord has blessed her ministry with an average of one new congregation each year.

I was duly impressed with the work of Sis-

ter Salvan during the year 1982. With the help of God and the support of her congregations, she conducted three major evangelistic crusades. Her lay preachers conducted an additional four crusades. Other laymen conducted four cottage meetings and there was one Voice of Youth meeting. This is in addition to several Vacation Bible Schools and Branch Sabbath Schools. What a busy program for a woman who is the adopted

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As We Go To Press

Three Voted Women Of The Year

A panel of judges from the Association of Adventist Women together with General Conference representatives selected Nora McDowall, Anita Mackie and Mary Walsh as the 1984 recipients of the Women of the Year Awards. The awards will be made at a banquet on July 12 during the A.A.W. National Conference at Andrews University.

Profiles of these women will be featured in the next issue of the newsletter. Sincere congratulations to these three women who were selected from over 80 applicants.

Presidential Communique

Something happens in the new life in Christ that abolishes differences, that makes all persons one "in the Lord," mutually interdependent upon one another and upon Him, mutually aware that "all things are from God." Assigning privileges, roles, and spheres of duty and ministry on the basis of sex would automatically disappear if the teachings of Paul were carried to their logical end.

"Nevertheless, in the Lord woman is not independent of man nor man of woman; for as woman was made from man, so man is now born of woman. And all things are from God." (1 Cor. 11:11,12).

Today we stand at the crossroads. As Christians we can no longer dodge the "woman problem." To argue that women are equal in creation but subordinate in function is as indefensible as was "separate but equal" schools for the races. The church must deal with its attitudes and practices in regard to women. To fail to come to grips with this issue is to fail both God and the world we profess to serve in His name.

It is the hope of AAW that all people will feel directly responsible to God for their gifts. Let us hear His command to use our gifts in service to the world. Let all Christians remain ever open to the reforming, renewing Word of God. It is possible that women can be



Betty Howard, AAW President

dedicated Christians as well as dedicated, competent achievers in the occupational realm. Women can be whole persons—supportive, loving wives without being subservient, self-denying and self-destructive. We must offer to all people a variety of choices, a full range of possibilities for serving God.

Jesus walked and taught in a temple which segregated Jew from Gentile, man from woman, priest from layman. But He came to change things.

In Isaiah 43:4-7, God says to His people, "You are precious in my eyes, and honored, and I love you . . ."

Making it known that we are all precious in the eyes of God is what AAW is all about.

Manatawny Chapter Formed

by Jayne Darby

Formal organization of the Manatawny Chapter of the Association of Adventist Women took place on Sunday, June 10, 1984.

Initial interest in the AAW grew out of a "Woman Power, 10,000" program, a local effort of the women of the Walnut Street SDA church of Pottstown, PA, to increase their potential of service to their church in every area possible, even though the primary thrust of this program had been financial. The climax of the October 1983 "Woman Power Weekend" was a Sunday morning brunch for women only, where those present were able to express their concerns about matters of interest to women in the church.

Two of the church members, Dorothy Suggs and Elizabeth Shields, had attended a national meeting of the AAW held in Takoma Park, MD. Their glowing report piqued the curiosity of those in attendance at the October brunch to the extent that the women expressed the desire to have a local chapter.

The next step was to seek guidance. Another "Woman Power" weekend was held on March 2 and 3, 1984, with Judith Nembhard as the Sabbath guest speaker. Dr. Nembhard also spoke at the Sunday morning brunch, instructing the group in the procedures of establishing a local chapter.

The enthusiasm among the women led to the immediate selection of temporary officers who were to formulate a constitution following the guidelines of the national organization. Interim officers selected were Carol Cantu, president; Gwendolyn Norwood, secretary; and Esther Bigger, treasurer. These individuals, along with a steering committee, laid the ground work for the development of a local chapter.

The name "Manatawny" was chosen to denote the geographical location of the group. At the present the prospective members are from the Pottstown, Pine Forge and Reading SDA churches.

The new officers for the year beginning June 15 were introduced at a brunch meeting on Sunday, June 10. They are Miriam Battles, president; Edith Gibson, vice president; Delia Wilson, secretary; Gwendolyn Norwood, assistant secretary; Geraldine Handy, treasurer; Elizabeth Shields, chaplain; and Audrey Booker, public relations director.

Another important action taken at the June 10 meeting was the resolve to assist a worthy student in the Pine Forge Elementary School each year.

For the installation of officers ceremony, plans are afoot to make this event relatively

grand by featuring a woman speaker on the designated Sabbath in each of the area churches and climaxing the day with a special program, complete with husbands and other friends present to witness the installation.

The new chapter intends to develop a dynamic program in the Pottstown-Reading area. Plans are constantly developing. Already latent talents in the group have been discovered and will be honed to add to the effectiveness of the chapter.

A New Twist on an Old Problem:

A Book Review

by Jeanne Fleming

Toward a New Psychology of Women is a new twist on an old, old problem. That there are differences between men and women is no secret to anyone. There are obvious physical differences and many other differences in the way both genders think, feel and act. What Dr. Miller has done is take both psychological and sociological observations about the differences between the sexes in the way they act, feel and think and come to some conclusions about the relative emotional health of those differences.

Dr. Miller clearly thinks that her conceptualization is not an end but a point along a continuum. Her conceptualization is that our society has divided basic roles and functions into two categories. The first, that of high achievement, has been accorded the higher status and is the one that men have typically indulged in. The second, which is given the lower status, is nurturing and cleaning up after others. She feels that a large part of the fate of women has been dependent upon and accommodating to pleasing the dominant and higher status role category, this to the exclusion of knowing themselves.

Yet Dr. Miller feels that women have some real strengths to offer society, qualities such as physical, sexual and emotional frankness, knowledge about human development, knowledge about how to serve others, how to avoid being objectified, and a sense of equality and personal creativity. Women need to learn better how to get and handle power; that is, they individually need to resolve their fear of power, learn to feel more comfortable with conflict resolution and self determination.

However, in spite of speaking quite frankly about the strengths and weaknesses of traditional women's roles, Dr. Miller feels that men have been stuck in roles that don't allow or

Sexist Language and its Negative Influences

by Bertha Dasher

Recently I attended the political precinct caucus in my neighborhood. I was amazed and delighted that every speaker was totally aware of the need to include everyone, both men and women. Not one sexist term was used; only inclusive language was heard. But, at the same time, I was saddened to realize that while those who wanted women's votes were sensitive to their feelings, those who profess to love us and to be concerned for our very souls may not be aware that what they say offends us continually.

Many thinking women and men are concerned about the use of language which limits women's full participation in church and society. Regularly, in worship services, thoughtful people are offended by the male-dominated language, the sexually stereotyping words and imagery that are thoughtlessly used. They feel an urgent need to bring about awareness of the attitudes that allow and result from that exclusion.

We must address the pervasive patriarchal language of the Bible culture because such language underlies attitudes of women and men toward themselves and toward each other. What happens to the psyche of young boys when they learn from the Bible stories that sons are preferred, especially first-born sons? They often become confident, self-assured, and learn to denigrate women. What happens to many young girls when they cannot, in the same Holy Book, find positive images of themselves as females? They learn to devalue themselves for being female. My young granddaughter, when she heard adults discussing this issue, said, "But God is a man!" At six years she was already well indoctrinated with the patriarchal mindset.

A few months ago, at the funeral of a lovely young friend, the pastor continually spoke about what God had done for "man," "men," and "mankind," leaving me to wonder if he really knew what lay in the casket

before us. I wanted to cry out, "Please include her, and us, her friends and family, in the shelter of God's care."

This was not a unique experience. The male-dominated language is commonly used in churches. People in our denomination need to take a good hard look at the prevalent use of sexist language and metaphors to express theological insights in worship services, prayers, hymns, books, and other forms of communication.

It has become generally recognized in the secular world that the words *men*, *man*, and *mankind*, the ubiquitous *he*, *him* and *his* are no longer generic. More and more women are unable to turn the mental somersault necessary to make such sexist language meaningful.

What are words, anyway? They are little squiggles we make on paper; they are waves of energy traveling through space; but, even more, they are the frames in which we shape our attitudes and responses. Masculine "generic" words are the device that allows, encourages, even mandates insensitivity to the needs of others, especially women.

We need to look at other than male analogies for God. Constant reference to God in the male gender reinforces the patriarchal notion of male superiority. It tends to impede full participation of women in sacred thought and makes them invisible in the religious ritual. True, any word we use is only a metaphor. God is above and beyond all human imagery. But using feminine and genderless analogies, in addition to the traditional masculine ones, can give a clearer, more accurate picture of a transcendent God.

How can we change sexist language in hymns, prayers, and theological statements? One way is to use words that do not denote sex or to use structures that include both feminine and masculine references. Among

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Why All The Resistance?

Nancy Marter by Nancy Marter

At its May 16, 1984 meeting, the Potomac Conference Executive Committee voted to give ministerial license to three people within the conference who meet the specific requirements for such, as found in the *Church Manual* and *Minister's Manual* for North America. In this capacity, it will be authorized to baptize and marry couples within their assigned churches. This action is to become effective following Autumn Council, 1984, giving church leadership on other levels time to consider the measure so that we can proceed in a unified manner. The people being given this license are women. That is the only change from the usual procedure.

The Potomac Conference has no desire to act unilaterally or defiantly, but for the well-being of our workers we feel there must be some broadening of the responsibilities allowed women carrying pastoral roles within the Adventist Church. We currently have three such women working in our conference.

Women in our church who are trained for and involved in pastoral ministry are generally perceived, in my opinion, as militant and self-seeking when they speak out in their own behalf. For this reason, I believe it is especially important for supportive people, male and female, who are not so directly involved, to do everything possible to bring about the needed changes.

Our major stated goal as a church is to share the gospel of Jesus Christ throughout the world, as witnessed to by programs such as "The Thousand Days of Reaping." To give well over half the church membership a full share in working toward this goal seems like the sensible thing to do. Theologically, all human beings are equal and one in Christ Jesus, so why then all the resistance? Why, because we are women, must we sit at the back of the church bus? Was the parable of the talents referring only to men? As individual women our personal gifts and interest can lead us in any number of worthwhile directions, and under God no calling should be disclaimed.



Jeanne Fleming

encourage them to develop fully as individuals. Ideally, she feels that both men and women should have a healthy mix of both types of functions, that is, for both genders to have well-developed nurturing capacities as well as a sense of responsibility and motivation to achieve at the highest level possible for them.

When the issue of "Who will then take care of the children?" arises, Dr. Miller replies that if we, the human race, want to perpetuate our species, then we need to collectively decide how to combine high achievement with nurturing functions, with men and women being equally responsible.

I found Dr. Miller's book well worth reading. As I read it I felt that I understood myself and my culture better and felt a commitment to encourage everyone to function at his or her highest level possible and become competent nurturers. I was especially encouraged that the guilt I often feel about not being or doing enough was, in part, societal. That bit of knowledge made me feel less alone.

It was interesting to me that the book was recommended to me by a man—my piano teacher. When I asked him if he was a feminist, he replied, "I am a personist," which is what it is all about anyway, each of us doing our best. As Christians, if we take Ellen White's counsel to do the best at what we can do so we can accomplish the greatest amount of good of which we are capable, then we will appreciate the insights this book has to offer.

Toward a New Psychology for Women is available in paperback

Panel Explores Ordination of Women Issue

At its regular meeting on May 20, 1984, the Washington Metro Chapter of the Association of Adventist Women brought together several church leaders to discuss the topic "Ordination of Women". Making their presentations to a group of about one hundred individuals were Elders Lowell Bock, Don Goddard, Ron Halvorsen, Robert Spangler, and Ed Zinke. This report gives a summary of the presentations of four of the participants. Elder Goddard's experience is presented in the first person.

An Administrator's View of Women's Contributions in the Future

Elder Robert Spangler, editor of *Ministry* magazine, spoke on this topic. Elder Spangler expressed concern that the question of ordaining women as pastors will possibly obscure the wider scene, the greater role which women can and should play in church affairs. To concentrate on ordaining women pastors, he said, is merely touching the tip of the iceberg and can possibly hide a major basic issue.

To focus on the point of ordination, Elder Spangler noted, in the long run may be self-defeating in terms of using women in responsible positions in the local unions, the divisions, and the General Conference structure. It is a false assumption that the only way in which a woman can participate in the real ministry of the church is to join the professionals through ordination.

"Paul tells us that the whole is more important than the part," he observed. If any part claims recognition because of its perceived rights at the expense of the whole, two major undesirable events may occur. First, the whole may suffer a destructive division. Second, the part itself, because of bitterness, disillusionment, and rebellion, may ultimately self-destruct.

Following up with the application of the analogy, Elder Spangler said that if the whole at this time decides not to ordain women, it should be remembered that the supreme objective and work of a pastor—that of preaching the gospel and leading souls to Jesus Christ—is in no way hindered. Lack of ordination does not block the Holy Spirit's use of anyone to witness. In support of this viewpoint, he pointed out that Dwight L. Moody was not ordained. Emile Knechtle is not ordained. Mary Walsh, whom he called "a fantastic preaching soul-winner," was not ordained.

Elder Spangler stated: "As I see this whole program, I pray that any movement which attempts to help the leadership role of women in the church recognize that demands in terms of expectations of accomplishment and success will be far greater on women than on their male counterparts. This is neither honest, right, nor fair, but it is a fact of life. Life runs more on emotion than on logic, which all too often leads to commotion and not solid progress."

Elder Spangler appealed to women who aspired to be pastors or leaders in the Seventh-day Adventist Church to "know your work well; know the Scriptures; practice preaching until your vocal cords are exhausted." He said that women should throw themselves into a rigid program of self-discipline, work, study, and prayer so that they may excel in their work and that the church will be forced to take note of their abilities and talents, and will know that God has called them to the gospel ministry. He admonished: "Be foremost in the search for excellence."

Women and Biblical History

Dr. James Londis, senior pastor of the Sligo Church, was the presenter of this segment. Dr. Londis pointed out that in every encounter that Jesus had with women, he defied social convention. He uplifted them, particularly in the encounter with the woman at the Well, the Samaritan woman, and the woman caught in adultery.

Jesus was concerned about women's rights, said Dr. Londis. In the case of the question of divorce, Jesus makes it clear that men have no right to divorce women and that the marriage relationship is one of

reciprocity, equality and mutuality.

Dr. Londis cited the book of Acts and its passing reference to Lydia, who was a leading businesswoman in her city. He argued that if women like that were attracted to Christianity, it was because the message of the gospel awakened in them their own sense of freedom and liberation. He continued that it was inconceivable that women who were enjoying the freedom of the Gentile world



L to R: R. Spangler, R. Halvorsen, J. Londis, P. Harris, Chair, E. Zinke, L. Bock, D. Goddard discuss ordination issue.

would have responded to the preaching of the Gospel if, in fact, that preaching was sending them back to a lower status in society.

Dr. Londis showed how the documents of the early church, namely, the New Testament epistles, have been affected by a patriarchal, androgenic attitude. For example, Romans 16:7 names two major leaders in the church. The R.S.V. translates the name for one Junias, which is the male term. But the Greek is nonspecific about gender. It could have just as easily been translated Junia, the female. The translators preferred to translate it as a male name even though church tradition believed this early church leader was a woman.

It becomes clear that not only the nature of the material, but also the way the material has been handled in history has been affected, to some extent at least, by a patriarchal, androgenic perspective, Dr. Londis pointed out.

The early church was a dynamic, pristine movement that included women in major leadership roles, said Dr. Londis. They prophesied, and they occupied major positions of influence. As the church became more structured, more institutionalized, more bureaucratic, it is clear that women began dropping out of leadership roles. The same thing has happened in the Seventh-day Adventist Church. "In the kingdom of God," observed Dr. Londis, "there will be none of the chauvinism or sexism to which we have become accustomed."

The Counsel of the Church Regarding Women

Dr. Ed Zinke, Associate Director of the Biblical Research Institute, presented this topic. Dr. Zinke gave a report on what transpired in the Council on the Role of Women at Camp Mohaven in 1973, in which approximately 30 individuals participated. He also gave some idea of the aftermath of the council.

As Dr. Zinke pointed out, the situation which brought about the question of the role of women did not originate in North America but actually came from the Philippines and the Scandinavian countries. In the Philippines there were a number of churches in which the membership was predominantly female, and there was no real male leadership. The question arose, May we ordain women as elders? In Scandinavia there were several very talented literature evangelists. In view of their success, the church wondered if it would be possible to ordain them.

Dr. Zinke presented the following findings of the Camp Mohaven meeting:

1. There were no theological objections to the ordination of women as pastors. In the beginning there was equality between the sexes. Subordination came as a result of sin and was in the home and not in society in general. The subordination was to be such as we have in the Godhead. If the church wants to see itself as reversing the effects of sin, it should then take the position of equality between men and women.
2. Consideration was also given to the ordination and the priesthood of all believers as well as the concept of ordina-

tion which results from both the individuals themselves feeling called to the role and the church's recognizing the call.

3. It was suggested that there be a plurality of ministry and that it be patterned after Ellen White's counsel that physicians be ordained to some kind of ministry in the church. If there were a plurality of ministries to which women could also

be ordained, that might take some of the heat off the question of ordination to the gospel ministry.

4. In the appendix to one of the Camp Mohaven papers, the suggestion was made that it would not be long until women were allowed into the gospel ministry. The appendix later became a recommendation of the Biblical Research Institute.

The Priesthood of All Believers

The speaker on this topic was Elder Ron Halvorsen, senior pastor of the Takoma Park Church. Pastor Halvorsen asserted that the hope for renewal, revival, and reformation lies in the liberation of the laity. His ideas centered on the thought that every believer is called to be a minister, not a clergy, but a minister.

The concept of an all-inclusive ministry is both basic and biblical, said Pastor Halvorsen. Our situation would be vastly and numerically altered if all believers were to minister—to work and to serve.

If ministry involves a call, said Pastor Halvorsen, it is a call of the Lord and not a call of man. The fastest growing churches, the Pentecostal churches, include the ministry of women, he pointed out. He said that his desire is to see the work of God multiply even as it is described in the book of Acts. So many were added to the church that they could not be numbered. Everyone was a minister, working, preaching, saving, baptizing. If we ask women to introduce people to Jesus Christ, introduce them to the faith and not allow them to introduce them to baptism, then we are not fulfilling the command of Jesus Christ.

When well over fifty percent of the church are women, Pastor Halvorsen observed, it is imperative that they be put to work in the ministry. When he considers the scores of talented, well qualified women who are not being allowed to work fully for the Lord Jesus Christ, he thinks the church is suffering a great loss. Jesus said for us to disciple, Pastor Halvorsen pointed out. We are all to disciple. The gifts of the Spirit are given not to a few;

they are not given only to the organized clergy. The gifts of the Spirit are also given to the laity.

How Women's Contributions Are Currently Viewed

Elder Lowell Bock, a vice president of the General Conference, addressed this topic. Elder Bock prefaced his remarks with the statement that the views he was about to express were his own and were not to be considered a position of the Church.

He began with Paul's idea that as the human body has many parts and those parts constitute one single body, so it is with Christ. We are all baptized by the Spirit into one body, whether we are Jews or Greeks, slaves or freemen. Elder Bock noted that this verse might have also said that male and female are all of one body—the body of Christ. When one part is missing, the body is not going to function as it might.

Stating that administration is the application of theory, theology, and philosophy in a practical way for the extension of God's work, Elder Bock emphasized that practices are important. As an administrator he has always been interested in seeing that the fullest possible potential be brought to bear in the struggle against evil and that Christ be uplifted in the world.

Noting that about half of the potential of the church is female, Elder Bock said that for the church to ignore or not to adequately use one half of its potential administratively is a terrible loss. He believes that some change needs to be made in the church and that this change is expected to involve tension. Tension and change should not be feared, he said, but we should make sure that it is healthy tension.

"We must be reminded of another practical matter," Elder Bock remarked. "The church is a world church" with over four million people in eleven divisions. From a practical standpoint, he said, we in North America cannot ignore tradition. Neither can North America dictate to the rest of the world. The world field does look to North America. We must therefore be careful, he cautioned, that as we approach these problems we don't give the idea that the rest of the world is to follow us.

The conscience of the church must be a corporate conscience, Elder Bock said. All of the members should be a part.

On the Contributions of a Woman Pastor

Elder Dan Goddard is the senior pastor of the Beltsville SDA Church, Beltsville, Maryland.

I would like to share with you some observations that I have made over the last four years of personally working with a woman minister. I did not have this privilege prior to coming to Beltsville. It was a new experience for me, and one that I believe has been a real blessing. And so I speak to you today out of a personal observation. I am acquainted with the other two female ministers in our area, but I, of course, worked closely with just one, and I would like to make

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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



Carol Cantu

Carol Hartie Cantu, elementary supervisor in the Allegheny East Conference, was elected director of education for the conference at the triennial session held in Philadelphia, Pennsylvania, May 6, 1984.

Carol is a native of Philadelphia where she completed the Philadelphia High School for Girls. She received a B.S. degree in elementary education from Oakwood College. She also studied at Andrews University, the University of Maryland, and Bowie State College, from which she received the M.Ed. in counseling and teaching. She is presently enrolled in Lehigh University, doing post-graduate studies in school administration and curriculum development.

An experienced teacher, she has served in public as well as Seventh-day Adventist schools in the United States, Canada, and Costa Rica. She is a lecturer and author. She has written a remedial reading course, *Reading Naturally*, which consists of an audio-visual kit accompanied by two textbooks.

Carol is married to Raymond Cantu and has one daughter, Mia.

The highest award given for philanthropic services was given to **Sheree Parris Nudd** on June 20, 1984. She was given the Trailblazer Award for her work at the Huguley Memorial Hospital in Fort Worth, Texas.

Alvena Evans, an executive secretary at Battle Creek Academy, Battle Creek, Michigan, was voted 1984 Secretary of the Year by the Greater Battle Creek Chapter of Professional Secretaries International. She was nominated by her boss, the academy principal, who said that she was the most competent person he has seen in the position in his 22 years as an administrator.

Woman Pastor

(Continued from page 1)
mother of one daughter!

Brother Salvan is the principal of the Seventh-day Adventist elementary school in Santa Maria, Davao del Sur, also the home of Brother and Sister Salvan.

How does one serve 800 persons scattered in 14 churches? Because of a very limited travel budget. Sister Nellie must plan itineraries that vary from one to two weeks in length.

Every Sabbath morning finds her preaching in one of the congregations. Local elders fill the other pulpits. It is a special occasion when the pastora is present to preach in a given church. Perhaps the best way to describe these fourteen congregations is "very active." Local leaders shepherd the congregations in her absence. Evangelism, both public and personal, moves forward in between her visits.

The Lord has blessed her ministry in Southwestern Number Two District. Her first year saw 90 persons baptized. One hundred thirty were added to the district in 1982. During the first three months of 1983 she praises the Lord for 74 baptisms. The vast majority of these converts come as the result of the supporting work of her members, plus the emphasis on public evangelism.

And how does this busy woman find time for three major crusades each year? The nearest local congregation leads out in the groundwork. Every home in the targeted area is personally visited. Teams of laymen, carefully trained by their pastora carry the burden of this work. Then, Sister Nellie arrives to preach for 21 nights. The effort often results in a new company being formed. The evangelism shelter becomes the frame for the humble church that will be constructed.

Ordination of Women

(Continued from Page 3)

observations based on that experience.

As I mentioned, I have been here almost four years now, and we worked closely together during that time. The female minister of my staff has been involved in every aspect of ministry, which includes working especially with our young people, working in Bible studies both with adults as well as youth, sitting on boards, chairing a committee, working in administrative duties, visitation, and preaching; and I think this pretty well gives you an overview. This is the work of ministry, the work of the pastor, and she has been involved in all of the areas of ministry.

Now the observations I'd like to share with you are three. First of all, the traits that I have observed in a female minister; second, the advantages of the female-male ministerial team; and finally, what I see to be a demonstration of the call of God to the ministry.

First of all, as far as the traits are concerned, I have observed sensitivity, caring, hard work and dedication to ministrations. I have observed a woman that is well trained and professional, very capable to carry out the responsibilities that have been dealt to her. Then there are two areas that I think have been a real plus as far as traits are concerned. Number one is an ability to discern what is going on in people's lives where a male is unable to. You know we talk about a woman's intuition, and I believe there is a lot of truth to this. I have seen this over and over again, where discernment through the blessing of God has been a real help to me; and also helping the church and the pastoral leadership to see things from a female perspective.

These two I think are real plusses as far as the traits of a woman minister are concerned.

The second area of observation is dealing with the advantages of a female as part of a ministerial team. I think the best way to put this is simply that a man and a woman in ministry together, working together on the same staff, can present the most balanced and complete of pastoral care to a church possible, the reason being that a woman can minister to a woman in a way that a man can never minister to a woman. And I think we need to emphasize this and understand this more now than ever, because I have seen cases where there are marriage problems and a woman just does not feel comfortable sitting down and sharing with a man some of the intimate details and problems, and I'm talking about very personal details, but she feels comfortable with a woman. And really a man should not be exposed, and should not be put into that position, and into that, and I put the word in quotes, "compromising" situation, which can devlop into problems down the road. So a woman in marriage counseling can be very helpful. This also deals with other personal problems as well.

The other plus that I would like to share would be hospital visitation. Again, there are surgeries, there are procedures that a woman is involved in in the hospital that she feels comfortable talking about only to one of her own sex, and so this is very helpful. Now I'd like to say that, of course, a woman's ministry is not just for women only; there are many,

many men that are touched by a woman's ministry as well; and I have seen here in my church the woman that I work with has been very, very effective in counseling and visitation with men as well as women. So the second observation dealing with advantages, I feel that there is a real plus, a real advantage for men and women working together on the same team.

Finally, I speak concerning the demonstration of the call of God. And I think this is a question that several have asked me over the months and years, and one that I am convinced, without question, exists in the life and in the ministry of the one that I have worked with. I see in her four very distinct spiritual gifts that are essential to effective ministry. The gift of exhortation, the gift of evangelist, of pastor, and of teaching. And as she has used these gifts in ministry, I have seen tremendous results. Young people and adults making decisions to be baptized; preaching that touches the heart and moves the soul; men and women that have been blessed through her visitation after deaths or sickness or just her dropping by to say "hello" and to say that she cares. The overall ministry, I believe, that I have observed demonstrates without question that God has gifted and has called this young lady to minister for God.

So I would like to say, in closing, that in my own personal observations, I see in the traits the advantages and the call to ministry that a woman has a tremendous role and part to play in ministering to the needs of her congregation, to the needs of both men and women.

About our Authors

Jayne Darby writes from Pine Forge, Pennsylvania, where she is secretary to the president of the Allegheny East Conference. She is the author of a number of articles and short stories.

Bertha Dasher is a dental hygeinist in Battle Ground, Washington. She serves as church organist and writes and lectures in her spare time.

Sandra Doran, who who lives in Ballston Spa, New York, says she now has an official excuse for unemployment. Eric James was born in March 1984.

Jeanne Fleming, Ph.D. is a licensed clinical psychologist with practices in Vancouver and Longview, Washington. In addition to her work, she is busy writing, speaking, and adjusting to being a new mother by adoption.

Sexist Language

(Continued from page 2)

the many possibilities are the following: for Lord the terms *God, Redeemer, Holy One, Almighty, or Savior*; for King the terms *Sovereign, Ruler, or Servant*; and for Father the words *Mother and Father, Parent, Creator, or Maker*.

When speaking of Jesus, *Son of Man* is more correctly translated *Child of the People or Son of Humanity*. In songs, prayers and readings, we can remove or change the ever-present, *he, his, and him* when referring to God and when the terms are used generically to refer to all human beings.

Language is not static, but grows and changes with the growth and change in the needs of the people who use it. Our English today is radically different from that of the sixteenth century or even of the nineteenth century. For many people the "old" language no longer speaks to their hearts. Our great command from Jesus is to love God and then to love and reach out to all human beings, both female and male. Let us not permit our hang-up and insistence upon outmoded language patterns to keep us from doing just that.

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