



Jacqueline Ross and Hazel Gordon



Evelyn Vandevere and Deborah Harris

South Atlantic Conference retreat attracts 2,000

Two thousand volts of emotional energy shot through the room. Hazel Gordon and Jacqueline Ross had just finished a duet. As they walked off the stage flashbulbs popped, cheers of 'Amen,' and 'Hallelujah,' and claps of appreciation echoed throughout the room. This was more than divine worship. This was a celebration of worship to God."

So begins Olson Perry's cover story in the December 1991 *Southern Tidings* reporting on the second annual South Atlantic Women's Retreat, which attracted 2,000 African-American women to Hilton Head, North Carolina, the weekend of November 15-17. It was the largest-known gathering of Adventist women in the North American Division (NAD).

The retreat, organized by Dr. Deborah Harris of Lutz, Florida, attracted women from approximately 21 states. Those attending came from a wide spectrum of experience and needs—some were suffering from the effects of abuse, negative attitudes, inadequate income and education,

and poor self-images. Others had bucked the odds to gain education, respect, and highly successful public careers. Still others came looking for a vacation from their children, or to enhance a healthy marriage. All sought spiritual growth and the energy that ignites as women of faith worship and pray together.

Among the speakers were Hyveth Williams, pastor of the Boston Temple church, the first black female senior pastor in the Seventh-day Adventist Church; Dr. David R. Williams, professor of sociology and public health at Yale University; and Jacqueline Jackson, wife of Jesse Jackson. The retreat also paid special tribute to Dr. Rosa Banks for her long-standing work as a pioneer and trailblazer in women's ministries, particularly in the black arena. She was connected with the first major retreat for black women held in Atlanta in 1988. Currently Banks is associate secretary of the North American Division and director of the Office of Human Relations.



Pastor Hyveth Williams



About 250 young girls enjoyed programs designed just for them.

Sligo church establishes task force to examine gender justice issues

Stimulated by the impressive work of the Southeastern California Conference to educate its members through the work of its Gender Inclusiveness Taskforce, the Sligo Seventh-day Adventist church in Takoma Park, Maryland, established a Gender and Justice Commission (SGJC) in January 1991.

Sometimes meeting as often as once a week, the group in its first year has hammered out a mission statement and a list of priority activities. One of its major achievements has been to encourage the Potomac Conference to form a Gender Inclusiveness

Taskforce, an action taken last September.

The purpose of the commission has been to focus on issues growing out of injustices in male/female roles and relationships. The most urgent need they have identified is to see women ordained to the gospel ministry.

According to a report in the December *Sligo Newsletter*, the commission has also urged the Columbia Union to set up a timetable for action on women's ordination.

See GENDER JUSTICE, p. 2

Affirmative Action plan delayed again

Women wait since 1985 GC for church to fulfill promise

Nearly seven years ago the delegates to the New Orleans General Conference meeting in session voted that "affirmative action for the involvement of women in the work of the church be a priority plan with church leadership." To date, no known institution or major entity of the church has adopted such a policy.

Endless revisions

One entity has been trying. The Office of Human Relations (OHR), under the leadership of Dr. Rosa T. Banks, has been trying to persuade North American Division, union, and local conference leaders to adopt affirmative action guidelines.

So far 19 revisions of the plan have been studied and deferred by these leaders. So far "significant questions" have arisen at each reading and the document has been returned to OHR for more modifications. The most recent decision to put off action on the proposal occurred in November 1991 at the time of the North American Year-end Meetings in Silver Spring, Maryland. Many of the revisions, some observers say, have had the effect of weakening the document.

It is expected that the document may be under study again during Spring Meeting, set for April 8-9, 1991.

According to Banks, if adopted, the plan would "ensure the vigorous recruitment and inclusion of qualified women, minorities, and handicapped members within its hiring program."

What the GC session voted in 1985

Women's Participation in Church Work:

Voted, 1. To urge that "affirmative action" for the involvement of women in the work of the church be a priority plan with church leadership, and to request leaders to use their executive influence to open to women all aspects of ministry in the church that do not require ordination.

2. To give special emphasis to the work of Bible instructors, both women and men, and to urge that conference and field administrators restore this ministerial category to importance and accord it proper recognition in the work of the church.

3. To recognize the desirability of a pastor and his wife working together as a team and the spiritual strength that will result through such combined ministry, and to urge that this concept be studied further, together with the development of a financial plan and training program that would support its implementation wherever feasible.

4. To recognize that a great need exists to educate our people regarding the major roles that women may fill in the Lord's work without ordination, and to request that specific plans to meet this need be developed and presented to the 1985 Annual Council.

Only you can nominate candidates for 1992 Women of the Year awards

Your nominations for outstanding Adventist women for the annual Women of the Year awards are needed soon, according to Dr. Selma Chaij, coordinator for the 1992 awards program. The awards honor women who have made outstanding contributions to their home and community, church, or profession.

The awards banquet will be one of the highlights of the tenth annual AAW Conference set for October 15-18, 1992, in the Washington, D.C./Baltimore area. (Further information on the conference program and location will be announced as details become available.)

How to nominate

To nominate a woman you know, write a letter to AAW explaining why the nominee should be considered as Woman of the Year. The letter should include the nominee's address and phone numbers; her pastor's or elder's addresses and phone numbers; her activities and accomplishments; organizational memberships; service in community and church organizations; unique contributions to home, community, church, or profession; and unusual barriers that the nominee has overcome. Also include phone num-

bers and letters from three references for your nominee. Please contact the nominee or her references to verify that your letter is accurate and complete.

Send nominations as soon as possible to the Association of Adventist Women, P.O. Box 3884, Langley Park, MD 20787. The final deadline is June 30, 1992. For more information contact Selma Chaij, Women of the Year Coordinator, at (301) 434-4700.



Selma Chaij



About abortion

by Peggy Harris

I am proud of my church's local conference for providing time for the constituents to discuss a very sensitive subject. A Potomac Conference constituency meeting two years ago called for a report on the abortions being done in the several Adventist medical institutions in our conference. Due to the lack of a quorum one year ago, the report had to be postponed until a specially called meeting in the fall of 1991. We spent most of the day discussing abortion and the strong feelings on both sides and in the middle.

One woman spoke of her personal experience of finding herself pregnant in her 40s (while using birth control). She had one child in college, another in academy, and one in elementary school. When the doctor offered her the choice of terminating the pregnancy, she had never before considered that an option. After she and her husband discussed it, they decided it was not a choice for them.

How did the church "support" her decision? Sadly, some individuals criticized her for leaving the baby with a sitter when she went back to work.

When a mother chooses not to abort...

Often when women decide to keep their baby they may be penalized by loss of medical benefits for a time, reduction of pay when they re-enter the job force, and personal criticism. How can we point a finger at hospitals that try to meet the needs of people when we—both as individuals and institutions—are not willing to help these same people? Women not only need support and help in making the decision that is best for them, but also continuing assistance after the decision has been made.

God has spent 6,000 years demonstrating to the universe that He did the right thing in creating human beings with the power of choice. He has never forsaken us when we make a choice. The Bible is full of stories about how God helped people. God has had many opportunities to take away our power of choice but, instead, God has continued to protect that ability.

Is it better to be right or free?

Many of us, however, have such an intense desire to be sure the "right" thing is done that we want to take away that freedom of choice—especially from individuals who may make a different choice than we would. I believe it is as wrong for us to take away from individuals their free choice as it would be for us to legislate on what day they should worship. Unfortunately, we are not generally willing to offer alternate choices or to make funding available to support choices we believe are the best.

As compassionate Christians, I believe we should make provision for alternate choices. Then we should respect the individual's decision, and provide emotional support and help to her. One woman, Mary Cunningham Agee, has developed "The Nurturing Network" to help women constructively deal with many alternatives. (See the November 1991 *Good Housekeeping*; the telephone number for this network is 1-800-TNN-4MOM.)

The *Adventist Woman* is interested in exploring ways in which we can help our church provide assistance and support for women going through the difficulty of making these choices. You may want to share your decision, counsel you received, and how your family, friends, or church responded to your decision. Abortion is a sensitive issue in which no one should feel alone or isolated. Many others have faced it.

It seems to me that the essence of living the gospel is for us to love one another as we love our God. It is only when we understand how to love God correctly (and how God loves us) that we can become compassionate Christians in this world. That is what God is waiting for—a loving people.

GENDER JUSTICE

From front page

The SGJC has others areas of concern also: spouse abuse, sexual harassment, and job discrimination among them. The commission believes the church should help individuals suffering these kinds of inequities to find resources to cope with or change these situations. SGJC members include both

women and men from a broad range of ethnic perspectives and professional training: John Butler, chairman; Dolores Maupin, Rebecca Brillhart, Brenda Blackburn, Bradley Litchfield, Premi Ratharaj, Alan Anderson, Darren Morgan, Penny Shell, Carol Stewart, Joice Wu, and Shirley Zork.

HOW TO SUBSCRIBE

The Association of Adventist Women is a national organization that sponsors local chapters. Its newsletter, *The Adventist Woman*, is published six times per year.

- I am enclosing \$15 to subscribe to *The Adventist Woman*.
- My tax-deductible contribution of \$_____ is also enclosed.

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FEBRUARY 20

Copy deadline for the next issue of the *Adventist Woman* is February 20.

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

Send to Beverly K. Habada, Editor, *The Adventist Woman*, Box 3884, Langley Park, MD 20787.

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Potomac Conference constituents ask SDA hospitals to limit abortions

By a vote of 190 to 58, those attending a special constituency meeting of the Potomac Conference (which includes territory in Virginia, Maryland, and the District of Columbia), called for more limitations on abortions at Adventist hospitals in their territory. The meeting was held on September 29, 1991.

According to a report in the November 15 issue of the *Columbia Union Visitor*, Ralph Martin, conference president and chairman of the session, told the delegates "that the abortion item was a report and the required action was 'an action to accept the commission's report.'"

The *Visitor* report quoted Florence Dorn, a nurse from Takoma Park, Maryland, as saying that, "I'd rather see a young person come in the front door of a hospital and leave alive than come in the back door [the emergency

room] and leave [in a hearse]." Dorn urged the church to "major in restoring those who make mistakes."

On the other side, Dave Daley, a delegate from Pulaski, Virginia, said, "We must be more concerned with what God wants us to do as a people."

Although the conference constituents do not have authority to impose guidelines on the hospital, they chose to express their concerns specifically by asking:

1. That the hospitals establish policy to perform abortions only when the mother's life is at risk, if the fetus is gravely deformed, or if the pregnancy is the result of rape or incest, and
2. That the hospitals appoint professional committees to examine all requests for abortion.

Chapter News: Michiana

Prayer Breakaway features June Strong

by Madeline Johnston

June Strong—author, speaker, and Christian homemaker—spoke for the seventh annual Women's Prayer Breakaway jointly sponsored by Pioneer Memorial church (PMC) and the Michiana Chapter of the Association of Adventist Women. Nearly 400 women and a few men attended the Sabbath event on November 2. Beginning with an 11 a.m. service in the University Towers, Strong spoke of "Adventist Women in the 90s." A two-hour afternoon session followed a potluck dinner.

Strong, a popular speaker at many Adventist women's retreats, sees a whole spectrum of women—some intellectual, professional, even militant; single parents, or wives struggling because a husband has lost a job; new converts overflowing with love for God, though they may not adhere to all the traditional standards of the church; and others are struggling to accept the new convert.

One common denominator remains, nevertheless. "We are holy women," said Strong. At least, we all long to be holy, and we must

put that aspiration ahead of all others.

Strong recommended structured meditation to relieve the busyness of life—taking a few minutes each day to think deeply about a portion of Scripture, an Ellen White quotation, a hymn. "It takes more than a moment to acquire a holy life," she concluded.

Participants divided into groups of four and discussed what they saw as the three greatest obstacles to holiness in our day. They also read Proverbs 31:10-30 and rewrote it in a shorter, modern context. For example, Jeanne Jordan's succinct version read: "The modern Christian woman must be just as far-sighted, energetic, fiscally responsible, and God-fearing as her Israelite counterpart—and without servants besides."

The meetings were chaired by Glenice Kaping, Stella Greig, and Madeline Johnston of the Michiana AAW Chapter. Kaping is also a PMC secretary. Others who helped plan the day were Charlene Kuebler, Violet Lang, and Linda Rice; Beverly Delaporte provided beautiful floral displays in pumpkins.

Letters

Warm hugs from Amistad

Dear President Peggy Harris:

I want to thank you, the AAW board, our local chapter, and the many volunteers for the tremendous amount of thought, sweat, and prayers that resulted in such a successful AAW conference in Santa Clara this past summer. I know I speak for many others. I witnessed so many women reaching out to one another and so many feeding from one another's tables of love. If only all Adventist women could have attended. Wouldn't it be a Caring Church then!

Please let the women who attended the Sabbath morning services at the convention know the offering they gave to Amistad's mission project totalled \$1,300.46! Several wrote checks and I am able to thank these women directly, but quite a few gave cash and thus remain anonymous to us.

I wish I could give each woman who gave an offering a warm hug. The \$1,300 they gave is now in our plane fund.

The Amistad Foundation helps sponsor an SDA mission project for the Huichol Indians and impoverished Mexican farmers of Mexico's Sierra Madre Mountains. The backbone of our work is a flying clinic, development projects (water, agriculture, etc.), and evangelism. Last February the project's plane crashed while on a mercy mission in the Sierra Madre, killing all five aboard: SDA mission pilot Conroy Donesky, Dr. Eduardo Ayon, Dr. John

Gunn (all staff); and visitors Joyce Howard and Al Moody. We are now in the process of rebuilding our program and our dreams.

In order to return to the people we must purchase another mission plane. Amistad must now raise approximately \$30,000 of the amount needed. You can see why we are overjoyed with the donation from AAW of \$1,300. This has been a huge boost to us. We now have \$22,000 toward our goal. We are 100 percent confident that God will send the rest.

If only we could take each person who gave a donation along with us to the Inter-American Division to see how the Huichol Indian women live with dignity and courage in a harsh and impossible land. They would see how vital is the link of the clinic plane to their health and the health of their children.

We routinely fly malnourished babies, and anemic, cancerous, and suffering women from these remote mountain villages to Guadalajara for treatment. Many lives have been saved. Yes, we help men too, but too often it seems that the most severe health problems afflict the women and children. We are most anxious to resume medical care for these mountain people.

—Karen Kotoske

Note: Karen Kotoske, a member of the board of the Bay Area AAW Chapter, is the founder and director of Amistad Foundation at 1657 Edgewood Drive, Palo Alto, CA 94303.

Just Who Do You Think You Are?

by Merikay McLeod

(The following address, slightly condensed, was given on July 8, 1991, during the ninth annual AAW Conference in Santa Clara, California.)

Who are we as women?

We are the people who give life to the human race. Our first relationship was with a woman. Our first community was a community of two. Our first heartbeat took place within the womb of a woman. Our first meal was a communion just between two of us. Our first experience of love was within the child-mother relationship.

In the beginning we and the mother are one. Psychologists tell us that it takes quite a while before we learn that we are separate beings.

It seems to me that as we grow, passing through our stages and learning our lessons, taking our first steps and speaking our first words, after we realize that the world is a big and exciting, or big and frightening place, once we graduate and create our own place in the world, as we learn and become, and learn and become, we grow full circle back to the realization that we and the mother are one. Not only I and the mother, but the whole human race. We are one.

To recognize that we were mothered is to acknowledge that we were once helpless; that the life flowing through us now is a gift. Mothering does not end at birth; it begins there. It may be hard for the "self-made man" to accept that he is not self-made, but has been nourished, nurtured, cleaned, and burped. Even the Son of God needed His diapers changed, His crying comforted, His hunger eased.

How we learn

Those who study how people grow and become say that what we value and those we admire shape us into who we are. Who are your models?

Prudence Crandall is one of mine. She was a Quaker turned Baptist school mistress in Connecticut in the 1830s. Hers was an exclusive girls' boarding school, and when a young black servant girl asked to attend classes, Prudence refused. Then her Quaker conscience—the conscience of equality—kept her awake all night. In the morning she apologized and admitted the black girl.

Within days the town was in an uproar. Mothers visited her, the minister came to reason, the town fathers threatened. The mayor and others threatened to take their daughters out of school and close it down. Prudence was 23.

She replied, "Close it." But she beat them to the punch. She dismissed all her white students and opened the school exclusively to girls of color. It was the first such school in the nation. Prudence and her students suffered terribly. Eventually the school closed, but not before other such schools had been established, following her lead.

Candy Lightner is another woman I admire, the woman who established MADD—Mothers Against Drunk Drivers. Through the horror of having her young daughter snatched from life by a drunk driver, she found the motivation to create an organization that has changed laws and public awareness and improved our world.

About a year ago I heard a national report that deaths from drunk driving had been reduced by about 25 percent since MADD had been established. That's thousands and thousands of lives that continue today because of her. Who knows but that your life has been spared because of Candy Lightner's efforts?

Naming yourself

Identity is such an important ingredient in life. It defines our boundaries, our possibilities, and our impossibilities. It is proba-



Merikay McLeod

bly the most important component of our self-image, our self-esteem.

And yet, where do we get our identity? Did your parents tell you? My mother sees me as a career woman. But I would never describe myself that way. I see myself as an artist. I see myself as an adventurer. Passion, excitement, action—that's what I like. That's who I think I am—a movie-making artist whose life is the film or the canvas.

Do others tell you who you are? Your church? Your children? Your husband? Your best friend? Do you know if their definitions are correct?

Eagle or chicken?

I read a story the other day about identity, a very spiritual story. Here's how it goes:

A man found an eagle's egg and put it in the nest of a barnyard chicken. The eagle hatched with the brood of chicks and did just what they did. She scratched the earth for worms and insects. She clucked and cackled.

Years passed. One day she saw a magnificent bird above her in the cloudless sky. It glided in graceful majesty among the powerful wind currents, with scarcely a beat of its strong wings. From the chicken yard the barnyard eagle looked up in awe. "Who's that?" she asked.

"That's the eagle, the queen of the birds," she was told. "She belongs to the sky. We belong to the earth—we're chickens." So the barnyard eagle lived and died a chicken, for that's what she thought she was.

Chicken-coop identities

Who do you think you are? The answer will make all the difference in your world.

C. Margaret Hall's book *Women and Identity* notes that our beliefs, assumptions, and values contribute to who we are. But many of the ideas that shape us are not of our own making. Like eagles who are socialized to be chickens, we lead lives based on false, restricted identities. Women are socialized to accept restriction and to consider ourselves fortunate if any little exception is made in our behalf.

Yet Jesus accepted no restrictions on full humanity either for Himself or for anyone else. As we become more fully human, more fully woman, we grow closer to the God-ideal revealed in Jesus.

Why is it important to know yourself? So you can live authentically. So you can live effectively. So you can be free. So you can be happy, peaceful, and fulfilled. In short, so you can live the abundant life Jesus said you were created for.

If you don't know who you are, chances are no one else will either. All your relationships will be shallower than they could be, your accomplishments less fulfilling.

Although our identities, to a great extent, have been shaped by the chicken coop, that can change. We are not doomed, helpless, and trapped. We can discover our true identity if we want to.

Do you know what your values are? Not your church's values, not your husband's or your parents' values, but yours?

What I value

I discovered my primary value several years ago while I was a student at San Jose State University. I was walking to class one morning while it was still cool, but I knew the sun was going to make it a very hot day. I was walking along, looking at the patterns on the sidewalk made by the early morning sun through the leaves. All of a sudden it hit me. The most important thing in my life, the thing that gave me the greatest pleasure and the greatest possibility for accomplishment, was *freedom*. To be able to come and go as I please. To be able to hold my own opinions and to change those opinions as I acquired more knowledge. To be able to freely connect with God—without any minister or church organization directing me on how to connect and when it was proper to connect and what it meant to connect.

Free! To read anything, think anything, say anything, do anything. That is my number one value. I also have other strong values that also direct most of my life—creativity, truth, honesty, understanding.

No one else can tell you who you are. No one else can tell you the meaning of your existence. That's the great task of life—the great puzzle only you can solve. The great adventure that is yours.

As Joan Ulanov says, "We are always involved, like it or not, in the suspenseful and difficult process of becoming something neither we nor anyone else ever was before."

The most intimate relationship in your life is your relationship with yourself. Make it one you enjoy, one you are pleased to share.

Shock treatment

The process of learning about ourselves is a continuing one. And sometimes it begins with shock treatment.

Usually we go through life unconsciously, following the patterns we learned in the chicken coop, until something shocks us AWAKE. We see ourselves as we never did before. *We begin to live*. Everything is new. And we ourselves are a new creation.

I had such an awakening about 18 years ago. Maybe some of you have heard about the equal-pay lawsuit that Pacific Press and I were involved in.

Among other things that experience was a glorious, new-life adventure for me. In a short course of time I was freed from several treasured things that I considered parts of myself. One by one layers of my life peeled off and went floating away in the wind.

I lost friends and friendships. I lost my marriage. I lost a writing career. I lost a job. I lost a firmly understood place in the Adventist Church.

All these were things that I'd collected over the years to express who I thought I was. They were gone. And you know what

was left? The greatest gift I could ever have been given: me. The real me. Not the concocted person, shaped by roles, job, career, or the expectations of others. That even was for me a born-again experience.

The wake-up call

Not everyone gets the chance to shoot the rapids like I did. To wake up to yourself and your life.

But all of us can wake up. With or without trauma, we can think, ponder, ask questions, and be honest with our answers, choose models and values that expand our vision of ourselves.

As you wake up and start the process of discovering your self—your multifaceted, beautiful self—remember that life satisfaction moves in expansive directions. If in doubt of your direction, move away from limitations. Always, always move toward expansiveness.

C. Margaret Hall says we "enter into the flow of life more fully by selecting goals of our choice, rather than by reacting to others' demands and expectations."

You and I are involved in a God-like act every moment—the act of creation. We are involved in a creative enterprise in everything we do, every thought we think, every reaction we have, every ideal that inspires us. We are continually creating something that has never before existed in the entire history of the universe and will never be again—ourselves.

As the artist-poet-writer Maya Angelou says, "Invent your own life everyday or someone else will invent it for you."

There are always those who want to define and limit us, who want to tell us who we are. Don't let them.

The next time you hear their voices from the pulpit or the board room, from the printed page or the television screen, imagine the clucking of hens, the crowing of roosters. They don't know who you are. They can't define you.

God, the mother eagle

In the Song of Moses, recorded in Deuteronomy 32, Scripture describes God's love and deliverance of Israel as a mother eagle's love and care for her eaglets: "As an eagle stirrith up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead [the children of Israel]" (vss. 11, 12).

Again, in Exodus 19:4, the Bible uses the mother eagle symbol to describe God's love: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself."

In the wonderful little book, *The Divine Feminine*, Virginia Ramey Mollenkott expands on the image of God as a mother eagle. She says, "The mother eagle image depicts a God who is actively trying to create equals by empowering the eaglets to take care of themselves. These images do not encourage dominance and submission even in our relationship with the creator, let alone our relationships with other human beings."

I'm told that mother eagles fly with eaglets on their wings and dive downward suddenly forcing them into solo flight, they swoop under them again because the young birds grow too weary to continue on their own. Mollenkott adds, "What a picture of a loving God, caring nurturantly for us when we are weak, yet always aiming at the goal of our maturity and internalized strength!"

You and I create ourselves every day. We create ourselves by the ideals we hold, by the models we emulate, the goals we set. We create ourselves by paying attention to who we are, and nurturing those

See RE-CREATE, p. 4

People and Places



Edith Applegate

Photo: Lee Ann Yahle

Edith Applegate: Authors sectional anatomy textbook

Edith Applegate, professor in science and mathematics at Kettering College of Medical Arts in Dayton, Ohio, "literally wrote the book on sectional anatomy," according to a report by Charlotte Pedersen Coe in the Columbia Union Visitor. The two-volume text is entitled, *Sectional Anatomy Learning System: Concepts and Applications*, published by W. B. Saunders.

The textbooks evolved from handouts Applegate prepared for the cross-sectional anatomy class introduced in 1980 with the school's new ultrasonography curriculum.

According to a press release from the college, Applegate originally attended a workshop taught by a prominent anatomist. "After spending some time with him, I developed of mental image of what the course should involve—and we were off. I came home and borrowed a transverse sectioned cadaver, gathered resource material and started to develop my own text, line drawings, illustrations and slides." Applegate was named an honorary alumnus in 1988. The following year she received the Zapara Award for Excellence in Teaching.



Pastor Leslie Bumgardner is surrounded by those who support her ministry: (left to right) Monte Sahlin, Bill Bumgardner, Steve Chinn, Raj Attiken, and Ed Motschiedler.

Leslie Bumgardner: Commissioned as Ohio minister

Pastor Leslie Bumgardner was recognized as part of the team of ministers called to serve the church in the Ohio Conference during a commissioning service held at the Worthington SDA church last February 23. Bumgardner is currently pastoring the Dublin church in the Columbus, Ohio, area. She is the first pastor in the Ohio Conference to be granted the Commissioned Ministry Credential.

Bumgardner's journey into pastoral ministry began during her freshman year at high school in Walla Walla, Washington, when, through the evangelistic ministry of Kenneth Mittleider and singing evangelist Sunny Liu, she joined the Adventist church.

She studied theology and home economics at Walla Walla College. After working for Tom Foley in the U.S. Congress, she moved to Ohio and worked in various capacities at the Worthington, Ohio, church.

Bumgardner's husband, Bill, is a family counselor at the Maryhaven Alcohol/Drug

Treatment Center in Columbus, and offers his full support to her ministry.

During his commissioning address, Monte Sahlin, associate director of church ministries for the North American Division, described the biblical expectations of a pastor. Sahlin was senior pastor of the Worthington congregation when Bumgardner joined the pastoral staff.

When presenting Bumgardner to be commissioned, Steve Chinn, the current senior pastor at Worthington, observed that the congregation had gathered that day to recognize Pastor Bumgardner as "both authentically called and fully fit for the ministry of the Seventh-day Adventist Church." Others participating in the service included Ohio Conference President Edward Motschiedler; Raj Attiken, conference secretary; and Don Michalenko, Dublin church leader.

— This report was adapted from an article by Raj Attiken published in the Columbia Union Visitor, April 1, 1991.

Barbara Jackson Hall: Vibrant editor of Vibrant Life

Barbara Jackson-Hall, the first black female senior editor of a major Adventist journal in the North American Division (NAD), *Cornerstone Connections*, was promoted to editor of *Vibrant Life* in September 1990. During her first year decisions were made that have enhanced the diversity of the magazine.

Women comprise 70 percent of the readership of the health journal. To speak to them a new column will be inaugurated in January 1992 called "woman to woman." Dr. Ramona Greek, assistant director for the NAD Office of Women's Ministries, will coordinate the column. Topics in the column are expected to include conflict resolution, women and meaningful work, team building, networking, and leadership skills.

Besides the NAD Health/Temperance Department actively promoting the magazine

Jackson-Hall has initiated affect photography and advertising, to make them more universal and include a mix of cultures.

Jackson-Hall expects in the future to include features on prominent women that her readers will find interesting, such as the notable Sharon Pratt Kelly, mayor of the District of Columbia.

Formerly in television work, Jackson Hall left her job "because I wanted to do something more relevant to me as a Christian." She has no regrets.

— Carol Ann Smith



Barbara J. Hall
Sharon Pratt Kelly,
mayor of the District of Columbia.

Laurie Wilson: Africa calls woman to major editorial post

Laurie Wilson, the first woman to be appointed a major editorial post on the African continent, took up her work in the fall of 1992. She was named editor in chief of English publications at the Africa Herald Publishing House, Kendu Bay, Kenya, located in the Eastern Africa Division.

Wilson is a 1985 graduate of Pacific Union College, where she earned a B.S. in communication and a B.A. in journalism. She worked at the General Conference headquarters for six years in various editorial positions at *Listen*

magazine, *Philanthropic Service for Institutions (PSI)*, and in the Publishing Department.

As a young person she lived eight years in the Philippines with missionary parents. Wilson has also attended the Adventist college in Spain.



Laurie Wilson

Joan Dell: Local elder serves parishoners, conference

Joan Dell was honored by the New York Conference Women's Commission for her dedication as a Christian woman in the home, church, and community. A certificate was presented to her by the president of the conference, F. Lee Thompson, and the coordinator for women's ministries, Marie Del Camp.

Joan is very active in church work. She is a member of the New York Conference executive committee and sits on the conference finance and bylaws committees. She has been a member of the Atlantic Union Conference Executive Committee and the General Conference ad hoc committee on tithes and offerings.

In Elmira, New York, she is a local elder

in the church: she preaches, makes hospital visits, and ministers to women in crisis. She is chair of the church school board, a member of the finance committee, and teaches an adult Sabbath school class. Last summer when a beloved member of the congregation died and the pastor was unable to be present, the bereaved family called on Joan Dell to conduct the funeral.

Joan Dell

—Vera Capman

RE-CREATE YOURSELF

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aspects of ourselves that are uniquely ours and which bring us great joy. We can re-create ourselves by stopping behavior patterns that are not authentic, by refusing to use words, phrases, and clichés that are not really ours but a mere repetition of chicken-coop beliefs and assumptions.

We cannot blame our self-creation on others. I treasure the words of Eleanor Roosevelt who said, "No one can make you feel inferior without your consent."

You are the creator of your self. You set the agenda and direction of your development. You choose your attitudes and by your choices you make things possible or impossible for yourself. You spread your wings and take off into the wild blue yonder, or you scratch around looking for grubs.

There's a wonderful truth tucked away in the little pages of the book called *Illusions*. It is this: "If you think you can, or you think you can't, you're right."

AAW MISSION STATEMENT

"So God created 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 individuals in our church reflect more fully the image of God in their relationships to others in the home, the church, the work place, and the community.

This association, which focuses on the development, discoveries, interests, and potentials of Adventist women, has these goals:

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 personal development, interpersonal relationships with others, and their relationship to God.

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