



The Adventist Woman

The Journal of the Association of Adventist Women

Bringing the Church to an Inclusive Vision of the Gospel

Ardis Dick Stenbakken

Association of Adventist Women 25th Anniversary Conference

October 26, 2007

I am not sure I am right person to present this topic—you see, I am one of those who is hurt and angry at my local church for not being inclusive.

This presentation began as a request from Verla to talk about women elders. I said I didn't think I could because we have not been able to get our local church to allow women elders. My husband and I and many of our church members are very frustrated. It is an academy church and should be an example/model for the next generation. To make a long story short, the decision process was an intentionally-flawed process by which we believe a few people are controlling the majority.

But when Verla suggested this title, I thought it appropriate. This is what we need: an inclusive church based on the Gospel. The challenge is that a whole segment of our church does not believe in inclusion. World-wide, this varies from those who will not allow a woman even to stand on the platform—it is sacred and a woman is not allowed there except to clean—to those who will allow women to do everything. They will allow women to preach, to lead

ministries, but they just will not ordain them or call them elders. I have heard countless stories of people who walk out when a woman is invited to speak in their church.

In my local church there is no problem with women preaching, leading out, or doing almost anything. They just will not allow women to serve as elders. Some have suggested maybe women could serve under a different name, but that is just playing games with semantics.

The Seventh-day Adventist Church voted in 1984 to reaffirm the action of the General Conference 1975 Role of Women in the Church, which called for women to be allowed to serve as elders. This 1984 action says that the church must have a clear majority in favor of the action. It goes on to say that, *"Whatever the decision of the church, it should result in unifying the members and not be the source of divisiveness or alienation. The body of Christ, the Church, must not be tarnished in any way."*

Unfortunately, not having women elders does not lead to unification, and many of us feel alienated.

It is hard to understand how a church led and co-founded by a woman can so discriminate against women. When I have asked some individuals about Ellen White,

INSIDE THIS ISSUE...

- 4 -

Women in Ministry

- 6 -

Church and Community Action

- 8 -

Date Auction Benefits Zimbabwe Orphanage

- 12 -

Passing of Lynn Mallery



photo courtesy Beverly Rumble

Ardis Dick Stenbakken (WOYA 2005)

| continued on page 10

Message from the President

What is the Association of Adventist Women?



Verla Michel Kwiram

The question asked repeatedly over the past 25 years of the organization's existence takes on renewed importance as we chart the next quarter century of our existence.

As the board works to articulate AAW's priorities for the future, we prayerfully solicit statements about what its goals should be as impressed upon the hearts of each participant. We

wish to hear from YOU about which issues should receive priority in the coming quarter century, how we can best respond to the needs of our world, and what being a sister in Christ really means to each of us.

By looking at past statements of goals and mission, past recommendations and commendations published in the newsletter, together with the statements of past presidents, we can remind ourselves about what AAW's goals were in its first quarter century.

Despite the fact that in no place is there a statement that the AAW's principal goal is to promote women's ordination to the gospel ministry, much of our public has become conditioned to believe ordination of women is AAW's primary reason for being.

While it is true that members of the AAW have seen women's ordination as a particularly significant goal, it has never been an exclusive goal.

From the first issue of *The Adventist Woman* (April 1980, before incorporation) comes a mission statement encouraging women to reach their potential, cope with the results of their choices, and form networks.

The first revision of the mission statement in June 1983 focuses on the discoveries, interests, and potential of Adventist women, and the desire to expand their possibilities by encouraging communication, support, and understanding between women. Meanwhile, as in the 1980 statement, AAW strives to acquaint the church with women's potential and achievements.

In the February 1996 issue, Nancy Marter recites a statement of her goals for the AAW, which includes heightening awareness of the contributions of women to the church, relieving the isolation that women experience,

giving women credit for what they do, forming a point of connection for women, setting a tone of inclusiveness, and mentoring younger women.

In December 1996, the AAW vision is articulated in the following words: "Our vision is to become a haven of acceptance, encouragement, renewal, and empowerment for all Adventist women and particularly for professional Adventist women who sometimes face forces in their professions, in society, and in the church that limit or discredit their status and reduce their opportunities for personal growth and leadership."

To achieve these goals, AAW pursues initiatives such as a high-quality newsletter, an outstanding fund-raising foundation, while reaching out to professional women (not excluding or bypassing others), and becoming even more active in speaking out on behalf of women within the church. The desired result would be to increase the number of women participating in annual conferences, while increasing efficiency by hiring a part-time administrative secretary and part-time service coordinator, with the goal of increasing AAW's contributions to the world church.

In the summer of 2002, under the leadership of Patricia Foster, AAW addresses its mission and goals again, calling them "our reason for being." Newly stated, the goals include promoting leadership skills, highlighting women's opportunities, forming a network of Adventist women leaders to inspire and mentor other women, accomplishing all of this in a collaborative spirit with other Adventist organizations.

During interviews with past AAW presidents in the spring of 2007, the former leaders articulate similar themes. Betty Howard (1982-1986 and 1996) says that the human rights of women are central to AAW's mission, and the way to help Adventist women achieve those rights include the newsletter, the annual conferences, and the Woman-of-the-Year Awards, all of which provide for greater visibility for women and support Adventist women in professional ministry.

Nancy Marter (1986-1990 and 1994-1995) states that even though the church badly needs women's perspective, and even though some women are working for the church, they are not highly visible. According to Nancy, "AAW is an attempt to welcome and enhance the work of women in the church—not just women in ministry or professional fields but also mothers, wives, and church women."

Peggy Harris (1990-1992) talks about the seriousness of God's call to women—women homemakers, stay-at-home moms, working moms, and women clergy. Her particular concern is the importance of abuse prevention in Adventism, stating that "having women clergy could have helped prevent a lot of the abuse that women experience."

Beth Ann Wear (1992-1994) emphasizes reaching a broad spectrum of women, from homemakers to ministers'

wives to women ministers, enabling women in all walks of life to reach their fullest potential.

Alyce Pudewell (1996-1999) expresses concern about the discrimination women experienced after World War II and emphasizes the responsibility women have to overcome this discrimination and exercise mature leadership. This requires completing assigned tasks in a professional manner without whining or making excuses. According to Alyce, "AAW should find women leaders around the world in many different areas of power and influence and highlight their achievements, while continuing to publish the newsletter and to organize the annual conference."

Georgia Hodgkin (1999-2001) reiterates AAW's goal of increasing the effectiveness of the church by using the talents of both women and men. She continues by emphasizing the key role of ordination of women pastors, urging women to value other women's contributions, to promote inclusiveness, and to encourage each other. "We need to be our own best cheerleaders," according to Georgia. She ends her comments with the stirring words of Margaret Mead, "Never doubt that a small group of thoughtful, committed citizens can change the world. Indeed, it is the only thing that ever has."

Focusing on teamwork and leadership, Patricia Foster (2001-2004) remembers convening 24 women from across the USA in 2002 to restate the AAW mission and goals: their goals include promoting women's leadership, promoting more and stronger women in professional ministry, and mentoring women leaders, preparing them to bring their compassionate and analytic skills to their spheres of influence, thus promoting the cause of Christ.

Over the years that it pursued these goals, AAW spun off daughter groups formed to accomplish specific tasks. **Time for Equality in Adventist Ministry (TEAM)**, led by Patricia Habada, formed in 1988 to give scholarships to women preparing for ministry. At about the same time, **Adventist Women's Coalition**, led by Helen Thompson [Zolber], formed to write letters of advocacy to Adventist church leadership. The Gender Inclusiveness Task Force, chaired by AAW member Penny Miller, began in the Southeastern California Conference in 1989 to prepare the groundwork for the ordination of women there; departments of **Women's Ministries** in both the NAD and the GC were founded in 1990 after persistent AAW advocacy supporting the work of sympathetic leaders in the NAD and GC; Peggy Harris founded **Women and Men**

| continued on page 12

Comments from Readers

Dear Verla,
I can't tell you how thrilled I was last week when the gorgeous issue of *Adventist Woman* arrived! I immediately began to devour it. Since at 91+ my traveling days seem to be over and I could not attend the 25th year celebration, it is so wonderful to have all the speeches printed in full with photos. You have done a great work with creative ideas and energy as President, and Carolyn Lacy has also been outstanding as editor. The issue is a real treasure. I've written notes to at least Viveca and Nancy. It was great to see Bernie Beck and others of my good friends. I feel so blessed and grateful! More power and success to you-all! God bless!
Cordially, Leona [Running]

Dear Carolyn and Verla,
Larry and I enjoyed reading and seeing the pictures for "Conference Review". The history of AAW by Viveca filled in some gaps on what I knew about AAW's early history. Appreciated reading about the honorees. It would have been fun to be there. Thank you for all the work and time that you both put in to make it happen. I appreciated reading the Mission Statement and Goals.

Thank you again,
Arleen [Downing]

I'm just reading the latest *The Adventist Woman*, which is very good. I'm enjoying the review of the convention, kind of wishing I'd been there. I almost went, then decided not to.
Anyway, on p. 5 I noticed the letter from "Anonymous," wanting to do further study into the Bible on women, etc. Can you write to her and suggest that she acquaint herself also with Christians for Biblical Equality (CBE), which has a wealth of information, much more than we'll ever be able to put out, yet from an evangelical Christian perspective. She can find much of the information at www.cbeinternational.org, and if she joins and gets their 2 journals, she will find lots of information. If she happens to be near an SDA tertiary institution, a few years ago some of us sent a CD from them to the library of each of those, a CD containing about 17 years' worth of past issues of one (or both?) journals. This might help her a lot in her search.

Madeline S. Johnston

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

Women in Ministry Allocates Funding

by Arthur N. Patrick



During 2000, a group of Adventist friends shared a potluck meal at the home of Zanita and Keith Johnson in Martinsville (New South Wales, Australia) close to the campus of Avondale College. While their Sabbath afternoon conversation ranged widely, one aspect of it produced an unexpected outcome.

The group included individuals with business experience and legal training, as well as people with biblical, ministerial, and teaching expertise. Their perception was that the Holy Spirit equips the sons and the daughters of God for multiple aspects of Christian service, including pastoral ministry. However, they noted that often when church leaders of the time expressed a desire to employ a qualified woman in pastoral ministry, they also said that funds to do so were lacking.

A question took shape as the discussion progressed: **Why not raise funds to support an often-stated objective of the Seventh-day Adventist Church that was not so often implemented?** Within minutes the group deemed they could earmark more than forty thousand dollars to help develop “a more level playing-field” for male and female ministerial interns. Within days, lawyer Stuart Tipple created an association under Australian law entitled *Women in Ministry, Incorporated* (WIM). Preliminary, on-the-spot commitments were augmented quickly and generously by an Australian Adventist living overseas. Within months, two Trans-Tasman Union Conference departmental leaders were making conferences aware that they could apply for up to \$20,000 per year toward the costs of each qualified woman employed for the two years of a ministerial internship.

Some conferences declined the offer; others accepted it gladly. Further projects were developed: sending Australian women to conferences for female ministers in the United States; organising a conference for Australian women interested in or engaged in pastoral

ministry; funding specific projects relating to the ministry of women fostered by the South Pacific Division, Avondale College, and the Australian Union Conference. Noteworthy among WIM’s initiatives has been the sponsorship of qualified female theology lecturers to undertake short-term appointments at Avondale College. These women, much appreciated as role models for both female and male theology students, have also contributed to the wider ministry of the church in the South Pacific Division.

Forward to 2007

WIM always envisioned itself as a short-term entity with one principal aim: to enhance the financial support of specific church objectives during a time of growing awareness. By 2005 it was evident that the association’s objective, that women’s spiritual gifts be better integrated into pastoral ministry, was well under way. Should WIM release its members for the other service objectives that always seemed to fill their lives to overflowing? That purpose was crystallised during three hours of discussion on 19 November 2006; it was effected on the night of 4 February 2007.

The pleasant duty of the association’s final meeting was twofold: to allocate the remaining funds (\$256,020.77) in terms of WIM’s constitution and to appoint three trustees to ensure the funds are directed to the stated purposes.

WIM’s volunteer treasurer Ron Herbert is experienced in corporate services at the church’s Australian headquarters. Ron will supervise the *Women in Ministry Trust Fund*, credit interest as it accrues, and facilitate disbursements. Drs. Lyell Heise (WIM’s chief fund-raiser from 2000-2007) and Arthur Patrick (president of WIM from 2003-7), the other two trustees, will receive invoices relating to the following projects.

1. A final payment to the Victorian Conference to complete WIM’s support toward the ministerial internship of a BA (Theology) graduate

of Avondale College. \$20,000 is nominated for this purpose.

2. Another Australia-wide conference for women engaged in pastoral ministry, as envisioned by Pastor Graeme Christian. \$4,500 is allocated for this purpose.

3. A mentoring program for women who are engaged in pastoral ministry within the Australian Union, overseen by Pastor Chester Stanley and Pastor Graeme Christian. \$20,000 is earmarked for this initiative that, currently, utilises the volunteer services of Carole Ferch-Johnson.

4. Continued support for an initiative by the South Pacific Division and Avondale College to equip another woman to lecture in the faculty of Theology at Avondale College. In addition to \$75,000 already contributed for this purpose, WIM earmarked a further \$60,000 toward its completion.

5. The support of a scholar from North America as a guest lecturer in the faculty of Theology at Avondale College for one semester during 2008. Her task will be to model the approaches of a Biblical Studies specialist to the study, teaching, and preaching of Scripture in general and the New Testament in particular.

It is envisioned that when these five projects are completed, a sizeable on-going fund will be available to support similar purposes in the future.

WIM’s Philosophy

With their background in Scripture, history, business, law, teaching, medicine, ministry, and administration, WIM’s members have focused chiefly on the financial support of objectives that church entities have identified in a precise way. With regard to the ministry of women, they have tried to remain aware of pro and con perspectives that are under discussion within the church. Often these discussions have focused on ideas embraced by or related to the following statements:

1. The Millerite phase of the Second

Advent Movement laid a reliable basis for the concept that men and women are called of God to proclaim publicly “the message of the Advent near.”

2. The seventy-year ministry of Ellen White, during which, on occasion, she received the credential of an ordained minister, demonstrated the openness of Seventh-day Adventists to the reality that the gifts of the Holy Spirit are not gender specific.

3. During 1881, after a frank discussion, the General Conference in session resolved almost unanimously “that females possessing the necessary qualifications to fill that position may, with perfect propriety, be set apart by ordination to the work of the Christian ministry.” See *Review and Herald*, 20 December 1881; cf. *Ministry*, April 1989, 9-12. Cultural considerations may have prevented church leaders from implementing this resolution at that time.

4. During the 1890s, Ellen White stated that women serving in various ways “should be set apart to this work by prayer and the laying on of hands.” In that historical context, women were ordained in local church settings by William White and other ministers in Australia. See *Review and Herald*, 9 July 1895; cf. *Adventist Review*, 16 January 1986, 18-19.

5. After the death of Ellen White, participation by women in the ministry of the Seventh-day Adventist Church declined noticeably.

6. Since the 1970s, Adventists in most Western cultures have developed a widespread conviction that women and men

receive pastoral gifts from God.

7. There is also a growing recognition amongst such Adventists that commissioning and ordination for ministry are important in that they signify the church’s recognition of the spiritual gifts that God bestows upon individuals, be they male or female.

At no stage has WIM agitated the issue of ordination for women who are in pastoral ministry. However, individual members applaud a recent comment by our General Conference president that highlights the need to nurture the world church toward consensus upon this important subject. At WIM’s final meeting, the forward-looking article by Nathan Brown, “Women in ministry good for church” was noted (*Record*, 3 February 2007, 7). It was also observed that currently an Avondale College PhD student (Leanne Haber, under the supervision of Dr. John Watts) is researching “the gender attitudes of Seventh-day Adventists living in Australia and New Zealand.”

Finally, in winding up WIM as a legal association, the former members and the appointed trustees look forward to the constructive outcomes that are expected to result from the projects specified above. **AW**

Arthur Nelson Patrick, President, Women in Ministry, Inc., 2003-7, is an Honorary Senior Research Fellow, Avondale College.

SDA Women in the Military

Loree K. Sutton, MD



United States President George W. Bush nominated Colonel Loree K. Sutton, a Seventh-day Adventist, for appointment to the rank of brigadier general on May 7, 2007. She was confirmed by the Senate on May 25, 2007. She assumed duties as the Special Assistant to the Assistant Secretary of Defense (Health Affairs) for Psychological Health and Traumatic Brain Injury on September 4, 2007. Formerly, Colonel Sutton, a psychiatrist, was commander of Carl R. Darnall Army Medical Center at Ft. Hood, Texas.

General Sutton is the first female Adventist to obtain that rank. Only eight percent of Army personnel make colonel; fewer than one percent rise to brigadier general. She deployed to Operation Desert Storm; in 1996-1997, she was appointed by President Clinton to be a White House Fellow.

General Sutton has received

numerous awards, including the Legion of Merit, Bronze Star Medal, Defense Meritorious Service Medal, and the Order of Military Medical Merit. She has earned the Expert Field Medical Badge and the German Armed Forces Efficiency Training Badge (Silver) and is authorized to wear the US Army 9th Infantry Regiment Manchu Warrior Belt Buckle. Other honors include the Colonel Robert Skelton Award as the outstanding officer in residency training at Letterman Army Medical Center, and the Sandoz Award as the outstanding graduate medical student at Loma Linda University in the field of Psychiatry. Colonel Sutton has received the “American Patriot” award from the Non-Commissioned Officer Association (NCOA); she also serves proudly as a Yellow Rose of Texas; Honorary Texan; Admiral of the Texas Navy; Kentucky Colonel; and an Honorary Member of the Non-Commissioned Officer Corps. Selected to serve as a member of Leadership Washington (LW), Class of 2003, she was subsequently elected to serve on the

LW Board of Directors, 2003-2004.

Loree Sutton completed her Internship and Residency training in Psychiatry at Letterman Army Medical Center, located at the Presidio of San Francisco, California. She holds a Doctor of Medicine Degree from Loma Linda University and a Bachelor of Science Degree in Business Administration from Pacific Union College (president, Class of 1981). Board certified by the American Board of Psychiatry and Neurology, General Sutton is licensed to practice medicine in California. She is a graduate of the US Army Command and General Staff College and a distinguished graduate of the National War College.

(U. S. Department of Defense Military Health System, <http://www.health.mil/bioDetail.aspx?ID=6>)

Deborah Lane Marquardt, MD

General surgeon Deborah Lane Marquardt will repay financial support during her medical training by serving as general surgeon on an aircraft carrier in the coming months. **AW**

Church and Community Action

by Taashi Rowe

Sligo Church and Columbia Union College partner with other faith groups to bring about change

While soup kitchens and clothing drives are hallmarks of community outreach for many churches, Pastor Rebecca Brillhart says teaming up with other faith groups can do more to improve lives.

Brillhart, discipleship pastor for the Sligo Seventh-day Adventist Church in Takoma Park, Maryland, United States, also serves as clergy co-chair of Action In Montgomery (AIM), a group of 29 interfaith congregations (Protestant, Jewish, Muslim, and Catholic) using their united voice to address social justice issues and improve the lives of the people in Montgomery County. The suburban coalition represents more than 30,000 citizens.

AIM's recent successes include: one-on-one replacement of affordable housing for workforce and low-income citizens, millions in dedicated annual funding for the county's housing trust fund, expansion of all-day kindergarten, taxi service reform for the disabled and seniors, pedestrian safety, and funding to upgrade neglected community centers in poor neighborhoods. The coalition is also working to bring a full-service immigration office to an area that hosts the largest population of immigrants from Central America in the country.

As an AIM congregation, Sligo Church nurtures a "core team" of about 30 comprised of members, Columbia Union College students, faculty and staff, and community friends. Individual meetings are initiated at Sligo/CUC to discover and act on the hopes, dreams, and concerns of those persons regularly in one's circle of influence. These individual meetings create genuine bonds of friendship and help initiate other small group ("house") meetings to explore like interests and issues. Themes for concern are shared with other AIM congregations at regular assemblies called "county-wides." Elected leaders are invited to address the issues publicly before the AIM congregations at "actions."

Sligo, a congregation of more than 2,900 members, joined Action in Montgomery in 2003 and is the only Adventist church in the organization. The church invited the adjacent college to partner in building the local team, providing a training ground for members and students to work side by side to meet challenges in the local neighborhood.

Brillhart recently sat down with Adventist News Network to talk about how teaming up with other faith groups to help the community has affected the church's ministry.

Adventist News Network: You say Action in Montgomery works for social justice. What does that involve?

Rebecca Brillhart: When AIM congregations talk about social justice, we really mean moving beyond the many good, existing programs that provide food, shelter, and clothing on a temporary basis to address some of the systemic problems that really plague our citizens.

ANN: What kind of role does Sligo Church play in addressing these problems?

Brillhart: We're learning how to talk to our members in ways draw out the concerns of daily living. We want to know about what is getting in the way of peace in people's homes and neighborhoods. Maybe it's a lack of security and safety where they live. Maybe there is a problem in finding a place to live. Sometimes it's about the neglect of the county to address other basic needs, like providing adequate recreational or meeting space for youth. We are identifying issues and problems in order to fuel and exercise an empathy and compassion for others. Your problem becomes mine if it limits your peace and potential as a human being.

ANN: What is one of the group's biggest victories?

Brillhart: One major concern in our very wealthy county is a lack of affordable workforce and low-income housing. Many of the people who serve our citizens on a daily basis are priced out of the area, having to make the tough choice to live in other adjacent counties, even states, just to make ends meet. That puts a real burden on families, and it says something about how we value our teachers, firefighters, police, nurses, social workers, garbage collectors, etc., when we expect them to pay more than 35 percent of their monthly income for a house payment. Many are doing double that amount and neglecting insurance and other needs. We are holding our county executive and other elected leaders accountable to make it easier to be a part of the very community these citizens serve and desire to be a part of. It's immoral to put that kind of stress on families, especially single parents. Last fall, after a lot of pre-work done with his staff, the coalition met publicly with the County Executive to address these concerns, and he made a historic decision to support one-to-one replacement of affordable housing in the county. For every home destroyed or improved, another affordable one must be replaced. It was unprecedented!

ANN: What are some of the unexpected results of doing this work?

Brillhart: People in my congregation who never considered using their voices or experience for the community are now recognized as leaders and "experts" county-wide on some of these issues. They are known beyond our congregation. They are called upon for wisdom and counsel. Public acknowledgment of the church and college doing their part to



Rebecca Brillhart, a pastor at Sligo Seventh-day Adventist Church, says Adventists can improve lives by uniting with other faith groups to bring about change. [Photo by Taashi Rowe/ANN]

help address deep issues of concern lends a credibility that opens new partnerships for ministry in the community. It provides a receptiveness and an interest in who Seventh-day Adventists are and what they believe. It's a thrill, too, to see young people willing to do the important relational work with members and neighbors. The work is strengthening our congregation's connectedness as well as the community's.

ANN: Can the work that you are doing be considered political?

Brillhart: In bringing these issues to the fore, our collective is definitely being political, because we are asking civic leaders to re-imagine how they will use the county's resources in their charge to address these important needs. The work we do, however, is in no way partisan. It's never an effort to support any particular candidate or group. The issues are the focus. We lift up the things that are holding people back from getting the basic needs of life—housing, food, equitable education—circumstances limiting their potential as human beings.

ANN: What are some of the challenges in doing work like this?

Brillhart: As a pastor and a community leader, the real challenge is to keep our focus and vision clear. This kind of work isn't optional for the church! Christ calls us to meet the needs around us in practical, hands-on ways. Some of these needs go well beyond charity work. They require long-term solutions.

ANN: What has been church members' reaction to Sligo's involvement in something that is not wholly Adventist?

Brillhart: For the members and CUC folk, this involvement has been positively received. Sligo Church/CUC really turns out the numbers—in the hundreds—to come and support the public actions. This activity was common in the early years of our denomination's formation around issues like temperance and abolition.

ANN: Adventist churches are well known for having a system of education, health, and community services. Why work outside that system?

Brillhart: One of the things I love about being an Adventist is our commitment to building bridges of hope. We proclaim that we are a people of hope because we believe in a Savior that is going to restore the creation—make the things that are wrong with our world right one day. But, we have an equal responsibility as Adventists to address social injustice in the here and now. This was Christ's example. To build bridges that are effective and credible, we must also be willing to partner with people unlike us in some ways and consider their wisdom, too. People who represent other faith traditions often teach us how we can be better listeners and advocates for change. At the same time, our willingness to plan with them on issues of mutual concern introduces them to Adventist beliefs that may differ from their own. There is genuinely an effort to respect and learn from each other. Simply put, we are better together, unified by God's Spirit, much more of an example of God's compassion and care



Brillhart works with members from the church as well as faculty, staff, and students of Adventist-owned Columbia Union College, including Otis Coutsoumpos, campus chaplain. [Photo by Taashi Rowe/ANN]

for the world than we can be on our own.

ANN: How has being involved in an organization like this affected your concept of ministry?

Brillhart: I have never wanted my ministry to be abstracted from my life experience. Building relationships with members, other clergy, their congregations, and civic leaders to alleviate suffering in my community, both in and out of the church, seems a good place to start.

ANN: Are you saying that Adventists are too internally focused?

Brillhart: I'm not fond of these kinds of generalities, but perhaps in some ways we are. It is easy to hold our tradition and understanding about "real ministry" so tightly to our breasts that we miss a new thing God is doing in our midst. My hope is that more [Adventist] churches will take notice of some of these valuable associations with community and be less fearful and more willing to play integral roles in the welfare of their own families and neighborhoods.

ANN: Why don't more Adventists engage in partnerships like Action in Montgomery?

Brillhart: [One] fear is that we are going to get sucked into something that is decidedly not Adventist, that distracts us from proclaiming the distinct message of the church. But being loving and compassionate, "blessed to be a blessing," was always foremost in Jesus' ministry on earth. That is within our power as individuals and as the church. In a coalition like this, each congregation is not expected to support things that are not in harmony with its beliefs. The power that we have as citizens of God's kingdom is to use our voices to engage in the arenas that affect the lives of those around us. Christ interrupted his life at every turn to meet people where they were. We, too, have to be aware of where the hurt is around us and be available to address it, both individually and corporately.

ANN: Does theology come up at these meetings?

Brillhart: It comes up all the time because we partner with other churches. One of the great delights of this involvement for me is to think and reflect theologically together with the pastors of these congregations about why we are doing what we are doing. We've had some tremendous Bible studies together! That I've been asked to lead the group as a Seventh-day Adventist is confirmation that we are needed around some of these tables to labor together over this important work. Our theological contribution is appreciated and vital to the process.

ANN: What is the organization's plan for the future?

Brillhart: AIM will continue to focus on affordable housing and refurbishing neglected community centers in poor areas for our youth and seniors. We are committed to holding our leaders accountable for follow-up on previously supported initiatives, as well. **AW**

This article is based on an interview of Rebecca Brillhart by Taashi Rowe as reported by Adventist News Network January 15, 2008, and edited for The Adventist Woman by Pastor Brillhart.

Walla Walla Students Raise Funds for Paula Leen's Orphanage

by BECKY ST. CLAIR

In January 2008, two of Walla Walla University's largest student clubs, Amnesty International's local chapter and ASWWC (the associated students), took on one of the largest projects in the history of WWU: Mission: Zimbabwe. Its goal was twofold: 1) to raise awareness of the situation in Zimbabwe, and 2) to raise \$15,000 to support Murwira Orphanage operated by Paula Leen (WOYA 2006) in Zimbabwe.

Seventy-two-year-old Paula Leen has operated the orphanage for more than a decade. She has expanded it to include orchards, cornfields, and vegetable gardens; she built dams to catch water for the crops. The project now employs 60-80 people and feeds more than 2,000 people.

The first goals of Mission: Zimbabwe were to let the WWU campus know about the project and to educate students, faculty, and staff about the situation in Zimbabwe. During the Week of Worship January 14-18, ASWWC and Amnesty showed informational videos after each daily meeting.

ASWWC and Amnesty also organized a special information session, during which WWU student Lwazi Moyo-McCune shared his story of being forced to become

a child soldier in Zimbabwe. Several other students told of their experiences volunteering at Murwira Orphanage. What the campus learned was that Zimbabwe has almost the worst-performing economy in the

world. Its unemployment rate is 80 percent, and it has the world's highest inflation rate. The nation also faces a mass exodus of an estimated 3.4 million Zimbabweans—at least a quarter of the population—into neighboring countries and abroad, as the people struggle to survive.



Auctioneers Mindy and Lisa Wilkens were born in Zimbabwe. This summer the sisters will be returning to work in Paula's Orphanage.

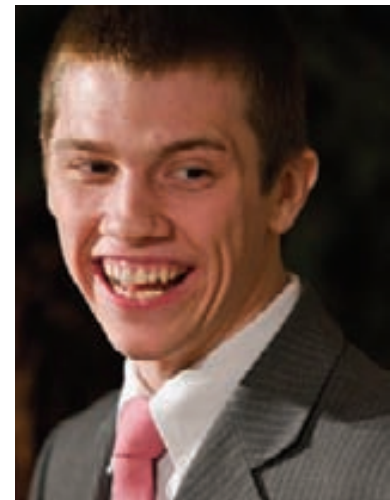
photo courtesy of Eric Ashley © 2008.

With the lowest life expectancy in the world in 2006, Zimbabwe men live for an average of 37 years; women, a mere 34 years. According to UNICEF, Zimbabwe also has a higher number of orphans per capita than any other country in the world. Most of the orphans are a result of parents dying from AIDS.

This newfound knowledge spoke to the WWU campus and surrounding community. Hundreds participated in the fund-raising events organized by ASWWC and Amnesty. The first large event the two clubs organized was a date auction.

As student bachelor after bachelorette was auctioned off to eager single students, the dollar amount raised for Murwira Orphanage climbed higher and higher. At the end of the event, the total amount raised exceeded \$6,500.

Another fund-raising event was the Zwim Meet, which required participating swimmers to have sponsors. Dozens of people participated, including WWU president John McVay, and VP of Academic Administration Ginger Ketting Weller. Both swam 8 laps in 10 minutes.



H. Lance Davis grins as the ladies in the audience increase his bid.



Chad Angasan embraces his \$900 prize, Laura Cook, making him the highest bidder of the evening.

photo courtesy of Eric Ashley © 2008



Contessa Mensink works to keep up with the bids for a surprised Kelli Stout.

ASWWC and Amnesty also held an early morning run with an entrance fee of \$5. In spite of the early hour (runners gathered at the starting line shortly after 7:00 a.m.), dozens turned up to show their support for Mission: Zimbabwe.

“When we first set our goal of \$15,000, we thought it was a lot to ask for,” says Janelle Walikonis, president of the WWU chapter of Amnesty International. “It is very inspiring to see other people rally around a cause that has been such a close part of those who have been involved in it from the very beginning.”

At a special University CommUnity meeting on February 5, representatives from ASWWC and the WWU chapter of Amnesty International took to the platform and announced that total funds raised as of that morning had reached more than \$26,000. **Currently, the total raised is more than \$33,000.**

“We are amazed at the generosity of WWU students, and by the overwhelming compassion that has swept over this campus,” say Contessa Mensink and Becca Parshall, ASWWC Social VPs. “God has blessed beyond our wildest imaginations. From the near \$7,000 date auction, to watching some of our administration swim in the Zwimathon, to opening donation envelopes to find large personal checks from students—we stand in awe. This project has been a testament to both God’s power and to the goodness on the WWU campus. We cannot wait to ask God someday where the money went and who it touched ... or saved.” *AW*

Becky St. Clair is News and Information Coordinator for Walla Walla University. She earned a BA in English from WWU in 2005. She lives with her husband in Milton-Freewater, Oregon.



ASWWC Social VPs Becca Parshall and Contessa Mensink are amazed by the generosity of WWU students.

Inclusive Vision of the Gospel cont. . .

Continued from page 1

they just respond, “Well, she was different.”

What is the solution? If I had a good answer, I would not be sharing my tale of woe. The fact is, people don’t like change, but that’s a different seminar.

Understanding Scripture’s difficult texts, especially Paul, has been seen as a roadblock to accepting women into full ministry. And I think this is part of the problem. But if we look at the total picture, the context, and the purpose, we see that there is no roadblock. There is abundant material to confirm this.

Culture is also part of the problem. It is amazing how difficult it is to separate religion and culture. For years, we as a North American Church have blamed the Third-World countries for blocking ordination—ministers or elders. But I have never been convinced that the North American Division (NAD) would vote for it if it came to a membership vote. And I see the Church becoming more conservative/restrictive. I am afraid that so many have become discouraged and left us—I know that is the case in our local church.

I listened to a tape recently of Ivan Blazen speaking at a Forum meeting. He didn’t say exactly these words, but I came away with the thought that when we are not inclusive, we really don’t understand the Gospel. The Gospel is supposed to be good news—the good news that God accepts all of us, and in Christ we are equal. In Christ there is no Jew nor Greek, no male nor female (Gal. 3:28). It is amazing to me that we are equal in Christ, but people say, “Well, yes, spiritually, but not in roles, not in life.” Isn’t the Gospel supposed to control our lives? As Ivan says, we are equal in Christ, but then we go on to live our old unequal lives.

I firmly believe that the tension between women and men, between women and the Church structure, is found in Genesis 3. For some reason, we as people want to live with and under the curse. We want salvation from the curse, but we want it to control our lives.

To my way of thinking, one of the pivotal texts in this whole issue is found in Acts 2, quoting from Joel 2:

¹⁷ “In the last days, God says,
I will pour out my Spirit on all people.
Your sons and daughters will prophesy,
your young men will see visions,
your old men will dream dreams.

¹⁸ Even on my servants, both men and women,
I will pour out my Spirit in those days,
and they
will prophesy.”

If we are not experiencing the Spirit’s filling, why? Have we met the conditions of expectant prayer and

cleansed lives?

“The ultimate cause and significance of the Spirit’s empowerment is found in God and his saving purposes, as the prophet Joel foretold. . .

Joel used the imagery of the vivifying impact of a Near Eastern torrential downpour on parched earth to picture the generosity, finality, and universality of the Spirit’s coming. . . In contrast to the selective and occasional outpouring of the Spirit on king and prophet in the Old Testament time of promise (1 Sam. 10:10; 16:14; Ezek. 11:5), here the Spirit comes without regard to age, sex, social status, or, as Acts 2:39 indicates, ethnic origin.

“What the Spirit empowers people to do is prophesy. Prophecy for Luke encompasses Spirit-filled speaking in other languages (2:12, 16), predictive discourse (11:27; 21:10; compare 9:10; 10:10; 16:9; 18:9, where dreams and visions guide the post-Pentecost church) and proclamatory witness (15:32).” – *New Testament Commentary Series*, Vol. 5 Acts, William J. Larkin. InterVarsity Press (1995). [<http://www.biblegateway.com/resources/commentaries/index.php?action=getCommentaryText&cid=5&source=1&seq=i.51.2.2>]

Another of the challenges we face is that of inclusive language. But there is no question that we are all to be involved in sharing the gospel. We have a world of men and women to reach. Should not both men and women reach out to them? But the question becomes, what level of involvement is allowed? The women can give Bible studies but not teach a Sabbath School lesson? They can lead a small group study but not lead the prayer meeting or preach a sermon? They may be a deaconess or a Sabbath School superintendent, but not an elder? They may be a conference departmental leader but not be ordained? According to Peter, we are all to be a holy priesthood; 1 Peter 2:5, 9 says:

⁵ You also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ.

⁹ But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare



the praises of him who called you out of darkness into his wonderful light.

Reading on two chapters later, we find a stunning mandate: 1 Peter 4:10, 11:

¹⁰ Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms.

¹¹ If anyone speaks, he should do it as one speaking the very words of God. If anyone serves, he should do it with the strength God provides, so that in all things God may be praised through Jesus Christ. To him be the glory and the power for ever and ever. Amen.

There are numerous statements by Ellen White that also indicate service for the Lord should be inclusive. Some that greatly impress me are the following:

When a great and decisive work is to be done, God chooses men and women to do this work, and it will see the loss if the talents of both are not combined. – *Evangelism*, p. 469.

We may do a noble work for God if we will. Woman does not know her power for God. . . . There is a higher purpose for woman, a grander destiny. She should develop and cultivate her powers, for God can employ them in the great work of saving souls from eternal ruin. – *Evangelism*, p. 465.

Women can be instruments of righteousness, rendering holy service. It was Mary that first preached a risen Jesus. . . . If there were twenty women where now there is one, who would make this holy mission their cherished work, we should see many more converted to the truth. The refining, softening influence of Christian women is needed in the great work of preaching the truth. – *Evangelism*, pp. 471, 472.

When a great and decisive work is to be done, God chooses men and women to do this work, and it will see the loss if the talents of both are not combined. – Evangelism, p. 469.

One last text on the inclusive gospel. It is long. 1 Cor. 12:

⁴ There are different kinds of gifts, but the same Spirit.

⁵ There are different kinds of service, but the same Lord.

⁶ There are different kinds of working, but the same God works all of them in all men.

⁷ Now to each one the manifestation of the Spirit is given for the common good.

⁸ To one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit,

⁹ to another faith by the same Spirit, to another gifts of healing by that one Spirit,

¹⁰ to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues and to still another the interpretation of tongues.

¹¹ All these are the work of one and the same Spirit, and he gives them to each one, just as he determines.

¹² The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ.

¹³ For we were all baptized by one Spirit into one body—whether Jews or Greeks, slave or free (think Galatians 3:28: There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus)—and we were all given the one Spirit to drink.

¹⁴ Now the body is not made up of one part but of many.

¹⁵ If the foot should say, “Because I am not a hand, I do not belong to the body,” it would not for that reason cease to be part of the body.

¹⁶ And if the ear should say, “Because I am not an eye, I do not belong to the body,” it would not for that reason cease to be part of the body.

¹⁷ If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be?

¹⁸ But in fact God has arranged the parts in the body, every one of them, just as he wanted them to be.

¹⁹ If they were all one part, where would the body be?

²⁰ As it is, there are many parts, but one body.

²¹ The eye cannot say to the hand, “I don’t need you!” And the head cannot say to the feet, “I don’t need you!”

²² On the contrary, those parts of the body that seem to be weaker are indispensable,

²³ and the parts that we think are less honorable we treat with special honor. And the parts that are unrepresentable are treated with special modesty,

²⁴ while our presentable parts need no special treatment.

[Can a man or a woman say to a woman, “You are not an important part of this body?”] But *God has* combined the members of the body and has given greater honor to the parts that lacked it,

²⁵ so that there should be no division in the body, but that its parts should have equal concern for each other.

²⁶ If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it.

²⁷ Now you are the body of Christ, and **each one of you** is a part of it.

²⁸ And in the church God has appointed first of all apostles, second

prophets, third teachers, then workers of miracles, also those having gifts of healing, those able to help others, those with gifts of administration, and those speaking in different kinds of tongues.

²⁹ Are all apostles? Are all prophets? Are all teachers? Do all work miracles?

³⁰ Do all have gifts of healing? Do all speak in tongues? Do all interpret?

³¹ But eagerly desire the greater gifts. And now I will show you the most excellent way.

This is not about gender. This is about ministry. Everyone included. So what are we going to do about it? **AW**

Editor’s Note: Circumstances prevented inclusion of this talk in the Winter 2008, Conference Review issue of The Adventist Woman.

Passing of Lynn Mallery

First recipient of AAW's Champion-of-Justice Award

Lynn Mallery, husband to Janet; father to Paul and James; grandfather to Cait and Aydin; brother to Steve; former President of the Southeastern California Conference of Seventh-day Adventists; former pastor of the La Sierra University Church; and former faculty and later board member at La Sierra University, died November 7, 2007, at age 70.

Mallery was born in San Diego in 1937. His father, Frank Mallery, was a pharmacist; his mother, Hilda Lowell Mallery, was a stay-at-home mom, World War II riveter, and dental assistant. Mallery was 11 when his father died, and he worked to help support his mother, his younger brother Steve, and himself as he went to Lynwood Academy and La Sierra College. He met his wife, Janet Gillespie Mallery, at Lynwood Academy, but didn't fall in love with her until La Sierra College, where he was a Theology and Biblical Languages double major and she was an Elementary Education major. He married Janet in 1959, and graduated in 1961.

Mallery continued his studies at Andrews University, where he focused on ancient languages, and then pastored at the Olivehurst, Fort Bragg, Auburn, and Pleasant Hill Seventh-day Adventist churches. He earned a doctor of ministry degree (1973) and a doctor of the science of theology degree (1979) from the San Francisco Theological Seminary. His degrees focused on pastoral counseling and applied theology. Mallery chaired the Church and Ministry Department of Loma Linda University/La Sierra Campus from 1973-1980, and served as senior pastor of the La Sierra University Church from 1980-1987.

In 1987, Mallery moved to the Southeastern California Conference of Seventh-day Adventists, where he served as ministerial director, executive secretary, and, from 1992 until his retirement in 2004, as President. His time as President was characterized by his work toward a both unified and inclusive church. For example, many primarily African American churches requested to form a separate Black conference (the Conference Executive Committee voted to support those churches, though the proposal was later rejected by the Pacific Union Conference as a whole), and the debate on the ordination of women (including criticisms that Mallery was moving too fast and not fast enough, and at

least one brick through his car window) was resolved in a way that ensured men and women in the Conference have equivalent "ordained-commissioned" credentials.

He was the first recipient of the Association of Adventist Women's Champion-of-Justice award in 2002.

Since his retirement, Mallery has enjoyed spending time with his wife of 48 years, Janet Mallery (retired Professor of Education at La Sierra University); his sons, Paul Mallery (Professor of Psychology at La Sierra University) and James Mallery (architect at Sternberg Architects in San Francisco); his daughter-in-law Suzanne Mallery (Assistant Professor of Psychology at La Sierra University); and his grandchildren, Cait (age 7) and Aydin (age 5). He also focused on his long-time interest in astronomy (with a small observatory in his backyard), and started a program at Loma Linda Broadcasting, Church in Focus, where he served as Vice President of Church Relations. **AW**



*From the La Sierra University CampusWide mailing list
November 7, 2007
Tony Zbaraschuk
Special Collections Librarian
Archivist and Library Webmaster*

Continued from page 3

Against Sexual Harassment and Other Abuses (WASH) in 1992. And AAW donated memorial gifts from the Osgood family and friends to establish the **Women's Resource Center** in 1996. As time went on, more and more women attended the Seminary at Andrews University. In 2004, Dilys Brooks and associates founded the **Center for Women Clergy** there.

Another source of information about AAW's goals and mission is the list of Recommendations and Commendations that AAW members

made at many of its business sessions over the years. This wide-ranging list encompasses many issues of interest to women such as:

- equal pay for equal work;
- equal access to employment in denominational work;
- equality in ministry for females and males;
- erasure of all salary and benefits distinctions between male and female workers;
- creation of support structures for female members, female workers,

and women in ministry;

- listing of women workers in the SDA Yearbook;
- the formation of Women's Ministries departments;
- training of women for leadership; proportionate representation of women on policy-making committees at every level of the church;
- formation of a women's speakers' bureau;
- the use of inclusive language and inclusion of articles about

Minnie Iverson Wood

May 26, 1908 – February 28, 2008

Minnie Iverson Wood, a 2001 Woman of the Year (Lifetime Achievement), died as a result of a stroke on February 28, 2008, just three months short of her 100th birthday, in Loma Linda, California.

She was born in Falmouth, Maine, and graduated in 1924 from Pine Tree Academy in Freeport, Maine. In 1928, she was graduated with a bachelor's degree from Washington Missionary College (now Columbia Union College). She earned a master's degree in music from Catholic University in Washington, DC.

Working for more than 75 years, Minnie Iverson Wood probably accomplished more than five average people do in their lifetimes. She taught music at all levels, directed choirs in the United States and abroad, and planned and implemented huge fund-raising musical events. Until a week before her death, she was teaching piano and voice lessons at her Loma Linda home.

Although her first love was acting, Wood could not fit that into her Christian ethic. Instead of Broadway, she and her husband, Dr. Wilton Wood, headed for China, where she taught at Far Eastern Academy in Shanghai and later in Hong Kong. She also was on the faculty at Baltic Union Seminary in Riga, Latvia; Malayan Seminary in Singapore; and Philippine Union College. After returning to the United States, she taught at Columbia Union College and Andrews University.

Wherever she was, Wood directed choirs and planned major music events—Mendelssohn's *Elijah*, Handel's *Messiah*, Haydn's *The Creation*, and Brahms' *Requiem*. Her choirs shared the stage with presidents Harry Truman, Dwight Eisenhower, and

Richard Nixon.

Wood also helped to coordinate choir music for the General Conference session in Cleveland in 1958, and she sang frequently with the Faith for Today quartet.

Minnie and Wilton Wood retired to Loma Linda in 1972, where she maintained a music studio, teaching and mentoring several dozen private students. She was also active in the music program of the Loma Linda University Church.

As a teenager in the late 1940s, your editor became acquainted with Minnie Wood when she and Wilton, together with Elder and Mrs. W. H. Branson (he later became GC president), returning as missionaries to China, were stranded in San Francisco thanks to the longshoremen's strike (1948). They were weekly Sabbath dinner guests in our home for the duration of the long strike.

She told us about fleeing China before World War II, when the only belongings they could take were the clothes on their backs. She wore six dresses and carried a typewriter when they evacuated. Not wanting to repeat that episode in the post-World War II years of their next missionary service and desiring to return with some Chinese artifacts, they made arrangements with my parents to store items they shipped to our home. They foresaw the coming Communist takeover, and did not know how long they would be in Shanghai.

Each time a shipment from China arrived at our home, I couldn't wait to see what exotic treasures it held. I recall with fondness a gorgeous carved chest that sat in our living room and functioned as a coffee table. I have never seen anything to equal the



carving of that chest, and I dreamed of having a hope chest like that. There was a downside to its carved beauty—it was no fun to dust, a task assigned to me weekly. Other furniture and wall decorations graced our home for several years—a good thing because of the lack of furniture for several years following WWII. Minnie also sent my mother and me beautiful silk brocade robes, which we wore for many years.

Minnie had the most regal posture. I recall seeing her glide onto the stage at General Conference in San Francisco. When I asked her how she maintained her posture, she revealed her secret: she pretended to be holding a penny between her buttocks, causing her to suck in her gut, hold her buns tightly together, and stand tall with shoulders straight.

She was a gracious, independent woman who loved life and sharing her music with others, and she made an indelible impression on a teenager—unknowingly, she was one of my first mentors. **AW**

Carolyn Lacy

women and their gifts in Adventist publications;

- the education of church members that the church endorses and supports the use of women's gifts;
- hiring of increased numbers of women faculty at our universities, especially female theologians;
- provision of scholarships to women preparing for ministry; and
- election of a woman vice president of the General Conference by 2005.

In the last four years, new emphasis has been given to the needs

of international Adventist women in all walks of life. If we see ourselves as sisters in Christ with women in the third world, there are many life-and-death issues that AAW must address such as abuse, poverty, health, women's work load, basic literacy, the advanced education of women, leadership training and mentoring, and the subjugation/subordination of women that literally costs them their lives. As we become conscious of our sisters' unfathomable suffering experienced in patriarchal settings and

the failure to articulate the gospel in its unifying fullness, we are called to renew our energies and respond during a period of unprecedented opportunity.

Please write to us to let us know how the Spirit leads you on this matter. Your input is of the utmost importance as we chart our future path. The joy we can experience together as a united force for justice and opportunity is without bounds/beyond imagination. **AW**

Verla Michel Kwiram
AAW President

AAW Projects

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

ASSOCIATION OF ADVENTIST WOMEN: SUSTAIN THE VISION

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

ADVENTIST AIDS INTERNATIONAL MINISTRY (AAIM) / EUGENIA GIORDANO

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

BENEVOLENCE FUND

Assistance in providing physical relief for seriously injured women

CUBA ADVENTIST SEMINARY / ESTHER DIAZ DE GUERRERO

Scholarships for women students studying to be ministers and Bible workers

MBUKWANE SDA SCHOOL SCHOLARSHIPS/ PHETSILE DLAMINI

Scholarships to keep Swaziland children in school

EDEN VALLEY ACADEMY SCHOLARSHIPS / HELEN HALL

Scholarships for Christian education of Karen refugee youth in Thailand

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

Assists women victims of violence in South Africa

KAJIADO ADVENTIST EDUCATIONAL AND REHABILITATION CENTER SCHOLARSHIPS

Scholarships for support of Kenyan girls fleeing circumcision and premature marriage

KENYAN GIRLS' SECONDARY SCHOOL SCHOLARSHIPS

Secondary school scholarships for orphaned SDA girls

LSU WOMEN'S RESOURCE CENTER

A resource for clergy women

REACH / JASMINE JACOB

Operating orphanages around the world and providing educational scholarships to orphans

TIME FOR EQUALITY IN ADVENTIST MINISTRY (TEAM)

Scholarships to women preparing for the ministry

ZIMBABWE ORPHANS PROJECT / PAULA LEEN

Support of feeding mission and orphanage

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

Name _____

Address _____

City _____ State _____ Postal Code _____

Country _____ Telephone _____

Email _____

I want my gift allocated to _____

Mail to

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



Association of Adventist Women

Mission Statement

The Association of Adventist Women seeks to develop and promote women as leaders in Seventh-day Adventist organizations, congregations, and communities.

Goals

The image of God, as embodied in the skills and insights of women, will be more fully reflected in our churches and communities as we achieve our goals:

To create significant opportunities for women to be full partners at all levels of church life.

To promote leadership skills among Adventist women of all ages and backgrounds.

To highlight Adventist women's opportunities, contributions, and achievements using print, electronic, and personal communications.

To establish a network of Adventist women leaders who can inspire and mentor other women.

To demonstrate open and collaborative models by working in complementary ways with other church organizations.

Revised 10/17/04

E-mail news, article, and photo* submissions to Carolyn Lacy, Editor, at carolynlacy137@verizon.net.

*Photos must have a resolution of at least 350 dpi. If you are unsure of the resolution or dpi of your image, you can view its dpi setting in the image's properties. When scanning your images, set your image size to 350 dpi. When taking a photo with a digital camera, be sure to set the image quality indicator to the highest quality setting. If you are mailing a photo print or CD-ROM, send it with a return address to Carolyn Lacy, *The Adventist Woman*, 13406 S. Echo Lake Rd., Snohomish, WA 98296-5419.

The Adventist Woman

The Adventist Woman is the official newsletter of the Association of Adventist Women and is published four times a year. Members of the association receive the newsletter as a benefit of membership. To join the association, go to the Web site at www.aaw.cc. Or write to the AAW at PO Box 25025, Seattle, WA 98165-1925. If questions remain, e-mail Verla Michel Kwiram at vkwiram@aaw.cc.

AAW Staff

President

VERLA MICHEL KWIRAM

Immediate Past President

PATRICIA J. FOSTER

Editor

CAROLYN LACY

Web Site Technical Architect

WILLIAM NORDGREN

Webmistress

ELIZABETH MURRELL RICKABY

Graphic Designer

BRUCE FENNER

Membership and Circulation

CAROLYN SLEPNIKOFF LACY

Accountant

GAYLE TERAMOTO

Senior Advisor

HELEN THOMPSON ZOLBER

Resource Development Coordinator

AMY WORRELL KNELLER

Not-for-Profit Oversight

RHONA KWIRAM

Contributing Authors

REBECCA BRILLHART

ARTHUR PATRICK

TAASHI ROWE

BECKY ST. CLAIR

ARDIS DICK STENBAKKEN

TONY ZBARASCHUK

Contributing Photographers

ERIC ASHLEY

ALVIN L. KWIRAM

BEVERLY RUMBLE

Association of Adventist Women

PO Box 25025

Seattle, WA 98165-1925

Fax: 206-542-8886

Email: vkwiram@aaw.cc

Web Site: www.aaw.cc

ASSOCIATION OF ADVENTIST WOMEN
PO Box 25025
Seattle, WA 98165-1925

Address Service Requested

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

The **Adventist Woman**

Make plans to attend the



26th Annual Conference
of the

Association of Adventist Women

October 8-12, 2008

Hilton Orlando/Altamonte Springs Hotel
Orlando, Florida

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