

the Adventist Woman

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March 1997

Sterndale retires from NAD Women's Ministries

by Rebecca Brillhart

When Elizabeth Sterndale retired from her post as director of Women's Ministries for the North American Division (NAD) on February 28, after 15 years of church service, she was already making ambitious plans for future ministries to pursue.

Hospital visitation, supporting community literacy programs, tutoring, and creating a parish nurse system in local churches in partnership with the Association of Seventh-day Adventist Nurses of the NAD top her list.

"I won't be traveling much," jests Sterndale, who has spent much of her denominational service on the road.

Liz, as her friends call her, began her career as a nurse in 1952 after graduating from Columbia Union College, and worked for almost 10 years in a hospital for physically impaired children in Wilmington, Delaware. Returning to the Washington, D.C., area, she worked in public health while obtaining an M.S. degree in psychiatric and mental health nursing.

She went to Harding Hospital in Ohio in 1967 and served as nursing administrator there until 1982, when the General Conference called her to be the associate director of the Health and Temperance Department.

In addition to her involvement in departmental projects, Sterndale headed the NAD's Association of Adventist Nurses. She brought together the administrators of the schools of nursing offering bachelor's degrees and formed a Nursing Council, as well as establishing a Commission on Nursing Education.

Shortly after making her move to the General Conference, Sterndale attended her first AAW conference, held on the campus of Andrews University. "It was at that conference that I became more interested in what was happening with women in the church and wanting to nurture them," she explains. "It was a natural move for me at the time."

And move she did. As one of few women appointed to key administrative positions in the world church, Sterndale was invited by the NAD committee to speak for women's



Elder A. C. McClure, division president, paid tribute to Elizabeth Sterndale on Nov. 7, 1996, during NAD year-end meetings in Silver Spring, Maryland.

concerns with "full voice and vote." In 1990 she was elected a division field secretary and named director of the division's Office of Women's Ministries, which was upgraded to departmental status in 1995.

Sterndale helped organize women's ministries at all NAD local and union conferences. "I was happy to give these women full support in what they were doing to recognize and affirm the contributions of women at the grass-roots level of the church. When change comes from the masses, it is more apt to grow and flourish in a stronger, healthier way than if recommended by only a few people."

According to Sterndale, the most important thing in her involvement with women's issues was keeping a sense of balance. "I always tried to show both male and female administrators that there is a way for women to reach their dreams and goals in serving the church without alienating people." Her hope for the future of women's ministries is this: "That every local church in North America not yet responding to the needs of women in their membership will soon be giving them support and encouragement to use their gifts for God."

Sterndale received a lifetime achievement award at the 1997 NAD Ministries Convention in January. She was also honored for her work during a reception at the General Conference on February 12. She will continue to serve on the boards of Harding Hospital and Women in Renewal, a nonprofit organization that operates a facility in Michigan for NAD women in crisis.

New England site chosen for 1997 AAW conference

Set at the time of high color in New England, the 15th conference of the Association of Adventist Women will feature a unique format.

"Instead of a series of meetings and seminars, we're planning a bus tour that will focus on early Adventist women," says Alyce Pudewell, president. The conference will meet Thursday night, October 9, through Sunday noon, October 12.

Highlights will include visiting Atlantic Union College in South Lancaster, Massachusetts; worshiping in the Washington, New Hampshire, church, where Rachel Oakes Preston challenged the congregation to keep the Sabbath; and seeing sites in Maine, where Ellen White was born and lived as a young

woman.

The Women of the Year Banquet will be held at The Old Mill, a picturesque restaurant not far from Atlantic Union College.

If there's enough interest, a separate tour will take place from Sunday, October 12, through Tuesday, October 14. It would take in the William Miller Farm and the Women's Rights Museum, both in New York State.

"The price for the conference will include hotel rooms and the bus tours," says Pudewell. "We're still working on details and will announce them in the next newsletter. Meanwhile, I hope people will circle October 9-12 on their calendars."

See page 4 for registration form.

Rose Otis takes up new work

NAD elects first woman VP

by Ardis Stenbakken

General field secretary, vice president of the North American Division, pioneer and first director of the General Conference Office of Women's Ministries, a classy woman, a diplomat, a visionary, an author, a proud grandmother, a counselor and friend to Seventh-day Adventist women: Rose Otis. Through the years she has held many positions and job descriptions, but she is always a first-class woman.

Otis began her work in women's ministries in 1990, when she was elected the first director at the General Conference level. In 1995 she was also elected to be a general field secretary in addition to her other responsibilities, giving her more opportunity to speak up for women in the GC administrative and executive committees. Then in November 1996 she was elected vice president for ministries in North America as well as director of women's ministries. In this position she hopes to help mentor women and be able to get more of them into positions of leadership in the church.

During her tenure at the General Conference, Otis oversaw the development of women's ministries in all the world divisions and attached territories, guided the changing

of women's ministries from an office under the auspices of the president to a fully recognized department, and edited five devotional books and a "magabook" that have resulted in more than 210 scholarships for women. It was also her vision that resulted in having 1995 designated as the Year of the Adventist Woman.

When she began her work in women's ministries, Otis worked with women around the world in identifying the six most common and pressing issues that face women in and out of the church and in virtually all cultures and regions of the world: literacy, health risks, poverty, abuse, work load and conditions, and the lack of leadership training and mentoring. Practical spiritual programs and resources to help meet these needs have been developed and continue to be the focus of much of what is done in women's ministries.

Otis has always been concerned about the spiritual growth of women and about helping women identify and use their spiritual gifts. Evangelism is another area of consideration and attention. She was instrumental in convening a Women's Ministries Global Missions Taskforce during September 1996 to study ways and opportunities for women
(See OTIS, p. 3)

Evelyn Osborn—tireless editor of SDA Yearbook retires after 17 years

by Richard Osborn

I was sitting in a meeting with fellow educational administrators wondering why the General Conference required union offices of education to produce so many statistical reports. One of my female colleagues finally said in desperation, "It's probably some little old lady in tennis shoes who wants us to do them." I could see several of my colleagues squirming while looking in my direction.

After a few seconds I turned to her and said, "The little old lady in tennis shoes is my mother, and she couldn't care less what statistics we send her. We're the ones who told her we wanted the information." When my colleague retired, I found my oldest, dirtiest pair of tennis shoes and wrapped them in a box as a gift. Even now, many years later, we joke about it.

Although now 73 years of age, my mother

is not old, in my view, and would never be seen in tennis shoes! She is Evelyn Osborn, who has worked for the Seventh-day Adventist Church in various full-time and part-time secretarial, financial, and data-management positions for nearly 50 years after graduating from La Sierra Junior College with a secretarial degree.

My earliest recollection of my mother working at home in San Jose, California, is seeing her pore over local church treasurer's records as she audited them for the Central California Conference. When my brother, Ken, who went into church financial administration as a missionary for 12 years and is now undertreasurer of the Atlantic Union Conference, and I were growing up, my mother stayed home to care for us, but always helped in church accounting offices
(See LEGACY, p. 2)



The SDA Yearbook, a virtual Bible for the Seventh-day Adventist Church and its worldwide organization, is a monument to its editor. Although her name has not been published in the book, Evelyn Osborn has faithfully overseen its compilation and publication since 1980.

Presidential Communique



Just a Woman

by Alyce Pudewell

In the poignant story of her first year after leaving Moscow, Svetlana Alliluyeva quotes a 19th-century sociologist who said, "A woman's health is a nation's health."

This is true in the 20th century as well. Today a nation's health is directly related to the health and educational level of the women in that nation. And it has always been true.

The greatest leader of the Jewish nation, Moses, was given the first and most important part of his education by his mother. He learned the lessons of his people's past, the breadth and depth of Scripture, and his mission in life from his mother.

Centuries later, God on earth was given into the care of a young woman, from whom He learned the meaning of Scripture and was guided into the principles of righteousness, so that by the age of 12 Jesus could confound the nation's best teachers.

These women were conduits of the Holy Spirit, giving more than they understood or could explain, but used freely and abundantly by God as His messengers.

A woman's role in society, as well as in the home, has always been the gatekeeper and messenger of morality and justice. The Underground Railroad, the abolition of child labor, prison reform, and homes for abandoned children were spearheaded by women. And in more recent times the need for safe workplaces and equal pay and benefits for equal work have been issues spotlighted for resolution by women.

From the morning of Christ's resurrection to the Advent message of the 19th century to the present time, God continues to use women as His messengers. And just as a nation's health depends on the health of women, so does the spiritual health of a religious society dependent on the spiritual health of the women in that society. Women today continue to be the gatekeepers of morality and justice.

The Association of Adventist Women is dedicated to fostering the spiritual health of women, that they may continue to call for justice whenever they see injustice, that they may call for morality when they see immorality, and that they may require virtue where they see self-service.

What are AAW's goals?

To encourage communication, support, and wider understanding among Adventist women.

To acquaint the larger church with Adventist women's potential and achievements.

To assist Adventist women in achieving fulfillment in their personal lives, their interpersonal relationships, and their relationship to God.

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

How do we accomplish these goals?

With the publication you hold in your hand, *The Adventist Woman*, which is issued six times a year.

With an annual conference to bring women together for spiritual renewal, interaction, and resolution to bring a higher level of spirituality to their own sphere of influence.

With a slate of resolutions from that conference that is sent to those involved in decision-making in the church society.

With a yearly recognition of women who have made a difference in their own society and in the society of the church.

We look for broader ways in which to fulfill our goals and mission. We ask for your support and input in these efforts. We request your prayers, your participation, your support in all ways, and your continued interest in "spreading the word" of our mission.

"Annelise by nature was very calm. . . . She held herself with dignity, wasting no smiles. Everything seemed calm about her; I could see without being told that she would understand much and would give good advice. She was not a university professor, nor a writer, nor a historian; SHE WAS JUST A WOMAN. And that is best of all." Svetlana Alliluyeva, *Only One Year* (New York: Harper and Row, 1969), pp. 309-312. Alliluyeva is the daughter of Josef Stalin. This book tells the story of her escape from Russia.

Clip 'n Do

HOW TO SUBSCRIBE

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Deadline for receiving copy to be included in the next issue: April 18.

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Submissions are welcome (preferably on computer diskette in WP5.1.) Mail to: *The Adventist Woman*, Box 7414, Langley Park, MD 20787.

Lay delegate reports on first NAD experience

by Linda Walton

My first experience attending a North American Division executive committee meeting on in November, 1996, was a mixture of humanity and divinity. Many of the plans made by humans were logistically weak. All of the divinity expressed through song, thought, sermon, and scripture was sublime.

I reside in rural Utah (this is not necessarily a redundant statement). Consequently, a big Adventist gathering is 500 or more members attending a regional camp meeting. I speak Mormon. I have always been a minority. Consequently, the General Conference and North American Division offices were overwhelming to me. I needed to have a translator and mentor.

My colleagues were quick to point out that I was not alone; there were other "freshmen," and some were in a worse pickle. Because this was the first time so many lay members were included in the process, many hosting details were missed. I am sure they will resolve many problems before our next meeting.

I learned a great deal about the structure of our denomination. First, I didn't realize there is no line authority. Again, because of the predominance of the Mormon religion in Utah, I am very used to an autocratic society. Consensus, democracy, constructive criticism of leadership, debates, and personal opinions are foreign and deliciously refreshing.

Several topics on the voluminous agenda that hit close to home included the alternative Ingathering program, the announcement of the Year of Health and Healing in 1997, the exciting Native American work, which includes Monument Valley in Utah, the addition of our new NAD vice president for ministries, and the Net '96 report (we may have 10 baptisms in Provo from this event).

Other reports told of exciting opportunities in countries all over the world. The one



From Provo, Utah, where she runs her own communication business, Linda Walton was one of more than 30 lay delegates attending NAD year-end meetings in November, 1996.

report that really moved me was about the work in Russia. Slides showing the unbelievably primitive accommodations and the discussion about the need for 1,200 church buildings convinced me of my responsibility for sacrificial giving.

As I flew back to familiar local problems, I was leafing through my latest Williams Sonoma catalog. On page 6, an oven caught my eye. It was solid stainless steel. Price tag: \$13,900! I would probably still burn the macaroni and cheese, and just think how far \$13,900 would go toward the work in Russia!

My experience at NAD was similar to my overall Adventist Christian experience. Some days I concentrate too much on the logistical weaknesses of the church. I need to stay in touch with the real reason I am a Christian. I love Jesus. I want to share the good news, and I want to go home.

EVELYN OSBORN: LEGEND OF ACCURACY

Continued from p. 1

through those years as needed in the Middle East and then in South America, where she had grown up as a missionary child. She also served as the secretary to several treasurers of the Columbia Union Revolving Fund, which has now grown to a multimillion-dollar program helping churches and schools with loans.

As a business major in college, I turned to my mother when I could not get a practice set of books to "balance" not to my father, Robert, the better-known treasurer in our family, who recently retired after nearly 30 years as associate treasurer of the General Conference. My father is one of the most detail-oriented people I know, but my mother had a special eye and patience for finding little mistakes that would help me pinpoint where I had gone astray.

When I was completing my master's degree in history at the University of Maryland before the advent of computers, my mother painstakingly typed my 400-page thesis, measuring off the numerous footnotes on the bottom of each page so typical of long historical discourses. Later I produced my doctoral dissertation on my own computer, but had my mother proofread the draft and make helpful suggestions.

These skills all came together when in 1980 she was appointed by the General Conference committee as assistant director of archives and statistics for the GC, responsible for gathering and analyzing church statistics, but more important, editing one of the most vital resources of the church, the massive 1,019-page *Seventh-day Adventist Yearbook*. This book contains the names of every conference, union, division, and General Con-

ference entity, including a listing of positions, major committees and boards, credentials, and the addresses of thousands of church employees. During peak time she has supervised a staff of up to four computer operators and editorial assistants in putting out this very important book, which is used worldwide. The work has become less complicated, as computer-generated reports can more easily be changed, but accuracy is still essential. At nights and on weekends I see her at home going through every page line by line to make sure the book represents the excellence she feels should typify anything the church produces. Toiling with little recognition, she is now finishing her last Yearbook, her 17th, before retiring this year.

At home we know her as a meticulous homemaker capable of entertaining large numbers of guests on occasion. She loves to talk with strangers and make them feel welcome at Sligo church, which she has attended for more than 30 years. She enjoys music and still plays the organ for public meetings. She loves traveling and taking pictures, all placed in neatly prepared albums with carefully worded labels under each picture. She also approaches exercise with discipline, including regular walks or using a treadmill or mini-trampoline. Her five grandchildren are the objects of her love and attention as she regularly attends all of their important events. She is also the faithful wife who helped restore her husband to health after a very serious medical problem shortly after he retired.

Often we pay homage to those with big titles and positions, but my mother deserves recognition as one of the church's true unsung saints.

Women at the Crossroads

Wisdom, Witness, Worship — The Odyssey Begins

by Lourdes E. Morales-Gudmundsson

Condensation of the keynote speech at the 1996 AAW Conference.

You no doubt are acquainted with the story of Odysseus or Ulysses of Homer's *Odyssey*. He is on his way home, but he is fated to meet numerous obstacles in his pathway. He discovers that cultivating and preserving life is as much a struggle as the 10-year siege of Troy from which he is returning.

As much as he clings to life, it must be life with honor. His name becomes synonymous with courage and wisdom. Whenever he reveals his name, it brings him honor as well as jealous retribution. In the cave of the giant Cyclops, he conceals his name and thus is able to escape with his life. Later, when he reveals his name to Polyphemus, the Cyclops calls his father, the god Poseidon vents his fury on the lonely but courageous wanderer. And when Ulysses finally makes it home, he must face a palace full of his wife's suitors, all of whom thought him dead. He has to hide his identity and become "Nobody" again.

We as women live our lives very much in the spirit of Ulysses. We face temptations to erase our identity. So the questions to consider are: Who are we as women? What has been the shape of our odyssey up to this point, and where do we want our path to lead in the future? What is the importance of knowing our identity as we face the challenge of a new century? And what temptations must we overcome in order to make it to our heavenly home?

To answer "Who am I?" I have to be willing to look at everything that's there, the human and the divine. For we are like that fateful tree from which our parents ate in the garden: good and evil. The good (John calls it the Light) that God has put in each of us makes it possible to respond to that greater Light and establish my identity as a child of God. The evil in me weakens my sense of who I am and makes me vulnerable to confusion and weakens my resolve.

To whom do I belong? At the spiritual level, I belong to Jesus! What about the individual, social, intellectual, mental, and physical levels? Happily, the answer is the same: I belong to Jesus. My identity is firmly founded on this eternal fact: I don't belong to my family, my husband, my children, my society. I don't even belong to my church! I belong to Jesus. Because it is my Creator who gives me my fundamental identity, I am ultimately beholden only to Him.

As we reviewed the story of Ulysses' journey home, we found that there were contexts in which he felt it necessary to hide his identity. Doesn't that happen to women? We hide our identity because we feel we are surrounded by enemies who would destroy us if they knew who we really were. Daughters of the Trinity! It's too easy to forget who we are, and to let others tell us who we are, to whom we belong, to whom we are beholden, and who we must obey.

When the Christian church was beginning, one of the most important concepts the apostles taught was that their God-based identity was more important than the laws of humanity. The fear of God is the beginning of wisdom, not the fear of men or women in authority.

In Proverbs the call to take on that divine identity and apply it on the social level is symbolized by a woman. She calls men (and women) to a balanced and just life under the aegis of wisdom. She is a source of light and guidance. She condemns fools and exalts those who fear God and value her. The prudence and energy of the good wife depicted in chapter 31 is a formulation of wisdom. She is true to her family and to herself, honoring all the commandments by loving God first, then loving others as she loves herself.



Lourdes E. Morales-Gudmundsson was a member of the planning committee for the 1996 AAW Conference in Riverside, California, and is a member of the faculty of La Sierra University.

This kind of self-love is not selfish. It is a love that derives from a love for God first, then seeing herself as God sees her. It is also called self-respect. It is what helps a woman set limits on the people she loves and who profess to love her. It is what allows her to make sacrifices for them without becoming enslaved to evil manipulations and abuse. It is also what allows her to maintain a balance between what she owes God, her family, and herself.

For a church that owes its very survival to a woman, we continue to have difficulty understanding how valuable we women are to our heavenly Father. But this is not a new problem for us: In *Testimonies for the Church*, volume 6, Ellen White herself lamented about women's identity problems that kept them from understanding their individual accountability to God. "The work that has begun in helping our sisters feel their individual accountability to God is a good and necessary work. Long has it been neglected. The Lord would have us ever urge the worth of the human soul upon those who do not understand its value. And when this work is laid out in clear, simple, definite lines, we may expect that the home duties, instead of being neglected, will be done much more intelligently" (p. 114).

Everything I read in Ellen White's writings about women and their role in the church and in the family suggests to me that she wanted women to think of themselves as individuals, beholden first to God, then to husband and family.

Knowing who I am and to whom I belong is *critical*. Do I have an identity separate from any other human being? Yes, all of us do. If not, we could not believe that if we were the only soul on this planet, Jesus would have died for us. And do we have an identity within a family? A work identity? A church identity? A school identity? Yes, but these must be subsumed under the sacred, individual identity God gave me as a human being. If I forget that identity, the other ones will suck me in and make me a nonentity with no mind of my own and with a reduced capacity to think and act as an individual.

Is my individuality important to God? Let me quote a familiar passage from our foremother: "Every human being, created in the image of God, is endowed with a power akin to that of the Creator—individuality, power to think and to do" (*Education*, p. 17). The liberated woman, that free human entity, created by her Maker to think and to act as an individual, was **God's** idea, not that of women's associations inside or outside the church!

That woman in Proverbs who brings pride to her husband and children comes and goes in numerous enterprises to benefit others, principally her family. But Ellen White takes this model a step further: The woman who comes and goes to benefit not only her family, but her church and God. You see, God called Ellen White to help women take that last step into total individuality: You as a woman belong to God first, then to your family. Not even children and a husband must come in the way of a woman responding to her call to serve God.

It means, first of all, that you need to be very honest with yourself. Is the place where I am right now really my choice? Am I home caring for my children by my choice? Am I out working by my choice? Is it clear to me that God wants me here where I am?

Second, now that I am where I am, what is my divine calling for God and the church? Is it enough for me to serve my children and husband while I'm working at home? Is it enough to spend long hours at my job? Or is God calling me to reorganize my life and reassign duties so that I have time to do something for Him and for people who are not of my immediate family or who do not pay me my salary?

This, it seems to me, is the question that meets us at the crossroads of our lives as we enter the 21st century. How important to us are the needs of humanity around us?

I hear mothers saying that their first duty is to their children. I would say to them, Your first duty is to God. Raise good children, but do it taking them out with you and let them see you serving others so that they don't grow

up thinking the world has to serve them. I hear professional women consumed by their work at the office and at home. I say to you, too, let your children and your community and your boss see you serving the needs of those less fortunate than you, and your life will be greatly enriched.

So wisdom comes from understanding who I am and to whom I owe my highest allegiance. Once I understand that, I will understand my duty to my neighbor, a duty that arises from the self-respect God gives me when He reveals to me my divine identity.

How will the wisdom and witness for which I am called reflect on my worship? Worship as I understand it is time for God and me, and time for God and us. Time for God and me is finding time to fuel my spirit. That's hard for Adventist women who've been taught that it's how we perform, not how we meditate, that matters. I speak out of personal experience. But worship must be defined in terms of our questions that lead us to ultimate wisdom: "Who am I?" and "To whom do I belong?" just as they define our witness. Our collective worship will also be defined by the workings of these questions of wisdom in our lives. Will we bring life to corporate worship rather than wait for corporate worship to fill our needs?

We are women at the crossroads, and the three areas that intersect for us to consider are the source of our wisdom, how we witness to that wisdom, and how we worship in wisdom's domain. God is the source of our identity and our daily wisdom. We witness to the Trinity as owner and source of our spiritual and intellectual gifts by loving others as we love ourselves. And finally, the source and exercise of wisdom draws us into meaningful private and public worship, one to which we bring as much as we receive.

That is the odyssey that will bring us home, no matter how many turns on the road we take or how many trials we encounter.

OTIS BEGINS NEW WORK*Continued from p. 1*

to become more involved in the mission of the church. Study is being given to having a women's evangelistic thrust before the General Conference Session in Toronto in 2000.

Before going to the General Conference, Otis worked with her husband, Harold, for four years in the opening of church work in the former Soviet Union (she is the author of *Soviet Sunrise*). She has also served as director of public relations at the Review and Herald Publishing Association and an editor at the Columbia Union Conference. More than anything else, perhaps, Otis enjoys spending time with her adult children and three grandchildren.

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.

July 20 deadline set for 15th AAW Conference

1996 AAW Conference honors pioneer women

This unique AAW Conference at the height of the fall color season will feature a comfortable, interesting bus tour of early Adventist sites where SDA women made their mark in New England.

PACKAGE PRICE:

AAW Tour & Conference—October 9-12, 1997

Three days, all expenses paid for \$300

What the package price includes:

- Three nights, double occupancy in a hotel near Atlantic Union College (\$180 value)
 - Two all day bus tours in Massachusetts, Maine and New Hampshire (\$60 value)
 - All meals, including the Saturday night Women of the Year Awards Banquet (\$72 value covers meals, tax, and tips).
 - Pick up and return to Logan Airport in Boston and transportation to a hotel in Tewksbury, MA, near Atlantic Union College (\$60 value).
- NOTE: For you to be picked up and returned to Logan Airport all airline tickets (including coupons) must be booked through AROUND THE WORLD TRAVEL. Call 1-352-796-9020 or 1-800-883-9020.**
- Airfare is NOT included in the package price. Secure your round-trip tickets from AROUND THE WORLD TRAVEL. Your arrival on Thursday, Oct. 9, and departure on Sunday, Oct. 12 will automatically be coordinated with the transportation to the hotel where AAW is meeting.)
 - Space is limited! Reserve as soon as possible.
 - The \$300 package deal includes a 1-year AAW membership for those who are not current members.

TENTATIVE SCHEDULE

Thursday, Oct. 9 — Those flying to Boston arrive at Logan Airport Thursday afternoon. (All airline reservations must be made through AROUND THE WORLD TRAVEL at 1-352-796-9020 or 1-800-883-9020.

Thursday night, Oct. 9 — Orientation and key note address at hotel.

Friday, Oct. 10 — All-day bus tour includes sites in Maine where Ellen White was born and began her ministry in 1844. An agape supper will be celebrated Friday evening.

Sabbath, Oct. 11 — All-day bus tour includes the Washington, New Hampshire SDA Church where Rachel Oakes Preston challenged the congregation to keep the Sabbath.

Saturday night, Oct. 11 — Women of the Year Banquet at the Old Mill restaurant.

Sunday, Oct. 12 — Breakfast and annual AAW business session at the hotel followed by a brief tour of the AUC campus, and return to Logan Airport.

RESERVATION INFORMATION & FORM

15th Annual AAW Conference, Oct. 9-12, 1997 at The Holiday Inn, Tewksbury, Massachusetts. Your registration may involve one or both of the following two steps:

- I. Everyone attending the conference must register for the bus tour, or for separate itemized events, using the Washington State address or phone number below.
- II. Those who also plan to fly to Boston must make air reservations and air ticket purchases through AROUND THE WORLD TRAVEL.

I. CONFERENCE REGISTRATION.

- To register for the 15th annual AAW Conference either
- (a) Call 1-800-732-7597 or 1-800-SDA PLUS and use your credit card for payment
 - (b) Or mail your check made payable to the Association of Adventist Women with this registration form to: AAW-Suite 200, 2353—130 Ave. NE, Bellevue, WA 98005.

- I am registering for the 3-day AAW Conference and Bus Tour package, Oct. 9-12.
 The roommate I want is _____
 Roommate's Address: _____

- I am NOT currently an AAW member.
 I AM an AAW member.
 My deposit of \$100 holds my reservation for the AAW conference/bus tour. Enclosed is \$ _____

NOTE: The balance of \$200 is due on July 20.

- I am enclosing the full amount of \$300 for the AAW conference and bus tour. \$ _____

ITEM-BY-ITEM RESERVATIONS

- I am NOT opting for the AAW Conference Package Plan. Please register me for the following separate events.
 Full payment for item-by-item reservations should be made as soon as possible but no later than July 20, 1997. Space is limited.
- Item by item reservations can be made either by a calling 1-800-SDA-PLUS and using your credit card, or by mailing this form and a check to AAW-Suite 200, 2353—130 Ave. NE, Bellevue, WA 98005.
- | | |
|---|----------|
| <input type="checkbox"/> Thursday night keynote (Oct. 9) tickets are \$3 apiece. For ___ tickets at \$3 | \$ _____ |
| <input type="checkbox"/> Friday all-day bus tour (bring your own lunch) is \$30. For ___ tickets at \$30 | \$ _____ |
| <input type="checkbox"/> Friday night Agape meal (Oct. 10) tickets are \$12 apiece. For ___ tickets at \$12 | \$ _____ |
| <input type="checkbox"/> Sabbath all-day bus tour (bring your own lunch) is \$30. For ___ tickets at \$30 | \$ _____ |
| <input type="checkbox"/> Banquet-only tickets (for Sat. night, Oct. 11) are \$25 apiece. For ___ tickets at \$25 | \$ _____ |
| <input type="checkbox"/> Sunday morning breakfast, annual AAW business meeting tickets (for Oct. 12) and 1 year AAW membership is \$25. For ___ tickets at \$25 | \$ _____ |

TOTAL ENCLOSED: \$ _____

Make checks payable to the Association of Adventist Women. Or use your credit card by calling 1-800-SDA-PLUS.

II. AIRLINE RESERVATIONS.

To qualify for transportation from Boston's Logan Airport to the AAW hotel on Oct. 9 and 12, you must book your airline reservation through AROUND THE WORLD TRAVEL. 1-352-796-9020 or 1-800-883-9020. The cost of your air travel is separate from the \$300 package bus tours and conference registration.

Your name: _____ Phone: _____
 Address: _____ Fax: _____
 E-mail: _____

Founding mothers deck the halls in unique GC photo display

Have women led and supported the Seventh-day Adventist Church during the past 150 years?

Part of the answer can be found in the 30 outstanding women whose photos are now displayed near the General Conference Women's Ministries Department. Funded by a gift to Rose Otis from her late mother, and augmented by a small brochure, the beautifully framed photos help visitors and GC employees grasp the strength of women's leadership since Adventism's earliest days.

The group of women's photos brings balance to a long tradition. For many years photos have been on display throughout the General Conference headquarters building in Silver Spring, Maryland, showing the people who have headed departments or held key administrative posts. Most, but not all, are men. (For example, two of the earliest GC treasurers were women.)

In 1994 Otis appointed a seven-member committee to go in search of founding mothers. The project coincided with the church's celebration of the 150th anniversary of its roots in the Millerite movement.

Dividing the task into three 50-year periods, the committee explored Adventist history and compiled a list of nearly 200 women. After agreeing on six criteria, the committee narrowed the list to 29 names and made recommendations to Otis. The committee, chaired by Kit Watts, included Rosa Banks, Josephine Benton, Nancy Marter, Selma Chaij Mastrapa, Jean Sequeira, and Ardis Stenbakken.

GC Women's Ministries is now ready to put a photo collection of women "on the road."

"Each world division will receive a portable display to use at women's events," explains Ardis Stenbakken, associate director of GC Women's Ministries. "We have selected and duplicated 17 photos for each world division. But we are supplying 20



Rose Otis stands next to the display at the GC of 30 outstanding Adventist women.

frames. That way each division can add three more women from their area."

The women whose photos are on display at the General Conference headquarters are:

1844 to 1894: Martha D. Byington Amadon, Lottie Blake, Maud Sisley Boyd, Nellie H. Rankin Druillard, Maria L. Huntley, and Katherine (Kate) Lindsey, Annie Rebekah Smith, Ellen G. White.

1895 to 1944: Ai Araki, Gertrude Brown, Georgia Burrus Burgess, Lora E. Clement, Eva Dykes, S. M. I. (Sarepta Myrenda Irish) Henry, Anna L. Ingels Hindson, Louise Kleuser, Anna Knight, Ana Stahl, Marinda (Minnie) Day Sype.

1945 to 1994: Ana Rosa Alvarado, Nancy Bassham, Lyn Behrens, Del Delker, Chessie Harris, Jessie Halliwell, Betty Holbrook, Juanita Kretschmar, Elsa Luukkanen, Margarete Prange, Leona Running.

Church votes to include women in GC human relations policy

Although more than 95 percent of the delegates to Annual Council are men, women's issues do come up for discussion as policy items. When the council met in Costa Rica on October 1-9, 1996, the delegates voted on two issues that particularly affect women.

A new policy on family violence and proposed modifications on the church's human relations policy attracted many speakers to the microphones. Though there were detractors, the human relations policy passed unanimously. (Both statements were published in full in the January 9, 1997, issue of the *Adventist Review*.)

While most church members are oblivious to the changes, the implications are large. Women stand to benefit greatly from both actions.

The church's human relations policy has long paid attention to race. It forbid discrimination in schools, congregations, and employing organizations based on race, color, and ethnicity. But "gender" was never mentioned.

Since the 1970s, discrimination against women has been discouraged, at least in North America, where lawsuits are costly. But hard-won victories, such as equal wages for equal work, are still not the norm in the world church.

If the proposed amendments to the human relations policy were voted, the world church would move closer to the goal of nondiscrimination, an ideal expressed in Galatians 3:28.

Months in advance, the GC Women's Ministries Department began the tedious groundwork of presenting a proposal to

the many committees that consider policy changes.

"Although there was a lively discussion, particularly regarding a suggested amendment to the amendment, almost every speaker agreed that the policy change is long overdue, and the policy change was voted without opposition," according to a report in the newsletter from GC Women's Ministries (November 1996).

Glaring exception

The glaring exception to the positive tone of the human relations policy is in point 2. Following the vote in Utrecht, the church allows itself to discriminate against women by refusing to ordain them to gospel ministry.

The statement reads: "The appointment of individuals to serve as Bible instructors, chaplains, or in departmental or pastoral responsibilities shall not be limited by race or color. Neither shall these positions be limited by gender (*except those requiring ordination to the gospel ministry.)"

Although the policy does not allow women to be ordained as gospel ministers, church leaders clearly stipulate that the policy cannot be construed to prohibit them from being ordained as local elders. (Some were ready to turn back the clock.)

The footnote to the policy reads: "The exception clause and any other statement above shall not be used to reinterpret the actions already taken by the world church authorizing the ordination of women as local church elders in divisions where the division executive committees have given their approval."