

Who is the SDA Theological Society?
USSR, Czechs Incarcerate Adventists

SPECTRUM

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ADVENTIST WOMEN
ON THE
LONG MARCH

Spectrum

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Adventist Women on the Long March

A complex relationship between women and men lies deeply embedded in the life of an Adventist community founded by two such forceful personalities as James and Ellen White. From their time to ours the relationship has sometimes been tumultuous, certainly never static. The focus of this relationship has become the role of women in ministry, particularly whether or not women pastors may perform baptisms and marriages and whether they may be ordained.

A significant development in the long history of that relationship took place July 16. The General Conference Commission on the Role of Women in the Church adopted by a vote of 56 for, 11 against, and one abstention, a recommendation that qualified, unordained persons, including women pastors, be permitted to perform

marriages and baptisms. The Commission approved a document, recommended by the world division presidents, stating that no consensus has been achieved on the position of Ellen White and the Scriptures concerning ordaining women, but that, subject to division committee approval, unordained individuals, regardless of gender, who meet long-established criteria, may perform the "essential functions of a pastor." Annual Council, meeting October 2-8, will have to act on the Commission's recommendation.

Spectrum returns to this subject because in the next few months major decisions will be made affecting the long pilgrimage of women in Adventism. Thousands of committed, morally sensitive Adventists remain determined to benefit from the full ministry of women.

—The Editors

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Loma Linda—A Multiversity or a Health Science University?

by Ronald Graybill

Hardly had the February meeting of the Loma Linda University Board of Trustees voted to end the effort to consolidate its two campuses when the university was plunged into new turmoil by its accrediting body, the Western Association of Schools and Colleges (WASC). WASC slapped the university with a two-year probation in a March 7 report that registered eight major complaints about administrative and financial matters.

The university continues to be fully accredited during the probationary period. Its professional schools, including the La Sierra-based school of education, have secure accreditation from their own specialized accrediting bodies.

Of the two dozen campuses WASC examined under its new guidelines, only three received full and clear accreditation. While Loma Linda has been the only institution placed on probation, other schools have suffered worse fates under the new WASC guidelines.

Probation is no small matter to Loma Linda University, especially because of the high public profile of the medical center and medical school. As Medical Center President and University Vice-President for Medical Affairs David Hinshaw put it,

When information goes out into the public arena that seems to question Loma Linda University this confuses

a whole collection of audiences. We immediately begin to get questions like “Has the hospital lost its accreditation?” No, not at all. Well, “Has the medical school lost its accreditation?” No, not at all. Still, anything that happens at “Loma Linda” is perceived as something having to do with these health-related entities, so any sort of disturbance that arises anywhere within the institution tends to cause difficulty for those entities that have more public visibility.

The La Sierra campus took WASC’s findings very seriously too. At a time when enrollment was stabilizing or even increasing, probation could create potential recruitment and retention problems. If probation led to a complete split in the university, faculty flight would be a very real threat, with diminished leverage in hiring replacements.

Medical-school personnel at Loma Linda noticed that the spectre of accreditation problems was causing at least some bright students with acceptances to several medical schools to rank Loma Linda lower in their list of options. Probation threatened fund-raising efforts as well as the medical school’s research programs, since new grants would be harder to come by when competition is already so keen. Officials are also worried that major affiliations with foreign governments and universities may be in jeopardy.

In a matter of weeks, a university whose administration had been planning hopefully for new levels of cooperation and coordination was transformed into a collection of individual schools promoting the need for greater levels of autonomy and independence. At least most of the Loma Linda campus schools wanted more independ-

Ron Graybill, associate professor of church history at Loma Linda University, was elected by the faculty of the College of Arts and Sciences on the La Sierra campus as their moderator. He also served on the university-wide strategic planning committee reviewing all plans for consolidation.

ence. "The strength of the university is in its individual schools," said Judson Klooster, dean of the school of dentistry.

The board was called back for a special meeting on April 20 to consider the university's response to the WASC report. At that meeting the board voted for a "single university on two campuses," but opted to change the structure of the university sufficiently to allow for the Loma Linda and La Sierra campuses to be accredited separately. The move was necessary, Neal Wilson told the press, "to ensure that the mission of the professional schools located on the Loma Linda campus would not in any way be limited, diluted, or weakened by the needs, challenges or problems faced by the La Sierra campus entities."

To the La Sierra campus faculty and administration it appeared they were being scapegoated. The "marriage" that brought the two campuses together in 1967 was said to have never really worked. Reflecting on the experience of living through the consolidation debate only to be confronted with this new reality, Rick Rice, a La Sierra-based professor in the school of religion, said, "It's a little like going to bed while your parents are arguing about moving to a new house and waking up to hear them say they had never really been married."

But the rapid switch from consolidation to separation is not all that difficult to understand. Observers on both campuses point to the debate over consolidation itself as one contributing cause. Most La Sierra campus administrators and faculty members had been passive if not mildly skeptical about consolidation, although a few were vocal on one side or the other. But if most of the faculty was uncertain, groups of activists in the La Sierra Adventist community were not. They, along with some faculty supporters, expressed their opposition in terms that can only be considered antagonistic to the university's central administration and the Loma Linda campus.

Thus WASC's probation landed on a university that was already fractured in spirit. The board had recognized this at its February meeting and had set up a Task Force on University Structure under the chairmanship of Lowell Bock, a General Conference field secretary, to explore ways

to help the two campuses function together more harmoniously, or, failing that, to consider splitting them. The WASC report and subsequent board action in favor of separate accreditation left the Bock committee with a narrowed assignment. Now their task was merely to work out the structural changes necessary for separate accreditation and report back to the June 22 board meeting. The committee met twice, then its chairman departed for a previously scheduled vacation. They would hold a final session just before the board meeting.

But consolidation was not the only factor fueling the impulse for greater separation between the campuses. Ken Matthews, chairman of the university-wide faculty senate, had aroused considerable ill-will toward the La Sierra campus with a letter he had written to WASC the previous November, but which did not begin to circulate widely until February. In his letter Matthews complained about what he saw as a lack of administrative support for faculty governance and the faculty senate, and spoke of other moves he saw as efforts to stifle faculty participation in the life of the university.

Once they got wind of the Matthews letter,

"It's a little like going to bed while your parents are arguing about moving to a new house and waking up to hear them say they had never really been married."

most of the schools on the Loma Linda campus condemned it with votes of their faculties. The school of medicine went even further, voting to recall all their senators and, since it was clear that the senate constitution provided for recall, the school also asked its senators to resign.

When one of WASC's eight complaints cited the university for lack of support for faculty governance, the blame for that citation was quickly placed on the La Sierra campus. La Sierra faculty pointed out, however, that Matthews was elected to the senate as a representative of the university-wide graduate school, that he wrote without au-

thorization by the senate, and that he garnered some support for his complaints from Loma Linda campus senators, including the previous chairperson of the senate and the chair-elect, the latter being a senator from the school of medicine. They also noted that the WASC report specifically said the university had had the same difficulty when WASC visited the campuses in 1983.

Still, the fact that Matthews' appointment was in the college English department and that some college faculty backed up his complaints, together with the fact that the campus faculty did not vote to disassociate itself from Matthews' actions, tarred the faculties of all four schools on the La Sierra campus with the same brush. It did not

But the real issue for the Loma Linda campus was Matthews' apparent willingness to risk the entire university's name by taking grievances to WASC.

help the Loma Linda campus's perception of the La Sierra campus when Matthews followed up his WASC letter with two more missives, full of accusations against two Loma Linda-based administrators.

But the real issue for the Loma Linda campus was Matthews' apparent willingness to risk the entire university's name by taking grievances to WASC, when there were, in their view, many avenues of redress unused within the university. What was more, the concerns Matthews voiced seemed remote and unreal to the large clinical faculty of the medical school, whose interest in "faculty governance" was said to be minimal at best.

College Dean Anees A. Haddad believes that what seems to some to be the college faculty's general discontent with university administration needs to be seen against the background of four years of retrenchment, when dozens of positions were eliminated and several programs and departments shut down. This "human tragedy," he said, created an "ambiance of mistrust, fear, insecurity, and demoralization," even among those who survived the cuts.

Once they began to study the WASC report, Loma Linda campus leaders saw other reasons why separate accreditation seemed necessary. WASC noted that while most professors and some administrators on the Loma Linda campus were paid on a par with their peers outside the institution, La Sierra campus faculty received some of the lowest salaries in the state. Not only did WASC see this as inconsistent, they believed it made it difficult for La Sierra to hire needed faculty.

University President Norman Woods saw this wage differential as the chief "need, challenge, and problem" to which Neal Wilson had referred in his press statement. The problem seemed intractable for two reasons: there was not enough money available to pay teachers at parity with their peers in non-SDA institutions, and even if Loma Linda University had the money, paying the La Sierra faculty more than was paid at other Adventist colleges might disrupt the entire North American system of higher education.

David Hinshaw argues further that even if La Sierra might be able to solve the problem to WASC's satisfaction, negative publicity about the debate would be damaging to the medical school and medical center.

But the La Sierra campus was not so pessimistic about the faculty salary issue. In the long run, there was a massive potential endowment for the campus lying just across the street under 300 acres of alfalfa on what was once the college farm. This land, in an area of skyrocketing land values, could eventually solve many of La Sierra's problems.

In the near term, General Conference President Neal Wilson had hinted several times at the need to sever professorial from ministerial wage scales, and Pacific Union Conference President Tom Mostert suggested that if the denomination would take into account the true cost of housing on the West Coast and pay its employees according to these costs, salaries could rise within existing pay scales. The only catch was that long-standing practices in the transfer and allocation of funds would have to be altered to foot the bill.

But Loma Linda saw another advantage to distancing itself from La Sierra. Along with

faculty governance and salaries, the university was also cited for conflicts of interest on the board of trustees. Some trustees served as presidents of competing institutions, others served on the boards of competing institutions. But since most of the health-professional schools did not have competition elsewhere in the Adventist system, most of these conflicts would disappear for the Loma Linda campus if it were separated from La Sierra.

For their part, representatives of the La Sierra campus pointed to several of the WASC findings which were, it appeared to them, much more applicable to the Loma Linda campus than to their own. WASC's observation that a "failure to integrate the various academic plans has adversely affected the effectiveness of the University and given rise to a confusing array of priorities and processes," seemed to La Sierra campus observers to strike at the high degree of autonomy and

independence cherished by the health-professional schools.

As might be expected on this point, Medical Center President David Hinshaw and University President Norman Woods expressed somewhat different perspectives. Hinshaw, noting WASC's complaint on the lack of central planning, said: "Yes, but these things are the way the schools want them, and the way the board has for many years authorized them to be. So that it appears that there may have been some concern in some areas of the central administration that the schools were too autonomous on this campus, but the degree of autonomy that they have is something which they treasure."

When asked about that view, Woods, smiling, observed that it was proverbial for professional schools to cherish independence. "They are constantly going to test the outer limits of that independence," he said.

Loma Linda University Postpones Action on Separation Until August

In the days just before the June 22 meeting of the Loma Linda University board of trustees, Neal Wilson, the chairman of the board and the president of the General Conference of SDA, consulted all of the deans on the Loma Linda campus. Wilson found them solidly supporting a total separation of the two campuses. He also attended the final meeting of the planning committee chaired by Lowell Bock, a vice-chairman of the university board of trustees. The committee discovered that legal difficulties had arisen with some of the models they had been studying. In the end, the Bock committee made no recommendations at all to the board.

At the board meeting itself, the two campuses were clearly heard. During the morning representatives of the Loma Linda University Medical Center, the medical faculty practice groups, and Dean Lyn Behrens of the school of medicine presented and discussed with the board the case for total separation. In the afternoon, La Sierra Campus provost, R. Dale McCune, the deans of that campus, and Dave Osborne, university vice-president for student affairs, presented and discussed the case for remaining a single university.

University President Norman Woods made no specific recommendation, but indicated later that it was probably clear from the questions he raised that he was leaning in the direction of separation.

Kay Andersen, former executive director of WASC, was present and told the board that, although he no longer spoke for WASC, it was his opinion that, given the different missions of the two campuses, the university should give separation serious consideration.

The board did take one vote related to the separation issue. It voted to dissolve the university-wide faculty senate and asked the university to develop separate plans for faculty governance on the two campuses.

By the end of the day, it was clear to Wilson that the board was still not ready to make a final decision. He spoke of the need for better understanding between the General Conference and the Pacific Union before taking a final vote. No official action was taken on the main issue, because it was clear that a one-day meeting simply did not allow enough time to weigh all the factors. Consequently, board members were asked to set aside August 27-29 for a three-day board meeting, probably in a retreat setting.

But WASC is going to ask certain questions about how everything is integrated and functioning. . . . We must think about a learning diagram which will allow cross-fertilization to happen in a university. When we're doing what a university does and we're claiming university status, they're going to measure us against that claim.

Not only is lack of joint planning a special challenge for the Loma Linda campus; WASC also said it had "serious doubts regarding the financial stability of the university." La Sierra points to its balanced budget last year and to its improved enrollment picture and observes that the Loma Linda campus clearly has the greater difficulty here, since the budgets of some of the health-professional schools are seriously out of balance. According to Hinshaw, the medical center may hold the key to solving this problem.

But could any one person be held responsible for two campuses that were increasingly being seen as too diverse for meaningful cooperation?

By using its larger and thus more cost-efficient services to cover the needs of the health-professional schools, Hinshaw believes the budgets can be balanced.

Despite the differing opinions as to which entities of the university are to blame and which may have the most difficulty in addressing the issues WASC raised, there is a high level of determination on both campuses that the challenges can be met, and an eagerness to get at the task of meeting them. On both campuses committees were soon at work on various aspects of WASC's report.

As the June 22 board meeting approached, the university was in suspense. Would there still be one Loma Linda University on two campuses? Or would La Sierra be severed completely, losing even the name, "Loma Linda University"?

Up until its final meeting before the June 22 board, the Bock committee had been leaning

toward recommending that the university board be split into two operating boards for the separate campuses, with two presidents to run the campuses. At first they had also envisioned a university chancellor to be responsible to a combined "super" board, which would meet but once a year to consider broad policy issues. The chancellor's office would also oversee a number of "bridging" functions, services, or schools, such as the school of religion, which would serve both campuses.

A later meeting of the Bock committee considered abandoning the chancellor in favor of a "council of equals" to operate shared services. This appealed to the professional schools, which saw a chancellor's office as simply adding unnecessary expense. But later, both chairman of the board Neal Wilson and vice-chairman Tom Mostert expressed misgivings about trying to operate a university without one chief executive to hold accountable. But could any one person be held responsible for two campuses that were increasingly being seen as too diverse for meaningful cooperation?

Then there was the question of the name—"Loma Linda University." The Loma Linda campus had carried the name alone from 1961 through 1967 when La Sierra joined the university. Hinshaw argued that the name was, after all, geographical. What is more, in most people's minds it conjured up the image of the medical center and the medical school. Finally, Brian Bull, chairman of the pathology department of the medical school, explained that for the Loma Linda campus, the willingness of some La Sierra faculty to put the name at risk by fighting their battles with the administration in the public press and before WASC, made the Loma Linda campus wonder if La Sierra faculty really cared about the name or realized how potentially damaging the actions of some of their colleagues had been.

On the other hand, La Sierra students, even those in the humanities, observed that the name was part of what attracted them to the institution. In a tuition-driven institution, the marketing problems created by a name change were also seen as substantial.

La Sierra Campus provost Dale McCune explained the importance of the name to the La

Sierra faculty.

“This faculty has always considered itself faculty of Loma Linda University,” he said.

They were hired that way, and although their contribution has not been as splashy as that of others, there

are many of them who have worked hard for years in their respective disciplines to enhance the name and reputation of Loma Linda University.

As the June 22 board meeting approached, the campuses waited expectantly.

Origins Of An Artist: Roger Preston's "Holocaust Series"

by Todd Niemi

I was born on February 28, 1939, in Saint Joseph, Missouri. Soon after, we moved to Bartesville, Oklahoma, where my father got a job with Phillips Petroleum Company. We lived there for about a year and then moved to Phillips, Texas, where I spent the rest of my childhood.

One thing that encouraged me to be creative

at a very early age was my bedtime. I had to go to bed at a certain time at which I usually didn't feel sleepy, and I would get into trouble if I didn't fall asleep soon. So I would make up stories and visualize them in my head. Finally, I'd fall asleep. Each night when I'd go to bed, I'd pick up the story where I left off the night before. So it was like a serial.

My father—an electrical engineer—and I had a difficult time understanding each other because I was very intuitive and he was very

logical. We were always confronting each other because of this. My father didn't really encourage or discourage me. As long as I did well in school

at school. I wanted to create a world in which I wasn't being controlled by somebody else.

My grandparents were more



At the Fence

Roger Preston is a professor of art at Atlantic Union College. The computer-aided art and excerpted remarks are from an interview, conducted by student Todd Niemi, that appeared in the AUC student paper, the *Lancastrian*.

he was happy.

My mother, who was an "artsy-craftsy" type of person, one year entered all of my ceramics in the town fair without my knowing it, and they won quite a few ribbons.

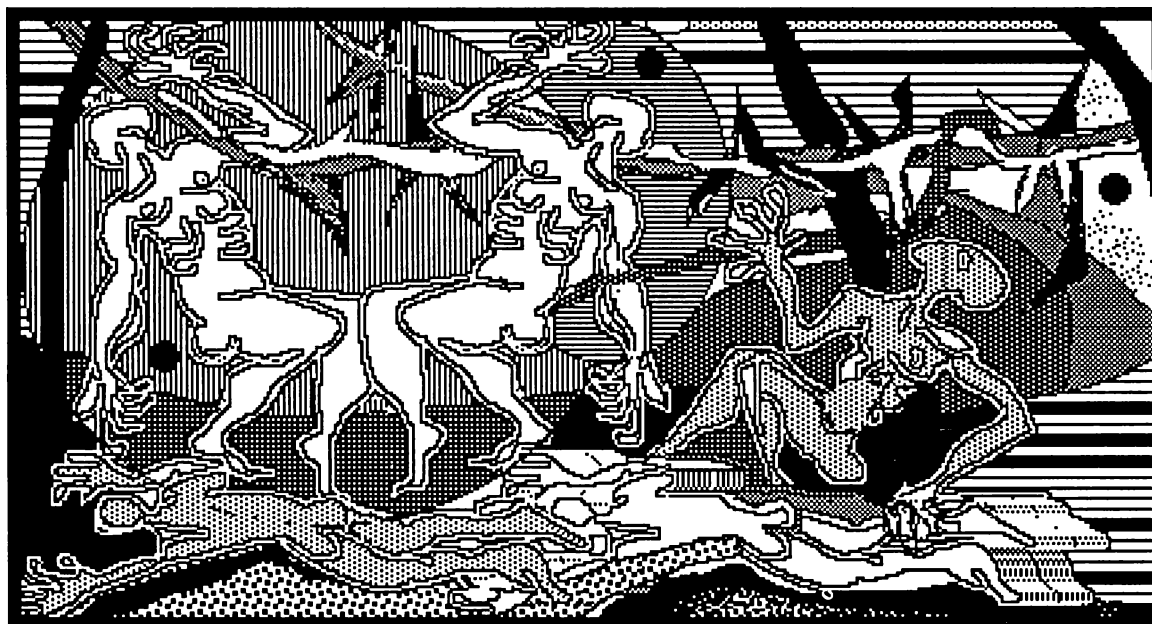
My childhood wasn't an unhappy one, and I wasn't particularly shy. But I was basically a loner. I liked to be alone because I could create my own world. I would come home from school, go to my room, start working on my artwork, and create my own world. Or I would go hiking in the canyons by myself. These were the two options I had.

I wasn't necessarily unsatisfied with the real world, I just wanted to control my own world. As a child, your parents have control over you at home and your teachers control you

encouraging to me than my parents were. They allowed me to work and were critical of my work in a positive way. I did a lot of animal sculptures for them, like horses, cows, and so forth. They took a great deal of interest in my art. My grandfather was a horseman and a rancher, so he knew the anatomy of these animals and would point out any inaccuracies. Because their ranch was way out in the country, there was no one else around. So I learned how to entertain myself, to make believe.

It was a natural and gradual process for me [to decide to be an artist]. I was always the artist. I sold my first piece of artwork when I was in the fourth grade.

Some people feel my work's too



Dance of Death It's not a dream that man is man's most cruel enemy.

morbid. But I want to grab people so that they have to look at it. I want to make people stop and think. Something normal or pretty you often don't have to think about. The beauty of my art is in the composition and media. The subjects I deal with in my work are very chaotic, but the way that I use the media, the composition, and the design brings order to them. And that's the beauty of it. There are different kinds of beauty.

While pretty things may have order, their beauty is often sentimental.

When I was young I really liked Van Gogh because of his colors. Now I consider Picasso to be one of the greatest artists because of

his versatility and the intensity of his work. I don't think everything he's done is a masterpiece, but most of his work I like. Mabel Bartlett, who was the head of the art department while I was here at AUC, also influenced me a lot. She was always very supportive of me and my work. There were two things that she often said that I'll always remember. She said that "art brings order out of chaos," and "art should contain truth,

beauty, and goodness."

I'd say I'm a realist, [although] if you look at my work you might question this.

[In the computer Holocaust series] there's the electrified barbed wire. It's a symbol from my childhood. I use it to represent suffering and death. One of the difficult things about symbolism is that it takes several years to realize all the symbols you use in your



Echo of Death Gas dropping down, screams, tears, vomit, death.



Murdered I have lived, I have suffered, I have seen too much, I lost hope, I was murdered.

work, and this is a new series for me.

I saw a documentary on the Holocaust called *Shoah* which kindled my interest in the subject. I read between 30 and 40 books on the subject. One of the groups of artists that I like for the project that I'm working with is the German Expressionists. I like the way they exaggerated the human subject to express their ideas and feelings.

Art is a process for me, a way of expressing myself. I feel that I have things to say with my artwork, and I want people to see what I have to say. I find it much easier to express myself visually, and I find this much more satisfying. I'm more comfortable with visual expression. I think my visual work says a lot more than it would if it was expressed verbally. It's a nonverbal language in itself.

I need the reaction of people to my work to be able . . . to understand it more.

The artist looks at the world and makes statements about parts of it. So in a sense, the artist is a social critic. The artist also looks for truth and attempts to reorganize and restate it in a clearer, more understandable manner.



No Cup - No Food A tin cup was a treasure.

Women Pastors Expand Role in World Church

By Christopher Cassano

The role of women in ministry is expanding throughout the Seventh-day Adventist denomination. In North America, more and more women are serving as local elders, several conferences are authorizing women to baptize, and there is increasing support for the ordination of women to the pastoral ministry. In other parts of the world, women pastors are baptizing, performing marriages, and serving as full-time licensed ministers.

North America

Recent figures show dramatic increases in the numbers of women filling leadership roles in North American churches. Seventeen women now serve as full-time pastors, and 20 hold positions as full-time chaplains.¹ A survey conducted in 1988 by request of the North American Division reported a total of 960 women serving as ordained local elders in 457 (15 percent) of the 3,036 churches responding to the survey. Sixty-six of these women serve as first elders, and an additional 81 as assistant first elders.²

Women pastors are baptizing in two large North American unions—the Pacific and Columbia Unions. In February 1984, three women pastors in the Potomac Conference (of the Columbia Union) captured the attention of members in North America when they performed baptisms in

three different churches.³ That was followed, in September 1986, by the Southeastern California Conference constituency officially approving its women pastors to perform baptisms and marriages.⁴ Subsequently, the Potomac Conference executive committee also officially approved women with appropriate qualifications to perform baptisms.

Attention then shifted from the issue of women performing baptisms and marriages to the issue of ordination itself. Early in 1989, the Ohio Conference executive committee, by a margin of 20 to 1, voted to request permission of their union to ordain a qualified and experienced woman pastor in their conference. On May 4, the Columbia Union executive committee approved the ordination of that woman pastor, but not until after the 1990 General Conference Session.

On May 21 the constituency of the largest conference in North America, the Southeastern California Conference, voted 284 to 198 in favor of ordination of women. The resolution called for the conference executive committee to

Consider the ordination of women pastors in our conference who have already met regular ordination qualifications, and present those names for approval to the Pacific Union Conference executive committee.⁵

A little over two weeks later, on June 7, the Pacific Union executive committee, representing the largest union in North America, voted the following action:

We strongly encourage the General Conference to eliminate gender as a consideration for ordination to gospel ministry. We endorse the ordination of qualified women to the gospel ministry in divisions, unions, and conferences where deemed helpful and appropriate.

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Less than a week later, the nine union presidents of the North American Division voted unanimously in favor of a similar action, endorsing both performance of baptism by, and ordination of, women:

The union presidents of the North American Division endorse the concept of women's ordination in those divisions where it would be deemed to be helpful and appropriate.

At the same meeting, five of the six division officers also voted in favor of ordination of women.

Many assumed the developments in North America were unique. Actually, notable progress has been made outside North America as well. In Germany and the People's Republic of China, women pastors have been baptizing and performing marriages for several years. In China, one woman pastor has baptized almost 500 people over the past two years. In the Federal Republic of Germany, Margarete Prange has performed marriages and baptized some 20 people since receiving her ministerial license seven years ago.

People's Republic of China

In the People's Republic of China, several Adventist women are prominent pastors. According to Robert Wong, program director for radio broadcasting and a pastor in Hong Kong, a women pastor in charge of several Adventist churches in Canton Province has baptized 490 believers. A former elementary school teacher now more than 60 years of age, she carries out the duties of a full-time pastor of a multi-church district.

In Wuxi (population 1 million), the largest Adventist congregation in the People's Republic of China is led by two women pastors. The senior pastor, Chou Hui Ying, is a retired elementary school teacher. Her younger associate is Chou

Ming Xiu, a retired factory worker. Weekly attendance at the church is more than 700. Membership has increased by 400 since 1986, largely because of the ministry of these two women pastors.

Both women are reported to be recognized by the Three-Self Movement, the official governmentally sanctioned body of Protestant denominations inside China. The Three-Self Movement has increased the numbers of women pastors to the point that 30 percent of the Protestant pastors in China are now women.

Federal Republic of Germany

In the Federal Republic of Germany, Margarete Prange began her ministry in June of 1968. She was baptized into the Seventh-day Adventist church in 1962, and attended Marienhoehe Seminary in Germany from 1965 to 1968. She started pastoring immediately following her graduation, and has continued her ministry for more than 20 years. In 1982, after recognizing the need in her area, church officials gave Prange authorization to carry out the duties and responsibilities of a licensed minister.⁶ She immediately baptized six individuals who had been forced to wait for baptism due to the unavailability of an ordained minister. Prange has baptized regularly since then. She currently serves as the district pastor of the Arnsberg, Soest, and Hamm churches in the Westphalian Conference.

Recently, Prange was sent as a delegate from the Euro-African Division to the General Conference's 80-member Commission on the Role of Women in the Church. There are other female licensed ministers in the Federal Republic of Germany, but Prange says she is the only one who is currently baptizing. While a few individuals have expressed objections, Prange says that congregations have been overwhelmingly accepting.

NOTES AND REFERENCES

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2. Carole L. Kilcher, director of the Center for Human Relations and assistant director of the Institute of Church Ministries at Andrews University, and Ng Gan Theow, a doctoral student in religion at the Seventh-day Adventist Theological Seminary at Andrews University, "Women as

Local Church Elders," *Adventist Review* (February 23, 1989).

3. See "Women Pastors Begin Baptizing," by Judith P. Nembhard, *Spectrum* 15:2, and "Potomac Yields to GC; Baptisms by Women Halted," by Roy Branson with Diane Gainer, *Spectrum* 15:3.

4. Lori Kuehnert, "Women Pastors Baptize and Perform Marriages in North America," *Spectrum*, 19:1.

5. See *Pacific Union Recorder*, June 19, 1989, p. 5.

6. See page 36 of this issue of *Spectrum*.

A Theology of Woman

by Beatrice S. Neall

I once attended a Christian seminar that stressed the subjection of women in the “chain of command.” A wife should put herself under her husband’s umbrella even if it leaked, we were told, for God would honor her obedience even if her husband were wrong, as he rescued Sarah from Abraham’s mistake. I thought this a romantic view that it might be fun to try, especially since it relieved me of responsibility. But when I checked Ellen White’s position, I was shocked out of all my romantic ideas. She stated forcefully that each person was accountable to God; that no one should merge her individuality in that of another; that the abuse of male supremacy had made the lot of women bitter; and that husbands should treat wives as equals the way they were created to be, not quoting Scripture to defend their headship.¹

It soon became clear that our favorite author and the seminar leader were using Scripture differently. Which one should I believe? Christians today are similarly divided over the issue of the role of women. How to interpret the Bible and apply it to our day is a critical issue.

Interpreting and Applying Scripture

Some say, “You don’t have to interpret the Bible—just do what it says!” Yet not even the most conservative Chris-

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tian would stone a rebellious son, though Deuteronomy 21:20, 21 gives such a command. Since the Bible was written in ancient languages to people of ancient times and cultures, there is no way to avoid the task of interpreting it. Our first step must be to understand what the text meant when it was written. This task, called *exegesis*, is the attempt to determine the original intent of the writer and to hear the Word as the original recipients heard it. It is important to discover the circumstances the writer was dealing with. There are often clues in the book itself or in other writings by the same author. Why, for instance, did Paul command women to be silent in church (1 Corinthians 14:34)? Was there a special problem he was facing?

Secondly, we need to apply the text to our own time. This process is called *hermeneutics*. It is not always possible to relate the text directly to ourselves. Even in our use of Ellen White’s writings, we have been taught to “consider the time and place.” Her counsel of the 1860s that skirts should be shortened would have been disastrous in the era of the miniskirt! Is Paul’s statement, “I permit no woman to teach” (1 Timothy 2:12) a universal command, or a counsel for a specific situation? Here is a task for hermeneutics.²

Further, we must realize that the pre-Fall state is the ideal to set before men and women today. Certain practices such as slavery, polygamy, meat-eating, and use of alcoholic beverages, while common in Scripture and not specifically forbidden, do not represent God’s ideal for humanity. Typically, the Adventist mission is to call the world “back to Eden.” We must also realize that Jesus, as the supreme revelation of God, is the supreme example of how human beings should relate to one another. These two factors—

the Eden ideal and the example of Jesus—should both be carefully considered in our study of the role and status of women.

If Scripture is silent about, or does not directly address, an issue, as is the case in the study of the role of women, it is often necessary to look at the “trajectory” of Scripture. In other words, if one can see the direction a missile is pointed and calculate its velocity, one can predict where it will land. For example, on the issue of slavery, the Bible assumes its existence and gives no command to abolish it (Paul even tells slaves to obey their masters); but the biblical principles of brotherhood, the dignity of humanity, freedom to choose, and the need to develop one’s gifts, all lead in the direction of abolition. Concerning both slavery and the role of women, it is necessary to determine the trajectory of Scripture.³

As a check upon our interpretation of Scripture, we need to ask the question, “What is God actually doing?” Peter believed on scriptural grounds that Jews should not associate with Gentiles (see Leviticus 20:26 and Nehemiah 9:2), and that Gentiles could not be saved without first becoming Jews. The Holy Spirit demolished his theology by acting contrary to his expectations (Acts 10:28, 44, 45). God was moving, and Peter had to learn to move with him. How is God moving today? Does he use women to teach, to lead, to exercise authority? The Adventist church recognizes that God called a woman to be his messenger in these last days. God’s actions should be a check on our interpretation of Scripture.

Woman as God Created Her

God said, “Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth. . . . So God created man in his own image, in the image of God he created him; male and female he created them. (Genesis 1:26, 27).

Since man is in the image of God, it is necessary to discover what God is like. The text indicates that he is not a lone being, but a union of

more than one. God (Hebrew *Elohim*, plural form) says, “Let us make man in our image, after our likeness.”⁴ Hence, the next verse, which reads, “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), indicates that man as male and female constitutes the image of God. *Man* (Hebrew *adam*) means *them*.

Some have thought that the male *adam* was in the image of God, whereas the female *adam* was in the image of the male, and hence, inferior to him. The text indicates quite otherwise: man as the image of God is both male and female.

As God is a fellowship of three beings who live in a love relationship, so man, in God’s image, was created to be a fellowship of male and female and child living in a love relationship.⁵

Some have thought that the male *adam* was in the image of God, whereas the female *adam* was in the image of the male, and hence, inferior to him. The text indicates quite otherwise: man as the image of God is both male and female. Though male was the first human creature formed (Genesis 2:7), he was not the perfect creature God had in mind. God’s evaluation was, “It is not good that the man should be alone” (2:18). Only with the creation of woman does man become complete and “good.”

While most of us recognize that God is not a sexual being, we usually think of him as male because he is our Father, King, and Bridegroom. Yet a careful study of the Bible reveals that God often uses feminine figures to describe his personality and actions. He often compares himself to a woman in childbirth (Deuteronomy 32:18; Isaiah 42:14), or a nursing mother (Isaiah 49:15). The name *El Shaddai* can mean “God, my breasts”—that is, God the source of my nourishment and comfort.⁶ God’s divine compassion is expressed by a form of the Hebrew word for womb, the place of protection and care where God carries his people.⁷ God also compares himself to a mother eagle or a mother hen caring for her young

(Deuteronomy 32:11, 12; Matthew 23:37).⁸ Since God describes himself by male and female attributes, it takes both male and female to image him.

The task of subduing the world and ruling over earth, sea, and sky was laid upon both man and woman (Genesis 1:26, 28). Rulership and authority were commanded for both. For one to rule alone would be to disobey God's command.⁹

The creation account of Genesis 1 indicates that both man and woman were created in the image of God to have dominion over the earth. There is no evidence that one is superior to the other. They were created equal.

Genesis 2 narrates the story of the creation of man and woman in greater detail. God created the man first and then gave him the task of naming the animals. This was intended to arouse in him a

The creation of woman from the rib of man does not imply a position of subordination on her part, but that she was made to stand by his side as his equal.

sense of loneliness and need—in all creation “there was not found a helper fit for him” (v. 20). So God said, “It is not good for the man to be alone; I will make a helper suitable for him” (v. 18, NIV). Some have concluded from the word *helper* (*ezer*) that the woman was inferior to the man—his servant. But in the divine reckoning, service is a mark of honor (e.g., Matthew 23:11). The Old Testament repeatedly refers to God as our *help* (*ezer*) in time of need.¹⁰ Also the word *suitable* is significant in Hebrew. Literally it means “as if in front of him [the man]”—“I will make a helper as if in front of him.”¹¹ If woman had been created in an inferior position the writer would have used a preposition meaning *after* or *behind*.¹²

Neither man nor woman was spoken into existence—both were formed by God himself, Adam from the dust of the earth, Eve from something much nobler—the rib of Adam. The creation of woman from the rib of man does not imply a position of subordination on her part, but that she was made to stand by his side as his equal, his

companion, his “helper suitable for him.” But there is a much deeper meaning in the manner of Eve's creation. Husband and wife were *created* one flesh (“bone of my bones and flesh of my flesh”) and then told to *become* one flesh (“A man . . . cleaves to his wife, and they become one flesh,” Genesis 2:23, 24). The unity of substance was to be constantly nurtured by an even closer unity of relationship. Though it is possible to argue the priority of one over the other by reason of the order of creation [the male because he was created first (1 Timothy 2:13) or the female because the higher creations came last], the spirit of rivalry for highest place is foreign to the spirit of the Creation narratives.

Whether the man or the woman was created superior to the other is ambiguous in Genesis, depending upon how the data are interpreted. Following is a summary of both sides of the question:

The Man Is Exalted

1. The man was created first.
2. Woman was derived from man, hence is inferior.
3. Woman was a helper for man.

The Woman Is Exalted

1. The higher creation came last.
2. Woman had a higher origin than man, who came from dust.
3. *Helper* indicates high status.
4. Woman was to be *in front of* the man.

It is more likely that man and woman were created to be equal, though differing in function and role.¹³ The only time it becomes necessary to involve arguments for superiority is when one sex loses its respect for the other. Then the Genesis story yields evidence in both directions.

The Fall and the Curse

The entrance of sin brought tragic changes to the human family. God's original commands to the man and woman were altered. At Creation man and woman were

commanded to have dominion over the earth. Now, the man was to rule over his wife. They were to be fruitful and multiply. Now, after the Fall, woman's part in procreation was to be accompanied by pain and sorrow. The man was to till and dress the garden. Now, he had to fight the ground to support his life from it.

Commentators have tried to discover some mitigating factors in the dismal picture of Genesis 3. First of all, women as a whole were not subjected to men as a whole, but only wives to their own husbands. The hierarchy existed only with the marriage relationship. Secondly, in the statement "he shall rule over you," the word for rule (*mashal*) was not as strong as the word used for ruling the animal kingdom (*radah*) in Genesis 1:28. Thirdly, the New Testament turns ruling into serving, of which we shall say more later.

How should the church today relate to the Fall and its results? Are the pronouncements of Genesis 3 God's command for the human race, or are they a description of the results of sin? Is "the curse" prescriptive or descriptive? Is it the mission of Christ and the church to perpetuate the results of sin or to redeem the race from the curse?

The sentence imposed by Genesis 3 is death. Is it permissible to try to extend or enhance life? The sentence of Genesis 3 is toil and sweat. Is it permissible to invent ways to lighten work and avoid sweat? The sentence of Genesis 3 is pain in childbirth. Is it permissible to find ways to reduce or eliminate such pain? The sentence of Genesis 3 is subjection of the wife to the husband. Is it permissible to find a better method of living in harmony?

The answer is unequivocal. Jesus came to take away the curse. "Christ redeemed us from the curse of the law by becoming a curse for us" (Galatians 3:13, NIV).

Women in the Old Testament

After the Fall, man's abuse of his powers debased womanhood. Women were reduced in some societies to little more than goods and chattels—property owned by the man as he owned a house, land, animals,

and slaves. Monogamy changed to polygamy, and easy divorce of wives by their husbands added to the suffering of women. The patriarchal structure of society placed a woman under the authority of men all her life, first under her father, then her husband, and if he died, her husband's brother. Men were dominant, as reflected in social, religious, and legal affairs.

Hebrew women generally fared better than women in the rest of the Near East, as is shown by

Men looked upon women not only as inferior and foolish, but also as a source of temptation to be shunned. Into such a social environment Jesus was born and lived. Yet he never looked down on women or spoke of them as inferior.

a comparative study of the Semitic laws. While the 10th commandment identifies a wife as property (Exodus 20:17), the Israelite woman was a member of the covenant community. While women were considered less valuable than men (27:2-7), and daughters less desirable than sons (12:1-5), some laws treated men and women as equals: both adulterer and adulteress were put to death (Leviticus 20:10); and both mother and father were to be revered (Leviticus 19:3).

Even in that patriarchal society, women were sometimes leaders. There were female prophets such as Miriam (Exodus 15:20), Deborah (Judges 4:4), Huldah (2 Kings 22:14), and Isaiah's wife (Isaiah 8:3). Women such as Ruth and Esther became national heroes. Yet the Bible stories are predominantly about men.¹⁴

Jesus and Women

Judiasm in Jesus' day had a prayer that went like this:

Blessed art thou, O Lord our God,
King of the universe,
who hast not made me a heathen.

Blessed art thou, O Lord our God,
King of the universe,
 who hast not made me a bondman.
Blessed art thou, O Lord our God,
King of the universe,
 who hast not made me a woman.

Men looked upon women not only as inferior and foolish, but also as a source of temptation to be shunned. Into such a social environment Jesus was born and lived. Yet he never looked down on women or spoke of them as inferior.

Although numerous rabbinical parables have been preserved, women seldom appear in them, or if they do, they appear in a bad light. But Jesus spoke of women often in his teaching. He com-

The rabbis had a saying, “A man shall not talk with a woman in the street, not even with his own wife. . . on account of what men may say.” But Jesus spoke to women publicly in defiance of Jewish custom.

pared the kingdom of God to a woman making bread (Matthew 13:33); he likened God to a woman looking for a lost coin (Luke 15:8-10); he spoke of ten virgins (Matthew 25:1-13), and of a persistent widow pleading for justice (Luke 18:1-8). He also praised a poor widow who dropped all her money into the offering box (Mark 12:41-44).¹⁵

The Pharisees asked Jesus, “Is it lawful for a man to divorce his wife for any cause?” (Matthew 19:3). The Pharisees wanted to see which rabbinic school he would side with, that of Shammai who believed only moral failure was a reason for divorce; or that of Hillel, who allowed divorce on the most trivial grounds, such as the wife’s burning food or putting too much salt in the soup. In his reply Jesus upheld the marriage institution by pointing to the ideal state at creation: “A man shall leave his father and mother and be joined to his wife, and the two shall become one” (Mark 10:7, 8). Jesus added, “What therefore God hath joined together, let not man put asunder” (v. 9). In not allowing men to divorce their wives, Jesus

elevated the position of women.¹⁶

Jesus raised some eyebrows the day he associated with the woman of Samaria. The Jews regarded Samaritans not only as enemies, but as unclean. Rabbi Eliezer ben Hyrcanus said, “Eating Samaritan bread is like eating swine’s flesh.” And the Mishnah said, “The daughters of the Samaritans are menstruants from their cradle.” This meant that not only was the Samaritan woman unclean, but everything she handled was unclean also—including her waterpot. To make matters worse, she was morally polluted as well. Yet Jesus requested water from her, brought salvation to her, and visited her village.¹⁷

The rabbis had a saying, “A man shall not talk with a woman in the street, not even with his own wife . . . on account of what men may say.” But Jesus spoke to women publicly in defiance of Jewish custom, comforting a widow in a funeral procession (Luke 7:13), demanding to meet the unclean woman who had touched him in the crowd (8:45), and touching and healing a hunch-backed woman in the synagogue (13:13). Jesus favored open association between the sexes.

In Judaism women were generally not allowed the privilege of studying under a rabbi. “Some of them may have been taught by their fathers or their husbands at home to read the Bible, but since this involved the learning of the ancient Hebrew language, it is probable that such cases were rare.”¹⁸ Some rabbis strongly opposed efforts to teach women. According to an old tradition, “If a man gives his daughter a knowledge of the law it is as though he taught her lechery.”¹⁹ She might become active in public life and liable to seduction.

Jesus, on the other hand, favored the instruction of women. When he visited the home in Bethany, Mary took her place at his feet—the customary position of a learner with a rabbi (as Paul was instructed at the feet of Gamaliel). Though Jewish women were exempt from learning the law, and though Martha needed Mary’s help in the kitchen—women’s traditional domain—Jesus defended Mary’s right to learn. He would not allow Martha or tradition to stop Mary from learning as his male disciples did.²⁰

Though Jesus respected women and was not

afraid to ignore the conventions of his day, he did not choose women to be among the 12 disciples. As the founder of the new spiritual Israel, Jesus chose 12 men to correspond to the 12 sons of Jacob. Women would not have fit the model he had in mind.

Yet Jesus did have a group of female disciples who were with him all during his ministry, from the early Galilean tours until the closing events of his life.

And the twelve were with him, and also some women who had been healed of evil spirits and infirmities: Mary, called Magdalene . . . and Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others, who provided for them out of their means (Luke 8:1-3, RSV).

These women were with Jesus through his crucifixion (Matthew 27:55, 56; Mark 15:40, 41), burial (Matthew 27:61), and resurrection (Matthew 28:1; John 20:1, 2; 11-18). They stayed by him when the men forsook him and fled. They were present at the outpouring of the Spirit at Pentecost (Acts 1:13, 14). They fit the criteria for discipleship listed by Peter, except that they were not men (Acts 1:21, 22).

Though Jesus originally chose 12 men whom he named apostles (Luke 6:12-16) and sent them out with power to heal and cast out devils (Luke 9:1-6), he later commissioned 70 whom he sent out two by two with the same power (Luke 10:1-12). It is reasonable to assume that among the 70 were the women disciples who had previously joined themselves to the group during Jesus' Galilean ministry (Luke 8:1-3). At Pentecost the number had increased to 120. Luke tells us specifically that the women disciples were among the 120 (Acts 1:13, 14; 2:2-4). These 120 received the full outpouring of the Holy Spirit that had been promised, of which the earlier experiences were a token (Luke 3:16). The gospels give no technical term for ordination (Jesus made, chose, or appointed the Twelve and the Seventy). The empowering each time was the fullest evidence of ordination.

Peter in his Pentecost sermon emphasized the importance of the Spirit's descent upon the women:

I will pour out My Spirit upon *all* flesh,
Your sons *and your daughters* shall
prophesy,
Your young men shall see visions,
Your old men shall dream dreams,
And on My menservants
and My maidservants
I will pour out My Spirit in those days;
And they shall prophesy (Acts 2:17, 18,
quoting from Joel 2:28, 29; emphasis supplied).

This text, long a favorite of Seventh-day Adventists in defending the call of Ellen White, asserts that the gift of the Spirit in the last days is universal (*all* flesh): there is no sex discrimination (sons and daughters), or age discrimination (young men and old men), or class discrimination (menservants or maidservants).²¹

Paul based his claim to apostleship on the grounds that the risen Christ had appeared to him (1 Corinthians 15:4-9). Interestingly, in his list of those to whom Jesus appeared, he omits the women, though they were the first believing witnesses of the resurrection.

He appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brethren at one time . . . Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me (1 Corinthians 15:5-8).

In the manner of his day, Paul mentioned only men as being significant witnesses of the resurrection. At that time a woman was not allowed to testify, because it was concluded from Genesis 18:15 that she was a liar.²²

Jesus did not evaluate people in that way. Even though the disciples did not believe their witness (Luke 24:10, 11, 22-24), Jesus gave the most stupendous message of history—the news that he had risen—to women. Women were a mighty force in the rapid spread of Christianity over the world.

Women in the New Testament Church

In the New Testament church we see profound changes in male/female relationships brought about by the gospel. Women were emancipated to serve and lead out in proclaiming the good news.

There are three categories of texts dealing with women in the New Testament.²³ The first could be called *prescriptive*, because they prescribe or mandate “the way things are to be.” The second are *descriptive*—they describe what was actually going on in the New Testament churches. And the third category are the *corrective* texts, telling how Paul corrected certain abuses that had crept into the church.

Prescriptive texts include the account of the Holy Spirit at Pentecost introducing new power and freedom in the proclamation of the gospel.

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, and your old men will dream dreams. Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy (Acts 2:17, 18, NIV, emphasis supplied).

In his famous Pentecost sermon, Peter an-

Paul’s statement, “There is neither male nor female” does not eliminate sexuality, as some were teaching (1 Timothy 4:3), but instead eliminates the chain-of-command mentality common to the patriarchal societies of the day.

nounced that a new order had been introduced—the fulfillment of Joel’s prophecy of the last days. Instead of only the leaders having the Spirit and prophesying as in Moses’ day (Numbers 11:24-30), all God’s people could receive the Spirit, prophesy, and proclaim the gospel. The word *all* means women as well as men, young as well as old, slave as well as free.

Paul was as emphatic as Peter about the great change the gospel made in male/female relationships.

There is neither Jew nor Greek,
there is neither slave nor free,
there is neither male nor female;
for you are all one in Christ Jesus.
(Galatians 3:28, NKJV)

This proclamation rebukes the prevailing prejudice of those who thanked God they were not

Gentiles, slaves, or women, which differentiation had died in Christian baptism (see v. 26).²⁴

Some try to weaken this great declaration by limiting it to one’s standing before God in matters of salvation. But Paul indicated that he was concerned about social as well as spiritual equality. In the same letter he roundly rebuked Peter for practicing social discrimination against Gentiles (Galatians 2:11, 12). He made it plain that in Christ there are neither sexual, racial, nor social distinctions.

Paul’s understanding of the marriage relationship was also profoundly affected by the new freedom in Christ.

The husband should give to his wife her conjugal rights, and likewise the wife to her husband. For the wife does not rule over her own body, but the husband does; likewise the husband does not rule over his body, but the wife does. Do not refuse one another except perhaps by agreement for a season, that you may devote yourselves to prayer; but then come together again, lest Satan tempt you through lack of self-control (1 Corinthians 7:3-5).

Here Paul declares that Christian marriage involves complete mutuality. The old male dominance of woman and female manipulation of man are replaced by consideration for the wishes of the other. Paul’s statement, “there is neither male nor female” does not eliminate sexuality, as some were teaching (1 Timothy 4:3), but instead eliminates the chain-of-command mentality common to the patriarchal societies of the day.

In the same chapter, Paul affirms singleness for both men and women as a special gift from God, leaving one free to pursue one’s calling unencumbered by the burdens of family life (1 Corinthians 7:32-35). This perspective was unusual in a society where women received their identity and security from the men in their lives, and where their chief role was to marry and bear children.

There were some in the Corinthian congregation who were blurring or confusing sexual distinctions in their practice of religion (1 Corinthians 11:3-15). They may have thought that to be spiritual they should overcome sexuality²⁵ (see 1 Timothy 4:3). Or they may have introduced ritual sex change as was practiced in the licentious worship of Dionysus, with men dressing as women, and women as men.²⁶ Whatever the problem, Paul

insisted that men and women retain their sexual identity in dress and hairstyle. He quoted Genesis 2 to make it clear to Corinthian Christians that sexual distinctions were part of God's plan, beginning with Eden.

Another dimension of the problem surfaces here. It appears that women, in their new-found freedom in Christ, were attempting to dominate men (see 1 Timothy 2:12). To counteract this trend, Paul quoted the arguments from Creation that support the elevated status of man (see vs. 1 Corinthians 11:8, 9). (As mentioned earlier in this article, the Creation account gives equal support to the elevated status of woman.) Then, to restore a balanced view of the sexes, he once again affirmed the equal status of men and women in Christ:

Nevertheless, in the Lord woman is not independent of man nor man of woman; for as woman was made from man, so man is now born of woman. And all things are from God (1 Corinthians 5: 11, 12).

"In the Lord" there is a mutual interdependence of the sexes and a mutual appreciation for the special gifts of each, because both equally "are from God."

The second category, *descriptive texts*, are found in a number of New Testament references to women exercising leadership in the Christian churches. The casual nature of some of these texts indicates that such practices were common and accepted, with no need to justify them.

Any man who prays or prophesies with his head covered dishonours his head, but *any woman who prays or prophesies* with her head unveiled dishonours her head (1 Corinthians 11:4, 5; emphasis supplied).

Here is a casual reference to the fact that women were praying and prophesying in the Christian congregations. This needs to be remembered in connection with the "be silent" passages that we will discuss later.

On the morrow we departed and came to Caesarea; and we entered the house of Philip the evangelist, who was one of the seven, and stayed with him. And he had four unmarried daughters, who prophesied (Acts 21:8, 9).

This text can be seen as a fulfillment of Joel's prophecy cited by Peter at Pentecost that "your sons and your daughters shall prophesy".

I entreat Euodia and I entreat Syntyche to agree in the Lord. And I ask you also, true yoke-fellow, help these women, for they have labored side by side with me in the gospel together with Clement and the rest of my fellow workers, whose names are in the book of life (Philippians 4:2, 3).

Euodia and Syntyche were leaders in the Philippian church, fellow workers who labored side

Priscilla even helped to instruct Apollos. To make a significant contribution to his knowledge, she must have been an accomplished scholar herself. Priscilla is a clear example of a woman having teaching authority over a man.

by side with Paul. It was important for the church that their differences be reconciled.

I commend to you our sister Phoebe, a *deaconess* of the church at Cenchreae, that you may receive her in the Lord as befits the saints, and help her in whatever she may require from you, for she has been a *helper* of many and of myself as well (Romans 16:1, 2; emphasis supplied).

The translation *deaconess* is misleading, since it has modern connotations not present in the Greek. The word is actually masculine and means servant, deacon, or minister. Paul uses this word to describe himself and Apollos (1 Corinthians 3:5) and those with the office of deacon in the church (1 Timothy 3:8-10). Phoebe is also called a helper, *prostatis*, which in its verb form describes the work of an overseer or manager (1 Timothy 3:5). She was an important member of her congregation.

Prisca (called Priscilla in Acts) and Apollos were associates of Paul until his death (2 Timothy 4:19), leaders of a home church (1 Corinthians 16:19), and teachers of the word. Priscilla is listed ahead of her husband several times, probably because she had a more outstanding personality.

Greet Prisca and Aquila, my fellow workers in Christ Jesus, who risked their necks for my life, to whom not only I but also the churches of the Gentiles give thanks (Romans 16:3, 4).

Priscilla even helped to instruct Apollos, the apostle, who was himself “an eloquent man, well versed in the scriptures” (Acts 18:24-26). To make a significant contribution to his knowledge, she must have been an accomplished scholar herself. Priscilla is a clear example of a woman having teaching authority over a man.

Junia was truly remarkable, a woman apostle. Though most modern translations make the name masculine—Junias—early church fathers, Origen (185-253 A.D.), Jerome (340-419), and Chrysostom (344-407), regarded the name as feminine. It was not until the 13th century that the name was understood as masculine.

Greet Andronicus and Junias, my relatives who have been in prison with me. They are outstanding among the apostles, and they were in Christ before I was (Romans 16:7, NIV).

Chrysostom eulogized, “Oh! how great is the devotion of this woman, that she should be even

Religion was the major sphere of public life in which women participated, functioning as priestesses, temple prostitutes, and oracles. . . . Paul’s converts came out of heathen cults. . . . Under such circumstances it is understandable that he would insist that women be silent in church.

counted worthy of the appellation of apostle!”²⁷

In his letter to the Romans, Paul lists no less than 10 women colleagues of his who were prominent missionaries and leaders of the early Christian communities.

Greet Mary, who worked very hard for you. . . . Greet Tryphena and Tryphosa, those women who work hard in the Lord. Greet my dear friend Persis, another woman who has worked very hard in the Lord (Romans 16:6, 11, 12, NIV).

These texts make it clear that in the New Testament churches the leadership of women was a fact of everyday life.²⁸

The remaining category, *corrective texts*, can describe the two passages that appear to contra-

dict the evidence cited above. We need to determine whether these texts describe God’s plan for all women in all times, or whether they relate to problems in Paul’s day. First, there is the passage in Paul’s first epistle to the Corinthians, in which he admonished women to be silent in church.

As in all the churches of the saints, the women should keep silence in the churches. For they are not permitted to speak, but should be subordinate, as even the law says. If there is anything they desire to know, let them ask their husbands at home. For it is shameful for a woman to speak in church (1 Corinthians 14:33-35).

It is important to notice here that women are the *third* group in the church of Corinth whom Paul commands to be silent. Tongues-speakers without interpreters are told to be silent (v. 28), and prophets are to be silent to allow others to speak (v. 30).²⁹ Women are not the only ones singled out for rebuke.

Since Paul does not give a reason for the silencing of women, it is helpful to consider the circumstances he faced. In that day, girls received little education, were married off at puberty to men twice their age, and were confined to the home. Religion was the major sphere of public life in which women participated, functioning as priestesses, temple prostitutes, and oracles for fortune-telling.³⁰ Paul’s converts came out of heathen cults practicing wild orgies, ritual sex changes, and frenzied prophesying in which women were major participants.³¹ His letters indicate that there was immorality, drunkenness, and mad disorder in the church of Corinth (1 Corinthians 5:1; 11:21; 14:23), apparently with the newly liberated women leading out. Under such circumstances it is understandable that he would insist that women be silent in church (1 Corinthians 14:34, 35), and that both sexes preserve their sexual identity in dress and decorum (1 Corinthians 11:6-15).³² However, the same letter mentions that women may pray and prophesy in church if they are properly attired.

The other problematic text is found in a letter Paul wrote to Timothy regarding the church in Ephesus.

Let a woman learn in silence with all submissiveness. I permit no woman to teach or to have authority over men; she is to keep silent. For Adam was formed

first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor. Yet a woman will be saved through bearing children, if she continues in faith and love and holiness, with modesty (1 Timothy 2: 11-15).

Paul was concerned about false teachers bringing speculative doctrines into the flock (1:3-7). Since he forbids women to teach, it is possible that some of them, untaught in the law, were not only being led astray, but were promulgating “doctrines of demons,” “silly myths,” and “old wives’ tales” (1 Timothy 4:1, 7, RSV); hence Paul asked that they learn in silence and not teach in the church.³³

Some of these teachers were attacking the home by forbidding marriage (1 Timothy 4:3). Paul took the position that women should stay with their husbands (1 Corinthians 7:12-16) and find their place among the saved by bearing children (1 Timothy 2:15) and taking care of the home (Titus 2:4, 5). To women who aspired to teach, but were themselves deceived by false teachers, Paul spoke of Eve’s vulnerability to deception.³⁴ His use of Genesis was illustrative rather than normative for all time.³⁵

Paul achieved balance in the midst of extremes by throwing his weight in the opposite direction from extremists. When he fought those who defended old prejudices he expressed the bold vision of Galatians 3:28. When he discerned the overstatement of the new liberties, he spoke up for the old, as in Corinthians. Our task is not to harmonize the two tendencies into a perfect system, but to discern where the accent should now lie.³⁶

At this point it is significant to note what Ellen White says about Paul’s text forbidding women to speak in church, since she did not limit herself by those restrictions. According to the scriptural index to her writings, she makes no reference to the crucial passages at all, though she makes free use of nearby verses. She was certainly aware of these texts because they were used against her by those who challenged her right to speak in the churches. Church leaders defended her by using the arguments cited above.³⁷ One can only conclude that she thought the texts restricting women had a

local application not relevant to all times and places.

Paul’s restrictions upon women in church should not be understood as having the force of law. They are best understood as applications of

It is a mistake to give every biblical precedent the weight of eternal law. If we did, we would execute anyone who picked up sticks on Sabbath, or any child who was rebellious, or those who lied before God’s representative.

law. Some laws are fundamental and enduring, and form the basis for lesser laws. Examples are the Ten Commandments, and in our country, the U.S. Constitution. Case laws are laws growing out of specific cases when the basic law must be applied. In Scripture they often begin with the word *when* or *if*—“When an ox gores a man (KJV)” such and such shall be done (see Exodus 21 and 22). Case laws do not have the enduring force of fundamental law, and may with time be changed or dropped. Jesus distinguished between the two kinds of law in the case of the woman taken in adultery (John 8:1-11). He upheld the Ten Commandment law against adultery by telling the woman, “Go, and sin no more.” But he bypassed the case law that said, “If a man is found lying with the wife of another man, both of them shall die” (Deuteronomy 22:22). He did not regard that law as binding in his day.³⁸

It is a mistake to give every biblical precedent the weight of eternal law. If we did, we would execute anyone who picked up sticks on Sabbath (Numbers 15:32-36), or any child who was rebellious (Deuteronomy 21:18-21), or those who lied before God’s representative (Acts 5:1-11). Paul’s statements restricting women tell us how he handled problems in the Greek churches. They are enlightening as examples of how similar problems might be handled in similar situations. But they do not have the force of universal and eternal law. Few modern interpreters would apply the texts rigidly to women—that they must be silent in church, that they must never teach or have au-

thority over men. There were numerous exceptions to these rules even in Paul's day, as we have noticed.

Headship and Subordination: The Question of Hierarchy

The "chain of command" doctrine comes from Paul's statements on male headship and female subordination. To explain what he means, Paul makes an interesting comparison: "The head of the woman is her husband, and the head of Christ is God" (1 Corinthians 11:3). Here Paul compares the husband/wife relationship to the way God and Christ relate. This comparison opens the way for an understanding of how a hierarchy operates among equals, for Christ is equal with God (John 5:18; 14:24; Philippians 2:6), yet subordinate to him (John 14:28), deriving all his powers from God (5:19; 6:57), and doing everything at the Father's command (14:31). This tension between equality and subordination is significant since Paul makes

The lordship of man over man, or man over woman, is a distortion of the image of God. To be the head is not to control, but to be a source of power and strength that enables others to reach their potential

Jesus, in his equal/subordinate role, the model for women.

Some assume that Jesus' dependence on God was temporary, applying only to his humanity; but a careful study of the evidence supports the view that it is permanent. Jesus regarded independent action as sinful, stating that his dependence upon the Father was evidence of his deity (John 7:18). We generally assume that to be God means to exercise authority, act independently, make decisions, impose them on others, promote one's own will, and bring glory to oneself. In Jesus' estimation, all these posturings are evidences of the sinful human nature. He cites his

dependence on the Father as the highest evidence of his equality with the Father.

Regarding the role of God the Father, Jesus revealed that the Father neither dominates nor acts autonomously, but acts only in consultation with the Son (John 5:17; 20-22; 8:16). It appears that there is a mutual submission of each to the will of the other. Further, there are times when the Father and Son exchange roles. The Father "has given all judgment to the Son" (5:22). During Christ's earthly ministry the Father "gave all things into his hand" (3:35; 13:3)—he turned over the rule of this world to the Son until every enemy is destroyed; then Christ will deliver the kingdom back to the Father and become subject to him (1 Corinthians 15:24-28).

The heavenly model illustrates that man/woman relationships should be characterized by harmony, consultation, and working together, with no independent decision-making. There can even be exchange of roles, with one or the other leading out in different areas. We all live in a web of hierarchies in the home, church, and workaday world, simultaneously leading and following. In marriage it is natural for the husband and wife to exercise leadership in their areas of expertise, but it is unwise for one to try to dominate the other.

Mutual Submission

Jesus rejected the use of power to dominate others.⁴⁰ The lordship of man over man, or man over woman, is a distortion of the image of God. To be the head is not to control, but to be a source of power and strength that enables others to reach their potential, which is no less than "the measure of the stature of the fullness of Christ" (Ephesians 4:13). Christ is the head of the church in the sense that he is its source of life—"the Head, from whom the whole body, nourished and knit together through its joints and ligaments, grows with a growth that is from God" (Colossians 2:19, RSV; cf. Ephesians 4:15, 16).⁴¹ In God's plan, headship does not repress; it enables.

Though Paul's counsel to husbands and wives in Ephesians 5:18-32 sounds patriarchal to us in

the 20th century, it is revolutionary to all social structures based on the struggle for dominance. The passage speaks of headship and submission, yet the underlying dynamic transforms the terms into something opposite the normal meaning. Paul gets lyrical on the husband-wife relationship. The command, “Be filled with the Spirit (v. 18)” issues in a torrent of joys—making melody, giving thanks, being subject to one another out of reverence for Christ, wives to husbands, and husbands with love to their wives (vss. 18-22 ff.).⁴²

In the context of empowering by the Spirit, Paul states the principle of mutual submission following the example of Christ: “Be subject to one another out of reverence for Christ” (Ephesians 5:21). One might ask whether Christ, the Head, ever subjected himself to the church or to humanity, but this is Paul’s precise meaning. Christ, who was equal with God, “emptied himself, taking the form of a servant, being born in the likeness of men” (Philippians 2:7). Christ himself declared that to rule was to serve, to be over was to be under (Mark 10:42-45; Luke 22:24-27; John 13:13-16). In the light of Christ’s example, Paul asks believers to submit to each other, or, as he stated elsewhere, “Honor one another above yourselves” (Romans 12:10, NIV); “in humility count others better than yourselves” (Philippians 2:3).

As part of this mutual submission, Paul asks wives to submit to their husbands and husbands to love their wives. In that society the women had already been socialized to make sacrifices for the men in their lives, while the men had been socialized to dominate women and to expect to be served by them. In view of the Spirit’s power to fill those in a “power-down” position and lift them up to maturity in Christ (see Ephesians 3:19; 4:13), Paul now asks them to submit to their husbands from a totally different motivation, a genuine self-subordination rather than a submission to the demands of husbands or society.⁴³ As Christians, they are called on to subordinate themselves in imitation of Christ and as a result of acknowledging *him*, not their husbands, as Lord.⁴⁴ And Paul’s daring comparison between the husband as head and Christ as Head is based not on “lordship” language, but on “sacrificial servant”

language.⁴⁵ As the role of Christ as Head is to enable the body to grow and build itself up (Ephesians 4:15, 16), so the role of the husband as head is to nurture and cherish the wife (5:28, 29) so she can grow into maturity and strength. In Christ there is no power struggle, but a mutual submission that builds the strengths of others and does not take advantage of their weaknesses.

The Fall introduced the rule of man over woman, which rapidly degenerated into male oppression and female degradation. To right this wrong, redemption introduces headship as a lib-

In our age has God used women in pastoral roles? It is astonishing that a church which was raised up largely by the ministry of a woman, and which from its infancy has defended God’s call of women, should have problems with this issue. The question of whether Ellen White was ordained is a theological quibble. How could human hands ordain her when God himself had empowered her?

erating, transforming power that exalts the feminine (whether as church or as woman) to the heights of the heavenlies (Ephesians 1:22, 23; 3:20; 4:15, 16; 5:25-32). The purpose of headship is never to limit or restrict or hold down. (Paul never couples the headship concept with his temporary restrictions on women.)⁴⁶ Headship is never exclusive. It never posts a “Keep out!” sign on the door, for the head cannot be admitted while the body is excluded.

Women, then, inspired by this vision, should seek to develop every talent (Matthew 25:14-23), exercise every God-given gift (1 Corinthians 12:8-11), and reach the measure of the status of the fullness of Christ (Ephesians 4:13). Then they can fulfill their God-given roles as helpers in front of man, co-rulers over the earth (Genesis 1:28; 2:18), and *servants* to humanity.

Does God Use Women?

Having examined a portion of the biblical evidence regarding women, we must finally look at what God is doing. In our age has God used women in pastoral roles? It is astonishing that a church which was raised up largely by the ministry of a woman, and which from its infancy has defended God's call of women, should have problems with this issue. The question of whether Ellen White was ordained is a theological quibble. How could human hands ordain her when God himself had signally empowered her with the greatest of gifts? She not only taught, helped in the formulation of doctrine, and exercised authority over men—even presidents of the General Conference—but she did the work of both prophet and apostle. She led out in the founding and development of a new

movement and its many institutions. She was "sent" all over the United States, to Europe, and to the far continent of Australia to plant the message in areas where it had never been heard before. She left behind a body of inspired writings destined to guide this movement until the end of time.

The Adventist church now needs to decide whether to encourage the participation of women in the full-time work of the ministry and to ordain them to do that task. While the church hesitates, most Adventist women are investing their time and energies in secular employment.

In view of the overwhelming task of world mission that confronts this church, should not Adventist women hear the call to dedicate their lives full-time to the work of spreading the gospel? Shouldn't the burden and responsibility of the world task be laid upon their shoulders? Shouldn't there be 100 women ministers where now there is one?

NOTES AND REFERENCES

1. Ellen G. White, *The Adventist Home* (Nashville, TN: Southern Publishing Association, 1952), pp. 215, 227, 231; and *Patriarchs and Prophets*, (Mountain View, CA: Pacific Press Publishing Association, 1958), p. 59.

2. For an excellent discussion of how to interpret Scripture, see the chapter, "The Need to Interpret," by Gordon D. Fee and Douglas Stuart in *How to Read the Bible for All Its Worth*, (Grand Rapids: Zondervan, 1982), pp. 15-27. An Adventist statement on Bible study methods is found in the *Adventist Review*, January 22, 1987, "Methods of Bible Study Committee Report," pp. 18-20. See especially section 4, f-k.

3. Willmore D. Eva identifies two methods of approaching the Bible on the issue of women. The first he describes as an "atomistic" way of applying the biblical data. The proponents of this method tend to focus on specific biblical statements and particular cases to shine light on the subject. Proponents of the second hermeneutic look for the general ethical principles they find inherent in Scripture as a whole, concentrating upon its central events and issues. They also search out the historical and cultural dynamics that might have influenced the approach of the inspired writer. Taking their findings, they attempt to apply them to any contemporary ethical or social concern. "A

Biblical Position Paper: The Role and Standing of Women in the Ministry of the Church," January 1985, p. 4. (Available from the Biblical Research Institute, General Conference of Seventh-day Adventists.)

4. For a defense of the plural meaning of *Elohim*, see Gerhard F. Hasel, "The Meaning of 'Let Us' in Genesis 1:26," *Andrews University Seminary Studies* XIII:1, Spring 1975, pp. 58-66.

5. Karl Barth was the first major theologian to set forth this view, quoted in C. G. Berkouwer, *Man, the Image of God* (Grand Rapids: Eerdmans, 1962), p. 72. See also Paul K. Jewett, *Man as Male and Female* (Eerdmans, 1975), p. 35; Aida Besancon Spencer, *Beyond the Curse: Women Called to Ministry* (New York: Thomas Nelson, 1985), pp. 21-22; Gerhard F. Hasel, "Man and Woman in Genesis 1-3," *Symposium on the Role of Women in the Church* (Biblical Research Institute Committee, General Conference of Seventh-day Adventists, 1984), pp. 12-13.

6. Phyllis Tribble, "God, Nature of, in the OT," *Interpreter's Dictionary of the Bible*, Supplementary Volume, p. 368. for this understanding of breasts, see Isa. 66:11, 13.

7. *Ibid.* The words for *mercy* and *merciful* come from the root word *womb*.

8. For a book on feminine images of God, see Virginia R. Mollenkott, *The Divine Feminine: The Biblical Imagery of God as Female* (New York: Crossroad, 1987).

9. Hasel, *Man and Woman*, pp. 13-14; Spencer, pp. 22-23.

10. See Ex. 18:4; Deut. 33:7; Pss. 33:20, 115:9, 146:5. Scripture references are to the *Revised Standard Version* unless otherwise noted.

11. William Gesenius, *A Hebrew and English Lexicon of the Old Testament* (Oxford: Clarendon Press, 1974), s.v. *neged*. The corresponding noun form *nagid* means *leader, ruler, or prince*.

12. Spencer, pp. 23-25.

13. Hasel, *Man and Woman*, pp. 20-21. He adds that the remarkable importance of women in the biblical accounts of creation has no parallel in ancient Near Eastern literature. It indicates the high position of woman in the Old Testament in contrast to woman's low status in the ancient Near East in general.

14. Kenneth L. Vine, "The Legal and Social Status of Women in the Pentateuch," *Symposium*, pp. 44-45; Jerry A. Gladson, "The Role of Women in the Old Testament," *Ibid.*, pp. 46-47, 49, 54; Phyllis Trible, "Woman in the Old Testament," *The Interpreter's Dictionary of the Bible*, supplementary volume, p. 964.

15. Walter F. Specht, "Jesus and Women," *Symposium*, pp. 78-80.

16. *Ibid.*, p. 82.

17. *Ibid.*, p. 87.

18. George F. Moore, *Judaism*, 2:128.

19. Joachim Jeremias, *Jerusalem in the Time of Jesus* (Philadelphia: Fortress Press, 1969), p. 373.

20. Spencer, pp. 59-60.

21. Roger Stronstad, *The Charismatic Theology of Luke*, (Peabody, MA: Hendrickson Publishers, 1984), p. 56.

22. Jeremias, p. 374.

23. For my organization of these materials I am indebted to S. Scott Bartchy in "Power, Submission, and Sexual Identity Among the Early Christians," *Essays in New Testament Christianity*, A. Robert Wetzell, ed. (Standard Publishing, 1978), pp. 57-74.

24. *Ibid.*, p. 58.

25. *Ibid.*, p. 61. See I Tim. 4:3.

26. Richard and Catherine Kroeger have documented such practices in the Greek Dionysian religion and mystery cults. See *The Reformed Journal*, "Pandemonium and Silence at Corinth," (June, 1978), pp. 6-11; "Sexual Identity in Corinth," (December, 1978), pp. 11-15.

27. Spencer, p. 101.

28. For more information on these women, see Elisabeth Schussler-Fiorenza, "Women in the Pre-Pauline and Pauline Communities," *Union Seminary Quarterly Review*, 33, Nos. 3, 4 (Spring-Summer, 1978), 157, 158 and Spencer, pp. 99-120; for useful summaries see Jewett, pp. 145, 146; Willard M. Swartley, *Slavery, Sabbath, War and Women*

(Scottsdale: Herald Press, 1983), pp. 174-178.

29. Bartchy, p. 68.

30. Sarah B. Pomeroy, *Goddesses, Whores, Wives, and Slaves: Women in Classical Antiquity* (New York: Schocken Books, 1975), pp. 64, 75.

31. Kroeger, "Pandemonium," p. 9.

32. "Paul's major concern is not the behavior of women, but the protection of the Christian community... from being mistaken for one of the orgiastic, secret, oriental cults that undermined public order and decency." Fiorenza, *In Memory of Her*, (New York: Crossroad, 1984), p. 232.

33. Spencer notes the positive aspects of the text. Paul said, "Let a woman learn" (imperative mood). Contrary to the practice of the day, women are commanded to study. To "learn in silence" was the characteristic way of rabbinic study, indicating respect for the rabbi. In commanding women to learn, Paul was following the example of Jesus who wanted Mary to sit at his feet and learn. Though learning usually leads to teaching, Paul at that time did not allow women to teach, because they were not ready. "I am not (currently) allowing women to teach," is an acceptable translation of *epitrepo*. Furthermore, the sense in the Greek does not forbid women to teach men, but only to dominate or lord it over them (Gr. *authentain*). The grammar indicates that the word *men* goes with the second verb only (pp. 74-75, 84-85).

34. The prohibition of women's teaching may have been due to the ease with which women were falling under the influence of imposters. Donald Guthrie, *The Pastoral Epistles* (Grand Rapids: Eerdmans, 1957), p. 76.

35. Spencer, pp. 89-90.

36. Stendahl, p. 37.

37. J. N. Andrews, "May Women Speak in Church?" *The Adventist Review and Sabbath Herald*, Jan. 2, 1879, p. 4.

38. The technical names for the two kinds of law are apodictic (absolute) and casuistic (related to cases). This line of reasoning was suggested to me by James Cox of the Washington Institute for Contemporary Issues, Washington, D.C.

39. This section on mutual submission is largely taken from Scott Bartchy's masterful article, "Issues of Power and a Theology of the Family" presented at the Consultation on a Theology of the Family held at Fuller Theological Seminary, Nov. 1984, pp. 40-46.

40. *Ibid.*, p. 25.

41. It is interesting to note Ellen White's position on headship. Though she acknowledges that the husband is the head of the wife and deserved deferential respect (*Testimonies*, Vol. 1, p. 307), most of her comments on male headship consist in cautions that husbands are not to quote this text to assert their rights or abuse their privileges, and that neither husband nor wife is to attempt to control the other (AH 215, 106, 107). Far from stressing woman's subordinate position to man, she asserts that woman was

created to stand by man's side as his equal and should be treated as his equal (AH 227, 231). She clearly insists upon the pre-Fall rather than the post-Fall status of woman. She does not exalt the Gen. 3:16 statement—"he shall rule over you"—as "chain of command" preachers do, but asserts that it has lent itself to abuse, making the lot of women very bitter (*Patriarchs and Prophets*, pp. 58, 59). In her writings she exalts woman's function in the home—there she is queen and has a role unequalled in its importance, the molding of human lives (*Adventist Home*, p. 231). However, she also

gives women an important role outside of the home (e.g., *Evangelism*, pp. 464–481).

42. Note that the Greek has no imperative, "Wives, be subject . . ." as in the English. The only command is to be filled with the Spirit.

43. Bartchy, p. 42.

44. *Ibid.*, p. 46.

45. *Ibid.*, p. 40.

46. 1 Cor. 11 does not restrict women, but specifies they must cover their heads when they prophesy or pray (v. 5).

Biblical Questions on Women and Ministry

By Richard Davidson and Skip MacCarty

Does the fact that Adam was created before Eve (Genesis 2) indicate that a headship of man over woman was operative from the beginning?

No. The Creation account in Genesis 2 is cast in a literary structure called a “ring construction,” in which the creation of man at the beginning of the narrative and the creation of woman at the end of the narrative correspond to each other in importance. The movement in Genesis 2 is not from superior to subordinate, but from incompleteness to completeness.

Only after the Fall was the principle of submission to headship introduced, and this was restricted to the wife-husband relationship.¹ Paul’s allusions to an order in Creation are clearly made with reference to their applicability after the Fall and only to the submission of wife to husband.²

Furthermore, Paul uses carefully chosen and rare Greek terminology for “male-female” in Galatians 3:28, as opposed to his choice of words that can be translated either “man-woman” or “husband-wife” in 1 Timothy 2:12, 13; 1 Corinthians 11:3; 14:34, 35. In so doing, he upholds the post-Fall headship-submission relationship of the husband and wife in the home, while maintaining the Genesis 1-2 equality of men and women

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“in all things” as the divine ideal for the church.³
In the Bible, is the home considered the model for the church?

There are many parallels between the home and the church. But a careful reading of Ephesians 5:21-23, which is sometimes used to prove that the home is the model for the church, shows just the opposite. It is the church and Christ’s headship over it that is the model for the home. Therefore, we should model our husband-wife relationships after the Christ-church model, not vice versa. This means that we should not use the home model to structure the man-woman relationships in the church. To attempt to do so is an inappropriate reversal and backward application

Adventists refer to their leaders as brothers and sisters. It is precisely as brothers and sisters that the whole church, including leaders, looks to God as its Father.

of the biblical model.

Does the Bible call elders “fathers,” and would that therefore exclude women from being elders?

No. Paul once refers to himself as a “father” to the believers in Corinth (1 Corinthians 4:15). Perhaps he had been instrumental in their conversion to Christ. But elders were never called “fathers” of the church in the Bible. In fact, Jesus expressly forbids it: “Do not call anyone on earth ‘father,’ for you have one Father, and he is in heaven” (Matthew 23:9, NIV). Therefore, while

a Catholic will refer to his priest as “father,” Adventists refer to their leaders as brothers and sisters. And it is precisely as brothers and sisters that the whole church, including leaders, as the family of God looks to God as its Father.

Why did not Jesus choose at least one woman to be one of his apostles?

We might also ask, why did he not choose at least one God-fearing Gentile to be one of his apostles? Bitter biases were common. For example, Samaritans were held in extremely low esteem by the Jews; so in a variety of ways, Jesus sought to counter that bias.⁴ A master stroke against the prejudice would have been to choose a Samaritan as one of his apostles—or so it appears.

Similarly, women were held in extremely low esteem; so in a variety of ways, Jesus sought to

Scripture never speaks of status with God apart from the essential human response—obedience to God through love to others.

counter that bias.⁵ A master stroke against the prevalent bias would have been to choose a woman as one of his apostles—or so it appears. But this final step he did not take. Was there a good reason? Surely. Do we know what it was? No. But it is unsafe to extrapolate an abiding principle of role-relationships from either of these circumstances.

Do such passages as 1 Timothy 2:11, 12, and 1 Corinthians 11:3ff. support the headship of men over women in the church by insisting that women be silent and refrain from teaching or having authority over men?

No. These passages are referring to the submission of wives to the headship of their own husbands, not the submission of all women to the headship of all men. The possible ambiguity arises because in the original Greek the words for “man” and “woman” (*aner* and *gune*) are “swing” nouns—they can be translated either “man-woman” or “husband-wife.” The immediate context of these passages, and comparison with

parallel passages, makes it clear that Paul is dealing here with the wife’s submission to her own husband’s headship (both in private and in public) and *not* the submission of all women to all men.

1 Corinthians 11:3 is a precise parallel to Ephesians 5:23, where all agree the reference is to husband-wife relationships. Study of first-century Jewish practice further shows that the wearing of the veil described in 1 Corinthians 11 was a sign of the wife’s submission to her husband’s authority, not to the authority of all men.⁶ In light of this evidence, the RSV has correctly translated 1 Corinthians 11:3: “The head of a woman is her husband [not men in general].” This is the position adopted by *The SDA Bible Commentary* on this very verse.⁷

In 1 Timothy 2:11, 12, again the issue is the maintenance of proper reverence of wives for their husbands within the first-century setting, in which “both Greek and Jewish custom dictated that women should be kept in the background in public affairs.”⁸ The meaning of 1 Timothy 2:11, 12 is illuminated by a parallel passage in 1 Peter 3 which follows the very same order of logic and thought. Both passages move from a discussion of women’s wearing of jewelry to the question of submission. The wording in 1 Peter 3:5 unambiguously refers to the submission of wives to their husbands and not submission of women to men. Likewise, the submission of women called for in 1 Timothy 2:11, 12, and all the other parallel Pauline passages (1 Corinthians 14:34, 35; Ephesians 5:22-24; Colossians 3:18; Titus 2:5) is the submission of wives to their husbands.

When 1 Timothy 3:1-7 and Titus 1:5-9 include as qualifications that an elder be “the husband of one wife,” are women elders thereby excluded?

Only for the interpreter who would also rule out all widowers, unmarried men, and married but childless men (“must . . . see that his children obey him” 1 Timothy 3:4, NIV). In the time and place in which these texts were written, it was *presumed* that the candidates for elders would be married men with children. But this was *not being prescribed* as a commandment.

The same phrase, “husband of one wife,” is used a few verses later (1 Timothy 3:11, 12) for the qualifications for a deacon (*diakonos*); yet in Romans 16:1, Paul makes reference to “our sister Phoebe, a deacon [*diakonos*] of the church.” Bible translators usually translate *diakonos* as “deaconess” or even “servant” in relation to Phoebe. But it is clearly the masculine Greek word *diakonos* that is used. How could there be a female deacon if the “husband-of-one-wife” qualification was to be interpreted in a prescriptive, literalistic manner?

Paul’s list of qualifications for elders framed in the masculine gender does not exclude women from serving as elders any more than the masculine gender throughout the Ten Commandments exempts women from obedience.⁹ Rather, it is reasonable to conclude that the “husband-of-one-wife” requirement was meant to rule out polygamy in a position that was generally held by men.¹⁰

How can we know that Galatians 3:28 does not refer just to our status before God?

1. The immediate context in Galatians 2:11-13 shows it. Peter had accepted Gentiles as having access to God (Acts 10:34, 44-48), but he had not yet fully accepted them as equal in all things in the life and ministry of the church. Paul rebuked him for this (Galatians 2:11), and in this larger context he proclaimed that in Christ there is no Jew or Greek, free or slave, male or female (3:28).

2. To say that Galatians 3:28 speaks only of our status before God violates the comprehensive biblical context that never divorces belief from practice (e.g., James 2:14-24). While some do mistakenly argue that true religion deals primarily with one’s status before God, Scripture never speaks of status with God apart from the essential human response—obedience to God expressed through love to others.¹¹

3. Galatians 3:28 identifies the three primary social inequities of the first century—racial (Jew-Gentile), social class (free-slave), and gender (male-female). It proclaimed an equality of status for each of these groups before God, but its proclamation of equality also dealt a mortal

wound to social prejudice and the subordination of one group to another among all true believers. The Galatians 3:28 principle eventually led the early church to ordain Gentiles as elders. It eventually brought down the institution of slavery in society and racism in the church so that blacks are

The Galatians 3:28 principle led the early church to ordain Gentiles as elders, brought down slavery in society and racism in the church, and is leading in the ordination of women as local elders in the SDA church.

now included as ordained elders. And it is now leading in the ordination of women as local elders in the SDA church.

Does the theology of ordination as defined by the Bible and the writings of Ellen White support the church’s position to ordain women elders?

Yes, it does. The formulation of the church’s theology of ordination in the early 1970s was a significant factor that led to the 1975 Annual Council’s decision to approve the ordination of women elders in the SDA church.

In a special supplement to the *Ministry* magazine in 1974 (Supplement 24) titled “A Theology of Ordination: A Seventh-day Adventist Interpretation,”¹² Drs. Gottfried Oosterwal and Raoul Dederen presented a thorough biblical discussion of the subject. Ordination was seen as the church’s public recognition, signified by the laying on of hands, that certain of its members have “already received their commission from God Himself” to the ministry of the church.¹³ Their “commission from God” becomes evident when the church observes the fruits and gifts of the Spirit manifested in their lives.

Thus, the theology of ordination based upon the Bible and the writings of Ellen White contributes to the church’s position of encouraging the election and ordination of elders based upon character qualities and evident gifts of the Spirit, regardless of race or gender.

NOTES AND REFERENCES

1. Genesis 3:16; Ellen G. White, *Patriarchs and Prophets* (Mountain View, CA: Pacific Press Publishing Association, 1890), pp. 58, 59.
2. Compare 1 Corinthians 11:3ff. with 1 Timothy 2:14.
3. See "The Bible Supports . . .," pp. 4, 5.
4. Luke 10:33; 17:16, et cetera.
5. Luke 7: 36-47; John 4:7.
6. See Strack Billerbeck, 2:427-429.
7. See *The Seventh-day Adventist Bible Commentary*, 6:724.
8. *Ibid.*, p. 793.
9. Exodus 20; see especially verse 17.
10. See "Sound Principles . . .," pp. 2, 3; "The Bible Supports . . .," pp. 4, 5.
11. James 1:27; 1 John 3:16-18; 4:20, 21.
12. Gottfried Oosterwal and Raoul Dederen, Supplement 24, "A Theology of Ordination: A Seventh-day Adventist Interpretation," *Ministry* 51:2 (February 1978).
13. Acts 13:1-3; Ellen G. White, *Acts of the Apostles* (Mountain View, CA: Pacific Press Publishing Association, 1911), pp. 161, 162.

Ellen White Endorsed Adventist Women Ministers

by Bert Haloviak

In the late 19th century, Mr. and Mrs. Truman Russell watched with pride as three of their children entered the Seventh-day Adventist ministry. Kit Carson Russell gave 32 years of denominational service as a pastor, conference president, and General Conference religious-liberty secretary. His ministry was summarized in his obituary that appeared in the *Review and Herald* of January 29, 1920. His brother, Edgar Torrey Russell, served the Adventist church for 45 years as a pastor and conference and union president. His obituary appeared in the October 22, 1925, *Review*. The third Adventist pastor from the Russell family was Kit and Edgar's sister, Lulu Russell Wightman. Her obituary never appeared in the *Review*, and behind that fact is a sad story.

Lulu Wightman was the most successful minister in New York state for over a decade. Her official church ministry began when she was licensed as a Seventh-day Adventist minister in 1897 and continued after she left New York to engage in religious liberty work in Kansas and Missouri in 1908. As a licensed minister, Mrs. Wightman pioneered work that established companies or churches in a number of places in New York where Adventism had never before gained a foothold. The results of her ministry rank her not only as the most outstanding evangelist in New York during her time, but among the most successful ever in the Adventist church. At the New

York state conference meeting of 1901, it was suggested that Lulu be ordained. R. A. Underwood, the union president, favored her ordination. But the General Conference president, A. G. Daniells, who just happened to be attending the meeting, did not believe that a woman could "properly be ordained, just now at least." The conference, however, voted her the salary of an ordained minister without the ordination. Meanwhile, her husband John received only a nominal salary for assisting his wife.

This situation presented no problems until 1903, when John also received a ministerial license. The conference then urged Lulu to lower her salary to the rate of a licensed minister, perhaps to avoid appearing to hold more authority than her husband. Against her husband's objection, her salary was lowered. In 1905, two years after he had been licensed, John Wightman was ordained. His wife, New York state's most effective minister, was not.

The Wightmans dedicated many more years of service to the church. In New York state, a dozen churches—Hornellsville, Gas Springs, Wallace, Silver Creek, Geneva, Angola, Gorham, Fredonia, Avoca, Rushville, Canandaigua, and Penn Yan—owe their establishment or re-establishment to Lulu Wightman. The churches of Avon, Lakeville, Hemlock, South Livonia, and Bath were born later after Mr. Wightman joined his wife as a licensed minister. But by 1910, 13 years after Lulu received her ministerial license, the Wightmans had come to oppose the church structure. They were dropped from church employ-

ment, which is why their obituaries never appeared in the *Review*.

What happened to Lulu Wightman was tragic because A. G. Daniells was wrong when he said in 1901 that a woman could not properly be ordained in the Adventist church. What is even more tragic is that we are still making that assumption nearly a century later. Daniells did not rightly understand his heritage, and I believe if we knew our own history better, we would not still be having difficulties with this issue.

It seems to me there are two major questions in the dilemma we face today concerning the ordination of women: (1) Can a woman truly be a min-

Ellen White consistently defined ministry by the relevant functions ministers performed. . . . Her ideas concerning true ministry focused on the “ministry of compassion” as a model for the church.

ister, as we understand ministry? and (2) Would we be acting against Scripture to ordain a woman?

The 19th century Adventist church answered the first question when it licensed Lulu Wightman and other women as ministers. During the 1870s in particular, the Adventist church encouraged women to enter the ministry, and made it relatively easy for them to do so. A number of male ministers had left the church in the 1860s, and vast areas within the United States were still untouched by the Advent message. The church needed more evangelists, so it encouraged both men and women to receive training and enter the ministerial ranks. Certain functions, such as baptizing and solemnizing marriages, were reserved for ordained ministers. But the focus of ministry in the 19th century was evangelism, and there was no aspect of this ministry that excluded women. They belonged to ministerial associations; they held ministerial licenses or a “license to preach”; they conducted evangelistic campaigns; they visited churches in a pastoral role; and, perhaps most significantly, they were paid from tithe funds that

Ellen White considered reserved for the official church ministry. These women were Seventh-day Adventist ministers in the fullest sense defined by the church in their day. Ellen White praised such women and commented favorably on their holding ministerial licenses.

Ellen White consistently defined ministry by the relevant functions ministers performed. Her ideas concerning true ministry came into sharper focus during her years in Australia, where she conceived of the “ministry of compassion” as a model for the church. In the poverty of many of the Australian members and the hardship they suffered as a result of Sabbath observance, she saw a design for true ministry:

You cannot know how we carry the heavy burden as we see these souls tested, thrown out of employment, unable to obtain labor unless they will give up the Sabbath. We must comfort and encourage them; we must help them as they shall be brought into strait places. There are many souls as precious as gold, and every sinner saved causes rejoicing in the heavenly courts.¹

For Ellen White, true pastoral labor was working as Christ worked to present truth to the needy. A few weeks after writing the above statement, she wrote to her son:

Yesterday it all opened before me that in this very line of hospitality, I have been repeatedly shown that we can unite the people with us, and can have twofold influence over them. This was unfolded before me in the first experience in this work, many years back, and we have ever linked our interest with humanity.²

In the 1890s, church leaders found that in such places of tremendous need, women were the most effective and active ministers. During this period of emphasis on compassionate pastoral service, Ellen White made her most memorable statements concerning women in ministry.

The issue of ordaining women to the ministry was presented for serious consideration at the General Conference Session of 1881. The resolution, which obviously did not pass, was nevertheless amazing for its time. It read: “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.”

Beyond the personal qualifications considered

necessary to compassionate ministry in the late 19th century, various other tests were applied to candidates for the ministry: doctrinal and educational qualifications, knowledge of Scripture, spiritual well-being, and success in ministry. All during this period women continued to be licensed as ministers by the state conferences. The 1881 resolution thus strongly implies that its framers considered that there were women who did indeed possess the necessary qualifications for ordination. They had been issued a “license to preach,” had given evidence of their “call,” and were reissued licenses year after year. The qualification of women was not the issue in 1881; the question debated was the “perfect propriety,” the wisdom of ordaining women. If women had not been considered ministers, the question of their ordination would not have arisen.

After some discussion between competing “progressive” and “conservative” camps, the question was deferred and referred to the three-man General Conference Committee, where it died. No Adventist woman was ordained to any position until after 1895 when Ellen White made a landmark statement concerning ordination. That statement was contrary to the past history of the church, and appears to have been lost to most subsequent Adventist history:

Women who are willing to consecrate some of their time to the service of the Lord should be appointed to visit the sick, look after the young, and minister to the necessities of the poor. They should be set apart to this work by prayer and laying on of hands. In some cases they will need to counsel with the [local] church officers or the [conference] minister; but if they are devoted women, maintaining a vital connection with God, they will be a power for good in the church. This is another means of strengthening and building up the church. We need to branch out more in our methods of labor. Not a hand should be bound, not a soul discouraged, not a voice should be hushed; let every individual labor, privately or publicly, to help forward this grand work.³

Here Ellen White calls for some women to be “appointed” to labor “publicly” in the ministry of compassion. Such “public” work in the 19th century Adventist church was considered official conference labor and meant payment from conference or tithe funds.

But whether one understands “ordain” to mean ordination to being a deacon, a local elder, or a full-time pastoral minister, Ellen White is clearly proclaiming that, contrary to the hesitation of the General Conference in 1881, Adventist women, based on their personal qualifications for true Christian ministry, could be ordained “with perfect propriety.”

The question of scriptural authority for ordaining women can also be seen as a historical problem. The dilemma is illustrated by the latest *SDA Church Manual*, 1986 edition:

Deaconesses were included in the official staff of the early Christian churches (Rom. 16:1, 2).

Phoebe was a servant—servant in this instance meaning “deaconess”. . . Other references indicate that women served in the early church as deaconesses. There is no record, however, that these women were ordained; hence the practice of ordaining deaconesses is not followed by the SDA Church.⁴

This statement, that women cannot be ordained as deaconesses because there is no scriptural authority for doing so, is virtually the same statement that has appeared since our first *Church Manual*

Ellen White is clearly proclaiming that, contrary to the hesitation of the General Conference in 1881, Adventist women, based on their personal qualifications for true Christian ministry, could be ordained “with perfect propriety.”

in 1932. Attempts at both the 1975 and 1985 General Conference sessions to allow for the ordination of deaconesses were unsuccessful.⁵

Interestingly, the church had wrestled with the question of scriptural authority and church policy much earlier in its history. The first question involved whether or not to adopt the name “Seventh-day Adventist.” After all, many said at the time, “Where is there in the Scriptures a body of believers called Seventh-day Adventist?” Indeed, it was wrong to take any name to ourselves except “Church of God,” for all the other scriptural names were already taken, they argued. (Our

church was actually called the Church of God until 1860, when the name "Seventh-day Adventist" was adopted.)

Others opposed regular conference meetings, constitutions, or, worst of all, registering church property with the state, because there was no explicit scriptural authority for doing so. These issues were not resolved without splits in the church, but James White's position, endorsed by Ellen White, prevailed at the time:

Obviously, the question of whether or not to ordain women to the Adventist ministry did not go away with the 1881 General Conference resolution. . . . It continues to this day in the plight of women who feel called to the role of minister, as the church has historically defined it.

If it be asked, Where are your plain tests of Scripture for holding church property legally? we reply, The Bible does not furnish any; neither does it say that we should have a weekly paper, a steam printing-press, that we should publish books, build places of worship, and send out tents. Jesus says, "Let your light so shine before men," etc., but he does not give all the particulars how this shall be done. The church is left to move forward in the great work, praying for divine guidance, acting upon the most efficient plans for its accomplishment. We believe it safe to be governed by the following RULE:

All means which, according to sound judgment, will advance the cause of truth, and are not forbidden by plain Scripture declarations, should be employed.⁶

In general, the church has proceeded on this principle, distinguishing church policy from doctrine.⁷ But regarding the ordaining of women to ministry, the 1986 *Church Manual* is more than 90 years behind Ellen White's instruction that women "should be set apart by prayer and laying on of hands." Ellen White favored ordaining women to the particular ministry they felt called to perform, despite the lack of clear scriptural precedent for doing so. She did, however, offer a scriptural foundation for her position. Where the church seemed to founder on the question of

whether to ordain women, she resolved the issue on the basis of a scriptural definition of ministry (Isaiah 58 and 61) and Christ's model of compassionate care for the needy:

If men *and women* would act as the Lord's helping hand, doing deeds of love and kindness, uplifting the oppressed, rescuing those ready to perish, the glory of the Lord would be their rearguard. . . . Of those who act as his helping hand, the Lord says, "Ye shall be named priests of the Lord; men shall call you the ministers of our God."⁸

Obviously, the question of whether or not to ordain women to the Adventist ministry did not go away with the 1881 General Conference resolution. It did not go away with Ellen White's 1895 statement on ordination. It did not go away with Lulu Wightman at the turn of the century. It continues to this day in the plight of women who feel called to the role of minister, as the church has historically defined it.

A poignant contemporary example is Margarete Prange. Because she does not live in the United States, Ms. Prange is one of the very few Adventist women who continues the 19th century practice of holding the ministerial license. Since 1975 she has been licensed as a minister by the Westphalian Conference in Germany (see page 12 of this issue). The following is a plea from the secretary of that conference, written in 1977, to then-General Conference President Pierson:

Dear Brother Pierson:

The reason for my writing is my promise to give you some more information about the work of our lady-ministers in Germany. You will remember our discussion about the problem of having extremely able lady-ministers without any chance [for them] to be ordained. The churches this special lady [licensed minister Margarete Prange] works in always ask why we do not ordain her, since they very soon see her good standing and her spiritual abilities.

Our sister Margarete Prange has studied a full education at our theological college in Darmstadt. After completing her courses and passing her examinations with getting her diploma she began her work in July 1968 in Bad Oeynhaus. There she remained until the end of 1969 and was sent to Gutersloh, where she worked until May 1976. From June 1976 she has her responsibilities in Gelsenkirchen, a comparably large church. . . . She has

the full responsibilities for this district, and has another intern to guide. To give her the full authority the churches want her being ordained. That is the situation.

A lady-minister in Germany has the same obligations as her male colleagues. That means she has to give sermons every Sabbath in the different churches in her district—no matter how large the churches are. They give Bible studies—and we expect the same amount of work of her as of the other ministers. Besides this, they have to give religious instruction to the children. Then they have to look for the youth work and the other departments of the church. Public meetings have to be held as well; that means public Bible studies as well as evangelistic meetings. They do not function just as helpers, but have to take an active role in the [church] representations. She is an evangelist! . . .

We are only fair in saying that she is one of our best ministers we have within our Union. This is true in respect of her capability as well as of her baptisms.

As far as I see—and you said the same [recalling a conversation he had with Pierson]—there is no reason, neither from the Bible nor from the Spirit of Prophecy, not to ordain female ministers. . . . I think we should try to find some way to give these ladies the full accreditation. Perhaps it would not be good to open the way for the ordination of ladies irrespective of the different countries of the world with their different cultures. But if we as a church could go so far as to allow the Unions to decide in the single case, it would surely help. The ordination of a lady should be the exception, but in such a case as we have it here we should find some way to go ahead.

Please, Brother Pierson, try to find some solution to our problem. If the church could give a free hand in direction of an ordination, it would surely help our lady and it would make happy her churches, because they always press us to this end. . . .

P.S. I write this letter with the full support of my president, Brother Fischdick, as well as with the knowledge and authority given by Brother Kilian, the Union Conference President, and by Brother Ludescher, the Division President.⁹

A diary entry of Ellen White's seems to support Gunter Fraatz's plea to ordain Margarete Prange to the pastoral ministry, as it makes an important statement about her concept of the role of women in ministry:

The Lord has given Christ to the world for ministry. Merely to preach the Word is not ministry. The Lord desires His ministering servants to occupy a place worthy of the highest consideration. In the mind of God, the ministry of men *and women* existed before the world was created.¹⁰

Ellen White's premise that God conceived of a ministry for both men and women before He created the world destroys the notion of women's subordination. Her writings and the history of the ministry of the Seventh-day Adventist church in the 19th century illustrate that women were indeed serving as "priests" and "ministers" of the Lord. We must harmonize with that heritage.

NOTES AND REFERENCES

1. Ellen White to Brother Harper, July 8, 1894, H30a, 1894.

2. Ellen White to W. C. White, August 6, 1894.

3. *Review and Herald* (July 9, 1895).

4. *SDA Church Manual* (1986, p. 64).

5. Although later Spring Meeting and Annual Council actions have allowed for the ordination of women as deaconesses and elders, they are "illegal" in the sense that the *SDA Church Manual* can only be modified at a General Conference Session.

6. James White, *Review and Herald* (April 26, 1860).

7. Adventist leadership of the 1870s clearly was not troubled over the lack of scriptural authority for licensing women as ministers.

8. Ellen White, January 17, 1901, B7-1901, emphasis supplied.

9. Gunter Fraatz, Secretary of Westphalian Conference, to Robert Pierson, July 1, 1977.

10. Ellen White, diary entry, March 12, 1891, Ms. 23-1891, emphasis supplied.

The Gospel Demands Equality *Now*

by James J. Londis

I walked into the pastor's study of Sligo Church a few minutes before the 11:00 worship service. Our conference president was there, along with the ministerial director. I was scheduled to preach an ordination sermon for one of our associates, the first such sermon in my ministry. Since most ordinations are conducted during camp meeting, and such a service had never before been held during a regular worship hour at Sligo, a number of Sligo people who seldom attended camp meeting—especially the young—had never witnessed this service.

When I checked the bulletin, I discovered that our female associate pastor had been scheduled to participate in the service. She had served the church longer than had the candidate and had more seminary credits to her name.

"Are you going to be okay through all this?" I asked.

"Oh, yes, I'll be fine. No problem."

She wasn't fine and there was a problem. While she maintained her composure on the platform, the injustice of the scene stabbed administrators, pastors, and church members alike. Even if unintentional, it amounted to a public snub, a denial of her calling, a symbolizing of her second-class citizenship in the body of Christ. Those who had never seen the drama or heard the charge of an ordination service to the ministry were stunned. Several commented: "I felt terrible for her. It is *so unfair!*"

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I agree with them. Many others do not. They believe that this situation is the will of God and the very best possible arrangement in this world of brokenness and sin. I believe there is a better way. Freeing women to serve society and the church as equals to men will liberate all of us.

Let me share some reasons why.

Sharing Power Strengthens Female-Male Intimacy

Washington Post columnist Richard Cohen referred to my wife's generation as the "lost" one. Between her mother's generation, which knew that a woman's role in the world was defined largely by the home, and her daughter's, which believes that only partly or not at all, my wife Dolores and her peers are not sure of where they fit.¹ She began as a woman of her mother's generation; she is now a woman of our daughter's generation. That transformation has, at times, been excruciating for women like her. It has also distressed men because it involves a new definition and distribution of power² in gender relationships.

Dolores graduated as valedictorian of her high school class—four years of straight "A's." Her freshman year in college she continued that straight "A" tradition. But during her second year in college something started happening. Dolores heard that her roommate Carol was dropping out of school to get married. One after another of the brightest women were announcing engagements

as the weeks succeeded each other. She survived through her sophomore year, but that was it. I proposed and we were married August 16, 1959.

While I finished my senior year, she worked full-time as a physician's receptionist. We lived in the married student apartments with half a dozen other couples who had done the same thing. In *every* case, the women were working and their men were studying.

The pattern never varied: the wife (and later mother) would facilitate the dreams of the husband and children she loved. It was anybody's guess when her own dreams would take their turn. Only later would we realize how much this hurt. Twenty years into our marriage, Dolores let me know that during the first year of our life together, as she drove to work by the college campus she often fought back tears. There she had been, sailing through college on the winds of excellence; then she was stuck in secretarial jobs. Everybody did it. That was the way it was.

She earned her degree a decade later, not—as in my case—taking a complete load while her spouse worked, but taking a half-load while also working 30 hours a week and mothering two small children. When it was time for me to earn my Master's degree, again I took a full course load and worked part-time. When, years later, she earned *her* Master's, she worked full-time and took classes occasionally.

Finally, when I earned my Ph.D, she was still caring for our children and working full-time. Now, almost more than anything else, she would like to study for her own doctorate. For a variety of reasons, we simply cannot afford it. What is important to realize is this: as Dolores' identity changed from the traditional generation that preceded hers to the more liberated one that followed (and never forget, the one that followed on her shoulders), she lost at least 15 years.

I did not cause this situation, but I have benefited from it. In a sense, of course, because we are a couple, what profited me profited her. But in a more profound sense, what profited me penalized her, for she too is an individual in her own right. Given her history, which is a microcosm of the history of women in my lifetime, I am not surprised she is passionate about women's issues or

eager to see my daughter make of herself what she will without losing 15 years in the process.

This should not be taken to mean that she was unhappy. Her years as a mother were intensely rewarding and provided her a sense of power and meaning I will never achieve. In many ways she misses them. But those years changed her mind and what she deferred during that time she would now like to have—a terminal degree in psychology so she could practice her deep love of counseling young people.

Her working to put me through school made me powerful and her powerless (trained to do

There she had been, sailing through college on the winds of excellence; then she was stuck in secretarial jobs. Everybody did it. That was the way it was.

what we want to do) in certain ways, while my working and her raising the children made her powerful and me powerless (that is, sensitive to what is really happening in their young lives) in other ways. Now she wants the power I have and I would like another life to experience the power she had with our children. I need the freedom to play her traditional role and she the freedom to play mine; for if women cannot break into the power of the corporate suites, men cannot stay at home and know the power of being caring fathers. If women do not know how to be assertive in the business world, men do not know how to be sensitive in the personal world. If women are denied leadership "over" men in the church, men never experience the blessings of supporting women in church leadership.

My college teaching career began in an all-male department administered by an all-male administration (with the exception of the women's dormitory dean). Looking back on that time, I must confess that I would probably have felt uneasy if it had been otherwise. I was not used to women being "in charge" of anything outside the home or the college English and home economics departments. My attitude then, I now realize, was laughable. It was also tragic, for the

freeing of women from their stereotypical roles and their subservience to men is the only way to build a deep friendship and intimacy between the genders. That is why a marriage in which the powerless spouse wants more power is not necessarily a poor one. It may be a sign that the false closeness required by a dominance/submission relationship is being replaced by an authentic intimacy based on equality. I say “false closeness” because any relationship in which one partner is excessively dependent on the other does not allow that person to grow in ways that contribute to intimacy. The traditional woman, for example, whose husband earns and controls all the finances, the woman who has to ask him for everything she needs or wants, cannot come to him as an equal, a center of power in her own right. As a consequence, he cannot feel that she—able to take care of herself and *not needing* him—*chooses* to love him. The power such freedom

Can there be any doubt that to feel unequal is to feel disenfranchised, alienated, and angry, unable to claim full membership in the body of Christ?

gives leads to equality, honesty, and openness, the indispensable requirements for intimacy.

In the case of sharing power with women in the life of the church, the same principle applies. We cannot be the true “body of Christ” if one group, for whatever reasons, is denied power. Whatever practices or attitudes diminish the power of one group while enhancing the power of another group must disappear. Even the *perception* of inequality is devastating, a perception that has to exist as long as women, lacking ordination, cannot and do not sit in the chairs of church leadership at the conference, union, and General Conference levels. A church family, like any family, can only be as strong as its weakest member. To the extent we strengthen the least powerful and make them equal, to that extent the unity of the church is truly impregnable.

Church Unity Requires Equality

This is one reason why the issue of equality is so important to the church. Church unity—the passionate goal of the apostle Paul in 1 Corinthians—is impossible without it. To read the Bible as if its ideal male-female relationship is other than full equality, honesty, and openness, most especially in the pastoral leadership of the church, is to misunderstand Christ’s prayer for the church in John 17: “I pray that they might be one even as we are one.” When the ideal is painted as a hierarchy of authority from God to the male to the female to the children, an ideal love between the levels is impossible. Even if the superior “loves”³ the inferior, we are back to all the problems of domination/subordination, which produce feelings of inferiority.

Denied political, economic, and social power because they are allegedly “too emotional” or “unstable” or “not tough enough,” women internalize those very qualities and operate with an inferiority complex. For millennia, women have supported the achievements of men, occupying support staff roles and low-level jobs so males were free to function as leaders. Men sit on top of a pyramid of labor provided by women, who also prepare the home, care for the children, and cook the family meals.⁴ In small groups I have conducted, some women are moved to silent tears when they realize what has been happening. Can there be any doubt that to feel unequal is to feel disenfranchised, alienated, and angry, unable to claim full membership in the body of Christ?

It should be pointed out, however, that in some relationships, power imbalances are for socially good purposes, such as raising children or instructing students. Here, the aim of the superior is to raise the inferior to equality. It is a relationship of service, the greater power being a tool in the effort to end the inequality. One can hardly call it domination, for the purpose of the relationship is to liberate and strengthen the weaker member. In a service relationship, the powerholder assumes

that the intrinsic worth of the less powerful is *identical* to one's own. This is not easy, for the mere fact that one is temporarily superior tempts one to think he or she is permanently superior.

Jesus came as a *servant* leader, as one who humbled and emptied himself (Philippians 2:5-11). In God's kingdom, the path to power is through weakness, the path to glory is through humility, the path to life is through death.

Is the creation about God's power *over* the world or God's empowering *of* the world? Does God create for the joy of wielding power or for the joy of seeing others wield power? God is looking for ways to empower us, to raise us up as high as we can possibly be raised in the divine image. It is the distribution of power that excites God, not its acquisition or centralization.

To the world, taking power gives the illusion of strength, while giving power appears weak. That is why the cross is such a powerful symbol. Empowering us has always meant that God becomes weak and vulnerable with us. That is why it is "foolishness" to the world (Romans 1:16, 17). Worldly notions of power are obliterated in the cross. Our neurotic attempts to acquire immortality through power, wealth, or status are shredded in the explosion of Christ's resurrection. What happens in our relationship with God is no different than what happens in our relationships with one another.

The litmus test of equality in Christ Jesus is this: How do the powerless feel? When women tell us they feel powerless in the church, men must not be arrogant enough to deny those feelings. When women who feel called to the ministry tell us that they must have ordination to function in ministry for the church, those of us who are already ordained cannot tell them they do not need it. We must not deny their feelings. People in power tend to deny the feelings of those without power, for to admit the legitimacy of their feelings means we must surrender some of our power. Yet, if we would be disciples of Jesus, surrendering some of our power to someone else is just the thing to do.

It is no accident that Jesus ministered so lovingly to the poor, the lepers, the prostitutes, the

publicans, the women, and the children. He identified with them in a way he never could identify with the powerful—even the religiously powerful. To the extent that those in power were not willing to empower these "little ones," to that extent they stood under God's judgment.

Never forget that in the final judgment, the basis for receiving Christ's ultimate benediction is based on what we have done for the weakest of the weak. "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me" (Matthew 25:40).

The litmus test of equality in Christ Jesus is this: How do the powerless feel? When women tell us they feel powerless in the church, men must not be arrogant enough to deny those feelings.

In 1989 in the North American church, the "least of these my brethren" are Seventh-day Adventist women. Some—but not all—are being summoned by the Holy Spirit to occupy church offices of every kind, including the pastoral ministry. More than 100 years ago, a forward-looking group of Adventist pioneers recommended to the General Conference session that women be ordained to the gospel ministry. It came before the session, was referred back to the General Conference Committee, was never considered, and quietly disappeared. Then we were a North American church with relatively few members. Now we are a world church with more than five million members, many of whom do not believe we can all be in lockstep on an issue of this magnitude. The most helpful, unifying, and responsible thing that can happen is for the church to recognize that while this truly is a morally and theologically important issue, because it is so enmeshed with cultural attitudes (as were slavery and polygamy in biblical times), local fields should decide this issue for themselves. This question no ecclesiastical supreme court can resolve. It must be left, as it were, up to the states. Feeling compassion for

women is not enough. Like the prophets, those who care about justice must also feel God's anger, for—as the civil-rights movement taught us—“justice delayed is justice denied.”

Like the Hebrews of old, we have a momentous opportunity to go forward if we have the courage to do so. We must not let the church wander in the wilderness of inequality for another century. It is time to realize, at long last, that God is calling us into the promised land of equality.

We must cross the river now, believing that even as Jericho collapsed, the walls of injustice

will tumble down as men and women together blast the gospel trumpet. Perhaps then the prophecy of Joel will, at long last, be fulfilled:

I will pour out my Spirit on all people;
Your sons and daughters will prophesy,
your old men will dream dreams,
your young men will see visions.
Even on my servants, both men and women,
I will pour out my Spirit
in those days.

(Joel 2:28, 29, NIV)

NOTES AND REFERENCES

1. Richard Cohen, “The Lost Generation,” *The Washington Post Magazine* (July 5, 1987), p. 3.

2. Because the term *power* has so many meanings (and I use most of them in my paper), which meaning is in force must be gleaned from the context in which the word appears. Power can mean the ability to do or act, the capability of accomplishing something, the sense that I am as free to do or be as other humans are; a great or marked ability to do or

act; might or force; the possession of control over others.

3. The word *loves* is in quotes because it is too easy to confuse “dominating the one I love” with “loving the one I dominate.” Neither is actually possible, but the latter makes clear what is *really* transpiring.

4. See Rosemary Reuther's *Sexism and God-Talk* (Boston: Beacon Press, 1983), pp. 261-263 *passim* for an eloquent statement about this phenomenon.

The Transcendent Human Being: Life Beyond Gender Stereotypes

by Iris M. Yob

The concept of the transcendent human challenges us to live to our strengths and not our weaknesses, beyond imposed roles and definitions, revealing our God-likeness as creatures in God's image. To "transcend" means "to go or be beyond some limit; to excel; to surpass." Many of the limits we experience in our lives are self-imposed. Some of our most destructive self-limiting appears as gender-role stereotyping.

Stereotyping, including gender stereotyping, lessens our sense of control over our environment by prescribing, from a narrow base of considerations, what is proper for us to do in it. It circumscribes our creative endeavors by focusing our aspirations within certain spheres of activity and on certain levels of success. Regulating our relationships and our forms of service, ministry, and worship along the lines of gender restricts our personal and spiritual development.

Both men and women suffer from stereotyping restrictions, but women tend to be more adversely affected. In part, this is because the so-called "masculine" qualities of aggression, ambition, self-reliance, forcefulness, and individuality are more highly prized and more essential for success in the world as we have made it, than the so-called

"feminine" qualities of sensitivity, gentleness, nurturance, warmth, and sympathy. The "masculine" attributes are more clearly related to success, prestige, and power. In the end, women with all the cultivated "feminine" qualities often feel they are unnoticed, without influence, and powerless.

The transcendent human is not the man who tries to live like a woman, or vice-versa. That is merely to exchange one set of limitations for another. Rather it is the person who lives beyond the artificial boundaries of gender-typing. The transcendent woman is glad to be a woman, a daughter, a sister, a wife, a mother, and a *person*. The transcendent man is glad to be a man, a son, a brother, a husband, a father, and a *person*.

In the life of Jesus we see most clearly the possibilities of the transcendent human. He demonstrated all the robust "masculine" qualities of decisiveness, firmness, assertiveness, self-confidence, objectivity, and courage. He appealed to other men and led them with power and purpose. He was physically and mentally aggressive and authoritative. He showed great courage and endurance. But he also portrayed profound sympathy, tenderness, caring and nurturing concern, and gentleness. He was unafraid of his emotions and expressed them publicly. He was trusting, loving, approachable, and winsome. His ministry was rich with all the finest human virtues.

Throughout human history, the combination of gentleness and strength, yielding and striving, self-reliance and dependence has contributed to the effectiveness of those who have served God in

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a remarkable way. We should not be afraid of challenging the limitations that society imposes on us, so that we may live with integrity. We should not let custom alone define our personalities or our callings.

Over the past few years, scores of studies have been undertaken to determine the relationship not merely between gender and personality, but between the combination of masculine and feminine qualities regardless of gender and personality constructs. Overall, it appears that women and men who combine both the "feminine" and "masculine" characteristics in their personalities have distinct advantages in personal adjustment, mental health, satisfaction, success, and coping, over strongly gender-typed persons.

For instance, research suggests that growth towards psycho-social maturity is aided by more flexible gender-role functioning¹; that the more males exhibit sympathy and responsiveness, along with typically "male" traits, and the more women exhibit objectivity and restlessness along with their "female" traits, the more likely they are to proceed to the highest levels of development in moral reasoning²; that the highly "feminine-typed" women are also likely to exhibit high levels of anxiety, low self-esteem, low acceptance of their peers, and will probably do less well at college³, while women who exhibit both "masculine" and "feminine" traits have more social competence, self-esteem, personal adjustment, achievement motivation, and less mood change and sense of helplessness. Even in those areas where women are thought to excel, such as nurturing, without some of the more "masculine" confidence and daring, women will hold back from acting out what they instinctively know to do.

"Masculine-feminine" people fear the results of success significantly less than "feminine" women, and they experience the greatest personal and work satisfaction. "Masculine-feminine" people spread more evenly through the career options and show more acceptance of nontraditional job change and more support for persons in nontraditional jobs, thus putting themselves in positions that could increase their chances for higher pay, status, and opportunity for advance-

ment. The nature of the task, leadership style, dogmatism, communication, understanding, and the motivations of the group members are more important considerations in the making of good leaders than is gender; and the best characterization of leadership is via psychological rather than biological gender-types.

Research also suggests that "masculine-feminine" children use much more flexible, and therefore more successful approaches in problem-solving; that the high "masculine-feminine" person, who is characterized as more open to experience, accepting of apparent opposites, unconcerned about social norms, and self-reliant, seems to resemble the creative person; and that "masculine-feminine" mates were preferred by both men and women and were generally more popular.⁴

Studies would suggest that women who want to be well adjusted, successful, intelligent, creative, well liked, and psychologically mature, should reach out for "masculine" qualities, and, conversely, men who want to be more successful leaders, to reach higher developmental stages, and have women like them better, should adopt some "feminine" characteristics.

What would be gained from embarking on a full-scale program that encouraged people to live beyond stereotypes and gender-role determinants? At the personal level, individuals would have a wider range of behaviors at their disposal. They would be more effective in a variety of situations than the stereotypes presently encourage. For women, this greater effectiveness would contribute to improved self-esteem, confidence, motivation to succeed, and a sense of self-control and self-determination within their spheres of influence.

The so-called "feminine" qualities would be as highly valued as the so-called "masculine" qualities. This could mean that a "different voice"⁵ would be heard where now it is silent and the complementarity of men's and women's insights and perspectives working together would give rise to more balanced and more representative decision-making at all levels of human endeavor.

For men, it would encourage greater confidence in situations demanding sensitivity and the expression of emotion. Accomplishment and success would be understood in the light of values presently underrated: the values of relationships strengthened, peace fostered, the underprivileged considered, and the natural world preserved.⁶

Both men and women in the work force could live and work more creatively. Traditional jobs for men and women would become open to anyone who had the necessary aptitudes and training. Students at all levels of schooling would encounter female and male teachers, and the helping professions would include female and male workers so that the needs of women and men would be met by those who understood them best. Both women and men would be seen as equally qualified for job advancement, pay increments, and leadership roles, and both would be equally willing to make sacrifices in time, money, and effort for a greater good. The interests of both female and male employees would be represented in policy-making.

The church would find it could draw on a

greater supply of talents and abilities than it presently allows itself. People would be chosen for ministry and leadership, not on the basis of their gender, but on the basis of their potential contribution. All its members would feel equally valuable, useful, and called. Men would not be so afraid of expressing religious sentiment or women of grappling with theological issues. Both sexes would serve where they were best suited—whether it might be in counselling, comforting, preaching, healing, teaching, managing, publishing, or caring for the needs of others.

In the late 20th century, all the resources of humanity will be taxed. Half the earth's population, the women, must participate in the world for their own sake and for the good of the rest of humanity. Just as clearly, men must be present in the home and in those places where tender care is to be given if the needs of the young, poor, oppressed, and defenseless are to be met. All God's children need to think, to do, and to be creative; all of us must respond to the challenges of the next decades and the dawning of a new century.

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1. Carol Ann Glazer, Jerome B. Dusek, "The Relationship Between Sex-Role Orientation and Resolution of Erikson Developmental Crises." *Sex Roles* 13 (1985): 653-61; A. S. Waterman, S. K. Whitbourne, "Androgyny and Psychosocial Development Among College Students and Adults." *Journal of Personality* 50 (June 1982): 121-33.

2. Jeanne Humphrey Block, "Conception of Sex Role." In *Beyond Sex-Role Stereotypes: Readings Toward a Psychology of Androgyny* pp. 63-78.

3. These conclusions are drawn from a dozen sources and more than a dozen expert conclusions. See especially the journal *Sex Roles*, the book *Beyond Sex-Role Stereotypes*, *Professional Psychology*, and *The Journal of Personality and Social Psychology*.

4. *Ibid.*

5. A phrase taken from Carol F. Gilligan (*In a Different*

Voice: Psychological Theory and Women's Development, Cambridge, MA: Harvard University Press, 1982). Gilligan makes an observation about the "different voice" that relates it to the transcendent person: "The different voice I describe is characterized not by gender but by theme. Its association with women is an empirical observation, and it is primarily through women's voices that I trace its development. But this association is not absolute, and the contrasts between male and female voices are presented here to highlight a distinction between two modes of thought and to focus a problem of interpretation rather than to represent a generalization about either sex" (p. 2).

6. Cooper D. Thompson, "A New Vision of Masculinity," *Educational Leadership* 43 (December 1985-January 1986), pp. 53-56.

Directory of Groups Addressing Concerns of Women in the Adventist Church

by Rebecca F. Brillhart

The 1980s may well be remembered as the decade that had the most impact on the Adventist woman. An assortment of women's groups have sprung up in almost every region of North America, with interests ranging from spiritual development to family life and careers. One thing all the associations and organizations have in common is their desire to see women's concerns and needs more adequately addressed by the church.

On March 19, 1989, a historic meeting took place in Silver Spring, Maryland, which brought many of these group leaders together for the first time. Hosted by the North American Division Office of Human Relations (OHR) Women's Commission, the event gave these representatives an opportunity to share information, promote networking and understanding, and improve communication and follow-through with the official church.

This directory introduces the groups that attended the summit and the issues/concerns they represent. A few others have been added because information was readily available, but a more complete list of groups can be obtained by writing to the OHR Women's Commission in care of Thesba Johnston, Chair, Bell Hall, Andrews University, Berrien Springs, MI 49104.

Rebecca F. Brillhart, a project consultant, is on the board of directors for the Association of Adventist Women (AAW) and coordinates programs for Time for Equality in Adventist Ministry (TEAM). She formerly served as director of development for Washington Adventist Hospital.

Adventist Women in Ministry (publication only)

Established: 1985

Purpose: to help create a sense of belonging among women in Adventist ministry.

Objectives: provides information to students and others interested in pursuing ministry and chaplaincy roles; reduces feelings of isolation for those involved in non-traditional ministries.

Scope: geared primarily to North America, supported by charitable gifts.

Contact: Penny Shell, Editor
211 Hillsboro Drive
Silver Spring, MD 20902
(301) 279-6112

Adventist Women's Institute (AWI)

Established: 1988

Purpose: to "pursue actively the attainment of the full and equal participation, education and development of all persons within the Seventh-day Adventist Church community—particularly women of all ages—without regard to ethnic origin, economic or social status."

Objectives: promotes the ideal that Adventist home and church community be a place for full personal development of everyone within; that women's work, achievements, and contributions can and should be recognized, valued, and affirmed; that women should work with full equality in ministry and be included in decision-making administrative roles; that Adventist theology must grow within both the female and male expe-

rience of self, world and God; and that the programs of the church should more faithfully reflect women's interests, needs, and hopes.

Activities: sponsors a variety of projects that expose the needs of women in Adventism and promote positive change toward that end; provides support for women in ministry by offering retreats, scholarships, and grant funding; organizes a speakers' bureau and resource coalition for women's issues; and helps victims of harassment, abuse, and discrimination within the church structure.

Scope: international, network organization, operates on volunteer basis, dependent on charitable gifts.

Publication: *Ponderings* (bimonthly)

Vickie Danielsen, Editor

Circulation: 10,000

Contact: Fay Blix, Chair

P. O. Box 25794

Santa Ana, CA 92799

(714) 545-4888

Adventist Women's Speakers' Guild (AWSG)

Established: 1988

Purpose: "to glorify God by Christian witness, build His kingdom by affirmation and unify the church body by God's word."

Objectives: improve the communication skills of women with public speaking and musical talents; publishes a listing that provides a resource for persons seeking women equipped to minister in speech and music.

Activities: communication training workshops available to members and nonmembers; annual day of worship (Sabbath Symposium) designed to celebrate the unique gifts God gives women and focus on using these talents creatively to benefit all people; and operation of a scheduling service for women speakers to help ensure an appropriate match for each audience.

Scope: national, membership organization with four levels of participation—

Intern (mentoring, training, opportunities),

Speaker (support systems, listing in brochure, appointment scheduling),

Musician (same as above),

Sponsor (financial supporter, receives benefits of an intern). Dependent on membership fees and charitable support; serves groups planning seminars, retreats, campmeetings, special worship services, and important events.

Publication: *AWSG Speakers' Brochure* (annual) includes a current listing of available speakers and musicians, their biographies, and a return checklist of the needs of the inviting party.

Pat Wick and Katie Tonn-Oliver,
Editors

Contact: Karen Nicola, Chair
10470 Crow's Nest Lane
Penn Valley, CA 95946
(916) 432-3636

The Association of Adventist Women (AAW)

Established: 1982

Purpose: "to encourage Adventist women to recognize their worth and value within the family of God, and the responsibility to use their God-given gifts as effectively as possible."

Objectives: provides an organizational framework whereby the needs and concerns that women sense within the church can be focused and presented to church leadership for consideration, dialogue, and progressive change; affirms efforts to bring women into the forefront in such areas as employment at all levels and committee participation/decision-making roles; advocates support systems for special-interest groups such as ministers' wives and single mothers; urges the General Conference and unions to establish active women's commissions; shares current news concerning women and women's interests via its newsletter, *The Adventist Woman*.

Activities: regional representatives and chapters provide monthly programs that address local needs, interests, and projects; national annual conference features workshops, seminars, and discussion groups dealing with the concerns of Adventist women while fostering growth and providing encouragement for involvement in the life of the church; sponsors the Woman of the Year Award given annually to honor outstanding achievement among Adventist women.

Scope: international, sponsors local chapters, membership organization; operates on a volun-

teer basis, depends on membership fees (\$15/year) and charitable gifts.

Publication: The Adventist Woman (bi-monthly)

Beverly Habada, Editor
Circulation: 2,000

Contact: Nancy Marter, President
P. O. Box 3884
Langley Park, MD 20787
(301) 270-5776

Chaplains for Women in Ministry

Established: 1986

Purpose: "to support and affirm the calling and gifts of women who wish to exercise their talents in a direct ministry for God."

Objectives: provides a means of support/fellowship/networking with women in ministry and those who support their interest; educates people about the role of women in ministry (especially those groups who communicate their concerns directly to the official Adventist Chaplaincy Services body); promotes the full recognition of women in ministry and equal access to pastoral positions based on qualifications, not gender.

Activities: workshops, seminars, and sermons that help educate the church about the role of women in ministry; promotion of gender-inclusive language; communication of needs and concerns of women in ministry to Adventist Chaplains' Ministry-SDA Health Care Chaplains' Association in the form of specific recommendations; and an annual retreat for women in ministry (the first will take place in 1990).

Scope: national network organization, committee of the SDA Health Care Chaplains' Association (SDAHCA)—a branch of Adventist Chaplaincy Ministries (ACM)—sponsored by the General Conference; originally established as the Committee for Women in Ministry

Publications: *Spiritual Partners* (updated three times annually), directory of women in ministry and their male colleagues who are in full support of their efforts; *View on Women in Chaplaincy Ministry*, results of a survey completed by men and women in Adventist chaplaincy, compiled in 1988.

Contact: Juanita Mayer, Chair
c/o Pastoral Care Department
Shawnee Mission Medical Center
9100 West 74th Street, Box 2923
Shawnee Mission, KS 66201
(913) 676-2305

Christian Women's Retreats (CWR)

Established: 1982

Purpose: to promote "spiritual growth for women by women."

Objectives: help develop close, personal relationships with Jesus Christ by providing opportunities for prayer and fellowship with other women; learn from the witness and experiences of dedicated Christian women who illustrate God's power to work through women; and provide an example for others who may be interested in developing similar programs in their own churches and conferences.

Activities: annual retreats; marriage seminars; adoption of "mission" family, providing support during crisis; help other conferences/churches interested in developing a women's retreat programs or fellowship groups with on-site workshops and a "how-to" manual; now developing Bible-study fellowship groups; supported the organization of a Christian Men's Retreats program, which held its first meeting May 5-7, 1989.

Scope: national, with emphasis on Northern California, begun with the cooperation of the Northern California Conference board; directs all activity; self-supporting, uses funds generated by retreats.

Publication: *Wings* (quarterly)
Sue Nakanishi, Editor

Contact: Pam Whitted, Chair
4070 Five Mile Drive
Stockton, CA 95209
(209) 473-3736

Office of Human Relations Women's Commission

Established: 1983

Purpose: to listen to women's concerns and promote the said needs to the church.

Objectives: to be in touch with women at the

grass roots level; share information they provide about their needs and concerns to church leaders; promote networking and understanding between women's groups with similar concerns to avoid duplication and promote cooperation; open the channels of access to the church.

Activities: three two-day meetings per year in different union settings to host open house events addressing women's concerns; hosted first women's groups summit (March 1989) to promote understanding, pool talents, and coordinate efforts on behalf of women in the church.

Scope: North American Division; the women's commission recommends proposals to OHR (not a policy-making group); OHR recommends to North American Division officers, who must seek support from the union presidents before implementing proposals and programs.

Publication: none

Contact: Thesba Johnston, Chair
c/o Bell Hall
Andrews University
Berrien Springs, MI 49104
(616) 471-3475

Shepherdess International

Established: 1982

Purpose: to offer support to minister's wives throughout the world church.

Activities: distribution of a resource materials bulletin; publication of one article devoted to issues involving ministers' family lives to appear in each issue of *Ministry* magazine; coordination of meetings especially designed for ministers' wives at each General Conference session.

Scope: international membership organization, support provided by the General Conference.

Publication: *Shepherdess International Resource Bulletin* (quarterly)

Sally Streib, Editor

Contact: Ellen Bresee, Coordinator
General Conference of SDA
12501 Old Columbia Pike
Silver Spring, MD 20904
(301) 680-6517

Time for Equality in Adventist Ministry (TEAM)

Established: 1988

Purpose: "supports the ordination of candidates to the pastoral ministry regardless of race, social class, or gender" and calls for the church's official approval of ordination for women at the 1990 General Conference Session.

Objectives: promotes the belief that the Bible supports the ordination of women through the principles of unity, equality, and spiritual gifts; that Ellen White approved of women and men serving the church with equal authority, recognition, and pay; the fullness of the gospel commission by the Seventh-day Adventist church requires the spiritual gifts of women in the ordained ministry; and that by ordaining women, the church ensures true unity among believers, demonstrating that all are equal before God and one in Christ.

Activities: promotion of equality in ministry seminars for churches/groups; awareness campaign (ads and articles in church papers); distribution/publication of relevant literature, cassettes and video presentations on the subject of women and the church; and coordination of a network for constituency feedback to denominational leaders concerning the equality issue.

Scope: international, network organization, operates on volunteer basis with part-time paid project coordinator (salary provided by the board); projects supported by charitable gifts/grants.

Publication: *TEAM Update* (monthly)
Rebecca Brillhart,
Project Coordinator

Contact: Patricia Habada, Chair
P. O. Box 3702
Langley Park, MD 20787
(301) 445-3340

Women's Ministries Advisory (WMA)

Established: 1985

Purpose: "to uphold, encourage and challenge Adventist women in their pilgrimage as disciples of Jesus Christ and members of His world church."

Objectives: elevate women as persons of inestimable worth because they have been created and redeemed; enable women to deepen their faith and experience spiritual growth/renewal; build networks among women in the world church to encourage bonds of friendship and mutual support; facilitate the creative exchange of ideas and information; address the concerns of women in a global context; seek expanding avenues of dynamic Christian service for women; and challenge each Adventist woman to be a part of the "team" in furthering the global strategy of the SDA church by using her unique talents to complement those of others working toward the same goal.

Activities: survey of women employed in leadership positions by the church and subsequent study of observations and opinions regarding their experience in denominational employment

(results not yet published); recommended appointment of coordinator for women's ministries for each world division (now in progress); distribution of a "starter packet" to division coordinators which includes a variety of information and ideas to help implement programs for women; encourage boards to include women; urge editors of church publications to address frequently and sensitively topics relating to women.

Scope: international, representation desired in all world divisions; supported by the General Conference (voted at Annual Council, October 15, 1985).

Publication: in development.

Contact: Karen Flowers, Chair
General Conference of SDA
12501 Old Columbia Pike
Silver Spring, MD 20904
(301) 680-6172

USSR and Czechs Incarcerate Adventists

Keston College, the respected human-rights organization in London, monitors treatment of religious believers in Communist countries. Its newsletter, *Keston News Service*, (June 22, 1989, Issue No. 328) reports that Adventists have recently been put into prison and a psychiatric hospital. Informal inquiries about these cases are being made by individuals at the General Conference. Readers wishing to inquire about these Adventists or to protest their treatment may write to the respective embassies:

Embassy of Czechoslovakia
3900 Linnean Ave., NW
Washington, DC

Embassy of the USSR
1125 16th St., NW
Washington, DC

Letters of encouragement may also be addressed directly to the individuals at the institutions where they are being held.

— *The Editors*

USSR

“PAVEL BANDAROVSKY (19) was arrested and sentenced to two years ordinary regime camp on 24 April for evading military service. He is said to have already been put into isolation and is generally treated very badly. He is a Seventh-day Adventist. Home address: 485510 Kazakhskaya SSR, Dzhabul'skaya oblast, Merkensky raion, st. Merke. Camp address: 465050 Kazakhskaya SSR, Gurevskaya oblast, g. Gurev, Balyshsky raion, pos. Sokolok, uchr. UG - 157/9.”

CZECHOSLOVAKIA

“KAREL AND JINDRISKA KORINEK, a Christian couple from Prostějov, Moravia, were arrested and forcibly admitted to psychiatric hospital on 10 May, the Frankfurt-based human rights organization IGF reports. The Korineks had been in hiding from the authorities since 1985 when a court ordered their indefinite incarceration in psychiatric hospital on the ground that they were suffering from ‘paranoia religiosa adventistica’ (see *Keston News Service*, Nos. 234, 260, 266).

“As members of the Seventh-day Adventist church the Korineks had their first brush with the authorities in 1966 when they were incarcerated in a psychiatric hospital. In

1967 they lost their parental rights and their fifth child. LIBOR was taken away from his parents and put up for adoption immediately after the birth. In 1974 the other four children were placed in an orphanage. However, in 1975 the psychiatric diagnosis of the couple was reversed and all the Korinek children, except Libor, were returned to their parents. The Korinek's battle to have Libor returned resulted in another spell in a psychiatric hospital. They were released that time only on condition that they agreed to receive medication at home.

“It appears that the Korineks were arrested after freely coming out of hiding, after their friends had received assurance from the legal authorities that no harm would come to the couple if they returned home. The Korineks are now being held in the closed section of Kromeriz psychiatric hospital, the same hospital in which Catholic activist Augustin Navratil was held from October 1988 to January 1989. A hearing to decide on the Korineks' future is likely to be held in the last week in June, sources in Czechoslovakia reveal.”

By Invitation Only: The New Adventist Theological Society

A new theological society, based on membership-by-invitation-only, has recently emerged within the Seventh-day Adventist community. Its first official meeting will be September 9-10, at Union College. The stated purpose of the Adventist Theological Society includes the promotion of “sound, conservative, Biblical scholarship and interpretation.”

Criteria for membership (section B of the preamble of the constitution printed below) includes, in addition to adherence to the 27 Fundamental Beliefs of the Seventh-day Adventist church and the “Methods of Bible Study” report, seven affirmations. All seven also appear on a form called “Membership Affirmation” which must be signed before any person may be considered for membership. If a person, on the written recommendation of two members, is invited to join and does so, he or she must annually re-sign the document, thereby reaffirming the seven points listed under section B of the preamble.

Many Adventist college theology departments have discovered that only some of their professors have been invited to join. Indeed, for many months not all the associate secretaries of the White Estate at the General Conference were invited to join. Some of the teachers and

researchers at Adventist colleges, universities, and other institutions have declined invitations to join. At least in some instances people have declined because they disliked the impression of exclusiveness and guardedness they had gained of the new society.

The new association is led by Jack J. Blanco, chairman of the department of religion at Southern College of Seventh-day Adventists, who is president of the society, and by Richard M. Davidson, chairman of the Old Testament department of the SDA Theological Seminary, Andrews University, who is the society's vice-president.

Another group, the Andrews Society for Religious Studies, will continue to meet several days prior to the annual meeting of the American Academy of Religion/Society of Biblical Literature, which is the largest professional meeting of religion teachers in America. For more than 10 years these meetings with the Andrews Society name have been the principal annual gathering of Adventist religion teachers. Those wishing to join may do so without prior invitation or the signing of a statement of affirmations. At this point, it appears that most Adventist religion teachers and scholars in North America will belong to one of these theological organizations, not both.

— *The Editors*

Constitution and Bylaws of the Adventist Theological Society

I. Preamble

A. Statement of Mission/Purpose

The Adventist Theological Society (ATS) is an international, professional, nonprofit organization established to foster Biblical, theological, and historical studies supportive of spiritual revival and reformation within the Seventh-day Adventist Church. It seeks to do this by:

1. Upholding the fundamental beliefs and piety of the Seventh-day Adventist Church in education, church life, and the completion of its mission.
2. Promoting sound, conservative, Biblical scholarship and interpretation among Seventh-day Adventist scholars, teachers, and students; administrators and ministers; medical, business, and legal professionals; and others who hold to a centrist position.
3. Creating a spiritual and intellectual atmosphere for the exchange of ideas among members and offering them moral support and collegiality.
4. Providing opportunity for the reading, discussion, and dissemination of scholarly papers by ATS

members through meetings, seminars, and publications.

B. Criteria of Membership

The ATS adheres to the Fundamental Beliefs of the Seventh-day Adventist Church and the "Methods of Bible Study" report as published in the *Adventist Review*, January 22, 1987. Therefore, membership in the ATS is based upon the following criteria:

1. We affirm that Christ's substitutionary death on the cross was both the supreme revelation of God's love for man and a propitiatory sacrifice to atone for sin and that His life provided a perfect example for His people to copy. His substitutionary death pays the penalty for sin, provides forgiveness, and creates saving faith. The cross is central to every aspect of life and work, of witness and outreach, of research and doctrine.
2. We are convinced that the Bible is the Word of God—the inspired, infallible revelation of propositional truth. The Bible is its own interpreter, provides the foundation and context for scholarship and the totality of life, and is the unerring standard for doctrine.
3. We endorse the use of historical-grammatical Biblical interpretation recognizing the necessity of the Holy Spirit's aid in so doing. We reject the use of any form of the "historical-critical" method in Biblical study.
4. We believe that the writings of Ellen G. White possess more than pastoral authority, and that in them God has spoken as He did through prophets and apostles of old, to instruct His people concerning His will and the course He would have His people pursue. Although the Bible is the foundation of Seventh-day Adventist doctrine, these writings are an invaluable tool for illuminating Scripture and confirming church teachings.
5. We affirm the literal reading and meaning of Genesis 1-11 as an objective, factual account of earth's origin and early history; that the world was created in six literal, consecutive 24-hour days; that the entire earth was subsequently devastated by a literal worldwide flood, and that the time elapsed since creation week is to be measured in terms of "about 6000 years."
6. We affirm a literal sanctuary in heaven, the pre-Advent judgment of believers beginning in 1844 (based upon the historicist view of prophecy and the year-day principle as taught in Scripture), and the identification of the Seventh-day Adventist Church as the remnant movement called by God to proclaim the three angel's messages (Revelation 14:6-12) which prepare the world for the soon return of Christ.
7. We affirm our faithfulness to the Seventh-day Adventist Church and pledge to continue supporting it by our tithes, personal effort, and influence.

II. Officers and Executive Committee

A. The officers of the Society shall be a President, a Vice President, an Executive Secretary, a Treasurer/Membership Secretary, and a Public Relations Officer. They shall be recommended by the Nominating Committee and elected by a simple majority at a duly called business meeting.

B. The Executive Committee shall consist of the officers and four Trustees. The Trustees shall be nominated and elected at an annual business meeting.

C. The President shall serve for a two-year term. The Vice President shall serve for a two-year term whereupon he/she shall serve as President. The Executive Secretary and the Public Relations Officer shall each serve a three-year term. The Treasurer/Membership Secretary shall serve a four-year term. The initial Trustees shall serve for terms of one, two, three, and four years each. Thereafter each Trustee shall serve a four-year term.

D. Honorary Trustees may be appointed by the Executive Committee which shall determine their number and term of service.

III. Membership

A. Candidacy for Society membership shall be initiated when two endorsing members submit a written recommendation of a candidate to the Executive Committee. The first endorser shall be responsible for securing the second endorsement before forwarding the recommendation to the Treasurer/Membership Secretary.

B. The Treasurer/Membership Secretary shall inform the candidate of his recommendation to membership and provide him a copy of Society documents necessary to an informed application for membership. Upon receipt of a signed application indicating acceptance of the Society's Constitution and Bylaws, and unqualified commitment to the Society's Criteria of Membership as presented in the Preamble, the Executive Committee shall consider the application for membership.

C. The Executive Committee, in considering the application, may require of the endorsers and request of the candidate-applicant any additional information regarding the Criteria of Membership which it may need in reaching a decision. In due course the President shall inform the applicant of its decision, but the basis of its decision shall be held as confidential information.

D. Upon receipt of notice of acceptance for membership, the candidate shall join members in paying an annual membership fee and shall then be seated as a voting member of the Society at the next business meeting. (Under currency exchange difficulties, the

Executive Committee may waive fee requirements.)

E. Membership is confirmed annually at the time of payment of dues and the signing of the reaffirmation statement of the Society's Constitution and Bylaws with its Criteria of Membership in the Preamble.

F. A member shall be deemed to have resigned when payment of dues falls two years in arrears.

G. A member may be disaffiliated for not upholding

We are convinced that the Bible is the Word of God—the inspired, infallible revelation of propositional truth. . . . We reject the use of any form of the “historical-critical” method in Biblical study. . . . We affirm that . . . the world was created in six literal, 24-hour days.

the Criterion of Membership or for misrepresenting the Society. Such action requires a two-thirds majority vote of the full Executive Committee. Such members may request the Executive Committee to carry his appeal against their action to the next regularly scheduled business meeting at which time a two-thirds majority vote in his favor is necessary for reinstatement to membership.

H. As the work of the Society is a church-related function, with voluntary membership, and in no sense has to do with civil or legal procedure, any disaffiliation appeal to the Executive Committee will involve only the disaffiliated and the Committee; and if the appeal goes to the business meeting, it will be considered only by members in their capacity as members.

IV. Bylaws

A. The officers shall be:

1. President
2. Vice President
3. Executive Secretary
4. Treasurer/Membership Secretary
5. Public Relations Officer

B. If the need arises to replace an officer as the result of resignation, illness, or death, or to terminate the service of an officer for not upholding the Criteria of Membership or for misrepresenting the Society, this shall be expedited by a two-thirds vote of the full Executive Committee, which shall appoint an interim officer/trustee to serve until the next annual business

meeting, at which time the interim officer/trustee may be a candidate with others to run for election to fill the vacancy for a full term.

C. The Executive Committee shall generally establish and carry out the policies of the Society. It shall appoint committees and fix the time, place, and program of the general and business meetings. At the time of the annual business meeting, it shall initiate the nomination of officers and Executive Committee members, of presiders over regional meetings, set the amount of annual dues, present an accounting by the Treasurer/Membership Secretary of the financial activities and status of the Society, and take other actions as it may deem appropriate.

D. Business meetings are to be announced no later than two months in advance by the executive officers and are open to members only.

E. A quorum is to be fifteen members among whom must be at least three officers, including either the President or Vice President.

F. The Executive Committee shall appoint a parliamentarian/adviser to the President/chair for all business meetings. The Rules of Order shall be selected by the Executive Committee and presented to the meeting as information. It is the purpose of Rules of Order to carry out the will of the majority of the membership while preserving the rights of the minority and to facilitate the Mission/Purpose of the Society.

G. The Nominating Committee shall consist of the Executive Committee plus six additional members who shall be elected at the time of the relevant business meeting. It shall nominate all officers except as indicated elsewhere.

H. Chapters of the Society may be organized under the guidance of the Executive Committee.

V. Amending the Constitution and Bylaws

A. Amendments to the Constitutions are to be submitted to the Executive Committee for study and, if approved, are to be distributed to the membership for study at least six months before the next business meeting, where adoption shall require a two-thirds vote.

B. Amendments to Bylaws require a two-month study interval only before the next business meeting, where adoption shall require a two-thirds vote.

VI. Dissolution Procedures

If ever deemed necessary, dissolution of the Adventist Theological Society will be according to the Tennessee Code Annotated Sections 48-64-101 et. seq., that govern non-profit organizations.

A Magna Carta for the North American Division?

The Pacific Union, which includes the states of Arizona, California, Hawaii, Nevada, and Utah, has the largest membership (166,049) of any union in the North American Division. (It is more than one-third larger than the next largest, the Southern Union.) The Pacific Union comprises more than 20 percent of the division's membership and contributes 24 percent of its tithe.

Recently, the Pacific Union Executive Committee took an unusual action. It adopted a resolution that says, among other things, that "local churches and conferences are distressed by the General Conference skimming off the budget cream and appropriating what is left to the world programs," and that "local, union, and General Conference leaders are losing credibility attempting to defend this program." It therefore requests that "the General Conference establish a maximum percentage of world income received to be used for its own operating expenses," in other words, putting a cap on the General Conference budget. The union makes the unusually concrete assumption that power in the denomination flows from the membership up by requesting that the General Conference report back to the Pacific Union no later than September 1, 1989.

If this resolution expresses convictions that other North American unions share and join in expressing, it may come to be regarded as a historic document in the emergence of an increasingly independent North American Division. The resolution is printed here in its entirety.

— *The Editors*

RESOLUTION of Pacific Union Executive Committee

January 26, 1989

I. PREAMBLE:

The Pacific Union Executive Committee appreciates the progress that has been made toward resolving the inequities of funding and wages in the various areas of the NAD. The new spread between cost of living categories is a good start in adjusting compensation to area costs.

However, it should be recognized that this adjustment addresses only one part of the problem—worker living costs.

It does not address an equally important problem—the expense of operating a conference in the high cost areas. In other words, the cost to generate each tithe dollar received.

At the present time there are vast cost differences in the conferences for housing, church properties, evangelism and other operating expenses.

Take, for instance, housing:

In 1974 the national median cost of a house was \$32,000; in California it was 6 1/2 percent higher or \$34,100.

In 1988 the national median housing cost was \$88,100; in California it was 72 percent more, or \$151,532. That translates into a payment of over \$500 per month more for the same house.

Even though operating costs are much higher in some conferences, the same percentage of tithe is retained by the conferences with the only variables related to appropriations from the conference assistance fund.

We believe the time has come to adjust the tithe percentages in the NAD on the basis of conference costs of doing business. The present contributions could be 100 percent, with the percentages to the General Conference adjusted down by a cost-of-operating formula. This figure would be adjusted yearly.

In the past there has been reluctance to change tithe contribution formulas, believing it better to adjust appropriations back to the conferences instead. This approach has developed numerous problems:

1. A very small number of people make the actual funding decisions each year. They are human and must try to understand an ever-more-complex church. It would be better to have more funding decisions made by those closer to the situation.
2. Retained tithe becomes available in the year it is given. Appropriations take a full year to be returned, thus a lag in income and budgeting.
3. As the NAD becomes more complex, the needs and challenges of each union vary. It is easier to solve problems when there is enough flexibility in the program to allow for local solutions rather than waiting for central policy changes as the way to solve problems.

4. The various groups in the church exert more pressure on a small group of decision makers than on a wider, more diverse, group. Thus, central decisions can be more easily swayed by small power blocks resulting in unintentional inequities.

Local churches and conferences are distressed by the General Conference skimming off the budget cream and appropriating what is left to the world programs. Budget caps must apply to all levels of the church.

5. Trying to decide local priorities from Washington has led to conference frustration while placing local leaders between their sense of loyalty to the world church policy and obvious local concerns that are not met by present policy.
6. The magnitude and complexity of General Conference financial policies and formulas is understood by few, thus giving them a distinct advantage in financial management or proposed change.
7. Tithe percentages have become a nonnegotiable, beyond the range of discussion items, considered by some almost sacred. There is fear any change would disrupt the world church financial structure.

It is interesting to note the idea of a 20 percent conference contribution to the General Conference started in 1901 as a call for a “second tithe from the conferences for mission work,” in addition to the nine percent at the time for union operation—a total of 19 percent from the conferences. At this point it was voluntary.

In 1920 a contribution of a graduated scale was adopted, then revised in 1922, going from a minimum one percent up to a maximum 20 percent, depending on conference tithe. So the idea of a sliding scale for tithe is not new.

In the past the leaders were not afraid to adjust tithe percentages as needed.

8. Present tithe percentages assure surplus income for General Conference operations, while at the same time local conferences and unions have been forced to reduce

personnel and services. This inequity of the financial system cannot continue.

Local churches and conferences are distressed by the General Conference skimming of [sic] the budget cream and appropriating what is left to the world programs. Budget caps must apply to all levels of the church.

Because the present tithe remittance percentages are considered inequitable and based on unrealistic rationale, local, union, and General Conference leaders are losing credibility attempting to defend this program.

9. North American membership, while less than 13 percent of the world total, supplies a greater percentage of its tithe income now than in 1922 when the percentage concept was established and NAD membership was 50 percent of the world total. Yet, NAD net growth is now among the slowest in the world.

II. REQUEST:

In light of the situations just described and the present uncapped expenses of the world headquarters operation, the Pacific Union Conference Executive Committee requests:

1. That the General Conference adjust the tithe percentages from the North American Division conferences on a sliding scale that recognizes differences in operating cost,

appropriately increasing net unrestricted funds available to local conferences in high-cost areas.

2. That the General Conference establish a maximum percentage of world income received to be used for its own operating expenses.
3. That the General Conference report back to the Pacific Union Conference Executive Committee no later than September 1, 1989, its proposed policy for adjusting the tithe percentages from the NAD conferences which it will present at the 1989 Annual Council.

III. CONCLUSION:

Because of escalating costs, unless the adjustments in Items (1) and (2) are accomplished at the 1989 Annual Council, we as leaders of the Pacific Union have a grave concern as to our ability to satisfy local conference constituencies from voting unilaterally to make these adjustments as part of their future budget planning process.

The above requests should not be interpreted as disloyalty or lack of commitment to the world mission of the Seventh-day Adventist church. Rather, they should be seen as a recognition that our base of support for the world church is rapidly deteriorating. We believe decisive action must be taken soon to maintain the confidence of our constituency.

The Merikay Lawsuit: Another Side

Richard H. Utt, *Pacific Press Lawsuit: The Other Side of the Story*. Published by the author, 5545 Riverside Avenue, Rialto, CA 92376.

Reviewed by Jean Lowry

Pacific Press Lawsuit: *The Other Side of the Story* is Richard Utt's rebuttal to the book *Betrayal* in which Merikay McLeod (Silver) chronicled her successful sex-discrimination case against Pacific Press. Utt presents a brief (17 page) but intense tale of a problem employee. Utt's tale has the makings of a great story—a gracious employer (Pacific Press) seeks out a young, talented, but undereducated (two years of college) woman (Silver), offering her the opportunity to make her mark in a male bastion (SDA book editing) only to have her thanklessly turn on her benefactors.

Utt asserts that Silver was hired as an "editorial assistant" who would work half-time and be sponsored half-time to complete her college degree. There was no written contract. He denounces Silver's actions when she stipulated a change in her working hours to full-time and refused the educational support the press offered. However, he gives no indication that he or press management made any effort to enforce their original intent. They had hired an assertive woman and were unprepared to cope with the results.

The "other side's" case rests heavily, though not exclusively, on the half-time, assistant argument. Beyond the direct arguments, this work focuses on personality and character traits. Silver is portrayed as being narrowly devoted to one "cause célèbre" after another, unable to separate her opinions from those whose work she was editing, and irresponsible in her personal finances. Press managers are portrayed as having a "sense of humor" as well as being "approachable" and "scrupulously fair." The press is portrayed as

a family more than a business. Utt even expresses nostalgia at the loss of "family" ambiance when the press instituted standard business practices.

Utt does not give a definitive answer to the question that he poses: "Did the press break the law?" Rather, he indicates that it is just too expensive to fight this kind of thing. As a woman reading this work, I had hoped for more. Perhaps Silver was not blameless in all details, but what of the other women? Why didn't Utt simply say, "We were wrong in the way we treated the women employed at Pacific Press"? Instead, he bolsters the idea that women were not treated illegally by citing the fact that some women returned the court-ordered settlement money to the press. By contrast, I had assumed that these women were simply trying to show forgiveness to press management. Whatever the case, their story has not yet been told.

Pacific Press Lawsuit: The Other Side of the Story and *Betrayal* have certain characteristics in common. Each work gives no quarter to the "enemy" and portrays the author as guileless. Such strongly defined characters—righteous victims versus unprincipled villains—make for great fiction. Somewhere there is truth, but the reader is left to divine it.

Jean Lowry is an associate professor of speech-language pathology and audiology at Loma Linda University, La Sierra campus.

The Situations of Faith And How They Grow

V. Bailey Gillespie. *The Experience of Faith*. Birmingham, AL: Religious Education Press, 1988. 263 pp. \$14.95.

Reviewed by Charles Scriven

In this work, meant for "pastors, church workers, and parents," Bailey Gillespie of Loma Linda University de-

scribes the faith experience through the stages or “situations” of life. Along with this he prescribes strategies for sustaining and strengthening the faith experience.

Gillespie begins with three chapters of background for the book’s dominant concern: the “faith situations” that correlate roughly with the human life cycle from early childhood to older adulthood. These introductory chapters explore the faith experience as found in Scripture and as explicated in current research on religion and personality. The experience involves, he says, a “basic trust” sustained through connection with God. It touches all of life, clarifies values, evokes committed action, and calls forth an “immediate awareness” of transcendent reality. You characteristically, he suggests, have such a faith experience when you belong to a community, when you are in relationship with others.

The next seven chapters elaborate upon the “faith situations” Gillespie links with various stages of human development. The first is the situation of “borrowed faith” that typifies early childhood. “Reflected faith” marks the years between seven and twelve. Then comes the “personalized faith” of early adolescence and the “established faith” of the late teens. Adults in their twenties reconsider their commitments and feelings; this is the time of “reordered faith.” In middle adulthood the pondering of meanings is characteristic; now faith is a “reflective faith.” A “resolute faith” takes hold in older adulthood.

All through these chapters the aim is both to explicate and to recommend. The author wants pastors, church workers, and parents to see what the various faith situations are like; he wants them also to learn how best to nourish faith experience in each of these situations. The challenge, as he puts it in his final chapter, is this: “Providing religious instruction at the right age, for the right group, with the right materials, using the appropriate methods.”

You are bound, I judge, to feel at least some exasperation in the reading of the book. Gillespie writes for the practitioners of religious education, not the theoreticians. Yet the book lapses into jargony prose (“re-mythologizing,” “formal operational thinking,” “transference”), often with-

out accompanying explanation. The frequent allusion to scholarly research, a passing knowledge of which is sometimes presupposed, may also be burdensome.

Quite apart from all this, however, the writing style is difficult—not for being compact so much as for being unclear. Early on, for example, you must figure out the following sentence: “Thus the sociologists tend to define experience as the effectual results of God’s power in the world as it interacts with culture.” Or this: “One can always find *a priori* the notion of God, if that assumption includes its possibility.”

Overall, *The Experience of Faith* reads as though edited in a hurry. You get odd locutions such as “appreciative to” (instead of “appreciative of”) and “clarity into” (instead of “clarity about”). You get mixed metaphors such as “The home provides the roots for faith to birth. . .” To remark on these things may seem picky, but they do hamper the reader, and whatever hampers the reader puts the subject matter at risk.

The subject matter is important and the author has read widely in the research about it. He is an effective and widely sought lecturer on these matters. The book’s drawbacks are substantial, but so is the church’s overall advantage in having someone of Gillespie’s expertise helping us to be strong, and to keep our members strong, in the faith.

Charles Scriven is the senior pastor of Sligo Church. Herald Press published his book, *The Transformation of Culture*, in August 1988.

Adventist Revisionism and Russian History

Alf Lohne. *Adventists in Russia*. Hagerstown, MD: Review and Herald Publishing Association, 1987. 159 pp.

Reviewed by Roland D. Bleich

Alf Lohne, a former general vice-president of the General Conference, now writes in retirement from his native

Norway. For many years he served as envoy of the Adventist world headquarters to the Soviet Union. In this capacity he participated in the formulation of General Conference policy concerning the Adventist church in Russia. The title he has chosen for his book raises all kinds of expectations. And indeed the book ranges widely in subject and actual content. It is a curious mix of the author's personal experiences during his frequent trips to the Soviet Union and his readings in Russian and Adventist history. The author follows roughly an order beginning with the 1985 visit, then leading the reader through his visits from 1969 to 1973. In between, however, there are chapters dealing with historical background, such as on the Mennonites (chapters 4 and 5), on Adventist beginnings and progress (chapters 6 through 12), and on atheism (chapter 15).

I found his organization difficult to follow and

From the moment one reads the table of contents it is clear that here is a believer who possesses insights that elude the mere historian.

at times simply bewildering. Particularly when he writes as an historian, his choice of subjects and the extent of coverage often appear to be random. While no history of Russian Adventism would be complete without some discussion of its Mennonite roots, it is not clear why it should be necessary to begin with Mennonite antecedents and describe in great detail the trial of the Anabaptist Michael Sattler in South Germany in 1527 (pp. 40-42). Frequently, the reader is presented with a collection of data on church structure, tales of endurance under persecution, and accounts of travel all jumbled together. Chapter divisions often seem arbitrary as the story continues without an obvious change of subject, focus, or turn of events.

Lohne's historical framework for Adventist history is spotty and haphazard. It is evident that the author's grasp of Russian history is inadequate for an assessment of the Adventist experience. His treatment of complex historical processes is uncritical and overly simplistic, and not unlike

that found in texts for elementary school. From the moment one reads the table of contents it is clear that here is a believer who possesses insights that elude the mere historian. And indeed the text seeks to bear that out. The reader is shown God's far-reaching planning as he prepared the path for the Adventist message 100 years in advance. Reading about the settlement of Mennonites in Russia under Catherine the Great, we learn that "God used the czarina as a tool in His hand to prepare the way for tens of thousands in Russia to accept God's last message for the world." And Lohne is believable when he says that "neither she nor anyone else imagined such consequences." However, "from our vantage point it is easy to recognize Catherine the Great's invitation . . . as the first stepping-stone for the entrance of the Adventist message into that great country" (pp. 39, 40). That God might have had the Mennonites in mind, first of all, as he provided them with a place of refuge from persecution, is not considered. Is this naiveté or is it arrogance? Is all of history really just prehistory to Adventism?

For his sources on Russian history Lohne relies too little on established scholars and too much on Adventist publications. One might ask whether the writings by L. R. Conradi, articles in the *Review and Herald*, or the *Seventh-day Adventist Encyclopedia* are appropriate sources to document Russian laws governing religious observances, the teachings and practices of the Russian Orthodox church, or general trends in the Soviet government's policy (pp. 63, 64).

When it comes to Adventist history Lohne does better. He traces its story from the first missionary efforts by Russian emigrants to the United States to the present. Sometimes, however, no dates are given and the reader is left in doubt about the sequence of events.

The author devotes considerable space to some of the historic controversies. Particularly the questions surrounding the schism in the church and the origins of the True and Free Seventh-day Adventists are reviewed. Of interest is his defense of the controversial 1924 declaration (pp. 99, 100). This endorsed the Soviet state as ordained by God's providence "as the only progressive government . . . fitting the times," and pledged

collaboration in the building of the state. To make matters worse, the document was printed and circulated into other parts of the world. Lohne courts the reader's indulgence by pointing out their limited Russian perspective and the persecution they had suffered under the imperial regime. He is less charitable to the 1928 statement, which asked church members to perform their duty to the state.

That is, to perform any governmental and military service in all of its forms according to the basic constitution, which is valid for all citizens. Each one who teaches a different doctrine . . . the congress considers a heretic . . . outside the Seventh-day Adventist organization. (p. 104)

Lohne calls it a "questionable decision" that "deviates radically" from the general Adventist stance. He allows this may have been made in response to indications heralding evil things to come, and intended as an appeasement gesture.

The book implicitly raises some questions. The main one is, to what extent is the church leadership prepared to sacrifice Christian principle and the members of Christ's body in order to preserve the organizational structure?

Quite early in the book he reveals his position in the controversy around the schism. "There is a tendency in the West to assume that the only authentic Christianity in totalitarian countries is an underground movement. I do not subscribe to this view" (p. 24). He portrays the schism as originating in Germany in 1914 and part of the Reform Movement, and argues that the 1928 statement did not cause the split since the Reform Movement had already established a foothold (p. 108). That might indeed have been so, and the statement may have been mere confirmation that the official church had already apostatized.

His treatment of Shelkov's role merits some comment. He acknowledges that this man "unquestionably ranks as the best-known person ever

to belong to the Seventh-day Adventist Church in Russia" (p. 109). He "went through great hardships" during 23 years in prison to emerge as the leader of the True and Free Seventh-day Adventists. Lohne seeks to account for Shelkov's fame by pointing to his prolific writings, the underground press, popularity with journalists intrigued by his dramatic life story, prominent involvement in the human-rights movement, and the attention received at the Madrid Conference. Yet he provides little insight into Shelkov's mystique, his personality, and the power that moved him and endowed him with such endurance under persecution.

Lohne's biography of Kulakov is quite sympathetic, although the author is clearly aware that this leader is held in suspicion by some. Lohne allows that Kulakov, during the difficult Krushchev era, "decided to make the best of the situation with the authorities as far as possible" (p. 112). That the official church organization was eventually able to emerge again is seen as vindication of Kulakov's policy.

Throughout the book Lohne is careful to enunciate the denominational policy concerning the state and good citizenship. Whether reporting on his conversations with Soviet authorities, defending the General Conference policy in recognizing only the official church in Russia (pp. 125, 126), or in references to the work of Kulakov who "wants to show the authorities" that the Adventist faith makes for loyal citizens (p. 25), the same point is emphasized many times over. One cannot help but wonder whether the book was not written as much for the benefit of Soviet authorities as for the information of readers in the West.

The book implicitly raises some questions. The main one is, to what extent is the church leadership prepared to sacrifice Christian principle and the members of Christ's body in order to preserve the organizational structure? We must not be hasty to condemn, for the predicament of our leaders in totalitarian countries is a difficult one to understand for those who have lived only in a free society. Yet this problem is not unique to the Russian experience, but was equally acute in Germany during the First World War and the Nazi period. Today it is a critical issue in many places, including several eastern European countries.

A second problem is that our church leaders are frequently unprepared to assess the times and the powers they are up against. Some systematic study of history and political science might go a long way to help remedy that.

On balance, *Adventists in Russia* appears as the first glimmer of *glasnost* in official Adventist

publications concerning a complex and unfortunate chapter in Adventist history. Yet it is hardly the critical and authoritative study that is needed to clear up the many questions that trouble the minds of engaged Adventists.

Roland D. Bleich is the chairman of the department of history at Walla Walla College.

Pastors Are Human Too

To the Editor: I appreciated the writers who shared their vision of the church beyond 1990 (Vol. 19, No. 2), but in order to reach any of those ideals, we need to remember the central importance of the local pastor and the challenges he and his family face. The very nature of ministry prohibits the minister and his wife from forming close friendships. In our denomination we are usually moved after two or three years, which is just long enough to start to feel comfortable and make contact with people.

Pastors have normal families with stresses and strains like anybody else—with children who “act up” in church, teenagers who rebel, aged family members who are sometimes difficult and yes, we even have an occasional overdraft. In short, we have normal, everyday families. But if we encounter marital or financial problems, to whom do we go for help? The local marriage guidance or budgeting service? Hardly! What if we met someone we had referred there? As yet, only one or two denominational administrations have provided services to help ministerial families. Sometimes ministerial couples can feel more alone than ever.

When my family first joined ministerial ranks, it did not bother me that we had no home base. But, although people were friendly, there was always that barrier between us. Yes, we might be invited for lunch after church or enjoy each other’s company at a church social—but nothing deeper than that. Would it be different, I wondered, if we stayed in a parish 20 to 30 years? In the years that followed I would really have appreciated our church members calling in from time to time, and spending a few minutes of prayer with us. But no one seemed to think of it.

Loneliness can strike pastors and their families at any age, but young couples in particular need our prayers and attention. Recently, a young wife spoke to me of her loneliness. She is a very new church member, and met her husband while he was in the seminary. In two short years she went from nonchurch-member to pastor’s wife. The change was drastic, to say the least. As a school teacher, she spends her evenings preparing the next day’s lessons while her husband is usually out. She is desperately, heartbreakingly lonely—thousands of miles from her own family.

Let us remember, too, that not all clergypersons are male. How do female clergy cope with this problem of loneliness in the ministry? Perhaps it is even more difficult for them, especially if they have children.

Psychologists tell us that women in the 40-50 year age

group have an intense desire to settle down in one place. I can identify with that. After moving around for many years, I long to return to my home country and settle in a permanent home—just to feel that I belong somewhere. My husband and I have lived in a succession of houses, but none of them has been “home.”

Now that our sons are grown a very real fear surfaces from time to time: “What would happen if something happened to my spouse? Where would I go?” I don’t even have a home because I don’t feel I belong anywhere. And we don’t stay anywhere long enough to make deep, caring friendships.

But while I am crying out for my needs to be met, have I thought about our senior personnel—the senior pastor in our region, responsible for 60 churches and 40 ministerial families? I must remember that every one of us needs the hand of Christian friendship, understanding, and support. Lord, help us to alleviate each other’s loneliness.

Valerie J. Smetherall
Gisborne, New Zealand

Adventist Worship: Not Just An “I” Experience

To the Editor: It is encouraging to note with Steve Daily (*Spectrum*, Vol. 19, No. 3) that worship renewal is taking place within Adventism at the present. There are others, however, with a less charismatic worship style also finding success.

Some congregations are learning to view worship as a corporate and not simply an egocentric experience. They have found that music, prayers, and sermons that concentrate on the “I” form of experience are not unselfishly corporate. Worship that is not sensitively and purposely contributing to the experience of others does not express the community of the church body. Corporate worship denotes more than simply being together, no matter how many faces there are to smile at or how uncomfortably crowded the pew.

Some Adventists are looking for a worship experience that voices more substantive faith than the denomination has historically developed through its worship. Charismatic styles of worship certainly have roots in our heritage, but the preaching or evangelistic service that is aimed primarily at the conversion experience (or at the level of pure entertainment) does not reflect maturation of the church. Certainly there is room for the charismatic style, as the numbers prove, but other styles also need to be developed for those who are looking to better articulate their faith for themselves and others. We need to create an atmosphere of worship

renewal that includes cohesiveness, coherence, integrity, participation, and creativity, as well as excitement and good feelings.

Worship must be an experience that transcends the world from which we come. Simply looking to the commonplace forms of expression within a “Christian” context and experiencing a lateral form of fellowship eventually sends the finite worshiper back into the world in a finite way with no renewal or contact with the Infinite. There needs to be an element of mystery to every worship experience that reminds us that there are answers beyond our questions, and a challenge to our dialogue with the Infinite.

Certainly, Daily’s examples of Azure Hills and Milwaukie churches are noteworthy; but worship is also significant for growth of quality as well as quantity. Situated in an area of increasing urbanization, our church has been experiencing a decline in membership, yet our worship attendance remains virtually the same. We have measureable evidence that the Holy Spirit is blessing our congregation in exciting ways. As our members are enjoying working, fellowshiping, and worshipping together, we are beginning to attract additional members as well.

As members of a worship committee for over two years, we have experienced an alternate option to Sabbath morning boredom or entertainment. As contributors to the ongoing discussion of worship renewal within Adventism (see *Journal of Music Ministry*) we would be open to more dialogue on the subject.

Steven R. Hadley, Pastor
Denver South SDA Church

Joylin Campbell-Yukl, Editor
Journal of Music Ministry

To the Editor: This is a response to “Church Growth Bloweth Where It Listeth,” by Steve Daily, in *Spectrum*, February 1989. What jubilation the article had was predicated on a significant increase in the numbers of people—emphasis given to numbers of young people—attending church services. Toting up the numbers, as if quantity were somehow indicative of God’s true presence, has been a time-honored game, both in this denomination and in Christianity in general.

All these numbers and figures are something more than empty—they are potentially misleading. The illusion we are in danger of fostering is this: if the church acquires ownership of x number of new members (taking into account y number of losses through backsliding) in z amount of time, then the church is indeed doing God’s will, and all is well in Zion. Numbers are not evil. In the real, ordinary world numbers are very often a measure of performance, whether it be a profit produced or statistics that quantify services and accomplishments. There is nothing

wrong with requiring ministers, for example, to achieve a certain number of baptisms each year, or to maintain a certain level of monetary income through Ingathering, tithe, offerings, and so on. The problem emerges when we begin equating such with the working of God in our lives—or even worse, when we interpret them as indications of God’s presence and blessing in our church. One need not appeal to theology to show this is so, since there will always be denominations who acquire more “accessions” than we do; there will always be denominations that make more money than we do; and there will always be denominations that can beat our statistics.

It is further asserted that “Adventists generally do not know how to praise and worship God.” The source of these innovations is to be found in other, more vibrant religious groups. These groups are presented as the working of the Holy Spirit outside Adventist circles, yet evidence proffered in this regard is of the most outward and superficial nature. There is an all-but-vocalized assertion that Adventism is no longer in touch with God because the numbers are slipping.

Adventism may indeed have lost some touch with God, but it is not because it has failed to innovate its church service and to keep its statistics up. Semi-Pentecostal groups may be able to use emotional verve to increase their numbers. These people may indeed feel better now about going to church, but I am not at all certain that the purpose of the church is to make us feel good. In the past, Adventists have used doctrinal ossification, overbearing leadership, and ritual lethargy as a means to avoid hearing what God says. Other groups have used the emotions of praise-through-the-Spirit to the same effect. I see little triumph in letting the winds of change blow us from one side of the line to the other, merely to increase church attendance.

John Kissinger
Reading, Pennsylvania

When Screaming Is Not Enough

To the Editor: Douglas R. Clark was diplomatically gentle in his critique of Leslie Hardinge’s *Leviticus: Christ Is All* (*Spectrum*, Vol. 19, No. 3). Nonetheless, he accurately pinpointed the book’s many serious inadequacies: an allegorical approach that “rarely takes account of contextual considerations,” the fact that he invents “spiritualized applications” with “no controls to the process,” and has evidently consulted no recent works on Leviticus. The profound barrenness of such an approach is so frustrating one does not know whether to scream or weep. One wants to scream to awaken those who are responsible for allowing such meaningless materials to so frequently dominate Sabbath school lesson materials.

One wants to weep when one realizes the uselessness of screaming.

It is not so much that Hardinge's book is exegetically and theologically bankrupt, but that those in the seats of power have proffered such to the church at large as the best that Adventist scholarship has to offer on the subject.

Cannot they separate the chaff from the wheat? Where does one go for meat in due season when all one is offered is pap? Dare anyone point out that the emperor has no clothes?

Donald E. Casebolt
Roseburg, Oregon

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