

# I Will Go Reach My World



"We have different gifts according to the grace given us..." — ROMANS 12:6, NIV

A MINISTRY FOR EVERY WOMAN



2021.10. April 01, 2021

## News from Women's Ministries Inter-European Division

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### AN EASTER EXPERIENCE



#### MORNING MANNA - THE STONE

Jesus is dead. Joseph of Arimathea takes His body from the cross, places it in a tomb and rolls a stone in front of it. The entrance is closed. Jesus is blocked by a big stone.

The thoughts of the women revolve around this stone during the whole Sabbath. How can they move it? Who will roll it aside for them? Their hearts are as heavy as this stone. Their hope is buried behind this huge stone.

Can you relate to this? What is your stone? What is so cold and hard in your life that it takes away your perspectives, that it fills your whole life, so that you cannot think of anything else?

"Then they looked up and saw that the stone had been rolled away. The stone was very large" (Mark 16:4 NIRV)

And then, when they arrived at the tomb, the stone was no longer there. The obstacle they had been focusing on all this time was gone. The stone had set the ball rolling. Jesus was no longer hidden behind that stone. The tomb could not contain him.

Death did not conquer Him, but He conquered death. He is risen and alive. Jesus can move your stone, too, He can also set your stone-like balls rolling and give you a new, unobstructed view of Him.

I wish you this Easter experience not just this Easter but every day.

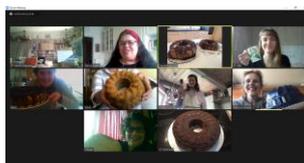
Dagmar Dorn

We invite you to look up our new feature "Morning Manna" on our new EUD WM homepage regularly.

[eudwomen.org/en/home/morning-manna/devotional/go/2021-04-01/the-stone/](http://eudwomen.org/en/home/morning-manna/devotional/go/2021-04-01/the-stone/)

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### A SPECIAL NEWS EDITION WITH REPORTS FROM THE HANSE CONFERENCE



#### WOMEN'S MINISTRY ACTIVITIES IN THE HANSE CONFERENCE, GERMANY

Our Hanse women are not letting the challenge of Covid 19 get them down and have converted all their program plans to Zoom events.

A special News Edition with reports from the Hanse Conference, reported by Nancy Duske, WM Director

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## Women's Week of Prayer in the Hamburg Ghanaian Church



### REPORT FROM HANSE (1)

We have a wonderful women's group in Hamburg at the Ghanaian SDA Church who are doing many missionary projects under the leadership of Janet Boachie. They organized a week of prayer in March. From February 28 to March 6, they had a Zoom meeting every evening. There was a speaker for each evening, some from Hamburg, others from Ghana and even from the United Kingdom. The topics were different each evening but all related to the STA global motto: "I WILL GO". On the first evening Esther Ansong from Ghana was present. She is a sister who is active internationally. With her we reflected on the mission of our church. Matthew 28:18-20 NIV: Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.

There are many Christian churches in the world, but do they reflect Christ? Sometimes we keep people from following Jesus by our actions and words. Our Lord is pleased when we help win souls for Christ. Let us participate in this. In this challenging time, let's encourage one another, perhaps with a phone call, and let "I WILL GO" be our motto. Thank you Dan Owusu and Ashie Okai for translating the sermon for me. God bless these women.

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## Women's Meeting in Hamburg and Girls4Christ



### REPORT FROM HANSE (2)

On Sabbath, March 6, the Barmbek church organized an afternoon meeting by Zoom for the women of the Hanse Conference. The theme "Am I my sister's keeper?" was presented by Nancy Duske and discussed with the participants.

The topic moved many because there is a desire to provide a place for our sisters to feel at home, but this is not always possible. How much responsibility do I have to bring former Adventist sisters back to the church? It is not always possible to meet individual needs. Why does someone leave the church? These and many other questions were discussed and a lively exchange took place. Prayer is the key, because we are all keepers of our sisters!

Parallel to the women's meeting there was also a meeting for the Girls4Christ with Inga Dierfeld. The topic: I BELIEVE! - Two words, one statement and nothing behind it? - 8 girls had a lively exchange about it.

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## Hamburg International Church Women's Sabbath



### REPORT FROM HANSE (3)

The Hamburg International Church organized a Women's Sabbath on March 13 with speaker Kellyane Link on the topic of resilience. The power of the soul. How resilient are we in everyday life? During the pandemic? In faith?

What did the psalmist do when he was sad and discouraged?

Psalm 42:2-3 My soul thirsts for God, for the living God. When can I go and meet with God? 3 My tears have been my food day and night, while people say to me all day long, "Where is your God?"

In Psalm 42, David is speaking about his own soul. Verse 11: Why, my soul, are you downcast? Why so disturbed within me? Put your hope in God, for I will yet praise him, my Savior and my God.

Kellyane shared with us a personal experience from when she had just come to Germany from Brazil and how God responded to her situation. She also showed how important gratitude is in developing resilience. What three things are you grateful for today? In the afternoon we further explored the topic of resilience in groups through assignments.

Thank you Florbela and your team for the beautiful Sabbath!

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## Giving and Helping – are there limits?



### REPORT FROM HANSE (4)

On March 20, we were invited to experience a Women's Sabbath in the Rostock City congregation with Christel Kruik via livestream and zoom.

The topic was: Giving and Helping - are there limits?

Drawing from the story of the Good Samaritan, we reflected on whether boundaries should be drawn in giving and helping. The Good Samaritan did this by not leaving all his money at the inn, but promising that when he was done with his business, he would come back and pay what was missing.

With many examples from the Bible, it became clear to us that we may be generous, but how does one give appropriately?

What is the motivation for giving? Recognition – Fear - Feeling of obligation? - Which one is yours?

In the afternoon we gathered to discuss the topic in groups and had coffee, tea and cake to end the Sabbath.

Thank you Thekla and your team for a wonderful Sabbath.

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## Women's Breakfast - Baking together via Zoom



### REPORT FROM HANSE (5)

On Sunday, March 21, we were invited by Petra Lolk and her team to experience a women's breakfast of a special kind.

Baking cakes together was the order of the day. We received the shopping list in advance by mail and so we were all set on Sunday.

We could choose from a vegan cake with Rabea or a normal cake with Frieda.

We started with a devotion and then got down to baking. Every step was exactly explained, once for the vegan and once for the normal cake.

We had a lot of fun. While the cake was in the oven, Mareen Schmidt shared with us her thoughts and the adventure of being God's image. What does it mean to be his image?

After Eve and Adam had to leave the garden, they struggled to manage their lives on earth.

But God remains faithful and is always by our side. He is always prepared to seek us.

As in Hosea 2:14 I will lead her into the wilderness and speak tenderly to her.

Or Verse 16: "In that day," declares the Lord, "you will call me 'my husband'; you will no longer call me 'my master.'"

Or in Hosea 2:20 "I will make a covenant with the wild beasts, the birds and the creeping things, so that they will not harm her. I will end wars and break all bows and swords. I will do all this so that she may live in peace and safety."

The example of Deborah, the Old Testament judge, also brought before us what a strong leader is.

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## Set of New Promise Cards



### ENCOURAGEMENT FOR YOU AND YOUR FRIENDS

Each of us needs encouragement - whether now in Corona times or in normal everyday life. And we can encourage others with beautiful promises from God's Word. The Women's Ministries Department has designed beautiful promise cards, which can be ordered through the German Adventist Publishing House.

Link: [bit.ly/3m4rBQ9](https://bit.ly/3m4rBQ9)

- As a give-away to people who need encouragement
- To stick onto the refrigerator
- As a bookmark in your Bible
- As a reminder in your wallet
- As a card with a gift

- ... and many more possibilities

We wish you much joy and God's blessing with the cards!

Product content:

- 8 glossy cards (400g) + 1 advertising card
- blank backside for writing
- transparent envelope
- exclusive wax seal
- dimensions: 9 cm x 5 cm

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## ADVENTIST WOMEN OF THE PAST (6)



### WOMEN'S HISTORY MONTH

Often the contribution of Adventist women is hidden in the biography of her husband. Information about the life of a missionary wife is often scarce, although she participated in their joint mission.

### Ising, Walter Konrad Wilhelm (1881–1950) and Frieda (1884–1966)

By Chigemezi Nnadozie Wogu

Walter and Frieda Ising were German Adventist missionaries to the Middle East.

#### Early Life and Marriage

Walter Konrad Wilhelm Ising was born March 30, 1881, in Danzig, Germany. At the age of eight, he was sent by his mother together with his sister to the United States, where he attended a Lutheran school in St. Joseph, Missouri. Six years later he returned to Germany. In the summer of 1903, after he participated in a camp meeting and had a personal conversation with William Spicer, he decided to become a pastor. At the beginning of 1904 he was baptized by Emil Frauchiger in Berlin. Immediately afterwards he began studying at the Mission Seminary in Friedensau.

**Frieda Schlegel** was born January 29, 1884, in Vohwinkel, Germany. She was the third of nine children born to Swiss Adventist parents. After learning French at the French Worker's Training school at Gland, she became a governess to a family in Leipzig, Germany. She then went to Friedensau Missionary Seminary to become a nurse. It was here that she met Walter. In 1904 Walter proposed to marry Frieda by asking the school band to serenade her. When she concluded her studies, Frieda began working as a Bible worker, and in August 1907 she and Walter were married.

#### From Military Service to Church Service

At the end of 1904 Walter was enlisted into military service in the Imperial Guard of the Kaiser. He refused to serve on the Sabbath. After repeated interrogation, he was released from military service. Immediately after this he was appointed as Ludwig R. Conradi's personal secretary.

From 1905 to 1908 Walter was secretary of the German Union, which also covered Russia, Austria, Hungary, and the Eastern Balkan states. Around the end of 1905 he began serving as editor of the Adventist German church paper *Zions-Wächter*.

#### Missionary Work in the Middle East

In April 1908 Walter Ising, who had just turned 27, was sent with his wife, Frieda, and their baby daughter to the Levant Union Mission (covering Greece, Crete, the Ottoman Empire, Egypt, parts of Northern Africa, and Persia). Its headquarters was in Beirut, Lebanon, where the Isings settled and began to lead the Adventist mission in the Middle East. At that time the Adventist presence in the Arabic countries was minimal. Ising himself reports that work had started in Beirut, Haifa, Jaffa, and Jerusalem, with a membership of "only about twenty, including the workers themselves."

Things turned out quite difficult for the missionary couple. According to David Trim,

"Hardly had Walter and Frieda arrived when both contracted typhoid fever. At the advice of other Westerners, they were moved out of Beirut into the hills. Left prostrate, Walter could no longer dream about how to transform the work; instead he devoted himself to prayer and reflection. He earnestly asked God to help them 'find His people among the inhabitants of this land.'"

With a conviction to do God's work, he moved back to Beirut and started offering Bible classes. "In 1909, he baptized a group of men. Several were from the Ottoman province of Mesopotamia—today's country of Iraq." Upon getting to Beirut, he labored to study Arabic and enrolled in the Syrian Protestant College. Then he began Bible studies at his home specially geared towards the students at the college.

Soon afterwards Ising began mission strategizing. He approached the work in three ways. First, he began working by building on what was already done by the workers there. In this vein, it is reported that he traveled widely over his field, in Syria, Palestine, Arabia, and Mesopotamia, reaching isolated brethren and opening the fields for workers. Through all the dangers and discomforts of Oriental travel in that time—on foot, on horseback and camelback, on coastwise trading vessels, and crude native river boats, and even in the first few automobiles to appear in the East, he made himself familiar with the conditions and the prospects for the gospel through this wide area.

Second, Ising focused on German communities. He did this because he found that he was not knowledgeable of the culture,

language, and people of the Arab world. When Ising first arrived in Beirut, he was forced to rely on the German community there. Unfortunately, he found limited interest. In Haifa, he visited Mrs. Müller, an Adventist German nurse, who was working among the German settlers and colonists. Third, aside from studying Arabic, which he pursued earnestly, he labored for the transition of the mission to indigenous leadership. However, plans for this were only realized beginning in 1928.

Around 1913, when the territory of Egypt was divided, Ising became the superintendent of the mission in Lower Egypt with a combined membership of 50 people. Soon after Ising decided to make a trip to Iraq. The aim of the trip, which lasted about a year, was to organize the Adventist work there. While he was in Iraq, Frieda Ising and her little daughter went to London, where she studied midwifery. In 1914, when World War I broke out, Frieda took care of wounded English soldiers, while her husband, who at the time was living in Egypt, a British territory, was interned throughout the war. As a German citizen, he was sent to a concentration camp on the Island of Malta, where he spent 61 months without sufficient food or water. After the Armistice on November 11, 1918, Frieda went back to Friedensau to work as a midwife. A year later the family was finally reunited when Ising came back to Europe. He taught temporarily at the Mission Seminary in Friedensau, and for six months he directed the Home Missionary and Sabbath School departments of the West German Union Conference.

Following the War, the mission in Europe was reorganized. In July 1920, Ising was elected secretary of the European Division. His family spent two years in Denmark and six years in Berne, Switzerland. In December 1928 the Isings were called back to the Middle East Mission.

#### **Later Life**

It was in the Middle East that Walter and Frieda Ising's son Konrad was born after they had waited for another child for 20 years. In 1937 the Isings returned to Europe. Ising became the secretary of the Central European Division. In 1938 he began working at the General Conference as associate secretary in charge of the Sabbath School department. The family moved to Takoma Park. He retired in 1950. His wife Frieda was involved with Dorcas work, was an avid gardener, and was a life member of the Woman's Christian Temperance Union (W.C.T.U.) She won a ribbon from the Horticultural Club Takoma Park and received a plaque from the Red Cross as a result of her humanitarian activities. On September 23, 1950, Walter Ising died. Soon after her husband's death Frieda's health deteriorated. She died July 11, 1966.

#### **Contribution**

Walter and Frieda Ising's lives were a vivid portrayal of sacrifice, dedication, and zeal for the denomination where they found the gospel. As a pioneer missionary, Walter Ising's dynamic leadership led to establishing Adventism in parts of Mesopotamia, Egypt, and Jerusalem. He encouraged the missionaries there to let indigenous leaders take up the affairs of the church. As an administrator and mission strategist, he ensured that policies that favored the mission efforts of the denomination were carried out. He also surveyed the mission fields to that effect as a GC field secretary.

Adventist Encyclopedia

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## **ADVENTIST WOMEN OF THE PAST (7)**



### **WOMEN'S HISTORY MONTH**

#### **Fargo, Salam (1895–1974)**

By Basim Fargo

Salam Fargo, sister of the first pioneer layman in Iraq, served as a home missionary in her country of Iraq. Bashir Hasso was baptized in 1909 by Walter Ising (head of the Syrian-Egyptian Mission) and became the first pioneer layman in Iraq. When Ising later traveled to Baghdad and Mosul in 1923, he held a series of meetings that culminated in the baptism of seven people, one of them Salam Hasso Fargo, a sister of Bashir. Known as "Dorcus," Salam supported the needy and fatherless on her own meager income between the two world wars. Although married to a non-Seventh-day Adventist, she brought up her eight children to love the Lord. Her daughter Najeeba Fargo became the first credentialed teacher in the Seventh-day Adventist School in Mosul and taught there for 40 years. In support of the work in Iraq, Salam distributed thousands of tracts and never missed an opportunity to share Jesus with others. Photo courtesy of Basim Fargo.

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## ADVENTIST WOMEN OF THE PAST (8)



### WOMEN'S HISTORY MONTH

#### "We are Women, not Fake, Disguised Puppets"

Our last contribution to the Women's History Month this year is about Luisa Chiellini, who was a pioneer of the Adventist church in Italy.

### Luisa Chiellini

Luisa, daughter of Ulisse Chiellini and Fanny Varé, was born in Genoa in 1864 into a family of noble origins. She lived part of her youth between Rome and Switzerland. At the age of 33, she was in Basel where, during a period of illness, she met Adventist believers. Following a passionate study of the Bible, she was baptized in 1896 and became a member of the Seventh-day Adventist Church. *The Missionary Magazine* writes that Luisa, after her conversion, returned to Rome where she began her work of witnessing. She was the first person to bring Adventism to the Italian capital, soon supported by three other women: her sister, who had been baptized in London, and two American ladies, mother and daughter with the last name Prescott, who had come to visit Italy. In the book *Granel di sale*, Giuseppe De Meo writes: "These four women devoted themselves to a work of correspondence and translation... Their commitment and influence were decisive for the Adventist work in Italy".

When the other women returned to their countries, Luisa remained alone, doing admirable social and evangelistic work, despite her poor health. In the capital, Luisa Chiellini was one of the points of reference for all the 57 years that followed her baptism. But these were not easy times.

In 1908, Pastor Charles T. Everson gave started the periodical *L'Ultimo Messaggio* (The Last Message), which would have an Italian and an American edition. The magazine, which ran monthly, contained theological articles as well as news reports and questionnaires. Luisa Chiellini, a woman of culture, collaborated with both editions, and her name appeared 47 times.

Of particular interest is one of her articles, contained in the *Pro Famiglia* column, entirely dedicated to women. "We are women", is the reason that Luisa constantly repeats, "equal to man in intelligence and superior to him in heart, we have duties towards God and towards humanity... "We are women", not fake, disguised puppets who fall victim to absurd fashions, and turn into an incongruousness of vain superficiality who live only for their frills; who delight only in vain pleasures, who graze only on fashion magazines or novels, more or less instructive, more or less scientific... Every Christian woman should have the holy and noble desire to be able to say to herself, when she reaches the end of her earthly journey, that "she has done everything she could" to live up to the task assigned to her by God, when He created her, so that from her emanated everything beautiful, good, edifying and holy, so that she might be "the heart" of this sad world! ...".

The political situation became less and less peaceful and the economic crisis serious. In 1914, news of an imminent conflict became more and more frequent, and Luisa expressed herself in this way: "In these dark hours, for all of us, we search in vain, in human affairs, for some glimmer of light that might lighten the way, even if only slightly... but there is no light. ... and the human groaning becomes, more and more heartbreaking and cruel... and, it finds no response... it finds no relief... because, for too long alas! we have, stubbornly, looked, trusted and hoped in the earth and in the things of the earth, instead of in those of Heaven... Understood by the sacred task, grave with solemn responsibilities, we implore strength and grace from God, not to fail in these dark hours, which must precede, by a little, the supreme and glorious dawn... because, He who must come, will come soon... to render to each one according to what his work will be (Heb.10; Rev.22)". In 1918, the publication was censored.

After the First World War and the emergency of the post-war period, efforts were made to organize and

coordinate the Adventist presence in the country. In 1921, the periodical *L'Araldo della Verità*, published in Florence, was launched. Its director was Diolode Werner and its edi F. Foschiatti. From the very first issue, Luisa Chiellini collaborated with the magazine and continued to do so when it became *Il Messaggero avventista*. She wrote articles of various kinds, revealing herself to be a poet, editor, translator, author of theological articles, and editor of columns. She also wrote for other newspapers such as *La Vedetta* and translated into Italian various Adventist books, including *Guida a Gesù* and *Gesù nostro Salvatore* by Ellen G. White.

But, despite her efforts, Adventism in the capital struggled to take off and it is no wonder. The fascist period and the laws in force hindered in every way the propagation of religious news and ideas. Between 1929 and 1930 the legislation of the so-called "admitted cults" was issued, created to better control the confessions outside of the Catholic church, but, in some way, it also gave them a certain legal statute and some rights.

Finally, on October 25, 1931, the Eternal City had its first Adventist meeting place, but the political period the nation was living through, the fascist laws, and the lack of freedom urged caution. It is only after the Second World War that the Adventist community regained strength and bought an apartment to house the offices of the national headquarters.

Luisa Chiellini, in the last years of her life, paralyzed by illness, was no longer able to attend the church services, but she was always surrounded by the affection and esteem of all. She died in Rome on January 20, 1953. She did not have a family of her own, but in the church she had found a wider family than the one she was registered with. In the obituary that appeared in April 1953 in the *Messaggero Avventista*, she was described as "a pillar of Italian publications for many years".

Extract from the book *Libere donne in libera Chiesa. 150 anni di presenza femminile avventista in Italia* (Free Women in a Free Church. 150 years of Adventist female presence in Italy)

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