



**THE ADVENTIST WOMAN
IN THE SECULAR WORLD:**

**HER MINISTRY
AND HER CHURCH**



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BY
Jennifer Knight
Pamela Clifford
Merolyn Coombs
Linette Lock

- For Tamsin -

We have delighted in your whimsical ways and welcomed interruptions as we have spent long evenings in your mum's study. We trust that our work will allow you and the generation you represent to utilise fully your God-given gifts and abilities.

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by Jennifer Knight, Pamela Clifford, Merolyn Coombs, and Linette Lock

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FOREWORD

There are of course a number of people the Taskforce would like to thank for assisting us in this project. Firstly, Dr Alf Birch, who took the gamble and invited a woman to head up one of his dreams - the Toward 2000 Taskforces - and then gave the OK for her to conscript three other women to help out; to Pr David Currie for his wonderful encouragement and support as Project Coordinator after Alf left Australia; to Dr Gerald Clifford who had the difficult job of picking up the threads.

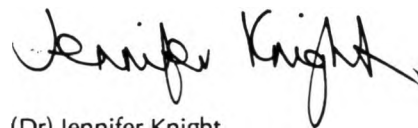
Technical assistance was readily provided by Dr Terry Butler who performed the computations and Lloyd Sharp who typeset the survey and provided a very professional finish to our work.

Our sincere thanks go to all those women who took time out from their incredible schedules to complete our survey. Many did more than tick a box and provided us with an insight into their pain and needs. We sincerely trust that we have spoken on your behalf with integrity and accuracy.

To our husbands and, in some instances, children, who ungrudgingly freed us to meet and work together over a two and one-half year period, who listened to our heartache as we shared survey responses with them and read draft copy and offered comment.

As Chair of the Taskforce I would particularly like to thank three outstanding women who assisted in the preparation of this Report. I have come to respect and appreciate these women over the years we worked together. The one disadvantage of completing this project is that we won't get to chat nearly so often. Thank you Lin, Merolyn and Pam. I also thank my husband, James Smith. As always James you encouraged, challenged and offered support throughout the duration of this exercise.

To you all, thank you.



(Dr) Jennifer Knight
Chair

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INTRODUCTION

Over the past few decades gender stereotypes have been challenged. The ideals of women in the '50s and '60s revolved around motherhood and home. In the '70s and '80s the dream increasingly focused upon being accepted as an equal in the labour force and having fewer family-related constraints. As society moves into the '90s the average Australian and New Zealand woman believes it is her right to be a mother and a career woman as well as to have a relationship that is void of conflict and tension (Barna, 1990:69). Accompanying this trend are greater numbers of women in the business and professional domains holding positions within the work force in areas other than the traditional "nurturing" professions such as nursing and teaching. Today, more women work in professions as diverse and skilled as finance and economics, politics, tertiary education, medicine, law, science and technology, engineering and architecture.

The influx of women in the work place has been supported and encouraged by federal and state government Equal Employment Opportunity policies which legislate against employers discriminating on the grounds of (amongst other factors) gender.

Women in the Church

As women have taken a more active place in the work environment, it was natural, even inevitable, for them to seek greater participation within their worship environments and the decision making processes of their churches. In this desire, women have met with both support and opposition.

On one hand are those who claim women should maintain a subordinant role in the church. The Biblical analogy between Christ (head of the church) and man (head of the family) is used to substantiate a position that suggests it is inappropriate for women to seek headship over men by taking on leadership (e.g. preaching) roles.

Others maintain that such Biblical passages need to be considered within the context of the culture of the time. Claims are also made that basic Christian concepts such as justice and equality support an increased involvement of women in the affairs of the church. It is argued that women should be able to exercise the spiritual gifts they feel have been given to them, even if the gifts are other than the traditionally accepted ones of hospitality and nurturance, and include preaching, teaching and administering.

The extent to which women wish to participate in the church varies considerably. Some wish to work for the church as full time and recognised ministers, evangelists and administrators. Numerous lay women, on the other hand, seek to exercise their gifts more fully in their ministry to their families, their church and their secular work colleagues.

Regardless however of the desire of many women to participate more fully in the life of their church, and despite numerous taskforces, research committees and commissions examining the issue, the mission of women within the Adventist church remains unresolved and confused.

Consideration of the Issue

The issue of women and the church has been considered over the past two years by a group of Sydney women who were specifically asked by the South Pacific Division to consider ways Adventist business and professional women in the secularised nations of the South Pacific could best minister to their work colleagues. As the topic was explored the group found there to be very little information available to answer important background questions such as:

- Who is the Australian/New Zealand Adventist business and professional woman?
- How active is she in her church?
- How does she feel about her church?

It seemed essential that these questions be answered before more specific ones related to the issue under study be asked. The group sought answers to the preceding questions along with several others including:

- How does the Australian/New Zealand Adventist business and professional woman minister to her work colleagues?
- What assists or prevents her from ministering to these colleagues more effectively?

This paper seeks answers to these and other related questions. To do so it draws upon responses given by 220 Australian and New Zealand Adventist business and professional women. The paper is made up of five sections. The first, a review of current pertinent literature, puts the questions under study into an historical and social context. Section Two describes the survey process and Section Three discusses the results of the survey while Section Four analyses the results. A list of all the recommendations is to be found at the end of the Report.

The Taskforce was asked to examine how best Adventist women may minister to their secular colleagues. While the term “to minister” will occur frequently throughout the Report, it is emphasised that the orientation of this Report, and the work of the Taskforce in general, is not concerned with the issue of women and ordination. The Taskforce has deliberately chosen not enter into the current debate on the appropriateness, or otherwise, of ordaining women for ministry in the Seventh-day Adventist Church. This step has been taken so as not to detract from the intent and purpose of this Report.

SECTION ONE

REVIEW OF THE LITERATURE

This section of the Report provides a historical and social background to the situation of women as they relate both to their church and to the secular world of today.

First, the mission of women in the Adventist Church is addressed: its beginnings and how women took part in the growing movement; Adventist beliefs as they relate to women and women's work and service in the Church. Second, these ideas are discussed within the broader church setting where change is happening as it is in the secular world.

Historical and Social Setting

The ordination of women in the Seventh-day Adventist Church arose as an issue in the late 1960s and focused the attention of the church membership on the mission of women in general. As in mainstream Protestant churches, the gender ratio for membership in the Adventist Church is approximately 60 per cent women to 40 per cent men. Despite this ratio, men predominate in leadership roles at all levels of the Church. For instance, there are, in general, very few women elders at the local level of the Church structure. While there are more women on local church boards now than twenty years ago, they are mostly there as a result of holding offices with minor responsibilities or a narrow range of offices traditionally considered suitable for women. Women mostly have teaching and helping offices, often involving children. As far as the Taskforce has been able to ascertain, there is no church in Australia or New Zealand where the representation on Church Boards is proportionate to the gender ratio in the Church.

The present stereotyped and seemingly "second-class citizen" attitude to women is surprising, considering the major role women played in the establishment of the Seventh-day Adventist Church. The official founding dates back a little over a century to the post-Civil War period in the United States of America. It was an era of great religious fervour, fuelled by women as much as men. In the founding of three major American religious movements (of which Seventh-day Adventism was one) in the decades after the Civil War women were very prominent. These churches gave women leadership roles at both national and local levels and women emerged as important interpreters of doctrine and experience. In Adventism, this role was taken by a number of women most of whom are now forgotten. However, of these, Ellen White still stands as a respected and heartily defended prophet, writer, teacher and preacher.

The present attitude is also surprising in the light of some important truths. First, Adventists are Protestants who believe in the priesthood of all believers. All individual Adventists are not only responsible for learning the truth, but for presenting it. In both the Old and New Testaments, women were among those who spoke for God.

Second, as already stated, during its formative years, the Adventist Church gave the ministry of women a high profile as they preached and participated in all church related activities.

Third, Adventists believe in the doctrine of spiritual gifts. This is one of the twenty-seven fundamental beliefs of the Seventh-day Adventist Church and there is ample evidence in the ministry of Ellen White that God intends both men and women to prophesy and to use other spiritual gifts given to them. If passages such as 1 Corinthians 12 are studied, it is soon seen that there is no scriptural indication to suggest that men only would receive and be able to exercise spiritual gifts.

Fourth, although feminism is seen often by Christians as a “nasty” or worrying word, this is in many instances, an issue of semantics only, given that there is the view that:

If the Church is true to its mission, (it) is inescapably feminist. Whenever it treats women with even-handed dignity, it is cooperating with God to restore Eden, where the original relationship between the sexes was symbolised by God’s act in taking Eve from Adam’s side rather than from his foot or head. Whenever its call to salvation, commitment, and service disregards race, wealth and gender, it is preaching the gospel to all the world (Yob, 1988:2).

Perceptions of the Church

Considering all this, it is disturbing to some church members to find that “very few women occupy high-level positions within the Adventist Church” (Taylor, 1988:158) and that the reasons for this are that the Church is, in many respects, not encouraging this to happen. There is lack of reward socially, psychologically and financially for participating. There is also a lack of role models for the less confident and inexperienced women to follow. Some church members also find it even more disturbing that, in the limited amount of literature available on women’s mission and place in the Christian Church, the writers all agree that the Churches are one of the main agencies for reinforcing the low status of women in Australian society. The Church is seen as systematically denying one half of the population the rights and opportunities that are taken for granted by the other half (Roberts, 1988:19; Taylor, 1988:158).

Ideally, as Ellen White pointed out, the Church should lead the secular world, particularly when dealing with moral issues such as racism and sexism, as one of the main roles of the Church in society today is seen to be that of moral arbiter. That is, the Church should not be seen to be following the secular world only when forced to do so, for when this happens many perceive it to have fallen down in that moral role.

The Perceptions of Women’s Work in the Church

In the earlier part of this century, particularly after the World Wars, women were gradually seen to occupy those positions that pertained to “private life” rather than “public life” in that women stayed home to be a support to their husbands and family regardless of what other abilities and gifts they held. Over time, this sphere of “private life” became devalued, as “women’s work” came to be seen to be less valuable than “men’s work”.

Unfortunately, the Church seems to have followed this societal trend. This is reflected in the Adventist Church administration and in local church operation where women generally hold jobs of low responsibility and are rarely able to hold offices where influential decision making is a regular occurrence. This trend appears to be gradually changing as more women are becoming members of various Conference, Union and Division committees. It is yet to be seen whether this is a genuine shift in attitude or merely tokenism (Reye, 1988:23).

It is still true that in local churches, women are mainly in offices that deal with children or pseudo-housekeeping duties, such as providing flowers and catering for church lunches. These offices and duties are not unimportant in themselves, particularly those of nurturing and educating children. They do however perpetuate stereotypes of what is appropriate for women even if the women are not suitable for the positions. The office of deaconess, supposedly a parallel office to that of deacon, is seen as of less value in that it is not an ordained office (as is the office of deacon), and instead of the valuable ordained ministry of leading people to God in study and worship as it was originally intended, has become a purely practical housekeeping and nurturing role (eg. visiting the sick).

Service Divergent from Ability

The idea of “service” as ministry within church thinking seems to diverge into two different streams: one for women and one for men. For men, service involves responsibility, decision making, fulfilment, advancement and authority from a large, powerful and respected institution. For women, it seems to involve submission, compliance with a specific image (of a submissive, pure, Christian woman), little responsibility or decision making and limited opportunity for fulfilment or advancement in areas that are not men’s ideas of what women should be doing. It seems that, regardless of the preaching about women having gifts and abilities given by God, the Church appears to have seen the mission and ministry of women as having very little to do with their actual individual abilities and has failed to encourage these abilities.

The ideas discussed so far are not specific to the Seventh-day Adventist Church. All churches are struggling with the notion that women have been seen in an inferior position to men for centuries and that it is the Church, as a strong continuing force through time, that is keeping them in that position. There is a constant gradual re-interpretation of scripture through history and churches are struggling with the idea that their present interpretation may not have been correct.

The Changing Paradigm

As evangelical Christians deeply committed to the authority of scripture, it is to scripture that most protestant churches first turn when questions arise about new roles for women in the Christian community. When it comes to scripture not all people see the same material the same way. There is always the tendency and danger that one sees only what one expects and wants to see. In examining the Bible for its teaching on the role of women, it must be recognised that a paradigm shift is occurring and that the Church, along with society in general, tends to be uncomfortable at times of shifting paradigms. This is not unexpected as all institutions that are built up within one world view find it hard to adjust to another world view and, as a survival mechanism, often question the new view’s validity.

The traditional hierarchical mindset or way of interpreting scripture where the Church has seen women as FROM man and FOR men is being challenged on a number of points. This view takes and uses texts such as 1 Timothy 2:8-15 and 1 Corinthians 14:34 where women’s silence is enjoined. When these are placed alongside texts like 2 Kings 22:13-20 and Acts 2:17-18; 21:9 where women speak and prophesy for the Lord, some reappraisal often begins to occur. The egalitarian paradigm which rose alongside the hierarchical paradigm, where women were created as complementary to men, but after the fall the relationship was corrupted, also has difficulties. Both of these paradigms are also concerned with different interpretations of Genesis 1 and 2 where there are two differing versions of the creation of humans.

A new paradigm is gradually changing Christian attitudes where the presence of Jesus, through the Spirit transforms human existence for His people including the existence of man as male and female. The choice churches are faced with today seems to be whether to move forward towards God’s ultimate purpose or to remain in the past, fearful of change.

This choice is an urgent and real one for there is ample evidence to show that women are leaving the Churches in substantial numbers (Loos, 1990). To say that the reason for this is the continuing acceptance of the traditional hierarchical paradigm by the Church may be true but it is not explaining enough of the process of the changes in thinking.

Factors Influencing Change

There are at least five main factors that have had an impact on Christian women’s thinking over the past few decades. These factors include:

1. An Awareness of Changing Lifespan and Social Patterns

Women are working outside the home more, they have more opportunity for higher education, they are more aware that their lifecycle needs and lifespan are different to that of men. Today an increasing number of women are educated and ready for leadership.

2. The Feminist Movement

Many Christians are highly critical of the Women's Movement, seeing it as hopelessly hostile to traditional values of home and family. They are not always aware of the many diverse facets of feminism, some of which most Christians share, such as total rejection of pornography and its exploitation of women and children.

3. Personal Experience

Women who have attempted to exercise gifts of leadership in a church which has traditional views will have a different experience from women who have no aspirations for leadership. Similarly, a man's view will be affected by interaction with his wife, daughter, mother and female colleagues.

4. Democracy

In a democratic society, issues bubble up into public view for measuring against the democratic ideals. When an issue has fully emerged it is often the subject of conflict until it has been made to conform in practice to the ideal. Slavery and voting rights are two such issues in the past: women's reality is the issue at present. It is tempting to believe that only a few discontented women are using equality as an outlet; that if ignored, the whole thing will go away.

5. Hermeneutics: the Art and Science of Bible Interpretation

There is now a hermeneutic much superior to that of past generations who loved and studied the Bible. Both men and women evangelical scholars have now published articles and books supporting the broader role for women in the Church based on new methods of Biblical interpretation (Hestenes, 1986; Gundry, 1987).

Hearing Women's Concerns

Why then, with these changes happening, does it seem that women's concerns still are not truly heard in the Church? Well known Christian writer, Gundry (1987) puts forward three reasons for consideration. These are:

1. Women's Concerns are Invisible

Women's invisibility begins in infancy because of learned social behaviours by females, and also because of the "mystical, sexual" aspects of femaleness.

2. Women are too Vulnerable to Communicate

Women have learned from long experience to test the water very carefully before jumping in. The people they should expect most understanding from have taught them to expect rebuff, scorn or bewilderment, and consequently they do not disclose their ideas or feelings.

3. Men and Women use Language Differently

The primary reason men do not listen to women is cultural and process-driven rather than personal or mean-spirited. Because men hold positions of responsibility and high visibility, a certain type of problem solving is used. Men translate what appears to be going on into terms they understand. If, as usually happens, men cannot comprehend a woman's experience, they translate it into "It must not be what she is saying, it must be something else", and consequently appear not to hear or understand fully. Of course, sometimes men don't listen because they suspect that what they are hearing implies action which they are not willing to take!

Consequences of a Paradigm Shift

When any world view or paradigm shift begins to occur a change in relationships also

occurs as a result of changes in existing power structures. One only has to read about the opposition of the early Church when Copernicus and later Gallileo proved that the earth revolved around the sun and not vice versa to realise the strong feeling against power moving from the Church to the scientists in that era. There have been very few times in history when women have had real power in the sense that they have been a source of authority or influence. However, at this time in history there seems to be such a strong, constant movement in the secular world toward women attaining positions where they actually have power that the immediate possessors become very concerned about having to share it or give it up. In some cases the women themselves are so concerned about attaining something of which they have no experience (through no fault of theirs) that they react against it to the detriment of other women who are ready and able to use it for their community and society. These are real issues for communication and discussion within the Church so that consequences of change are positive.

Women as Change Agents

Once it is recognised that change is a fact of life we can spend our energies coping with unplanned and unlooked for change, or we can plan change. Historically, Christian women have been the "moppers up" of problems after changes have occurred and they tend to be timid about initiating it. However, once it is recognised that Jesus was a change agent and that responsible planning lessens the negative reactions in the wake of change, women should be able to see themselves in this light.

As an effective change agent, the Christian woman will come to understand and be able to use a range of experiences including:

power	authority
responsibility	assertion
conflict	

In the secular societies of Australia and New Zealand, women are already being called upon to utilise such experiences. The expectation and experience is that they are educated, responsible persons who are ready to take up a position which relates directly to their individual abilities.

Women and Secularism

It has been said that if it had not been for women, Australia would be a much less "religious" nation. From the beginning of Australian history, it has been women who insisted on religious practice and encouraged their daughters in church activities. According to data from the Religion in Australia Survey (1971) not only do more women go to church regularly, but they also pray daily and have stronger beliefs than men regarding God and the Church. Various writers have expressed concern at the decline in religious practice and belief in Australia and New Zealand yet the data suggest that it is women who are most concerned with resisting the impact of secularism on society.

It would be easy to dismiss Christian women's insistence on equality within the Church as a mere conforming to secular feminist pressures. Considering that one of the most consistent findings in sociology of religion is that women tend to be more religious than men, it would be a mistake to do this.

It is against this background of women in society and the Church, that the specific work of the Taskforce will now be outlined.

SECTION TWO

BACKGROUND TO THE STUDY

The Toward 2000 Taskforces

At the 1987 year-end Executive Committee meeting of the South Pacific Division (SPD) an action was taken to address the matter of Seventh-day Adventist (SDA) mission to the secularised societies of Australia and New Zealand. A small consultative group, comprising Alf Birch, David Currie and Graeme Bradford, was appointed to pilot the initiative.

The first outcome of the group was the preparation and release of a document entitled SDA Mission to the Secularised Societies of Australia and New Zealand written by Dr Alf Birch, then Director, Church Ministries Department, SPD, and published by the South Pacific Division in June 1988. The document examines the meaning and basic characteristics of the process of secularisation. It also identifies a wide range of issues needing further study and suggests the church evaluate some specific approaches it has taken in the past and design "wineskins best suited to the culture of the nineties".

In the course of Birch's paper being prepared for publication the project became a joint initiative of the Division and the two Union Conferences that administer Australia and New Zealand: the Trans-Australian (TAUC) and Trans-Tasman (TTUC) Union Conferences. Co-ordinating the project were Dr Alf Birch, Pr Peter Joseit and Dr Terry Butler on behalf of the TAUC and TTUC respectively.

A decision was made to assign the issues and approaches identified in Birch's paper to a series of taskforces for further study. Nine taskforces were proposed to examine areas affecting the life of the SDA church in relation to the challenge facing the church's mission to a secularised world. These groups included:

- The relevance of SDA doctrinal and lifestyle features
- The relevance of the SDA church to its youth
- The role and function of the local church
- The role and function of Christian educators/education
- The role and function of the pastoral ministry
- The public image of the SDA church
- SDA publications and literature
- SDA mission vis-a-vis the "institutionalisation" of the church
- SDA mission to ethnic communities.

A further nine taskforces were asked to examine current and potential public outreach approaches via:

- Adventist media
- Community services
- Family life
- Health education
- Public evangelism
- Youth ministries
- Academia
- Business and professional people
- Women.

In November 1989 Dr Birch accepted a position in Oregon, USA and Pr David Currie, then Ministerial Secretary, SPD became project co-ordinator. In July 1990 Pr Currie was appointed Ministerial Secretary of the Trans-European Division and he too left

Australia. A third co-ordinator, Dr Gerald Clifford, was assigned to the Toward 2000 project in early 1991.

Taskforce Examines Role of Women

In October 1988 Dr Birch approached Dr Jennifer Knight and invited her to chair a taskforce to examine the role of Adventist business and professional women in ministering to secular colleagues. Dr Knight in turn invited three other women to make up the Taskforce. Those women chosen are all practising Seventh-day Adventists. They were chosen for their interest in women's issues, background in research and strong skills in analytical thinking. The group met regularly from 1989 to 1991.

The Taskforce was to be the only one chaired by a woman, and the only one composed entirely of lay people - all women.

Taskforce Membership

The Taskforce is made up of four women from Sydney. All are professionals working full time, some juggling their work commitments with the demands of childcare as well. The Taskforce members include:

Pamela Clifford, LRSM, Adv Accreditation STEAA, BMus,
Piano Teacher

Merolyn Coombs, BA, ALIA
Tutor, Department of Information Studies
University of Technology Sydney, Kuring-gai Campus

Jennifer Knight (Chair), BA(Hons), DipEd, MPH, PhD
Policy Adviser
Office of the Minister for Health and Community Services (NSW)

Linette Lock, RN, RM, DNE, MNSWCN, BA
Lecturer, School of Nursing Health Studies
University of Technology Sydney, Kuring-gai Campus

The composition of the Taskforce was vetted by the project chairman, Dr Birch and the administrative committee which was made up of Dr Birch and Pastors Currie and Bradford.

Terms of Reference

The very specific terms of reference given to the Taskforce were:

- 1. To explore what approaches might be taken by Adventist women professionals to sponsor and conduct events to minister in some way to colleagues "outside" the Adventist community whose frames of reference are conditioned by secular humanism, or other non-Christian presuppositions, and to expose them to Christian perspectives about our world and Christian principles of life.*
- 2. To propose and design a series of events, if feasible, based on the outcome of 1. above, for implementation during the decade of the nineties.*

After discussions with Dr Birch, the term "ministry" found in the first terms of reference was defined very broadly as "meeting the needs of others".

Project Methodology

Very early on in the work of the Taskforce it was acknowledged that the small, Sydney based group could not possibly hope to speak for all professional and business women in the Australian/New Zealand church. A conscious decision was made to give as many women as possible a voice and an opportunity for input into the project. To achieve this objective it was decided to conduct a survey of Adventist business and professional women in Australia and New Zealand.

Survey Design

A survey was designed which included a mix of multiple choice and open-ended questions. The survey contained 41 multiple choice and 30 open-ended questions and was made up of four components including:

- personal and professional profile
- church practices
- personal strengths and gifts
- extent and effectiveness of "ministry"
- needs of secular colleagues
- own needs to minister more effectively

Survey Development

The survey was trialled on 15 business and professional women prior to printing. As a result of this exercise several questions were deleted from the survey and others made clearer. The survey was professionally typeset and 600 copies were printed. Appendix One contains a copy of the survey.

Selection Criteria

As the Terms of Reference specifically identified "Adventist women professionals" with "colleagues 'outside' the Adventist community" with "secular humanism or other non-Christian presuppositions" the following criteria for selecting the survey's sample was set by the Taskforce and ratified by Dr Birch. Women to be included in the survey had to meet the following criteria:

- worship in an Adventist setting, or have Adventist roots but no longer worship in an Adventist setting
- work for an organisation other than the Seventh-day Adventist Church or one of its related institutions
- live in Australia or New Zealand
- met the criteria for professional or businesswoman

Respondents considered to be "professional" had to meet the following criteria:

- belong to a discipline with a specific body of knowledge containing principles, laws and rules, that describes the activity and is progressively being refined through research
- undertake extensive and intensive training and education
- hold tertiary level education qualifications
- have a commitment to educating new members into that body of knowledge
- encourage continual professional growth and advancement, often through professional bodies
- possess a particular ethic reinforced by a professional code of conduct
- serve individual clients and have a fiduciary relationship with those clients
- have an orientation that serves the community in some way (Kultgen, 1988:60).

Respondents considered to be businesswomen had to meet at least one of the following criteria:

- own or manage a business
- hold a position of leadership or responsibility

- have a career with potential for advancement and growth in the work setting.

Establishment of the Survey's Data Base

The Taskforce established quite early that there was no comprehensive data base of names and addresses of women meeting the above criteria which could be used as the survey's sample population. Lists were available for specific professions such as teaching and nursing, but these lists were made up of women currently working for the church and unable to be used. It was necessary for the Taskforce to establish its own data base. This activity was performed concurrently with the design of the survey.

Given the commitment of the Taskforce to include as many business and professional women as possible, the process of establishing the survey's data base proved to be quite extensive and somewhat unconventional in the traditional social science sense. Several approaches were used. They included:

- letters sent to the Church Ministries Directors of the 11 local conferences in Australia and New Zealand asking that a short article on the Taskforce be placed in conference newsletters inviting suitable women to contact the Taskforce. Four Directors acknowledged receipt of the letter and offered support. It is however difficult to know just how many conferences followed through on the proposal
- letters sent to the Youth Directors of the 11 conferences asking for the names of women attending tertiary institutions in each area. Three Directors responded. One Director delegated the assignment to his assistant but unfortunately the assistant didn't reply, another Director was unable to supply the information requested and the third provided the names of Adventist student leaders in the conference's various tertiary education institutions
- a short article placed in the Record asking suitable women to contact the Taskforce
- ✓ • the Executive Committee of the Sydney chapter of the Association of Adventist Women made their mailing list available to the Taskforce
- ✓ • friends of Taskforce members living around Australia and in New Zealand contacted and asked to supply names and addresses of women meeting the selection criteria.
- ✓ The last two approaches which utilised informal networks proved to be the most successful ways to obtain the information required. It is readily acknowledged that such a methodology may not be acceptable for research of a more academic orientation. The method was, however, appropriate for this task given restraints on time and resources.

A data base of approximately 450 Australian and New Zealand Adventist business and professional women was established. Included in the data base were university and college students, mothers taking time from their careers for full time childcare as well as full and part time business and professional women.

Survey Distribution

In mid-June 1989 a letter was sent to each woman in the sample outlining the Taskforce's objectives and notifying them that they would receive a survey in the near future. The survey was distributed in the first week of July 1989. It was sent with a letter again outlining the purpose of the survey and a return addressed envelope.

The survey was sent to each of the 450 women on the survey's data base. The sample surveyed is much larger than that called for by social scientists. This step was taken deliberately for the Taskforce was anxious that as many women as possible feel they

"own" the report.

A reminder letter was sent out in early October 1989 to those women who had not returned their survey.

A total of 220 surveys were returned to the Taskforce. Of these five were received after the statistical analysis had commenced. They were therefore not able to be included in the quantitative analysis. The comments made by these respondents are however included in the qualitative aspects of the discussion. These respondents are coded as S1a - S5a in the following sections.

As far as can be ascertained, this is the first time that a large sample of Adventist business and professional women have been invited to contribute their ideas and thoughts to a Division level project. It appears that nowhere else in the world have Adventist women had such an opportunity. The Taskforce is conscious that, for many women, this may be their only chance to contribute at this level of the church's administration.

Respondent Confidentiality

Although under no obligation, provision was made on the questionnaire for respondents to provide their name and address should there be a need to follow up ideas expressed. In making this provision the Taskforce had to consider the question of respondent confidentiality.

The letter sent out with the questionnaire assured respondents that their name would not be published, or disclosed beyond the Taskforce. In consultation with Dr Birch, it was decided that returned surveys would remain the property of the Taskforce and at no time be made available to church administrative personnel or those in authoritative positions. Despite requests from Division personnel and other interested parties, the Taskforce has honoured, and will continue to honour, this commitment.

Data Analysis

The Taskforce experienced considerable problems in computing the data gathered from the surveys. Numerous attempts were made throughout 1990 to utilise the services of the University of Technology Sydney (Kuring-gai campus) but these were unsuccessful. The Taskforce approached Dr Terry Butler of the Trans Tasman Union Conference and requested the use of the Union's computer facilities. Dr Butler processed the data using the SPSS statistical package. Dr Butler's most helpful assistance at this stage of the project is gratefully acknowledged. Rather than employ any number of rather sophisticated statistical tests to the data, the Taskforce choose to perform simple cross-tabulations.

Related Activities

Overseas Contacts: Correspondence has been entered into with several key women in various positions in the General Conference and other North American based organisations such as Association of Adventist Women and Adventist Women's Institute.

Publications: Several articles outlining the objectives and work of the Taskforce have been prepared. An article on the work of the Taskforce has been published in Ponderings, the newsletter of the Adventist Women's Institute. A more detailed article was prepared upon request for the Australian produced magazine, Adventist Professional to be published in early 1990. Unfortunately, the editor made substantial changes to the text which seriously compromised the integrity of both the article and the work of the Taskforce. In addition the credibility of those conducting the research was questioned. As a result, the article was withdrawn. The Taskforce has also been invited to prepare an article on the work and results of the study for Spectrum, the North American based journal of the Association of Adventists Forums. Preparation of the article is in progress.

Presentations: The activities of the Taskforce were reported at the Association of Adventist Women's retreat in 1989 and another AAW meeting in 1991. Taskforce member, Merolyn Coombs, presented a report on the work of the Taskforce to Galston church in early 1990.

Division meetings: In March 1990 Pr Currie called a meeting of taskforce leaders. The chairpersons of as many groups as possible (nine in total) were brought together at the Division office to report on the activities and findings of their respective groups. Each leader was asked to prepare a short article on the work of their taskforce which would be incorporated into a series of articles on the taskforces to be published in the RECORD. These articles have yet to be published.

At the request of Pr Currie, a submission was made by the Taskforce to the SPD's pre-GC Executive Committee meeting in May 1990. The submission outlined the work of the Taskforce and forwarded three initial recommendations. Unfortunately the submission was not presented at the meeting due to the large number of items on the agenda and tight time restraints.

A further submission was made to the Division session held in Adelaide in August 1990. The submission suggested that young professional and business women be represented on the Division's Executive Committee. The Taskforce was not advised if the submission was considered at the session.

SECTION THREE

RESULTS OF THE TASKFORCE SURVEY

The following discussion reports the results of the Taskforce's survey. In reporting the data a conscientious attempt has been made to ensure the information is presented in a readable style and for this reason the more formal style of reporting social science studies has been abandoned. As you will notice point form and other informal techniques of style are used throughout this section. This decision was made to ensure that no one feels alienated by the technical aspect of the report, and that all readers are able to assimilate the statistical information readily.

The questions posed in the Introduction will be used as a basis for discussing the results of the survey. To this end, the discussion will be made up of five components, namely:

- I Who is the Australian/New Zealand Adventist Business and Professional Woman?
- II How Active is She in her Church?
- III How Does She Feel about her Church?
- IV How Does She Minister to her Secular Work Colleagues?
- V What Prevents her from Ministering More Effectively?

Throughout the discussion, reference is made to survey questions along with charts and graphs reporting the results in diagrammatic form. The exact wording of each question can be found in Appendix One which contains the Taskforce's survey. Appendix Two contains the accompanying charts and graphs. The following discussion draws upon comments made by numerous women. Italics type is used throughout to delineate those passages directly quoted from survey responses. To ensure confidentiality, each survey's allocated number is quoted rather than the name of the respondent.

I WHO IS THE AUSTRALIAN AND NEW ZEALAND ADVENTIST BUSINESS AND PROFESSIONAL WOMAN?

The following demographic, employment and training, church and self-perception profiles depict the business and professional women participating in the survey.

Demographic Profile

- Country of residence: Australia (88.8%)
- State of residence: New South Wales (37.7%)
- Age: 30-39 years (33.5%)
- Ethnicity: Caucasian (87.4%)
- Marital Status: Married (70.2%)
- Number of children: Two (29.8%)

(Further information on this profile can be found in Charts One - Eight of Appendix Two)

While the majority of respondents were in the 30-39 year "baby boomer" age group (Question 2), Chart Three demonstrates a broad spread of ages with, for example, just over 20% of respondents in the over 50 years group. This cross section of ages is in keeping with general national trends of increasing numbers of business and professional women remaining in, or returning to, the workforce. Given the large sample of over 50 year women, the small number of widows was not anticipated (see Chart Five).

Approximately two-thirds of respondents have children, of which 52% are financially dependent (Question 5: Charts Six and Eight). This is in keeping with the age profile where over 50 per cent of the sample is in the 20 - 39 year age bracket.

It is regrettable that the number of non-Caucasian respondents is low (Question 3: Chart Four). Given the lack of information on Adventist business and professional women, it is not known if the sample obtained is representative and an accurate indication of the numbers of non-Caucasian business and professional women in Australia and New Zealand, or a reflection of sampling techniques.

Employment and Training Profile

- Current occupation: Health related (48.4%)
- Previous occupation: Health related (36.7%)
- Current employment status: Permanent full-time (46.0%)
- Qualifications currently held: Undergraduate level (70.7%)

(Further information relating to this profile can be found in Charts Nine to Thirteen of Appendix Two.)

While the occupations of most respondents are either health or education related (Question 7: Chart Ten), the occupations of a number of women are categorised as "Other". Included in this group are respondents from a range of occupations, often outside those traditionally stereotyped as "female", including civil engineer, air pilot, geoscience technician, supplier to the hospitality trade, owner/manager of retail outlet, horticulturist, managing director of childcare centres, financial planning consultant, banker, architect, partner in air charter business, importer, manufacturer and company director.

Although the majority of women are employed on a permanent, full-time basis (Question 6: Chart Nine), the data show that respondents are employed in a range of work hour allocations. This pattern reflects an increasing trend to provide flexible working conditions to suit the schedules of women who are both professionals and mothers.

Given that over 70% of respondents already possess undergraduate qualifications (Question 10: Chart Thirteen), it was not surprising to find that the majority of respondents are currently not studying. One-third of respondents however are currently engaged in a study program (Question 9: Chart Twelve). These students tend to be undertaking part-time study programs at either undergraduate or postgraduate level.

Church Profile

- Years as an Adventist: Lifetime (53.0%)
- Pattern of church attendance: Weekly (85.6%)
- Location of church attended: Suburbs (53.3%)

(Further information relating to this profile can be found in Charts Fourteen to Sixteen of Appendix Two.)

The respondents tend to be lifelong Adventists (Question 11) who are very staunch church attenders (Question 12: Chart Fifteen). While the majority of respondents are very regular in their church attendance, 6.5% of respondents attend either "infrequently" or "never". When asked the reasons for such a pattern respondent comments included:

Discouraged with the church's direction on social needs, priorities . . . Strong paternalism (S070)

Working Saturday am. . . inhibiting but necessary (S094)

Grown away since having children (S144)

The arrogant, unChristian witch-hunt which followed the Ford issue concerned me. . . . I could not attend church regularly after the Ford crisis . . . I have now lowered my expectations of the church and can now attend with my satisfaction coming from Christ not the church (S172)

As Chart Sixteen (Question 13) illustrates, respondents worship in a wide range of geographical locations including inner city, the suburbs, country town and rural areas. Respondents from rural areas raised a number of specific issues which will be discussed subsequently.

Self-perception Profile

The respondents were asked to evaluate their perceived success in two major areas - personal lifestyle and relationships (Question 25). They were asked to rank various attributes from 7 (very successful) to 1 (not successful) and in all areas the majority of respondents rated themselves at 5 or 6 demonstrating positive self concepts for most areas.

- ✓ Perhaps the first impression of the results as demonstrated by the Charts Seventeen and Eighteen is how positively Adventist business and professional women view themselves. In the areas of personal lifestyle more than 90% of the respondents rated themselves at 3 or more and in relationships, more than 96% rated themselves at 3 or more. This suggests a group of women who are used to being successful. Given the population studied it may be reasonable to assume this is a group of women who are also used to taking responsibility. Yet, as will be discussed subsequently, it is somewhat surprising that of this group, only about 7% have been involved in decision making committees at levels above the local church board.

Respondents were asked to identify their abilities and qualities in four specific areas: intellectual, social, spiritual and practical (Question 26: Charts Nineteen to Twenty-two). A very broad range of attributes were identified. In the area of the intellectual women felt they possessed the following attributes:

- . discussion 61 responses
- . research 53 responses
- . perception/intelligence 19 responses
- . organisation skills 10 responses
- . other skills 22 responses

Qualities of a spiritual nature nominated by respondents included:

- . organisation skills 89 responses
- . public speaking 66 responses
- . leadership 57 responses
- . friendship 25 responses
- . communication skills 17 responses
- . other 8 responses

The respondents considered themselves as possessing social attributes that included the gifts of:

- . helps 49 responses
- . prayer 43 responses
- . empathy 27 responses
- . wisdom 26 responses
- . spiritual discernment 10 responses
- . other 29 responses

Finally the more traditional "female" qualities were considered. Not surprising a

range of attributes were identified under the heading of "practical". These included:

- . homemaking 102 responses
- . music 81 responses
- . craft and art 70 responses
- . writing 5 responses
- . recreation and sport 4 responses
- . business/computing skills 4 responses
- . other 20 responses

These profiles demonstrate that the responses received to the Taskforce's survey represent the opinions and thoughts of a wide cross section of Adventist business and professional women in terms of age, marital status, geographical location and profession. The responses to the survey questions are made by highly educated, longstanding Adventist women who tend to attend church weekly.

II HOW ACTIVE IS SHE IN HER CHURCH?

The majority of survey respondents:

- . currently hold church office (60.9%)
- . have held church offices in the past (89.8%)
- . are not a member of church related organisations (75.8%)
- . have been on a church decision making committee (60.5%)

(Further information on pertaining to this summary can be found in Charts Twenty-three to Thirty of Appendix Two).

The majority of respondents currently hold church office and have done so in the past (Question 14 and 15). Charts Twenty-four to Twenty-six demonstrate the range of offices held by respondents both currently and in the past. The three major offices held by respondents previously were:

- . positions dealing with children or youth 91 respondents
- . positions of leadership such as Sabbath School Superintendent, Pathfinder leader, Sabbath School Division leader 89 respondents
- . committee secretary or member 74 respondents
- . positions involving teaching 47 respondents
- . Deaconess 40 respondents
- . positions involving music and singing 36 respondents
- . Elder 13 respondents
- . other 13 respondents

At the time of the survey respondents were holding the following church offices:

- . committee secretary or member 59 respondents
- . working with children or youth 36 respondents
- . leadership positions 33 respondents
- . positions involving music and singing 27 respondents
- . teaching positions 18 respondents
- . Deaconess 15 respondents
- . other 12 respondents
- . welfare 8 respondents
- . Elder 5 respondents

Affirming Church Activities

Working with children and youth and/or involvement in Sabbath School are the church activities that give the majority of respondents the most pleasure (Question 19: Chart Thirty-two). The rather female stereotype activity of "practical" ranks second lowest (28 respondents) as an activity giving "most pleasure". The more "upfront"

activity of public speaking gives pleasure to 11 respondents.

Not only do the majority of respondents consider the areas of Sabbath School and children/youth to be the activities giving them most pleasure, they also consider these activities to be the ones in which they make their best contribution (Question 20: Chart Thirty-three). The least number consider public speaking to be an activity which produces their best contribution (9 respondents).

Involvement in Church Related Organisations

As Charts Twenty-seven and Twenty-eight (Question 16) demonstrate, respondents tend not to be active members of church related organisations and associations. This tendency could be due to the absence of associations such as Forum and Association of Adventist Women (AAW) in many states of Australia and in New Zealand. It could also be due to the often full schedules of professional/business women many of whom fill a number of roles including wife, mother, daughter, professional, church officer, etc. For many such women, there is simply insufficient time to participate in organisations and associations.

Participation in Church Decision Making

The majority of respondents have participated in the church decision making process at one level or another although the actual type of decision making committees respondents have been part of varies considerably (Question 17: Charts Twenty-nine and Thirty). The majority (124 respondents) have been on local church boards, while 27 respondents have been a part of their local conference executive committee and four respondents have sat on local church nominating committees. Included in the category "Other" are:

- Longburn College Board
 - School boards as Chair, Secretary and/or member
 - Health Committee
 - Conference nominating committee
 - Conference session nominating committee.
- ✓ Respondents have had less input into the decision making process in the higher levels of the church's administrative structure: one respondent had been on a Union Conference Executive Committee and three respondents have been on the South Pacific Division Executive Committee.

In commenting on the question relating to participation in decision making, one respondent replied that she had recently been nominated to be on a Division committee but had to decline *due to difficulty with child care* (S207).

Utilisation of Gifts at Church

Close to half the respondents (48.8%) feel that they have had opportunity to utilise their gifts in church office (Question 18: Chart Thirty-one). A further 21% of respondents refrained from answering this question, leaving approximately 30% of respondents feeling that they have not had the chance to exercise their gifts in the church setting. When asked to explain or comment on this situation 17 respondents cited work commitments for preventing gifts being exercised to the fullest. A further 9 respondents felt that family commitments restrained them utilising their gifts fully. Twenty-one other respondents identified a number of other reasons for the under-utilisation of their gifts.

Comments made in relation to this question include the following:

Work Commitments:

Too much else on my plate (S061)

Full time work, precludes me from accepting more responsibility in church affairs

(S081)

I find my work so demanding that I don't have the time or energy necessary to fulfil church office duties (S153)

I've had the opportunities to be an elder etc. but time pressures worked against me. A professional woman in male dominated occupation has to be twice as good as a man to be considered almost as good - and that's time consuming! (S123)

To some extent my participation is hampered by work activities, but I would welcome the chance . . . over the past four years I have seldom been asked to do anything by the church I belong to (S154)

Family Commitments:

I choose not to get too involved because of lack of time so keep those activities relating to teenage needs in conjunction with my own children (S167)

Am too busy to make further commitments until child is older (S168)

Other comments included:

✓ *There is stereotyped thinking that men or others who have better social circumstances should hold these positions (S085)*

✓ *Have always had opportunities except preaching (S086)*

✓ *There are more women in our local church with leadership skills than men - but no women elders . . . I've been as "pushy" as I dare but I believe the church would be a more exciting place if women didn't have to take a back seat (S159)*

Church offers ample opportunity to exercise gifts (S103)

✓ *The reluctance of country people to think laterally and the fact that they are pretty content with their ways means that new people with new ideas and education are often ignored or opposed (S105)*

✓ *The church for me remains the only organisation I am currently involved in where by gifts are censored or subordinated and intellectual gifts are suspect (S213)*

✓ *The church can't (or couldn't) cope with original thinkers (S180)*

✓ *Was once an accredited local preacher in the Methodist Church in continual demand as speaker at numerous functions (CWA, WCTU, World Day of Prayer, etc.) but never in the SDA church (S134)*

Have gifts - have had opportunity but refused it as feel incompetent, or rather, unconfident (S173)

✓ *I would rather say that it is the extent to which you apply the gifts that is problematic—the church usually accepts the gift, but the way you express it must be OK to those in decision making positions (S4a).*

✓ *In responding to this question 38 respondents simply stated they had not had the opportunity to undertake certain identified activities. These activities included as leadership (S175); missionary readings (S2a) and story telling (S025); song services (S2a); Deaconess, Elder (S001); use of organisational (S216) and administration (S017, S179) skills; taking the sermon (S026, S189); alternative evangelism to marginalised groups in society (S031); providing input relating to finance (S049); Adviser, Executive Board (S053).*

III HOW DOES SHE FEEL ABOUT HER CHURCH?

Having established the degree to which business and professional women are active in their local church, the survey then looked at respondent's attitudes toward their church: how accepted they feel, consideration of leaving, alternative worship practices should they leave and changing attitudes toward church responsibility.

Part of the Church Family?

Respondents were asked if they "generally" felt part of their local church family (Question 21: Chart Thirty-four). The breakdown of responses to this question is as follows:

. always	42.8%
. frequently	25.6%
. sometimes	17.2%
. seldom	9.8%
. never	2.3%
. no response	2.3%

Respondents answering "Seldom" or "Never" to the question were asked to comment further - although many more respondents than those answering in these categories added comments and thoughts. The presence of cliques (8 responses), the unacceptance of creativity or individuality (7 responses) and the irrelevant, insular nature of church (7 responses) were most commonly cited reasons for not feeling part of their church family (see Chart Thirty-five). Specific comments included:

Cliques:

It is a fashion show and no-one talks to anyone except their social group (S004)

You are not made welcome by certain parties if you don't meet "their standards" (S097)

Unacceptance of Creativity/Individuality:

People are very critical of people who are independent thinkers (S108)

It is too narrow thinking (S042)

We disagree with the way the church board has been dictating to the church and "throwing" members out because they dared to be individual (046)

Strong family orientation:

The church is very "family" and marriage oriented (S040)

A single woman who doesn't fit into the stereotype of a chaste old maid isn't desirable (S180)

Divorced women are ostracised to some degree by so called "normal" families and are more or less left to their own company or other sources of support (S201).

Worship Style:

I would like to see our services less formal . . . There needs to be much more singing and praise prior to the commencement of any service. The sharing of personal experience and the praying together makes worship come to life (S172)

The people have lost the sense of enthusiasm and joy as a corporate group (S051)

Other comments:

I am not outgoing enough (S205)

As I work shifts my lifestyle is not easily adapted to the church lifestyle (S192)

I am a professional woman working in a "foreign/taboo" area (psychiatry). I also see a huge need in society and a major discrepancy with respect with empathy in church function (S070)

In seeking ways to overcome this problem, the survey sought to determine appropriate steps that would enhance integration into the local church family (Question 21c: Chart Thirty-six). The most common responses were:

- . a caring, accepting atmosphere 13 responses
- . changes in attitude 10 responses
- . changes in worship format 8 responses
- . room for creativity and individuality 7 responses
- . meet the needs of singles 2 responses.

Thoughts of Leaving the Church

The survey asked those currently worshipping regularly in an Adventist church if they had ever thought seriously about leaving the church (Question 22: Chart Thirty-seven). While such a thought had not been contemplated by 37% of the sample, approximately 56% of respondents indicated that leaving the Adventist church was an option they had seriously considered. As Chart Thirty-eight demonstrates, the three primary reasons given for considering such an action include:

- . attitude 32 respondents
- . unmet personal spiritual needs/
unfulfilling worship style 23 respondents
- . theology 18 respondents

Specific comments made to this question include the following:

Attitude:

Pharisaic attitudes of church administration which are in conflict with Christ's gospel of love and forgiveness (S139)

Having to answer to an organisation which at times has too much control over my life - especially in areas I consider to be matters of taste, not moral issues (S054)

Unmet personal spiritual needs:

I do not often get "fed" (S123)

I get little in the way of spiritual, intellectual or social stimulation from the church I currently attend, ie. it does nothing to meet the needs that I have (S154)

Insufficient spiritual food (S077)

There is nothing there for me personally as opposed to theologically . . . I stopped attending five weeks ago (S067)

Most Adventist churches I've been to are basically spiritually dead. I don't feel as though my needs for spiritual growth and food are met. I mostly find it shallow and unrealistic (S108)

Many times after attending church I would come away unfed, frustrated, disappointed, and often vowed it was time to cease going (S172)

Unfulfilling worship style:

The formal repetitive nature of worship (S210)

The church is stagnant and ritualised (S091)

The total lack of meaningful ministry often displayed (S118)

Lack of warmth and real sharing - allowing Holy Spirit to lead individually and as a body (S184)

Theology:

Questions about church doctrine (S127)

I became disillusioned with general attitudes of exclusiveness, "holier than thou". Being so separate from the world that we fail to reach out (S109)

Because of the narrow mindedness on theological issues. The lack of true christian fellowship and nurturing of the flock (S097)

I sometimes doubt the fundamentals of Adventism (S088)

I did not want to be bound to a belief system by my social conditioning (S061)

Other comments:

Too traditional, non-thinking and didn't provide any answers (S068)

Felt the church was not honest (S174)

Being an unmarried parent I feel that the church doesn't cater for solo parents (S161)

The patriarchal management style in the church (S210)

There is no support for people going through separation and/or divorce from the church and the loneliness is terrifying (S201)

I no longer get the spiritual input I need from church. After so many years of study it is frustrating to go to church and hear ministers say things like "Although God's plan was for male and females to be equal, after sin men were to be dominant" as the minister did last Sabbath. Going to church often feels like entering a social and intellectual time-warp (S071)

Sometimes it is all a bit cold (S114)

Little in common with most of the church membership. Slack approach in running the church (S115)

Church places too much emphasis on Sabbath. I don't appreciate putdown of other Christian faiths - this is unchristian. Church approach to issues which I perceive to be removed from a personal relationship to God such as food and drink. Church is too in-bred (S089)

Lack of intellectual leadership; lack of mental stimulation (S179)

Insular attitude, lack of understanding, judgemental approach from some, quick to judge but generally slow to support (S101)

Male domination of the church generally (S105).

Just as theology was cited as a reason for considering leaving the church, so it was one of the factors responsible for 16 respondents remaining with the Adventist church (Q22c: Chart Thirty-nine). Other factors influencing respondents to stay are:

- Christian affirmation 31 respondents
- family needs met 19 respondents
- personal needs met 12 respondents.

Comments offered by respondents to this question include:

Belief in Adventist Theology:

I felt I still had something to offer/stand up for (S003)

*Strong belief in SDA church as having the characteristics of the remnant (S127)
Realised all organisations have problems and that the Adventist church is closest to my Bible beliefs (S152)*

The SDA church is the only theologically sound one (S067)

Fundamental belief in the beliefs of the SDA church (S072)

Because the belief system I hold is best equated to Adventism particularly in being able to worship in a body on Sabbath (S184)

Christian Affirmation:

I know some beautiful Christians in the SDA church which kept my hope (S004)

In my heart I believe the SDA church to have the "true" message of the Bible and that first and foremost I am a Christian and a lover of Jesus Christ and a lover of others (S201)

Personal Christian life needs something to boost it though this in itself became/is becoming a problem as the "boosts" are becoming less frequent and meaningful (S179)

God's love is steadfast and the church remains whether various doctrines become controversial or apparent Christians are discourteous and arrogant in their beliefs (S062)

As a convert to the SDA church, I know that there is nowhere else to go (S005)

Because whatever complaints I had about the people they were only half the story - God is the other half. He I believed would remain as the reason for my being an Adventist (S051)

Because I belong to Jesus not the church members, and would not let anyone's attitude or actions deprive me of worship and church attendance (S030)

I felt that my, and my family's, sociological environment was within the church and that my relationship with God was a personal matter that no-one could control or regiment, so I believe and interpret scripture according to my conscience - not necessarily according to some man-made fundamentals (024)

I am firstly a Christian who fellowships at the Adventist church on Saturday (S109)

Family Needs Met:

Felt the church has much to offer children (S189)

I could not offer myself, my husband and children a better alternative (S125)

For appearances to family and employers (S162)

Am currently happy with structure provided for children in SDA church environment (S116)

It is still the best religion in which to bring up children. I believe in God and am learning to tolerate frustration (S105)

I sought the support of the church family to enhance my teaching of values to my children in today's world (S061)

Personal Needs Met:

It is my church "family" - I know of no other place to go which would be better, so I cope with my "family's" eccentricities (S021)

Because I belong and feel most comfortable there most times (S013)

Not ready to take that large a step (i.e. leaving) because the church is my family and I'm saturated with its culture. There are quite a few things about it which I like (S054)

Unable to survive without worship in a community (S014)

Because I did not want to leave . . . it was my world (S040).

Changes in Attitude over Time

The survey asked respondents how, if at all their attitudes toward the responsibilities that come with church membership have changed over the last few years (Question 23). Although 25 respondents stated that they had not experienced any changes in the last few years, 51 respondents replied that their awareness of their own responsibilities had increased. Other attitude changes included:

- a broader understanding of Christianity 24 respondents
- awareness of narrowness and a need for caring 23 respondents
- an increased responsibility to God with little or no increased responsibility to the Church 19 respondents

Comments to this question include:

A Broader Understanding of Christianity:

No longer bound to traditional Adventist obligations....I do it God's way now (S003)

I have become more aware of my responsibility as a professed Christian (S163)

I am not committed to the church...I am committed to Christ and being Christ-like (S004).

The older I get the more I see it is important to be good Christians in all our dealings (S145)

Now I see responsibilities are blessings - for my Christian growth and for the service of others. My attitudes have changed probably more so within the context of growth - realising the privilege of service (S176)

Awareness of narrowness and a need for caring:

Became slightly disillusioned by some SDA Christians who profess Christianity but full of jealousy and hate. Overcame this problem by praying for them (S134)

I once believed firmly that the church administration was an instrument God used. I now feel that these people may be very insecure, but are very narrow-minded and intolerant - particularly of individuality and that individuality is God-given - like conscience (S040)

Attitude now much more caring and deepened (S156)

Feel we need to be closer as a people and more supportive of each other (S135)

Being in leadership opened my eyes to the church politics. I began to feel stifled and restricted as...any ideas not acceptable to the ministers and elders would not be permitted - this was particularly difficult and stressful in positions of youth leadership where innovative ideas and styles of leadership are needed (S4a)

I've stopped worrying about how others felt about what I said and did. If they don't like what I do they won't ask me to do it (ie. learnt to be true to myself) (S189)

Feel it becomes too much a "club" sometimes and am now glad for opportunity to be working in the open market place (S167)

As church members I feel we must be more caring to each other and then we can reach out better to those around us in the community (S120)

An increased responsibility to God/Christianity with little or no increased responsibility to the Church:

I still feel responsible to some extent for the nurturing of local members, but much less responsible for bringing "outsiders" into the church - only to Christ (S021)

Church membership means to me being part of the body of believers in Christ - not just the Adventist denomination - that has only grown the closer I come to know Jesus as friend and comforter and God the Creator as my only Father (S184)

More governed by internal control than external conventions of social norm (S031)

My attitudes have changed dramatically from duty based/guilt trip to wanting to do something for God that I believe is an effective use of my time (S152)

Have learnt and grasped the reality of the gospel and realise that being a Christian is more important than conforming to membership rules of a particular church (S146)

I feel I should be telling of the love and compassion of Jesus more (S009).

More aware of responsibility to be a good example, make strangers feel at home, and share my faith (S015)

I have realised that faithfulness, sharing and caring, with responsibilities to church members as much more important because relationship with the Lord has improved (S027)

I feel more financially responsible, though many times disagree with how it is spent (S039)

Increasing concern for mission outreach (S041)

As I have matured and my experience with the Lord has become of upper most

importance I now regard my church family and responsibilities much more seriously (S083)

Feel it is more important to approach people as a Christian in friendship personally rather than having to be involved in organised outreach which I feel often misses the mark - too contrived (S114)

Additional comments:

I have less energy and no longer want to make the commitment to change. So much is dreary and old hat (S151)

Certainly more cynical as experience on church board and school board has built up (S166)

I tend not to get involved because of the way the church treated me when my marriage broke up (S029)

I .. want to be more of a spectator....not be tied down...more interested in trying to meet people's needs where I have the skills and where I can (S054)

Probably degenerated in that I don't feel particularly responsible at all. How can you be responsible to an institution which in itself is often irresponsible (S179)

Whilst in heart, I feel affiliated with the church, I also feel a painful alienation increasing. Church membership was for most of my life very important and I gave all I could - but there is a discrepancy between realities and church awareness (S070)

I no longer feel that I have to get people to become "Adventists", I've discovered that many people, Christians or not are much more interested in spirituality than many Adventists. I feel now that I have much more to offer by just being honest, caring etc. than by trying to convert (S071)

I believe this is God's remnant church and hopefully by being a member I will be an asset for the church and for God (S073)

More willing to take on church office and support church programs whenever I can (S072)

Realisation of responsibility to those about you in and out of church (S080)

I am somewhat disillusioned with ministers and elders who take the line of least resistance (and morally doubtful) in resolving intra church disputes (S115)

I have become more involved and hold responsibilities and enjoy church work/membership (S069)

I feel freer to hold my own views and trust that this is acceptable by others I care for (S107)

I basically see myself as a Christian who is currently attending an SDA church (S108)

Because I disagree with so much of church organisation I often wonder if I should be a member at all!! (S109)

Whereas once I loved to serve, now I am happy to sit back and watch others (S088)

Until recently I felt it was important to hold responsibilities if asked. Now because of savage opposition, and the atmosphere of the local church I play a very low key role (S093)

I feel a greater sense of urgency of doing all I can to share the love of Jesus in a troubled world. Also I feel time is running out FAST both for the world and for individuals (S096)

At the moment I am coping with two small children and marital separations. So at the moment I feel quite unable to contribute in any organising capacity (S212)

Following divorce and the resultant stigma within the church, I rarely attend church. I believe in the SDA church teachings (S101)

More and more reluctant, disillusioned (S205)

I now realise that sometimes it is "OK" (necessary) to say "No" to extra tasks (S203)

My attitudes have changed. I used to think, like so many others do, that the only way to serving God is through church membership and church office positions and I used to feel guilty if I didn't attend church or take office each year. Now I believe that I can take a rest from church or church office but still serve in my personal and business relationships with others (S201).

Consideration of Alternate Worship Practices

Respondents were asked what their worship practice would be should they stop, or have stopped, worshipping in an Adventist church (Question 24: Chart Forty). While 20 respondents suggested that they would cease worshipping with Christians altogether should they leave the Adventist church, other respondents would worship:

- . privately or with a few friends 81 respondents
- . with another Christian denomination 78 respondents
- . with a non-official Adventist oriented group 54 respondents.

IV HOW DOES SHE MINISTER TO HER SECULAR WORK COLLEAGUES?

Having established who the Australian New Zealand business and professional woman is and considered how she feels about her church, the survey then looked at the ways in which these women minister to their secular work colleagues.

Social Profile

In summary, the majority of respondents tend to:

- . have daily contact with their secular colleagues (74.0%)
- . consider less than five secular colleagues to be friends (35.3%)
- . have social contact with secular colleagues several times a year (44.7%)

(Further information relating to this profile can be found in Charts Forty-one to Forty-three of Appendix Two)

Identification of Needs

When asked if they had had an opportunity to identify the needs of their secular colleagues, approximately 60% responded in the affirmative (Question 30). Respondents nominated the following areas as needs they had identified in their colleagues (see Chart Forty-four):

- . relationships 56 respondents
- . lifestyle 50 respondents
- . spirituality 32 respondents
- . personal validation 31 respondents
- . reason for existence 23 respondents.

Comments pertaining to lifestyle needs specifically identified a range of subjects

including vegetarian cooking, stress and conflict management, grief and burnout. In commenting on needs in the remaining areas, statements such as the following were offered:

Relationship Needs:

Recognising true values in human relationships (S008)

Usually emotional support for times when the friend is undergoing stress (S114)

Someone to rely on when self-sufficiency fails (S155)

Spiritual Needs:

Spiritual needs, fears. They generally know they want something, but are unsure or afraid to admit it may be Jesus (S004)

General reassurance that God is in control (S135)

Personal Validation Needs:

No hope in future - not sure where they are going in life - purposelessness of life (S080)

Searching for happiness, fulfilment in life but don't know where to find it (S173)

✓ *They have an emptiness in their lives and try to fill it by doing more and more work (S098)*

They perceive they need stress and time and financial management they want to achieve, achieve, achieve, and when they fail there is nothing left. They need to know God is there (S213)

These days women are being brainwashed that sexually and socially they are the same as men but it is not true and they are [not] . . . fulfilling themselves as women by chasing something they're not, making marital and family relationships suffer (S199)

Reason for existence:

The need to know just what life is all about. . . . where we are going (S128)

Many . . . don't realise there is more to life than drinking and sport (S153)

Meaning of life, need to understand that Christianity is based not just on faith but has a basis in fact, ie. is reasonable (S129)

Search for meaning to life/death (S071)

The reason for existence on this planet - that there is a purpose (S076)

More understanding on the basic meaning of life and the times in which we live from a Christian viewpoint (S122).

Ministering to Colleagues

Respondents were asked if they consider any of their interaction with secular colleagues to be "in the area of ministry" given that ministry was defined as "meeting the needs of others" (Question 34: Chart Forty-five). Approximately two-thirds of respondents replied in the affirmative, while a further 12% felt that "a little" of their interaction could be considered to be in the area of ministry.

Secular Colleague's Perceived Needs

Respondents were asked what their secular work colleagues, both female and male, would perceive to be their greatest needs (Questions 31 and 32: Chart Forty-six). The perceived needs of female colleagues are:

- ✓ . stress management 105 respondents
- ✓ . financial management 88 respondents
- . health maintenance 84 respondents
- . career development 79 respondents
- . child care 77 respondents
- . time management 70 respondents
- . communication skills 27 respondents
- . other 24 respondents
- . spiritual enrichment 15 respondents

The identified perceived needs of male colleagues include:

- . career development 129 respondents
- . financial management 121 respondents
- . stress management 80 respondents
- . health maintenance 65 respondents
- . time management 57 respondents
- . communication skills 22 respondents
- . spiritual enrichment 12 respondents
- . child care 5 respondents

Attempts to Meet Colleague's Needs

The results suggest that respondents have attempted to meet the needs of their secular work colleagues in a variety of ways (Question 33: Chart Forty-seven). The majority of respondents have offered support and friendship (69 respondents) while others have given practical help (49 respondents), discussed and presented options (32 respondents) and listened (29 respondents).

Recommended Programs and Activities

Respondents were asked to identify programs or activities they would recommend women use to help meet the needs of work colleagues (Question 36: Chart Forty-eight). Those programs recommended most commonly are those already offered by a number of Adventist churches and institutions: health/vegetarian cooking (53 respondents) and stress management (50 respondents). Other activities currently not offered by many churches are social events/support groups (37 respondents) and communication programs (19 respondents). Hospitality was suggested by five respondents.

Requested Resources

Respondents suggested they would like a wide range of resources, programs or activities available to them to assist them in meeting the needs of their secular colleagues (Question 37: Chart Forty-nine). Some respondents, such as the following, requested resources for themselves: *Personal enrichment for myself would best help my "ministry"*. For others, the requested resources included:

- . seminars 25 respondents
- . women's groups/centres/ministers 16 respondents
- . audio-visual material 15 respondents
- . reading material 15 respondents
- . self-study guides 8 respondents
- . other 25 respondents.

A range of creative options were categorised as "other". Some of these ideas included social evenings and activities (S1a); informal discussion; more "Cherrybrook" churches

(S004); activities that would provide friendship opportunities, e.g. Adult Education Classes (S012); group activities people can attend without feeling preached at (S037), practical workshops, vegetarian luncheons (S200), resource centres (S171), a lending library for women (S4a).

Should training programs or activities be available for Adventist business and professional women, the format of preference is structured discussion groups (92 respondents) (Question 38: Chart Fifty). Other formats considered include:

- . seminars 71 respondents
- . weekends with a mix of talks, lectures and discussion 56 respondents
- . self-study programs 54 respondents
- . lecture one night a week 31 respondents.

V WHAT PREVENTS HER FROM MINISTERING MORE EFFECTIVELY?

Approximately 38% of respondents feel that they had not experienced difficulties in their attempts to minister to secular colleagues. Just over 42% of respondents have however, encountered some difficulties (Question 35). When asked to comment further, respondents considered the source of the difficulties to be (Chart Fifty-one):

- . colleague's disinterest in Christianity 21 respondents
- . respondent's own inability/bias/reluctance 20 respondents
- . basic differences in outlook 18 respondents
- . help not wanted, despite need 12 respondents.

Comments made by respondents to this issue of difficulties in ministering to colleagues include:

Colleague's Disinterest in Christianity:

Lack of perceived need of God in them and my own lack of developed spirituality (S184)

Friends find Christianity too intellectually limiting, and lifestyle too socially limiting. They believe my lifestyle prevents me from experiencing life more fully (S4a)

Resentment to Christian belief, actions in the name of religion (S010)

They don't have much time for fundamentalist views, but appreciate practical help (S048)

They often have negative ideas of Christians that form a barrier to gospel ministry (S032)

Respondent's own Inability/Bias/Reluctance:

I feel hesitant to force my beliefs on any one else (S183)

The hard part is knowing the right thing to say at the right time (S175)

Sometimes when discussing spiritual matters I wish I could refer them to a female minister (S040)

My reluctance to interfere (S021)

Fear of personal involvement with male colleagues a problem (S149)

The main barrier is them finding out my husband is a minister (S136)

Feel uncomfortable - don't know the best way to approach subject (S216)

Basic Differences in Outlook:

Sometimes its difficult to share the exciting christian relationship with others who have never shared these experiences (S157)

Help not Wanted, Despite Need:

Very few colleagues would admit to problems in this success oriented group (S013)

People don't always want to be helped or change habits (S029).

✓ **Inviting Colleagues to Church Services/Activities**

The assumption that women would bring colleagues along to church services and/or activities if they were personally comfortable with these events prompted the question, "In general, are you comfortable inviting non-Christian work colleagues to Adventist church services and/or activities?" (Question 39: Chart Fifty-two). Approximately 25% of surveyed women are comfortable inviting non-Christian colleagues along to church services, while 43% are comfortable inviting colleagues to church activities.

In answering the question related specifically to church services, 18 respondents felt that their response was conditional on the individual church and minister because *so much depends on individual pastor and particular congregations (S077)*, *one cannot be sure of what the speakers may say (S200)* and *services can be very unreliable (S197)*. Other respondents however gave a variety of reasons why they did not feeling comfortable inviting colleagues to worship with them. These have been summarised in Chart Fifty-three. Responses included:

- . irrelevant/inappropriate services 48 responses
- . non acceptance by church members 41 responses
- . poor social skills of members or children 18 responses.

Specific comments made related to this issue of not being comfortable inviting secular colleagues to church services are that the services are "too jargon-ridden", "very routine", "never interesting", "too heavy", "too formal", and contain "too many cliches and meaningless rituals". Church services are also seen to be "too sexist and patriarchal", "unfriendly", "very upper class", "very cold".

✓ The survey results suggest that Adventist business and professional women are more comfortable inviting their secular work colleagues to church activities (43%), although the number not comfortable is still high (46%). Their stated reasons for this lack of comfort include:

- . non acceptance by church members 41 responses
- . irrelevant/inappropriate activities 35 responses
- . poor social skills of members or children 25 responses

Specific comments made to support their lack of comfort in inviting non-Christian colleagues to either church services or activities include:

Non acceptance by church members:

Church people are very exclusive (S117)

Too exclusive and insular (S198)

Because the "Adventists" are such a bad example (S093)

*Adventists in the church environmental are very "clicky" and it is hard for an "outsider" to really feel relaxed and comfortable (S111)
They feel uncomfortable and are not well integrated into the group (S213)*

Adventists are isolates, not socially skilled (S210)

Insensitivity towards non-believers at times (S125)

- ✓ *The terminology in services and Sabbath School classes used by speakers is alien to most non-Christians and is off-putting (S201)*

Many Adventists cannot draw non-Adventists into fellowship without trying to impose their ideas and beliefs on them (S118)

- ✓ *Our church needs to develop more acceptance of those who are different. I wouldn't want to turn any of my friends away if someone was critical (S066)*
- ✓ *The elitist view Adventists have of themselves; we don't care about social issues (S123)*

Irrelevant and/or inappropriate activities:

They have indicated that religion and the SDA church does not mean anything to them. They are quite bitter toward my religion (S128)

Most probably would see the church as insular, not applicable to their lives (061)

All my friends at PhD and lecturing status value intellectual integrity too much to be able to tolerate church . . they would find the church too constraining and simplistic (S071)

- ✓ *Church services are alien to secular people (S080)*

They are so out of touch with "real" life (S192)

Concerned re irrelevancy and the peculiarities of church language and culture. I also don't know what we have to offer to people who are already caring and professional, especially women (S070)

Extremely unsuitable material, preaching too sectarian (S082)

- ✓ *Services generally run by unskilled speakers; services dry and dull and ritualised (S067)*

Activities naive, boring and strictly family-oriented (S067)

- ✓ *Unsure of relevance of content too in-looking and doctrine rather than gospel oriented (S107)*

- ✓ *Most SDAs see outreach as turning everyone into good little Adventists rather than Christians. The general lack of spiritual life and their preoccupation with externals (ie. wearing the right things) (S108)*

We've lost the "dream"; we seem to have lost our relevance to the ordinary people (S123)

Poor social skills of members or children:

Socially inadequate - children mostly undisciplined (S064)

Sometimes the non discipline of children distresses me (S081)

I've been embarrassed before because of other church bashing. . . I have been to most other churches and have never heard them berate another (S088).

Hindrances in Inviting Colleagues to Church

When asked if they felt there were hindrances in inviting secular colleagues to Adventist church services/activities, the majority of respondents (81.9%) replied in the affirmative (Question 40: Chart Fifty-four). The primary hindrances were identified as:

- . speaker insensitivity 49 responses
- . church jargon/cliches 48 responses
- . church cultural factors 25 responses
- . church structure 21 responses
- . family constraints 13 responses.

The degree to which these hindrances prevent ministering to secular colleagues was considered by the majority to be "somewhat" (22.3%) Approximately 19% considered that the hindrances prevented ministry "a lot" while just under 10% did not perceive the hindrance to prevent ministry (Question 40c).

Desire for Change in the Adventist Church

Respondents were asked if they would like to see the Adventist church change, and if so, in what ways (Question 41: Chart Fifty-five). Just over 82% of respondents admitted that they would like to see change occur. The areas of change identified are many and varied. They include:

- . increase community orientation 67 responses
- . develop fundamental Christianity 65 responses
- . improve church worship format 41 responses
- . a range of other factors 30 responses
- . encourage intellectual honesty/thought 21 responses
- . improve church administration 19 responses
- . enhance roles of women and youth 18 responses
- . accept plurality of doctrines/beliefs 13 responses

While one respondent admitted that *the list is so great, it is hard to know where to begin (S210)*, and another bluntly recommended to *cut the crap!* others made rather specific comments in each of these areas. Examples are given below.

Increase community orientation:

Why aren't there shelters for the homeless, crisis centres for family break-ups and drug rehab. places . . . arguments on Biblical interpretation just pale into insignificance when compared with how you live [life] and who you help along the way (S042)

Cease being so insular and reach out to the community (S022)
Deal with real issues of people - poverty, drugs, AIDS (S192)

Advertise itself more in a practical sense, ie. soup kitchens, welfare work, meeting needs (S196)

Address the contemporary society with more compassion and "hands on" care rather than exclusiveness (S031)

More outward outlook, eg. campus ministries, more "on-the-street" help (S099)

I would like to see the insular, self-protective walls broken down and an intelligent

cooperation with other churches in welfare activities (S067)

Develop the image of a helping caring church (S080)

If we could only learn to love everyone and look after each other like Jesus did, our church would be bursting at the seams (S066)

Let people know we are a helpful organisation not a strange cult (S095)

It has to become more diverse in the population it services. It has to start meeting day to day needs; it must present truth in ways relevant to today's culture (S213)

Develop fundamental Christianity:

Exhibit more Christlikeness (S007)

The greatest need is a revival of true simple Christianity (S122)

Get a little bit of Christianity back into it (S046)

We need to talk on a much more spiritual level to one another (S212)

Individuals spending one hour a day in prayer and study; Bible study and Spirit of Prophecy in small groups (S199)

Improve church worship format:

Sing more modern songs, with happy, lively tunes (S009)

Change church and Sabbath School format. After 27 years of church I dislike knowing that if I walk in at 9:45 X will be happening (S071)

More dynamic preaching (S034)

The dynamic church service is very rare (S197)

Stop running missions about dead men telling tales and stop smoking films that are 20-30 years old - IT'S TOTALLY EMBARRASSING. . . How God could bless some things that are done is beyond me (and Him I think) (S115)

Modernise its music and format especially for kids; Allow and encourage more free thought; stop seeing itself as "the one and only" (S075)

Ministers should preach sermons that allow for the possibility of non-Adventist visitors on any Sabbath (S058)

More expression/discussion, like Cherrybrook (S004)

That the sermons be delivered by those with an active ministry and experience and become interesting and relevant (S200)

Encourage intellectual honesty/thought:

A genuine willingness to accommodate and tolerate intellectual honesty, questioning and sincere dissent with love (S013)

Be able to cope with intelligent people who like to think even if it isn't exactly the same as the church's views (S079)

Move out of the 19th century into the 20th century (S003)

More open and pluralistic. Less dogmatic and judgmental (S021)

Improve church administration:

Streamline administration by doing away with Union conferences (S2a)

Not be so paternalistic and resistant to development. The denial of emotional psychological life is of concern (S070)

Change in church structure (it's too top heavy) (S108)

✓ *Church administration to develop openness and honesty...and to come down out of their ivory towers. Listen seriously to the advice of professionals in the church in their particular fields of expertise (S012)*

Financial restructuring (S123)

Direct more tithe dollar from administration to local church use (S193)

More qualified people at top (S083)

✓ *More cooperation between ministry and professional laymen; professional/qualified laymen/women to head appropriate conference projects; new system to elect conference personnel based on aptitude tests, professional assessment, qualifications, etc (S203)*

Enhance role of women and youth:

Should be less male-orientated (S023)

More spiritual growth activities for children, early teens and youth (S186)

Give women a chance in areas they show potential. It's a man's church (S195)

The attitudes to women are pretty poor within the church (S105)

More women and young people involved (S159)

To give more recognition to women in executive and preaching positions (S053)

Ordination of women (S147)

Let the youth be more involved up front and behind the scenes (S020)

Recognition of the role of women (S203)

Less sexist/patriarchal (S040).

✓ **Accept plurality of doctrines/beliefs:**

Stop bickering...less ready to defame someone for a different opinion (S026)

Be less dogmatic, more accepting of alternative ideas, dress, etc (S071)

Less dogmatic and rigid (S111)

More accepting of people with differing views (S064)

Have unconditional positive regard for all people no matter what culture, spiritual status, personal ideas, etc. (S201)

Not to be so dogmatic - view new ideas as a possibilities for enrichment and not as

a threat (S114)

Having experienced the loss of many friends from the church during theological battles of recent years, I wish the church had been of a kinder nature than I see exhibiting now (S125)

To be less sectarian yet retaining peculiarities (S094)

Encourage acceptance of diversity of ideas and thoughts while maintaining unity of fellowship . . . allow members to grow up and think for themselves (S054)

Drop the somewhat self-righteous, patronising "us" and "the world" approach (S033)

More tolerance to others' "growing-up" process (S3a)

Be accepting of differences in clothes, intellect, ideas, etc. ...Be more spontaneous....creative (S001)

To follow Sister White's advice that herbs are beneficial and to advocate their use instead of drugs (S138)

Grow with the times, but basic problem is a critical, shallow attitude that seems to prevail towards growth and development (S121)

Less caught up with fine doctrinal issues which are irrelevant if they discourage people from finding a relationship with Jesus (S104)

Less rigid in areas of divorce/marriage/dress (S1a).

VI SUMMARY

In summary, the Taskforce is most concerned that:

- less than two per cent of respondents have participated in decision making at Union and Division level
- nearly one in three respondents think they have gifts they could use in church office, but have never had the opportunity
- over one-third of respondents have seriously considered leaving the Adventist church
- approximately two out of every three respondents are not comfortable inviting their secular colleagues to Adventist church services
- four out of every five respondents would like to see the Adventist church change

On a more positive note however, the Taskforce was delighted that:

- 4 out of 5 respondents attend church weekly
- close to two-thirds of the survey's population have participated in church decision making
- 49% consider that they have had an opportunity to exercise their gifts
- two in every three respondents consider the interaction they have with their secular colleagues to be in the area of ministry

three out of five women surveyed have identified the needs of their secular colleagues.

SECTION FOUR

DISCUSSION OF SURVEY RESULTS

The Terms of Reference given to the Taskforce were very specific. The Taskforce was invited to explore approaches that might be taken by Adventist women professionals to sponsor and conduct events to minister to their secular colleagues and to expose them to Christian perspectives. Further, the Terms of Reference requested that a series of events based on the results be proposed and designed for implementation during the 1990s.

In addressing these Terms of Reference, the Taskforce felt it necessary to take a broad perspective and consider a range of factors affecting approaches to ministry in addition to the identification of appropriate approaches to ministry. For this reason the Taskforce considered factors such as hindrances to ministry, attitudes of business and professional women toward the Church and their relationship to the Church.

In discussing the results of the Taskforce's survey, attention will initially be given to addressing issues directly related to the ministry of Adventist business and professional women to their secular colleagues. The discussion will then examine hindrances encountered by Adventist business and professional women in ministering to their secular colleagues. Finally, the discussion will examine the need for a ministry to Adventist business and professional women.

The discussion has therefore been broken into three components. These are:

- I Ministering to Secular Colleagues
 (Questions 30 to 38)
- II Hindrances in Ministering to Secular Colleagues
 (Questions 39 and 40)
- III Ministering to Adventist Business and Professional Women
 (Questions 17 to 22, 25 and 26)

It is again stressed that the term **"to minister"** has been defined as **"to meet the needs of others"**. Readers are urged to bear this in mind when reading the following discussion. Use of this term is not in any way related to the ordination of women or the utilisation of women ministers in local churches.

I MINISTERING TO SECULAR COLLEAGUES

The results of the survey suggest there are two distinct facets to examine in considering ways Adventist business and professional women may most effectively minister to their secular colleagues. These are:

- the resourcing of Adventist business and professional women so they have the skills to minister to their secular colleagues
- the provision of appropriate resources to meet the needs of Adventist business and professional women's secular colleagues.

These two areas will now be considered.

As Section Three has outlined, the survey demonstrates that Adventist business and professional women do minister to their secular colleagues (78.6%). In addition, Adventist business and professional women (59%) have identified needs that their secular colleagues have which they would like to help meet. These identified needs are primarily in the areas of relationships; lifestyle; spirituality and personal validation. In attempting to meet the needs of their secular colleagues, respondents utilise a range of approaches which include: offering support and friendship; providing practical help; discussing the situation and possible options; listening.

The Taskforce recognises that these approaches are the ways Adventist business and professional women currently minister to their secular colleagues. Further, it considers these approaches to ministry to be appropriate. The Taskforce also recognises that the identified approaches are broad, and are undoubtedly utilised when business and professional women minister to anyone - be it to secular or Christian work colleagues, Adventist friends or family members. This fact does not however diminish the importance of these approaches to ministry.

To the seasoned evangelist trained in the traditional ways of outreach, these identified approaches to ministry may appear simplistic and inadequate. The Taskforce contends however that, if these are the methods currently used by business and professional women, then it is these approaches which should be developed and refined so their effectiveness can be maximised.

Having identified the approaches Adventist business and professional women use in ministering to others, the Taskforce would like to see business and professional women optimise these approaches to ministry. To this end, the Taskforce considers it important that steps be taken to assist Adventist women develop and enhance skills they already use and are comfortable with. The Taskforce would therefore like to see appropriate resources made available to business and professional women to assist them in ministering to their secular colleagues.

It would appear however, that there are limited, if any, appropriate resources currently available to skill Adventist business and professional women in the areas they have identified. The Taskforce therefore, considers there to be a need for appropriate resources to be designed and developed to assist Adventist business and professional women minister to (ie. meet the needs of) their secular colleagues.

RECOMMENDATION 1

The Taskforce recommends that the South Pacific Division coordinate a range of projects to design, develop and make readily available appropriate resources to assist Adventist business and professional women minister to their secular colleagues.

The Taskforce anticipates that the emphasis of the recommended projects take two separate, although related, orientations. These two orientations are:

- the design and development of appropriate resource to skill Adventist business and professional women in areas their colleagues need help
- the design and development of appropriate resources to assist Adventist business and professional women develop and enhance their own personal skills of ministry.

The first approach to resource design and development aims at skilling Adventist women in the areas their colleagues need help: relationships, lifestyle, spirituality, personal validation, etc.

The orientation of resources currently prepared by the Adventist Church has tended to address two of these areas - lifestyle (as will be discussed subsequently) and spirituality (radio and television programs, Bible correspondence courses, publica-

tions such as Signs of the Times and evangelistic campaigns). The Church has tended not to design and develop resources in the areas of relationships and personal validation nor in related areas such as assertion skills, self-esteem, conflict management and resolution, attitude and behaviour change. The Taskforce is aware however, that individual churches conduct courses available from other sources (such as the James Dobson film series on parenting) and a number of pastors conduct courses in these areas (eg. communications, marriage enrichment, pre-marriage preparation) in addition to their role as one-to-one counsellor.

The Taskforce would like to see appropriate resources examining issues in the areas of relationships and personal validation designed, developed and made readily available to Adventist business and professional women. While resources in the area of spirituality are available, the Taskforce does not consider these currently available resources to be always appropriate for the secular colleagues of Adventist business and professional women. They tend to be aimed at the general public for the unspecific purpose of evangelism (converts) rather than specific target groups. As a result, the language levels, writing and speaking styles, content and presentation are not always particularly useful or utilisable for this very specific need. The Taskforce would therefore also like to see appropriate resources examining issues in the area of spirituality (and the related area of "reason for existence") designed and developed.

RECOMMENDATION 2

The Taskforce recommends that the South Pacific Division oversee the design, development and ready availability of appropriate resources in the specific areas of relationships, spirituality and personal validation to be used by Adventist business and professional women in their ministry to secular colleagues.

The objective of the second approach to resource design and development is to provide resources to assist Adventist business and professional women develop and enhance their own personal ministry skills. It is anticipated that these resources will, for example, suggest ways Adventist business and professional women can offer support to their colleagues; assist Adventist women find ways (and the time) to provide practical help in a schedule already overtaxed; teach them to offer friendship to their secular colleagues which is supportive and significant without burdening them; teach ways to listen more effectively to those they minister.

The Taskforce proposes that at least three projects should be initiated to assist Adventist business and professional women develop and refine their skills in the area of personal ministry. The Taskforce therefore makes the following recommendations regarding ways to skill Adventist business and professional women so they may minister more effectively to their secular colleagues.

Project One Resources Centre

The Taskforce is aware of the vast range of resources currently available that could assist Adventist women develop and enhance their personal ministry skills. Christian book stores throughout Australia and New Zealand, for example, provide books, audio and video cassette tapes addressing each of the identified approaches to ministry. The Taskforce is also aware that, despite the vast number of available resource, not all Adventist business and professional women make maximum use of them. For some women the wide range of resources available can be somewhat overwhelming. It is difficult to make an appropriate selection of resources without knowing which are most appropriate and relevant to a particular situation. Adventist business and professional women living in rural areas are faced with an additional problem in that the range of resources available is at best minimal, and in many instances, non-existent.

To overcome this problem of underutilising existing resources the Taskforce would like to see a resources centre established at Division level which would provide information on resources available in specific areas of personal ministry (eg. listening,

supporting, helping). It is anticipated that the information provided by the Resources Centre would give an indication of the appropriateness and relevance of each resource in addition to information on means to obtain the resource (eg. name of book store stocking or publishing house distributing the resource).

To further maximise the potential of the Resources Centre, the Taskforce would like to see the Centre headed by a person skilled in information management - a person with skills in designing, developing and maintaining data bases and with knowledge and experience in information handling and evaluating audio-visual material.

RECOMMENDATION 3

The Taskforce recommends that the South Pacific Division establish and maintain a Resources Centre of personal ministry related resources.

It is not anticipated that the establishment and maintenance of the Resources Centre would be expensive in terms of personnel or capital outlay. Voluntary assistance could be enlisted to review and evaluate available resources and prepare fact sheets outlining this information so those seeking resources can determine which are appropriate and relevant to their situation. What is essential to the success of the project is that a suitable "home" be found for the Centre - a department that will be responsible for the project. The Taskforce considers the Church Ministries Department of the South Pacific Division to be well placed to take on this role.

RECOMMENDATION 4

The Taskforce recommends that a suitable department such as the Church Ministries Department of the South Pacific Division be responsible for coordinating the establishment and maintenance of the Resources Centre.

In establishing the Resources Centre the Taskforce urges that the scope be broad and that resources produced by Christian institutions and publishing houses other than those owned and operated by the Seventh-day Adventist Church be included. It is also urged that the range of resources considered be comprehensive and include the numerous avenues of media now available - such as audio and video cassette tapes, floppy computer disk, microfiche and written material in its many formats.

The Taskforce also urges the Resources Centre to take full advantage of existing, and future, modes of communication. It should be possible for those wishing to access the services of the Centre to fax their requests through to the Centre at any time, any day, or access the Centre through their personal computer's modem. Such a concept may seem rather futuristic at this point in time, but the Centre is a facility that must be able to operate effectively throughout the remainder of the twentieth century, and on into the next by which time even fax machines and modems may be obsolete.

RECOMMENDATION 5

The Taskforce recommends that the Resources Centre utilise the most modern communication equipment available (such as facsimile machines and computer modems) and that every attempt be made to ensure that the equipment level is maintained in line with technological developments.

The Taskforce envisages that the establishment of the Resources Centre would benefit a wide range of people, not just Adventist business and professional women. The Resources Centre has the potential to be of use to Adventist business and professional men, Adventist ministers and administrators along with non-Adventist Christians.

Project Two Feature Journal Articles

As its title suggests, the magazine Adventist Professional has as its target audience, professionals within the Adventist Church. Produced and published by the Association of Business and Professional Members (ABPM) the magazine appears quarterly

and is striving to increase its readership. The Taskforce would like to see this resource utilised more extensively in equipping Adventist business and professional women with appropriate skills to minister to their secular colleagues. The Taskforce understands that such an objective is not outside the charter of the magazine and would be of benefit to Adventist business and professional men as well.

The Taskforce would like to see Adventist Professional run a series of articles, prepared by Adventist business and professional women, examining appropriate ways to minister to secular colleagues.

RECOMMENDATION 6

The Taskforce recommends that the South Pacific Division Coordinator of the Toward 2000 Project approach the Editorial Board of Adventist Professional asking them to feature a series of articles designed to develop and refine the skills Adventist business and professional women utilise in ministering to their secular colleagues and to maintain this interest over time.

Project Three Personal Ministries Resource Library

In equipping Adventist business and professional women with skills to minister more effectively to their secular colleagues, the Taskforce would like to involve an existing association already in contact with a significant number of Adventist women - the Association of Adventist Women (AAW). The Taskforce recognises that AAW has conducted a wide range of activities such as lectures and seminars, weekend retreats and workshops designed to enhance the skills and knowledge base of Adventist women. Further, and of primary importance, the Association is strongly committed to realising the potential of all Adventist women.

The Taskforce would therefore like to see AAW become actively involved in the distribution of audio-visual resources to Adventist business and professional women. The Taskforce understands that the Association has already undertaken preliminary steps to establish an audio cassette tape library utilising voluntary help from within the Association.

RECOMMENDATION 7

The Taskforce recommends that the South Pacific Division approach the Executive Committee of the Association of Adventist Women (Sydney chapter) urging them to establish and maintain a Personal Ministries Resource Library designed to skill business and professional women in their ministry to secular colleagues.

RECOMMENDATION 8

The Taskforce recommends that the South Pacific Division make an initial grant (possibly \$5000) to the Association of Adventist Women (Sydney chapter) for the establishment of the Personal Ministries Resource Library and the conducting of an extensive advertising campaign.

RECOMMENDATION 9

The Taskforce recommends that the South Pacific Division make an annual grant (possibly \$1000 with a built-in Consumer Price Index factor) to the Association of Adventist Women (Sydney chapter) to be used in expanding and upgrading the Personal Ministries Resource Library and financing related activities such as postage and advertising.

RECOMMENDATION 10

The Taskforce recommends that the Association of Adventist Women (Sydney chapter) consider appointing an appropriately skilled woman to coordinate the development and maintenance of the Personal Ministries Resource Library.

RECOMMENDATION 11

The Taskforce recommends that attempts be made to identify all existing and available resources in Australian and New Zealand Adventist, non-educational

institutions (such as the audio cassette library of the Chaplain's Department, Sydney Adventist Hospital) and that discussions be held with the institutions currently holding those resources with the view to merging all resources into the services of the Personal Ministries Resource Library.

RECOMMENDATION 12

The Taskforce recommends that the Association of Adventist Women (Sydney chapter) be accountable to a suitable department such as the Church Ministries Department of the South Pacific Division for the development and maintenance of the Personal Ministries Resource Library project.

RECOMMENDATION 13

The Taskforce recommends that the Association of Adventist Women (Sydney chapter) report annually to the Church Ministries Department of the South Pacific Division, providing information on the utilisation of the Resource Library and making available to this Department all related financial records.

Providing Resources to Meet the Needs of Secular Colleagues

Survey respondents consider their female and male secular colleagues to have needs in a number of areas, the greatest being in the areas of stress, financial and time management, career development, health maintenance and, for women, child care. Given that these are the identified perceived needs of the respondents' secular colleagues, it would seem appropriate that resources be made available to meet these needs.

The Taskforce is aware that some resources have been designed and developed by the Adventist Church in certain of these identified areas. Available resources include:

- programs in the areas of stress management, and rather specific facets of health maintenance (such as smoking cessation, weight reduction and vegetarian cooking) which are conducted regularly in local Adventist churches
- various nutritional programs and resources available through the Nutrition Education Unit of the Sanitarium Health Food Company
- overall health maintenance issues presented in the television program series Focus on Living, produced until recently by the Adventist Media Centre
- a wide range of health oriented publications are published by the Signs Publishing Company including its magazine, Good Health and a range of health oriented books
- church affiliated health institutions such as Warburton Health Care Centre and the Health Education Centre of the Sydney Adventist Hospital regularly conduct programs on a wide range of health related issues. Of particular interest to the Taskforce are the "Focus on Women's Health" and the "Managing and Mastering Stress" programs conducted by the Health Education Centre, Sydney Adventist Hospital.

In general, the emphasis of these available resources is toward health maintenance (in many instances specific facets of health maintenance) and stress management. The Taskforce is not aware of resources designed, developed or regularly conducted by the Adventist Church to address issues in the areas of child care, career development, financial and time management. The Taskforce recognises however that individual pastors and churches may conduct programs in these areas having obtained material from sources other than the Adventist Church.

While the Taskforce considers currently available resources in the area of lifestyle to

be adequate and (in most instances) appropriate, it is concerned with the rather limited format of these available resources. The format of a large number of available resources is one of conducting programs on weekends or evenings, an approach which may not always suit the busy schedules of professionals, women in particular. In some areas, there are limited resources available that can be used in place of program attendance.

Given the Adventist Church's strong emphasis on stewardship and health, the Taskforce considers it appropriate that resources be designed and developed to address issues in the areas of financial and time management and overall health maintenance.

RECOMMENDATION 14

The Taskforce recommends that the South Pacific Division oversee the design and development of a range of appropriate resources in the areas of financial management, time management and overall health maintenance.

The Taskforce acknowledges the success of the Church's Stress Management program. The Taskforce would however like to see resources made available to address the specific concerns of executive stress management. This resource would appeal to a narrower segment of the population than the current stress management program, yet the Taskforce considers that the development of a resource to address this particular area of stress would be particularly beneficial.

It is not envisaged that the design and development of resources in the area of executive stress management would involve extensive additional research. To a large extent, information already available in the current program would form the basis of this resource. In designing and developing this resource consideration would need to be given to its presentation and format which would need to be highly professional.

RECOMMENDATION 15

The Taskforce recommends that an Executive Stress Management resource be designed and developed to complement the current Stress Management program.

Overall health maintenance was identified as the third greatest need of business and professional women. The Taskforce would like to see appropriate resources designed and developed to meet this identified need. It is anticipated that the resources would consider health issues particular to women such as (although not exclusively) fatigue, Pre-Menstrual Syndrome, menopause, incontinence, breast and cervical cancer and osteoporosis.

RECOMMENDATION 16

The Taskforce recommends that the South Pacific Division contract the Health Education Centre, Sydney Adventist Hospital to design and develop appropriate resources in the area of women's health.

Child care was ranked as the fifth greatest need of business and professional women. The Taskforce recognises that the Adventist Church has traditionally limited its involvement in the area of pre-school child care, believing that young children should remain at home with (preferably) their mother as primary carer. Similarly the Church has limited its involvement in after school and vacation child care for older children, once again assuming that a parent will be at home to care for the children when they finish school for the day, or care for them during vacation time.

The reality of the 1990s however rarely matches this ideal long held by the Church. Today, a large proportion of women with young children, whether they be Adventist or non-Adventist, work, either through choice or out of necessity. For many of these women the need for suitable child care is extremely great. Further, overseas experience, along with increasing experience in Australia is showing that the provision of child care facilities can bring major benefits for employers, including

reduced absenteeism and staff turnover, greater productivity and an enhanced public image. Leading Australian companies such as Shell Australia, OTC, Nissan Ltd. and KPMG Peat Marwick to name just a few are taking positive steps to provide a range of child care services for their employees. In addition, recent changes in Australian Federal policy, particularly reforms to the fee relief system and substantial tax benefits along with greater options available to industry, are making the provision of child care far more attractive and financially viable (Directions in Government, 1990:7).

The Taskforce considers there to be a great opportunity for the Adventist Church to minister to secular business and professional women through the provision of child care facilities and services such as creche, pre-school, before and after school care and activities during school holidays. The Taskforce therefore makes the following recommendations.

RECOMMENDATION 17

The Taskforce recommends that each large institution affiliated with the Seventh-day Adventist Church in Australia and New Zealand (the Sydney and Auckland Adventist Hospitals, the Warburton Health Centre, the Sanitarium Health Food Company, the Signs Publishing Company and Avondale College) seriously consider conducting a needs assessment to ascertain the child care requirements of their workers, both female and male, Adventist and non-Adventist.

The provision of child care goes far beyond building a child care centre exclusive to a company's own employees. The Taskforce therefore urges that once the needs assessment has been conducted, each institution investigate extensively the full range of employer-supported child care options and the options for cooperative funding arrangements available. Such options include:

- on - site day care centres
- off - site day care centres
- school holiday programs
- child care information services

Institutions in New South Wales are urged to investigate grants provided by the state government's Department of Health and Community Services, while Victorian based institutions such as the Signs Publishing Company are urged to explore the possibility of obtaining needs assessment grants from the Victorian Department of Labour. Fisher and Biggs (1991) provide further details on such services and government initiatives and may be an appropriate source for the institutions to consult.

RECOMMENDATION 18

The Taskforce recommends that, upon analysis of data, each institution determine the appropriateness of establishing services to meet the child care needs of their employees.

RECOMMENDATION 19

The Taskforce recommends that consideration be given to the provision of a range of appropriate options such as childcare referral and placement services, the establishment of creche or pre-school facilities, or financial assistance to children already appropriately placed in child care facilities.

RECOMMENDATION 20

The Taskforce recommends the Education Department of the South Pacific Division examine the feasibility of establishing before and after school programs and vacation programs for children living in the surrounding neighbourhoods of its primary schools.

The Design and Development of Recommended Resources

Women working in the secular world are accustomed to using resources that are concise and clear: extremely professional both in presentation and format. Adventist women are often embarrassed when they find that the only resources available from their church they can offer their secular colleagues fall far short of the type of resources they, and their colleagues, are accustomed to in their professional life. Resources that are outdated, visually unacceptable and/or irrelevant are likely to go unused, regardless of the cost of preparation.

Therefore, in designing and developing the resources called for in the above recommendations, the Taskforce considers it imperative that those responsible for resource design and development be creative and open minded. It is not necessary that the resources made available follow past formats and structures. Indeed, in some instances, the Taskforce strongly suggests that past formats and structures not be used.

The resources to be designed and developed must meet several criteria. The resources must:

- be produced for business and professional women with subject matter that is useful and important to this group
- contain subject matter that is logically arranged, with appropriate coverage and scope. The intellectual content must have conceptual depth
- contain subject matter that is accurate, current, authentic, has valid, convincing and unbiased discussion and conclusions (where bias is relevant this should be obvious and stated)
- have technical quality that is high in areas including speech clarity, continuity and editing, colour intensity and other visual effects
- be convenient to use, considering the technology available and the length of time required to view/listen to the complete presentation.

Further, the mode of communication utilised must be appropriate to and acceptable by business and professional women, taking into account clarity, interest, language level and appearance.

RECOMMENDATION 21

The Taskforce recommends that the design and development of recommended resources meet the following criteria:

- be produced for business and professional women with subject matter that is useful and important to this group
- contain subject matter that is logically arranged, with appropriate coverage and scope. The intellectual content must have conceptual depth
- contain subject matter that is accurate, current, authentic, has valid, convincing and unbiased discussion and conclusions (where bias is relevant this should be obvious and stated)
- have technical quality that is high in areas including speech clarity, continuity and editing, colour intensity and other visual effects
- be convenient to use, considering the technology available and the length of time required to view/listen to the complete presentation.

RECOMMENDATION 22

The Taskforce recommends that the mode of communication used in developing resources needs to be appropriate to and acceptable by business and professional, taking into account clarity, interest, language level and appearance.

The Taskforce also considers it important that the resources be available in a variety of formats. As has been observed, attending programs, for example, may not always be convenient, whereas an audio cassette tape that can be listened to whilst driving to work may prove to be more convenient and therefore, more useful and effective.

RECOMMENDATION 23

The Taskforce recommends that a creative approach be taken in determining the format of resources and that consideration be given to utilising mediums such as video and audio cassette tapes, resource kits and creatively packaged written material.

As coordinator for the design and development of the resources recommended in the preceding discussion, the Taskforce urges the South Pacific Division to utilise the skills of Adventist business and professional women. The Taskforce considers it essential to the success of the project that input be obtained from business and professional women who do not work for the Adventist Church. It is of vital importance that Adventist business and professional women be actively involved in the design, development and trialing of these recommended resources to be used by their peers. Having conducted its survey, the Taskforce is aware of many women skilled in each area identified as an area of need. The Taskforce would like to see such women make a significant contribution to this project.

RECOMMENDATION 24

The Taskforce recommends that the South Pacific Division utilise the skills of appropriately trained and experienced Adventist business and professional women in designing, developing and trialing appropriate resources to be used by Adventist women in ministering to their secular colleagues.

As the previous Section discussed, survey respondents were asked to identify resources they would find appropriate and useful (Question 37). These suggestions have been taken into consideration in the preceding recommendations. The Taskforce anticipates that the survey results will provide a useful basis for the design and development of future resources.

II HINDRANCES IN MINISTERING TO SECULAR COLLEAGUES

The Taskforce considers that the provision of resources to assist business and professional women minister to their secular colleagues, and the design and development of resources for those colleagues to utilise is only one facet to examine in determining how Adventist business and professional women may most effectively minister to their secular colleagues. A second aspect relates to the desire of Adventist business and professional women to introduce their secular colleagues to their church and to Christianity: a desire that can be thwarted if hindrances either stand in, or are perceived to stand in the way.

It is commonly accepted that an appropriate means of introducing friends and colleagues to Seventh-day Adventism is to invite them along to church related activities and/or services. The results of the survey suggest however, that this is not considered an appropriate option for a large number of Adventist business and professional women. As has been discussed in Section Three, 63% of respondents are not comfortable inviting their secular colleagues to church services while 47% are not comfortable inviting their secular colleagues to church activities.

To address this issue of discomfort there is a need to examine the reasons given by

respondents for these statistics. Section Three identifies the specific reasons Adventist business and professional women gave as generating this lack of comfort. In each instance the source of these factors lies outside the control of respondents: a service or activity that is irrelevant, uninteresting or inappropriate is a reflection on the church's minister and worship or social committee; the insular, non-accepting nature of the congregation and the poor social skills of members and children is related to the attitudes and values of those attending the Church - factors primarily outside the influence of individual women.

Further, over 80% of respondents perceive there to be specific hindrances to them inviting secular colleagues to Adventist church services or activities. Once again, the most frequently identified hindrances lie outside the control of respondents: speaker insensitivity; church jargon and cliches and cultural factors.

When faced with these obstacles in inviting colleagues to worship with her, and unable to influence them to any great extent, the Adventist business and professional woman feels powerless and frustrated. Exacerbating this powerlessness and frustration are the results of the self-perception measurements (Question 25) which demonstrate that this is a group of women used to being successful and taking responsibility. This background would further accentuate the frustration experienced in having little or no control over hindrances and factors causing them to be uncomfortable in inviting secular colleagues to church services and/or activities at their church.

In making recommendations to address the hindrances Adventist business and professional women face in bringing their secular colleagues to Adventist services and activities, the Taskforce does not intend to concentrate on specific practices and procedures. Regardless of how much it would like to recommend that each Adventist church service and activity be highly polished, organised and "upmarket", the Taskforce considers it more appropriate to address several overriding and basic principles. The Taskforce takes this approach for it feels that the hindrances identified by business and professional women may apply equally to business and professional men, and other members of Adventist congregations, regardless of occupational standing and background.

Two strong themes to emerge from respondent's comments are the need for church services and activities to be relevant to and accepting of those with a secular perspective on life. Consideration will be given to these two facets.

Relevance and Appropriateness

The results in Section Three indicate that Adventist business and professional women consider the Church to be irrelevant and inappropriate to their secular colleagues. What the statistical data do not demonstrate is the qualitative degree to which women consider the Church to be irrelevant and inappropriate. While samples of statements have been included, it is not possible to document the impact that comes from reading scores of responses all expressing the same sentiment. The message comes through repeatedly and very strongly.

Having considered both the quantitative and qualitative data gathered from the surveys, the Taskforce strongly urges the Seventh-day Adventist Church to be relevant - to be truly relevant - to the needs of those with a secular world view. The importance and urgency of this statement cannot be stressed strongly enough. To be true to those women who responded to the survey, we, the Taskforce, feel that we must make this plea as strongly and as repeatedly as possible. It cannot be ignored by church administrators and ministers. To do so would be to the Church's detriment.

RECOMMENDATION 25

The Taskforce recommends that the South Pacific Division of the Seventh-day Adventist Church call all ministers in Australia and New Zealand to be relevant - to be truly relevant - to the needs of the communities they serve.

Acceptance

The Taskforce was simultaneously overwhelmed and disappointed with the number of women who feel that their church would not, or could not, accept "outsiders" - those without a SDA background yet wishing to visit and worship in an Adventist setting. As in the preceding discussion on relevance and appropriateness, the Taskforce strongly urges the Seventh-day Adventist Church to foster a spirit of acceptance - of true acceptance - towards those coming from a secular world view. Once again, the importance and urgency of this statement cannot be stressed enough. It is a statement which must be made strongly and frequently for its significance to be grasped.

RECOMMENDATION 26

The Taskforce recommends that the South Pacific Division of the Seventh-day Adventist Church call all ministers in Australia and New Zealand to foster a spirit of acceptance - of true acceptance - within their congregations towards those worshipping and wishing to worship within their setting.

The Taskforce recognises that it may not be as easy to generate acceptance as it may be to learn to be relevant. It is a concept not so readily studied and implemented for it originates from personal values and attitudes.

In considering the issue of acceptance, the Taskforce was drawn to the statement by Cook and Baldwin (1979:11) which suggests that:

The minimal guarantee we must make to people is that they will be loved - always, under every circumstance, with no exception. The second guarantee is that they will be totally accepted, without reservation. The third thing we must guarantee people is that no matter how miserably they fail or how blatantly they sin, unreserved forgiveness is theirs for the asking.

The Taskforce would like to see such a minimal guarantee offered to all those from a secular perspective wishing to worship in Adventist churches or attend Adventist activities.

In urging churches to be accepting of all, the Taskforce wishes to emphasise that it does not confuse acceptance with license. The Taskforce considers there to be an important distinction to be made between these two terms. Jesus accepts each though we have much in our lives that offends His holiness. His acceptance of us does not imply approval of our unworthy behaviour. In attempting to reach the secular society, it is imperative that all church members adopt the old adage, "To love the sinner, but hate the sin". It has been all too easy in the past to confuse these two, quite distinct, actions.

The Role of the Local Church Pastor

The Taskforce considers that, in theory at least, the success of a church's striving to be relevant to the community it serves and to accept others is usually pastor led. The Taskforce recognises however, that other players can strongly influence, either positively or negatively, a pastor's attempts to address these vital facets. Members of a congregation, particularly those who have been at a church for the longest period of time and/or the elders of a church have, in many instances, their own agendas which may differ from the pastor assigned to them for a particular number of years. The large number of players influencing a church's tone and appreciation of factors such as relevance and appropriateness results in a complex scenario.

Despite the large number of people impacting on the tone of a church, the Taskforce believes there to be a definite role for the church pastor to play in urging his church to be more relevant and appropriate to today's society; to be more accepting of those with a secular world view wishing to worship in Adventist churches and attend Adventist activities.

To assist ministers (including pastors of local churches and church administrators) to be more relevant, appropriate and accepting of those seeking worship, the Taskforce makes the following recommendations. The overall objective of these recommendations is to equip each minister in Australia and New Zealand with appropriate skills and concepts so they will know how best to be relevant to the communities they pastor, administer or evangelise and how best to foster a spirit of acceptance within their congregations.

The recommendations target the pre-service training of prospective pastors and the in-service training of Adventist ministers currently pastoring local congregations in Australia and New Zealand, along with administrators at all levels of the church's administrative structure and evangelists.

Skilling Adventist Clergy to Minister to the Secular World: Pre-service Training

In considering how the pre-service training of Adventist ministers may most effectively equip them to meet the needs of those with a secular world view, the Taskforce examined, in some detail, Avondale College's undergraduate theology curriculum, graciously made available to the Taskforce by the College. The following comments and recommendations made concerning the undergraduate theology course of Avondale College come from a group with considerable experience in education and tertiary education institutions. Each member of the Taskforce is an educator, either with a strong academic background in Education and/or practical experience as a tertiary level educator. It is from this background of knowledge and experience that observations and recommendations are made in the following areas:

- course orientation
- subject matter
- alternate study venues
- practical experience

Course Orientation

The four year undergraduate theology course is made up of three strands offering core and elective subjects. The Taskforce understands that the number of credit points required over those four years for the three strands are:

Biblical Studies	45 semester hours
Theological & Historical Studies	30 semester hours
Church Ministry Studies	23 semester hours (in addition to practical subjects not measured in lecture hours)

While the Church Ministry Studies strand offers a limited number of compulsory subjects in areas such as personal ministry, counselling, communications, etc. the Taskforce noted, with some dismay, the heavy emphasis given to strongly academic oriented and compulsory subjects (eg. ancient language, history, theology) to the detriment of more practically oriented courses; courses which may prove to be of more direct relevance to the future work of theology students.

RECOMMENDATION 27

The Taskforce recommends that the Avondale College School of Religious Studies make modifications to its subject composition to ensure it is more relevant to current religious needs.

The Taskforce also noted the very few number of subjects, particularly in the Church Ministry Studies strand, offering tutorials. The Taskforce considers this strong emphasis on lecturing (with minimal opportunity for student involvement) to be to the students' disadvantage as it limits their opportunity to exchange ideas and expand concepts further within an academic setting and under the supervision of appropri-

ately trained staff. It can be argued that the small number of students taking undergraduate theology studies provides opportunity for lectures to incorporate discussion. Such a format still differs to that of formal and structured tutorial periods where students present papers and argue their position before a small group of six or eight fellow students.

The Taskforce contends that the effectiveness and impact of subjects offered in the vital Church Ministry Studies strand could be maximised if the content of lectures was able to be explored further in the more informal, yet inquiring, setting of tutorials.

RECOMMENDATION 28

The Taskforce recommends that the Avondale College School of Religious Studies substantially increase the number of core and elective subjects in the Church Ministry strand requiring formal and structured tutorials to ensure students gain significant experience in arguing their position before fellow students and lecturers.

Subject Matter

Sociology: A review of the undergraduate theology curriculum suggests that it is not essential for theology students to undertake studies in sociology and culture. It could be argued however that an understanding of society, particularly culture, is fundamental to an understanding of secularism as it provides the framework through which to interpret society. It is through an understanding of culture that meaning can be made of daily activity. For this reason the Taskforce would like to see all undergraduate theology students obtain a solid grounding in the theory of sociology, with particular emphasis given to culture.

RECOMMENDATION 29

The Taskforce recommends that the Avondale College School of Religious Studies design, develop and introduce a course in sociology and culture for undergraduate theology students to provide them with the framework through which to interpret and understand the secular societies of Australia and New Zealand.

Contemporary Religion: The subject, Contemporary Religion in Australia, offered to undergraduate theology students at the 200 level, is designed to give "attention to the secular society and the non-religious scene . . . in Australia" (Avondale College, 1988:117). The course outline suggests however, that the course emphasises Christian and non-Christian religions in Australia with seemingly little attention given to gaining an understanding of Australia's secular society. The Taskforce considers there to be a need for undergraduate students to gain a greater appreciation of the concepts of secularism and its impacts on the various facets of society than that offered in the subject, Contemporary Religion in Australia.

RECOMMENDATION 30

The Taskforce recommends that the Avondale College School of Religious Studies design, develop and introduce (possibly to the Church Ministry Studies strand) a 400 level core subject into the undergraduate theology course to examine in detail the processes and concepts of secularisation including its impacts on society and individuals.

The results in Section Three demonstrate the extent to which many Adventist business and professional women consider current forms of worship in Adventist churches throughout Australia and New Zealand to be irrelevant and lacking in meaning and purpose. The results suggest there is a very real need for ministers to know how to plan, organise and conduct worship experiences which are significant, relevant and meet the spiritual needs of congregations particularly female members. To this end, the Taskforce would like to see a course designed and developed that would equip future ministers with such skills.

RECOMMENDATION 31

The Taskforce recommends that the Avondale College School of Religious Studies design, develop and introduce a non-elective subject into the undergraduate theology course designed to examine the various facets of church worship and church dynamics from the perspective of maximising relevance, appropriateness, acceptance to equip theology students with a strong conceptual foundation from which they can design worship experiences most appropriate to any specific situation or community and their own personalities.

While many Adventist business and professional women feel that they have had the opportunity to exercise their gifts within the church environment (see Question 18), the results of Section Three show that such is not the case for almost one-third of respondents. As the extracts demonstrate, many women feel that they have gifts and talents which could be used, or used more fully in the church setting, yet, for a variety of reasons, they have not had the opportunity. The Taskforce considers this to be an underutilisation of a very valuable resource. It would appear that there is a need for ministers to know how best to utilise the talents and gifts of those in their congregations. To this end, the Taskforce would like to see a course introduced into the undergraduate theology course which provides future ministers with the skills to identify and utilise the full potential of members.

RECOMMENDATION 32

The Taskforce recommends that the Avondale College School of Religious Studies design, develop and introduce a non-elective subject to the Church Ministry strand to equip students with skills to ascertain the needs of future congregations, to conduct needs assessments and fully utilise the gifts of future congregations.

Women's Studies: It is the Taskforce's understanding that Avondale College does not offer a subject in Women's Studies similar to those offered by other tertiary institutions, both secular universities and religious colleges. The Taskforce sees a very real need however for theology students to have an opportunity to examine various women's issues, considering that the majority of their future congregations will be made up of women. The Taskforce also considers it important that theology students gain an understanding of feminism from a Christian perspective. The Taskforce does not anticipate that students will necessarily agree with all the material presented in such a course, but the Taskforce is anxious that students gain an understanding and appreciation of world views from the female perspective.

RECOMMENDATION 33

The Taskforce recommends that Avondale College design, develop and introduce a subject examining women's issues and that the course initially be available to undergraduate theology students as an elective.

RECOMMENDATION 34

The Taskforce recommends that when the undergraduate theology course is next revised and restructured, the Women's Studies course be incorporated as a core subject into the Church Ministry Studies strand at the 300 or 400 level.

While not wishing to impose the structure of the Women's Studies course upon its designers, the Taskforce would like to see the course cover certain basic issues including:

- an introduction to women's alternative thought and the work of a range of female authors of this century
- gender differences and relationships
- traditional institutions (church, politics, family) and women's relations to them
- women's health issues
- women's experience of spirituality
- alternate theologians including the work of women such as Mary Daly, Rosemary Radford Ruether, Phyllis Trible and Elisabeth Schussler Fiorenza.

The Taskforce urges the course to feature guest lecturers from outside the Adventist Church such as Rev Dorothy McMahon, Dr Erin White and Ms Marie Tulip. The Taskforce further urges the designers of this course to draw upon the vast source of reference material for course readings.

RECOMMENDATION 35

The Taskforce recommends that 1994 be the target year for the introduction of the proposed Women's Studies course and that the course be coordinated and taught ideally by female lecturers and feature guest lecturers possibly including non-Adventist Christian women.

Apart from these issues of course orientation and subject matter, the Taskforce is also concerned that it is possible for students to proceed through the theology course with minimal contact with the "outside" world. It is of concern to the Taskforce that students can be educated exclusively at Adventist educational institutions for the duration of their academic life - primary and secondary school followed by four years at Avondale - then enter the workforce as ministers with little, if any, contact with the secular world and a broad appreciation of world views other than their own. The Taskforce envisages that this scenario is further exacerbated in instances where students come from homes where parents work for the Adventist Church and the students have lived all their lives within Adventist societal structures.

The Taskforce proposes the following two strategies to overcome the potential narrowness arising from such situations.

Alternate Study Venues

The Taskforce recommends that undergraduate theology students be given the opportunity to undertake one year of their academic studies on a secular university campus. While studying at university, it is anticipated that the students would take subjects which would be accredited toward their Avondale theology degree so that the time spent away from Avondale would not extend their period of study. Students could elect to study core subjects such as philosophy, psychology, sociology, English, history, or elective subjects of particular relevance to their future ministry such as adolescent psychology, New Testament history, communications, education, technology, etc.

RECOMMENDATION 36

The Taskforce recommends that undergraduate theology students studying at Avondale College have the opportunity to complete one year of study at a secular university and that the studies undertaken be accredited toward their Avondale theology degree.

Broadening the Practical Experience of Theology Students

The Taskforce understands that the Field Education component of the current Church Ministry Studies strand attempts to provide students with experience in a range of practical areas pertinent to their future work. The subjects offered in this component are:

Orientation in Ministry	8 days
Pastoral Practicum	3 weeks
Evangelistic Practicum	1 month (spread across the academic year)

The most extensive of these practical courses, the Evangelistic Practicum, is designed to provide *practical experience in various types of public and personal evangelism and includes experience in community outreach ministry, seminar evangelism, public evangelistic preaching, personal Christian witnessing and Bible instruction for new converts* (Avondale College, 1988:200). From the information available and the very title of the course, it would appear the orientation of this course is rather traditional, conducted within the setting of formal church structure and framework

and provides little opportunity for theology students to gain ministerial experience outside the Seventh-day Adventist Church yet within Christian settings.

To appreciate the secular society the Taskforce considers it highly beneficial that undergraduate theology students gain credit earning ministerial experience outside the parameters of the Adventist Church. The Taskforce would like to see undergraduate theology students gain this practical ministry experience in settings that the Church traditionally has not concentrated on such as youth homelessness, drug abuse, secular university campus ministries, women's refuges and aged care through organisations such as Sydney City Mission, the Salvation Army or Youth with a Mission. The Taskforce would also like to see the students move outside the comfortable and familiar settings of middle-class suburbs and spend time in the inner-city and the poorer, often outlying suburbs of various capital cities where English may not be the first language of many.

RECOMMENDATION 37

The Taskforce recommends that serious consideration be given to introducing a practicum, with the possible title of Personal Ministry Practicum enabling undergraduate theology students at Avondale College to undertake some credit point earning ministry in Christian based institution (for example Youth With A Mission, Sydney City Mission, the Salvation Army) to expose them to a wide range of world views and experiences.

RECOMMENDATION 38

The Taskforce recommends that the commencement of the 1994 academic year be the target date for the introduction of the Personal Ministry Practicum recommended in Recommendation 37 into the Avondale College theology curriculum.

RECOMMENDATION 39

The Taskforce recommends that consideration be given to ministers having served in nations of the South Pacific Division other than Australia and New Zealand being required, upon returning to Australia or New Zealand, to spend the first six months of their return, participating in the Personal Ministry Practicum to update them on the issues and concerns of people in secular, developed nations.

The Taskforce recognises that the recommendations to undertake study on secular university campuses and gain practical ministerial experience in settings outside the Adventist church may be considered by some to be somewhat innovative - even controversial. The Taskforce is convinced however that such strong measures are required to ensure that future pastors appreciate the issues and problems of today's secular society. This appreciation can only be gained through "hands on" and extended experience.

Skilling Adventist Clergy to Minister to the Secular World: In-service Training

Having considered ways in which undergraduate theology students may prepare themselves to minister to the secular world, the Taskforce shifted its concern to the large numbers of pastors, church administrators and evangelists who have completed their time at Avondale (some a considerable time ago) and who have limited experience in, or are unable to relate to, the world views and experiences of the secular society of the 1990s. The Taskforce considers the introduction of a dual component continuing education program to be essential to provide all Adventist ministers with the necessary skills to appreciate fully the world views, attitudes and practices of Australia and New Zealand's secular society.

The concept of continuing education for ministers is not new to Adventist clergy. General Conference personnel, for example, are expected to take sixteen clock hours or more of continuing education per year (Centre of Continuing Education for Ministry, 1986:4). The need for continuing education has also been recognised by

ministers. Material provided to the Taskforce by the Centre of Continuing Education for Ministry provides information on the results of a survey which asked ministers to indicate the items in pastoral ministry which would best increase morale. The very brief discussion contained in the material provided to the Taskforce shows that pastors surveyed mentioned most frequently the need to raise their professional level by means of continuing education (Centre of Continuing Education for Ministry, 1986:4).

Despite the General Conference precedence and the desire of ministers for continuing education, there is currently no mandatory requirement for in-service and continuing education for Adventist ministers in the South Pacific Division. Attempts have been made to formalise the continuing education process such as the following motion voted through in November 1985 at the South Pacific Division Executive Committee:

To urgently request Seventh-day Adventist ministers to take at least fifteen clock hours of continuing education for each year of licensure (for example, if the minister's licence/credential is valid for three years, he should, during that time, accumulate forty-five clock hours of credit) (Centre of Continuing Education for Ministry, 1986:6)

The administration appears to be aware of the problem. Pastor John Gate, Secretary of the Ministerial Association informed the Taskforce that there is a need to "try and put some bite into the requirements of the continuing education courses" (Gate, 1991).

Responsibility for ministerial continuing education in the South Pacific Division lies with the Ministerial Training Advisory Committee and the Centre of Continuing Education for Ministry. According to information provided to the Taskforce it is possible for ministers to undertake voluntary continuing education in three ways:

1. Group events: workers' meetings which are planned as Continuing Education events
2. External Events: relevant and approved courses offered by universities or other approved bodies.
3. Home-based Courses: courses prepared under the auspices of the Centre of Continuing Education for Ministry. Material provided includes at least two of the following: study guide, textbooks, audio-cassettes. The material is available from the General Conference Ministerial Association suggesting that most, if not all of the material, has been prepared and produced in the United States with minimal material from Australia and New Zealand. Courses currently available include:

Counselling

- Coping with Grief
- Problem Solving & Conflict Management

Evangelism

- Decisions
- Adventures in Church Growth
- Christian Hospitality Made Easy
- Seminars that Lead to Decisions
- Reclaiming Missing Members
- Incorporating New People into the Church

Personal Growth

- Pastoral Spirituality

Preaching and Worship

- Preaching your Way to Better Preaching

- Preaching from Hebrews
- Making Worship Meaningful

Relationships

- Transitions

Stewardship

- Keeping Church Finance Christian

Theology

- Principles of Prophetic Interpretation
- The Sanctuary, 1844 and the Pioneers
- The Biblical Message of Salvation
- Studies on the Book of Daniel

A number of video programs are also available from the North American based continuing education program. Their topics include:

Counselling

- Grief Counselling
- Counselling Teenagers
- Suicide

Evangelism

- Calls that Motivate Decisions

Preaching

- How to Preach Week after Week

Personal Growth

- How to Minister and Stay Spiritual
- How to Minister and Stay Healthy
- Clergy Team - The Toughest Task you will ever love

The Taskforce appreciates the measures that have been taken in the area of continuing education for ministers. It feels however, that there is scope for more work to be done in this vital area. Strongly convinced of the potential of continuing education, the Taskforce makes the following recommendations.

RECOMMENDATION 40

The Taskforce recommends that serious consideration be given by the Executive Committee of the South Pacific Division to making continuing education mandatory for all Adventist ministers in Australia and New Zealand.

RECOMMENDATION 41

The Taskforce recommends that the Ministerial Training Advisory Committee and the Centre for Continuing Education for Ministers give serious study to introducing a dual component program, with the suggested title of "Program Update", designed to equip all Adventist ministers with the skills to appreciate more fully the world views, attitudes and practices of Australia and New Zealand's secular society.

To provide clarity and facile expression, the suggested title "Program Update" will be used in the following discussion.

Component One of Program Update: In-service Training for Adventist Ministers

The first component of the proposed Program Update is that of in-service training. The objectives of this in-service training component are to:

- educate all Adventist ministers on the scope of and issues pertaining to the secular societies of Australia and New Zealand

• broaden the knowledge base, perspectives and attitudes of all Adventist ministers enabling them to relate effectively and caringly to the secular society of the 1990s

• equip all Adventist ministers with skills to meet the needs of their secular communities effectively.

The Taskforce anticipates that all Adventist ministers will participate in this in-service training component including administrators at all levels of the Church's administrative structure, evangelists and pastors currently appointed to churches in Australia and New Zealand.

RECOMMENDATION 42

The Taskforce recommends that the first component of the dual component program, Program Update, be a series of in-service training seminars for all Seventh-day Adventist ministers in Australia and New Zealand.

RECOMMENDATION 43

The Taskforce recommends that all Adventist ministers attend in-service training seminars regularly (for example every two years) and that these in-service training seminars be planned to minimise the disruptions to their pastoral or administrative commitments.

The Taskforce anticipates that the content of the in-service training seminars would incorporate subjects such as (although not exclusively):

- the post-Christian, secular society of the 1990s
- women in society
- marginalised groups in today's society
- the impact of media and technology
- survey design and development

The primary focus of the in-service training seminars will be for participants to gain an appreciation of the secular society. It is anticipated that, in turn, this will enable ministers to know how to be relevant to and accepting of the communities they serve; administrators to understand the real needs of those in their region so programs can be tailored accordingly; for evangelists to understand the mind sets of those coming from a secular world view. The Taskforce also considers it important, given the results of Questions 18-20, that all attending the seminars become familiar with the processes of utilising and nurturing the spiritual gifts of those in their congregations and administrative regions (be it local conference, Union or Division). The Taskforce envisages that this subject would be incorporated into the in-service training seminars.

The Taskforce envisages that attendance at in-service training seminars would be a first step in encouraging pastors to be aware of, and strive to meet the needs of, today's secular society. There is the likelihood however that such seminars could become a "one-off" attempt to change attitudes and practices; a process that is often difficult to achieve given the time and complexity involved. To complement the in-service training seminars and to provide pastors with helpful resources that can be kept on hand, the Taskforce would like to see a resource kit of relevant material prepared and packaged and made readily available to all Adventist pastors in Australia and New Zealand. These resources should be current and understandable.

RECOMMENDATION 44

The Taskforce recommends that the Centre for Continuing Education for Ministers, in consultation with the Division's Worship Focus Group, design, develop and

distribute to all Adventist pastors in Australia and New Zealand a resource kit containing reference material related to the issues considered in the in-service training seminars - the needs of those living in secular societies.

RECOMMENDATION 45

The Taskforce recommends that appropriately trained and experienced business and professional women be actively involved in the design and development of the recommended resource kit to be distributed to all Seventh-day Adventist pastors.

The Taskforce would also like to see a new course designed, developed and added to the current range of home-based continuing education courses available through the Centre of Continuing Education for Ministry. The proposed course would examine the secular societies of Australia and New Zealand and identify appropriate approaches of ministry to these societies. Unlike most of the courses currently available, the Taskforce urges that this additional course be prepared by Australian and New Zealanders specifically for Australian and New Zealand pastors and church administrators.

RECOMMENDATION 46

The Taskforce recommends that the Centre of Continuing Education for Ministry commission the preparation of a home-based course examining the secular societies of Australia and New Zealand and appropriate approaches of ministry to these societies.

Component Two of Program Update: Practical Experience

The Taskforce recognises that, although providing information is a vital initial step there is the possibility that it can be viewed as an academic exercise, removed from the realities of life. There is a need to ensure that the information gained through in-service seminars be applied in the market place. To this end, the Taskforce would like to see all Adventist ministers - whether they be administrators, evangelists or active pastors - take six month leave from their designated duties every five years and spend the time working in non-Adventist, Christian based organisations such as Sydney City Mission, the Salvation Army, etc. In many respects the proposal is similar to the Professional Education Programmes (PEP) found in all tertiary institutions, although the orientation may be more practical. Ministers participating in this component of Program Update would receive their full salary and conditions for the duration of their time away from regular duties.

The Taskforce considers it important that participation in this component of Program Update be in addition to, rather than instead of, time taken off to pursue formal academic training.

RECOMMENDATION 47

The Taskforce recommends that the second component of the dual component program, Program Update, be a six month practical module and that all Adventist ministers in Australia and New Zealand - administrators, evangelists and local church pastors - be required to participate.

The Taskforce is very conscious of the administrative problems inherent in this component of Program Update. Having considered several options however, the Taskforce considers the recommended approach to be the most appropriate and effective in terms of providing all Adventist ministers with exposure to the realities of today's secular society. Further, the program will provide all ministers with "hands on" experience in various facets of Australian and New Zealand society which may be unfamiliar to them.

The recommendations made in this section deal primarily with the current and future pastors, administrators and evangelists of the Adventist Church. This approach has been taken with the strong conviction that this group has the potential to influence strongly the attitudes and practices of churches throughout Australia and New Zealand. The Taskforce sees this group as being responsible for breaking down the

barriers which currently prevent Adventist business and professional women from bringing their secular colleagues to Adventist church service and church activities. The Taskforce contends that it is not until Adventist churches are more relevant and accepting that the earlier recommendations made concerning resources will be effective.

III MINISTERING TO ADVENTIST BUSINESS AND PROFESSIONAL WOMEN

The Taskforce was asked to find ways Adventist business and professional women could minister to their secular colleagues. In attempting to learn how this sector of the church's population feel about ministering to their colleagues, the tools they need to do so and the hindrances that prevent them from ministering effectively, an issue outside the immediate Terms of Reference was revealed - the need for Adventist business and professional women to be ministered to.

A recurring theme throughout survey responses is that the Adventist Church has, in general, failed to minister to its business and professional women: business and professional women are not comfortable with their church, they do not feel part of it (either in terms of exercising gifts or participating in decision making), nor do they feel nurtured and supported by it.

The Taskforce contends that this particular segment of the church's population is unlikely to have the motivation or inclination to introduce secular colleagues to Adventism until they feel that their church is meeting their own personal needs for spiritual and emotional nurturance. As one respondent succinctly commented *I really don't feel part of it (the Church) myself most of the time - so why would I take someone under those circumstances* (S115).

This observation of the Taskforce's has been confirmed by a General Conference official employed fulltime in women's ministry who notes that:

Those of us who are involved in fulltime ministry to (Adventist) women are convinced that our women will not be free to minister to others until some of their needs are met ... the Church will not be as effective as it could be until we meet some of the unique needs of our women (Otis, 1991)

It is this specific area of concern upon which the discussion will now focus. In considering the following analysis the reader is urged to bear in mind that the majority of survey respondents are longstanding Adventist women who attend church weekly.

Unanticipated Contradictions

Particular survey questions provide information giving a quantitative indicator of respondents' commitment to the Church. These quantitative Church Commitment questions include:

- . Years an Adventist (Question 11)
- . Church attendance pattern (Question 12)
- . Church offices currently held (Question 14)
- . Church offices held in the past (Question 15)
- . Participation in church decision making (Question 17)

Other questions give a more qualitative indicator of respondents' commitment to the Church. Questions of this nature include:

- . Use of gifts in church office (Question 18)
- . Part of the church family (Question 21)
- . Consider leaving the Church (Question 22)
- . Changes in attitude toward church membership responsibilities (Question 23)

Perception of spiritual growth (Question 25)

In analysing the data from these questions, an apparent dichotomy arose which will now be discussed. The Taskforce considered that respondents scoring high on quantitative Church Commitment questions would score correspondingly high on the qualitative measures. This was not the case.

The majority of women responding to the survey have been Adventists for all of their lives (Question 11); are regular church attenders (Question 12); have held church office in the past (Question 15); currently hold office (Question 14) and have participated in church decision making (Question 17). Such practices suggest that the majority of respondents have a high profile in their local church, are actively involved in and regular members of their church. The Taskforce anticipated that such women would also obtain high scores on qualitative measures of church commitment. The majority did not. The majority of respondents are women who do not generally feel part of their church family (Question 21); who have seriously thought of leaving the Adventist Church (Question 22) and who rank their spiritual growth lower than any other questioned facet of their life (Question 25).

This dichotomy prompted the Taskforce to question the degree to which a high profile in the Church influences spiritual growth and commitment to the Church. The Taskforce considers there to be insufficient statistical evidence available from this study to draw strong associations between these various factors. It does however wish to sound a warning that these factors may be related. The data do however suggest that it can no longer be assumed that characteristics such as involvement in church office and regular church attendance by lifelong Adventist women will guarantee that their spiritual life is strong and their commitment to the Adventist Church secure. The Taskforce would like to see this issue receive further study to determine if the initial trends reported here are correct.

The Utilisation of Skills and Gifts in and out of the Church Setting

The majority of respondents have held church office in positions that deal with children and youth and/or positions of leadership such as Sabbath School Superintendent or Pathfinder leader (Question 15). Similarly, the majority of respondents identified working with children and youth and/or involvement in Sabbath School as the activities giving them the most pleasure (Question 19) and the activities in which they feel they make their best contribution (Question 20). In both Questions 19 and 20 the more "upfront" activity of public speaking ranked the lowest (11 and 9 responses respectively). However, when asked to identify abilities and qualities in specific areas (Question 26), 66 respondents identified public speaking as one of their skills. Yet this very skill is not one that they strongly identify as having been an affirming skill within the context of their church. While there is ample evidence in the field of social psychology to suggest that women tend to be the more articulate sex, this dichotomy between public speaking in and outside the church setting puzzled the Taskforce.

The survey sample was very specific. Business and professional women only were included. These are women who, according to Question 25, consider their occupation and relationships to be successful. In reflecting upon this apparent contradiction various members of the Taskforce, all of whom have considerable public speaking experience, recalled instances where they (or female friends and relatives) have spoken in Adventist church settings and subsequently been strongly chastised and verbally abused by church members. The Taskforce considers it possible that their experiences with church public speaking could be the experiences of other Adventist business and professional women. If such is the case it could begin to explain why respondents do not consider public speaking to be a church related activity and one giving pleasure at church even though in their work context they utilise public speaking skills extensively and competently. As the survey did not

explore this specific issue the data are unable to determine if such experiences cause women not to identify public speaking as an activity giving them pleasure at church. The data suggest however that this is an issue requiring further research and consideration.

The Taskforce anticipates that the recommendations made in the preceding section (particularly Recommendations 31 and 32) will assist in equipping ministers with skills to enable them to utilise fully the skills, talents and gifts of women in their congregations. The Taskforce anticipates that this can be further enhanced by placing more women on local church nominating committees. As the discussion of Question 17 shows, only two women surveyed identified that they had been on the nominating committee of their local church. The Taskforce anticipated this figure to be much higher. This somewhat limited involvement of Adventist business and professional women in selecting those who will coordinate local church activities and worship experiences may begin to explain why such large numbers of business and professional women consider many forms of church worship to be inappropriate and/or irrelevant.

The Church "Family": Myth or Reality?

Adventists have long prided themselves as being "one, big family" - an atmosphere which would seemingly serve to nurture and support its business and professional women. As discussed in Section Three however, responses to the survey question "Do you generally feel part of your local church family?" (Question 21) suggest that this long assumed sense of belonging is a myth for a large number of Australian and New Zealand business and professional women.

The results for this survey question support data from a similar question asked in a study conducted in the United States where 51% of Adventist adults (both male and female) responded in the affirmative to the statement, "My church feels warm" (Gillespie, 1991:9). When this statistic is compared with responses from Southern Baptist adults (76% response rate to the same statement) and mainline adults (73% of whom responded positively), the Taskforce agrees with Gillespie's conclusion that Adventist churches have "significant climate problems" (1991:9).

The reasons given by the Australian and New Zealand women who do not feel part of their church family have been identified in Section Three. In summary, these reasons are very similar to those identified by respondents as the reasons they are not comfortable in inviting their secular colleagues to church services and/or activities: lack of acceptance and relevance. Not surprisingly, the ways identified to enhance integration call for a caring and accepting atmosphere, changes in attitude and worship format and room for creativity and individuality.

The Taskforce would like to see greater numbers of Adventist business and professional women consistently consider themselves to be part of their local church family. The Taskforce anticipates that many of the recommendations made in the preceding discussion on hindrances in ministering to secular colleagues will not only assist the Church in ministering to those from a secular perspective, but, ultimately, local church congregations and the business and professional women in those congregations.

Utilising the Gifts, Skills and Talents of Adventist Business and Professional Women.

Section Three reports the abilities and qualities which Adventist business and professional women consider themselves as possessing. Respondents identified a range of specific skills in areas including the intellectual (particularly discussion and research), social (organising, public speaking and leadership) and spiritual (through the gifts of helps, prayer and wisdom). The Taskforce would like to see this information begin the process of breaking down long held and deeply entrenched stereotypes that portray Adventist women as possessing a narrow range of skills and

abilities. The data suggest that Adventist business and professional women are competent and capable of undertaking activities other than those associated with homemaking and the caring professions.

The Way Women See Themselves

Measurements of self concept such as survey Question 25 are fraught with methodological difficulties. Self appraisal requires a basis for comparisons, a reference point, and when asked to express self esteem about a variety of functions, one needs to consider who is the reference point; people in general, men or other women. Research has not answered this question but it is suggested by Michel (1970) that it is "highly select special reference groups". It may also be possible that the reference group for one aspect of self concept is different to that for another aspect.

Throughout psychoanalytical literature, theorists and researchers suggest females compare unfavourably with males on overall self-regard. Dr Beauvoir (1949) however carefully states

It is not merely as a body, but rather as a body subject to taboos, to laws that the subject is conscious of self . . . it is with reference to certain value that he evaluates himself.

With this framework in mind and considering the often held attitudes to women in the Church the results seen in this survey are somewhat surprising showing predominately high esteem. As the population of the survey was quite specific it would be unwise to generalise these results across the population of women worshipping in the Seventh-day Adventist Church. This does not diminish the value of these results however. The charter of the survey was specific and the results of the survey give a better picture of this population than would have been obtained otherwise.

Further, it is interesting to note that the area in which the population rated themselves least successful is in the area of spiritual growth. Suggestions as to why this may be are many but perhaps the Christian ethos of humility comes across more strongly here than in other perceived areas of success. Perhaps this seen deficiency is linked to the non use of gifts (Question 18). Perhaps it is linked to the response that less than half the population always feels to be part of their church family (Question 21). Again, this is an area in need of further research and study.

It certainly seems surprising that as 85.6% of this population attends church weekly (Question 12a) the women studied rate spiritual growth as they did (20% below 4) that is if one makes an assumption that church attendance is important to spiritual growth.

Enhancing the Role of Women in the Seventh-day Adventist Church

Considerable discussion in this Report has focussed on the issue of relevance, in particular, the need for relevance to the secular world of the late twentieth century. There is a second aspect of relevance yet to be addressed however: that of the Adventist Church being relevant to its women members. Rightly or wrongly, the Adventist Church of the South Pacific Division is strongly male oriented - it is the males who administer, pastor and evangelise. As one respondent commented *the Church is run by males for males - I have spiritual needs that most men do not touch* (S172) - a sentiment expressed in one way or another by numerous other women. This strong male orientation in all facets of church life means that much of the Church is irrelevant to the lives of its women members and alien to world views held by female members.

The Taskforce urges the Adventist Church to be relevant - to be truly relevant - to the needs of Australian and New Zealand Adventist women. As in its call for the Church to be relevant and appropriate to the needs of secular people, the Taskforce realises that this process will take time as attitudes, values and beliefs are challenged and changed.

RECOMMENDATION 48

The Taskforce recommends that the Seventh-day Adventist Church be relevant - truly relevant - to the needs of Australian and New Zealand Adventist women.

As an initial step in facilitating the process of being relevant to the needs of Adventist women, the Taskforce wishes to see a full-time Women's Ministries Director appointed to the South Pacific Division.

This step is in keeping with moves currently underway in Divisions throughout the world. At the 1990 Annual Council Session Elder Folkenberg, President of the General Conference, tabled the following motion:

WHEREAS Everyone needs affirmation of personal worth and the value the Church places on the individual's gifts and contributions; and

WHEREAS, Women represent a vast storehouse of spiritual gifts which await full development and utilisation in the accomplishment of the Church's global mission, and

WHEREAS, open dialogue bringing women's perspectives to leadership will bring greater balance and wholeness to decision making; and

WHEREAS, Women need to be nurtured spiritually, their unique needs addressed, and guided toward Christian service; it was

RECOMMENDED:

1. To authorise the establishment of an Office of Women's Ministries at the General Conference to foster ministry by women and to women in the world Church. This individual will report to the President. (This position will involve an existing budget, not an additional one.)

2. To request each division to identify its degree of need for women's ministries and find the best way to meet this need (Watts, 1990).

Elder Folkenberg's motion was passed and on the following day Ms Rose Otis was elected Director, Office of Women's Ministries, General Conference.

Ms Otis has informed the Taskforce that it is the objective of the Office of Women's Ministries to have a Women's Ministries Director at each level of church administration - General Conference, Division, Union and conference levels in addition to Women's Ministries Coordinators in each local church (Otis, 1991). To date, four of the General Conference's nine Divisions have Women's Ministries Directors. These Divisions are:

- the North America Division
- the Soviet Division
- the Far Eastern Division
- the African Indian Ocean Division.

A further three Divisions have committed themselves to appointing directors at their next scheduled committee meetings. These Divisions are:

- the South American Division
- the Euro-Africa Division
- the Southern Asia Division.

According to information supplied to the Taskforce by Ms Otis, only two Divisions have yet to commit themselves to appointing a Women's Ministries Director at any level of church administration. The South Pacific Division is one of these two

Divisions.

The goals of the General Conference Office of Women's Ministries are quite broad in scope (see Appendix Three for the Office's Mission Statement and Terms of Reference). Basically, the Office seeks to encourage strategies that nurture, affirm and inspire women to mission and service. As the Director observes:

I believe that if we can rally the women to minister to one another's felt needs, women will rise out of their discouragement and help to finish this work (Otis, 1991).

In recommending the appointment of a Women's Ministries Director at Division level, the Taskforce is acting upon Folkenberg's second recommendation for divisions to identify the degree of need for women's ministries and find the best way to meet this need. This Report has highlighted, possibly for the first time, the need Adventist women in the South Pacific Division have for ministerial resources to be directed to them and their specific needs. The Taskforce believes the appointment of a Women's Ministries Director, and its subsequent recommendations will be a positive first step towards meeting these needs.

The Taskforce anticipates that the role of Women's Ministries Director, South Pacific Division, would be to coordinate ministries to ensure that the spiritual and emotional needs of Adventist women in the Division are adequately met. The Taskforce anticipates that the position's job description would include activities such as (although not exclusively):

Meeting Spiritual Needs

- Coordinate the design, development and delivery of spiritual growth seminars for women throughout the Division (formats would vary to accommodate the schedules of working women, eg. breakfast meetings, weekend retreats, after hours seminars etc.)
- Plan and oversee the promotional campaign for the Personal Ministry Resource Library
- Coordinate the design, development and delivery of material on women and worship
- Ensure the spiritual needs of women from minority groups are met, specifically rural women, Aboriginal and Maori women, women with non-English speaking backgrounds, women with physical handicaps.

Meeting Emotional Needs

- Monitor the incidence and prevalence of sexual harassment in Adventist institutions
- Provide confidential advice and arrange appropriate assistance to women employed in Adventist institutions experiencing sexual harassment in the workplace
- Design, develop and coordinate a campaign to be conducted in all Adventist institutions to increase the awareness of sexual harassment in the workplace
- Monitor the incidence and prevalence of physical and/or sexual abuse in the homes of Adventist women of all ages
- Provide confidential advice and arrange appropriate assistance (including emergency accommodation if needed) to women of all ages experiencing sexual and/or physical abuse in their homes
- Ensure the emotional needs of women from minority groups are met, specifically rural women, Aboriginal and Maori women, women with non-English speaking backgrounds, women with physical handicaps.

The Taskforce anticipates that the position of Women's Ministries Director would be equivalent to the position of Division Associate Field Secretary. In time, the Taskforce also wishes to see Women's Ministries Director positions established at the Trans-Tasman and the Trans-Australian Union Conferences and each local conference in Australia and New Zealand.

RECOMMENDATION 49

The Taskforce recommends that the South Pacific Division Executive Committee appoint a full-time Women's Ministries Director (Associate Field Secretary) responsible for coordinating ministries for all Adventist women no later than the May 1992 session.

RECOMMENDATION 50

The Taskforce recommends the employment of Women's Ministries Directors to coordinate ministries for all Adventist women at both the Trans-Tasman Union Conference and the Trans-Australian Union Conference.

The Taskforce would like to see the South Pacific Division Nominating Committee be creative in considering the appointment of the Women's Ministry Director. It is imperative that the woman selected be an experienced change agent who is competent and experienced in establishing new programs and projects and able to relate effectively to the church's administration.

It is not considered essential that the Women's Ministries Director currently work for the Church. Indeed, the Taskforce considers there to be definite advantages in choosing a woman who is experienced in dealing first hand with the secular societies of Australia and New Zealand. If a suitable woman within current church employment cannot be found, the Taskforce suggests that the position be offered to a business or professional woman working outside the Church. To facilitate the selection process, the Executive Committee may consider opening up the process and advertising the position so selection can be made from as wide a base as possible.

To support and complement the Women's Ministry Director, the Taskforce would like to see a Women's Advisory Council established at Division level. This Council would differ to the Division's current Role of Women Committee which is understood to be primarily concerned with the issue of women and ordination.

The role of the Council would be to consider, determine and recommend to the South Pacific Division means by which the Church can most effectively minister to the needs of its women members. The Council would also monitor publications and presentations, services and programs for inequalities and suggest remedies. The Taskforce would like to see the Council remain a tight unit with only nine members - the majority being female. It envisages that the composition of the Council would include:

- . South Pacific Division Women's Ministries Director (Chair)
- . South Pacific Division President, or his representative
- . Trans-Tasman Union Women's Ministries Director
- . Trans-Australian Union Women's Ministries Director
- . Two business/professional women from the Trans-Tasman Union
- . Two business/professional women from the Trans-Australian Union
- . One female tertiary student undertaking studies at a secular university in either Australia or New Zealand.

The Taskforce anticipates that the business/professional women chosen to serve on this Council would represent a cross-section of ages (with an emphasis on younger age groups) and that each would currently be a person of esteem in her business/professional area.

RECOMMENDATION 51

The Taskforce recommends that the South Pacific Division Executive Committee appoint a nine member Women's Advisory Council to consider, determine and recommend to the South Pacific Division means by which the Church can most effectively minister to the needs of its women members no later than the May 1992 session.

RECOMMENDATION 52

The Taskforce recommends that the Women's Advisory Council be made up of the following members:

- South Pacific Division Women's Ministry Director (Chair)
- President, South Pacific Division, or his representative
- Trans-Tasman Women's Ministries Director
- Trans-Australian Women's Ministries Director
- Two business/professional women from the Trans-Tasman Union
- Two business/professional women from the Trans-Australian Union
- One female tertiary student undertaking studies at a secular university in Australia or New Zealand.

It is anticipated that the monitoring function of the recommended Council would be similar to that of the Sligo Gender Justice Commission established in January 1991 at the Sligo Seventh-day Adventist Church, Takoma Park, Maryland, United States of America. One of the roles of this Commission is to

Examine and monitor the official policies, teachings, and practices of the Sligo Church (and the larger Church) as they relate to gender, and where necessary, recommend gender-inclusive alternatives which can be adapted to achieve the goals of official SDA Church policy stated in NAD policy D-75 (Sligo Gender Justice Commission brochure, 1991).

The NAD policy referred to states that:

The official position of the Seventh-day Adventist Church is that all members in good and regular standing shall be given full and equal opportunity within the Church to develop the knowledge and skills needed in the building up of the Church. This position and its resultant course of action requires that all services and all levels of Church activity be opened to all members on the basis of their qualifications. The North American Division will seek applications from qualified women, minorities and the handicapped, and will afford all individuals equal opportunity in employment.

A Comprehensive Affirmative Action Strategy for the South Pacific Division

Affirmative action is concerned with equal employment opportunity. It seeks to open up career paths, to make the best use of the talents, skills and abilities of all people of the workforce and to give women a "fair go" in the workplace. The aim of affirmative action is to identify and remove any barriers which may preclude women from appointment or promotion to the full range of jobs which exist in the workplace. Affirmative action is essentially taking whatever measures are required to recognise and utilise the quality and potential of women workers.

Specific affirmative action programs are designed to ensure women have fair and equal access to employment opportunities and benefits, and are not inhibited or prevented from taking up those opportunities and benefits through the operation of barriers. Affirmative Action programs aim to establish the development of methods and mechanisms which will eliminate these barriers and overcome their effects (Joel, 1991:46).

In 1986 the Australian Federal government introduced the Affirmative Action (Equal Employment Opportunity for Women) Act which is administered by the Affirmative Action Agency. The Agency was set up to implement the Act, to assist employers in designing their programs and to monitor their progress. The Act requires private sector employers of 100 or more people and higher education institutions to establish affirmative action programs. Every year between February and April, employers must report to the Affirmative Action Agency on the progress of their programs. Companies failing to comply with the legislation, or report unsatisfactorily, face being named in

Federal Parliament in a report tabled by the Minister for Industrial Relations (Joel, 1991:46). In addition, further sanctions, including the cancellation of government contracts, are being considered for repeated offenders (Joel, 1991:46).

Religious institutions, including the Seventh-day Adventist Church, are exempt from the Affirmative Action legislation. While there is no legal requirement for the Church to adopt the substance of the legislation, the Taskforce would like to see the Church adopt the legislation's spirit. It would therefore like to see the South Pacific Division design and develop, over the next two years, a comprehensive Affirmative Action Strategy to be instigated at the beginning of the next quinquennium (1995).

The Taskforce considers the introduction and implementation of an Affirmative Action Strategy to be vital for several reasons. The implementation of a comprehensive Affirmative Action Strategy at Division level would be an initial step towards raising the status of women working within the Adventist Church. It will also demonstrate to Adventist women throughout Australia and New Zealand that, with regard to enhancing the status of its women, the Church is serious: that it wishes to take definite action in recognising and utilising fully the wide range of talents and skills possessed by Adventist women. In this regard, the establishment of a comprehensive, Division-level Affirmative Action Strategy is essential to the morale of Australian and New Zealand women within the Adventist Church.

The Taskforce is aware that women have held, and currently hold, positions in church administration, most commonly the position of Secretary/Treasurer at Union or local conference level. Further, the Taskforce understands that certain Division leaders and departmental heads have, over the years, actively sought women to occupy senior positions only to find that, in many instances and for a variety of reasons, the women are not available for such positions. The Taskforce applauds the steps that have been taken to increase the number of women in senior positions, and urges those who have instigated, or sought to introduce them to continue.

Despite the steps that have been taken, the Taskforce notes with dismay that the 1991 directory of the South Pacific Division lists only one woman (Colleen Buxton, Children's Ministries) as holding senior office at the South Pacific Division. The Taskforce considers this to be a serious underrepresentation of women at this, the highest level of church administration in the South Pacific region. It would therefore like to see appropriate steps taken to encourage more women to occupy senior positions firstly within the Division, and subsequently within the Union and local Conference offices throughout Australia and New Zealand.

RECOMMENDATION 53

The Taskforce recommends that the South Pacific Division design and develop a comprehensive Affirmative Action Strategy to be implemented in the 1995 - 2000 quinquennium.

RECOMMENDATION 54

The Taskforce recommends that the Women's Ministries Director assume corporate responsibility for the development, implementation and co-ordination of the Affirmative Action Strategy.

The Taskforce wishes the Affirmative Action Strategy to contain at least three components:

- i equal consideration of women to senior church administrative positions
- ii balanced representation on decision making committees
- iii language.

RECOMMENDATION 55

The Taskforce recommends that the comprehensive Affirmative Action Strategy contain at least three components:

- i equal consideration of women to senior church administrative positions**
- ii balanced representation on decision making committees**
- iii language.**

These three components will now be considered.

Component One:

Equal Consideration of Women to Senior Church Administrative Positions

The Taskforce would like to see all senior administrative and leadership positions within the church's administration open to qualified persons regardless of gender. The Taskforce considers the only two positions to be exempt would be the positions of President and Ministerial Secretary which require ordination.

RECOMMENDATION 56

The Taskforce recommends that a review be undertaken by the South Pacific Division of entry requirements to all senior management positions to determine those positions for which ordination is an essential requirement.

RECOMMENDATION 57

The Taskforce recommends that when considering an appointment to any position, including any senior management position, there be a genuine awareness that the position may be filled by a woman and that the appointment be made on the sole basis of the most suitable person for the position.

The Taskforce would like to see greater numbers of women appointed to South Pacific Division senior administrative positions at the commencement of the 1995-2000 quinquennium. The Taskforce considers that women could quite readily be appointed to positions such as (although not exclusively):

- Treasurer/Associate Treasurer of the South Pacific Division
- Editor/Associate Editor of the RECORD
- Director/Associate Director of South Pacific Division departments such as:
Church Ministries
Education
Health
ADRA
Auditing.

RECOMMENDATION 58

The Taskforce recommends that women be considered for appointment to positions within the South Pacific Division such as Treasurer or Associate Treasurer; Editor or Associate Editor of the RECORD; and Director or Associate Director in South Pacific Division departments such as Church Ministries, Education, Health, ADRA, Auditing at the commencement of the next quinquennium (1995 - 2000).

The Taskforce recognises that, in many instances, there may not be women who currently have sufficient experience to hold offices in the recommended areas. It is for this reason that the Taskforce wishes to see the South Pacific Division design and develop a pre-implementation component to the Affirmative Action Strategy. It is anticipated that such a component would identify and prepare appropriate women who will subsequently be elected to office when the South Pacific Division elections are held in 1995.

Identifying women in this current quinquennium will enable them to begin the process of gaining appropriate skills and experience: to undertake further academic studies if necessary, to gain experience in appropriate and specialised areas. The Taskforce anticipates that these women would remain in their current positions for the

next few years, but receive time out from their regular duties to prepare themselves for their future office. That time may be spent on study leave, undertaking in-service training, conducting specific and short-term projects in their area of speciality. The women would of course receive their full salary during this time of preparation.

Upon appointment to senior administrative positions, the Taskforce would like to see mentors appointed to each woman. The mentor would be a person of experience who would assist each woman adjust to the demands of her new position.

The Taskforce considers this pre-implementation component of the Affirmative Action Strategy to be vital. Given that the next quinquennium is only four years away, there is an urgent need for the South Pacific Division to identify appropriate women and commence training, or grooming, these women and equipping them with the necessary skills prior to the 1995 round of General Conference and South Pacific Division nominating meetings.

Once women are in place in senior administrative positions at the Division level, the Taskforce would subsequently like to see women appointed to similar positions at the Union, and in turn, local conference level.

Component Two:

Balanced Representation on Decision Making Committees

In many instances, Adventist business and professional women long to utilise within the Church those abilities and skills they exercise everyday in their professional life. Summing up the sentiments of many, one woman stated that she would like to use *the qualities/abilities that have put me in the responsible position I hold outside church work* (S040).

There are several avenues through which Adventist business and professional women can exercise their skills and abilities. The most influential is possibly active involvement on church decision making committees.

The Taskforce was graciously provided with the names of South Pacific Division committees during the 1985-90 quinquennium which had women members - the Executive Committee, along with 119 various other standing and ad hoc committees. Many of these committees would have been reformed after the General Conference and subsequent Division meetings of 1990 and there are no doubt numerous other committees which do not have female representation - information pertaining to these committees was not obtained by the Taskforce. Unfortunately a complete listing of the committees for the current quinquennium was not available at the time of preparing this Report. The Taskforce anticipates however, that the conclusions drawn from the 1985-90 data would be applicable to the current situation. Given the difficulties the Taskforce experienced in obtaining information from local conferences, information on the membership of committees at this level of church administration was not sought.

Not all of the committees impact on Adventist business and professional women in Australia and New Zealand. Ten of the committees, such as the Protocol and Entertainment Committee, are "in-house" and relate only to the administrative functions of the South Pacific Division office. A further seven, such as the Island National Leadership Development Committee, relate to the needs of the island nations of the South Pacific Division. The remaining 103 committees are Division-wide and influence the policies and procedures of the Seventh-day Adventist Church in the Australia and New Zealand.

The Taskforce examined the composition of these 103 committees and came to the following conclusions.

Of the 103 committees with female representation 62 committees had female denominational employees only - teachers and Avondale lecturers, nursing admin-

istration, Division staff, etc. Female lay women were on a total of 41 of the 103 committees. The Taskforce also looked at the actual number of women serving on those committees and found there to be a total of 41 different women serving on these 41 committees. These data suggest that very few lay Adventist women had an opportunity to participate in decision making at this, the highest level of church administration in Australia and New Zealand during the 1985-90 quinquennium.

In many instances the Taskforce observed that the one woman would serve on a number of committees. In the most pronounced instance, a denominational employee was listed as a member of 11 different committees ranging from the ADRA Board of Management to the Editorial Committee for the Signs of the Times. In another situation a retired lay woman was appointed to six committees. The Taskforce questions the wisdom of assigning one person with knowledge and training in a specific area of expertise to such a diverse range and large number of committees. In making such a statement the Taskforce wishes to stress that it is in no way questioning the competence or capabilities of these women. It does, however, consider there to be a number of disadvantages to such a practice.

In the first instance the number and range of women able to participate in and influence the decision making process at this level of church administration is severely limited. Secondly, there is the possibility that assigning the one woman to a number of committees gives the appearance that she is the "token" woman. While tokens are fine, in that someone has to be the first, they are no substitute for serious and sustained change (Gundry, 1989:15).

The Taskforce appreciates the practical advantages of appointing one women to numerous committees. In many instances there are savings in cost and time to be made. These advantages do not however outweigh the disadvantages identified in the preceding discussion.

The Taskforce identified a number of committees it considered to be of particular relevance to this Report. The female composition of these eleven 1985-90 committees is given below.

Executive Committee and ACA Board	3 female denominational employees 1 professional lay woman 2 retired lay women
Adventist Media Centre Board of Management	1 business lay woman
Australia and New Zealand Executive	2 retired lay women
Avondale College Board of Governors	1 female denominational employee 1 Avondale College student
Ethics Committee	2 female denominational employees 1 professional lay woman
Focus on Living Assessment Committee	1 business lay woman
Global Strategy Advisory Committee	1 professional lay woman 1 retired lay woman
Marriage Problems Committee	1 female denominational employee
Role of Women Committee	4 female denominational employees 4 professional lay women
Worship Focus Group	1 female denominational employee 1 professional lay woman
Harvest 90 Evangelistic Committee	1 female denominational employee.

The Taskforce is concerned with the limited number of business and professional women serving on these, and other, vital decision making committees. Further, the Taskforce is concerned that all but two of the business and professional women on these eleven committees are over the age of 50 years. The Taskforce does not wish

to discriminate against age for it recognises the wisdom and experience that comes with maturity. It would however like to see a greater representation of younger women on these, and other significant, committees at every level of church administration.

RECOMMENDATION 60

The Taskforce recommends that greater numbers of young, qualified business and professional women be included on decision making committees at every level of church administration.

From comments made by church administrators the Taskforce understands that selection committees often do not know, or are aware of, appropriately skilled and experienced women to place on decision making committees. To overcome this problem, the Taskforce would like to see a data base established and maintained to ensure that lack of knowledge does not hinder women from being placed on committees.

RECOMMENDATION 61

The Taskforce recommends that the Women's Ministries Director of the South Pacific Division be responsible for establishing a data base of appropriate business and professional women willing to serve on decision making committees and that the data base be updated regularly.

The Taskforce does not wish to become legalistic about the representation of women on church decision making committees. It will not therefore forward formulae to be used in calculating the number of women to be on committees. It would however like to see decision making committees include greater numbers of Adventist business and professional women.

The Taskforce is conscious that it is not always easy for business and professional women (and men) to take time off work to attend church decision making committees. A further problem arises for those lay people taking time off work without pay who are financially disadvantaged by attending such meetings. With these factors in mind, the Taskforce makes the following recommendations.

RECOMMENDATION 62

The Taskforce recommends that decision making committees at all levels of church administration give careful consideration to the timing of committee meetings and that some, if not all, be held out of business hours, enabling business and professional women (and men) to attend with minimal interruptions to their work commitments.

RECOMMENDATION 63

The Taskforce recommends that, to remove obstacles preventing business and professional women (and men) from participating in decision making committees, those who take unpaid time off work to attend decision making committees be offered financial reimbursement for attending committee meetings during business hours.

RECOMMENDATION 64

The Taskforce recommends that women appointed to church decision making committees, who are full time child carers be offered financial reimbursement for engaging the services of alternate child carers enabling them to attend committee meetings.

The need for greater female participation in decision making was recognised recently at the North American Division Women's Commission Summit Meeting. The meeting, held in March 1991 and coordinated by that Divisions Women's Commission, was attended by representatives from 17 independent Adventist women's groups. The women voted to recommend that the Division take action on 14 items including increasing the number of female representatives on boards and committees

at every level of the church structure (Sterndale, 1991).

Component Three: Language

Many may argue that language does not matter. Sociological studies repeatedly demonstrate however that it does (Gundry, 1989:15). The effect of using male terms for generic usage, as frequently occurs in church settings, either excludes women or leaves them in doubt as to their inclusion. Women feel excluded when they hear sermons, lessons or examples presented in male terms only. To ensure women feel included, consideration needs to be given to the use of inclusive language - language that does not alienate members of either gender. For similar reasons, it is important that both genders be included in presenting written or spoken material. Joking or derogatory references to women such as the "weak sister" are also inappropriate and offensive.

The Taskforce longs for such considerations to be made by church pastors and administrators. It considers it appropriate that the Women's Advisory Council monitor the use of exclusive language and actively encourage the use of inclusive language by administrators, pastors, teachers and leaders at all levels of the church's administration.

RECOMMENDATION 65

The Taskforce recommends that inclusive written and verbal language be used throughout the Church in policies, publications, preaching and teaching.

Ministering to Adventist Business and Professional Women in Rural Australia and New Zealand

Survey responses suggest that business and professional women living in rural areas have their own set of unique problems and issues with which to contend. The following extracts from returned surveys illustrate the type of problems these women face:

In small country churches you may find you have little in common with the rest of the membership (S115)

The closest church is one hour away. I get tired of the driving and the expense involved. It is also a very small church and although friendly, a lack of young people and families really makes a difference (S066)

My needs at a spiritual and personal level are rarely met and in a county town you don't have other churches as options (S213).

The Taskforce is confident that the recommendations made concerning the establishment of the Resources Centre by the South Pacific Division (Recommendations 3 to 5) and the establishment and maintenance of the Personal Ministries Resource Library by the Association of Adventist Women (Recommendations 7 to 13) will be initial steps in ministering to this sector of the church's population. These resources will only be helpful to women in rural areas if they are aware of their availability. There will be a need for a far reaching promotions campaign to inform country women of these resources.

The Taskforce would like to see a range of approaches used to promote the Resources Centre and the Personal Ministries Resource Library. Possible approaches could include articles in the RECORD and the newsletters of local conferences in rural areas; promotional activities at conference camp meetings; direct mail to all Adventist women in rural Australia and New Zealand. It is anticipated that the promotional campaign would require a high profile initially, although it would be important that promotional activities be sustained over time to ensure the resources are constantly brought to the attention of those needing them.

RECOMMENDATION 66

The Taskforce recommends that the Women's Ministry Director, in consultation with the Coordinator of the Personal Ministries Resource Library, be responsible for planning and overseeing the promotional campaign for the Resources Centre and the Personal Ministries Resource Library.

The Taskforce is indebted to the work of 17 Adventist women from a number of Divisions for certain aspects of the preceding recommendations. These women were delegates to the General Conference initiated "Role of Women in the Church Commission" which has met on a number of occasions, most recently in 1989. It was during the 1989 meetings that a group of women met together quite independently of the official meetings and discussions. Recognising there to be a number of concerns other than ordination that relate to the broader scope of the role of women, they drafted a number of recommendations for the Commission to consider. Ms Joan Baldwin, the female lay representative for the South Pacific Division was involved in the preparation of the report. A copy of the recommendations can be found in Appendix Four. The Taskforce has studied and fully endorses each of the recommendations forwarded by this Ad Hoc Committee.

IN CONCLUSION

The Taskforce is anxious that its work and the results of the surveys be widely distributed to ensure that as many as possible are aware of the work that has been done and the recommendations proposed. For this reason the following recommendations are forwarded.

RECOMMENDATION 67

The Taskforce recommends that copies of this Report be sent to all Adventist ministers in Australia and New Zealand - administrators at all levels of the church administration, evangelists and local church pastors.

RECOMMENDATION 68

The Taskforce recommends that copies of this Report be sent to the Principal of Avondale College and all staff of the School of Religious Studies, Avondale College so that Recommendations 27 to 38 can be considered and implemented.

RECOMMENDATION 69

The Taskforce recommends that this Report be sent to all undergraduate theology students currently studying at Avondale College and that additional copies be made available to future students in years to come.

RECOMMENDATION 70

The Taskforce recommends that copies of this Report be sent to the Chief Executive Officers of the identified Adventist affiliated institutions in Australia and New Zealand so that Recommendations 17 to 19 can be considered and implemented.

RECOMMENDATION 71

The Taskforce recommends that copies of this Report be sent to each member of the Ministerial Training Advisory Committee and the Director of the Centre of Continuing Education for Ministers so that Recommendations 40 to 47 can be considered and implemented.

The first two Division Coordinators of the Toward 2000 project were anxious that copies of this Report be available to all women participating in the survey. To this end, the Taskforce wrote to all participants advising them that they could obtain a copy of the final Report should they so desire. The Taskforce received 149 requests for the Report.

As has been mentioned, there have been personnel changes amongst those coordi-

nating the Toward 2000 project. The Taskforce trusts that the commitment made by earlier coordinators will be honoured and that copies of this Report will be distributed to all those respondents requesting a copy.

RECOMMENDATION 72

The Taskforce recommends that, in appreciation of their time and effort, a copy of this Report be sent to every woman who participated in the survey and subsequently requested a copy of this Report.

The Taskforce is also most anxious that this Report, and the recommendations it contains, not be dismissed or ignored. Such an action would cause considerable damage to numerous women who have told Taskforce members that they are counting on the work of this Taskforce to improve the opportunities for women to share in the work of ministry in the Adventist Church. To ignore or dismiss this Report would cause many to question the integrity and sincerity of the Seventh-day Adventist Church in the South Pacific Division.

RECOMMENDATION 73

The Taskforce recommends that the target date for implementing all recommendations contained in this Report be 1 January 1995.

CONCLUSION

As a Taskforce we were called to examine how best Adventist women may minister to their secular colleagues. In doing so various related issues were examined and considered - the resources these women need to minister effectively, the hindrances that interfere with them ministering fully, and the need for Adventist business and professional women to be ministered to themselves. The orientation of this Report has therefore been broad. It may be argued by some that consideration of the issue of ministry to Adventist business and professional women is outside the Terms of Reference. However, the Taskforce strongly believes, and survey results confirm, that it is not until the spiritual and emotional needs of this sector of the Church's population are met that they will be able to minister to, and meet the needs of, their secular colleagues.

The recommendations made in this Report are extensive and touch many facets of church administration and practice. They have not been forwarded flippantly; nor are they our "pie in the sky" wish list for the future direction of the Church in the South Pacific. Each recommendation has been deliberated upon, in many instances, extensively with reference to the survey results and comments. All recommendations proposed have the full support of every member on the Taskforce.

Undertaking this exercise has given those of us on the Taskforce an insight into the thoughts and feelings of a large number and broad cross section of Adventist women in the developed nations of the South Pacific region. The survey responses have given us a glimpse into the anger, hurt and frustration experienced by many talented and dedicated women who want to make a significant contribution to their church but, for a variety of reasons, have been thwarted in their attempts. We have also been encouraged by the hope and dedication expressed by numerous other women. These counterbalancing expressions come from women who feel that they have something to contribute, an influential voice to raise and a commitment to stay in the system to bring about improvements. We have come to appreciate the cost this means to many women.

A number of respondents (although less than the Taskforce anticipated) specifically called for the ordination of women to ministry in the Seventh-day Adventist Church. Many of these women felt that their spiritual experience would be enhanced if they had the opportunity to be led in worship by a woman and that their emotional needs would be more fully met if women played a more prominent role in church administration and decision making. The Taskforce has deliberately chosen not enter into the debate on the appropriateness, or otherwise, of ordaining women for ministry in the Seventh-day Adventist Church.

This step has been taken so as not to detract from the intent and emphasis of this Report. Providing these women with pastors who can personally relate to their female world view and who can epitomise the more feminine attributes of God (nurturance and mercy) will go a long way to meeting the needs of a large number of women within the Adventist Church in addition to the needs of many of their secular colleagues.

Although we may wish otherwise, we on the Taskforce must be content to leave this issue with others assigned to deliberate and determine. Those of us on the Taskforce, on behalf of all Adventist business and professional women in Australia and New Zealand, urge those so assigned to seek justice and be content only with that which is right and true.

SUMMARY OF RECOMMENDATIONS

RECOMMENDATION 1

The Taskforce recommends that the South Pacific Division coordinate a range of projects to design, develop and make readily available appropriate resources to assist Adventist business and professional women minister to their secular colleagues.

RECOMMENDATION 2

The Taskforce recommends that the South Pacific Division oversee the design, development and ready availability of appropriate resources in the specific areas of relationships, spirituality and personal validation to be used by Adventist business and professional women in their ministry to secular colleagues.

RECOMMENDATION 3

The Taskforce recommends that the South Pacific Division establish and maintain a Resources Centre of personal ministry related resources.

RECOMMENDATION 4

The Taskforce recommends that a suitable department such as the Church Ministries Department of the South Pacific Division be responsible for coordinating the establishment and maintenance of the Resources Centre.

RECOMMENDATION 5

The Taskforce recommends that the Resources Centre utilise the most modern communication equipment available (such as facsimile machines and computer modems) and that every attempt be made to ensure that the equipment level is maintained in line with technological developments.

RECOMMENDATION 6

The Taskforce recommends that the South Pacific Division Coordinator of the Toward 2000 Project approach the Editorial Board of Adventist Professional asking them to feature a series of articles designed to develop and refine the skills Adventist business and professional women utilise in ministering to their secular colleagues and to maintain this interest over time.

RECOMMENDATION 7

The Taskforce recommends that the South Pacific Division approach the Executive Committee of the Association of Adventist Women (Sydney chapter) urging them to establish and maintain a Personal Ministries Resource Library designed to skill business and professional women in their ministry to secular colleagues.

RECOMMENDATION 8

The Taskforce recommends that the South Pacific Division make an initial grant (possibly \$5000) to the Association of Adventist Women (Sydney chapter) for the establishment of the Personal Ministries Resource Library and the conducting of an extensive advertising campaign.

RECOMMENDATION 9

The Taskforce recommends that the South Pacific Division make an annual grant (possibly \$1000 with a built-in Consumer Price Index factor) to the Association of Adventist Women (Sydney chapter) to be used in expanding and upgrading the Personal Ministries Resource Library and financing related activities such as postage and advertising.

RECOMMENDATION 10

The Taskforce recommends that the Association of Adventist Women (Sydney chapter) consider appointing an appropriately skilled woman to coordinate the development and maintenance of the Personal Ministries Resource Library.

RECOMMENDATION 11

The Taskforce recommends that attempts be made to identify all existing and available resources in Australian and New Zealand Adventist, non-educational institutions (such as the audio cassette library of the Chaplain's Department, Sydney Adventist Hospital) and that discussions be held with the institutions currently holding those resources with the view to merging all resources into the services of the Personal Ministries Resource Library.

RECOMMENDATION 12

The Taskforce recommends that the Association of Adventist Women (Sydney chapter) be accountable to a suitable department such as the Church Ministries Department of the South Pacific Division for the development and maintenance of the Personal Ministries Resource Library project.

RECOMMENDATION 13

The Taskforce recommends that the Association of Adventist Women (Sydney chapter) report annually to the Church Ministries Department of the South Pacific Division, providing information on the utilisation of the Resource Library and making available to this Department all related financial records.

RECOMMENDATION 14

The Taskforce recommends that the South Pacific Division oversee the design and development of a range of appropriate resources in the areas of financial management, time management and overall health maintenance.

RECOMMENDATION 15

The Taskforce recommends that an Executive Stress Management resource be designed and developed to complement the current Stress Management program.

RECOMMENDATION 16

The Taskforce recommends that the South Pacific Division contract the Health Education Centre, Sydney Adventist Hospital to design and develop appropriate resources in the area of women's health.

RECOMMENDATION 17

The Taskforce recommends that each large institution affiliated with the Seventh-day Adventist Church in Australia and New Zealand (the Sydney and Auckland Adventist Hospitals, the Warburton Health Centre, the Sanitarium Health Food Company, the Signs Publishing Company and Avondale College) seriously consider conducting a needs assessment to ascertain the child care requirements of their workers, both female and male, Adventist and non-Adventist.

RECOMMENDATION 18

The Taskforce recommends that, upon analysis of data, each institution determine the appropriateness of establishing services to meet the child care needs of their employees.

RECOMMENDATION 19

The Taskforce recommends that consideration be given to the provision of a range of appropriate options such as childcare referral and placement services, the establishment of creche or pre-school facilities, or financial assistance to children already appropriately placed in child care facilities.

RECOMMENDATION 20

The Taskforce recommends the Education Department of the South Pacific Division

examine the feasibility of establishing before and after school programs and vacation programs for children living in the surrounding neighbourhoods of its primary schools.

RECOMMENDATION 21

The Taskforce recommends that the design and development of recommended resources meet the following criteria:

- be produced for business and professional women with subject matter that is useful and important to this group
- contain subject matter that is logically arranged, with appropriate coverage and scope. The intellectual content must have conceptual depth
- contain subject matter that is accurate, current, authentic, has valid, convincing and unbiased discussion and conclusions (where bias is relevant this should be obvious and stated)
- have technical quality that is high in areas including speech clarity, continuity and editing, colour intensity and other visual effects
- be convenient to use, considering the technology available and the length of time required to view/listen to the complete presentation.

RECOMMENDATION 22

The Taskforce recommends that the mode of communication used in developing resources needs to be appropriate to and acceptable by business and professional, taking into account clarity, interest, language level and appearance.

RECOMMENDATION 23

The Taskforce recommends that a creative approach be taken in determining the format of resources and that consideration be given to utilising mediums such as video and audio cassette tapes, resource kits and creatively packaged written material.

RECOMMENDATION 24

The Taskforce recommends that the South Pacific Division utilise the skills of appropriately trained and experienced Adventist business and professional women in designing, developing and trialing appropriate resources to be used by Adventist women in ministering to their secular colleagues.

RECOMMENDATION 25

The Taskforce recommends that the South Pacific Division of the Seventh-day Adventist Church call all ministers in Australia and New Zealand to be relevant - to be truly relevant - to the needs of the communities they serve.

RECOMMENDATION 26

The Taskforce recommends that the South Pacific Division of the Seventh-day Adventist Church call all ministers in Australia and New Zealand to foster a spirit of acceptance - of true acceptance - within their congregations towards those worshipping and wishing to worship within their setting.

RECOMMENDATION 27

The Taskforce recommends that the Avondale College School of Religious Studies make modifications to its subject composition to ensure it is more relevant to current religious needs.

RECOMMENDATION 28

The Taskforce recommends that the Avondale College School of Religious Studies substantially increase the number of core and elective subjects in the Church Ministry strand requiring formal and structured tutorials to ensure students gain significant experience in arguing their position before fellow students and lecturers.

RECOMMENDATION 29

The Taskforce recommends that the Avondale College School of Religious Studies design, develop and introduce a course in sociology and culture for undergraduate

theology students to provide them with the framework through which to interpret and understand the secular societies of Australia and New Zealand.

RECOMMENDATION 30

The Taskforce recommends that the Avondale College School of Religious Studies design, develop and introduce (possibly to the Church Ministry Studies strand) a 400 level core subject into the undergraduate theology course to examine in detail the processes and concepts of secularisation including its impacts on society and individuals.

RECOMMENDATION 31

The Taskforce recommends that the Avondale College School of Religious Studies design, develop and introduce a non-elective subject into the undergraduate theology course designed to examine the various facets of church worship and church dynamics from the perspective of maximising relevance, appropriateness, acceptance to equip theology students with a strong conceptual foundation from which they can design worship experiences most appropriate to any specific situation or community and their own personalities.

RECOMMENDATION 32

The Taskforce recommends that the Avondale College School of Religious Studies design, develop and introduce a non-elective subject to the Church Ministry strand to equip students with skills to ascertain the needs of future congregations, to conduct needs assessments and fully utilise the gifts of future congregations.

RECOMMENDATION 33

The Taskforce recommends that Avondale College design, develop and introduce a subject examining women's issues and that the course initially be available to undergraduate theology students as an elective.

RECOMMENDATION 34

The Taskforce recommends that when the undergraduate theology course is next revised and restructured, the Women's Studies course be incorporated as a core subject into the Church Ministry Studies strand at the 300 or 400 level.

RECOMMENDATION 35

The Taskforce recommends that 1994 be the target year for the introduction of the proposed Women's Studies course and that the course be coordinated and taught ideally by female lecturers and feature guest lecturers possibly including non-Adventist Christian women.

RECOMMENDATION 36

The Taskforce recommends that undergraduate theology students studying at Avondale College have the opportunity to complete one year of study at a secular university and that the studies undertaken be accredited toward their Avondale theology degree.

RECOMMENDATION 37

The Taskforce recommends that serious consideration be given to introducing a practicum, with the possible title of Personal Ministry Practicum enabling undergraduate theology students at Avondale College to undertake some credit point earning ministry in Christian based institution (for example Youth With A Mission, Sydney City Mission, the Salvation Army) to expose them to a wide range of world views and experiences.

RECOMMENDATION 38

The Taskforce recommends that the commencement of the 1994 academic year be the target date for the introduction of the Personal Ministry Practicum recommended in Recommendation 37 into the Avondale College theology curriculum.

RECOMMENDATION 39

The Taskforce recommends that consideration be given to ministers having served in nations of the South Pacific Division other than Australia and New Zealand being required, upon returning to Australia or New Zealand, to spend the first six months of their return, participating in the Personal Ministry Practicum to update them on the issues and concerns of people in secular, developed nations.

RECOMMENDATION 40

The Taskforce recommends that serious consideration be given by the Executive Committee of the South Pacific Division to making continuing education mandatory for all Adventist ministers in Australia and New Zealand.

RECOMMENDATION 41

The Taskforce recommends that the Ministerial Training Advisory Committee and the Centre for Continuing Education for Ministers give serious study to introducing a dual component program, with the suggested title of "Program Update", designed to equip all Adventist ministers with the skills to appreciate more fully the world views, attitudes and practices of Australia and New Zealand's secular society.

RECOMMENDATION 42

The Taskforce recommends that the first component of the dual component program, Program Update, be a series of in-service training seminars for all Seventh-day Adventist ministers in Australia and New Zealand.

RECOMMENDATION 43

The Taskforce recommends that all Adventist ministers attend in-service training seminars regularly (for example every two years) and that these in-service training seminars be planned to minimise the disruptions to their pastoral or administrative commitments.

RECOMMENDATION 44

The Taskforce recommends that the Centre for Continuing Education for Ministers, in consultation with the Division's Worship Focus Group, design, develop and distribute to all Adventist pastors in Australia and New Zealand a resource kit containing reference material related to the issues considered in the in-service training seminars - the needs of those living in secular societies.

RECOMMENDATION 45

The Taskforce recommends that appropriately trained and experienced business and professional women be actively involved in the design and development of the recommended resource kit to be distributed to all Seventh-day Adventist pastors.

RECOMMENDATION 46

The Taskforce recommends that the Centre of Continuing Education for Ministry commission the preparation of a home-based course examining the secular societies of Australia and New Zealand and appropriate approaches of ministry to these societies.

RECOMMENDATION 47

The Taskforce recommends that the second component of the dual component program, Program Update, be a six month practical module and that all Adventist ministers in Australia and New Zealand - administrators, evangelists and local church pastors - be required to participate.

RECOMMENDATION 48

The Taskforce recommends that the Seventh-day Adventist Church be relevant - truly relevant - to the needs of Australian and New Zealand Adventist women.

RECOMMENDATION 49

The Taskforce recommends that the South Pacific Division Executive Committee

appoint a full-time Women's Ministries Director (Associate Field Secretary) responsible for coordinating ministries for all Adventist women no later than the May 1992 session.

RECOMMENDATION 50

The Taskforce recommends the employment of Women's Ministries Directors to coordinate ministries for all Adventist women at both the Trans-Tasman Union Conference and the Trans-Australian Union Conference.

RECOMMENDATION 51

The Taskforce recommends that the South Pacific Division Executive Committee appoint a nine member Women's Advisory Council to consider, determine and recommend to the South Pacific Division means by which the Church can most effectively minister to the needs of its women members no later than the May 1992 session.

RECOMMENDATION 52

The Taskforce recommends that the Women's Advisory Council be made up of the following members:

- . South Pacific Division Women's Ministry Director (Chair)
- . President, South Pacific Division, or his representative
- . Trans-Tasman Women's Ministries Director
- . Trans-Australian Women's Ministries Director
- . Two business/professional women from the Trans-Tasman Union
- . Two business/professional women from the Trans-Australian Union
- . One female tertiary student undertaking studies at a secular university in Australia or New Zealand.

RECOMMENDATION 53

The Taskforce recommends that the South Pacific Division design and develop a comprehensive Affirmative Action Strategy to be implemented in the 1995 - 2000 quinquennium.

RECOMMENDATION 54

The Taskforce recommends that the Women's Ministries Director assume corporate responsibility for the development, implementation and co-ordination of the Affirmative Action Strategy.

RECOMMENDATION 55

The Taskforce recommends that the comprehensive Affirmative Action Strategy contain at least three components:

- i equal consideration of women to senior church administrative positions
- ii balanced representation on decision making committees
- iii language.

RECOMMENDATION 56

The Taskforce recommends that a review be undertaken by the South Pacific Division of entry requirements to all senior management positions to determine those positions for which ordination is an essential requirement.

RECOMMENDATION 57

The Taskforce recommends that when considering an appointment to any position, including any senior management position, there be a genuine awareness that the position may be filled by a woman and that the appointment be made on the sole basis of the most suitable person for the position.

RECOMMENDATION 58

The Taskforce recommends that women be considered for appointment to positions within the South Pacific Division such as Treasurer or Associate Treasurer; Editor or Associate Editor of the RECORD; and Director or Associate Director in South Pacific

Division departments such as Church Ministries, Education, Health, ADRA, Auditing at the commencement of the next quinquennium (1995 - 2000).

RECOMMENDATION 59

The Taskforce recommends that the South Pacific Division design and develop a pre-implementation component to the Affirmative Action Strategy that would identify and prepare appropriate women who will subsequently be elected to office when the South Pacific Division elections are held in 1995.

RECOMMENDATION 60

The Taskforce recommends that greater numbers of young, qualified business and professional women be included on decision making committees at every level of church administration.

RECOMMENDATION 61

The Taskforce recommends that the Women's Ministries Director of the South Pacific Division be responsible for establishing a data base of appropriate business and professional women willing to serve on decision making committees and that the data base be updated regularly.

RECOMMENDATION 62

The Taskforce recommends that decision making committees at all levels of church administration give careful consideration to the timing of committee meetings and that some, if not all, be held out of business hours, enabling business and professional women (and men) to attend with minimal interruptions to their work commitments.

RECOMMENDATION 63

The Taskforce recommends that, to remove obstacles preventing business and professional women (and men) from participating in decision making committees, those who take unpaid time off work to attend decision making committees be offered financial reimbursement for attending committee meetings during business hours.

RECOMMENDATION 64

The Taskforce recommends that women appointed to church decision making committees, who are full time child carers be offered financial reimbursement for engaging the services of alternate child carers enabling them to attend committee meetings.

RECOMMENDATION 65

The Taskforce recommends that inclusive written and verbal language be used throughout the Church in policies, publications, preaching and teaching.

RECOMMENDATION 66

The Taskforce recommends that the Women's Ministry Director, in consultation with the Coordinator of the Personal Ministries Resource Library, be responsible for planning and overseeing the promotional campaign for the Resources Centre and the Personal Ministries Resource Library.

RECOMMENDATION 67

The Taskforce recommends that copies of this Report be sent to all Adventist ministers in Australia and New Zealand - administrators at all levels of the church administration, evangelists and local church pastors.

RECOMMENDATION 68

The Taskforce recommends that copies of this Report be sent to the Principal of Avondale College and all staff of the School of Religious Studies, Avondale College so that Recommendations 27 to 38 can be considered and implemented.

RECOMMENDATION 69

The Taskforce recommends that this Report be sent to all undergraduate theology

students currently studying at Avondale College and that additional copies be made available to future students in years to come.

RECOMMENDATION 70

The Taskforce recommends that copies of this Report be sent to the Chief Executive Officers of the identified Adventist affiliated institutions in Australia and New Zealand so that Recommendations 17-19 can be considered and implemented.

RECOMMENDATION 71

The Taskforce recommends that copies of this Report be sent to each member of the Ministerial Training Advisory Committee and the Director of the Centre of Continuing Education for Ministers so that Recommendations 40 to 47 can be considered and implemented.

RECOMMENDATION 72

The Taskforce recommends that, in appreciation of their time and effort, a copy of this Report be sent to every woman who participated in the survey and subsequently requested a copy of this Report.

RECOMMENDATION 73

The Taskforce recommends that the target date for implementing all recommendations contained in this Report be 1 January 1995.

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APPENDIX ONE

THE SURVEY

TOWARD 2000
A SURVEY OF ADVENTIST BUSINESS AND PROFESSIONAL WOMEN

*Please complete each of the following questions.
 Where applicable write the appropriate answer in the box provided,
 as demonstrated in the sample question below.
 When answers require written responses, please write clearly.
 Feel free to write any additional comments you wish - add an extra sheet if necessary.*

Sample question:

Do you have relatives or close friends who are not Adventists?

1. Yes
 2. No
 3. Not sure

If you have no Adventist relatives or close friends write "2" in the box.

1 In which country do you live?

- 1 Australia
 2 New Zealand

If "Australia", in which state or territory do you live?

- 1 New South Wales 5 Queensland
 2 South Australia 6 Tasmania
 3 Victoria 7 Northern Territory
 4 Western Australia 8 ACT

If "New Zealand", in which island do you live?

- 1 North Island
 2 South Island

2 What age bracket are you in?

- 1 under 20 years 4 40-49 years
 2 20-29 years 5 over 50 years
 3 30-39 years

3 What is your ethnic background?

- 1 Aboriginal 5 Caucasian
 2 Maori 6 Hispanic
 3 Asian 7 Other
 4 Polynesian

4 What is your current marital status?

- 1 Single 4 Divorced
 2 Separated 5 Married
 3 DeFacto 6 Widowed

5 Do you have any children?

- 1 Yes
 2 No

If "Yes", how many?

If "Yes", how many are still financially dependent?

6 Are you employed

- 1 Permanent full time
 2 Temporary full time
 3 Casual full time
 4 Permanent part time
 5 Temporary part time
 6 Casual part time
 7 Self employed
 8 Full time child care

7 What is your occupation and current position?

8 What occupations have you previously held?

9 Are you currently studying?

- 1 Yes
 2 No

If "yes", are you studying

- 1 Full time
 2 Part time

If "yes", at what level are you studying?

- 1 Undergraduate, Diploma or Certificate
 2 Undergraduate, Degree
 3 Graduate, Diploma
 4 Postgraduate, Masters
 5 Postgraduate, Masters Honours
 6 Postgraduate, Doctor of Philosophy
 7 Other

10 What academic/professional qualifications do you already possess?
Qualifications Field of study

11 How many years have you been, or were, an Adventist?

12 Which of the following comes closest to your pattern of Adventist church attendance?

- 1 Weekly
 2 Monthly
3 Infrequently
4 Never

If "Infrequently" or "Never", why is that?

13 Where is the church in which you worship, or worshipped, located?

- 1 Inner city
2 Suburbs
3 Country town
4 Rural
5 Adventist community (eg. Avondale college)

14 Do you currently hold church office(s)?

- 1 Yes
 2 No

If "Yes", what positions?

15 Have you previously held church office(s)?

- 1 Yes
 2 No

If "Yes", what positions?

16 Do you belong to any church based organisations (eg. Adventist welfare association, Forum, Association of Adventist Women)?

- 1 Yes
 2 No

If "Yes", please list them.

17 Have you ever sat on a church decision-making committee?

- 1 Yes
 2 No

If "Yes", at what level?

- 1 Local church board
 2 Local conference executive board
3 Union conference executive board
4 Division conference executive board
5 Other

18 Do you think you have gifts you could use in church office but have never had the opportunity?

- 1 Yes
 2 No

If "Yes", please comment

19 Please list the church activities which give/gave you the most pleasure?

20 Please list the church activities in which you think you make/made your best contributions?

21 Do you generally feel part of your local church family?

- 1 Always 4 Seldom
 2 Frequently 5 Never
3 Sometimes

If "Seldom or Never", why is that?

If "No", what steps would enhance integration into your local church family?

22 If you currently worship regularly in an Adventist church, have you ever thought seriously about leaving the church?

- 1 Yes
 2 No
3 Not applicable

If Yes, why was that?

If Yes, why did you stay?

23 How, if at all, have your attitudes toward the responsibilities that come with church membership changed over the last few years?

24 If you have stopped, or would stop, worshipping regularly in an Adventist church would you: (circle as many as necessary)

- Worship with another Christian denomination
- Meet with non-official Adventist oriented groups
- Worship privately or with a few friends
- Cease worshipping with Christians
- Other

25 How successful do you consider yourself to be in the following areas?

	VERY SUCCESSFUL				NOT SUCCESSFUL		
Occupation	7	6	5	4	3	2	1
Relationships with friends	7	6	5	4	3	2	1
Relationships with family	7	6	5	4	3	2	1
Relationships with colleagues	7	6	5	4	3	2	1
Spiritual growth	7	6	5	4	3	2	1
Personal development	7	6	5	4	3	2	1
Health maintenance	7	6	5	4	3	2	1
Communications	7	6	5	4	3	2	1

26 What are your abilities/qualities in the following areas?

Intellectual (eg. research, discussing theology or philosophy)

Social (eg. leadership, public speaking, organisation)

Spiritual (eg. wisdom, helps, intercession, prayer)

Practical (eg. art, cooking, music)

27 In your business/professional activities how often would you be in contact with colleagues who are non-Christian?

- 1 daily
- 2 weekly
- 3 less often
- 4 not applicable: engaged in full-time childcare

28 How many of your non-Christian work colleagues would you consider to be friends?

- 1 less than 5
- 2 more than 5
- 3 more than 10
- 4 no non-Christian work colleagues

29 How often do you see non-Christian work colleagues socially?

- 1 several times a week
- 2 several times a month
- 3 several times a year
- 4 no non-Christian work colleagues

30 Have you been able to identify needs in your non-Christian colleagues that you would like to help meet?

If "Yes", what are these needs?

31 What would your female non-Christian work colleagues perceive their three greatest needs to be? (Circle 3 items)

- | | |
|------------------------|------------------------|
| 1 Child care | 6 Financial management |
| 2 Stress management | 7 Communication skills |
| 3 Health maintenance | 8 Career development |
| 4 Time management | 9 Other |
| 5 Spiritual enrichment | 10 Other |

32 What would your male non-Christian work colleagues perceive their three greatest needs to be? (Circle 3 items)

- | | |
|------------------------|------------------------|
| 1 Child care | 6 Financial management |
| 2 Stress management | 7 Communication skills |
| 3 Health maintenance | 8 Career development |
| 4 Time management | 9 Other |
| 5 Spiritual enrichment | 10 Other |

33 What have you tried doing to help meet the needs of non-Christian work colleagues?

In the following questions, the term 'ministry' is used in a very broad sense to refer to meeting the needs of others.

34 Do you consider any of your interaction with non-Christian work colleagues to be in the area of ministry?

35 In your attempts to minister to non-Christian work colleagues have you experienced any difficulties?

- 1 Yes
 2 No
 3 Not applicable engaged in full-time childcare
If "Yes", would you please comment?

36 What programmes or activities would you recommend business/ professional women use to help meet the needs of non-Christian work colleagues?

37 What resources programmes and/or activities would you like to see made available to assist you in ministering to non-Christian work colleagues?

38 If you would like to see programmes or activities made available, which two formats are your preference?

- 1 Lecture one night a week
 2 Structured discussion groups
 3 Seminars
 4 Weekends with a mix of talks, lectures, discussion
 5 Self-study programmes
 6 Other

39 In general, are you comfortable inviting non-Christian work colleagues to:

Adventist church services?

- 1 Yes
 2 No

Adventist church activities?

- 1 Yes
 2 No

If "No", why is that?

40 Do you think there are hindrances in inviting non-Christian work colleagues to Adventist church services or activities?

- 1 Yes
2 No

If "Yes", which of the following factors would be the primary hindrance?

- 1 Cultural factors
 2 Speaker insensitivity
 3 Church structure
 4 Family constraints
 5 Church jargon/cliches
 6 Other

If "Yes", to what degree does this, or any other, hindrance prevent your ministering to non-Christian work colleagues?

41 Are there any ways in which you would like the Adventist church to change?

- 1 Yes
 2 No

If "Yes", in what ways?

In case there is a need to follow-up with you some of the ideas you have expressed please indicate your name and address in the space below. You are under no obligation to provide this information.

Please return your completed survey by 15

September 1989 to:

Toward 2000 Taskforce

P.O. Box 120

North Ryde NSW

Australia 2113

Thank you for your co-operation in completing this survey

APPENDIX TWO

CHARTS AND GRAPHS TO ACCOMPANY SECTION THREE

Chart One
Respondents' Country of Residence
(Question 1a)

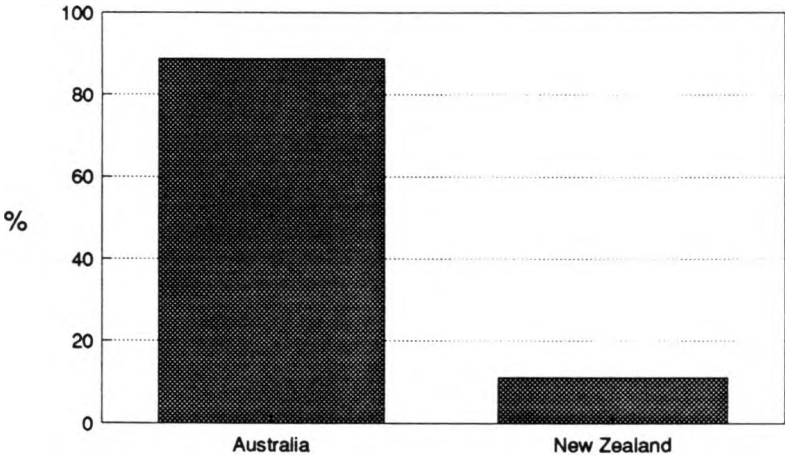


Chart Two
Respondents' State of Residence
(Question 1b)

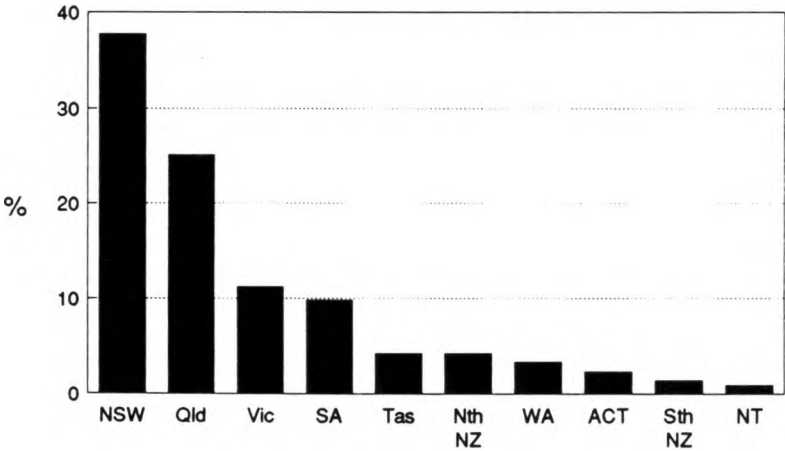


Chart Three
Age of Respondents
(Question 2)

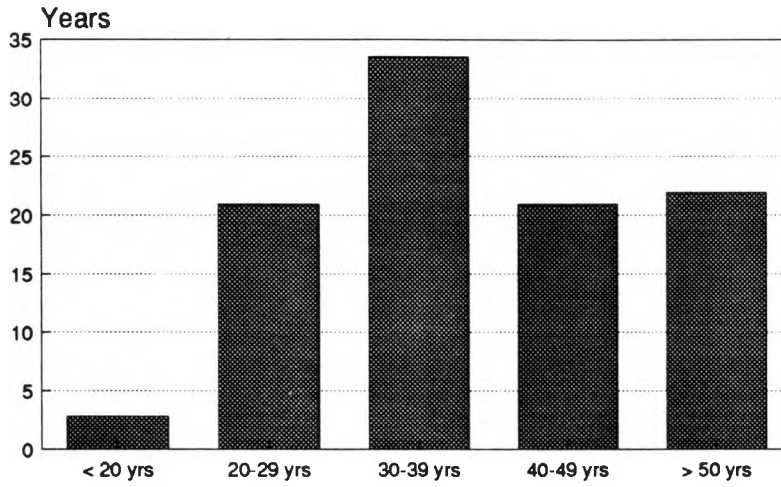


Chart Four
Ethnicity of Respondents
(Question 3)

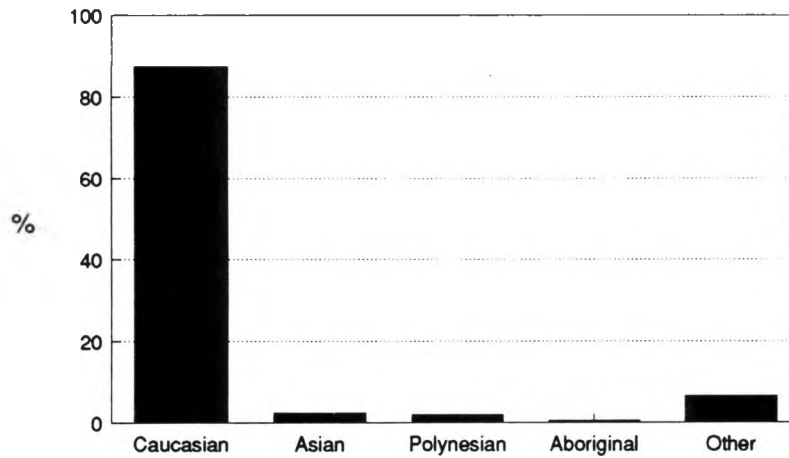


Chart Six
Respondents and their Children
(Question 5a)

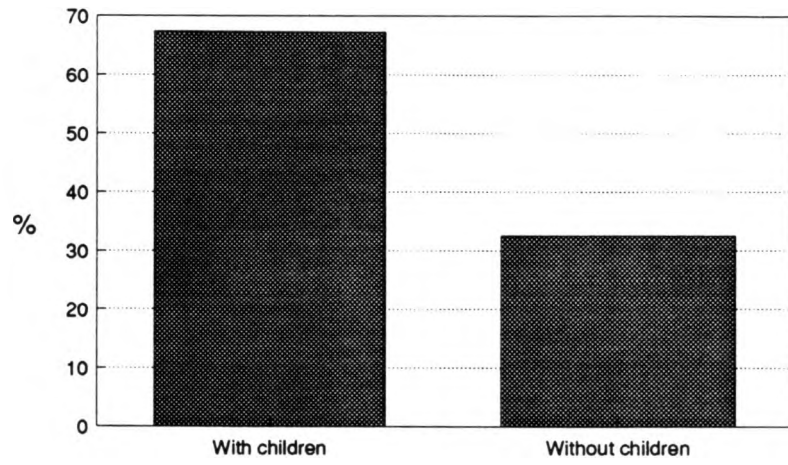


Chart Seven
Number of Children
(Question 5b)

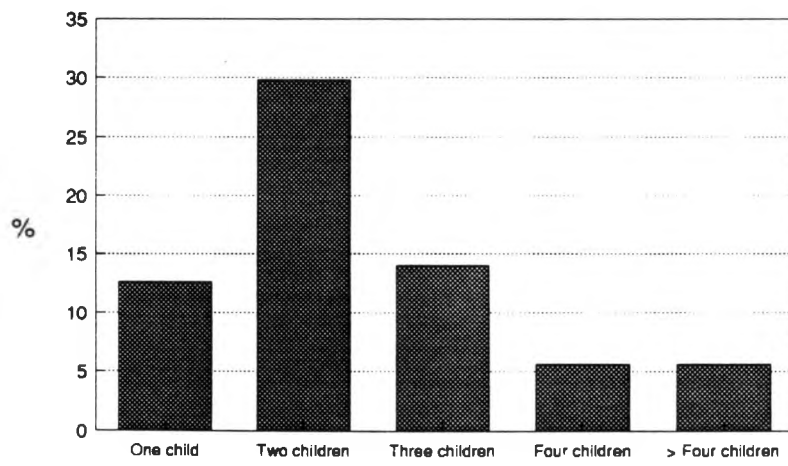


Chart Eight
 Number of Financially Dependent Children
 (Question 5c)

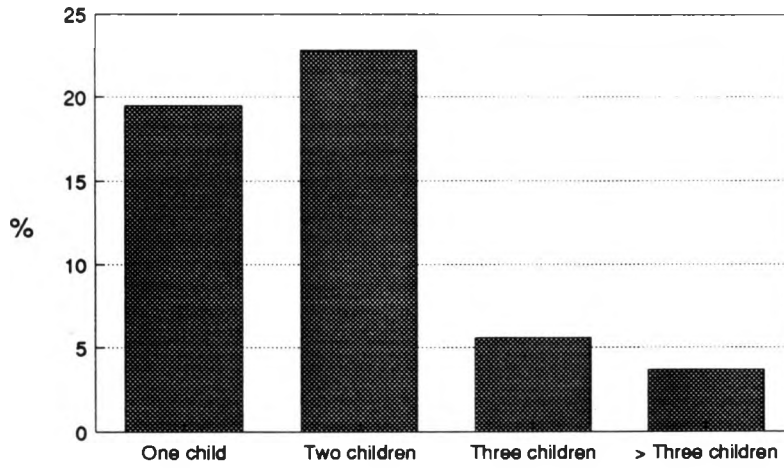


Chart Nine
 Respondents' Employment Status
 (Question 6)

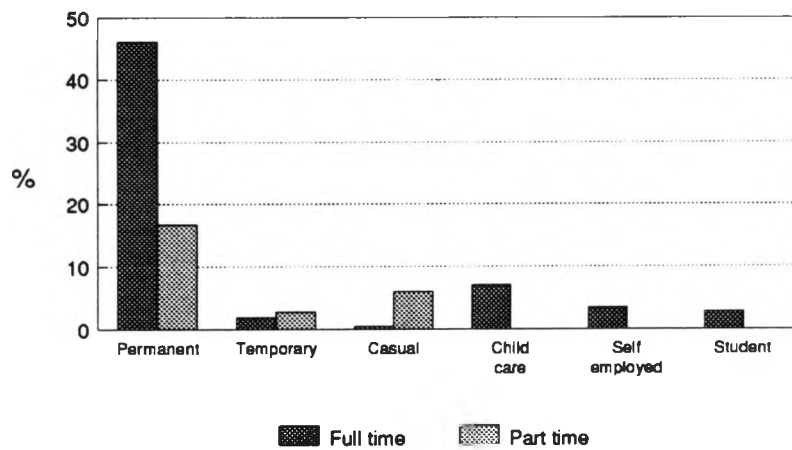


Chart Ten
Respondents' Current Occupation
(Question 7)

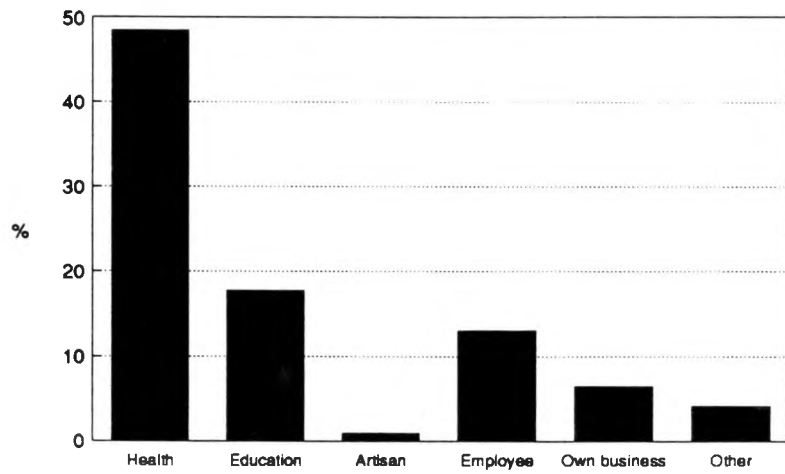


Chart Eleven
Respondents' Previous Occupations
(Question 8)

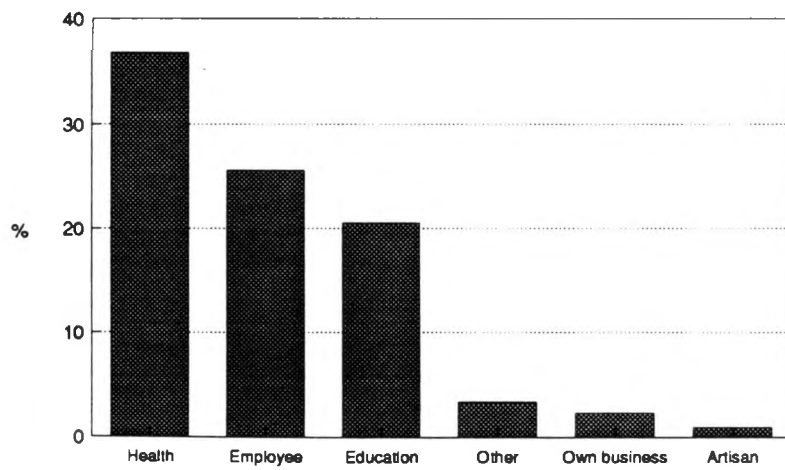


Chart Twelve
Respondents' Study Profile
(Question 9)

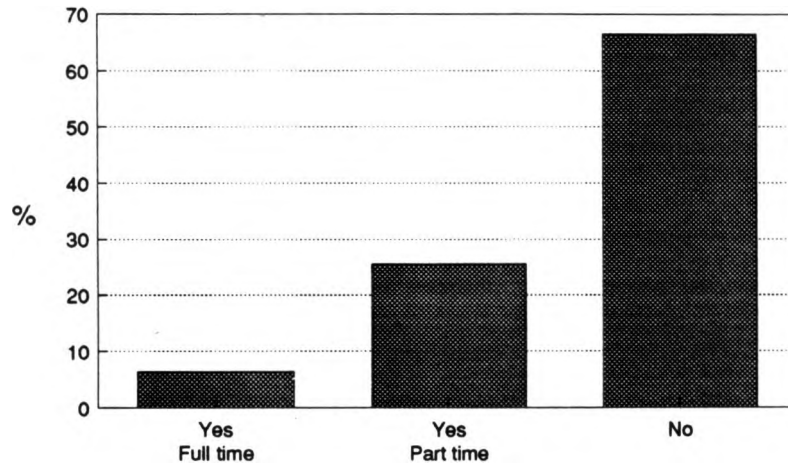


Chart Thirteen
Qualifications of Respondents
(Question 10)

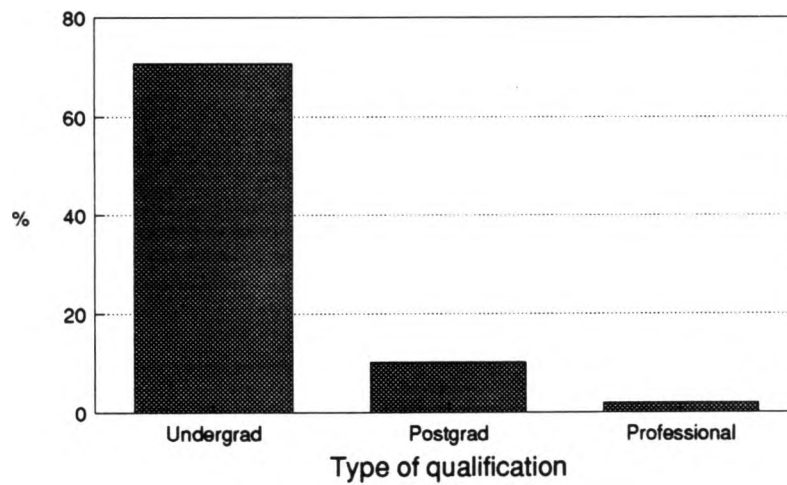


Chart Fourteen
Time Spent as an Adventist
(Question 11)

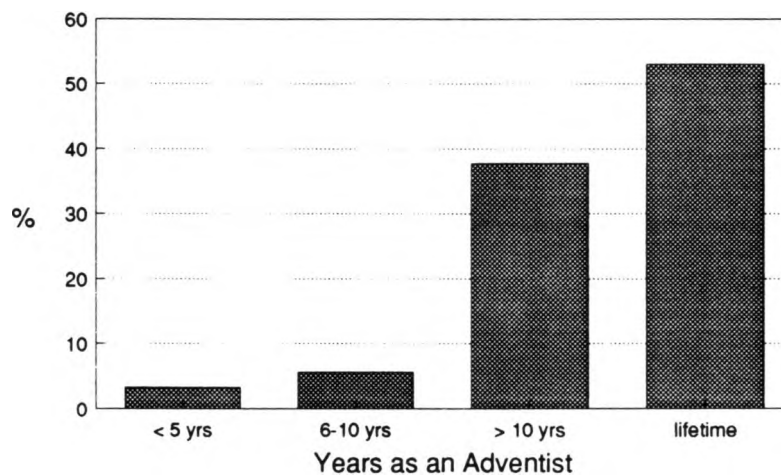


Chart Fifteen
Respondents' Church Attendance Pattern
(Question 12)

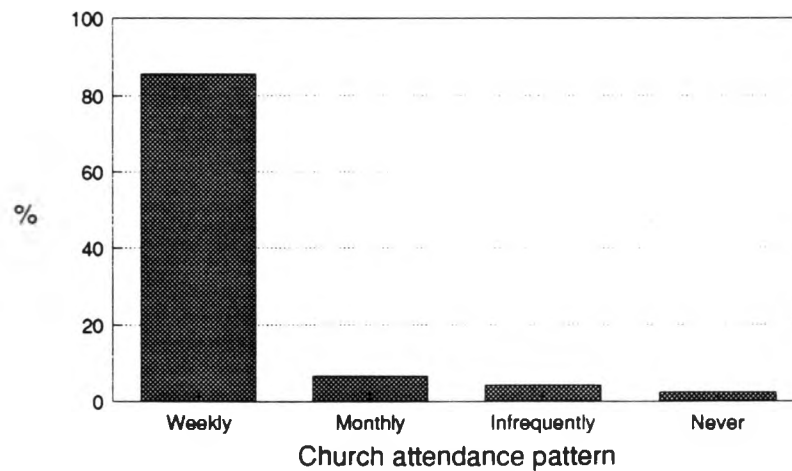


Chart Sixteen
 Location of Church Respondents Attend
 (Question 13)

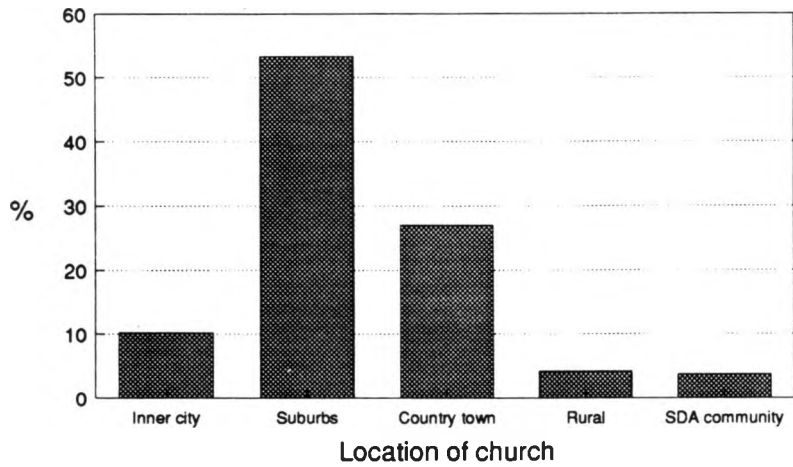


Chart Seventeen
 Respondents' Success in Relationships
 (Question 25)

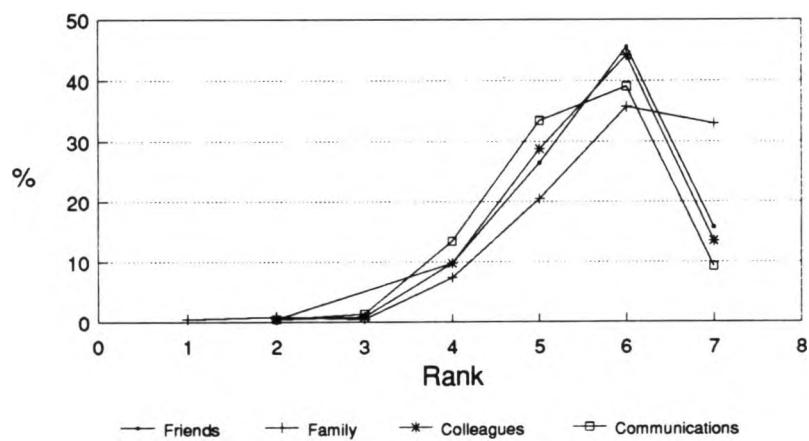


Chart Eighteen
 Respondents' Success in Lifestyle
 (Question 25)

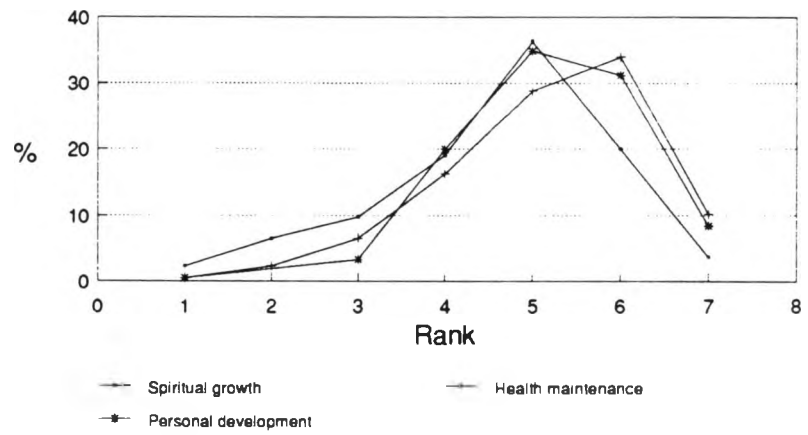


Chart Nineteen
 Identified Intellectual Abilities
 (Question 26a)

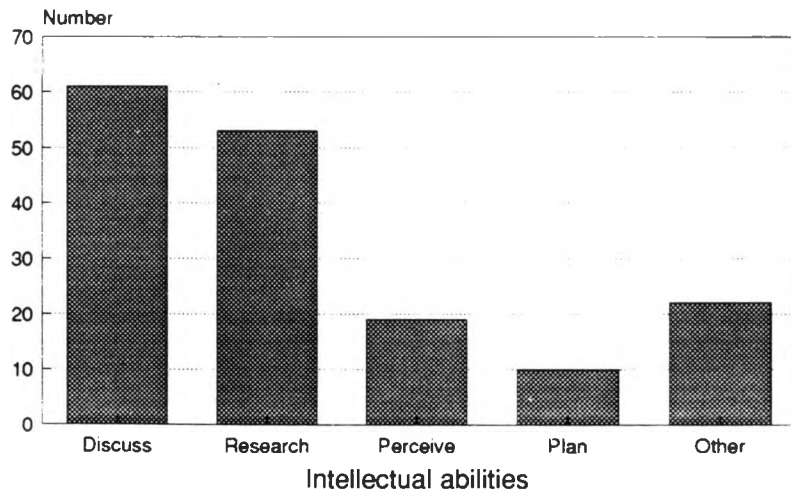


Chart Twenty
Identified Spiritual Abilities
(Question 26b)

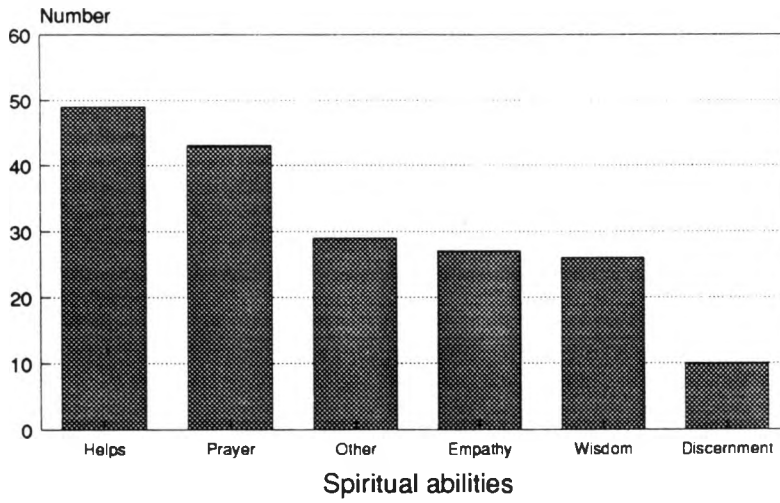


Chart Twenty-one
Identified Social Abilities
(Question 26c)

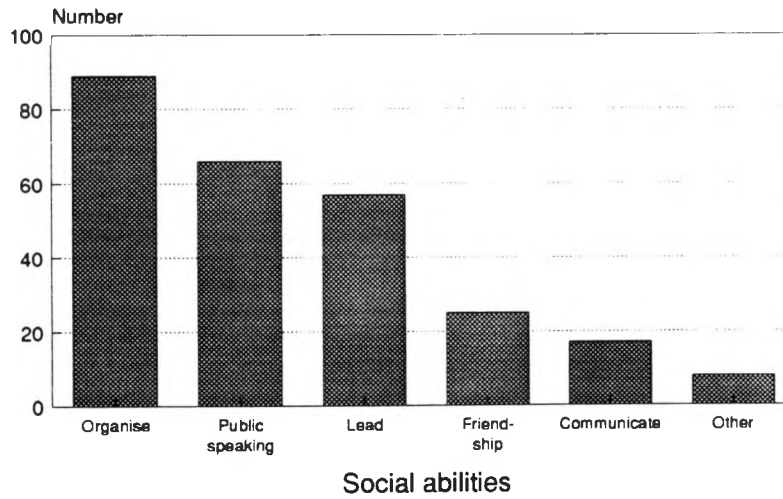


Chart Twenty-two
Identified Practical Abilities
(Question 26d)

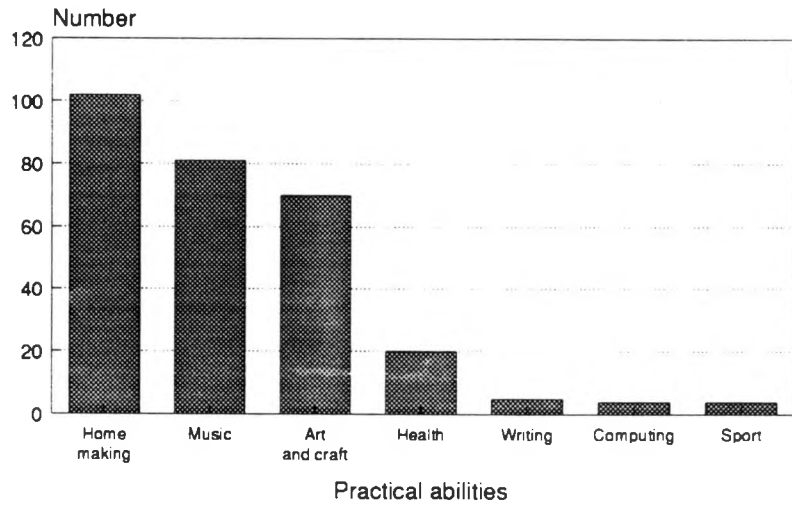


Chart Twenty-three
Respondents and Church Office
(Questions 14 and 15)

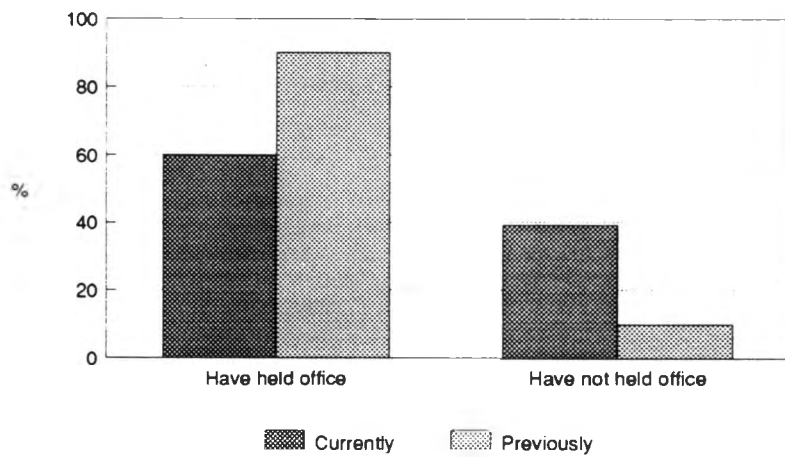


Chart Twenty-four
Church Positions held by Respondents
(Questions 14 and 15)

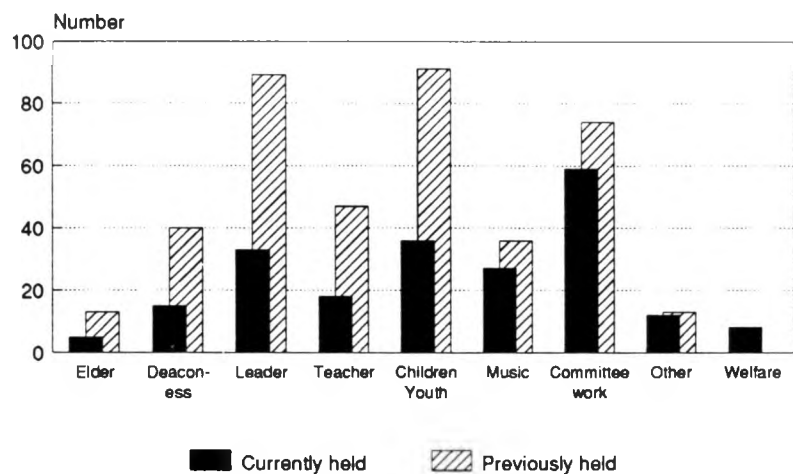


Chart Twenty-five
Church Offices Currently Held
(Question 14)

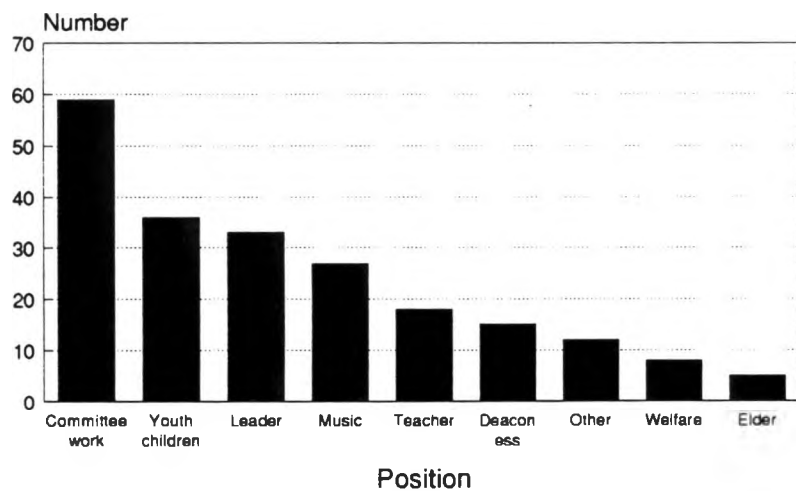


Chart Twenty-six
Church Offices Previously Held
(Question 15)

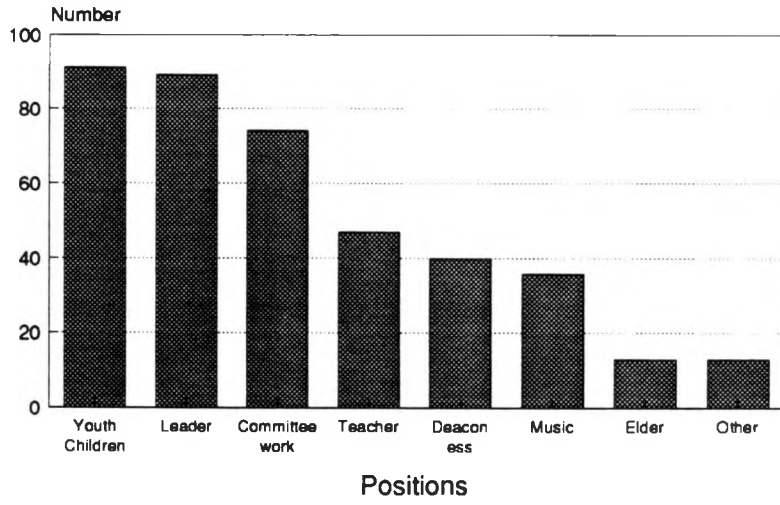


Chart Twenty-seven
Involvement in Church Organisations
(Question 16a)

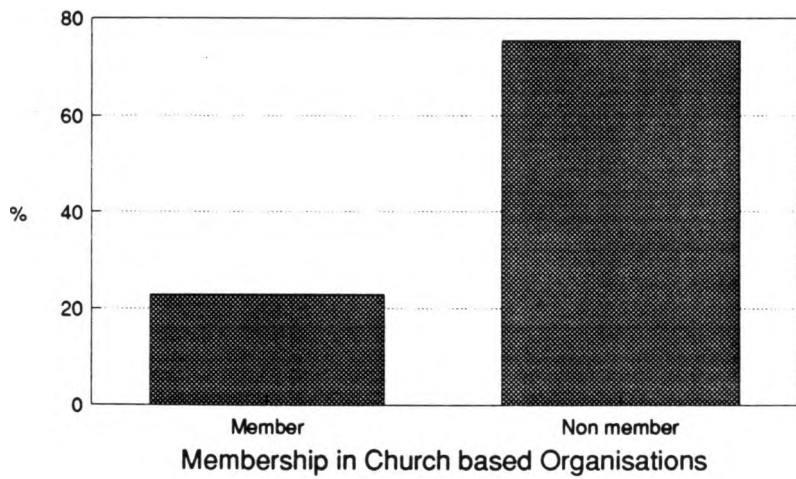


Chart Twenty-eight
Membership in Church based Organisations
(Question 16b)

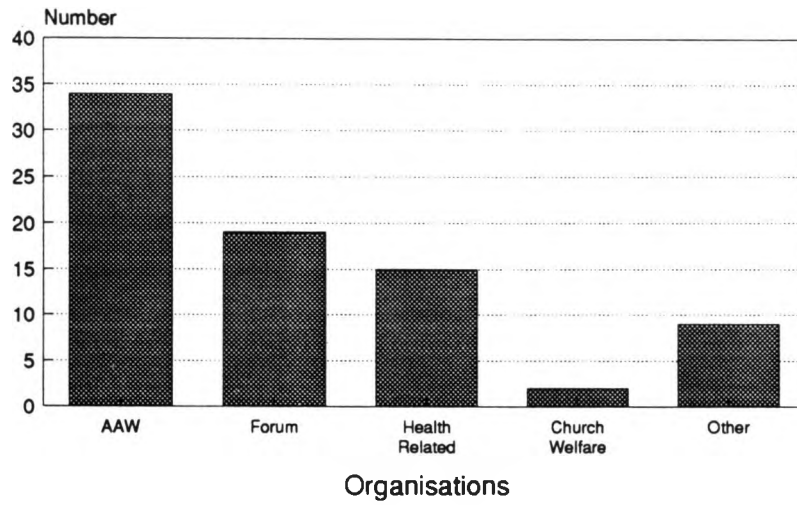


Chart Twenty-nine
Participation in Church Decision-making
(Question 17)

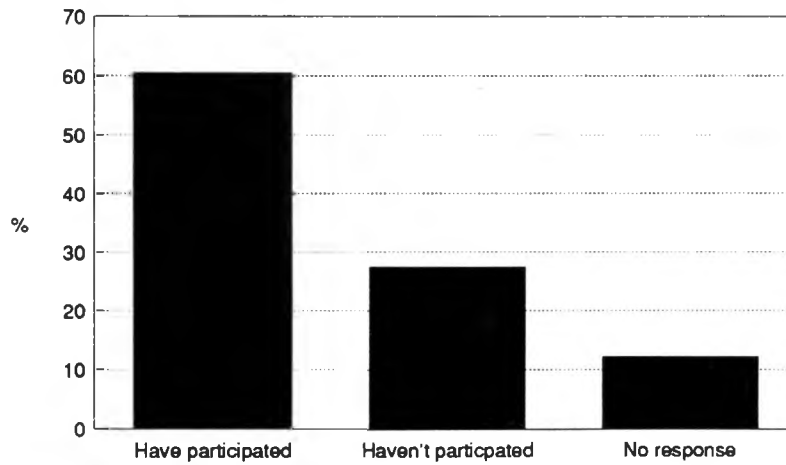


Chart Thirty
Membership on Decision-making Committees
(Question 17b)

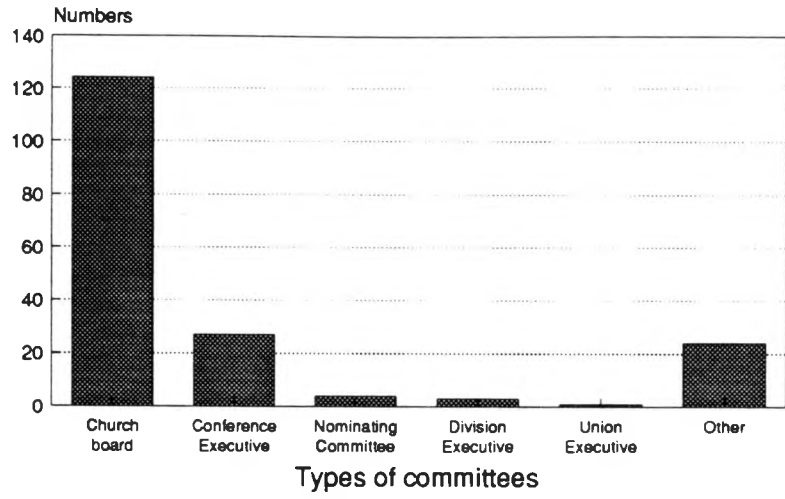


Chart Thirty-one
Opportunity to Exercise Gifts
(Question 18)

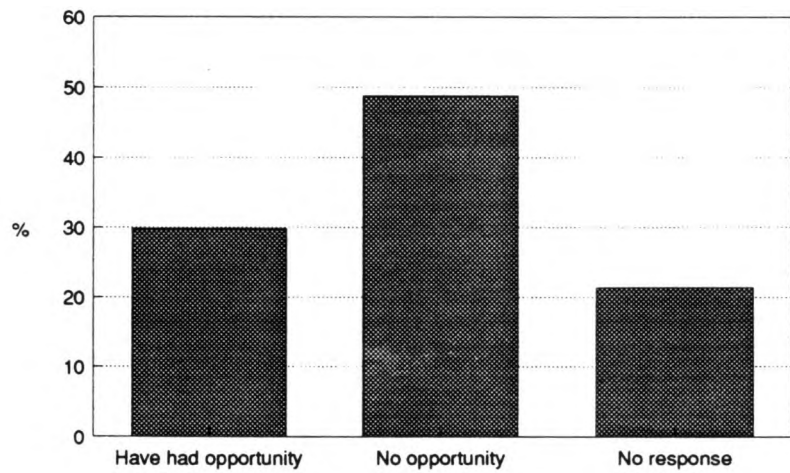


Chart Thirty-two
Church Activities Giving Pleasure
(Question 19)

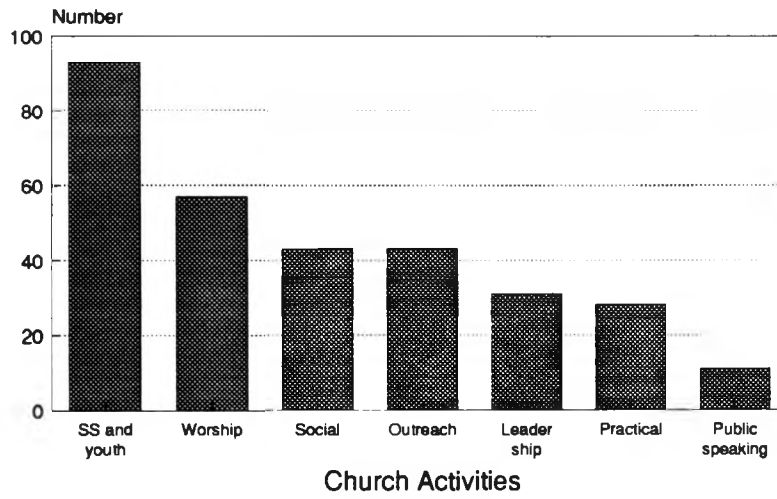


Chart Thirty-three
Respondents' Best Contribution to Church
(Question 20)

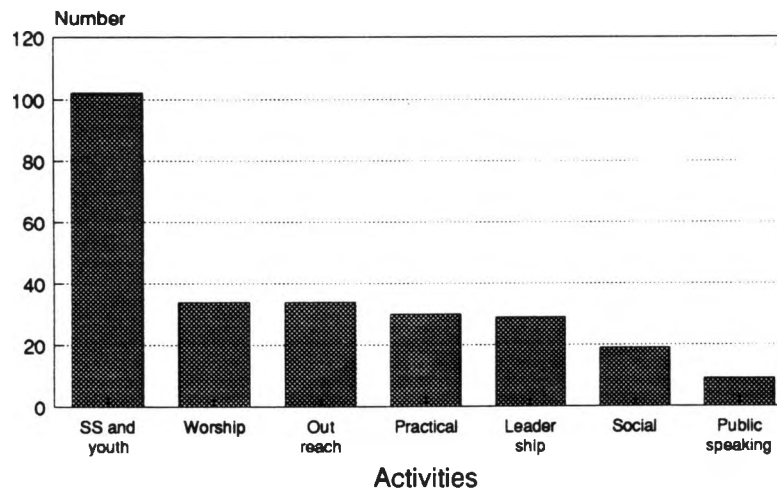


Chart Thirty-four
Feeling Part of the Church Family
(Question 21)

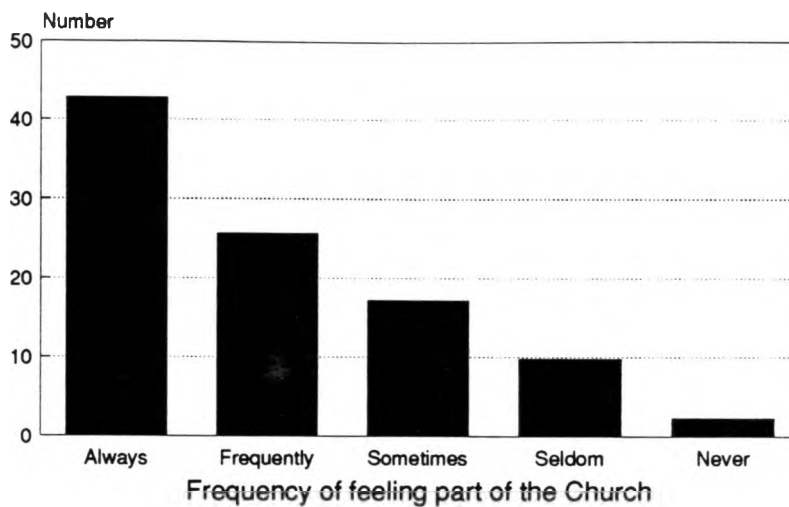


Chart Thirty-five
Reasons for not Feeling Part of Church
(Question 21b)

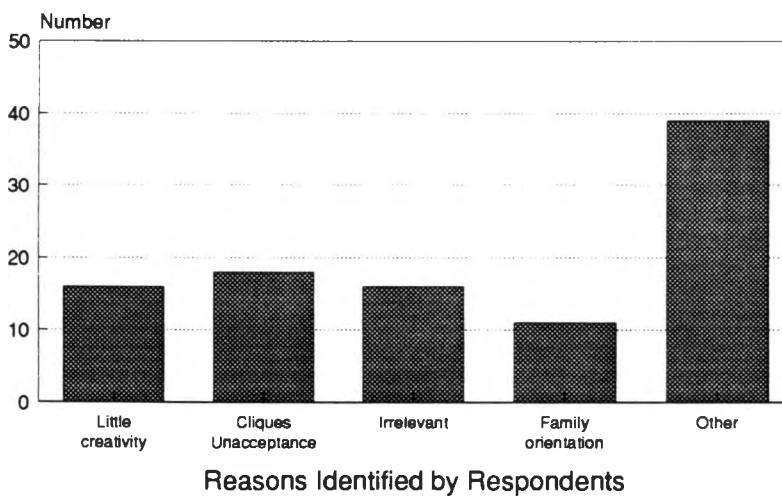


Chart Thirty-six
 Factors to Enhance Integration
 (Question 21c)

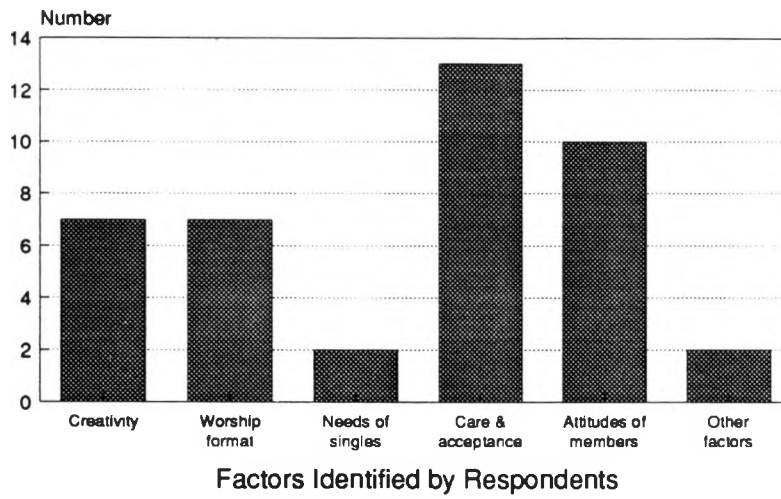


Chart Thirty-seven
 Leaving the Church: A Consideration
 (Question 22)

