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 changes 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 nurture. 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 ($115).

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 women 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-