APOSTASY AMONG THE SECOND GENERATION ADHERENTS OF YUGOSLAV SEVENTH-DAY ADVENTIST CHURCHES

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ABSTRACT

THE PROBLEM OF APOSTASY AMONG THE SECOND GENERATION ADHERENTS OF YUGOSLAV SEVENTH-DAY ADVENTIST CHURCHES

by

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Project
M.A.
1984
78311

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ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Report

Andrews University

School of Graduate Studies

Avondale Campus

Title: THE PROBLEM OF APOSTASY AMONG THE SECOND GENERATION ADHERENTS OF YUGOSLAV SEVENTH-DAY ADVENTIST CHURCHES

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Date completed: November 1984

Problem

One of the many problems which Yugoslav Adventists have confronted in Australia is that of cultural conflict between the first arrivals and their children who have been born and/or reared in Australia. This problem has kept the families under constant pressure and gradually has been transmitted to the ethnic church with the final result that some members from the second generation have found that the church does not meet their needs and expectations. The purpose of this research is to understand the nature of the problem and to suggest possible solutions for preventing apostasy among the adherents of the second generation of Yugoslav Adventist Churches in Australia.

Method

A Biblical theology of apostasy was needed to form the basis on which the findings of the social sciences could be used to build a ministry programme for ethnic families and especially for the members of the second generation.

Procedure

The problem of apostasy was examined from the perspective of both OT and NT literature, in addition to the writings of Ellen G. White. Research of the social sciences in the area of the "migrant and culture" was reviewed. Extensive research was done in the four Yugoslav Adventist churches in order to obtain needed facts about Yugoslav Adventist people. A programme was then designed and presented to the Sydney Yugoslav Adventist Church. A ministry programme was then implemented, being based upon the assessment of the church members and the pastor, and from the writer's observations.

Results

The cultural differences which exist within the family and within the church are the major factors which lead some members of the second generation to abandon the church. A better understanding of the nature of the problem is an essential step toward overcoming the difficulties.

Conclusions

Cross-cultural evangelism is a very challenging area. It makes the Gospel relevant to people of different cultures and nationalities. However, it demands the understanding of various

problems and uncertainties which are confronting the migrant people in order that ministry to them can be fruitful and rewarding.

Andrews University

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A Project Report

Presented in Partial Fulfillment

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by

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November 16, 1984
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CHAPTER I

INTRODUCTION

The Current Problem

Rapid urbanization and industrialization are major factors which shape man's life in this century. These factors are very often coupled with similar ones such as economic crisis, immigration, and resettlement.

These factors are often the causes for crisis and tension in various societies. But more directly they are the causes for crisis within families, causing them to live under constant pressure and some of them to be disintegrated and destroyed.

A group of people which, perhaps more than any other, are exposed to constant pressures are immigrants. This is a special group of people who are forced by various factors to leave the country of their origin and to move and resettle in some other country. This process of shifting from one place to another, from one country to another, is usually very painful and distressing. The pain is not only caused by shifting from one place to another, but rather because of the total changing of life-style which such shifting requires. Many families find it difficult to cope with such a process and they live under constant pressure. In some migrant families the younger members of the family are more able

to adapt to polarization in the family, because such an act of adaptation to new circumstances is usually condemned by the older people as a total negation of all traditional values. This inevitably causes a family crisis which may finally result in the total disintegration of the family.

Many people who are living in Australia are immigrants. Among the ethnic groups in Australia there is quite a large group of people with a Yugoslav background, among whom are a number of Seventh-day Adventists. They are organized in seven churches located in capital cities around Australia. It is more than twenty years since the first Yugoslav Adventist church was organized in Melbourne. This means that it is quite a long time since the first Yugoslav Adventists arrived in Australia, and most of these people arrived together with their families. They are first generation Yugoslav Adventist immigrants.

The children of immigrants who have been born or reared in Australia are the second generation. There is a very big difference between these two groups. While the members of the first generation practise the same customs which they had practised back in the country of their origin, the members of the second generation want to live the same life as their Australian peers do. This causes conflict between the two cultures,[1] with the result that the immigrant family home tends to become a battlefield.

This conflict has been transmitted from the family to the church. Many cultural features of the Yugoslav Adventist church

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[1] In the context of this study the term "culture" refers to the total way of life.

have become meaningless for some adherents from the second generation. Because of this the church could not meet their expectations and inevitably they abandoned the church and the Christian life.

The Nature of This Project

This project is an attempt to study the reasons why some young people from the second generation of Yugoslav Adventists leave the church. It is also an attempt to find a solution for some problems which exist within the migrant family and the migrant churches.

This programme came into existence after the writer researched the Bible and other literature and made observations in the local situation. The programme is designed for the prevention of apostasy among the adherents of the second generation of Yugoslav migrants, and possibly to reclaim some of those who have apostatized.

The writer had the privilege of conducting this project in the Yugoslav Church in Sydney. A good relationship with Pastor Stephen Jakovac was established and he gave whole-hearted support.

Limitation came from the fact that it is the first project of this kind done for Yugoslav migrant churches and the writer did not have the opportunity to benefit from another's experience or data.

Despite the fact that the entire project covered a relatively short period of time, positive changes could be seen in the perceptions of church members toward their responsibilities, and toward their brethren in the church.

Data Gathering for the Project

The ministry component of the project was evaluated by using both oral and written observations supplied by the Sydney Yugoslav Adventist church members and by written assessments by the church pastor. Data was gathered in the interviews with former members and this was supplemented by the writer's own observations.

The Organization of the Project

Chapter 2 lays a theological foundation for the project by studying the Biblical view, and the view of Ellen G. White, on the problem of apostasy. It also provides Biblical insights for solutions to the problem.

Chapter 3 provides sociological insights in relation to migrants settled here in Australia. It also provides a definition of terms.

Chapter 4 discusses the major reason for apostasy among the members of the second generation in the Yugoslav churches in Australia.

Chapter 5 is a design for ministry to the Yugoslav migrant families and especially for members from the second generation. It suggests some basic solutions to the problem.

Chapter 6 is a description of how the programme was implemented in the local ethnic group.

The last chapter describes how the project is evaluated, by using assessments by church members, the church pastor, and reflections by the writer. It also contains a brief summary, a critique of the project, and suggestions for further study and further re-implementation of the project.

CHAPTER 2

THE PROBLEM OF APOSTASY

The word apostasy does not occur very often in the pages of the English Bible.[1] However, the concept of apostasy is one which the Bible reader will meet on the very first pages of Scripture. From the first pages of Genesis there is a continual record of apostasy and God's activity to deal with it. This chapter will be a survey of some Biblical solutions for the problem.

Definition of Terms

The term apostasy has come into existence from the Greek word apostasia which means "rebellion," "abandonment," "apostasy."[2] These various shades of meaning appear in the use of the term in Christian theology.

Apostasy refers to total abandonment of the religious life and very often to the abandonment of basic faith in Jesus Christ. Abandoning faith and religion is a personal choice, based upon the free will of the individual.[3]

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[1]Robert Young, Analytical Concordance to the Bible (Grand Rapids, Michigan: Wm. B. Eerdmans, 1964).

[2]William F. Arndt and F. Wilbur Gingrich, A Greek-English Lexicon of the New Testament (Illinois: University of Chicago Press, 1957), p. 97.

[3]R. J. H. Creehan, "Apostasy," A Catholic Dictionary of Theology, 4 vols. (London: T. Nelson, 1962), 1:122.

E. Friedberg has made a comprehensive survey of the usage of the word apostasia within the Christian Church.[1] He classifies the three basic forms of apostasy which have occurred in the course of the history of the Christian Church. They are: apostasia a monachatu which occurs only in non-Protestant churches. This refers to the abandonment of the monastic life. Then follows apostasia a clericatu which refers to the abandonment of orders, and finally, apostasia a fide which is the deliberate denial of the Christian faith expressed by outward acts. The last form of apostasy dates back to the primitive Church which attempted to make a distinction between heresy and apostasy.[2]

However, the study of the various definitions of the term apostasy shows that there are some common significant features:

1. It is a free-will and deliberate action
2. It is characterized by the abandonment of religious life and the abandonment of faith

These characteristics of apostasy are those assumed by the Seventh-day Adventist Church in its dealing with this problem.[3] This will be the subject of discussion in a later section of this study.

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[1]E. Friedberg, "Apostasy," The New Schaff-Herzog Encyclopedia of Religious Knowledge, 4th Photolithoprinted ed. (New York: Funk and Wagnalls, 1908-12), 1:238-39.

[2]Ibid., p. 239.

[3]Seventh-day Adventist Church Manual (Issued by the General Conference of Seventh-day Adventists, revised 1981), pp. 247-48.

Apostasy in the Old Testament

Lexical data

Although the word apostasy has its etymological source in the New Testament and the Greek language, there is a significant number of Hebrew words used in the Old Testament to describe and explain the concept of apostasy. The concern of this study will be to examine the meaning of those which occur most frequently in the OT.

The most frequently occuring word which denotes the concept of apostasy and backsliding comes from the Hebrew root word šûb. This root word occurs some 1056 times in the OT.[1] The basic meaning is "turn back," "return." But very often it has the meaning of "apostasy" and "turning away from God." There are three basic derivations from the root šûb which explain the concept of apostasy. They are: šôbal, "blacksliding," šôhel, "backsliding," and mešûbā "faithlessness."[2]

Another Hebrew word which deals with the concept of apostasy is pāšaʿ "to rebel," "transgress." The derivation from the Hebrew root is pešaʿ, "rebellion." The fundamental idea of the root is a breach of relationships, civil or religious, between two parties. In Ugaritic the substantive pš, "sin" is found.[3] The

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[1]Francis Brown, S. R. Driver and Charles A. Briggs, The New Hebrew and English Lexicon of the Old Testament, (London: Oxford University Press, 1907; reprint ed., Lafayette, Indiana: Associated Publishers, 1981), p. 996.

[2]Ibid.

[3]H. G. Livingston, "Pasha," Theological Wordbook of the Old Testament, 2 vols. (Chicago: Moody Press, 1981), 2:741 (hereafter cited as TWOT).

secular concept of revolt and rebellion against rulers has its parallels in the religious history of the Israelite people (Isa 1:28; 48:8; Ezek 2:3; Hos 8:1).[1] In all these passages there is a note of accusation of breaking the covenantal relationship.

Finally, a word with very similar meaning is from the root mārad, "be rebellious," with derivations, mered, "rebellion," and mardût, with the identical meaning. The verb is used twenty-five times in the OT.[2] Although it may indicate rebellion against man (twelve times) it also means rebellion against God (twelve times).[3]

Theological Explanation

The Old Testament Scripture is concerned with two different types of apostasy: individual apostasy and national apostasy.

Although the Jewish religion was based upon the covenantal relationships, individual responsibility was an important part of overall religious experience. It can be demonstrated by a number of examples where individuals have stood as patterns of true religion. In a sinful world Enoch walked with God in individual piety, until God took him.[4] When human sin cried out and God sent the waters of the flood, Noah was saved from the general disaster.[5] Abraham stands out for the nobility of his individual character.

At the same time we can mention examples of individual apostasy and individual punishment. When David sinned with

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[1]All Scipture references are from the Revised Standard Version.

[2]V. P. Hamilton, "Marad," TWOT, 1:524. [3]Ibid., p. 525.

[4]Gen 5:24. [5]Gen 6:5-22.

Bathsheba and against Uriah, it was to David as an individual sinner that Nathan came.[1] When Jezebel invaded the private rights of Nabath and had him murdered, Elijah took up the cause of Nabath in the name of the Lord.[2]

These few examples are good illustrations that the OT has paid significant attention to one's personal relationship with Yahweh. Individual apostasy was very often the cause of grave punishment.

The important fact regarding individual apostasy was that it was very often caused by breaking God's law or some of Yahweh's direct commandments. Such transgression has been called: sin, apostasy, unfaithfulness and rebellion.

The OT also deals with the problem of national apostasy. It is very difficult to distinguish whether individual or national apostasy comes first but it is obvious that both of them are strongly condemned by Yahweh, with the punishment being expressed in a different way. While the punishment for individual apostasy was localized to the apostate, the national apostasy was punished on a national level. For example, national punishment reached its climax in the Babylonian captivity. It was made clear that such grave punishment came as the result of the breaking of the covenant.

Nevertheless, punishment for apostasy should not be seen as the final solution, as far as Yahweh is concerned. Through the prophet Hosea, Yahweh has promised that He "will heal their faithlessness."[3]

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[1] 2 Sam 12:1-25. [2] 1 Kgs 21:17. [3] Hos 14:4.

Apostasy in the New Testament

The NT approach to the problem of apostasy expands into new characteristics because of new theological and sociological circumstances which have confronted the primitive church. Because of this we still have in the NT, elements of the approach of the OT. These are combined with the new ones which have come into existence as a response to the newly emerged problems.

The NT concept of apostasy has been developed from a group of Greek words which relate to each other: apostasia, aphistēmi, and pipto.

The first two of these words are found in Luke: aphistēmi (ten times) and apostasia (Acts 21:21). It is also found in Paul: aphistemi (three times) and apostasia (2 Thess 2:3).[1]

Of course, the concept of apostasy is not limited to the references in which the word is used. In this study, the word study serves as a guide in forming concepts which may then be used in discovering other instances where apostasy is described. Any discussion of apostasy should properly include not only the passages which use the words but other passages which fit the characteristics.

Paul's Approach to the Problem

First of all Paul's teaching on spiritual unity should be examined. For Paul the Church has seven things in common (Eph 4:4-6): "One body," "one Spirit," "one hope," "one Lord," "one faith," "one baptism," and "one God." These elements are the cohesive power by

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[1]W. Bauder, "Fall, Fall Away," The New International Dictionary of NT Theology (Grand Rapids, Michigan: Zondervan, 1975), 1:607.

which all believers are bound together. When any of these elements is neglected it inevitably leads to the state of apostasy. So Paul has issued a warning in 1 Tim 4:1 that "some will part (apostēsontai) from the faith . . ." Whether they ever possessed the faith is not specifically revealed in that passage. Their apostasy is characterized by two facts: a) their false doctrines, and b) their ungodly actions.

This can be taken as the general formula for Paul's teaching on apostasy. First, he is concerned about these people who are bringing false doctrines into the church. Secondly, as some have "apostatized," Paul has pointed out that they have behaved in a way contrary to the Scripture. For him, "apostasy is a departure from truth previously accepted and it involves the breaking of a professed relationship with God."[1]

The Apostle Paul makes a difference between a carnal Christian and an apostate. An apostate "would be different from a carnal Christian in that the latter is 'in Christ' (1 Cor 3:1) while the apostate is not."[2]

A very significant aspect of Paul's teaching on apostasy is the usage expressed in an eschatological framework. In the last days the church will be confronted with very similar problems to those of the first church--false doctrines and an ungodly life.

On the first problem Paul has elaborated in 2 Thess 2:1-12. Paul speaks about these events in two typically eschatological terms, "the rebellion" (apostasy, vs. 3) and "the mystery of godlessness"

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[1]C. C. Ryrie, "Apostasy in the Church," Bibliotheca Sacra 121(1964): 46.

[2]Ibid., p. 47.

(vs. 7). Paul's look at the future and history bears an apocalyptic character. From the apostle's perspective, in his time, apostasy had not yet come to its fullness. An explosion of sin is expected to take place immediately before the Second Coming of Christ.

The second form of apostasy is also expressed in eschatological terms: 2 Tim 3:2-5, "in the last days." This form of apostasy will reveal itself in a way of life which is quite opposite to the Christian standard of living. Virtually, such a life represents a total negation of all Christian virtues. The motivation for such a life will be selfish desires and attitudes.

In general, Paul is dealing with the problem of apostasy in a two-fold sense: (1) apostasy in his own time, and (2) apostasy in the eschatological future. The Christian Church would be affected by each of these forms of apostasy.

Peter's Approach to the Problem

The apostle takes a similar position to that of Paul. He portrays apostasy in eschatological terms, "in the last days" (1 Pet 3:3). The apostasy will be caused by a denial of the doctrine of the return of Christ (1 Pet 3:2-4). He acknowledges that many will be shaken by the long delay of the Lord's return and that will induce them to reject the doctrine of the Second Coming. The apostle's purpose for writing the passage is not just purely to predict future events, but rather, he writes these words with the intention of preventing apostasy among the believers

Apostasy in Hebrews

The writer of the epistle has dealt with the problem of apostasy with such seriousness that he portrays it as the major threat to Christian existence.

To understand the writer's position, we should remember that he "approaches the theme of man's salvation from the point of view of God's initiative. It is God who has spoken in these last days through a Son" (1:2).[1] God's grace was so abundant that Jesus has tasted death for every one (2:9). "What he has done is once for all and needs no repetition. This saving aspect has been achieved independently of man. Yet, man needs not only to appropriate it, but to hold on to it (3:6; 10:23)."[2]

There are several passages in which the writer has issued warnings against apostasy, or falling away from faith and salvation.

The first passage is in 2:1-4. A warning is directed against drifting away from what has been heard. Although the writer is not specific about what he means by neglect, his question assumes that an act of apostasy should be punished. The sanction for neglecting salvation would be "even more awful than those which safeguarded the law."[3]

The second passage (3:7-15) is very important because it points to one of the saddest experiences in the history of the

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[1]D. Guthrie, New Testament Theology (Downers Grove, Illinois: Inter-Varsity Press, 1981), p. 629.

[2]Ibid., p. 630.

[3]F. F. Bruce, The Epistle to the Hebrews, New International Commentary on the New Testament (Grand Rapids, Michigan: Wm. B. Eerdmans, 1964), p. 29.

Israelite people which occurred during the sojourn. The writer clarifies that experience as an act of apostasy. He puts emphasis on "today" (quoting from Ps 95:7-11).

In this context, apostasy is equivalent to rejection of the influence of the Holy Spirit. It may be equivalent to the words which Jesus had spoken on blasphemy against the Holy Spirit (Matt 12:31, 32). Rejection of the influence of the Holy Spirit may result in a departure from the living God as was the case with the Israelite people. That is apostasy in its fullest sense of the term.

Some authors reckon the third passage as the most important in the context of discussion on apostasy (6:4-8).[1] Alexander C. Prudy said about this passage that it is "with the exception of the priesthood of Jesus, the most significant teaching of Hebrews . . . "[2]

Some have argued that the author has been writing of a hypothetical case by the use of the "if" clause.[3] But it would seem that this view can hardly be justified on the basis of grammatical analysis. "The writer simply says tous. . . parapesontas --'those who have fallen away' (second aorist active participle). There is nothing in either the language or context to indicate that the instances of apostasy cited in Hebrews 6:4-6 are only

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[1]Guthrie, p. 631.

[2]George Arthur Buttrick, ed., The Interpreter's Bible, 12 vols. (Nashville, Tennessee: Abingdon Press, 1955), 11:651 (hereafter cited as IB).

[3]Guthrie, p. 632.

hypothetical."[1] It would be correct to assume that the writer is referring to some case of apostasy which was well known to his readers. The context gives some indication that some have turned back to Judaism and the sacrificial ceremonies. By turning away from Christianity they have rejected faith in the living Christ.

This passage has posed a crucial question relative to human salvation: "Is there any chance for salvation for those who have apostatized?" As it was already pointed out, the writer had dealt here with a specific case which was known to his readers. However, it would be correct to draw some general conclusions from this case.

What was the religious background of the persons of whom the writer was talking? He envisages persons who had (1) the goodness of the word of God; (2) tasted the heavenly gift; (3) been enlightened; and (4) became partakers of the Holy Spirit. Such characteristics can be applied only to believers.[2] When such a person renounces what he has seen and known, he turns his back to Christ and returns to his former life. He crucifies the Son of God on his own account. He joins those who drove nails into His hands and who mocked his suffering. To turn away from Christ is to turn against Him, to become His enemy.

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[1]Robert Shank, Life in the Son: A Study of the Doctrine of Perseverance (Springfield, Missouri: Westcott Publishers, 1960), p. 177. See also Arthur W. Pink, An Exposition of Hebrews, 2 vols. (Grand Rapids, Michigan: Baker, 1963), 1:293; J. K. Elliot, "Is Post-baptismal Sin Forgiveable," The Bible Translator 28(1977): 330; and John Brown, An Exposition of the Epistle to the Hebrews (London: Banner of Truth, 1961), p. 289.

[2]Guthrie, pp. 631-32.

Such implications should be viewed in the context of this passage in which the writer spoke about salvation as a free gift, originated on God's initiative.

Is it possible that the person who has experienced such great things can still apostatize? Yes it is! The acceptance of salvation is an action based upon the human free will. Consequently, apostasy is also a deliberate action, initiated by the individual's free will. Therefore, the consequences are the natural result of the individual's free choice.

Because of these facts, the writer has issued the warning against deliberately sinning, such as is found in Heb 10:26-31. Sin is specified as spurning the Son of God, profaning the blood of Christ and outraging the Spirit of Grace (10:29). The emphatic word is hekousiōs, "deliberately," or "willfully."[1] This passage stands in distinction against the passage in 5:2 where sinning is described as "ignorant and wayward."

Again, the passage is to be understood against the background of the entire epistle. In the context, wilful sin would be the rejection of Christ's sacrifice offered "once for all," and turning back to Judaism and the sacrificial system as a means and source of salvation.

In conclusion it can be said that the apostasy of which the author is speaking should be understood against the background of the entire epistle. Salvation is God's free gift which has found its way of fulfillment in the death of Jesus Christ. His death is

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[1]Walter Grundmann, "hamartanō," Theological Dictionary of the New Testament, ed. Gerhard Kittel (Grand Rapids, Michigan: Wm. B. Eerdmans, 1967), 1:314.

superior to those offered under the Aaronic priesthood. His sacrifice is "once for all."

Such a picture gives a better understanding of the reasons why "for him, who deliberately departs from the knowledge of the truth, of which the Gospel of Jesus Christ is the full and ultimate revelation (1:2), 'there no longer remains a sacrifice for sins.'"[1] The problem of apostasy in the epistle is described not in terms of breaking one of the commandments but in the complete abandonment of faith in Jesus Christ and His death as the only means for salvation.

The solution for this problem is issued in the form of the counsel. "See to it that no one fails to obtain the grace of God (12:15)." God's grace is a free gift and everybody is invited to hold on to it.

Apostasy in the Johannine Literature

In John's epistles there is one issue which has been discussed at length. That is the christological debate: whether Jesus has come in the flesh or not (1 John 2:22; 4:3; 2 John 7). Denial of the truth of the incarnation was reckoned as an act of apostasy.

The problem is to be seen against the background of the epistle (1 John). The teaching of the Docetists has appeared to be a threat to the community to which the apostle has written the epistle. They claimed that there must be a distinction made between Christ and Jesus. The apostle has designated such teaching as originating from antichrist. It is very interesting to note how

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[1]P. E. Hughes, A Commentary on the Epistle to the Hebrews (Grand Rapids, Michigan: Wm. B. Eerdmans, 1977), p. 421.

the apostle contrasts those who follow such teaching against those who are faithful to God's Spirit. He describes the two groups as "children of God" and "children of evil" (3:10).

In the gospel of John the problem of apostasy is described in the context of personal relationships to Jesus Christ. The problem comes to the surface in the dialogue between Jesus and the Pharisees. They did not accept Him nor His testimony. Such an act of rejection Jesus described as one which comes from the devil, and those who follow such deeds have been denoted as children of the devil (John 6:43,44,47).

The fact which designates an act of apostasy in Johannine literature is that one by which Jesus is rejected in His fulness: whether His humanity (epistles), or His divinity (gospel).

Apostasy in the Synoptics

As has already been pointed out, the majority of references to the word aphistēmi, "fall away," occurs in the writings of Luke. In Luke 13:25-27 believers are warned against unfruitful discipleship. The man who fails to recognize and grasp the present hour of grace may one day find himself separated for ever from the Lord: "depart (apostate) from me, all you workers of iniquity" (vs. 27).

In Luke 8:12 are described those who do not accept the word of God with all their heart. They are then subjected to the devil's attacks upon their religious life until they fall into disbelief. In biblical terminology that is the state of apostasy.

In Matt 12:24-32 is described Jesus' disagreement with the Pharisees over His ministry. In their judgment, all His miracles

have been performed through the power of Beelzebub. Such an act Jesus has described as the unpardonable sin. That was a deliberate sin against the convictions of the Holy Spirit. Again, in biblical terminology, that is the state of apostasy.

The last reference which will be discussed in this study is mentioned in Mark 14:43-46. It describes the occasion when Jesus was betrayed by His disciple Judas. This is probably the most terrible act of apostasy ever described in the Bible.

> Yet when we analyze just what it was, we see that there are a great number of actions which fall into exactly the same class--the gestures of homage and devotion which go hand in hand with disloyalty; the formal honour paid to Jesus, accompanied by an actual denial of His teaching and spirit.[1]

In conclusion it can be said that the Synoptics describe the problem of apostasy in very similar terms to the rest of biblical writers. However, the great importance of passages from the Synoptics on apostasy is the fact that they have been spoken by Jesus and interpreted by Him. He admits the possibility of apostasy, He indicates when it occurs and He ultimately allows punishment for it.

Ellen G. White's Writings and the Problem of Apostasy

Ellen G. White has written very extensively on this subject, as is indicated in the "Index of Writings of Ellen G. White."[2] There are six major sections which cover all quotations on this subject. It is outside the scope of this study to analyze each of these

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[1] H. E. Luccock, IB, 7:885.

[2] Comprehensive Index to the Writings of Ellen G. White (Mountain View, California: Pacific Press, 1962), 1:252.

sections. However, this segment will be an attempt to summarize her teaching on the subject of apostasy.

When White speaks about the causes for apostasy, she is inclined to see them as wilful acts. Such acts will be subjective reasons for apostasy. On the other hand she admits that there might be some objective reasons for apostasy and probably the most serious of all of them is the situation within the Church.

The most probable subjective reasons will be a wish for worldly living,[1] and the neglect of spiritual life.[2]

On the other hand, White was very concerned about some objective causes which can lead some to apostatize. One of the gravest sins which can be found in some churches is hypocrisy and pharisaism.[3] Very often it has been the reason for some spiritually weak members leaving the church.

She also has expressed deep concern for new converts. She urges church members and pastors to take more care for new believers in order that they not be deceived by Satan.[4] In the same category White classifies sermons of very poor quality. Very often they have been the reason that some weak members have taken one step closer to apostasy.[5]

Finally, many of the passages in her writings are expressed in eschatological terms.[6] The state of apostasy will be one of the signs of the nearness of the Lord's coming.

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[1]E. G. White, Testimonies to the Church, 9 vols. (Mountain View, California: Pacific Press, 1948), 2:268-88.

[2]Ibid., pp. 278-83. [3]Ibid., 6:371.

[4]Idem, Evangelism (Washington, D.C.: Review and Herald, 1946), pp. 351-53.

[5]Idem, Testimonies, 8: 36-37. [6]Idem, Evangelism, p. 353.

The Biblical Solution to the Problem of Apostasy

The question which naturally arises at the beginning of this section is: "What is the biblical solution to the problem of apostasy?" It has already been pointed out that God does not have any pleasure in punishing the wicked. To the contrary, He invites sinners to turn away from their evil deeds, "Turn (šûb) and live" (Ezek 18:31-32). It seems, punishment is not the solution for the problem of apostasy. More acceptable methods are (1) prevention, and (2) remedy.[1]

First, prevention of apostasy is one of the greatest responsibilities presented before the church. In Gal 6:1 the apostle charges those who are spiritually strong to take care of the spiritually weak. The passage in 2 Tim 2:24-26 lays the responsibility on "the Lord's servant" to correct in a very gentle manner those who are opposed to the truth. Paul accepts that such an approach will not always be fruitful. Very similar instructions are given in Jude 22,23.

Both the OT and the NT prescribe the same procedure: the church is expected to preserve her members from apostasy. If she fails to do this, then she misuses her right of administrative sanctions. This latter right, however, is to be employed only when all other methods have failed (Matt 18:15-20).

Secondly, is there any remedy then for those who have apostatized? The Bible refers to salvation as a free gift offered by God to be freely accepted by man. As far as God is concerned,

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[1]R. L. Dudley and Des Cummings, Jr., Adventures in Church Growth (Washington, D.C.: Review and Herald, 1983), p. 135.

this gift is always available to the fallen human race. This even applies to those who have been deceived by Satan and left their initial faith and religion. James urges believers to remember those who "wander from the truth" and not forget them. They are to help these unfortunate ones to return. In other words, they must always feel welcome if they should wish to come back. Paul feared for some "who sinned before and have not repented of the impurity, immorality, and licentiousness which they have practiced" (2 Cor 12:21). The apostle would have been happy to see all who had gone astray return to the truth and to the church.

Conclusion

The Bible speaks of the problem of apostasy as of a reality which has been in existence since the very beginning of the world. It brings deep concern and sorrow to God and all heaven.

Although human sin stands in opposition to God's law and God's nature, He is more than willing to help every sinner to come to repentance. So willing is He that He has given His only Son for the salvation of the world.

The Bible speaks of apostasy as total abandonment of religion and faith in God. It represents negation of all Christian values and virtues. It is the final step in the sinner's fall.

However, God is still interested in the salvation of every sinner and He places the same burden on the shoulders of His Church. He invites His people to share His great love and concern and to make every possible effort in order that their fallen brethren might once more be restored into the church fold. The neglect of this commandment means the negation of the basic values of the Christian faith.

CHAPTER 3

THE SECOND GENERATION OF IMMIGRANTS AND SOCIO-CULTURAL CHANGES

Definition of Terms

Many of Australia's citizens are immigrants. Migration has contributed substantially to Australia's post-war population growth. In the post-war years, some 3.7 million migrants have arrived, of which it is estimated that more than 80 percent have settled here.[1] Even though the term "immigration" lacks terminological specifity, this kind of data has implications regarding policies and service systems. Therefore, the first step in discussing the issue should be definition of terms.

As has been suggested, there are four basic facets to the immigrant identity or to the immigrant experience.[2] These facets are:

First, language and communication: the ability of an individual to communicate in the English language. This may range between two extremes; that of complete proficiency in English to a total lack of any capacity in the language.

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[1]"Migration to Australia," Yearbook of Australia, 1983 (Canberra: Australian Bureau of Statistics, 1983), p. 144.

[2]Michael Liffman, "Immigrant Welfare: A Research Perspective," Multicultlural Australia Papers, no. 22. (Richmond, Victoria: Clearing the House of Migration Issues, 1983), p. 5.

Secondly, culture: understood not only in the terms of ethnic bahaviour, or ethnic foods, costumes, music, dance, etc., but in a much more important sense which relates to the deep aspects of individual and group life. It deals with attitudes, values and assumptions about such universals as birth, illness, death, pain, understanding of sex and family roles, of faith, divinity, luck, future, progress, misfortunate and the like.[1]

Thirdly, experience and knowledge: the behaviour of immigrants in a new country is due not only to culture and their ability to communicate but to the much more straight-forward factor of their ability to understand arrangements, procedures, and assumptions in the new country.

Fourthly, resettlement: the set of circumstances which is common to all immigrants, is that all have left their homes, their schools, their jobs, their friends and families and have had to begin again. In all instances, however, the fact and nature of their departure and resettlement will have certain implications for their lives, although the nature of these implications will vary depending on the circumstances of their departure and resettlement, and the length of their residence in Australia.

Taken together these facets assist in understanding the implications of the term "immigrant" and therefore assist in the development of an appropriate type of ministry for this class of people.

As significant numbers of people are born in Australia to these immigrants, the issue which must now be addressed is: How

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[1]Ibid., p. 7.

does this second generation relate to the problems which presented such a heavy burden to their parents? In fact, in more precise terms, the second generation are individuals born and/or reared in Australia in a socio-cultural environment with ethnic characteristics (in the case of this study, Yugoslav characteristics). By examining the phenomenon of a second generation it is possible to see the forces that bind the second generation to their parents' cultural values and attitudes as well as the difficulties they encounter on account of the prevailing Australian socio-cultural context in which they live.

Being brought up in an Australian environment and educated in the Australian way, the second generation has little cultural appreciation of their parents' heritage. Therefore, they see the culture of their parents as out of place in an Australian context. The second generation find themselves practising customs and traditions apparently without roots and meaning. It appears (and sometimes they affirm) that their conforming with the ethnic models of life and behaviour has often been the only practical manner of maintaining peace in the home. In any case, they consider themselves Australians; speak the English language; have an extensive knowledge of the history of this country; can keep in touch with everyday events; idolize its heroes; talk about things "Australian," and maintain a more direct association with the Australian life. The things their Australian friends like, they like too. In this way the second generation has two quite different circles of relationships: the outer circle which is mainly Australian, and the inner circle which is mainly ethnic. For

differing reasons both are essential and neither can be rejected. Because of this they are compelled to move between two cultural epicentres and feel a complete part of neither. Therefore, the second generation individuals are simultaneously experiencing conflicting feelings toward the culture of their parents and the Australian culture. Their lives are torn between two camps, with constant personal, intra-family, and external conflicts.

The Second Generation and the Family

One of the strongest values closely guarded by the ethnic people is the importance of the family. This observation strongly applies to the situation within Yugoslav families. For Yugoslavs, the family is the giver and recipient of the major social relationships. The survey which has been conducted has shown that 75 percent of Yugoslav Adventists in Australia are living in family unions. In contrast to the "individualistic" Australian culture, the Yugoslavs maintain a "familistic" culture which includes parental authority, dominance of the father, and perpetuation of family traditions.

During the pre-school years the main contributor to the child's upbringing is the mother. She is considered to be responsible for the child's welfare. The father, with his authority, only supports the mother's disciplinary decisions. His authority serves as a reinforcement for making the child functionally integrated into the life, good name, success, and respectability of the family. It is expected that the child will grow with a conscience bent toward appreciating the family's standards, values and beliefs, and care for its members.

The child's progress at school is closely monitored by parents. Children in school are expected to be eager recipients of the magic knowledge of the English language and those abilities that one day will open many doors of success and allow them to move upward in socio-cultural status. However, parents still consider the school as an extension of the home and not an institution that should be antagonistic to, or steer their children away from, the family values. At home the children are expected to do as parents say and the language spoken is Yugoslav.[1] The traditional family standards, beliefs, values, and attitudes are enforced.

In late pre-adolescent years an increased association with the peer group makes migrant children aware of several social differences for which appropriate responses are needed. At this age, the children may be capable of employing appropriate responses to the demands of each social context, but probably, not without some confusion and conflict.

As the second generation Yugoslavs enter into the adolescent period and go on to the young adulthood stage, they experience the same generational conflicts as any other teenager. However, these are coupled with cultural conflicts. During this period the adolescent and young adults are concerned with furthering and solidifying their own independent identity. They are concerned with a more direct affirmation of self with consequent separation from their parents, the choice of a partner in life, the acquisition

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[1]The survey indicates that 65 percent of families communicate by using the Yugoslav language in the home, 25 percent use both languages, while only 8 percent employ English alone.

of status in a group or in a society in which to live and pursue the choices of life. The urgency of such commitments gives rise to numerous conflicts. The parents see the preservation of traditional family mores as their main area of responsibility. This is, perhaps, the area that gives rise to most of the conflicts between second generation Yugoslavs and their parents.

Higher education in the second generation Yugoslavs means an increased confrontation with their parents' values and traditions in matters of entertainment, dress, friends, hobbies, practice of religion, customary visits, etc. The young people's successful education, good employment and other achievements are valued as something contributing to the good name and status of the family. Therefore, their criticism, expressed more freely and boldly, is interpreted by the parents as lack of respect and obedience, and ingratitude. Neither side finds it easy to give in to the other without feeling a loss of important and meaninful values.

Tension between parents can arise from a number of causes, an important one being the low socio-economic status parents came from that makes them unable to cope with a more complex and structured society. Very closely connected with this phenomenon is the parent's limited ability to communicate in the English language. In a sociological context, the language is the most powerful vehicle for transmitting a culture. Poor linguistic communication therefore means an impoverished cultural link between generations. Families are often divided into two groups when it comes to speaking: the parents and adults talking among themselves

in Yugoslav, and the children communicating with friends in English. The little knowledge the children have of their parents' language cannot permit them to sustain a meaningful and extended conversation with their parents especially on topics of their own interest or in the manifestation of deeper personal feelings and experiences.

The mother's ability to communicate in English with her children is generally less than the father's and because of that she can feel more than the father the isolation from the rest of the family. It may be significant at this stage to mention the testimony of one migrant woman who has been recognized as one of Australia's most successful women:

> What hope do I see for migrant women in this country? To be honest, nothing for the first generation. They have to finish in the factories or in their little backyards.
>
> I have seen a few of the women of my age who work in factories. They will never know English. What's happening to the migrant without language, who are illiterate in their own countries, coming here? They are condemned to life in the ghettos. . .
>
> The second generation is in a much better position, because they already belong to this country - although they still have problems. . .
>
> But don't forget one thing. In such families the children are ashamed of their parents. I have seen that many times. . .
>
> The parents who are washing the floors and doing the dirtiest jobs to give their children opportunities, withdraw themselves before they are told to go because the children are ashamed of the parents with the terrible broken English, with different manners and different ideas. It's not easy for anybody.[1]

This testimony is very significant for this study because it was given by a woman from a Yugoslav background, a fact which had great bearing on the topic of this study.

In summary it can be concluded that the integration of the children into the new world that they encounter is much more

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[1]"The Rocky Road to Success for a Migrant Woman," The Weekend Australian Magazine, 19-20 May 1984, p. 7.

complete than that of the parents. Nevertheless, it remains true that the less the parents themselves are integrated the less they allow their children to have the liberal attitude that would help their relationship with others of their own age. In particular, the second generation individuals find themselves in frequent dilemma of choosing between parental expectations and peer association. This process causes considerable emotional strain from all sides. The parents cannot accept the estrangement of their children, while, in actual fact, young boys and girls fear social isolation, and insecurity in the society in which they find themselves.

Therefore, good family relationships are of great importance for both the first generation and for the second generation. In other words, the course of integration of the second generation into society will depend to a great extent not only on their material or educational achievements but also on good and healthy relationships within their families.

The Second Generation and Yugoslav Seventh-day Adventist Churches

For Yugoslav Seventh-day Adventists, the church has always been considered to be an extension of the home. This assertion can be explained by two facts:

1. The religious heritage of Yugoslav Adventists which they have brought with them from the country of origin
2. The limitations of social life in the country of adoption

The religious heritage of Yugoslav Adventists is significantly different in some areas than the heritage of their Australian

brethren. It has been formed in different geographical, political, religious, and ethnic circumstances. Naturally, this results in a different understanding of some of life's issues. It particularly relates to the attitude toward social life. Traditionally, the Adventists in Yugoslavia have been taught that almost everything outside the church is "world" and any involvement in social activities outside the church would be interpreted as to "walk in the counsel of the wicked." Therefore, the church is to be not only a place for worship but also the place for fulfilling the needs for social life.

Yugoslav migrants have brought this attitude with them to Australia. But, such behaviour is significantly reinforced by specific sociological circumstances which are shaping the lives of all migrants alike. It is particularly influenced by the language barrier. A limited knowledge of the English language almost always results in a limited involvement in social activities. Therefore, apart from the family, the church is the only place where Yugoslav Adventists can fulfill their needs for social life.

In the survey which has been conducted in five (out of eight) Yugoslav churches in Australia, one of the questions was: With how many members do you have a close relationship, and feel you can regard them as personal friends? Almost 50 percent of all those who took part in this survey admitted that they have a very close relationship with 50-90 percent of the church members. The next question was: "Do you feel that the fellowship and 'family' atmosphere in our church is: very warm and friendly, or, adequate, in need of improvement, or, very poor?" About 75 percent of the

church members indicated that in their opinion the fellowship and atmosphere needed to be improved. The next question was: "Do you have any suggestions for improving fellowship within the church?" On that question 81 percent of the church members suggested that the best solution would be to have more social meetings and more togetherness although they already have a significant number of meetings per week.

The above-mentioned data can be used as an illustration of migrants' feelings toward the church. At the same time it could give an indication of the Yugoslav Adventist migrants' understanding that the church is the only place for fulfilling their social needs.

There are some indications that a certain amount of tension between the first and the second generation exists even in the church. Some elements of cultural clash which exists within the family have been transmitted to the church. There are several examples which can be cited as illustrations.

First, the Yugoslav Adventist church in Australia is governed by males from the first generation. This is also part of their religious heritage. The survey has shown that 46.5 percent of young people have never held any church office. The rest of the young people have been involved in some church activities, but mostly in the offices which provide only limited scope for making decisions.

Secondly, the power blocks are with the first generation. This point should be emphasized because of the fact that the second generation is not in a position to significantly influence the form of church activities.

Thirdly, the order of church services is a copy of the church services in Adventist churches in Yugoslavia. The subjects for discussion, narratives, stories and similar activies are sometimes without content as far as the second generation is concerned. Ths songs at youth meetings are very often chosen according to the nostalgia of the first generation. Thus the church fails to meet the needs and expectations of the second generation.

All these facts contribute towards the unrest which lies buried and yet greatly affects the rapport between the two generations and two cultures. Such a conclusion has been reached in accordance with the results of different methods of research which have been applied: questionnaires, observation and interviews. Although the situation in the Yugoslav churches may not be characterized as unsatisfactory, the above-mentioned facts may be depicted as a potential danger to the well-being of the Yugoslav Adventist church. They also may prove to be harbingers of even greater backsliding among some adherents of the second generation. They could well have been factors which have contributed to past apostasies of some adherents of the second generation of the Yugoslav Adventist churches.

CHAPTER 4

MAJOR REASONS FOR APOSTASY

Introduction

Apostasy is never caused by one factor only. Apostasy among the adherents of the second generation of migrants is a complex problem and demands a wider explanation beyond the theological, and discussion must remain within the context of overall migrant problems. An appropriate approach to the problem should examine socio-cultural and certain other principal reasons for apostasy. These factors may be a powerful force leading some adherents of the second generation to disassociate from the church.

Socio-cultural reasons

As was discussed in chapter 3, socio-cultural changes greatly influence and shape the lives of the second generation. Under such influences the adherents of the second generation are emerging as being different from their parents in the cultural sense, as well as being different from their "Australian" peer group. Thus, it is natural that such elements, to some extent, are influencing their religious life. Some of these factors will be addressed in this section.

Cultural Problems Within the Family

From the Christian viewpoint the home should be the focal point of man's existence. God planned the family and He made it the key-stone in human living. It launches young people into the world, and it starts them out on life's journey.

However, the family seems to be surrounded, beset, and invaded by the forces of a contemporary world whose objective appears to be, from a Christian perspective, the weakening, the disintegration and the secularization of the Christian family. Compounding these pressures, the ethnic Christian family is constantly being undermined by cultural differences which permeate the family. These differences inevitably make a great impact upon the religious life of every individual within the family and particularly on those from the second generation. Poor or inadequate communication almost always results in poor religious nurturing of those of the second generation whose religious behaviour is still in the process of being shaped.

One example causing considerable problems is that the second generation and their parents differ somewhat in their understanding of church standards. The survey indicates that, 75 percent of the second generation support the opinion that the standards of the church are "about right" and 13 percent believe that the standards are "too high." On the other hand 47 percent of their parents are of the opinion that the church's standards are "too low," while 53 percent reckon that the standards are "about right." The parents' understanding of church standards is a result of a religious heritage formed under very different

historical and geographical circumstances than that of their children born and/or reared in Australia. As a consequence the parents have different expectations for their children than the children have for themselves and this often results in conflict and misunderstanding. Furthermore, it could be one of the contributing factors leading some young people from the second generation to depart from the church and her doctrines. Therefore, the cultural conflict within the family has to be taken into account as a constant threat to the religious life and spiritual prosperity of the adherents of the second generation.

Cultural Problems Within the Church

Discussion in chapter 3 indicated that some elements of the cultural conflict within the family have been transmitted to the church. Such elements are: the language differences, the limited involvement of young people in church activities, and the difficulties in understanding sermons. These problems are very often caused by the language barrier, but it sometimes happens that the sermons and theological discussion are lacking content and relevance as far as the second generation is concerned. In the survey, one of the questions was: "Did you find that the sermons preached were: helpful, hard to understand or dull and boring?" Some 45 percent of the second generation answered that the sermons being preached were "hard to understand." Very often there came the added comment: "Hard to understand because of the language difficulties."

Therefore, the difficulties in communication, difference in cultural background, and even differences in the understanding

of some of the church standards might be the reasons that some of the adherents from the second generation have abandoned the church doctrines and teachings. Such a conclusion is supported by interviews conducted with various adherents who have apostatized. In five interviews (out of seven) the interviewed persons admitted that the reason for leaving the church was not due to any doctrinal problem but primarily due to their lack of interest in the church as a whole, because the church at that point did not meet their expectations. The fact that many apostates have returned to the church, or would be ready to return if approached, indicates that their departure from the church was not permanent but rather a temporary disagreement or frustration.

One of the questions in the survey asked: "In your opinion, what would be the major reason why people are leaving the church?" Of special interest to this study are the answers given by the adherents of the second generation, because these answers express not only a general point of view but in many cases pin-point the possible reasons that could or may lead to their own apostasy if that may happen. Fifty-nine percent believed that the major reasons why young people leave the church are: misunderstanding each other, gossip, criticism, disappointment, lack of fellowship, lack of friendship, loneliness, hypocrisy within the church, and imposition of too many rules upon the young people. Then, there are 23 percent who suggest that boredom, caused by the language barrier, could be the reason why some people have left the church. These factors can be described as social problems within the church. And there is the remaining 18 percent who suggest that self-deception and lack

of love for Jesus on the part of those who leave the church could be the reason for their apostasy.

A great majority of young people (82 percent) evidently see the source of the problems lying within general social relationships and thereby would seem to acknowledge that good relationships are vital to the survival and progress of the ethnic church.

Theological Reasons

Other reasons for apostasy of second generation adherents of Yugoslav Seventh-day Adventist churches could be described more or less as theological. They are common to all Adventist people around the world as was demonstrated by the research of G. Oosterwal, yet they could be viewed still as an extension of sociological reasons.[1]

Premature baptism seems to be a strong element among young people who come from an Adventist background. Research indicates that 20 percent of the second generation is of the opinion that they had not received adequate baptismal instruction prior to baptism. At the same time 30 percent from the same group have pointed out as the motive for their baptism: peer pressure, pressure from the pastor, indicating that their baptismal preparation experience was inadequate. This may later on result in an act of apostasy or in the abandonment of the Christian life and church doctrines.[2]

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[1] Gottfried Oosterwal, "Ten Basic Reasons for Apostasy in the S.D.A. Church in North America," Paper presented at Seminary Extension School, Avondale College, January 1981.

[2] Church rolls show that 50 percent of disfellowshipped members from the second generation have been in church membership less than five years.

Post-baptismal contact must be one of the indispensable requirements for the care of new converts. The incorporation into the Body of Christ is a process which continues long after baptism. Therefore, ceasing contact with new converts inevitably results in negative consequences in their spiritual experience. It seems that the new convert expects a continuation of the contact with him. The survey indicates that this may be one of the problems of the second generation in Yugoslav Seventh-day Adventist churches. There are 43 percent from the second generation who have admitted that, after being baptized, they have never received a visit from the pastor or church officers. Another 42 percent have said that such visits have come only occasionally, while only 15 percent have been visited regularly. These figures could be taken as an indication of existing problems in congregational integration which may also result in the apostasy of some young people.

Family worship. As the survey has disclosed, 74 percent of Yugoslav Adventists are living in family union. This figure is very important in relation to God's plan for establishing the family altar, a time and place where family members can meet God together. The family is to meet face-to-face with God, to learn from His word and receive His guidance and blessing and victory over evil. Therefore, God's plan was that the family altar should serve as a means of strength and unity in the family. Thus, family worship should be regarded as a most important family experience.

There are some indications that among Yugoslav Seventh-day Adventist families the importance of family worship has not been understood fully. The survey shows that for 30 percent of Yugoslav

families in Australia family worship is not practiced at all, 55 percent conduct family worship only once a day, while a mere 15 percent worship together regularly morning and evening.

It is not clear why there is so little interest in family worship, but it could well be that many families are over-burdened with their everyday responsibilities (parents leaving home early in the morning and returning late in the evening--usually very tired), thus giving second place to family worship which can sometimes even be superseded by the TV programme.[1]

Therefore, it could be because of the lack of family worship, which for ethnic families should essentially be not only a devotional time but also a time of social togetherness, and exchange of daily happenings, that some young people from the second generation find no more interest in the church or religion. It is still true that the home produces "saints or sinners."

Conclusion

It is not possible to pin-point one single reason for apostasy among the second generation. The problem is far more complex and it demands a discussion of the reasons which have led to apostasy. The list of the reasons examined in this chapter probably is not exhaustive.

It seems that the adherents from the second generation like their church,[2] and do not have theological problems which

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[1]The survey indicates that 94 percent of Yugoslav Adventist families have a TV set in their homes. The average time being spent on watching programmes is about one and a half hours per day. For 50 percent of families the watching of TV is a family event, while for the other 50 percent this is an individual activity.

[2]In the survey conducted in the Yugoslav Adventist churches, the participants were asked for an opinion on the following

may cause them to leave the church.[1] However they are struggling with various cultural and sociological problems which finally result in their leaving the church and forsaking the Christian life. Therefore, apostasy is just the consequence of an extremely painful process which precedes the act. It causes pain not only to him who is on the way to apostasy but also to his family who must stand back and watch him go. The act of apostasy can never be considered by a Yugoslav parent as the sole prerogative of his child, as the child is never released from parental authority. Apostasy is always regarded as an unforigveable family event which can never be accepted nor condoned. Such an attitude brings much pain to the families concerned because someone from their midst has broken with the things and values which through many generations have been most precious to them.

The fact that the major reason for apostasy has been identified provides a substantial basis for searching for solutions to the problem and for designing a special type of ministry for the people concerned.

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statement: "I like my church." Fifty-nine percent answered "Agree," 26 percent answered "Undecided, probably agree," 9 percent answered "Undecided, probably disagree," 3 percent answered "Disagree."

[1]The survey indicated that 92 percent of young people from the second generation do not have difficulty in accepting any of the church doctrines.

CHAPTER 5

POSSIBLE SOLUTIONS FOR APOSTASY

Introduction

The fundamental question which concerns many ethnic churches is: "Can the ethnic church survive despite numerous difficulties which threaten its future?"

The discussion of this question relates to various problems which confront ethnic people. The most crucial of these have been considered in previous chapters. Basically, they have been defined as socio-cultural problems, and hence solutions be sought in this area.

The basic question is: "Should the cultural problems be ignored and treated as non-existent in order that some universal type of ministry can be applied to this situation, or should the cultural difficulties be the determining factors in creating a special type of minstry?" Although cultural anthropology was only in the early process of development during the life and ministry of Ellen G. White, she addressed many of the issues which emerged during the early stage of the development of Seventh-day Adventist missions. Her basic assertion was that cultural diversities are to be accepted and that the minister's methods should be adapted to them.[1] In other words, she acknowledged them as existing facts

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[1]Borge Schantz, "The Development of Seventh-day Adventist Missionary Thought: Contemporary Appraisal," (Ph.D. dissertation, Fuller Theological Seminary, 1983), p. 681.

and recommended that they be treated in a proper way. This is also the standpoint of this study. Cultural problems cannot be neglected nor ignored but they can be recognized, explained, and compensated for to give the greatest Christian values for the group involved.

As far as this study is concerned, the solutions to the problem can be sought in two areas: solutions within the church and solutions within the family. Both of these options are valuable and can contribute in some specific way to the solving of difficulties. If the Yugoslav ethnic family survives, the Yugoslav ethnic church will survive also. The family is the force which determines the future of each of her individual members. It is also the force which in many ways shapes the life of the church and determines its future.

Therefore, the intention of this study is to find some possible solution for strengthening the unity of the ethnic family.

Biculturalism and the Family

Few people would disagree with the statement that Australia today represents a cultural and linguistic mosaic. In other words, Australia is considered to be a multicultural society. In this context, the term culture relates to total way of life of the individual.

Much has been said of the "culture shock" experienced by the newly-arrived migrants. It takes little imagination to appreciate that such an experience must affect most severely the children in the family. They become conscious of the differences

quite early, but while very young they cannot effectively oppose the adults. As they grow into adolescence, the conflict often breaks into open warfare, which takes no count of the cost for both parties. Perceiving the immigrant group not only as different, but also as underprivileged, the adolescents fight to disassociate themselves from it, to merge with their peers, even if it means repudiating their parents.

Is there anything that can be done, first of all to prevent such conflicts, and in cases where it does exist, to ameliorate the situation? This is a very important question and crucial for the survival of the ethnic family.

It is very difficult to point to some universal solution which can be profitable for all ethnic groups. As this study is dealing with one particular group, Yugoslav Adventists, the solution perhaps could be sought within the framework of the Adventist message and the Gospel. Thus the principles of the Gospel are to be taken as guidelines for resolving the problems.

Christian and Culture

Richard H. Niebuhr has done a very comprehensive study on the topic "Christ and Culture."[1] In his book he classified the reactions to culture as follows: Christ against culture; Christ of the culture; and Christ above culture. Each of these positions has been assumed in different periods of the history of the Christian church. It is beyond the scope of this study to analyze and discuss each of these options in detail. However, it should be pointed out

[1]Richard H. Niebuhr, Christ and Culture (New York: Harper and Row, 1951), p. 116.

that Christ was not against culture for He came "not to abolish but to complete." Furthermore, Christ cannot be presented as "The Christ of culture," because He did not identify Himself with any culture, but He presented Himself as the Saviour of the world.

Yet, very many Christians, without being theologically articulate, do not disown their culture, but see Christ as challenging it with a higher vision. Their obedience to God revealed in Jesus is exercised in their lives. The Christian life is a response to Jesus. But the Christian's higher calling does not lead him to neglect social graces; these are stages on the road. They are good, but not enough in and of themselves. Eternal life begins in the here and now. The eschatological future has become for him an eschatological present.[1] Therefore, although the Christian is forced to live within a certain cultural and social framework, he is looking for the better world to come when all things will be made perfect and all differences will vanish. The belief that this world will be changed enables the Christian to feel no superiority nor inferiority as far as his culture is concerned, for he is a part of the body of Christ who "has made us both one, and has broken down the dividing wall of hostility."[2]

The Christian believes that God comes to man within his culture in order to transform man and his culture. In that way culture is itself enriched and mellowed when baptized into the spirit of Christ.[3]

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[1]Ibid., p. 195. [2]Eph 2:14.

[3]John Short, IB, 10:158.

Therefore, what is subjected to change in this context is an individual's attitude toward his culture in order that his culture itself can be transformed. The system of values has been changed and with it a change of the relationships within the family.

An excellent example of such a change is Paul after his conversion. He continued to be a part of his culture; he remained a Jew in a cultural sense, although his system of values was changed.[1] He confessed that the things which he was proud of were superseded by something incomparably greater: "Knowing Christ Jesus my Lord."[2] The adoption of such an attitude enabled him to become a mighty tool for the preaching of Christ's Gospel to all the surrounding nations. His ministry was free from prejudice toward other nationalities and cultures. He remained a Jew, but freed from exclusiveness and intolerance. He first identified with Jesus Christ and His Kingdom and then with other titles (Jew, Roman citizen, etc.).

Being a good Christian does not mean that it is necessary to be antagonistic nor even neutral toward one's own culture and tradition. Such an attitude would be in conflict with Jesus' advice: "Render therefore to Caesar the things that are Caesar's and to God the things that are God's."[3] A person's religion must be expressed through his culture. Paul Tillich has elaborated on this subject:

> Religion as ultimate concern is the meaning--giving substance of culture, and culture is the totality of forms in which the

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[1]Ernest F. Scott, IB, 11:80.

[2]Phil 3:3-8. [3]Matt 22:21.

> basic concern of religion expresses itself. In abbreviation: religion is the substance of culture, culture is the form of religion.[1]

In this way religion is proved to be more than a mere philosophical category or some abstract idea, but a Christian's way of life and his ultimate concern.

The acceptance of such an attitude will free ethnic families from the tension caused by cultural divergences because discrimination is made between what is absolute and what is relative, making biculturalism possible and sensible. Different customs, value systems, and language, as well as elements in common, will be considered from another point of view, instead of being a means of confrontation. Even more, the individuals within the family will be ready to share in each other's experience and to see sense in the other's values and ideals.

When families experience such an encounter, the effect will inevitably be transmitted to the church. In the church, it may cause a double effect: a better understanding between the first and the second generation and also a better understanding between different Yugoslav sub-nationalities of the same generation. Under the influence of the Holy Spirit they will start to look upon one another as children of God and not as mere individuals from different cultures or nationalities. So, through Jesus Christ, "They may all become one . . . that they also may be in us, so that the world may believe that thou hast sent me."[2] Furthermore, it

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[1]Paul Tillich, Theology of Culture, ed. Robert C. Kimball (New York: Oxford University Press, 1964), p. 42.

[2]John 17:21.

will substantially contribute to the fulfillment of the ethnic church's commission in society. The ethnic church will then be considered by other non-Adventist ethnic people, not as a mere ethnic club, but as a place which they want to be part of.

Some Cultural Resolutions

Biculturalism within the family is a phenomenon not unique only to Yugoslav Adventists in Australia but characterizes many ethnic families in this country. In many cases it used to be a factor of disagreement which finally resulted in the splitting of families. The parents brought their culture from their country of origin and they remained faithful to it in their country of adoption. Their children have grown up here in Australia and have more appreciation for the new country of which they have become a part. This can make the home a battlefield where two cultures are in constant collision resulting in many families being fractured and even destroyed. In the case of Yugoslav Adventist families, it has meant that some young people from the second generation have abandoned their faith and their church.

The solution to such a serious problem lies in the understanding of the place and purpose of culture in the Christian's life. The problem is most successfully faced by changing one's attitude toward one's culture and then changing the attitude toward another's culture.

Biculturalism and bilingualism are an indispensable part of the ethnic family's history, at least while the first and second generation are living together. The children are to be encouraged

to learn the language of their parents for the sake of better communication within the family. Also, it will help them toward a better understanding of their parents' culture, their background, the source of their national pride, and generally a better understanding of their own selves.[1]

On the other hand, the parents should understand that their incorporation in this society does not depend so much on their material achievements as it depends on their understanding of the culture of this country. Such an achievement will save them a lot of problems, primarily within their families, and certainly also in the community to which they belong.

The Yugoslav Adventist family has one great advantage: both parents and children have a religion in common, which enables them to look beyond this life and its concerns. This view provides cohesive power by which the ethnic Yugoslav family can prosper and survive. The prosperity of the family may well be indicated by the prosperity of the church commissioned with the task of preaching the Gospel. This task should first be comprehended within the family in order that it can be accomplished by the church.

Family Worship

The Christian family should be God-centered because it was He who established the home and outlined the home relationships. The family belongs to God. He created it. He determined its inner structure. He appointed its purpose and goal. The Christian family,

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[1]Rachelle Banchevska, "The Immigrant Family," in The Family in Australia, ed., Jerzy Krupinski and Alan Stoller (Rushcutters Bay, NSW: Pergamon Press, 1974), p. 192.

therefore, does not exist for its own benefit. It is created to bring glory and honour to God.

The Yugoslav Adventist church in Australia is grounded on family. Seventy-five percent of church members are living in family union. Also, good family relationships are one of the greatest values for the Yugoslav people. Therefore, despite many tensions within the migrant family, it seems that the functioning of Christian principles of family growth is essential for the survival and prosperity of both the Yugoslav Adventist family and the Yugoslav Adventist Church.

> No church is stronger than the Christian families that are in it. You can almost measure the effectiveness and vitality and the Christian influence and power for the gospel of a church by checking the families that represent it. No church is stronger than the family life of its members.[1]

The crucial point then is: How to help the migrant family to grow and be strongly united?

Toward A Stable Christian Home

The Bible sets down the characteristics of the family that meets God's design. In these characteristics there is one common trait: the family is to be permanent. It is to be an institution that provides a stable setting for the lives of children and adults, that holds people together in unbreakable ties.[2]

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[1]Verna Birkey, God's Pattern for Successful Living (Kent, Washington: Seminar Workshop for Women, 1971), p. 1., quoted in Richard Stenbakken, "Church Growth Through the Family-Life Center." Ministry, December 1977, p. 17.

[2]Richard R. Caemmerer, "The Human Family in God's Design," in Helping Families Through the Church, ed. Oscar E. Feucht (St. Louis, Missouri: Concordia, 1957), p. 5.

The stability of the home is composed of many parts--respect for parents and for children, a sense of fellowship and family unity, freedom for proper self-expression, sympathy, good counsel, hospitality, and mutual confidence. These things give children and adults a sense of security and makes the home a true refuge.

Husbands and wives, parents and children, are to be bound together by Christian love.[1] This word implies not simply affection, "being in love," but it is the divine word for an attitude of the inner self by which one person becomes responsible for another, by which he makes the other person a concern higher than himself.[2] Furthermore, a well-functioning family is a cohesive unit that places emphasis on developing individual family members. Quality of life doesn't come from two cars in the garage, but from relationships of people with God.

Jesus the Centre of the Home

Educators and social workers generally found immigrant families to be vigorous, disorderly and autonomous groups that insisted on redefining resources and precepts to fit their own goals. The helping professions responded more to the stress of immigrant situations than to the creativity of immigrant responses. Perhaps this is why research on families has focused on the experiencing of stress--the stress of migration, rapid urbanization and social disasters--rather than on the reconstruction of reality.[3]

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[1]Eph 5:1,2. [2]Caemmerer, p. 5.

[3]Elise Boulding, "Familia Faber: The Family as Maker of the Future," Journal of Marriage and the Family 45(1983): 257.

The logical question which arises from this statement is: What are the principles on which the reality is to be reconstructed for the migrant family? Jesus Himself should become the centre and the source from which all actions will be initiated.

The foundation of a good family seems to be one and only: to cultivate the family's relationships with Jesus Christ. There is no phase of family life outside this relationship. There is no problem a family might face which does not find its solution within the scope of this objective.[1]

Although the migrant family goes through various crises, the application of these principles can make the family one homogeneous unit. This objective is quite realistic because of the living presence of Jesus as the ultimate authority and the catalyst of all values, motives, and actions. His presence may reconcile all differences and disagreements and bring harmony and love. Many sociologists today see this function of providing love as the primary task in the family. Each family member hopes that the family will be a place where persons display unlimited empathy, understanding, and support for one another. Loving interaction within the family thus becomes a means of therapy for personal hurts.[2]

How does a family cultivate its relationship with Jesus Christ? The child inherits both his status and his roles from his subculture, and his self-awareness is to a large extent formed

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[1]Ibid.

[2]Charles M. Sell, Family Ministry (Grand Rapids, Michigan: Zondervan, 1981), p. 68.

by that subculture and anchored within it. For the children of the Christian community this means that self-concepts are formed and anchored in Christ and Christian community. They know themselves from their earliest moments as Christians. Therefore, it is essential that parents pass on to their children only those beliefs, values, attitudes, and behaviour patterns which they themselves hold and practise. That means that parents must identify themselves with Christ and this identification must be expressed in every practical manner. Thus, Jesus' principles of life should be presented as a living reality instead of as a mere theoretical possibility. The role of a highly authoritarian parent should change to one where all family affairs are conducted with kindness, love, and patience.

The Place of Family Worship in Family Growth

Looking back over the twenty centuries of Christian experience it is no overstatement to say that family worship has been, and still is, one of the most fruitful practices within the Christian church. No other single custom in the christian home contributes so much to keeping it functionally Christian.[1]

In the survey which portrays the profile of the Adventist family in America there are some comments on "Factors Associated with Success."[2] There was a significant number of respondents who have seen that the success of their family was associated with

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[1]Caemmerer, p. 102.

[2]Charles C. Crider and Robert C. Kistler, The Seventh-day Adventist Family: An Empirical Study (Berrien Springs, Michigan: Andrews University Press, 1979), p. 225.

"the family alter" and "consistent, orderly and regular family worship."[1]

It seems that family worship among Yugoslav Adventists in Australia should occupy a more prominent place than it actually does. In only 15 percent of the families is there regular morning and evening worship, while others conduct it irregularly, including the 30 percent who do not have family worship at all.

It would be incorrect to say that Yugoslav Adventists do not have any interest in spiritual things. The survey indicated that 94 percent of the members practise personal devotions, spending, on average, about half an hour a day on Bible study and prayer. However, it seems that the importance of family worship has been underestimated. Such an attitude appears to be caused by an inadequate understanding of the meaning and importance of family worship.

The Importance of Family Worship for the Migrant Family

The greatest change in the migrating family is in its style of life. Urbanization, immigration, the industrial revolution, and husband-wife employment are but a few major forces impinging on the family. These forces, to a great extent, shape and influence the life and the habits of many Adventist families, but especially those of immigrants.

From both a spiritual and a sociological point of view there is nothing more essential to the happiness and unity in immigrant homes than group family worship. Such worship provides

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[1]Ibid., p. 226.

the avenue for the development of the spiritual and social needs of the immigrant's family.

The response of the whole self to Christ is the essence of worship. But the child's response is first made through his parents. By wisely broadening his experience the child's parents are able to help the child respond to Christ with his whole self. In this way family worship becomes the focal point of family experience. It is a focal point because it brings learning and worship together.

Family worship also contributes to the social growth of the family, and this aspect seems to be particularly important for the immigrant family. Family life has its moments of strain and friction, but where the family worship together, disharmony, tension, and discontent can be alleviated. Fear and anxiety have a forum to be talked through and a sense of true values renewed. Mutual trust between parents and children takes the place of distrust and tension. Instead of doing his own thing, every member of the family has an opportunity to express his concern for others.

Such relationships within the family-circle play a great role in determining the happiness and sense of well-being of each member. Such bonds strengthen family ties, and can successfully hold a family together even when other bonds weaken.

A new approach to family worship as a spiritual and social event demands a better understanding of the subject by Yugoslav Adventist families. In a majority of homes the form the family worship has taken is just a copy of the church service,

characterized by formal teaching infrequent personal contacts, a structured (often one-way) communication flow and little opportunity for the exchange of feelings, values, and experiences. The highly authoritarian father gives this tone to the family worship. Such a pattern of family worship cannot fulfil the spiritual and social needs of the children. The "Yugoslav Adventist Family Survey" indicates that only 25 percent of the second generation have found family worship to be "very enjoyable." The immigrant family needs a more meaningful form of worship.

One such pattern of family worship for the migrant family could be worship through dialogue. This assumes that each member of the family is welcome to express his thoughts, his feelings and his concerns. In this way parents will come closer to the problem of their children, and their children will better understand the parents' worries and anxieties. At the same time mutual prayer would be an acceptable way of solving many problems.

Therefore, informal teaching, frequent personal contacts, less structured communication, and more opportunity for the exchange of feelings and values needs to replace the very formal family worship which is currently practised. This new approach to family worship should lead to better and better dialogue between parents and children, between the two generations and the two cultures. And finally, family worship would become a real spiritual and social event, meaningful for both parents and children.

Conclusion

To find a solution for preventing apostasy among second generation adherents is a very complex task. It demands an understanding of the various socio-cultural elements which contribute to that problem.

The family programme needs better organization. The indispensable part of this programme should be the family worship. For the migrant family this worship has a double meaning: a spiritual and a social aspect. both of these are very important. Family worship which is based on dialogue fulfils both meanings. The outcome of such an approach is twofold: Christian life becomes meaningful and worthwhile, while on the other hand the migrant family continues to live in constant dialogue.

CHAPTER 6

STRATEGIC DESIGN AND IMPLEMENTATION OF THE PROGRAMME

Introduction

This project was an endeavour (1) to examine the major reasons for apostasy among adherents of the second generation in Yugoslav Adventist Churches in Australia; (2) to suggest some possible solutions to the problem; and (3) to co-operate with the local ethnic church in designating a plan both to prevent apostasy and help those who are already apostatized.

The period taken for this project was from March 15 to August 25, 1984. During March negotiations were made with the Victorian Conference administration for the taking of a survey among the Yugoslav Adventist Churches in Melbourne. This city was selected for conducting the survey because it has the highest concentration of Yugoslav Adventists in Australia. After receiving approval from the leadership of the Victorian Conference, a trip was made to Melbourne to do the research. It should be pointed out that the writer did not have any primary sources available for the conducting of the project but all data such as the social profile of Yugoslav Adventists, the religious profile of Yugoslav Adventists, the profile of Yugoslav Adventist families in Australia, and so on, had to be made in the local situation.

The research in Melbourne lasted from April 25 to May 1, 1984. During that period of time the following further steps were undertaken: (1) research into the archives of the Victorian Conference of the quarterly reports submitted by the local churches; (2) a visit paid to the "Clearing House of Migration Issues," a specialized institution for migrant issues; (3) the visitation to local churches to conduct the questionnaires; and (4) interviews with some apostatized adherents from the second generation. About three hundred people have taken part in the answering of the questionnaire and more than half of them have been Adventists of the second generation whose answers and opinions are of the greatest importance for this project.

The month of May was taken in negotiating with Pastor Stephen Jakovac and the Yugoslav Adventist Church in Sydney concerning their willingness to help with the project. This period has been called "Entry." Thus the entire period covered by this report is about five months.

It is not possible to recount every detail of what happened during the survey but a general outline and some observations will be given. There are three basic phases involved: "Entry," "Preparation of the church," and "Implementation."

Phase I: Entry

The steps taken in the entry to the Sydney Yugoslav Adventist Church took a period of one month, and involved two stages. The first step was with Pastor Stephen Jakovac who had just been transferred from Melbourne to this church. He was pleased to accept the suggested proposal to be carried out in connection

with the Sydney Yugoslav Adventist Church. The good relationship with the church pastor established in the beginning was maintained all through the implementation of the project. He expressed much interest in the matter and all the time showed his concern and support for the project.

The second step was with the local church. During this period the purpose of the project was clearly explained and its importance in working for the adherents of the second generation. This was done through sermons, in a church board meetings, during Youth meetings on Sabbath afternoons, and an informal discussion with individual church members. At this stage a special kind of relationship was established with the second generation. It was achieved through special meetings with them and the mutual exchange of opinions and suggestions. Many church members and members of the second generation have expressed their hopes concerning the success of the project and their desire to help.

Phase II: Preparation of the Church

While the process of establishing entry to the church was on the way, a questionnaire[1] was given to the church. This was the same one that had been used with the churches in Melbourne. The purpose of the basic instrument was: (1) to compare the results with those gathered from Melbourne Churches; (2) to establish possible variations between the two groups; (3) to create an adequate approach and ministry, and (4) to solicit members' suggestions for further steps which might be undertaken to prevent apostasy among the second generation members.

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[1] See appendix 1.

When the questionnaire was given, about 85 percent of the church members responded. This excellent response resulted in the following problems becoming apparent: (1) serious cultural differences between the first and the second generation within both the family and the church; (2) these differences tend to be a danger to the existence and survival of the migrant family; (3) the ethnic Yugoslav church is grounded on the family, and therefore its future depends on the stability of the family; (4) the low degree of communication within the migrant family results in only a small degree of interest in family worship, perhaps an important means for strengthening family ties; and (5) all these differences within the family and within the church have been an inducement toward apostasy by some members from the second generation.

During the period of entry some apostatized members of the second generation were approached and interviewed. The findings from these interviews indicated (1) that the major reason for their leaving the church was connected with socio-cultural problems existing within the family and the church; (2) that they would like to see more fellowship within the church; and (3) that in general there is not any "doctrinal obstacle" preventing them from coming back to the church.

Various suggestions were made concerning the sermon topics and sermon content which would be helpful and the church pastor has accepted these suggestions. Some opinions were also offered on ways to improve fellowship within the church.

As a result of the needs revealed in the questionnaire, the members from both generations were encouraged to show more friendliness toward each other and to work together in the solving of existing problems. It is encouraging to see that parents have started to look upon their children not as rebels but as individuals who have grown up in an environment different from theirs.

Another result was the decision to conduct a special seminar under the title, "The Future of My Family." This seminar was conducted in six successive meetings, with the assistance of the church pastor. The seminar was opened on July 14 and concluded on August 18. During the seminar the church pastor conducted communion service, which resulted in the improving of fellowship and unity among the church members. Praise to God and a spirit of humility was a characteristic of this meeting.

The major concern of this seminar was to suggest some ways for solving the problem within the family and within the church as well. It was intended to improve family relationships as this would result in improving the relationships within the church.

Phase III: Implementation

The conducting of the seminar involved a series of six meetings. This was the period of time between July 14 and August 18. The most appropriate time for conducting the seminar was during Youth meetings on Saturday afternoons when the great majority of second generation members would be present. At the same time members from the first generation were present--the parents and the local church leaders.

The seminar meetings were usually composed of two parts: (1) the presentation of the material using different groups and data; and (2) a discussion period to follow with the possibility of asking questions. The result was that many members from both groups were quite impressed by the facts and data. Many admitted that they were aware of the problem but did not really know to what extent the problem had penetrated the family and the church. It was also admitted that if such a seminar had been conducted when the church was established, at the time when the wave of migration was strongest, it would have saved a lot of problems.

Each meeting was terminated with a few prayers from those who were moved by the Holy Spirit. Their willingness to pray is a good indication among the Yugoslav Adventists that the message was well accepted and approved.

The series of six meetings dealt with six topics which all centered in this specific ministry for Yugoslav Adventists.

The first meeting on July 14, attended by 93 people, was under the title: "Biculturalism and the Family." One short introduction was made on the ethnic situation in Australia, continuing with the socio-cultural problems which are threatening the very existence of the ethnic family and the ethnic church as well. The participants in the seminar admitted that problems cannot be rejected as non-existing or irrelevant, but should be solved in a way which is acceptable to both parties involved in the case. The principles contained in the Gospel were unanimously accepted as the best way for solving all problems.

The second meeting on July 21, attended by 86 people, was under the title: "The Christian and Culture." The concern of this

meeting was to discuss the role and the place of culture in the life of the individual. It was then emphasized how the Christian has to relate toward his own and another's culture. This was a very delicate matter because of the multicultural and multinational composition of the church. The multinational question was deliberately included in the consideration of those problems not only because it relates to the subject but especially because it used to be a very serious threat to the well-being and survival of the Yugoslav Churches. This subject was very well accepted, especially the point that Jesus should be a transformer of each individual life.

The rest of the series was concerned with family worship and its function within the Yugoslav Adventist family. The topic: "Toward a Stable Christian Home," was introduced on July 28. It was a general presentation of the function of the family and God's purpose for the family. The point was made that the home can fulfil its purpose only as it remains stable and unified. Further presentations elaborated on the factors which lead toward the stability of the home.

On August 4 (85 attended) the topic was "Jesus the Centre of the Home." This subject was of great importance for the implementation of the project. Jesus must be presented in the home in a living and visible way through the lives of family members who follow Him. Christianity without such principles will become hypocrisy which finally may cause some young people to abandon the church and their faith.

The subject of "The Place of Family Worship in the Process Family Growth" was discussed on August 11 (88 attended). That was a step further in searching for unifying factors for the migrant's divided family. Family worship is one of the greatest values of the Christian heritage. The practise of family worship has preserved many families and it appears that it would do the same for the migrant family if properly understood and conducted.

The last meeting, held on August 18 (89 in attendance) was concerned with the subject of "The Importance of Family Worship For the Migrant's Family." It stressed not only the spiritual but also the social aspect of family worship, and the function of both aspects in the process of growth of the migrant family.

On August 18, 92 attended the seminar which concluded with "The Future of My Family." The programme was well received and many members commented on the new insights they had gained regarding their responsibilities as church members. They understood where the sources of the problems existed within the family and within the church. The consensus was reached by the members of both generations that the solution to the overall problem must be sought on a family level. If the family becomes healthy and stable, then the church will also be healthy and stable. The great majority of the church members admitted that family worship can play and should play an important role in the process of stabilization of the family relationships. It can bring together all family members on both a spiritual and social level. For the Adventist migrant family this is the only meaningful form of family worship.

The support of the church for the programme presented has also been expressed by the church voting to make definite plans to work for members of the second generation. Special efforts will be put into action to reclaim as many as possible of those from the second generation who have apostatized. This is some indication of the value of the programme as perceived by the church members.

It is also an indication of the proper understanding of the biblical solution to the problem of apostasy which is prevention and remedy. The group expressed a decision to carry on the programmes on both levels, toward preventing apostasy and toward reclaiming those who have already apostatized.

Finally, the spirit of the Gospel has been accepted as the only way for dealing with all members. A willingness to follow this way on all levels of communication will be a strong guard against possible problems which may increase in the future. A feeling of commitment in this direction was gained from all the meetings but especially from the last one which was conducted in conjunction with the communion service.

The church pastor has asked on behalf of all the church for more meetings with a similar content. The writer has accepted that invitation, recognizing that the only valid means of educating the migrant church is one which is based on long-range strategies. However, details of the future programmes still have to be worked out.

The writer recognizes that this project has had weaknesses as well as its strengths. Therefore, the next step is to give

a brief evaluation of the project. This evaluation will also attempt to make some assessment of the value of future projects.

CHAPTER 7

EVALUATION AND RECOMMENDATIONS

Introduction

In this evaluation, use will be made of information supplied by the Sydney Yugoslav Adventist church at the end of the programme, "The Future of my Family,"[1] as well as an informal discussion, an assessment by the church pastor, and the writer's own observations.

Assessment by Church Members

On August 25 the church members from the Sydney Yugoslav Adventist Church were asked to give a written assessment of the project. About 85 percent of the church members took part in the writing of the assessment. Such a high percentage participating makes the evaluation significant.

According to the responses given in the questionnaire, the seminar was generally considered as helpful, and most participants would like to have more of them.[2] All sensed at least some change in their understanding of the relationships within the migrant family.

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[1] See appendix 3.

[2] About 92 percent have admitted that they would like to have more such seminars.

About 75 percent of the respondents admitted to being more aware of the reasons for apostasy among the members of the second generation. About the same number felt that the church should show a greater concern for the members of the second generation. The church board voted that special programmes should be created for those who have apostatized in order that as many of them as possible could be reclaimed.

About 80 percent admitted that the basis for a strong and happy family is "a mutual understanding." About the same number from the first generation conveyed the message to the members of the second generation that a "better understanding of each other will improve the family relationships."[1]

"In what way do you think the programme could be improved in the future?" On this question a variety of answers was given, but most of them could be arranged into two groups. One group suggested that future seminars involve as many as possible of apostatized members of the second generation as a gesture of special care for them. The other group suggested that the seminars should be conducted on a regular basis and each seminar should have some period of time for the review and evaluation of the results. Under "the results" was meant the improvement of family relationships. It seems that the suggestions of the second group should be given primary emphasis because the seminar dealt with the prevention strategies which were essential for this programme if it is to be at all successful over the long term.

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[1]See appendix 3.

It would appear from the above observation, as well as from comments made by members to the writer, that the project has increased both the family and the church's awareness of the causes for apostasy among the members of the second generation. It has also resulted in an increased awareness that mutual understanding, constant dialogue, and a spirit of toleration are essential for the survival of the migrant family and the migrant church. It would not be correct to say that the programme has resulted in a revolutionary change and drastic improvement of the situation within the family and the church. But the presentation of the programme has resulted in strong desires for changes and, to some extent, clear ideas as to what direction the changes should take. Because of the fact that this seminar was the first of such a type in the Yugoslav Adventist churches in Australia, its results can be considered a success.

Assessment by the Pastor

The church pastor of Sydney Yugoslav Adventist Church, Pastor Stephen Jakovac, has written a letter in which he makes an assessment of the programme which was done in his Church.[1] He stated that the problem was treated "in a very skillful and professional way." His general opinion is that the subject is very important for the prosperity of the Yugoslav Adventist church in Australia, and he is very pleased that someone has undertaken steps to examine the problem and to try to offer some possible solutions.

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[1]See appendix 4.

During a recent discussion Pastor Jakovac has again expressed his appreciation of the programme which had been presented in his church. He supports both the concept and the usefulness of the seminar for the ethnic families, and the value of the total project for the church itself. It should be recognized that, because of the pastor's full support given to the writer, any credit for the success of the programme should be shared with him.

Conclusions

The project has proved successful in discovering why some members of the second generation of Yugoslav churches in Australia have left the church, and in creating some solutions for the prevention of apostasy among Yugoslav young people. Plans have been made to implement and continue with such programmes designed to prevent apostasy among young people and to reclaim as many as possible of those who have apostatized.

From discussion with some members of the second generation it is possible to see that their deeper understanding of the causes of the problems will help them change their attitudes toward the family and toward the church. After discussion with former members, the writer believes that a number of them are now more favourably disposed toward returning to the church.

Such results gained through conducting the seminar are an indication that the programme was useful to both the family and the church.

Results and Recommendations

This project was an attempt to discover why some members of the second generation of Yugoslav Adventist migrants leave the church.

During the period of almost six months covered by the project, extensive research has been done on this problem by using the church archives and by conducting many interviews, meetings, and questionnaires. Many reasons for apostasy were discovered, and basically all of them can be organized into two groups: the socio-cultural reasons and the theological reasons. Socio-cultural reasons for apostasy are uniquely important for immigrant people and they have been a specific concern during the research and during the implementation of the programme. Especially examined was the relationship between the socio-cultural problems and the apostasy of the members of the second generation.

The writer recognizes that possibly other factors beside the project had an influence upon the lives of Sydney Yugoslav church members during this period. However, the project does appear to have played a significant part in the changes of attitudes which took place. Many families have recognized that the dialogue could be an invaluable means of overcoming the described difficulties. They have also acknowledged that family worship should be the basis for introducing and maintaining the dialogue within the family.

Insights and Critique

The writer has learned much from the study given to this project and from its implementation in the Sydney Yugoslav Adventist Church.

The understanding of socio-cultural relationships within the family and a correct relation to them are essential for the survival of the ethnic family and the ethnic church. This is one of the most valuable insights gained from the preparation and implementation of the project. This insight was shared with the church members who very often did not know the reason why some young people had gone from their midst, and were perplexed over their loss.

Another insight gained by the writer is that for someone adequately to carry out a project such as this, he needs to be a full-time pastor of the church and have more than six months at his disposal. It was found to be too difficult to accomplish everything which the writer wanted to do because of the following factors:

1. The writer was unable to be present full-time in the local church
2. His interests and his programme sometimes had to compete with those of the local pastor and the church
3. The actual length of time available for the project was far too short to accomplish the best results
4. Various responsibilities in connection with a full-time study programme in the College did not allow the writer to put as much time into the project as he felt he needed to
5. The distance between the writer's home and the Sydney Yugoslav Adventist Church (150 kilometers), meant that much time was spent in unproductive travelling

Despite the above-mentioned factors, significant results have been achieved.

Suggestions for Further Study

It would be helpful if others were to conduct a similar programme with a larger number of people involved and over a longer period of time. This would enable more statistical data to be gathered on the effectiveness of the programme to prevent apostasy among the members of the second generation and to reclaim those who already have apostatized.

It might be helpful for a similar programme to be conducted in all Yugoslav Churches in Australia in order that the whole Yugoslav community might receive benefit from the programme.

It might also be helpful if a comparative study could be made on the possible differences between the Yugoslav Adventist family and the secular Yugoslav family in Australia. Such a study would be helpful in understanding the extent of the variations between the two subcultures which have developed here in Australia. There are some indications that the Yugoslav secular family is more liberated than the Yugoslav Adventist family. It is possible that the Adventist family will reach that stage some time in the future. An understanding of the current differences may enable the predicting of future problems and difficulties.

Suggestions for Re-implementation of the Project

As a result of the writer's experience at the Sydney Yugoslav Adventist church, the following suggestions are made with the intention of using them in later ministry.

1. The writer would plan for a minimum period of one year to prepare and revitalize the church before beginning work for the members of the second generation. This should be done for the sake of gaining the church's support for such a programme

2. The use of the pulput would add much to the success of the preparation phase of the project

3. The use of the "Family Enrichment Programme" would probably strengthen the project by helping to develop better interpersonal relationships among family members

4. The use of small groups within the church for prayer meetings, discussion groups, and for fellowship would help to develop better interpersonal relationships among church members

5. For the visitation phase of the project the writer would plan to have stable members from the second generation trained and ready to visit their apostatized peers; this could be more effective than visitation by the pastor or some older members

The writer realizes that much more could and should be done for migrant families to make them stable and secure. However, one must be as realistic as was Jesus. Even when every effort has been made to develop loving relationships within the family or within the church, people still have the liberty to choose and follow their own way. Nevertheless, the church should never diminish its concern or turn its back upon any for whom the Saviour still pleads.

APPENDIX 1

YUGOSLAV ADVENTIST FAMILY SURVEY

YUGOSLAV ADVENTIST FAMILY SURVEY

English Version

QUESTIONNAIRE I

1. Age [15-20] [25-30] [30-40] [over 50]
2. Male - Female
3. Occupation .....
4. Approximately, how many hours do you work each day?.....
5. Years of education .....
6. Marital status: [Single] [Married] [Divorced] [Widowed]
7. Country of your birth .....
8. If Yugoslavian, what was your age when your parents immigrated to Australia? .....
9. Do you live with your parents YES - NO
10. If yes, what language do you use at home? .....
11. Do you prefer to speak Yugoslav or English? .....
12. Do you reckon yourself as an Australian or as Yugoslav? .....
13. Have you ever attended S.D.A. church schools? .....
14. If so, for how long? .....
15. How frequently is family worship conducted in your home? (number of times per week) .....
16. How enjoyable is family worship to your family?

    [NOT AT ALL] [AVERAGE] [VERY MUCH]

17. Do you have a TV set in your home? YES - NO

18. What is the average amount of time you spend each day watching TV?

½ hour	1 hour	1½ hours	2 hours
2½ hours	3 hours	3½ hours	4 hours

19. Is watching TV a collective family event or is it an individual matter?

INDIVIDUAL	THE WHOLE FAMILY

YUGOSLAV ADVENTIST FAMILY SURVEY

Yugoslav Version

UPITNIK 1

1. Doba starosti

   [15-20] [25-30] [30-40] [40-50] [50 i preko]

2. Muško - Žensko

3. Zanimanje .....

4. Koliko približno časova svakoga dana provedeš na svom radnom mestu? .....

5. Koliko godina si proveo u školi? .....

6. Da li si:

   [OŽENJEN-a] [NEOŽENJEN-a] [RAZVEDEN-a] [UDOVAC-ica]

7. Država u kojoj si se rodio-la? .....

8. Ako je to Jugoslavija, koliko si bio-la star-a kada su se tvoji roditelji uselili u Australiju? .....

9. Da li živiš zajedno sa svojim roditeljima? DA - NE

10. Ako DA, kojim jezikom se sluzite u vašem domu? .....

11. Da li više voliš da se služiš Jugoslovenskim ili Engleskim jezikom? .....

12. Da li sebe smatraš Jugoslovenom ili Australijiancem?
    .....

13. Da li si ikada pohadjao-la Adventističke škole? DA - NE

14. Ako DA, koliko dugo? .....

15. Kako često se održava porodično bogosluženje u vašem domu? (Koliko puta u sedmici) .....

16. Kako interesantno je porodično bogosluženje u vašem domu?
    VEOMA INTERESANTNO PROSEČNO DOSADNO

17. Da li imate TV aparat u vašem domu? DA - NE

18. Koliko približno vremena svakoga dana provedeš u gledanju TV programa? .....

19. Da li gledanju TV programa prisustvuje cela porodica ili to svako čini po svome izboru?

INDIVIDUALNO ZAJEDNO

APPENDIX 2

A RELIGIOUS PROFILE OF THE YUGOSLAV ADVENTIST BELIEVER

A RELIGIOUS PROFILE OF THE YUGOSLAV ADVENTIST BELIEVER

English Version

QUESTIONNAIRE II

1. Are you baptised? [YES] - [NO]
2. If yes, at what age were you baptised? .....
3. Did you receive adequate baptismal instruction before being baptised? .....
4. What was your motivation for baptism? .....
5. How long have you been baptised? .....
6. Were you born into a S.D.A. family? [YES] - [NO]
7. Since your baptism, have you held any church office?

   [YES] - [NO]
8. If YES, which church office was offered to you? .....

   .....
9. After being baptised, did you receive visits from the pastor or church officers?

   [OFTEN] [OCCASIONALLY] [NEVER]
10. Do you have prayer and Bible study regularly?

    [YES] - [NO]
11. If YES, how much time do you spend each day? .....
12. If NO, what is the reason for neglecting prayer and Bible study? .....
13. How often do you read Adventist literature?

    [OFTEN] [OCCASIONALLY] [NEVER]

14. Do you find the sermons preached are:

HELPFUL | HARD TO UNDERSTAND | DULL AND BORING

15. Do you feel that church standards are:

TOO HIGH | ABOUT RIGHT | TOO LOW

16. "I like my Church"

AGREE | UNDECIDED PROBABLY AGREE | UNDECIDED PROBABLY DISAGREE | DISAGREE

17. Have you ever been involved in some out-reach programme?

YES - NO

18. Is there any church doctrine which you have difficulty in accepting? YES - NO

19. If YES, which doctrine? .....

20. With how many members to you have a close relationship, and feel you really know as personal friends?

Approx. 90% | 70% | 50% | 30% | 10%

21. Do you feel that the fellowship and "family" atmosphere in our church is:

VERY WARM AND FRIENDLY | ADEQUATE

IN NEED OF IMPROVEMENT | VERY POOR

22. Do you have any suggestions for improving fellowship within the church? .....

23. In your opinion, what would be the major reason that some people are leaving the church? .....

.....

24. Can you suggest some solutions for the problem? .....

.....

A RELIGIOUS PROFILE OF THE YUGOSLAV
ADVENTIST BELIEVER

Yugoslav Version

UPITNIK 2

1. Da li si kršten-a? [DA] - [NE]
2. Ako DA, koliko si imao-la godina prilikom krštenja?
   .....
3. Jesi li bio temeljno pripremljen za krštenje? [DA] - [NE]
4. Koji su te motivi naveli da se krstiš? .....
5. Prije koliko vremena si bio-la kršten-a? .....
6. Da li si bio-la rodjen-a u Adventističkoj porodici?
   [DA] - [NE]
7. Da li si posle svog krštenja vršio-la neku dužnost u crkvi?
   [DA] - [NE]
8. Ako DA, koja ti je dužnost bila poverena? .....
   .....
9. Da li si posle krštenja bio-la posećivan-a od strane Pastora ili nekog od crkvenih službenika?
   [ČESTO] [POVREMENO] [NIKADA]
10. Da li se redovito moliš i proučavaš Bibliju? [DA] - [NE]
11. Ako DA, koliko vremena svakoga dana odvajaš za proučavanje i molitvu? .....
12. Ako NE, koji su te razlozi naveli da prekineš sa proučavanjem i molitvom? .....
13. Kako često čitaš Adventističku literaturu?
    [ČESTO] [POVREMENO] [NIKADA]

14. Kako doživljavaš propovedi u crkvi:

KORISNE | TEŠKE ZA RAZUMETI | DOSADNE

15. Da li smatraš da su crkvena načela:

PREVIŠE STRIKTNA | SASVIM ZADOVOLJAVAJUĆA | NEDOVOLJNO STRIKTNA

16. "Ja volim svoju crkvu."

DA | NEODLUČAN VEROVATNO DA | NEODLUČAN VEROVATNO NE | NE

17. Da li si ikada učestvovao-la u nekom "out-reach" programu?

DA - NE

18. Ima li neka tačka crkvene nauke koju smatraš teškom za prihvatiti? DA - NE

19. Ako Da, koja je to crkvena nauka? .....

20. Sa koliko članova iz tvoje crkve ti imaš tako bliske odnose, da ih smatraš svojim ličnim prijateljima?

Približno: 90% 70% 50% 30% 10%

21. Da li osećaš da zajedništvo i "porodična" atmosfera u našoj crkvi jeste:

VRLO SRDAČNA I PRIJATELJSKA | ZADOVOLJAVAJUCA
TREBA JE POBOLJŠATI | VRLO SIROMAŠNA

22. Imaš li neki predlog za poboljšanje zajedništva u crkvi?

.....

23. Prema tvome mišljenju, koji bi bio glavni razlog da neki članovi napuštaju našu crkvu? .....

.....

24. Možeš li dati neke sugestije za rešenje tog problema? .....

.....

.....

APPENDIX 3

EVALUATION OF SEMINAR

EVALUATION OF SEMINAR

English Version

QUESTIONNAIRE III

1. What is it that makes the family strong and happy? .....

   .....

2. Is there anything in your mind you would wish to convey to your children which would improve the relationships within your family? .....

   .....

   .....

3. The seminar entitled "The Future of My Family" was:

HELPFUL	NOT VERY HELPFUL	A WASTE OF TIME

4. Do you think that there should be more seminars of this nature?

   .....

5. In what ways do you think the programme could be improved in the future? .....

   .....

   .....

   .....

EVALUATION OF SEMINAR

Yugoslav Version

UPITNIK 3

1. Šta je to što čini porodicu jakom i srećnom? .....
   .....
2. Šta je to što želiš reći svojoj deci a zaista smatraš daje bitno za poboljšanje porodičnih odnosa? .....
   .....
3. Smatram da je seminar "Budućnost moga Doma" bio:
   KORISTAN MALO KORISTAN BESKORISTAN
4. Smatraš li da treba biti više ovakvih seminara? .....
   .....
   .....
5. Na koji bi se način kvalitet ovog programa mogao poboljšati?
   .....
   .....
   .....

APPENDIX 4

ASSESSMENT BY THE CHURCH PASTOR

Dr. A. Salom,
Professor of Theology
Avondale College

Sydney, 30.9.1984

Dear Dr. Salom,

It gives me great joy to write to you a few words regarding the Dissertation written by Dragan MLADJEN entitled: "The Problem of Apostasy Among the Second Generation of Yugoslav Adventists."

The author has presented the problem in a very skilfull and professional way. The reading is not only interesting, but thought-provoking and challenging. Something that we Ministers ought to take to the hearts so we could be of better assistance in such situations. His sacrificial trips to Melbourne, Sydney, and Brisbane, where our Yugoslav Adventist churches are situated and his ability to conduct those surveys and questionnaires in a lovely and approachable manner is to be complimented. Binding his own research with that of others and presenting it in such a short and readable way is worth mentioning.

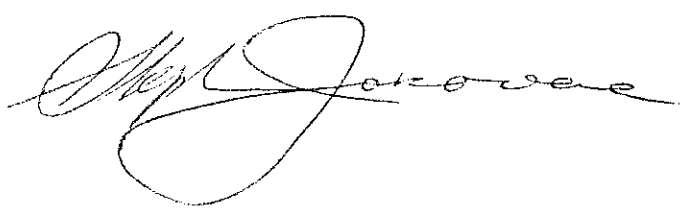
In reading it and summarizing it, I've noticed only one little contradiction; on page 14 of chapter 2 he states: "In this context, apostasy is equivalent to rejection of the influence of the Holy Spirit." We have been taught that the rejection of the influence of the Holy Spirit is an unpardonable sin--or a state when a person comes to a dead-end or a point of no return. Elsewhere in his thesis, the author makes a provision of "comeback," mainly on pages 21 to 22. On page 22 the last paragraph speaks of God who is still interested in sinners and then he states: "He invites His people to share His great love and concern to make every possible effort in order that their fallen brethren might once more be restored to the Church fold" (emphasis mine). I do wholeheartedly agree with this last statement.

Apart from that minor, seemingly contradiction, I would say as to the whole presentation--"Well done."

Dr. Salom, please convey my satisfaction and joy to brother Mladjen for reading his paper which well portrays the situation of our second generation of the Yugoslavian believers. If I could have the opportunity in summarizing my comments in one word only that word would be "Excellent!"

May God bless you in your important work of shaping the minds by the help of the Holy Spirit, for the greater service of His work.

Yours very sincerely,
Stephen Jakovac
Minister to Yugoslav Adventists



APPENDIX 5

SURVEY RESPONSES

Number surveyed in Melbourne Yugoslav SDA churches = 210

Number surveyed in Sydney Yugoslav SDA churches = 80

1. Do you live with your parents?

   YES = 75% NO = 25%

2. What language do you use at home?

   Yugoslav = 65%

   English = 8%

   Both languages = 25%

3. How frequently is family worship conducted in your home?

   Never = 30%

   Once a day = 55%

   Morning and evening = 15%

4. How enjoyable is family worship to your family?

   Not at all Average Very much

   Very much = 25%

   Average = 64%

   Not at all = 11%

5. Do you have a TV set in your home?

   YES = 94% NO = 6%

6. What is the average amount of time you spent each day watching TV?

   The average time = $1\frac{1}{2}$ hours

7. Is watching TV a collective family even or is it an individual matter?

   The whole family = 50%

   Individually = 50%

8. Do you feel that the fellowship and "family" atmosphere in our church is:

   Very warm and friendly = 15%

   Adequate = 10%

   In need of improvement = 75%

9. With how many members to you have a close relationship, and feel you really know as personal friends?

With 50-90% of church members = 50%

With 10-30% of church members = 30%

With 30-50% of church members = 20%

10. Do you have any suggestions for improving fellowship within the church?

More social meetings = 80%

More Christian love = 20%

11. "I like my Church"

Agree Undecided Probably agree Undecided Probably disagree Disagree

Agree = 52%

Undecided, Probably Agree = 26%

Undecided, Probably Disagree = 9%

Disagree = 4%

12. Do you have prayer and Bible study regularly?

YES = 94% NO = 6%

13. If YES, how much time do you spend each day?

The average time = $\frac{1}{2}$ hour

14. Since your baptism, have you held any church office?

YES = 53% NO = 47%

15. After being baptised, did you receive visits from the pastor or church officers?

Often Occasionally Never

Never = 43%

Occasionally = 42%

Often = 15%

16. Is there any church doctrine which you have difficulty in accepting?

YES = 8% NO = 92%

17. Do you feel that church standards are:

Too high About right Too low

About right = 75%

Too high = 13%

Too low = 12%

18. Do you find the sermons preached are:

Helpful Hard to understand Dull and boring

Hard to understand = 45%

Dull and boring = 10%

Helpful = 45%

19. In your opinion, what would be the major reason that some people are leaving the church?

Sociological reasons = 82%

Theological reasons = 18%

20. The seminar entitled "The Future of my Family" was:

Helpful Not very helpful A waste of time

Helpful = 92%

Not very helpful = 5%

A waste of time = 3%

APPENDIX 6

STATISTICAL PROFILE OF SETTLERS

ARRIVING FROM YUGOSLAVIA

STATISTICAL PROFILE OF SETTLERS

ARRIVING FROM YUGOSLAVIA

SETTLERS ARRIVING BY COUNTRY OF LAST RESIDENCE[1]

	Number		Per cent	
	1971	*1981*	*1971*	*1981*
South Africa	1,996	3,411	1.3	2.9
Other Africa	3,815	1,726	2.5	1.5
Total Africa	*5,811*	*5,137*	*3.7*	*4.3*
Canada	2,998	1,406	1.9	1.2
U.S.A.	7,050	2,314	4.5	1.9
Other America	5,123	1,311	3.3	1.1
Total America	*15,171*	*5,031*	*9.8*	*4.2*
Bangladesh, India, Pakistan and Sri Lanka	3,968	1,201	2.6	1.0
Indonesia	113	2,524	0.1	2.1
Lebanon	3,856	763	2.5	0.6
Malaysia and Singapore	2,048	9,730	1.3	8.2
Philippines	429	3,330	0.3	2.8
Thailand	128	4,710	0.1	4.0
Turkey	3,192	969	2.1	0.8
Other Asia	4,578	5,557	2.9	4.7
Total Asia	*18,312*	*28,784*	*11.8*	*24.2*
U.K. and Ireland	59,276	37,476	38.1	31.6
Austria	6,901	3,234	4.4	2.7
Germany	3,951	2,970	2.5	2.5
Greece	8,632	1,769	5.6	1.5
Italy	6,334	2,511	4.1	2.1
Yugoslavia	11,223	1,861	7.2	1.6
Other Europe	13,751	10,160	8.8	8.6
Total Europe	*110,068*	*59,981*	*70.8*	*50.5*
New Zealand	5,117	17,884	3.3	15.1
Other Oceania	1,046	1,898	0.7	1.6
Total Oceania	*6,163*	*19,787*	*4.0*	*16.7*
Not Stated	..	*15*	..	..
Total	**155,525**	**118,735**	**100.0**	**100.0**

[1]Australian Bureau of Statistics, Year Book of Australia, 1983 (Canberra: Australian Government Publishing Service, 1983), p. 145.

APPENDIX 7

DISTRIBUTION OF YUGOSLAV SETTLERS

IN LOCAL GOVERNMENT AREAS

DISTRIBUTION OF YUGOSLAV SETTLERS

IN LOCAL GOVERNMENT AREAS

1971 AND 1976 CENSUS OF POPULATION AND HOUSING - OVERSEAS-BORN POPULATION - COUNTRY OF BIRTH(A)

STATE OR STATISTICAL DIVISION	LOCAL GOVERNMENT AREA(A)	NUMBER OF PERSONS 30 JUNE 1976	NUMBER OF PERSONS 30 JUNE 1971	GROWTH RATE(B)	% OF TOTAL LGA POP'N(C) 30 JUNE 1976	% OF TOTAL LGA POP'N(C) 30 JUNE 1971	% OF LGA O'S-BORN POP'N(C) 30 JUNE 1976	% OF LGA O'S-BORN POP'N(C) 30 JUNE 1971	% OF STATE BIRTHPLACE POP'N(C) 30 JUNE 1976	% OF STATE BIRTHPLACE POP'N(C) 30 JUNE 1971
GEOGRAPHICAL REGION - EUROPE (CONT.)										
COUNTRY OF BIRTH - U.S.S.R. (n.e.i.) (CONT.)										
VICTORIA (CONT.)										
MELBOURNE	WAVERLEY	111	n.a.	n.a.	0.1	n.a.	0.5	n.a.	2.6	n.a.
MELBOURNE	NUNAWADING	108	n.a.	n.a.	0.1	n.a.	0.4	n.a.	2.6	n.a.
MELBOURNE	FOOTSCRAY	106	n.a.	n.a.	0.2	n.a.	0.5	n.a.	2.5	n.a.
QUEENSLAND										
BRISBANE	WOOLLOONGABBA	206	n.a.	n.a.	3.5	n.a.	12.7	n.a.	12.1	n.a.
BRISBANE	EAST BRISBANE	138	n.a.	n.a.	3.5	n.a.	10.0	n.a.	8.1	n.a.
SOUTH AUSTRALIA										
ADELAIDE	WOODVILLE	252	n.a.	n.a.	0.3	n.a.	1.2	n.a.	19.4	n.a.
ADELAIDE	ENFIELD	185	n.a.	n.a.	0.3	n.a.	1.0	n.a.	14.5	n.a.
ADELAIDE	PORT ADELAIDE	170	n.a.	n.a.	0.5	n.a.	1.9	n.a.	13.4	n.a.
WESTERN AUSTRALIA										
PERTH	STIRLING	155	n.a.	n.a.	0.1	n.a.	0.4	n.a.	21.1	n.a.
PERTH	PERTH	102	n.a.	n.a.	0.1	n.a.	0.3	n.a.	13.9	n.a.
COUNTRY OF BIRTH - YUGOSLAVIA										
NEW SOUTH WALES										
ILLAWARRA	WOLLONGONG	7473	6697	2.2	4.5	4.2	15.4	13.7	13.0	12.7
SYDNEY	FAIRFIELD	5718	4521	4.8	5.8	4.0	18.5	12.0	10.0	8.6
SYDNEY	MARRICKVILLE	4962	4708	1.1	5.7	4.8	13.2	11.6	8.6	8.9
SYDNEY	ROCKDALE	4235	3248	5.5	5.1	3.9	18.5	15.8	7.4	6.2
SYDNEY	BLACKTOWN	2724	1778	8.9	1.7	1.3	7.3	5.8	4.7	3.4
SYDNEY	BANKSTOWN	2508	2385	1.2	1.6	1.5	7.8	7.4	4.8	4.5
HUNTER	NEWCASTLE	2306	2683	-3.0	1.7	1.8	13.5	13.9	4.0	5.1
SYDNEY	AUBURN	1852	1235	8.4	3.9	2.5	12.5	9.7	3.2	2.3
SYDNEY	LIVERPOOL	1614	1241	5.4	1.8	1.5	7.8	6.4	2.8	2.4
SYDNEY	SOUTH SYDNEY	1534	2349	-8.2	4.6	6.0	13.8	16.4	2.7	4.3

(A) LOCAL GOVERNMENT AREAS WERE NOT INCLUDED IF THE NUMBER OF PERSONS IN THE LGA FOR THE COUNTRY OF BIRTH WAS LESS THAN 100 AT 30 JUNE 1976.

(B) THE GROWTH RATE IS THE AVERAGE ANNUAL GROWTH RATE FROM 30 JUNE 1971 TO 30 JUNE 1976.

(C) THE NUMBER OF PERSONS OF THE PARTICULAR BIRTHPLACE IN THE LOCAL GOVERNMENT AREA (LGA) EXPRESSED AS A PERCENTAGE OF EITHER THE TOTAL LGA POPULATION, THE TOTAL OVERSEAS-BORN POPULATION IN THE LGA OR THE TOTAL STATE POPULATION FOR THE PARTICULAR BIRTHPLACE.

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[1] Department of Immigration and Ethnic Affairs. Ethnic Distribution, 1976 (Canberra: Australian Government Publishing Service, 1981), pp. 219-224.

1971 AND 1976 CENSUS OF POPULATION AND HOUSING - OVERSEAS-BORN POPULATION - COUNTRY OF BIRTH(A)

STATE OR STATISTICAL DIVISION	LOCAL GOVERNMENT AREA(A)	NUMBER OF PERSONS 30 JUNE 1976	NUMBER OF PERSONS 30 JUNE 1971	GROWTH RATE(B)	% OF TOTAL LGA POP'N(C) 30 JUNE 1976	% OF TOTAL LGA POP'N(C) 30 JUNE 1971	% OF LGA O/S-BORN POP'N(C) 30 JUNE 1976	% OF LGA O/S-BORN POP'N(C) 30 JUNE 1971	% OF STATE BIRTHPLACE POP'N(C) 30 JUNE 1976	% OF STATE BIRTHPLACE POP'N(C) 30 JUNE 1971
GEOGRAPHICAL REGION - EUROPE (CONT.)										
COUNTRY OF BIRTH - YUGOSLAVIA (CONT.)										
NEW SOUTH WALES (CONT.)										
SYDNEY	CANTERBURY	1378	1266	1.7	1.1	1.0	3.5	3.5	2.4	2.4
SYDNEY	PARRAMATTA	1264	1152	1.9	1.0	0.9	4.8	4.3	2.2	2.2
SYDNEY	WARRINGAH	1255	1146	1.5	0.7	0.7	3.5	3.4	2.2	2.2
SYDNEY	BOTANY	1186	1322	-2.1	3.3	3.5	8.4	9.2	2.1	2.5
SYDNEY	HOLROYD	1149	779	8.1	1.4	1.0	4.1	4.4	2.0	1.5
SYDNEY	LEICHHARDT	1041	1504	-7.1	1.7	2.1	5.9	7.3	1.8	2.9
SYDNEY	PENRITH	954	535	13.2	1.3	0.8	5.4	3.9	1.7	1.0
SOUTH EASTERN	QUEANBEYAN	866	865	0.0	4.6	5.4	20.5	19.8	1.5	1.6
SYDNEY	ASHFIELD	821	903	-1.9	1.8	2.0	5.3	5.7	1.4	1.7
SYDNEY	WILLOUGHBY	817	953	-3.0	1.6	1.8	4.0	4.9	1.4	1.8
SYDNEY	SYDNEY	801	1068	-5.6	1.5	1.7	4.4	4.5	1.4	2.0
SYDNEY	RANDWICK	778	941	-3.7	0.7	0.8	2.2	2.8	1.4	1.8
ILLAWARRA	SHELLHARBOUR	774	466	10.7	2.1	1.5	6.8	4.7	1.3	0.9
SYDNEY	HYDE	763	691	2.0	0.9	0.8	4.0	3.9	1.3	1.3
SYDNEY	HURSTVILLE	736	386	13.8	1.1	0.6	6.7	4.0	1.3	0.7
SYDNEY	KOGARAH	665	630	9.1	1.4	0.9	7.1	5.3	1.2	0.8
SYDNEY	BURWOOD	587	700	-3.1	2.1	2.2	6.0	6.8	1.0	1.3
SYDNEY	WAVERLEY	494	447	2.0	0.8	0.7	2.3	1.9	0.9	0.8
SYDNEY	CAMPBELLTOWN	431	230	13.4	0.8	0.7	3.6	2.9	0.8	0.4
SYDNEY	STRATHFIELD	424	573	-5.6	1.6	2.1	6.0	8.2	0.7	1.1
HUNTER	LAKE MACQUARIE	422	328	5.1	0.3	0.3	3.1	2.5	0.7	0.6
SYDNEY	SUTHERLAND	396	297	5.9	0.3	0.2	1.7	1.3	0.7	0.6
SYDNEY	CONCORD	368	472	-4.9	1.5	1.8	5.3	6.9	0.6	0.9
SYDNEY	NORTH SYDNEY	252	358	-6.8	0.5	0.7	1.8	2.2	0.4	0.7
MURRAY	ALBURY	218	170	5.1	0.7	0.6	6.3	6.0	0.4	0.3
SYDNEY	WOOLLAHRA	200	318	-8.9	0.4	0.5	1.2	1.6	0.3	0.6
SYDNEY	LANE COVE	177	159	2.2	0.6	0.6	2.4	2.3	0.3	0.3
FAR WESTERN	BROKEN HILL	175	195	-2.1	0.6	0.7	10.9	11.4	0.3	0.4
SYDNEY	MORNSBY	172	155	2.1	0.2	0.2	1.0	1.0	0.3	0.3
SYDNEY	KU-RING-GAI	166	138	3.6	0.2	0.1	0.8	0.7	0.3	0.3
SYDNEY	HAULKHAM HILLS	160	115	6.8	0.2	0.2	1.3	1.2	0.3	0.2
SYDNEY	CAMDEN	154	181	-3.2	1.1	1.6	6.2	9.3	0.3	0.3
SYDNEY	WINDSOR	136	143	-1.0	0.7	0.9	4.6	6.0	0.2	0.3
SYDNEY	DRUMMOYNE	128	190	-7.6	0.4	0.6	1.5	2.1	0.2	0.4

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(B) THE GROWTH RATE IS THE AVERAGE ANNUAL GROWTH RATE FROM 30 JUNE 1971 TO 30 JUNE 1976.

(C) THE NUMBER OF PERSONS OF THE PARTICULAR BIRTHPLACE IN THE LOCAL GOVERNMENT AREA (LGA) EXPRESSED AS A PERCENTAGE OF EITHER THE TOTAL LGA POPULATION, THE TOTAL OVERSEAS-BORN POPULATION IN THE LGA OR THE TOTAL STATE POPULATION FOR THE PARTICULAR BIRTHPLACE.

AVONDALE LIBRARY COLLEGE

1971 AND 1976 CENSUS OF POPULATION AND HOUSING - OVERSEAS-BORN POPULATION - COUNTRY OF BIRTH(A)

STATE OR STATISTICAL DIVISION	LOCAL GOVERNMENT AREA(A)	NUMBER OF PERSONS 30 JUNE 1976	NUMBER OF PERSONS 30 JUNE 1971	GROWTH RATE(B)	% OF TOTAL LGA POP'N(C) 30 JUNE 1976	% OF TOTAL LGA POP'N(C) 30 JUNE 1971	% OF LGA O/S-BORN POP'N(C) 30 JUNE 1976	% OF LGA O/S-BORN POP'N(C) 30 JUNE 1971	% OF STATE BIRTHPLACE POP'N(C) 30 JUNE 1976	% OF STATE BIRTHPLACE POP'N(C) 30 JUNE 1971
GEOGRAPHICAL REGION - EUROPE (CONT.)										
COUNTRY OF BIRTH - YUGOSLAVIA (CONT.)										
NEW SOUTH WALES (CONT.)										
SYDNEY	MANLY	126	174	-6.3	0.3	0.4	1.5	1.9	0.2	0.3
VICTORIA										
MELBOURNE	FOOTSCRAY	5920	5773	0.5	11.4	10.0	30.5	26.8	10.4	11.6
MELBOURNE	SUNSHINE	4586	2675	11.4	5.2	3.5	13.4	9.3	8.1	5.4
BARWON	CORIO	3274	2673	4.1	7.0	6.6	22.2	19.0	5.8	5.4
MELBOURNE	KEILOR	3122	2252	6.8	4.4	4.0	13.7	11.6	5.5	4.5
MELBOURNE	SPRINGVALE	2812	2161	5.4	3.9	3.7	11.8	11.6	5.0	4.3
MELBOURNE	PRESTON	2347	1706	6.6	2.7	1.9	9.7	7.6	4.1	3.4
MELBOURNE	BROADMEADOWS	3194	1656	5.8	2.0	1.6	6.9	5.9	3.9	3.3
MELBOURNE	WHITTLESEA	2160	689	25.8	4.5	2.3	12.8	6.7	3.8	1.4
MELBOURNE	ALTONA	2159	1838	3.4	7.1	6.0	17.9	14.3	3.8	3.7
MELBOURNE	NORTHCOTE	1660	1470	2.5	3.0	2.5	8.6	7.1	2.9	3.0
MELBOURNE	RICHMOND	1467	1379	1.2	5.6	4.9	13.9	11.5	2.6	2.8
MELBOURNE	WILLIAMSTOWN	1463	1512	-0.7	5.6	5.0	18.8	15.8	2.6	3.0
MELBOURNE	MELBOURNE	1372	1501	-1.8	2.1	2.0	6.7	5.7	2.4	3.0
MELBOURNE	FITZROY	1230	1987	-9.1	6.0	7.7	15.1	15.3	2.2	4.0
MELBOURNE	OAKLEIGH	1199	995	3.8	2.2	1.7	6.4	5.6	2.1	2.0
MELBOURNE	DANDENONG	1130	578	14.1	2.3	1.4	7.3	4.5	2.0	1.2
MELBOURNE	WAVERLEY	1109	604	12.9	0.9	0.6	4.6	3.4	2.0	1.2
MELBOURNE	MOORABBIN	1029	853	3.8	1.0	0.8	4.4	3.8	1.8	1.7
MELBOURNE	ST KILDA	897	1510	-8.0	1.9	2.5	4.8	5.7	1.8	3.0
MELBOURNE	HEIDELBERG	941	711	5.8	1.4	1.0	7.9	6.2	1.7	1.4
MELBOURNE	COLLINGWOOD	845	1092	-5.9	5.1	5.2	12.7	11.5	1.5	2.2
MELBOURNE	CAULFIELD	801	1056	-5.4	1.1	1.3	3.5	4.2	1.4	2.1
MELBOURNE	COBURG	780	948	-3.8	1.3	1.4	4.1	4.6	1.4	1.9
MELBOURNE	MUNAMADING	691	586	4.8	0.7	0.6	3.5	3.0	1.2	1.1
MELBOURNE	ESSENDON	681	785	-2.8	1.3	1.4	4.8	4.8	1.2	1.6
MELBOURNE	DONCASTER & TEMPLESTOW	678	376	12.5	0.8	0.6	4.2	3.3	1.2	0.8
BARWON	GEELONG WEST	654	736	-2.3	4.1	4.3	21.3	21.4	1.2	1.5
MELBOURNE	BRUNSWICK	631	797	-4.6	1.4	1.5	3.3	3.6	1.1	1.6
NORTH EASTERN	WODONGA (RURAL CITY)	486	433	1.5	3.0	3.3	19.5	19.3	0.8	0.9
MELBOURNE	CAMBERWELL	405	407	-0.1	0.5	0.4	2.4	2.3	0.7	0.8

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1971 AND 1976 CENSUS OF POPULATION AND HOUSING - OVERSEAS-BORN POPULATION - COUNTRY OF BIRTH(A)

STATE OR STATISTICAL DIVISION	LOCAL GOVERNMENT AREA(A)	NUMBER OF PERSONS 30 JUNE 1976	NUMBER OF PERSONS 30 JUNE 1971	GROWTH RATE(B)	% OF TOTAL LGA POP'N(C) 30 JUNE 1976	% OF TOTAL LGA POP'N(C) 30 JUNE 1971	% OF LGA O/S-BORN POP'N(C) 30 JUNE 1976	% OF LGA O/S-BORN POP'N(C) 30 JUNE 1971	% OF STATE BIRTHPLACE POP'N 30 JUNE 1976	% OF STATE BIRTHPLACE POP'N 30 JUN 1971
GEOGRAPHICAL REGION - EUROPE (CONT.)										
COUNTRY OF BIRTH - YUGOSLAVIA (CONT.)										
VICTORIA (CONT.)										
MELBOURNE	BERWICK	373	121	25.3	1.5	0.6	4.7	1.9	0.7	0.2
MELBOURNE	BRAYBRN	338	541	-9.0	0.7	1.0	2.2	2.6	0.6	1.1
MELBOURNE	KNOX	330	179	13.0	0.6	0.3	1.8	1.2	0.6	0.3
MELBOURNE	DIAMOND VALLEY	310	134	18.3	0.7	0.4	4.3	2.4	0.5	0.2
MELBOURNE	BOX HILL	280	266	1.0	0.6	0.5	2.7	2.6	0.5	0.5
MELBOURNE	KEW	275	442	-8.9	0.9	1.4	3.9	5.5	0.5	0.9
MELBOURNE	HAWTHORN	276	376	-6.0	0.8	1.0	3.5	3.7	0.5	0.8
MELBOURNE	MALVERN	268	363	-5.8	0.6	0.7	2.7	3.6	0.5	0.7
BARWON	GEELONG	247	243	0.3	1.6	1.4	8.3	7.0	0.4	0.5
MELBOURNE	SOUTH MELBOURNE	236	366	-8.2	1.1	1.4	3.9	4.2	0.4	0.7
MELBOURNE	RINGWOOD	233	152	8.9	0.6	0.4	3.0	2.2	0.4	0.3
MELBOURNE	LILYDALE	231	143	10.1	0.5	0.4	1.8	1.4	0.4	0.3
CENTRAL HIGHLANDS	BALLARAT	216	257	-3.4	0.6	0.6	7.2	8.1	0.4	0.5
NORTHERN MALLEE	MILDURA (S)	201	191	1.0	1.1	1.2	8.8	9.9	0.4	0.4
MELBOURNE	FRANKSTON	188	94	14.9	0.3	0.2	1.1	0.6	0.3	0.2
MELBOURNE	PORT MELBOURNE	176	332	-11.9	1.9	2.8	5.8	8.2	0.3	0.7
MELBOURNE	MERRIBEE	153	71	16.6	0.5	0.3	2.0	1.0	0.3	0.1
BARWON	SOUTH BARWON	142	122	3.1	0.6	0.5	2.9	2.9	0.3	0.2
MELBOURNE	NORDIALLOC	141	181	-4.9	0.5	0.6	2.3	3.0	0.2	0.4
BARWON	NEWTOWN	133	177	-5.6	1.2	1.5	8.2	9.9	0.2	0.4
MELBOURNE	CRANBOURNE	127	48	21.5	0.6	0.4	2.7	1.8	0.2	0.1
CENTRAL GIPPSLAND	MOE	126	167	-5.5	0.8	1.1	3.2	3.9	0.2	0.3
BARWON	BELLARINE	122	86	7.2	0.5	0.5	2.6	2.1	0.2	0.2
EAST GIPPSLAND	SALE	115	111	8.7	0.9	1.1	6.5	6.5	0.2	0.2
MELBOURNE	CROYDON	112	88	4.9	0.3	0.3	1.4	1.2	0.2	0.2
GOULBURN	SHEPPARTON (S)	111	164	-7.5	1.8	2.5	10.7	13.8	0.2	0.3
MELBOURNE	CHELSEA	108	72	8.4	0.4	0.3	2.3	1.5	0.2	0.1
NORTH EASTERN	TALLANGATTA	104	12	54.0	2.8	0.3	17.6	5.1	0.2	0.0
MELBOURNE	MELTON	102	27	30.5	0.7	0.5	3.0	1.8	0.2	0.1
MELBOURNE	SANDRINGHAM	100	117	-3.1	0.3	0.3	1.7	1.9	0.2	0.2
CENTRAL GIPPSLAND	MORWELL	100	155	-8.4	0.4	0.7	2.0	2.9	0.2	0.3

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1971 AND 1976 CENSUS OF POPULATION AND HOUSING - OVERSEAS-BORN POPULATION - COUNTRY OF BIRTH(A)

STATE OR STATISTICAL DIVISION	LOCAL GOVERNMENT AREA(A)	NUMBER OF PERSONS			% OF TOTAL LGA POP'N(C)		% OF LGA O/S-BORN POP'N(C)		% OF STATE BIRTHPLACE POP'N(C)	
		30 JUNE 1976	30 JUNE 1971	GROWTH RATE(B)	30 JUNE 1976	30 JUNE 1971	30 JUNE 1976	30 JUNE 1971	30 JUNE 1976	30 JUNE 1971
GEOGRAPHICAL REGION - EUROPE (CONT.)										
COUNTRY OF BIRTH - YUGOSLAVIA (CONT.)										
QUEENSLAND										
BRISBANE	ALBERT	348	103	27.6	0.6	0.5	2.9	2.3	6.3	2.4
FAR NORTH	MAREEBA	234	289	-4.1	1.9	2.5	9.2	10.9	4.3	6.8
BRISBANE	IPSWICH	225	105	16.5	0.3	0.2	2.4	1.3	4.2	2.5
BRISBANE	WOOLLOONGABBA	186	n.a.	n.a.	3.2	n.a.	11.5	n.a.	3.5	n.a.
NORTH-WESTERN	MOUNT ISA	180	188	-0.9	0.7	0.7	3.8	3.1	3.3	4.4
FAR NORTH	CAIRNS	177	116	8.8	0.5	0.4	2.8	2.8	3.3	2.7
BRISBANE	PADDINGTON	153	n.a.	n.a.	1.9	n.a.	8.4	n.a.	2.8	n.a.
BRISBANE	INALA	147	n.a.	n.a.	0.7	n.a.	2.8	n.a.	2.7	n.a.
MORETON	GOLD COAST	141	82	11.5	0.2	0.1	1.0	0.7	2.6	1.9
BRISBANE	DARRA	134	n.a.	n.a.	3.5	n.a.	10.8	n.a.	2.5	n.a.
BRISBANE	EAST BRISBANE	125	n.a.	n.a.	2.3	n.a.	9.1	n.a.	2.3	n.a.
BRISBANE	NEW FARM	107	n.a.	n.a.	1.1	n.a.	4.2	n.a.	2.0	n.a.
SOUTH AUSTRALIA										
ADELAIDE	WOODVILLE	1610	1487	1.6	2.1	2.0	7.8	7.4	17.9	16.6
ADELAIDE	ENFIELD	818	784	0.9	1.1	1.0	4.5	4.1	9.1	8.8
ADELAIDE	SALISBURY	698	367	13.7	0.9	0.7	2.2	1.4	7.7	4.1
ADELAIDE	PORT ADELAIDE	513	580	-2.4	1.4	1.5	5.6	5.9	5.7	6.5
NORTHERN	WHYALLA	484	746	-8.9	1.3	2.4	3.4	5.6	4.9	8.4
ADELAIDE	HINDMARSH	391	355	2.0	4.5	3.4	13.5	10.3	4.3	4.0
ADELAIDE	MARION	389	254	8.9	0.6	0.4	2.9	2.0	4.3	2.8
ADELAIDE	WEST TORRENS	337	391	-2.9	0.7	0.8	3.2	3.5	3.7	4.4
ADELAIDE	PROSPECT	287	274	0.9	1.5	1.3	5.9	5.2	3.2	3.1
NORTHERN	UNINCORPORATED	282	424	-7.8	2.1	2.8	8.1	9.9	3.1	4.7
ADELAIDE	TEA TREE GULLY	273	116	18.7	0.5	0.3	1.4	0.8	3.0	1.3
ADELAIDE	THEBARTON	238	335	-6.8	2.3	2.7	6.3	7.1	2.5	3.6
ADELAIDE	MITCHAM	218	179	4.0	0.4	0.3	1.9	1.7	2.4	2.0
ADELAIDE	NOARLUNGA	209	104	15.0	0.4	0.4	1.3	0.9	2.3	1.2
ADELAIDE	UNLEY	206	286	-6.4	0.6	0.7	2.5	2.9	2.3	3.2
EYRE	PORT LINCOLN	178	130	6.5	1.8	1.4	13.6	10.9	2.0	1.5
ADELAIDE	CAMPBELLTOWN	170	212	-4.3	0.4	0.6	1.4	1.9	1.9	2.4
ADELAIDE	ELIZABETH	143	104	5.6	0.4	0.3	0.9	0.6	1.6	1.2
ADELAIDE	BURNSIDE	138	143	-0.7	0.4	0.4	1.9	2.0	1.5	1.6

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1971 AND 1976 CENSUS OF POPULATION AND HOUSING - OVERSEAS-BORN POPULATION - COUNTRY OF BIRTH(A)

STATE OR STATISTICAL DIVISION	LOCAL GOVERNMENT AREA(A)	NUMBER OF PERSONS 30 JUNE 1976	NUMBER OF PERSONS 30 JUNE 1971	GROWTH RATE(B)	% OF TOTAL LGA POP'N(C) 30 JUNE 1976	% OF TOTAL LGA POP'N(C) 30 JUNE 1971	% OF LGA O/S-BORN POP'N(C) 30 JUNE 1976	% OF LGA O/S-BORN POP'N(C) 30 JUNE 1971	% OF STATE BIRTHPLACE POP'N(C) 30 JUNE 1976	% OF STATE BIRTHPLACE POP'N(C) 30 JUNE 1971
GEOGRAPHICAL REGION - EUROPE (CONT.)										
COUNTRY OF BIRTH - YUGOSLAVIA (CONT.)										
SOUTH AUSTRALIA (CONT.)										
MURRAY LANDS	BERRI	134	155	-2.9	2.4	3.0	14.6	17.6	1.5	1.7
SOUTH EAST	MOUNT GAMBIER (C)	121	136	-2.3	0.7	0.8	5.0	5.3	1.3	1.5
ADELAIDE	MUNNO PARA	108	90	3.7	0.5	0.4	1.1	0.9	1.2	1.0
WESTERN AUSTRALIA										
PERTH	PERTH	1555	1575	-0.3	1.8	1.6	5.2	6.5	14.8	15.5
PERTH	STIRLING	1511	1239	4.0	0.8	0.8	3.4	2.9	14.5	12.2
PERTH	COCKBURN	1180	912	5.3	4.0	3.6	11.8	10.1	11.3	9.0
PERTH	SWAN	867	882	-0.3	3.2	3.4	10.9	10.8	8.3	8.7
PERTH	FREMANTLE	764	932	-3.9	3.3	3.6	8.5	10.0	7.3	9.2
PERTH	BAYSWATER	352	180	14.4	0.9	0.5	2.9	1.6	3.4	1.8
PERTH	BELMONT	324	296	1.8	1.0	0.9	3.2	2.7	3.1	2.9
PERTH	WANNEROO	282	158	12.9	0.5	1.9	1.5	5.0	2.8	1.6
PILBARA	PORT HEDLAND	277	242	2.7	2.4	3.2	8.5	10.2	2.7	2.4
PERTH	GOSNELLS	234	179	5.5	0.6	0.8	1.5	2.0	2.2	1.8
PILBARA	NORTHAM	219	519	-15.8	1.8	5.2	7.4	13.9	2.1	5.1
CENTRAL	CARNARVON	199	273	-6.1	3.0	4.0	15.9	17.6	1.9	2.7
PERTH	CANNING	188	168	2.3	0.6	0.5	1.3	1.4	1.8	1.7
PERTH	BASSENDEAN	186	172	-0.7	1.5	1.5	4.5	5.0	1.6	1.7
PERTH	MELVILLE	159	123	5.3	0.3	0.2	1.3	1.1	1.5	1.2
PERTH	ROCKINGHAM	155	87	12.2	0.9	0.7	1.8	1.5	1.5	0.9
PILBARA	EAST PILBARA	146	110	5.8	1.8	1.7	5.4	5.6	1.4	1.1
SOUTHERN EASTERN	KALGOORLIE	121	142	-3.2	1.3	1.5	7.9	7.7	1.2	1.4
SOUTHERN EASTERN	BOULDER	115	147	-7.2	1.1	1.4	7.1	7.7	1.1	1.6
PERTH	KWINANA	108	94	1.2	0.7	0.8	1.4	1.3	1.0	0.9
TASMANIA										
HOBART	GLENORCHY	338	281	3.3	0.8	0.7	6.8	5.5	37.2	27.5
HOBART	HOBART	161	209	-7.6	0.3	0.4	1.8	2.6	15.9	20.5

(A) LOCAL GOVERNMENT AREAS WERE NOT INCLUDED IF THE NUMBER OF PERSONS IN THE LGA FOR THE COUNTRY OF BIRTH WAS LESS THAN 100 AT 30 JUNE 1976.

(B) THE GROWTH RATE IS THE AVERAGE ANNUAL GROWTH RATE FROM 30 JUNE 1971 TO 30 JUNE 1976.

(C) THE NUMBER OF PERSONS OF THE PARTICULAR BIRTHPLACE IN THE LOCAL GOVERNMENT AREA (LGA) EXPRESSED AS A PERCENTAGE OF EITHER THE TOTAL LGA POPULATION, THE TOTAL OVERSEAS-BORN POPULATION IN THE LGA OR THE TOTAL STATE POPULATION FOR THE PARTICULAR BIRTHPLACE.

1971 AND 1976 CENSUS OF POPULATION AND HOUSING - OVERSEAS-BORN POPULATION - COUNTRY OF BIRTH(A)

STATE OR STATISTICAL DIVISION	LOCAL GOVERNMENT AREA(A)	NUMBER OF PERSONS			% OF TOTAL LGA POP'N(C)		% OF LGA O/S-BORN POP'N(C)		% OF STATE BIRTHPLACE POP'N(C)	
		30 JUNE 1976	30 JUNE 1971	GROWTH RATE(B)	30 JUNE 1976	30 JUNE 1971	30 JUNE 1976	30 JUNE 1971	30 JUNE 1976	30 JUNE 1971
GEOGRAPHICAL REGION - EUROPE (CONT.)										
COUNTRY OF BIRTH - YUGOSLAVIA (CONT.)										
A. C. T.										
CANBERRA	KAMBAH	187	n.a.	n.a.	2.0	n.a.	8.9	n.a.	5.5	n.a.
CANBERRA	MELBA	181	n.a.	n.a.	4.4	n.a.	19.2	n.a.	5.4	n.a.
CANBERRA	NARRABUNDAH	162	163	-0.1	2.6	3.2	10.1	9.1	4.8	5.6
CANBERRA	DOWNER	117	146	-4.3	2.4	2.6	9.3	8.9	3.5	5.7
CANBERRA	CHAPMAN	115	n.a.	n.a.	3.8	n.a.	15.8	n.a.	3.4	n.a.
CANBERRA	FISHER	104	70	8.2	2.5	3.0	11.1	9.9	3.1	2.7
CANBERRA	CURTIN	101	111	-1.9	1.5	1.4	5.7	5.3	3.0	4.3
CANBERRA	SCULLIN	100	98	0.8	2.9	3.3	14.2	12.5	3.0	3.7

APPENDIX 8

LEVEL OF EDUCATION OF YUGOSLAVIAN MIGRANTS

LEVEL OF EDUCATION 1971 MALES

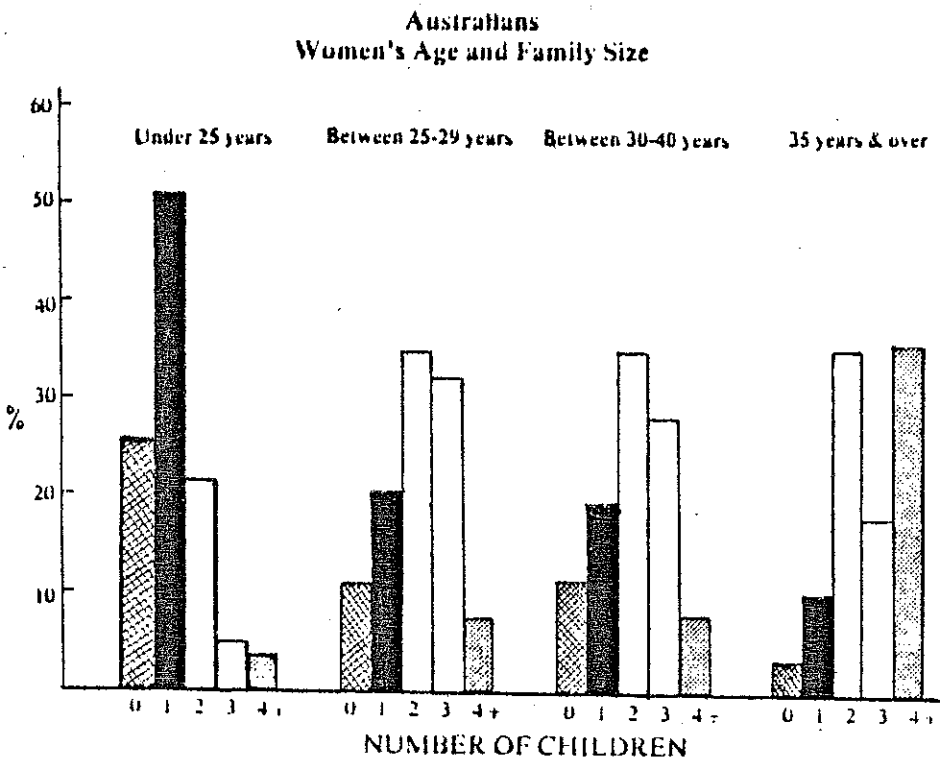
Holders of qualifications as Tradesmen, Technicians or at Tertiary level

British born	36.9%
Australian born	27.1%
Yugoslavia	24.6%
Italy	15.5%
Greece	8.1%

APPENDIX 9

WOMEN'S AGE AND FAMILY SIZE

AUSTRALIANS



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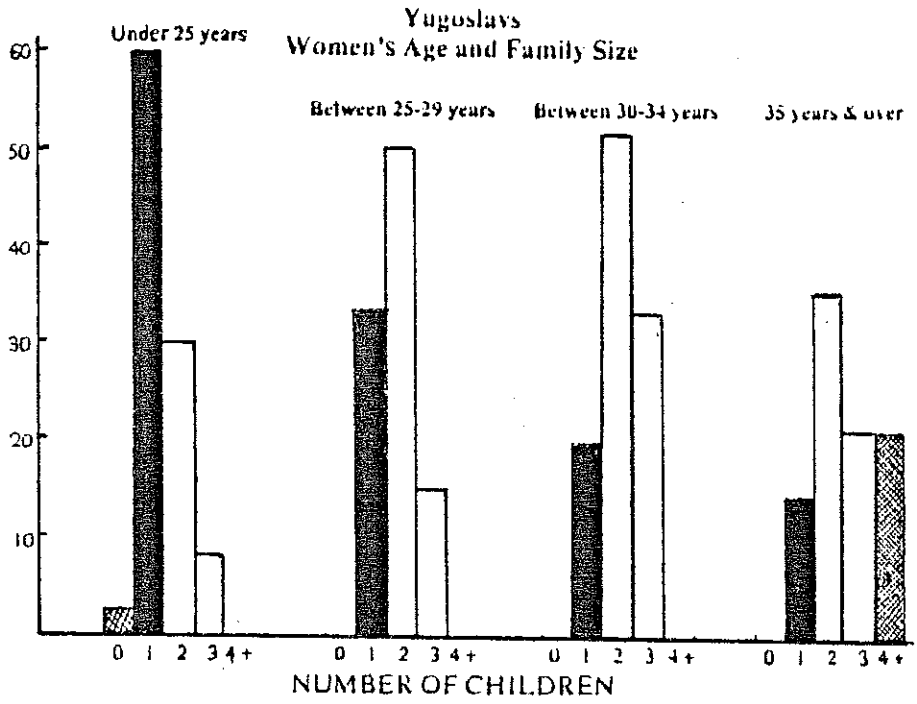
[1]Susan Van der Vynckt and Deborah Kasnitz, "Immigrant Women and Family Planning in Australia," Ethnic Studies 2(1978): 39.

APPENDIX 10

WOMEN'S AGE AND FAMILY SIZE

YUGOSLAVS



[1]Susan van der Vynckt and Deborah Kasnitz, "Immigrant Women and Family Planning in Australia," Ethnic Studies 2(1978): 42.

APPENDIX 11

A HISTORY OF S.D.A. CHURCH IN YUGOSLAVIA

YUGOSLAVIA [1]

YUGOSLAVIA. A Federal People's Republic in Southeastern Europe, on the eastern shore of the Adriatic Sea. It borders Italy on the west, Austria and Hungary on the north, Romania and Bulgaria on the east, and Greece and Albania on the south. It has an area of 98,766 square miles. Its population in 1974 was estimated at 20,960,000. All religious bodies are equal before the law. According to a recent census, 41.5 per cent of the people are Greek Orthodox; 31.8 per cent are Roman Catholic; 12.3 per cent are Moslem; and 12.3 per cent are not religiously identified. Protestants account for less than 1 per cent of the population.

The South Slavs (mainly Serbs, Croats, Macedonians, Montenegrins and Slovenes), who form the major part of the population of Yugoslavia (literally, "the land of the South Slavs"), migrated from the east into what is now Yugoslavia about the sixth century A.D. Under the influence of the Franks in the north and the Byzantines in the south they were converted to Christianity during the eighth and ninth centuries. After the great schism of the Christian church in 1054, the northern tribes became Roman Catholics and the southern tribes, Greek Orthodox. For centuries the Slovenes of the northern part of the country were under the domination of their northern neighbors. The Serbs and Croats established independent kingdoms, which lasted until they were overthrown by successive invasions of Hungarians and Turks, beginning in the twelfth century. The Turks controlled the area for 500 years until near the close of the nineteenth century, and during this period many Slavs accepted Islam. At the close of World War I the South Slavs united to form an independent kingdom of Serbs, Croats, and Slovenes. In 1929 the country was named Yugoslavia.

As a result of the many waves of invaders that caused population migrations, the ethnic composition of Yugoslavia is complex. There are five main national groups: Serbs, Croats, Slovenes, Macedonians, and Montenegrins, and several national minorities, among them Albanians, Hungarians, Turks, Slovaks, Gypsies, Bulgarians, Germans, Romanians, Ruthenians, Vlachs, Italians, and Czechs.

SDA Statistics. The territory of Yugoslavia is organized as the Yugoslavian Union Conference, comprising the North, South, Southwest, and West Yugoslavian conferences, within the Euro-Africa Division. Statistics for *Yugoslavia* (1974): churches, 270; members, 10,481; ordained ministers, 63; licensed ministers, 12; Bible instructors, 18. Headquarters: Bozidara Adzije 4, 11000 Belgrade, Yugoslavia. Statistics for *North Yugoslavian Conference:* churches, 86; members, 2,963; ordained ministers, 13; licensed ministers, 4; Bible instructors, 2. Headquarters: Pap Pavla 12, 21000 Novi Sad, Yugoslavia. *South Yugoslavian Conference:* churches, 81; members, 3,597; ordained ministers, 17; licensed ministers, 5; Bible instructors, 5. Headquarters: 7 Juli 21, 18000 Nis, Yugoslavia. *Southwest Yugoslavian Conference:* churches, 21; members, 678; ordained ministers, 5; Bible instructors, 2. Headquarters: Tepebasina 7, 71000 Sarajevo, Yugoslavia. *West Yugoslavian Conference:* churches, 82; members, 3,243; ordained ministers, 16; licensed ministers, 4; Bible instructors, 7. Headquarters: Prilaz J.N.A. 77, 41000 Zagreb, Yugoslavia.

Institutions. See Adventist Seminary Marusevec; Yugoslavian Publishing House (Adventisticka Knjizara "Preporod").

Development of SDA Work. When the SDA message entered the Balkan States in the last decades of the nineteenth century, the area that is now Yugoslavia was divided into three parts. The northern and eastern parts belonged to the Austro-Hungarian Empire (Vojvodina, Croatia, Slovenia, Bosnia, and Herzegovina); Serbia and Montenegro were independent states in the east and southwest of present-day Yugoslavia. The southern part (Macedonia, Kosovo, and southern Serbia) was under Turkish domination.

Records indicate that the Seventh-day Adventist message was first preached in Macedonia in 1880 when A. Seefried went to Skoplje as a representative of the British and Foreign Bible Society. For nine years he actively preached the message in Skoplje and in Macedonia and Albania. Later he was transferred to Constanza, Romania, on the Black Sea, where he died in 1927. Two years after his arrival in Skoplje he was imprisoned for two months. During that time he was assigned to distributing food to the prisoners, thus coming to know them. Two Macedonians were comforted as they listened to his reading of the experience of Paul, who, though innocent, spent many days in prison. An 82-year-old Albanian also listened attentively. One day he sadly commented, "These two Macedonians have

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[1] "Yugoslavia," SDA Encyclopedia, 1976 ed., 10:1632-34.

heard words of comfort and encouragement from your black book because they are innocent, but I am guilty of killing a man. Surely there can be no comfort for me in your book." Seefried read to him about the thief on the cross who turned to God. After listening to the Bible for six weeks, the Albanian confessed one evening, "I now believe with all my heart that Jesus has forgiven my sins too. He is my personal Saviour." The following morning when Seefried brought the food to the prisoners, the old Albanian was dead. His Macedonian friends testified that he had spent the entire night in prayer, thanking God for the message of salvation. He had finally fallen asleep at daybreak, and soon after died in his sleep.

Early records tell us that near the end of the past century, Dr. Garabet, an Armenian physician, brought his family from Constantinople to Radoviste, Macedonia, and began to preach the SDA message. He carried on a correspondence with Ellen G. White and Dr. J. H. Kellogg. A young schoolteacher, Atina Dimeva, whom he interested in the Adventist message, was baptized. He then encouraged her to attend the Adventist American Medical Missionary College in Battle Creek, where she studied for four years. Members of her family still belong to the Adventist church in Skoplje.

After the Balkan wars of 1912 and 1913, Adventist book evangelists spread the message in Macedonia until they were stopped by World War I. In 1919 a publishing house was established in Novi Sad. It was transferred to Belgrade in 1931, where it functioned until it had to be closed in 1941. In 1923 Albin Mocnik baptized seven in Prilep, thus organizing the first Adventist church in Macedonia.

It was in 1890 that the Adventist message was first preached in the Vojvodina area, north of Belgrade. On receiving an invitation from Johann Rotmayer and a group of Adventist observers, L. R. Conradi visited Cluj (now in Romania). Rotmayer's daughter, Clara, accepted the truth and moved to Hamburg, where she translated Adventist literature into the Hungarian language. This literature was later mailed throughout the country.

She told Conradi that the pastor of the Reformed Church in Zrenjanin, Joszef Szalay, was publishing a Hungarian language periodical with the motto, "We are friends of all who accept Jesus Christ as their personal Saviour." This caught Conradi's attention and in 1893 he arranged to meet the pastor. Conradi was eager to translate and spread Adventist publications in Serbian and Hungarian. Thus the two men formed a joint Adventist Reformed Evangelical Society to scatter Adventist publications. A businessman from Zrenjanin who belonged to the Reformed Church provided the funds for the publication of the first series of tracts, and a Reformed Church book evangelist was active in their distribution.

The first tracts in the Serbian language were printed in Hamburg between 1893 and 1896, although there were no baptized Adventists in Serbia. Joszef Szalay, the Reformed pastor, published *Steps to Christ* in Hungarian and through his journal spread the health reform message, adding that Adventists surrender not only their souls but also their bodies to Christ.

As a result of the interest aroused in the message, a young pioneer Adventist minister, J. F. Huenergardt, was sent to Cluj in 1898. He also heard of interests in Mokrin and visited in the area several times. He was joyful to discover that Jovan Surd, a young watchmaker from Arad, was going from house to house repairing watches and preaching the truth in the homes as he was able. Several had already accepted the Sabbath in Mokrin, where he had remained for two months before leaving to scatter the truth in new areas. As a result of Surd's efforts, a small group was gathering in the home of the first convert, Sima Janic, in Mokrin. Thus the first Sabbath school in territory that now is Yugoslavia was founded in the village of Mokrin in 1899, later to become the first organized church in the area of Banat.

In 1905, in the Serbian village of Kumane, 75 miles north of Belgrade, a local Hebrew merchant was surprised to read in his newspaper that a Christian baker in Germany had joined a peculiar religion and as a result closed his shop on Saturday. When the Hebrew merchant showed the news item to Lazar Eremic, a Serbian peasant, Eremic commented, "That man in Germany is right. According to the Bible, the seventh day is the true Sabbath." He had his son write several letters to Germany trying to find the Sabbathkeepers. He was finally told by the British and Foreign Bible Society that there were such people in Hamburg. His next letter was addressed to "the Sabbathkeeping people in Hamburg." When Huenergardt received this letter, he visited Kumane and contacted the Serbian Sabbathkeepers. Because he could not talk to the people in their own language, the village barber was called in to interpret. He, in turn, developed such an interest that he closed his shop on

Saturday, his busiest day, and joined in keeping the seventh-day Sabbath.

In 1902 Conradi reported meeting in Hungary with 50 brethren, including some Serbians, who requested that a minister be sent to preach to them in their own language. In 1905 Huenergardt met with a number of Serbian Sabbathkeepers near Belgrade who had not yet accepted the full truth. After studying with them for considerable time, he was impressed to present the Spirit of Prophecy as one of the distinguishing signs of the remnant church, one which had contributed to the unity of the church. He reported an immediate change in the attitude of his hearers. The greatest opponent declared, "I shall not oppose God." Three months later, the church paper carried the good news that a local church had been organized in Kumane on July 12, 1905, following the baptism of eight persons. The elder of this new church was Lazar Emeric, the Serbian peasant, who had read the report of the German baker.

An Adventist minister, Petar Todor, with his wife, was sent to pastor the little group. Thus there were the required ten members stipulated by the government to form a church.

After this slow beginning, spanning 25 years, the work in Yugoslavia began to make rapid progress. In ten months a second church was organized in Mokrin. In 1908 the first conference session was held in Novo Milosevo, with 200 in attendance. Soon members were reported in Belgrade, Zagreb, and Maribor. Until 1909, when the Adriatic Mission field was founded, all the Slav churches belonged to the Hungarian field. Changes in organization were again made in 1911. At that time there were groups with 13-17 believers each in sixteen towns. In 1912 the Danubian Union Conference was organized in Budapest with J. F. Huenergardt as president. At the same time the Adriatic Mission field was divided into the Tisa-Sava Conference with headquarters at Novi Sad; Robert Schillinger, president; and the Adriatic Conference, headquarters in Zagreb; V. Schäfer, president.

With the formation of Yugoslavia at the end of World War I, the Yugoslavian Union Conference was founded in Novi Sad in 1925, and later transferred to Belgrade. In addition to the local conferences in Novi Sad and Zagreb, two new conferences were set up: the Southern Conference in Nis, in 1911, and the Southwestern Conference in Sarajevo, in 1956.

The publishing house, established by Robert Schillinger in 1909, contributed greatly to the advance of the work in what was later Yugoslavia. All printing work is now done in state-owned publishing houses, including the church paper. Members give church publications to their relatives and friends. Thousands of Bible correspondence school lessons have also been given out. An Adventist radio program known as *Glas Nade* ("The Voice of Hope") is broadcast regularly.

Ministers receive their training at Marusevec near Varazdin, where a secondary school, begun in 1970, forms the basis of entry. The former training school in Belgrade was transferred here in 1974, bringing the total enrollment to 199.

Pioneers in Yugoslavia. Besides the following, see separate articles on J. F. Huenergardt and Robert Schillinger.

Petar Todor (fl. 1904). The first SDA minister born in Yugoslavia to work in his own country. He and his wife were baptized in Arad in 1900. Three years later, at a conference in Cluj, he was chosen to serve as a Bible worker and the following year was sent to pastor groups of friends of the truth among the Serbians. He traveled with Huenergardt and translated for him. Soon after his ordination in 1909 he contracted tuberculosis and died.

Albin Mocnik (1888-1973). Born in Slovenia in 1888, he accepted the SDA faith in Bremen, Germany, in 1906. After spending two years at Friedensau Seminary preparing for the ministry, he, with Robert Schillinger, Max Ludewig, and Alfred Thomas, returned to Yugoslavia. He worked in Zagreb and many other places raising up groups of Adventists. A gifted poet, he prepared the first Adventist hymnal in Yugoslavia in 1917. He also published many books and periodicals. In 1923 he was named president of the Adriatic Mission field, and in 1926, of the Yugoslavian Union Conference. He was a teacher at the training school, and at the same time editor of the church paper.

Max Ludewig (1884-1969). After his conversion in 1905, he studied at Friedensau, where Mocnik inspired him to prepare to work among the Slav people. With Mocnik he organized the first church in Belgrade in 1910. Later he served as conference president, both in Novi Sad and in Zagreb.

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