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ABSTRACT

A MODEL FOR MULTICULTURAL WORSHIP DEVELOPED AT
THE FALLBROOK SEVENTH-DAY ADVENTIST CHURCH

by

Gerald Hansel Jones

Adviser: Ernest Furness

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Document

Andrews University

Seventh-day Adventist Theological Seminary

Title: A MODEL FOR MULTICULTURAL WORSHIP DEVELOPED AT THE
FALLBROOK SEVENTH-DAY ADVENTIST CHURCH

Name of researcher: Gerald Hansel Jones

Name and degree of faculty adviser: Ernest Furness, D.Min.

Date completed: October 2013

Problem

Seventh-day Adventist Churches in the southern California region are becoming racially, ethnically, and culturally diverse, thus providing a favorable climate to embrace a worship service that includes the needs of all people. How can churches embrace a worship service that emphasizes diversity, is inclusive, and becomes an intentional multicultural worship service? Is there a first step that clergy and worship leaders can take to have a multicultural worship service? How important is the role of leaders in helping this becoming a reality?

Method

This project developed a multicultural worship service led by church pastors of

diverse racial, ethnic, or cultural backgrounds leading worship together. The coming together of at least two pastors will be called an honorary co-pastor service. The Fallbrook Church has two worship services: 8:15 and 11:00. The 8:15 worship service was the intervention service to measure the congregation's acceptance of multicultural worship. The results of the 8:15 worship service was evaluated against the 11:00 worship service.

Results

Returns from the survey appear to be positive. The co-pastor intervention of culturally or racially diverse pastors worshipping together affected the attitude of the congregation to embrace multicultural worship. As a result of the survey it appears the honorary co-pastor model can be a first step for congregations with a similar interest in developing a multicultural service.

Conclusions

A multicultural worship service with the honorary co-pastor model is a tangible and practical response to a foundational text regarding worship found in Revelation 14:6-7. In this passage, our worship is to the God of the eternal gospel and His transforming grace for all people. Leaders from diverse backgrounds provide an example of unity in worship through scripture, prayer, music, and fellowship. Through this model the congregation has the opportunity to learn acceptance of people from diverse backgrounds. In the worship service there can be no greater response to God's call than when pastors lead a congregation toward reconciliation with each other.

Andrews University
Seventh-day Adventist Theological Seminary

A MODEL FOR MULTICULTURAL WORSHIP DEVELOPED AT
THE FALLBROOK SEVENTH-DAY ADVENTIST CHURCH

A Project Document
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Gerald Hansel Jones

October 2013

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Gerald Hansel Jones

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CHAPTER ONE

INTRODUCTION

Foreword

Isaiah, the gospel prophet of the Old Testament, envisioned a shared event of nations coming together to worship God. Two passages express this vision: “The glory of the Lord shall be revealed, and all people shall see it together; for the mouth of the Lord has spoken” (Isa 40:5) and “these I will bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on my altar; for my house shall be called a house of prayer for all peoples” (Isa 56:7).¹

The practice in worship at most Christian communities does not match Isaiah’s theology of unity, yet my own view is that our freedom to choose how we express our religion is the hallmark of religious liberty. Mainstream Christian thought would agree that God’s will for His church is unity, but on the other hand, churches present a contradiction by the practice of separate worship based on race and culture. A large number of Bible texts support Christian unity which is to breakdown walls and barriers that separate humanity. The institutional church is expected by its adherents and the world at large to carry the message of bridging relationships among diverse people. In order to model racial and cultural harmony to society, the public face of the church at

¹All Bible quotations are from the New Revised Standard Version unless noted.

worship needs to change. Corporate worship would seem to be a natural fit for people of different races, ethnicity, and cultures to join together on a regular basis.

This doctoral research project will share its findings regarding the origin of a multicultural intervention model used in the worship service at the Fallbrook Seventh-day Adventist Church, in Fallbrook, California.

Why develop a model for a multicultural worship service? Does creation of a worship model have meaning to a faith group or a local congregation? Why does worship need to be changed? Should a faith group which believes in the freedom of choice be left alone? Why do many churches in the United States have difficulty accepting the fact that demographics have changed and are continuing to change?

The United States is a racially, ethnically, and culturally diverse nation founded on the belief of equality and religious freedom. A study from the Office of Management and Budget (OMB) and the 2010 census provided insights on the enormous task involved in categorizing race, ethnic, and culture. The OMB and the 2010 census give a current picture of the diversity and complexity of our nation. This picture also impacts the demographics of churches.

According to Carlos Fernández the OMB in 1994 asked the committee on National Statistics of the National Academy of Sciences to convene a workshop to review the various racial and ethnic categories. Seventeen agencies as diverse as the people they were asked to label attended the meeting. A few of the agencies in attendance included the Department of Agriculture, Department of Defense, Labor, Housing, Justice, Transportation, and the Small Business Administration. The committee established OMB standards of racial and ethnic categories which presently include American Indian or

Alaskan Native, Asian or Pacific Islander, Black, White, Hispanic origin, and not of Hispanic origin (Fernández, 1996, pp. 28-31). These categories are represented in the recent census reports.

The 2010 census reflects our citizenry's own sensitivity about correct racial and ethnic labels. The census reported 308.7 million in the United States. Instead of checking the standard racial and ethnic box to identify themselves, 21.7 million or one in fourteen wrote in these race and ethnic labels that they believe best describe their status.

Following are the four categories used to classify race and ethnicity: White, Black, Latino, and Multicultural Americans. H. Yen, reporting in the *Dallas Morning News* wrote an article titled "Million set own race labels" setting the various labels preferred by people. The label changes in the White category are Italian (307,000 persons), Iranian (289,000 persons), Armenian (185,000 persons), Middle Eastern (114,000 persons), and Polish (113,000 persons). In the Black category, people described themselves as Jamaican (104,000 persons), West Indian (83,000 persons), Ethiopian (46,000 persons), Negro (36,000 persons), African-American (137,000 persons), and Afro-American (7,000 persons) (Yen, 2012).

Some of the 18 million Latinos who indicated a Hispanic origin changed the label to Mexican (8.7 million persons), Hispanic (5.1 million persons), Latin American (2 million persons), Spanish (531,000 persons), and Dominican Republic (295,000 persons). Multiracial Americans changed the regular response to labels such as mixed (156,000 persons), biracial (77,000 persons), brown (62,000 persons), multiracial (38,000 persons), mulatto (34,000 persons), Eurasian (11,000 persons), Amerasian (9,000 persons), multiethnic (4,700 persons), and interracial (2,700 persons) (Yen, 2012).

The most populous, ethnically and culturally diverse state in the US is California with 37 million people. The recent 2010 census report on race in California shows state demographics of at least 250 different ethnic and racial groups. The two groups with the greatest increase in population from 2000 to 2010 are Asian at 31.5% and Hispanic or Latino at 27.8% (U. S. Census Bureau, Population Distribution and Change, 2010). These statistics highlight why the Fallbrook congregation would be ideal for a multicultural intervention.

The 11 o'clock worship hour on Saturday and Sunday mornings is the most segregated public meeting of the week. If this is true, should the entire community of faith not present a racially, ethnically, and culturally diverse community at worship? Would a diverse worshipping faith community provide a model of cooperation and unity to an often fractured society?

Curtiss DeYoung, Michael Emerson, George Yancey, and Karen Chai Kim studied the effects of racial and ethnic diversity on worshipping communities. Their findings are recorded in the book *United by faith: The multiracial congregation as an answer to the problem of race* (2003). These researchers concluded that a multiracial congregation is defined as “a congregation in which no one racial group accounts for 80% or more of the membership” (DeYoung et al., 2003, p. 3). The team discovered that the once prominent racial divide experienced in churches is beginning to erode. David Van Biema wrote an article, “The color of faith,” in *Time* 11 January 2010 citing that “Evangelical Christians in conservative churches with a 20% or more minority participation has been eroding about 7.5% for the past nine years. But with Evangelical

Churches with attendance of 1000 people or more, minority attendance of has quadrupled from 6% in 1998 to 25% in 2007” (Van Biema, 2010, p. 39).

DeYoung (2003) and his team discovered that churches were friendly at the worship service, but in the social circles outside the church, people limited social contacts to their own race. They found that true integration did not happen in churches where members of different racial groups joined together in the same church at the same time for worship. A church that has racially and culturally diverse members who meet together on Saturday, “Sunday or during the week, but collective church-related activities reflect only one racial group, then the church is an assimilated congregation” (DeYoung et al., 2003, p. 168). In order to become multiracial multicultural, churches need to strive for integration not assimilation. An integrated membership is when no one racial group is dominant. Also in order to become multiracial and multicultural, leaders must be convinced that multiracial multicultural is God’s design.

Thanks in large part to inspired clergy leaders, some of the nation’s largest mega-churches appear to be leading their congregations into the twenty-first century as reflected within multiracial, multiethnic worship communities. Randy Roberts, pastor of Loma Linda University Church, Loma Linda, CA; Joel Osteen, pastor of the Lakewood Community Church in Houston, Texas; and many other pastors successfully lead racially and ethnically diverse congregations. Osteen’s Houston congregation, composed of 43,500 members, has as many Black, White, Latin, and Asian Christians worshipping together with one style. Pastor Bill Hybels’ 23,000-member Willow Creek Community Church has a full-time minister assigned to multicultural ministry and racial harmony.

I recognized that same spirit of unity being expressed by ministers, professors, and thought leaders of the 17,214,683 members of the Seventh-day Adventist Church (SDA) as recorded in the churches official web site <http://www.adventist.org/world-church/facts-and-figures/index.html> and specifically, the leadership of the Fallbrook SDA Church.

Researcher Kathy Black argues that most worship services are multicultural to some degree in that they contain elements from diverse cultures (Black, 2000, p. 2). I agree with her assessment that most worship services have elements from diverse cultures. This is not to say they are truly multicultural, because social pressures can move multicultural churches back to a racially homogeneous congregation.

Have churches developed an intentional multicultural, multiracial worship experience that could increase participation of diverse groups? Have congregations done enough to fulfill the church's mission to reach a diverse nation? This dissertation records my personal background and challenge that led me to study multicultural worship. The purpose, theology rationale, and literature developed about unity and cultural worship will be studied in this project. It will also share the methodology, relevant tables, results, benefit to the church, summary, conclusions, and recommendations of the project. Finally, it will include a reference list.

Personal History

Robert Greenleaf, the noted visionary servant leader, in the book *Servant leadership: A journey into the nature of legitimate power*, writes to the need for advancement through dreaming and vision. He says, "Someone in the church must paint the dream. For anything to happen there must be a dream. And for anything great to

happen there must be a great dream. The growing edge church will be a painter of great dreams for all of its people, something to lift their sights above the ordinary and give them a great goal to strive for—something for each person to strive for” (2002, p. 101). My dream and vision for the SDA church is that local churches would be willing to worship with others of different races and cultures.

Being born in Philadelphia, Pennsylvania shaped my multicultural theological vision. Philadelphia was home or headquarters to several unusual religious personalities—Father Divine, Daddy Grace, and Bishop S. C. Johnson. Divine was a Black minister who had acquired significant real estate holdings in the Philadelphia area. He also owned a barbershop that my dad would take me to as a young boy. I would receive a free haircut by saying, “Peace Father.” Father Divine’s interracial marriage, in an age when such a practice was viewed negatively by society, made an impression on me. A most important fact about Father Divine’s movement is that racial discrimination was not tolerated; Whites and Blacks were expected to eat together. Twenty years later, I encountered Divine’s church again when I became a member of the North Philadelphia SDA Church, which was located directly across the street.

Another religious personality I encountered was Daddy Grace. Grace was noted for his foot-long finger nails colored red, white, and blue and collecting church offerings in straw bushel baskets. Even though there was a circus atmosphere connected with his church, its name “United House of Prayer for All People” was impactful and revealing. Even though Grace was of Black and Portuguese parentage, diversity was not evident at Grace’s twenty churches that were populated mainly with Black members.

The last Philadelphia religious personality who shaped my vision was Bishop S. C. Johnson, pastor of “The Church of the Lord Jesus Christ of the Apostolic Faith.” He was a local radio preacher leading one of the city’s largest Black congregations. Johnson’s preaching critics called him a fiery preacher, (an almost mesmerizing projection of authority). During my adolescent years, my mother shared with me the story of Bishop Johnson and his pronouncement that I would one day be a preacher.

Vision-shaping continued when I joined the military in 1966 and experienced multicultural, multiracial worship at the base chapel. I was later baptized by a military chaplain of a different race and culture. While on active duty I was introduced to the Seventh-day Adventist Church by a former SDA member who happened to be White. I was later baptized into the Adventist Church by Elder G. H. Taylor. A few years later, I moved to Huntsville, Alabama to attend Oakwood College with the goal of becoming a chaplain. After graduating from Oakwood College in 1976 and Andrews University in 1979, I was assigned to a district—Lincoln/Omaha, Nebraska churches. Five years later, I was endorsed by the Seventh-day Adventist church to serve the church as a United States Navy Chaplain.

The United States Navy made assignments of personnel based on need. Race or cultural background played no part in chaplain assignment. I was expected by commanders to provide ministry, period! During my Navy career, I was assigned to combat units on both land and sea. I was privileged to provide a ministry to Marine combat battalions, a training base, and the base chapel. One of my last assignments was as chapel pastor to 250 military families. The parishioners at the San Diego base were

comprised of people of diverse religious (Protestant), racial, and ethnic backgrounds worshipping together to meet God.

Upon my completion of military service, I transitioned back to the Adventist church pastoral ministry. I was asked to pastor the Poway/ Valley Center District and later, the Fallbrook Church in the Southeastern California Conference. The two congregations in the first district included one multiracial multicultural body of believers and the other was homogeneous. The Fallbrook church was multiracial and multicultural.

Background to the Problem

The Seventh-day Adventist Church is structurally organized into four administrative levels: General Conference, Union Conferences, Local Conferences and Local Churches. The General Conference (GC) administratively leads the worldwide movement of the church. The GC has thirteen Divisions which function as administrative branch offices in different world territories. The most important level is the fourth which houses the 65,000 local churches, nearly 5306 churches in the United States, Canada and Bermuda according to Alex Bryant Executive Secretary of the General Conference of Seventh-day Adventist (Bryant, 2012, p.11). The local church is where believers become members of the Adventist Church, attending worship each Sabbath (Saturday).

At the GC Session in July 3-7, 2005, a leadership workshop revealed the following: “Leadership in the 21st century Adventist Church presents many challenges. Since 1995, the church has grown at an average annual rate of 5.23%. Most of this growth has taken place in Sub-Saharan Africa, Latin America, and Southeast Asia. This growth has significantly changed the ethnic and racial complexion of the church.” During the workshop church leaders considered the characteristics needed by leaders in the 21st

century Adventist Church. Five presentations focused on the character and personality of Adventist leaders, with special emphasis on responsibility, integrity, the role and scope of ecclesiastical authority, and responsiveness to diversity. One of the workshops addressed the question, “Why responsiveness to diversity is an essential quality for leaders in our global church, and how leaders can develop these qualities?”

Purpose

It is the purpose of this project to present a viable congregational model for a multicultural worship service. The worship service developed at the Fallbrook Seventh-day Adventist Church for this project can serve as a model of worship that can be used by other Adventist congregations. Pastors can formulate and initiate a framework of inclusiveness and diversity through the worship service. The project looks to provide another way in which existing and emerging Seventh-day Adventist congregations incorporate clergy leaders in the worship service to foster increased acceptance of multicultural worship at the local level. A multicultural worship service can be a strong relationship builder for Adventist congregations where “connectedness” occurs and is a needed driving force in society.

Statement of the Problem

The Seventh-day Adventist Church is a global church with congregants of many races, cultures, and ethnic backgrounds. The mission of the church is to share the Christian doctrine that Jesus is soon to return to the earth and ultimately set up His kingdom with His believers. His believers will be made up of a diverse group from every part of the world. A number of Seventh-day Adventist Churches in the United States

suffer from a minimum involvement with people of different races and cultures because of their locality, but things are changing.

The Fallbrook SDA Church added approximately 80 racially and ethnically diverse members to a majority Anglo church from 2004 to 2010. Similarly, the San Diego Association of Governments (SANDAG) projected that by 2030 the area population would have a non-White multiracial majority. The worship services provided no cultural elements that would appeal to a diverse membership.

Statement of the Task

The task of this project is for the pastoral leadership to pilot a worship service for the Fallbrook Church that will appeal to a culturally diverse congregation. The intent of the service is to provide an inclusive worship environment that unifies and connects people of different cultural and racial backgrounds. The Fallbrook Church will be evaluated through a survey to determine if there is a positive attitude and acceptance of a multicultural worship service.

Justification for the Project

The Fallbrook SDA Church, my most recent assignment as senior pastor, is a culturally emerging church of 400 members located in Fallbrook, California. From 2004 to 2010, the Fallbrook Church membership of 400 has remained nearly constant. The membership numbers have changed little, yet cultural and racial demographics at the church are quite fluid. During this seven-year period, approximately 20% of non-White visitors worshiped at Fallbrook continuously for at least 4-6 months before leaving to attend other churches. Every Sabbath, at least 20 people visited the Fallbrook Church and

60% of the visitors were non-Whites. The project seeks to determine if a change to a more inclusive worship service will provide a worship environment that promotes a framework for different cultures worshipping together.

A strong impetus for implementing a project that changes the worship dynamics is the SDA Church's strong theology of inclusiveness according to Matt 28:18-20.

Adventists believe Jesus' great commission commands His church to make disciples of all people with no cultural or racial barriers. Rev 14:6-7 is a foundational text for Adventists which admonishes the church "to proclaim to those who live on the earth—to every nation, tribe, language and people" (Rev 14:6). At least 13 of the 28 fundamental beliefs held by Adventists emphasize diversity and multicultural sensitivity. A church with such a strong scriptural tradition means a church's worship practice should reflect its theology.

Expectations for the Project

The Seventh-day Adventist Church, over the past 150 years, has developed a written theology which espouses a mature view of unity in diversity. The message of a soon-returning Lord drives Adventists to share this belief with the entire world population. The project which models an intentional development of multicultural worship service is an authentic way of exhibiting a much needed practical relational theology.

The Fallbrook Church as the project model church is expected to experience an expanded view of worship that accepts people of various ethnic and cultural backgrounds. Fallbrook members who embrace a multicultural sensitive worship service

will acquire an attitude of understanding and appreciation through a pastor-directed model. The successful outcome of the project will be measured by the willingness of Fallbrook members to continue a multicultural worship service at least once a quarter, semi-annually, or annually. The service implements an honorary co-pastor model. It joins pastors of different racial or ethnic groups in a shared worship service. The expectation is that everyone—clergy and lay members—will learn how to relate to each other in a worship service that is culturally diverse. Our worship is just a rehearsal for the main event held in the Kingdom of God (Isa 66:22-23).

Delimitations

The project was delimited to a large congregation of 400 members located in Southern California. The Fallbrook church has conducted two morning worship services at 8:15 and 11:00 for the past eight years. The study did not survey church members under the age of eighteen.

Limitations

This project is limited by the sheer enormity of developing a model of multicultural worship that will be applicable for all worshipping Adventist congregations. There is no existing universal model for a worship service in our present world. Such a model, if possible, would be antithetical to freedom and religious liberty. The Bible does not spell out in an exact manner how to develop a 21st century model for worship, but it does point out the need for diverse people to connect.

There are some areas of the country—rural, urban centers, college and university regions—that may not presently lend themselves to an inclusive worshipping community, but things are about to change. Most communities prefer a homogenous model of

worship. Still some religious communities will practice what others consider to be extreme forms of ethnocentrism which is their right, but I would argue, is it biblically correct? New, incoming clergy and lay leaders may not see the need of such a model, but I disagree and argue for its expediency. The project's goal is to measure the impact of clergy leaders on the congregation's worship attitude toward a multicultural worship service.

Definitions of Terms

The following terms are highlighted because they are generally used by people to express their feeling about unity and togetherness.

Colorblindness: A wish by many people to live in a society that no longer sees skin color as an important criterion for social acceptance. It is a term that is laudable in an ideal world. It is often viewed by some people of color as an attempt by society to ignore social identity and hide the realities of a human created race based hierarchy.

Corporate worship: The gathering of diverse people in response to God's forgiveness, goodness, and worthiness. True worship means giving to God our highest praise, music, prayer, and offering. Worship is incomplete without hearing from God and responding by reaching out to all humanity proclaiming God's glory.

Unity: Being reconciled to God and one another through the indwelling of the Holy Spirit. The goal of unity is oneness while recognizing that it is not uniformity but operates within the framework of diversity.

Diversity: Accepting and respecting differences of culture and race; creating the best possible environment for people to grow and flourish in life and faith.

Ethnocentrism: A belief that one's culture is superior to others. This is destructive to religious and cultural diversity when used as a standard or measurement for all groups to follow.

Segregation: Separation of humans due to race, skin color, and ethnicity, on the assumption of racist beliefs, false religious ideas, and unfair laws. Segregation prevents people from integrating.

Integration: Diverse people of God joining together in the journey of life such as school, work, and places of worship; sharing the best of each culture, respecting differences, creating new paradigms. True integration goes beyond just appearances but deepens relationships of caring and respect.

Multicultural worship: A group of ethnically diverse people who join together at a worship service to give praise and adoration to God. Present-day demographics and mobility make multiculturalism a part of the worship experience for many congregations. The weakness in these services is the oversight of not being intentional and inclusive.

Multicultural congregation: A racially-mixed congregation in which no racial group is composed of 80 percent or more of the church (DeYoung et al., 2003, p. 3).

Pulpit exchange: Two pastors or speakers lead each other's worship service. It is usually conducted on the same day and at the same time. It is used to build bridges of caring and understanding between congregations.

Honorary co-pastor model: Gathering together two or more pastors of different racial or ethnic backgrounds in a worship service to function as co-worship leaders. The goal is to model to the congregation oneness, unity, and cooperation between clergy of diverse cultural backgrounds.

Description of the Project Process

The Fallbrook church currently has two morning services at 8:15 and 11:00 which provides an opportunity to present a worship service that highlights a diverse congregation model. Acknowledging that fact, a project model was initiated using pastoral intervention and influence to change members' attitudes and practices toward multicultural worship. The 8:15 service is the change agent.

The process involves inviting a local pastor or elder of a different ethnic, racial, or cultural background to worship with the congregation, thereby developing a practical starting point for congregations to see a multicultural ministry being modeled.

The Fallbrook model involves eight worship services conducted over an eight week span. The 8:15 service is the intervention service and uses SDA ministers from various races and cultures. At the conclusion of the eight services, a survey instrument is distributed to church members of both services to assess their attitudes about multicultural worship.

A unique aspect of the worship model used cross culturally was to break up the congregation into multicultural groups for the worship service intercessory prayer. Pastors were encourage to pray in their native tongue and the senior pastor of the church would end the season of prayer with everyone holding hands in a large circle. This was found to be effective to diverse members by providing familiar cultural tones and manners. This tells culturally diverse members that their background is respected while joining with the local community of faith. What makes this a powerful difference is that correct prayer can be inclusive and Adventists carry a very high reverence and respect for prayer.

CHAPTER TWO

THEOLOGY OF MULTICULTURAL WORSHIP

A Theological Foundation for Multicultural Worship and Its Connection with Unity, Racial and Cultural Harmony

Multiculturalism as defined by social scientist and secular philosophers is broad, and diverse, and often controversial. One researcher Will Kymlicka (1995) discussed a coined term—“group-differentiated rights”—when discussing multiculturalism. An example of group-differentiated rights would be a law that grants exemptions from general laws in favor of one’s religious belief, for example, not taking a test on a particular day or wearing a yarmulke. Kymlicka argues for cultural accommodations when individual inequalities are derived from circumstances not of your own choosing.

Multicultural scholars argue that cultures are not distinct, self-contained wholes, but that interaction through wars, religion, trade, migration, economics, and technology provides an interaction and cultural overlap. Equating multiculturalism with food, dress, and local festivals is to underestimate greatly the enormity of the subject. The larger issue in multiculturalism is the subject of unity in the community of faith. Is it possible, based on certain values, that diversity might be a deficiency.

Walter Douglas (1997) an SDA pioneer in multicultural worship practices writes in *Ministry* about issues of unity faced by Christians in (1 Cor 12). Douglas believes diversity disrupts unity and becomes “...destructive and sinful when one part of the body

claims that it will not function if all the others do not go along with it” (Douglas, 1997, p. 5). Denominations and churches, emphasizes the importance of organizational and structural unity. “But a more accurate biblical and theological image of the church is the unity demonstrated in organism rather than in organization” (Douglas, 1997, p. 6). The religion of diversity and multiculturalism because of the many faith groups and basic difference in theistic belief about God poses a major challenge to us. The purpose of this section of the paper is to see God’s unifying intent for humanity, why we separated and went our own way instead of following God.

Every negative relationship encounter brings us face to face with our complicity in the sin problem. Included in the sin problem is the separation of nations, people groups, and tribes based on prejudice. To accept the separation of races and ethnic and cultural groups based on fear and prejudice is to signal that the problem is beyond God’s ability to solve it. God is quite clear as to how He wants humanity to practice the spirit of unity.

God speaks to us powerfully and with purpose through the sacred writings as demonstrated in the first sentence of Genesis: “In the beginning God” (Gen 1:1). People reading the Holy Scriptures immediately encounter the Godhead: God the Father, God the Son and God the Holy Spirit, Creator of the heavens and the earth. God’s name in Hebrew is Elohim which has a plural ending, yet implies oneness.

God models to His new creation oneness and unity. The Bible continues to record the work of God as being Creator when He says, “Let us make humankind in our image, according to our likeness” (Gen 1:26). Unity is embodied in all of God’s creation. After God’s crowning act of creating man and woman, the Bible states, “God saw everything

that he had made, and indeed, it was very good” (Gen 1:31). Two of the institutions coming from the creation story are the Sabbath and marriage; both speak to the message of unity and connectedness between God and humanity.

On the seventh day, the creation story provided a way for all of humanity to pause and remember who created them. The seventh day, a memorial of creation, brings together humanity in a glorious celebration of honor and praise. In the words of the Psalmist, “Let everything that breathes praise the Lord. Praise the Lord!” (Ps 150:6). Responding to God’s love through worship allows humanity to join the cosmos and become part of a great multicultural, multiracial experience in praise.

Made in God’s Image

“So God created humankind in his own image, in the image of God He created them; male and female he created them” (Gen 1:27). The Holy Scriptures teach that not only do we come from God, but that we are also descendants from a single pair of humans, Adam and Eve. The Bible states our common ancestry: “From one ancestor he made all nations to inhabit the whole earth, and he allotted the times of their existence and boundaries of the places where they would live” (Acts 17:26).

The first man, Adam, had no problem forming a strong bond of oneness and unity with Eve. The Bible states that when God brought woman to Adam, he was so smitten by the great gift, that he said, “This is at last bone of my bones, and flesh of my flesh; this She shall be called woman, because she was taken out of man. Therefore a man shall one shall be called Woman, for out of the man this one was taken. Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh” (Gen 2:23, 24). The theme of oneness and unity is what God modeled in human relationships. Oneness

resided in the Garden of Eden and included fellowship with God without sin, shame, division, and conflict. Oneness is who God is and He shares that characteristic with all of His creation. Oneness and unity are attributes God connected with worship.

Worship the Creator

God reserved a time to commemorate His work of creating all living beings. “Thus the heavens and the earth, and all the host of them, were finished. And on the seventh day God ended His work which He had done, and rested on the seventh day from all His work which He had done. Then God blessed the seventh day and sanctified it because in it He rested from all His work which God had created and made” (Gen 2:1-3)

The response to the Creator by us is to offer worship (worth-ship) and praise. The following definition of worship from a noted Christian writer says, “Worship is a prayer of relationship in which the whole creation lauds and magnifies God the Creator and Redeemer of the world” (Webber, 1998, p. 36). He further cites numerous passages such as Psalm 8, 19, 65, 104 and 148 that express worship to God as Creator.

I would add to the above listed passages Exodus 16 and Exodus 20:8-11 as validation of the importance of worship to our Creator. Exodus 16 shows God’s love for His people while providing manna each day, except on the seventh-day Sabbath. The miracle of giving manna continued for forty years, thereby highlighting the importance of God’s people gathering for a holy time on the seventh-day Sabbath.

The fourth of the Ten Commandments is found in Exodus 20:8-11 where God commands people to honor a holy time on the seventh day. Whoever was within the borders of His people’s home were expected to honor the Sabbath, whether men, women, workers, strangers, or visitors. I firmly believe that God was including a time for all

people to worship with no exceptions. Worship of the true Creator knows no barriers of culture, race, wealth, gender, or political persuasion. God desires for us to gather together as one and worship Him. The Sabbath, as recorded in Exodus 20:8-11 and Deut 5:14 provides a multicultural and barrier-free zone to offer worship to our Creator.

An Adventist writer, Dr. Samuel Bacchiocchi (2002, pp. 298-300), believed that Sabbath-keeping is invaluable for providing a religious and social connection between all people. The Sabbath gives us rest from social tensions, rest to meet with God, rest to be blessed, and rest to be a blessing to others. Although each Sabbath modality is important, I believe that the idea of the Sabbath's providing an opportunity for inclusion is relevant for the issue of separation. The spirit of Exodus 20:8-11 provides the possibility for all people under the roof of Sabbath keepers—sons and daughters, servants and strangers, rich or poor, cross-culturally and racially diverse—to honor and praise God together.

The Sabbath commands us to be servant leaders and help others. The Lord of the Sabbath, Jesus (Matt 12:8), was criticized by Pharisees for healing a man's withered hand on the Sabbath. The writer of the gospel of Mark includes the question that Jesus asked, "Is it lawful to do good or to do no harm on the Sabbath, to save life or to kill? But they were silent" (Mark 3:4). Bacchiocchi wrote, "Through His Sabbath ministry, Jesus taught that the Sabbath is not rules to obey, but people to love, it is the day to share God's blessings with others" (2002, p. 301). God's intent is clear for humanity, unity and oneness through creation, marriage, and worship, but the sin problem interrupted God's harmony.

Separation from God and the Fall from Unity

The Holy Scriptures gives an account of when unity and connectedness were broken and it is recorded in Rev 12:7-9 which says, “And war broke out in heaven: Michael and his angels fought against the dragon. The dragon and his angels fought back, but they were defeated, and there was no longer any place for them in heaven. The great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him.” There was, no doubt, a struggle, a controversy in heaven, and this conflict continued on earth. When God created man, the serpent concentrated his efforts into bringing about the downfall of Adam and Eve.

Satan came to the Garden of Eden (Gen 3:1-6) and, eventually, led Adam and Eve to doubt God’s Word. When they acted on their doubt, sin started. They disobeyed God’s command not to eat from the tree in the midst of the Garden of Eden. After that life-changing choice, relationships, marriage, social interactions, work, and worship were negatively impacted.

Differences in culture and race are magnified because of the existing tension and separation promulgated by the sin of humans. Fellowship and unity between God and humanity were broken. As God walked through the Garden of Eden searching for Adam and Eve, we glimpse that change in their relationship. When Adam was confronted by God regarding his sinful behavior Adam blamed God, and Eve then passed the blame to the serpent. Oneness had been usurped by contention among humanity. Oneness in worship was exchanged for competition, selfishness, and jealousy.

This loss led Cain to kill his brother Abel in cold blood through jealousy. It was the ultimate expression of how far and quickly unity had disintegrated. From this discouraging event in human history, violence, murder, war, polygamy, prejudice, and separateness became the norm. When Cain murdered his brother, God confronted and banished him from His presence. In Genesis 4:15, the Bible records that God put a mark on Cain so he would not be killed. Many have interpreted this mark as a sign of evil as opposed to a sign of God's mercy. In some peoples' view of history, the "mark of Cain" was a curse God placed on Black people. This error in thinking was perpetrated by Satan to separate people and misrepresent oneness and unity.

The world became so violent (Gen 6-9) that God chose to destroy everyone except Noah, his family, and some of the animals—seven clean and two unclean of each species. The flood created the giant oceans that now form a gulf between peoples.

The parallel story to the entrance of sin is the unfolding of God's plan of redemption through Jesus Christ. "I will put enmity between you and the woman, and between your offspring and hers; he will strike your head, and you will strike his heel" (Gen 3:15). Christians have come to believe that a judgment is expressed in prophetic language predicting the coming of the Deliverer. There will be an age-long struggle between Satan's followers (John 8:44) and the woman's offspring. The Lord Jesus Christ is, by pre-eminence, "the Offspring" (Rev 12:1-5). The Offspring crushes the head of the serpent. The serpent bruises the heel of the Offspring of the woman. The crushing of the head of the serpent is a decidedly fatal blow. Satan will not go down without a fight and will attempt to bring down God's people and God's church. The most dangerous and insidious consequence of sin is to separate us from God and from each other. The most

glorious answer to the sin problem is God's bringing us back to God and to each other through Jesus.

Confusion about Connectedness

The Bible records in Gen 11 that, at one point in earth's history, the whole world had one language. My initial reaction to that fact is that one language was in harmony with God's will of unity and oneness. After humans sinned, what was meant for good became a curse. Then the people of the land of Shinar decided to build a tower to heaven and "...make a name for ourselves" (Gen 11:4).

The peoples' misguided ambition to become like God produced God's response of confusing their language. Unity and oneness among humanity was circumvented. Was God signaling a change in his will for man or was God trying to convey another message? Humanity's problem was not just the building of the tower, but also their attempt to make a name for themselves. Could it be that humanity, in its monolingual culture, forgot who God was? In confusing their language, God was trying to remind them who God was—the Creator—and who was ultimately in charge.

Humans usually fail when attempting to form positive relationships with diverse people. The one sure place to achieve unity and oneness is alongside one another, seated at the universality of worship. God's house should become the one place where intercultural, intergenerational dialogue takes place. The community of faith should be the place where people of one blood come and experience safety, comfort, redemption, and reconciliation. Thus, God's people found hope in the restoration to unity and oneness to be found in the coming messiah.

The Promised One

In Genesis 12:2-3 God made a divine covenant with Abram saying, “I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed.” Thus, God worked through the Hebrew people to help the world get to know Him. It is through Abraham and his descendants that the promised Messiah would come to the Jews and the Gentiles. Yet Abraham’s two sons Ishmael and Isaac and their descendants would fight against one another and challenge the spirit of oneness and unity. Years later, God would pronounce to humanity that if you belong to Christ then you are of Abraham’s seed, again in Christ (Gal 3:29).

The opening of the New Testament Scriptures writes about God becoming a part of the human family, “Look, the virgin shall conceive and bear a son, and they shall name him Emmanuel, which means, God is with us” (Matt 1:23). God’s willingness to reach down so far to save humanity also expressed His desire to reach multicultural people (Gal 4:4-5). There was no gulf, no separation, racial or cultural barrier too great to separate us from God.

Jesus’ life was a living, breathing love letter. All of the healing, restoring and forgiving happened out of Jesus’ great love for humanity. The ministry of Jesus began at a time when the world was under Roman authority. A passage in Luke says, “In those days a decree went out from Emperor Augustus that all the world should be registered. . . . All went to their own towns to be registered” (Luke 2:1, 3). This registration was a census including people from Palestine to North Africa, embracing Joseph and his

pregnant wife, Mary, from the city of Nazareth. Mary would soon give birth to a son, Jesus, who was heralded by angels, kings, and shepherds. “Do not be afraid, for see—I am bringing you good news of great joy for all the people: to you is born this day in the city of David a Savior, who is the Messiah, the Lord” (Luke 2:10-11).

The graciousness of God is shared in 1 John 3:1, “See what love the Father has given us, that we should be called children of God; and that is what we are.” An encouraging and inclusive love from God is the essence of this passage. This is what God is like. As followers of God in Christ, our love should exemplify Him. John continues his admonition for the follower of Christ when he says, “For this is the message you have heard from the beginning, that we should love one another” (1 John 3:11). “Do not be astonished, brothers and sisters, that the world if the hates you. We know that we have passed from death to life because we love the one another. Whoever does not love abides in death” (1 John 3:13, 14). “We know love by this, that he laid down his life for us—we ought to lay down our lives for one another” (1 John 3:16). The text makes the case for unity and oneness for each other more than a necessity and a possibility, when it’s compared to giving our lives for others.

Jesus’ Model of Inclusive Ministry in Matt 28:18-20

Jesus’ Model of Inclusive Ministry

Jesus, the Promised One, became one with humanity, lived among society, and ministered to people. He came to Jews, Greeks, Romans, and Gentiles of all persuasions. Jesus ministered cross-culturally. The first recorded message Jesus preached in Nazareth included and embraced the Gentiles. Jesus ministered to a widow living in the land of Zarephath, in Sidon (Luke 4:26). He also mentioned Naaman the Syrian (Luke 4:16-27)

in a positive way. He healed the Gadarene demoniac (Matt 8:28-34) and the Samaritan leper (Luke 17:12-19). Jesus commended the faith of Gentiles. He marveled at a centurion's faith. "Truly, I tell you, no one in Israel have I found such faith. I tell you many will come from east and west and eat with Abraham, Isaac and Jacob in the kingdom of heaven" (Matt 8:10-11). The Bible also reveals that Jesus ministered to the Syro-Phoenician woman, a Canaanite (Mark 7). These texts reveal that the kingdom was for all who would participate.

Jesus prepared His future church to minister cross-culturally by modeling for His disciples a ministry that included the Gentile community. He taught His disciples that His kingdom was to include all people. Modeling by Jesus begins in the gospels with an account of a Samaritan woman (John 4:1-30) and a Syro-Phoenician woman (Mark 8:10).

Samaritan Example

The Lord was leaving a legacy of cross-cultural contact, modeling for His disciples' future ministry, by forming relationships that were out of character with the norm. The importance of the John 4 passage to this study of unity is that Jesus establishes trust between a Jew and a Samaritan. Jesus prepared His present and future church to minister inclusively and cross-culturally. He taught the disciples about a world that included all kinds of Gentile people, diverse in race and culture. Teaching the disciples of Jesus to expand their horizons to the Gentile world is highlighted with His encounter with a woman from Samaria.

Jesus came to Samaria and tired from His travels sat by the well of Jacob (John 4:3-6). *The Seventh-day Adventist Bible Commentary* Vol. 5 says, "Racial hatred kept Jew and Samaritan so far apart that both avoided social contact, if at all possible"

(Nichol, 1955, p. 938). It is in this setting that Jesus asked a Samaritan woman coming to draw water, "Give Me a drink." She replied, "How is it that you, a Jew, ask a drink of me, a woman of Samaria? (Jews do not share things in common with Samaritans)" (John 4:9). According to *Harper's Bible dictionary*, "Religious beliefs of the Samaritans had much in common with those of the Jews, e.g., the Sabbath and sacred feasts, circumcision, and the conviction that a Messiah or Restorer will come (but to convert all nations to the way of Samaritans), Samaritans however, based their religion on the Pentateuch alone, and rejected the rest of the Old Testament" (Miller & Miller, 1952, p. 640). A main religious division between Samaritans and Jews was the sacred places of worship, Mt Gerizim and Jerusalem. The practical application of this story is that even though worship is the one place, where, ideally, people of God should be able to unite, it is the area that, over the centuries, has been the most difficult to overcome.

Syro-Phoenician Example

Jesus continued His teaching ministry to His disciples by interacting with a Gentile, a woman from Tyre and Sidon. Jews had little dealing with people of Gentile background. Unfortunately, Jews referred to Gentiles as dogs. It then appears strange that Jesus' meeting with a woman from Tyre and Sidon asking for healing for her daughter provokes a response calling her a dog (Mark 7: 24-30). Why would Jesus say these words, "Let the children be fed first, for it is not fair to take the children's food and throw it to the dogs" (Mark 7:27). Jesus was not calling her a dog, but was testing her resolve and perseverance. To what lengths would she go to receive the gift of God's grace? Would discouragement or rejection cause her to abandon the help she needed? Jesus

knew the heart of the disciples and also that the Jewish mind set was prejudiced toward non-Jews. Ellen White had this to say about the importance of this encounter:

He wished to relieve the afflicted woman, and at the same time to leave an example in His work of mercy toward one of the despised people for the benefit of His disciples when he should no longer be with them. He wished to lead them from their Jewish exclusiveness to be interested in working for others besides their own people (1940, p. 402).

Jesus' multicultural ministry extended to tax collectors, Roman soldiers, the demon possessed, and lepers. It comes as no surprise that His orders to the disciples before his ascension would be to reach all nations with the gospel. His most recognized message pronouncement, found in Matt 28:18-20, is called the Great Commission.

Jesus' Model of Inclusive Ministry from Matt 28:18-20

Jesus' final words to His disciples were clear as to whom they were to reach with the message of redemption: the entire world. His words are found in Matt 28:19: "Go therefore and make disciples of all the nations." "Peace be with you! As the Father has sent me, so I send you" (John 20:21). He also said, "...and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8).

The gospel culminates in the reaching of all people in Jerusalem and Judea, then Samaria, an area despised by Pharisees, and is then widened to all nations. A biblical word for nation is "ethnos" which refers to a non-Israelite, outsider, Gentile, and heathen. After Jesus' death, Matt 28 records His resurrection which served as giving life to the new faith and encouragement to His disciples. Their faith would not be in vain (1 Cor 15:12-22). When Jesus' disciples met Him after the resurrection, Matt 28:17 says, "They worshipped Him; but some doubted."

Then Jesus said these words to His disciples, “All authority in heaven and earth been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age” (Matt 28:18-20). One Bible commentary writes the pronouncement of the Great Commission by Jesus (Matt 28:18-20) in three parts; a great claim, a great commission and a great promise (Maclaren, 1910, p. 371).

The great claim that Jesus stated was “All authority in heaven and earth has been given to me” (Matt 28:18). Jesus, as a human, voluntarily limited His authority (Phil 2:6-8). How does this affect the multicultural Gentile nations? In the elevation of Jesus, the disciples avail themselves of His power and His beliefs. Anyone who accepts Jesus, even people in the lowest depths of society, may reach the highest place in life with their sins forgiven. However, the road traveled to get to salvation must be the road by way of the cross. The salvation that Jesus gives is made available to all races, cultures, and ethnicities.

The famous commission pronounced by Jesus, “Go therefore and make disciples of all nations” (Matt 28:19), would appear to be a premature statement for the disciples. Jesus had been directing His disciples to embrace Jews and Gentiles. The Great Commission could be referred to as the great multiethnic commission. Jesus’ target audience directs His disciples to people from all ethnic backgrounds, nations, peoples, and languages with the salvation message. The multiethnic salvation message is at the heart of the church’s mission. There was no ambiguity in the disciples’ minds about the multicultural ministry challenge, the fear and misunderstanding they would encounter.

The great promise cited by Jesus is “Teaching them to obey everything that I have commanded you. And remember I am with you always, even to the end of the age” (Matt 28:20). The disciples of Jesus have nothing to fear in establishing cross-cultural relationships because He has promised to be with them. The promise, through God the Holy Spirit, to bridge cultural barriers extends to the end of the age. Is it possible to follow the commands of God and yet not touch the lives of diverse people? I do not believe it is possible, as a Christian, not to impact diverse people for good and to follow our Lord’s command. A lawyer asked Jesus, “Teacher which commandment in the law is the greatest?” This is Jesus’ answer:

He said to him, You shall love the Lord your God with all your heart, with all soul, and with all your mind. This is the greatest and first commandment. And the second is like it: You shall love your neighbor as yourself. On these two commandments hang all the law and the prophets (Matt 22:36-40).

It is the spirit of the great commandment that has been a driving force for the missionary movement in many churches. The SDA Church views itself as a partner in proclaiming the gospel commission to make disciples for God’s kingdom. In the mid-nineteenth century, Adventists began preaching a soon-returning Jesus. The rallying cry was taken from the angels of Rev 14:6-12. They strongly believed that the angels of Rev 14 represented people who would preach “... to every nation and tribe and language, and people.”

Revelation 14:6-7 as the Foundational Text for SDA’s Message of Inclusion

Adventist History and Rev 14:6-7

One of the foundational Bible passages used by Seventh-day Adventists is Rev 14:6-12 which is called the Three Angels’ Messages. These messages became the catalyst

for the missionary movement exhibited by Adventists. My focus will be on Rev 14:6 and 7, the First Angel's Message because it is inclusive, reaching out "... to every nation, tribe, language and people." How do Adventists see "every nation and tribe and language and people" (Rev 14:6)? Did the message really include everyone or did the existing racial prejudice in society mean that it really was not for everyone, all races and cultures? What do we see in Adventist history that encourages the genuine proclamation of the inclusive Three Angels' Message?

The Seventh-day Adventist church was founded in 1863 upon a prophetic scriptural belief (hermeneutics) that says in the Bible that Jesus' return was near. The Advent movement's main emphasis was to usher in the return of Christ (Knight, 2004, pp. 62-64). It is understandable for Advent believers in the context of the times not to promote the importance of joining multiethnic, multiracial people together in worship. The Word of God was the inspiration for the Advent people and the Word was for everyone; the telling of the message may have become more important than understanding the fullness of the message. Christian churches still suffer with the same problem today—not connecting the revelation of the message with the challenge of actually living the message.

The early Advent message, the soon return of Jesus, was preached by William Miller and his followers. Miller, a farmer from Low Hampton, New York in 1830's (after his conversion to Christianity), would spend the next 13 years studying and preaching that Jesus' coming was near (Land, 1998, pp. 3-4).

The prophetic book of Daniel records a text that would become one of the most important texts in the Bible to William Miller. Daniel 8:14 (NKJV) says, "For two

thousand three hundred days; then the sanctuary shall be cleansed.” Miller concluded that the sanctuary to be cleansed in was the earth and that the second coming would happen about 1843 (Land, 1998, p. 4).

Miller’s inspiration came from the message of Rev 14:6, 7 to prepare a people to meet the soon-coming of the Lord Jesus. The people who follow the teachings of William Miller were called Millerites. An Adventist apologist, F. D. Nichol, numbered Millerites at close to 200,000 followers. There were 174 known ministers in the movement—half, Methodists; one fourth, Baptists; and the others, Congregationalists, Episcopalians, and Quakers (Maxwell, 1977, p. 19). It was noted that in his preaching circuit, Miller set up the largest tent made in the United States up to that time with room for 4000 people (Nichol, 1944, p. 122).

The final, revised message of the Millerites concluded that Jesus was coming to cleanse the earth on October 22, 1844. The day came and went without the return of Jesus. It is remembered in Adventist history as the “Great Disappointment.” Thousands who followed Miller scattered after the October date passed. Some Millerites went back to their former churches; others left their faith all together or bonded in small groups for comfort and contemplation. A small group of about fifty people banded together to study the Bible for answers to the disappointment that the Millerite movement had experienced.

Included in that group was Ellen G. White, one of the Adventist pioneers. In the next several years after the disappointment, the Advent group would add to the prophetic teachings of Miller. One of the most important beliefs would be the seventh-day Sabbath from Exodus 20:8-11, the fourth commandment. Adventists would embrace the Sabbath belief as true worship to God, part of the moral law, and that it was kept by Jesus, the

apostles and the early church of Christ. This small Advent group studying Rev 14 came to understand it in reference to the Millerite movement and beyond. Revelation 14:6 and 7 came to be understood by Advent believers as the First Angels' Message and the judgment hour message. The Adventist believers officially formed the Seventh-day Adventist Church in 1863, inspired by the messages in Rev 14:6-12, which encompassed the Seventh-day Sabbath and the preaching of the everlasting gospel.

Adventists conducted a number of Bible conferences to formulate their beliefs. Ellen White received visions that Adventists believed were from God. The visions came in order to stabilize the faith of an infant denomination. The gift of prophecy to Ellen White became an encouraging force for the emerging Advent Movement. The visions kept Adventists moving forward and in the right direction to evangelize the entire diverse world with their message that Jesus' coming is near.

What was happening to America's diverse people when Miller and Adventists believers were proclaiming a message of inclusion, "with an eternal gospel to proclaim to those who live on the earth—to every nation and tribe and language and people" (Rev 14:6)? Miller's preaching of the three angels' message did have an impact on Blacks from about 1833 to the Great Disappointment in 1844.

The impact of the Advent message touching a diverse people is reported through the ministry of a Black man name William Foy. He was born in 1818 in Kennebee County, Augusta, Maine to Joseph and Elizabeth Foy. William, the eldest of three brothers and one sister, began his ministry about 1835-36.

Foy moved to Boston to attend the seminary in the area of Beacon Hill in 1840, the site of the first General Conference of Advent believers. William Foy is described as

a gifted, powerful, effective soul winner. Foy was baptized into the Freewill Baptist Church. He received four visions that focused on the Advent believers' need for faithfulness in order to receive the rewards of the kingdom. The visions highlighted the themes of judgment and requirements of the kingdom. A teenager, Ellen Harmon, and her father Robert Harmon heard Foy speak at Portland, Maine. In February 1842, Pastor J. B. Husted and the White congregation from the Second Methodist Church requested that Foy relate his visions. The next day Foy spoke to over one thousand Black and White people attending the Broomfield Church.

Foy spoke at several churches throughout Maine and Massachusetts. He became known as a devoted preacher, pastor, and Christian. He settled in South Maine, East Hancock County until his death in 1893. Written on Foy's headstone is 2 Tim 4:7-8 "I have fought the good fight, I have finished the race, I have kept the faith. Finally there is laid up for me a crown of righteousness."

Jacob Justiss (1975) in *Angels in ebony* reported that the Millerite movement attracted hundreds of Blacks. Included in the many Millerite preachers was Charles Bowles referred to as "Father Bowles" (Justiss, 1975, p. 14). He addressed large crowds of Blacks and Whites sharing the message that Jesus was coming soon.

Adventists who preach a message from Rev 14:6-7 joined with Galatians 3:28 take us far beyond culture, race, and ethnic background. These texts share the ultimate goal of the gospel—to be one with Christ. This is what Galatians adds to the message of hope: "There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female, for all of you are one in Christ Jesus (Gal 3:28)." The Galatians passage, a seminal passage of unity and diversity as expressed by Paul, sees the followers

of Christ breaking down all barriers of division. Wallis sees the three walls of division in history as race, gender, and class. He believes the three walls should not hold sway in the new community of believers (2008, p. 159). Only the church of Christ can present to society true love and acceptance of all races, cultures, and ethnic groups. I believe this is the ideal truth, but the reality in many Christian communities is that this is only talk. The practice of accepting different races and cultures is challenging and difficult, but can be a reality by depending on the strength of Christ.

The Times of Ellen White

Born in 1827, Ellen Harmon White grew up in Portland, Maine. Arthur L. White, Ellen's grandson, wrote extensively about his grandmother, as shared with him by his father. Portland was a seaport noted for its trade with the West Indies. Arthur describes the port scene in this manner: "The stevedores, many of them Black, were hoisting the heavy barrels of Jamaica rum and molasses from the holds of the ships, and along with sweating and swearing came the rhythmic songs of the islands" (1985 p. 23).

Ellen's father was a hat maker and had dealings at the port. Arthur believed that his grandmother Ellen and her twin sister Elizabeth may have visited the port of Portland and witnessed the site and sounds of a crowded sailing town. White found the 1834 city directory professions list as, "256 laborers, 220 mariners, 209 dealers in West Indies goods, 145 carpenters, and 131 ships captains" (White, 1985, p. 23). Ellen and her family had exposure to a multiracial, multicultural environment at the port of Portland. Those are the kind of experiences that would prove to be important memories to Ellen White in a future Adventist multicultural, multiracial church. The power of the gospel could

overcome any feelings of racial prejudice and issues of inequality, but the church proved to be complicit with the negative feelings of society.

The noted historian E. Franklin Frazier (1972) wrote about the church's acceptance of diverse peoples. The value of chronicling the plight of Black people and the need for accepting them is that it shows that the inclusion of slaves meant the inclusion of everyone. George Liele also known as George Sharp (1750-1820) as a result of going to church with his master Henry Sharp was converted and baptized. Liele was permitted by his master to preach on the Virginia plantation. When Henry and Liele moved to Savannah, GA Liele and other Black ministers, established the African Baptist Church in Savannah, GA (Frazier, 1972, p. 24). One of Liele's protégés, Andrew Bryan, provided prayer meeting and preaching to both Black and White people. Although worship services were under the control of the slave master, large attendances led to the establishment of a number of new churches. Black Baptists and Methodists became strong among slaves and freedmen decades before Adventists started preaching the soon return of Christ.

Frazier mentions a Black minister named Harry Hosier also known as Black Harry (1750- 1806) who accompanied Bishop Francis Asbury (1745-1816), one of the first bishop of the Methodist Episcopal Church, on his circuit riding ministry. Harry was considered by Dr. Benjamin Rush to be the greatest orator in America (Frazier, 1972, p. 24). Harry and a number of Black ministers preached to both Black and White congregations. A major turning point came to change the interaction between Blacks and Whites when church leaders objected to people of color worshipping together and preaching to one another. By the end of the eighteenth century, "the White Baptist

association stated that ‘whereas the black brethren in the church seemed anxious for a vote in the conference that it would be best to consider the black people as a wing of the body, and that Josiah Bishop, a famous Negro preacher of the mixed congregation, be assigned pastor of a black congregation’” (Frazier, 1972, p. 25). The development of considering black members as inferior to Whites led to a major split in churches.

Richard Allen (1760-1831) became the leader of the African Methodist Episcopal Church formed in 1816 at Philadelphia, Pennsylvania. Allen, born a slave in Philadelphia and later sold to a Delaware owner Stokeley Sturgis, was converted on the plantation by a Methodist minister in 1777. Allen led preaching and prayer meetings and eventually his master was converted. In the same year of his master’s conversion, Allen and his brother were permitted to buy their freedom after the master accepted the idea that slavery was wrong (Frazier, 1972, p. 26).

Allen became well known and was allowed to travel with Bishop Ashbury and preached to both Whites and Blacks. Even though Blacks and Whites sometimes worshipped together, there was a gallery section, usually in the balcony, reserved for second-class worshippers. While visiting the St. George Methodist Church in Philadelphia, ministers Richard Allen and Absalom Jones and other Black members kneeling in prayer in the White section were dragged to the special section for diverse people (Frazier, 1972, p. 27).

This led to Allen forming the Free African Society and the African Methodist Episcopal Church (AME). By 1844, the Methodist Church split over the issue of slavery. Blacks in the south remained with the church of their masters and Blacks in the north followed the AME and other Methodist churches. The problem of the churches’

acceptance of diversity paled in comparison with society at large and the coming Jim Crow laws (Frazier, 1972, p. 28).

In the mid-nineteenth century, Jim Crow laws came into existence in American society. These were laws that systematically established a climate of the hierarchy of races. Jim Crow emerged in the American culture as a song-and-dance routine that portrayed Black people as lazy, dimwitted, sneaky, incompetent, and without morals. A White performer became a Black plantation slave named Jim Crow. He would blacken his face, wear ragged clothes, shuffle as he danced, and say, “Come listen all you gals and boys I’s jist from Tuchyhoe, I’m going to sing a little song, my name’s Jim Crow, weel about and turnabout and do jis so, eb-ry time I weel about I jump Jim Crow” (Bennett, 1968, p. 220).

The next sixty years people would experience the most egregious laws imagined to separate races and cultures. Historian Bennett stated, “By 1841 there was a Jim Crow railroad car in Massachusetts” (1968, p. 221). Jim Crow from the late 19th century to the first decades of the 20th century the laws became outright ridiculous, prohibiting interracial marriage, integrated riding, drinking, and even burial together. Hearing impaired and the blind were separated by color and White nurses were forbidden to treat Black males. White teachers were forbidden to teach Black students. South Carolina forbade Black and White cotton mill workers from looking out the same window. Florida required that Black and White textbooks be segregated in warehouses. Oklahoma required separate telephone booths and New Orleans segregated Black and White prostitutes. Atlanta provided Jim Crow Bibles for Blacks and separate Bibles for Whites to witness with (Bennett, 1968, pp. 221, 222). It is this era that Ellen White, an Adventist

leader, guided the young church to reach all people with the gospel. The times also dictated the challenges that a leader would face when confronting the issue of bringing diverse people together in worship.

Multicultural Worship and the Hereafter

God wanted to communicate more fully with His people so he commanded a place of meeting and said to His people, “And have them make me a sanctuary so that I may dwell among them” (Exod 25:8). The Church’s most relevant reason for its existence is in providing a meeting place for God and humanity to come together in worship and praise. When we meet God, several things should happen. We should catch a glimpse of His glory and present our worship to Him through, praise, and adoration.

When we meet God, we receive a vision of His glory. The worship service is a place where we can see God’s glory. The prophet Isaiah saw His glory and wrote, “I saw the Lord sitting on a throne high and lofty; and up and the hem of his robe filled the temple. Seraphs were in attendance above him; each one had six wings; with two they covered their faces, with two they covered their feet and with two they flew. And one cried to another and said: Holy, holy, holy is the Lord of hosts. The whole earth is full of his glory!” (Isa 6:1-3).

It was God’s intent that all humanity should worship Him. Worship is an end in itself because God is worthy of worship because of who He is. Jesus’ encounter with the devil in the wilderness, involved the issue of worship (Matt 4:9-10). Matthew says, “And he said to Him, All these things I will give you, if you will fall down and worship me. Jesus said to him, “Away with you, Satan! For it is written, ‘worship the Lord your God and serve only him.’” Satan leaves, unwilling to follow His admonition.

The New Testament is silent regarding a specific type of worship service practiced. I would say that the silence is by design because it allows worship to evolve within a cultural framework. In the early church, there are some worship practices that we know. Worship was done together, corporately, as mentioned in 1 Cor 14:26, “What should be done then, my friends? Whenever you come together, each one has a hymn, a lesson, a revelation, a tongue or an interpretation. Let all things be done for building up.”

Even though the Fallbrook project stresses a clergy-led service, worship is communion between God and all His people. Most clergy would agree with my assessment that worship is the people’s service, not a ministerial monopoly. Yet worship today, in a traditional service, appears to be less participatory and more of a spectator event. There appears to be a widening gulf between the more participatory contemporary services and the traditional. The project’s task was to have the clergy model diversity for the congregation, but limit clergy activity in the worship service. The entire body of Christ, not just the clergy, should share in hymns, prayers, and responses out of their devotion and adoration for God. The local church is a fellowship of believers joined together in worship and communion with God.

Today’s media and internet religious outlets can never substitute for corporate worship. We are a body of worshippers and should not isolate ourselves. We come before God as members of a great family of people on earth and in heaven. We must never forget that worship is a corporate event, as well as an individual experience, that will be a part of heaven and earth.

The Bible writers included within its pages major pronouncements regarding worship in the last-day events on earth and beyond. It provides insight about our future

home and neighbors. Kainer said that “fifty-three of the Bible’s sixty-six books mention heaven one way or another” (2009, p. 90). Consequently, the message of a soon—coming Jesus returning to earth to take His people to heaven (John 14:1-3) is an inclusive multiracial and multicultural mandate.

John the Revelator bears out this thought in the book of Revelation: “After these things I looked and behold a great multitude which no one could number of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands” (Rev 7:9). John saw a culturally diverse group of kingdom citizens. I envision this world composed of people from the beginning of earth’s history. They bring to the new earth their racial and ethnic distinctions without the burden of sin. No longer will people be separated by the sea or the great expanse of oceans. The glorious fact about the New Jerusalem is that God is personally with His people (Rev 21:3).

John describes a place large enough to contain the great multitude. He describes the largest city ever built, the New Jerusalem. The city is laid out as a cube. Its length, breadth, and height are equal (Rev 21:16). *The Seventh-day Adventist Bible Commentary* (Vol. 7) says the city is measured at 12,000 furlongs, about 1378.4 miles (Nichol, 1957, p. 892). Paul, under inspiration from God, says, “But as it is written, “What no eye has seen, nor ear heard, nor the human heart conceived, what God has prepared for those who love him” (1 Cor 2:9). Although Paul was sharing the beauty of the grace of God that makes the Christian’s life better on earth, a companion thought is the splendor of the world to come that is prepared for His people. Is it possible to receive God’s gift of grace

and His promise to take us to our heavenly home and not respond with corporate worship? No!

A city covering millions of square miles will no doubt have visitors and residents from all cultures. Rev 21:24-26 says, “The nations will walk by its light, and the kings of the earth will bring their glory into it. Its gates will never be shut by day-there shall be no night there. People will bring the glory and honor of the nations.” Rev 22:2 says, “Through the middle of its street of the city, On either side of the river, is the tree of life with its twelve kinds of fruit, producing its fruit each month; and the leaves of the tree are for the healing of the nations.” I believe it would be safe to assume there will be no racial disputes or ethnic tension in the New Jerusalem. Yet there is a need for healing of the nations. I believe the healing of the nations is a spirit to learn about one another and no longer war against diversity. We will have the privilege of spending quality time forming relationships with people of every nationality and color in God’s creation.

The prophet Isaiah was given a vision of the new earth similar to John’s. Isaiah envisioned a world of strong relationships and transformed people. He saw a time when “...they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore” (Isa 2:4). “They shall build houses and inhabit them; they shall plant vineyards and eat their fruit” (Isa 65:21).

One of the foremost scholars in the area of multicultural ministry is Eric H. F. Law. He has interpreted the text from Isa 65:25 as a vision of culturally diverse people living together in harmony with the animals (1993, p. 3). I totally agree and am inspired by Law’s biblical interpretation of Isaiah. The text from Isaiah reads, “The wolf and the

lamb shall feed together, the lion shall eat straw like the ox, but the serpent—its food shall be dust! They shall not hurt or destroy on all my holy mountain, says the Lord” (Isa 65:25). Isaiah saw a world of peace when he wrote, “My people will abide in a peaceful habitation; in secure dwellings, and in quiet resting places” (Isa 32:18).

Isaiah recorded an activity in which everyone shall take part:

For as the new heavens and the new earth, which I will make shall remain before me, says the Lord; so shall your descendants and your name remain. From one new moon to new moon, and from sabbath to sabbath, all flesh shall come to worship before me, says the Lord (Isa. 66:22-23).

An intriguing phrase within v. 22 says, “So shall your descendants and your name remain.” Is it possible that our positive history, identities, and relationships will endure from this present earth to the earth made new? E. G. White has commented about humanity’s future and also shared a glimpse of diverse people gathering from the ages. She said,

The pure communion with holy beings, the harmonious social life with the blessed angels, and with the faithful ones of all the ages, the sacred fellowship that binds together the whole family in heaven and earth – all are among the experiences of the hereafter (1952, p. 306).

CHAPTER THREE

HISTORICAL PERSPECTIVE OF MULTICULTURAL WORSHIP FROM PAST AND CURRENT LITERATURE

Introduction

Shortly after Jesus' triumphal entry into Jerusalem, He gave a brief teaching to people visiting the Temple. The teaching quotes from Isaiah 56:7 in which Jesus said, "Is it not written, 'My house shall be called a house of prayer for all nations? But you have made it a den of thieves' " (Mark 11:17). This statement comes in connection with Jesus second cleansing of the Temple. Jesus was angry with the selling of animals, the noise, foot traffic, and commerce going on in the court of the Gentiles. These activities sanctioned by Temple leaders set a bad example of worship for Gentiles.

In a larger sense Jesus is not pleased with the example set by modern churches that practice exclusiveness. James Robertson in *Minister's worship handbook* is appropriate, when he says, "...worship is fundamentally a corporate experience. It is the response of the Church, the Body of Christ, to God's mighty act of redemption in Jesus Christ. Worship is a family function" (Robertson, 1974, p. 20).

The answer to the question posed by Jesus was "Is it not written, 'My house shall be called a house of prayer for all nations?' " The answer should be "Yes" for Jews, Greeks, Christians, Blacks and Whites, male and females; for all people. His

pronouncement in Mark 11:18 made such an impact on His detractors that they plotted to killed Him.

His early disciples carried the banner. In the spirit of Jesus' command of Matt 28:19-20 when He told His followers to go to all the world and make disciples from all nations. The church, empowered by God the Holy Spirit as seen in the book of Acts, leads a multicultural multiethnic faith community. The Bible describes the first persons to hear the disciples after the filling of the Holy Spirit as follows: "Now there were devout Jews from every nation under heaven living in Jerusalem" (Acts 2:5).

Problems associated with people coming together to form a new faith soon became apparent. The normal multicultural, multiethnic controversy soon found its way into the fiber of a new—found faith. The strains of cultural diversity are recorded in the history of the church through Bible passages. Acts 6:1 says, "Now during those days, when the disciples were increasing in number, the Hellenists complained against the Hebrews because their widows were being neglected in the daily distribution of food." According to Acts 8:1-4, persecution scattered the Jerusalem church and the word was spread in new areas.

Acts 10 and 11 show God using Peter a Jew, and Cornelius, a Gentile military veteran, to set cultural and social parameters for the new church. Luke stated the old position of Jewish thinking about Gentiles, "Then he said to them, You yourselves know that it is unlawful for a Jew to associate with or visit a Gentile; but God has shown me that I should not call anyone profane or unclean" (Acts 10:28). Peter showed an understanding of the spirit of unity that should accompany the new church when he said "... I truly understand that God shows no partiality" (Acts 10:34). The struggle to forge

Christian unity continues to engage the church as found in scripture passages such as Acts 15:1-7; 1 Cor 3; 1 Cor 9:13-23; 1 Cor 10:31-11:1; Gal 3:23-29, and Eph 2:11-21.

Stream voiced the heart of unity and asked how did the church become one embracing free persons, slaves, Jews, Greeks, and Romans? She attributed it to being of “one accord, of one mind and purpose” (2001, p. 48). This phrase is mentioned eleven times in the NT, all of them in the book of Acts. It is found once in Rom 15:6. Stream believes “one accord” means more than an intrinsic unity but—a specific action, a compulsory unity.

The issue with churches today is they have settled for intrinsic unity as the end goal. Unity does not come just by talking about it. Unity comes as a gift from God and living in conformity to God’s will as revealed in Scripture (Stream, 2001, p. 48).

The Bible contains timeless principles of unity and equality for all people. These principles transcend the periods of past, present, and future, securing it as a standard for history. Writers of leadership principles have been inspired to share the accounts about unity and diversity based on the truths within its pages.

Leadership and Belief in Unity and Diversity

The field of leadership is an appropriate venue to address the issues of diversity, as well as multiracial and multicultural worship. Leadership and unity within a diversity framework stand as book ends to the successful establishment of including diverse people as accepted members in a worship community. However, it would be a mistake to believe that achieving unity while building a diverse faith community is an easy task. Love and care for all people should be the moral imperative that directs a leader’s role in building a foundation to inclusive worship.

Bell suggests eight practices of successful leaders: “God-given inspiring vision, miracle claiming faith, integrity, risk taking courage, belief in empowering others, living a transparent life that provides a model of service, motivating with love and joy, and belief in God’s provisions” (2003, p.35). He argues from his research that these eight character traits are modeled by Jesus.

Leighton Ford (1991) sees the most critical challenge facing twenty-first century leadership as its response to an exploding, young diverse population. Mexico City has a population under fourteen years of age that is equal to the total population of New York City (Ford, 1991, p. 20). In the Pacific Rim, 60% of the world’s population lives within 2000 miles of Singapore. Ford believed that the world would be inhabited by twenty-two mega-cities of at least 10 million people populated by the old and young by the year 2000. As of 2011, there were 21 megacities in existence. In the list of the world’s ten largest megacities, Asia claims the top six cities. Number seven on the list of largest megacities is Mexico City, with a population of 22 million people (Brinkhoff, 2012). Leaders in the twenty-first century will be faced with the challenge of bringing unity in a diverse society.

Unity was on the mind of Jesus, earth’s greatest leader, just before He returned to heaven. The Bible records Jesus’ longest prayer in John 17. Why did Jesus leave a prayer about unity to His disciples and believers? Anderson believed that Jesus wanted to make sure His disciples understood that love is paired with unity. He also stated that for the church to stand and even dance, it needs the feet of unity (2004, p. 156). Consider a portion of the prayer of Jesus:

Father the hour has come; glorify your Son, that the Son may glorify you...I am asking on their behalf; I am not asking on behalf of the world, but on behalf of those

whom you gave me, because they are yours. All mind are yours, and yours are mine; and I have been glorified in them. And now I am longer in the world, but they are in the world, and I am coming to you. Holy Father, protect them in your name that you have given me, so that they may be one, as we are one....Sanctify them in the truth; your word is truth....I ask not only on behalf of these, but also on behalf of those who believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. The glory that you have given them, so that they may be one, as we are one. (John 17:1, 9-11,17, 20-22).

Jesus' prayer tells the world to judge His followers by their unity. If the church is not unified, then the world can question if He was sent from God. The challenge for the church could not have been any more telling than the need to be unified.

Nichol (1956), sharing thoughts on unity from Ellen White in the *Seventh-day Adventist Bible Commentary* (Vol. 5) said, "The unity mentioned by Jesus is unity in diversity . . . The unity that exists between Christ and His disciples does not destroy the personality of either." The comment continues: "Through the working of the Holy Spirit upon the human mind, man is made complete in Christ Jesus. Unity with Christ establishes a bond of unity with one another. Unity is the most convincing proof to the world of the majesty and virtue of Christ and of His power to take away sin" (Nichol, 1956, p. 1148).

I share Anderson's belief that "true unity is only found in God. Worship of God is the language of all believers. Sensitivity, civility, and tolerance are critical for a diverse world, but true unity and love, acceptance, and oneness comes only through the worship of the Creator, who causes us to be united by the Spirit" (2004, p. 134).

Emerson and Smith (2000) put together the history and origin of separate churches from 1700 to the passage of the civil right laws in the 1960's. When chronicling

the church history of this era, they revealed the fact that racial and cultural unity was lost by leaders of the church.

In the mid-1700's, 20% of the American population was African or of African descent. Compare that to today's 13% and it is easy to see how the large population of Blacks led some clergy to believe that slaves needed to be converted to Christ. Cotton Mather, a Congregational minister of the eighteenth century, was the earliest advocate of the conversion of Blacks to Christianity. Mather published pamphlets about his view and hosted Sunday night worship the Society of Negroes for converting those enslaved. Mather's belief for African conversion did not match his belief regarding freedom for the slaves. He believed that the Bible did not give Christian slaves the right to liberty (Emerson & Smith, 2000, p. 23). During his time, two camps of thoughts developed about slaves becoming Christians. When slaves were Christianized, they would gain "...inappropriate attitudes that they can use to stir up revolt" (Emerson & Smith, 2000, p. 24). "They would be humble, gentle, hard-working and obedient" (Emerson & Smith, 2000, p. 24). Other ministers such as Samuel Davies held this view. Davies, a Presbyterian minister, said, "There never was a good Christian yet who was a bad servant" (Emerson & Smith, 2000, p. 24). A baptismal vow for slaves read in part,

You declare in the presence of God and before this congregation that you do not ask for the holy baptism out of any design to free yourself from the duty and obedience you owe to your Master while you live, but merely for the good of your soul and to partake of the graces and blessings promised to the members of the Church of Jesus Christ (Emerson & Smith, 2000, p. 24).

Cotton Mather, the champion to convert Africans, preached a sermon to slaves who were about to witness the hanging of a fellow slave. These are his words: "There is a fondness for freedom in many of you, who live comfortably in a very easy servitude"

(Emerson & Smith, 2000, p. 24). He felt that God had divinely ordained their places. He said they must not try to alter it. They must view their position with humbleness, patience, and sweet contentment, for by serving their masters, all their needs were cared for. Christian clergy perpetuating the appropriateness of slavery gave it cosmic status in America and started a great religious awakening (1780's). In order to control slaves, Christians became constables, rode patrol, and administered beatings (Emerson & Smith, 2000, p. 24).

Theologian Ernst Troeltsch concluded that the “teachings and practice of the church constituted one of the main sanctions for slavery’s perpetuation” (Scherer, 1975, p. 66). These attitudes held and perpetuated by clergy and their congregations led to the White majority of Christians separating themselves in worship for the next two centuries from Blacks who made up 20% of the population. Any attempt today to change from this antiquated practice to the biblical ideal of worship still faces stiff resistance from well-meaning Christians. This makes leaders like Abraham Lincoln, the 16th President of the United States, and Ellen G. White well ahead of their times. Lincoln said, “If slavery is not wrong, nothing is wrong” (Phillips, 1992, p. 8). Writing from a Christian perspective, White had this to say regarding a racially tense society: “The same price was paid for the salvation of the colored man as for the white man, and slights put upon the colored people by many who claimed to be redeemed by the blood of the Lamb . . . misrepresent Jesus. . . . Those who slight a brother because of color are slighting Christ” (1966, p. 13).

Phillips presented a leader willing to go to great lengths to unify a nation during difficult times. One of his most pressing problems was slavery. Lincoln did not back away from the challenge to change the United States. Phillips describes Lincoln as

patient, caring, and decisive. One of his leadership principles was “an unshakable commitment to the rights of the individual” (1992, p. 3).

When Lincoln took the office of presidency in 1861, seven states had seceded from the Union ten days earlier and Jefferson Davis was sworn in as president of the Confederate States of America. Lincoln inherited an America with a poorly equipped, disorganized military with most of its forts and arsenal controlled by the South. He became president when the country was the most divided in America’s history and hatred was the most prevalent emotion. The country was fractured over slavery and the ability to keep humans in lifetime servitude. Though Lincoln had to consider that the border-states would secede if he called for the immediate, complete abolishment of slavery, he was willing to take on this fight (Phillips, 1992, pp. 6-9).

Ellen White who is not as well-known as Lincoln was no less ahead of the times because of her courageous Christian beliefs. Tutsch, a researcher on the life of Ellen White, pointed out White’s extraordinary comments on race, gender, and age-inclusive empowerment of people for evangelism and service. Tutsch listed four principles for consideration by leaders: “Character not race defines the people in God’s family; the love of Christ dispels hereditary and cultivated prejudices; God’s people are, one melded humanity; and leaders provide leadership opportunities to those marginalized” (2008, p. 141).

Regarding leadership principles, White said, “Men may have both hereditary and cultivated prejudices, but when the love of Jesus fills the heart, and they become one with Christ, they will have the same spirit that he had. If a colored brother sits by their side, they will not be offended or despise him” (1966, p. 14). She also said, “You have no

license from God to exclude the colored people from your places of worship. Treat them as Christ's property, which they are, just as much as yourselves. They should hold membership in the church with the white brethren" (1966, p. 15).

DeYoung et al. (2003) spoke to the real spirit of leadership's attempt to unify Christians during the beginnings of the Pentecostal Church. William Seymour, an African American minister from the Church of God in Anderson, Indiana, founded 1881, accepted the belief in holiness and unity. He started preaching the message of unity and reconciliation. Seymour met a White holiness preacher named Charles Parham who taught a ten-week training course about ministry. Parham's views on race kept Seymour listening to the lectures from outside the room. Rather than being discouraged by sitting outside the lecture room, he continued believing that the gospel was meant for everyone (DeYoung et al., 2003, pp. 56, 57).

Seymour left the Church of God that did not approve of his new belief in speaking in tongues and settled in Los Angeles. He began his preaching to a house congregation comprised of a few Blacks. Shortly White people joined the house church and it grew so fast that it moved to a larger building on Azusa Street. They took the name Azusa Street Apostolic Faith Mission. The church gatherings became racially diverse including Whites, African Americans, Hispanics, Asian Americans, and Native Americans (DeYoung et al., 2003, p. 57).

Pentecostals did not approve of interracial worship gatherings and "there were disputes about leadership which had racial overtones" (DeYoung et al., p. 58). I believe the following statement shows Seymour to be an extraordinary spiritual leader: "Seymour further isolated himself from the growing Pentecostal movement when he renounced his

view that speaking in tongues was the initial evidence of the Holy Spirit. He believed that the presence of the Holy Spirit produced unity” (DeYoung et al., pp. 58, 59). Observing racist Whites speaking in tongues changed his perspective about evidence of the Holy Spirit. “The Asuza Street congregation eventually became a small predominately African American congregation” (DeYoung et al., 2003, p. 59). Religious communities continue to be confronted with the issue of acceptance when bringing diverse people together.

Post-modern leaders are equally aware of the importance of unity in contemporary institutions. Thomas L. Friedman, Pulitzer Prize winner and columnist at the *New York Times*, wrote about twenty-first century globalization and the emerging strong economies of India and China in his book, *The world is flat: A brief history of the twenty-first century*. The importance of Friedman’s book is his perspective on the interconnectedness of our globe.

Friedman is not a theologian, yet he said, “The Bible tells us that God created the world in six days and on the seventh day he rested. Flattening the world took a little longer” (Friedman, 2005, p. 48). According to Friedman, ten forces that changed the world are those things that brought connectivity and globalization to the world.

The first force, considered the most important, took place on November 9, 1989 when the Berlin Wall came down. It marked the beginning of the end of the cold war and the fall of the Soviet empire. The world could not operate globally while the Berlin Wall stood. The fall of the wall opened up a new world for sharing knowledge, cultures, and economics. The fall opened the door for nations to set standards of accounting, banking, and the creation of personal computers. It spurred an information revolution of fax machines, telephones, and the Windows computer operating system. Now we have a

totally different business model based on the power of Chinese producers who supply retail giants (Friedman, 2005, p. 117).

Just before Friedman's book was published, a Gallop poll had some cogent remarks regarding people's attitude toward coming together. The Gallop Poll, taken July 2004 for AARP and the Leadership Conference on civil Rights, reported that a majority of respondents have close friends from racial or ethnic backgrounds different from their own. The poll revealed that the majority of Americans prefer to live in mixed neighborhoods, rather than in neighborhoods inhabited only by those of the same race or ethnicity (Mazzuca, 2004, p. 99).

I believe that most people are sincere regarding diversity but what kind of diversity? According to Shelley, the diversity can be ethnic, economic, generational or cultural. The obstacles to unity within these diversities are not easy to overcome, but in overcoming any of these barriers, we show the supernatural power of the gospel (2005, p. 3). He relates that a friend told him of a great example of diversity in his church. The next Sunday morning Shelley had an opportunity to worship and see how this congregation was developed. Shelley found a diverse church made up of Koreans, Hispanics, Blacks, and Whites, all "twenty something" graduates from UCLA. He observed that it is multiethnic, but not multigenerational, and it did not span the social economic spectrum. It had very few engineers and people from the trades and no military, even though a base was nearby. Shelley wants people to remember that diversity encompasses ethnic, economic, generational, and cultural bounds. The challenge is for people to be willing to step out of the prescribed margins and see what the gospel can do.

In 2007, the high court ruled 5-4 that Seattle and Louisville must stop using race in assigning children to schools to produce particular racial ratios in enrollments. Columnist, George F. Will believes the court's decision is the first step toward a colorblind mentality in the United States. Will cites the 1978 Bakke case which recommended racial preferences in a medical school's admissions. In Seattle's ruling, Justices Samuel Alito, Antonin Scalia and Clarence Thomas joined Chief Justice Roberts' opinion that discrimination on the basis of race should be stopped. Justice Sandra Day O'Connor writing the majority's opinion in the 2003 University of Michigan Law school case on the need to use race in admissions felt that in 25 years, racial preferences would not be needed (Will, 2007, p. B6).

The majority of the Justices believed tampering with diversity theories shows no evidence that it benefits Seattle's and Louisville's educational goals. Justice Breyer and his minority opinion held that the present Supreme Court ruling on diversity has abandoned the promise of a colorblind society. Further, this climate has created a façade that there is no need for diversity because we all have equal rights. Sadly, some well-meaning believers not informed have adopted the same idea that diversity has reached its goal because we are one in Christ. Still, many voices in the Adventist Church are expressing the belief that diversity is not only needed, but are connecting links in the human family. The value in accepting diversity by the people of faith is that we learn to love and care for one another (Will, 2007, p. B6).

Mathews shared his insights on unity from the Scriptures, alluding to the statement of the Apostle Paul in Acts 17:26, "From one ancestor he made all nations to inhabit the whole earth, and he allotted the times of their existence and the boundaries of

the places where they would live.” We have one common ancestry, one origin all created by God (2003, p. 28).

David Anderson is the author of *A multicultural ministry, finding your church's unique rhythm* and the founder and senior pastor of the Bridgeway Community Church, a multicultural congregation in Columbia, Maryland. While studying at Oxford University he worshipped at All Souls Church in London under the leadership of Dr. John Stott. Anderson was able to witness people from every race and culture and he believed that is what heaven will be like. Anderson adds to the discussion of unity by coining the word “gracism” to eradicate racism. He calls gracism “the positive extension of favor toward others based on race” (2004, p. 113). He further shared his views on color blindness which I also hold. He believes that none of us would ever desire to walk through a garden to see only one color or one kind of flower. Communities of faith need to celebrate the numerous flowers and their hues that create a beautiful bouquet (2004, p. 119).

The work of DeYoung et al., (2003) contributes greatly to the spirit of unity among churches. It provides a strong biblical and historical framework for worshippers coming together. Their work covers the unity of faith communities from the New Testament era and faith group race relationships from the 1600's to the early 21st century.

Regarding the subject of multiracial congregations, the writers give valuable clues on how to maintain a multicultural church over the long term. In order for a church to have a deep belief in cultural diversity, they believed that a “theological worldview of oneness is required” (DeYoung et al., 2003, p. 156). A core belief is a nonnegotiable commitment and mind-set. In the early church, the core belief of oneness was sealed in

the preaching and teaching. However, this core belief is most sealed by experiencing oneness. It is not enough to hear sermons on oneness: the need is, actually, to fellowship with each other as “a part of our lifestyle” (DeYoung et al., 2003, p. 159). It was only fitting that the book ends with these words from Rev 7:9: “After this I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the lamb robed in white, with palm branches in their hands.”

Michael Emerson and Christian Smith have written *Divided by faith: Evangelical religion and the problem of race in America* which touches a nerve about racial reconciliation rarely explored. Their research discovered that in their desire to end racial division, evangelicals are more likely to perpetuate the racial divide than to tear it down. Emerson and Smith (2000) charts evangelical’s racial progress from 1700-1964. The book is about well-intentioned people, their values, and the institutions that actually recreate the inequalities they ostensibly oppose. Many churches supported abolition and the Civil War effort favoring freeing enslaved people. Still the problem of racism, segregation and prejudice would continue in churches many decades after the Civil War (Emerson & Smith, 2000, p. 17).

Eric Law, a Chinese American ordained as an Episcopal Priest, is internationally recognized as an expert in multicultural leadership and organizational development. He is one of the few authors who have written several books in the area of multicultural leadership. His writing is very scripture-based and has a unique biblical perspective which would prove valuable for sermon development in the area of multicultural ministry. Law in his book *The wolf shall dwell with the lamb: A spirituality for*

leadership in a multicultural community (1993) used Isaiah 11:6-9 which records that the wolf and lamb are lying peaceably together in the kingdom of God. He makes cultures analogous to the animals, the wolf and the lamb co-existing by exhibiting very unnatural behaviors. No doubt God wants us to go beyond our instinct and embrace cultural uniqueness. Law suggested that this will require giving power away.

Another book by Law *Sacred acts, holy change: Faithful diversity and practical transformation* (2001) is an outgrowth of the study of the iceberg analogy of church organization and change model called, “A Process for Planned Change.” After giving numerous workshops on multicultural ministry, Law wanted to know how these workshop participants would get their organizations to change. The goal of his project was to use this model enabling at least thirty congregations to implant change constructively. In the book, Law talks about what makes the Christian’s change process different from all the other models of change in the world. He says it is recognizing what and who we are, and deciding to die to self so that a new form, new ideas, and a new life can emerge according to God’s will.

Law’s book *The bush was blazing but not consumed: Developing a multicultural community through dialogue and liberty* (1996) is a continuation of *The wolf shall dwell with the lamb* (1993). The author expands on the last chapter of the wolf/lamb imagery by sharing his insight on liturgy while also providing a theological justification for developing multicultural communities. Law indicated that a multicultural community is not a “melting pot” as it is often referred to in North America, but a dynamic process in which various cultural groups maintain their identities while dialoguing constructively with each other. The author, as in his previous book *Wolf/lamb*, uses Exodus 3:1-6 as a

springboard for understanding multiculturalism. He purports that interracial and intercultural conflicts that people tiptoe around and pretend are non-existent can flare up and burn out of control. The hope is in dealing with the frustrations and challenges of multiculturalism as found in a search for God in the fire, in the burning bush that is not consumed.

Law's contribution is to identify the first step in becoming a multicultural community. He suggested that it is in recognizing that we have constructed a Tower of Babel. The tower is our own ethnocentrism, the belief that our cultural values and beliefs, conscious and unconscious, are the best. It is the belief that we possess the superior culture (1996, p. 46).

In his book *The Word at the crossing: Living the good news in a multicontextual community* (2004), Law gives the reader a behind-the-scenes view of why he has dedicated his life to the study and practice of multiculturalism. One sees that God is the inspiration behind Law's passion. He believes that in order to communicate the gospel authentically and passionately, we must explore our own stories, frameworks, and God concepts. Law constantly uses the Bible as his primary textbook.

Marti (2005) gives proponents of multicultural churches a real-life place that works. The Mosaic church began as the First Baptist Church of East Los Angeles. It grew from thirty-five White Midwesterners and Southerners in the 1940s to one hundred members in 1967. Now, Mosaic has a weekly attendance of over 3000 in seven locations. The congregation has been called by some social scientists as the most innovative congregation in America. It continues to diversify as it grows. The demographics of Mosaic is 32% White, 30% Hispanic, 27% Asian, and 8% comprising Middle Eastern,

African American, Armenian, American Indian and Creole. The distinctiveness of Mosaic's multiethnic background is compounded by its size. Less than 1% of all churches in the United States see attendance over seven hundred and Mosaic has almost 2000 people attending. Mosaic is a true multiethnic, multiracial, multicultural mega-church.

Gerardo Marti's book *Worship across the racial divide: Religious music and the multiracial congregation* (2012) is a "must read" for anyone working with a culturally diverse congregation. He tackles the issue that brings controversy to most congregations—music. Marti affirmed by his research "that church members remained in congregations that reflect their musical tastes and desires" (Marti, 2012, p. 4). "Music might be the single greatest determinant of a congregation's racial composition" (Marti, 2012, p. 4). As I reflected on my leadership journey at Fallbrook, I went to great lengths not go to the extreme of any music genre when developing the Fallbrook model. I used different styles of sacred music while maintaining Adventist tradition.

Tony Mathews (2003), senior pastor of North Garland Baptist Fellowship in Garland, Texas provided some unique insights in *There's more than one color in the pew: A handbook for multicultural, multiracial churches* on how diverse people react to visiting a more homogeneous worship environment. He wanted to gain information on the best way to plan worship for a multicultural and multiracial congregation. A focus group from the Garland Baptist Fellowship was selected that was comprised of eighteen people: five White males, six Black males, three Black females and four White females. Two traditional churches were visited by the focus group: one Black church and one White church. The following reactions reflect the report from the group.

There were four groups reporting their impressions of the worship service: White members' response to the Black church, Black members' response to the White church, White members' response to the White church and Black members to the Black church. The response from the White members' to the Black church read, "The service was too loud and too long." In addition, they did not like extending the invitation for discipleship and did not understand the way the message was structured. They felt the minister was putting on a show. Everyone liked the music and the involvement of the members and one focus group member felt she wanted to "get up and run and shout like everyone else when the minister began his rhythmical climax. I wanted to clap my hands but was restricted by my upbringing" (Mathews, 2003, p.78).

The report about the White church and the Blacks' reaction to their worship was first initially positive. The group enjoyed the worship service. The group felt the church was friendly, the message by the pastor was clear, and his greeting of the visitors was appreciated. Black members did not like the fact that there was no invitation for Christ. One member did not like the ushers skipping her during offering so that she could not put her visitor card in the plate (Mathews, 2003, p.79).

The Whites' response to the White church felt the church was friendly and liked the pastor, believing him to be friendly. They liked the sermon with its introduction, three points, and conclusion. The group noticed the bulletin cover referred to the pastor as "Doctor" and the order of the service referred to him as brother. The White members loved the informality and the pastor being called by his first name (Mathews, 2003, p. 78).

The Black focus group's response to the Black church was that the church was friendly and they liked the pastor's openness to share. The group could not pick up the points of the sermon but they still understood the message. A few from the group felt the minister was too animated and the service was too loud. All the group members loved music and the instruments that were used (Mathews, 2003, pp. 76-79).

Mathews' multiracial, multicultural myths helped me in developing the Fallbrook model. Mathews listed six myths: heritage annihilation (the false idea that members are taught to forget their heritage), irresponsible tolerance (the myths that the church will receive anyone into membership without biblical responsibility), multiracial, multicultural churches are for the promotion of interracial relationships (interracial dating and marriage), there are no prejudiced members, White members will run or control everything, and people will not follow an African American pastor. The myths can only be dispelled when we join with each other in worship (Mathews, 2003, pp. 62-63).

Manuel Ortiz (1996), professor of ministry, mission and director of the urban project at Westminster Theological Seminary carried out a research study in ten multiethnic churches. He studied Peter Wagner's homogeneous unit principle (HUP) espoused by many church growth leaders, such as those at Fuller School of World Mission, as the way to go in church growth. The HUP says churches grow better if congregants come from the same background, particularly ethnic and socioeconomic.

Ortiz's research suggests that ministries attempting to create multiethnic and multi-congregational churches that have been the most productive are the ones that move toward reconciliation. The strong value of Ortiz's research is his modeling the types of

churches that function best as multiethnic churches. He called them the Matt 28:16-20 church and the Acts 11 and 13 churches.

Ortiz also takes time to share the pitfalls of a multiethnic church. One major pitfall is that, in the end, the goal of multiculturalism should not be just to increase cultural sensitivity and inclusiveness. It should lead the church to “bring about biblical reconciliation, justice and righteousness in the church and in society” (Ortiz, 1996, p. 60).

Deborah Plummer (2004) has a special ability to be candid and authentic regarding race relations. She brings a unique racial and cultural perspective as a former Roman Catholic nun of Panamanian and Jamaican heritage. She provides personal reflections about forming a lasting relationship within a White environment and the inherent challenges she faced.

Plummer believes that the answer to solving race issues in the United States is in developing cross racial friendships that are rooted in spiritual values and form the basis for authentic Christianity in the spirit of Jesus’ prayer “that we all may be one.” Her main premise is that we need to challenge ourselves to be friends with diverse people. Her book compliments the thesis of my project—a need for diverse people to come together in worship.

Rhoads (2005) sought to put together a background of cultural interpretations of the book of Revelation by showing how it is seen through distinct cultural lenses. This book was created from a meeting at the World Mission Institute at the Lutheran School of Theology in Chicago. The conference was entitled “The Bible in a Multicultural Context: Reading the Book of Revelation from Your Place.” At the conclusion of the conference, a number of diverse scholars came together to produce this book. Its importance is in

exposing the reader to the discipline of cultural interpretation based on cultural exegesis, intercultural criticism, contextual study, and its ability to locate the place in life from which one interprets the Bible.

Yancey (2003) uncovered seven main factors that multiracial congregations have in common. He confirms in this study that Sunday morning is the most segregated time of the week in America. He debunks the myth that churches comprised of people of the same race grow fastest.

This book provides principles that help a church become multiracial while still maintaining its racial diversity. Yancey's section focuses on leadership and adaptability and their importance in helping a church become multiracial.

Peterson provided basic information for managers, sales executives, and administrative professionals regarding how to deal appropriately with people of different cultures. The message of the book is summarized in six questions: What is culture? Why is cultural awareness important to daily life and work? What is cultural intelligence? How can you apply it to your everyday life and work? What is your cultural style? How can I increase my cultural intelligence? (2004, pp. 8-13).

Peterson further discusses the "tip of the iceberg" analogy as found in culture. One perceives with the five senses the bottom of the iceberg which is the foundation for what is at the top. These are cultural values or principles which a group of people will tend to see as good or worthwhile (2004, pp. 18-22).

Although numerous books and of articles have been written about Billy Graham, Harold Myra and Marshall Shelley in *The leadership secrets of Billy Graham* (2005) highlighted Graham's role as a chief executive leader, which has largely been ignored. It

chronicles leaders who worked closely with Billy Graham. He grew up in the segregated South and attended Bob Jones University and the Florida Bible Institute which both prohibited minorities from attending. The authors show evidence that Billy Graham outgrew his colleagues on the issue of race. Billy Graham refused to hold meetings before segregated audiences. A frequently heard statement from Graham was, “The ground at the foot of the cross is level” (Myra & Shelley, 2005, p. 140).

Adventist’s Beliefs about Diversity in Worship

The expectation of this project is to determine if there is a positive change in attitude at the Fallbrook Seventh-day Adventist Church toward multicultural worship. The Fallbrook Church will be the model congregation. This model is not unique in some sense because the worldwide message of Rev 14:6-7 is “...to proclaim to those who live on the earth—to every nation and tribe and language and people.” Fallbrook is only pursuing Adventist theology of inclusion taught by the church for over a century and a half. The body of evidence in statement, books, and articles from church thought leaders is overwhelmingly in favor of a diverse body of worshippers.

The Seventh-day Adventist Church has been in existence (1863) for nearly 150 years. From its inception, it was multicultural and multiracial, yet the worship services have for the most part been separated by race and culture. No Adventist church today would exclude ethnically and racially diverse people from worship, but historically, strong verbal encouragement was often used to have people join their own group. Along with the Adventist Church, other faith groups had similar practices which tended to slow

the progress of diverse people coming together at the worship hour. Despite the times, customs, and traditions, there remained voices in the church speaking out for doing the right thing. There exists evidence in Adventist periodicals and books that promote unity, both racially and culturally. However, there are few articles promoting the actual practice of coming together at worship even though unity is one idea that is included in the twenty-eight fundamental beliefs held by Adventists. Now is the time for the church to widen its emphasis on uniting groups that are racially and culturally diverse in the worship service.

The former President of the General Conference of Seventh-day Adventists, Dr. Jan Paulsen (2002) laid out issues He believed are important to the Adventist Church. The former president felt the church should focus on the areas of whether we still believe in the second coming, the question of identity, interchurch relations, the idea of a remnant, diversity of the church, and unity. A continued area of focus should be allowing for local differences, the importance of nurture; involvement with society, and living with differences.

Concerning the diversity of the church, Paulsen reminded his constituency that a diverse world church means “that we are a community that contains both diversity and unity in one body. I would ask all of us to attend to this matter of urgency” (Paulsen, 2002, pp. 34, 35). I totally agree with the following thoughts he shared with the world church:

The diversity of our church is seen in language, cultures, race, and in histories of the peoples among whom we live. It is not to be seen in value judgments of people based on any of the above. It requires understanding and tolerance on the part of all of us to recognize that people inevitably must be children of their own soil-even when they become Seventh-day Adventists. This is neither pluralism nor syncretism for which there is no place in our church. It just simply has to do with being natural being alive

and belonging. . . . Let's teach our people to be modest in their opinion about other cultures and tastes in music and dress, and maybe also in diet. Diversity is a reality of life (Paulsen, 2002, p. 35).

The 58th General Conference session met in St Louis, Missouri, July 2005. The membership at the time was reported at nearly 16 million members. John Fowler, an associate director in the church's Department of education, and contributing editor for *Ministry* wrote an article about the proceedings. Fowler saw this session as supporting the news of a more inclusive church by the appointments of culturally and racially diverse officers to leadership positions. The theme of the session was "Transformed in Christ" coming from Rom 12:2, "Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God- what is good and acceptable and perfect."

After Jan Paulsen was re-elected as president, Fowler asked him what motivated leaders to choose the theme? His answer was, "The Lord we worship must be seen in the transformed lives we lead and in the unselfish service we render. I want a Church with frontiers-inclusive in fellowship, mission minded in life and service, transformed by grace, love and power of the living Lord" (Fowler, 2005, p. 29).

Dr. Rosa T. Banks, associate secretary of the North American Division of Seventh-day Adventists and director of the office of Human Relations, addressed the Annual Council of the SDA Church in October 2003. A condensed version of her address was printed in the *Adventist Review*, February 12, 2004. The article, entitled "United in the Fellowship," states, "In a bitterly polarized world it's perhaps the church's greatest need" (2004, p. 8). United fellowship has never been as important nine years after the statement then it is now. I would like to share portions of her address which I believe is

one of the most pointed and challenges Adventist believers regarding togetherness of diverse people.

Greeks, Jews, and Romans of New Testament times all had their own exclusionary practices: “Slaves from nonsocial groupings; separated worshippers by race and gender and a mostly male aristocracy” (Banks, 2004, p. 9). The message and practice of Jesus revolved around love and inclusion of all people. The way Jesus treated people had a lot to do with His acceptance by the ordinary public. Their decisions for Him were based on what they saw. Banks reminds the church that SDA members are being watched as individuals and corporately. “What do they expect to see?” (Banks, 2004, p. 10).

People expect to see “fellowship in the fellowship . . . an ideal relationship with God and a practical relationship with one another” (Banks, 2004, p. 10). People are not looking for perfection when they look at Adventists; nor do they expect to see a quiet little, bland and non-boat rocking, silent church. They are looking for fellowship, “that we individually and corporately walk the talk!” (Banks, 2004, p. 10). A most powerful sentence coined by Banks is “If they can see Christian virtues in us rather than vices, we will win more people to this church by accident than we now win to Christ on purpose” (Banks, 2004, p. 10).

Banks believed, as I do, that Jesus is asking mutuality from His people. She believed that means one-anotherness. God’s people are to show the “special fellowship that represents Him on this earth” (2004, p. 11). Mutuality means we are a part of one another but in churches you hear more about “authority and submission to authority and obedience to authority; not one-anotherness” (Banks, 2004, p. 11).

Finally Banks challenged our church with a hypothetical about Adventists asking God what to do to have eternal life. God says if you want to be perfect, “deliberately seek out a congregation that is the direct opposite of what you are now accustomed to.” You normally seek out a congregation with same educational level, similar biblical background and taste in music, and similar expressions of worship but this will help you learn to accept other people (Banks, 2004).

Pat Gustin served as a missionary to the Far East, spending 23 years in Singapore and Thailand as a teacher, dean of girls, pastor, and school administrator. Gustin said that she believes the greatest challenge for ministers and missionaries is to adapt to culture change. Culture affects our worldview and governs all we think and do. Culture quietly becomes our norm and integrates our day-to-day functioning. When pastors and missionaries encounter different cultures, their view of normalcy evaporates (Gustin, 2001, pp. 18, 19).

As a missionary, Gustin came to the conclusion that worship is one of the most sensitive cultural areas in religion. She learned that all churches would not necessarily look the same as her home church and worship would not follow her hometown patterns. She accurately mentions that God’s work to accomplish His purpose rarely changed anything in the day-to-day lives of people. God works within people’s concept of what is normal in life and worship. God visited Moses at a simple outdoor altar and directed Israel to build a portable tent for Him. Later, God met with His people in a golden temple. Jesus made the greatest adaptation by leaving the worship of heaven to spend 33 years in first-century Jewish worship. Jesus’ first coming was an incarnational model that sinners might be saved. According to Gustin, “ministers and missionaries must come to

know, understand, and ultimately learn to appreciate new and different ways of doing almost everything” (2001, p. 19).

Ron Graybill has written two classic books on race relations: *Mission to Black America: The true story of James Edson White and the riverboat Morning Star* (1971) and *Ellen G. White and church race relations* (1970). Graybill’s book (1971) is a great text about those who were willing to be used to bring the three angel’s messages to African Americans in Mississippi. The dedication of James Edson White and his trips up the Yazoo River on the *Morning Star* eventually led to the construction of a 20x40 foot building for the the Seventh-day Adventist Company of Vicksburg Mississippi. It cost one hundred dollars. At one point, Edson wrote to Battle Creek that he only had eighty cents for food for the next week. However, he said that his family would live on cornmeal mush and water to see the work continue. The work for African American people flourished under this kind of dedication.

Graybill’s work on *Ellen White and race* (1970) provides a great service to the Seventh-day Adventist Church by ending myths and false beliefs about the church and what Ellen White really meant in some of her statements about race. Graybill correctly shows the importance of the time, background, settings, and context, for judging statements about the separation of races made by Ellen White. White’s statements regarding Blacks and Whites having separate church services, taken out of context, have been used by some as a license for racial separation. In the foreword of the book, E. E. Cleveland, an outspoken leader among African American Adventists, stated that Graybill’s book should have been written thirty years before, in 1940. Cleveland was

probably reacting to an era when a few Adventist leaders felt that Black and Whites should be separated in worship.

Ammerman (2001) studied 23 congregations from four regions of the United States. Four research teams were formed to study congregations in nine areas: Los Angeles (Long Beach), Los Angeles (West Adams), Atlanta (Candler Park), Atlanta (Southwest), Atlanta (Gwinnett County), Boston (Allston Brighton), Chicago (Oak Park), Anderson, Indiana and Indianapolis (Carmel).

The researchers discovered that as environmental factors bring pressure on congregations to change, some members may choose to remain in the neighborhood, but other church members may leave. Researchers have outlined four types of strategy options for urban churches that face environmental change: become a metro church, also called a niche church; decline; adapt; or move (Ammerman, 2001, p. 44).

Included in the study of the twenty-three congregations was the Berean Seventh-day Adventist Church of the West Adams area of Los Angeles. The Berean congregation, made up of African Americans, was started in 1916 by Adventists who were disenchanted by the presence of prejudice in Adventism. Today, the Berean Church has 1,000 members on the church membership roll with roughly two to three hundred active members. It is located in a culturally and socially transient neighborhood moving from African Americans to Hispanic (Ammerman, 2001, p. 93).

Researchers found the decline in the Berean Church was partly due to long delays in filling the pastoral position and large financial outlays for building, school, maintenance, and conference responsibilities. Another factor in the decline of the Berean Church was the difficulty of new members to be accepted in the inner circle of

leadership. Older members were reluctant to share power with younger people. This attitude would make it difficult for Berean's leadership to accept Latinos and other diverse people (Ammerman, 2001, pp. 98-99). Why would racially diverse people not accept ethnically diverse people? Berean's comfort level in acceptance can be traced to its pastoral history chronicled by Dr. Douglas Morgan (Ammerman, 2001, pp. 95-96).

Researchers discovered the norm for most churches is not to survive past the life span of its current members. The Berean Church has survived by becoming a niche church, able to draw other Adventists from a wide geographical area to become members of the church (Ammerman, 2001, p. 104).

Morgan (2010) showed the willingness of Adventist leadership to share our racial history—the good and the disappointing. He courageously highlighted the ministry of Lewis Sheafe who would eventually leave the church because of its slow racial progress.

Lewis Sheafe was born free on November 16, 1859 in Baltimore, MD to enslaved parents during the early start of the Adventist church. Sheafe, a young farmer, felt the call to preach and joined the Baptist Church. He attended the National Theological Institute and Wayland Seminary and was chosen as one of eight graduates to speak to a mixed race audience. The main graduation speaker was the famous abolitionist Frederick Douglass.

After graduation Sheafe led the Beulah Baptist Church in Alexandria, Virginia; Pilgrim Baptist Church in St. Paul, Minnesota, and in the Xenia, Ohio area. In Minnesota, he became the community spokesmen against America's practice of lynching Blacks. Sheafe was a frequent speaker at camp meetings and secretary of the local ministerial

alliance. Sheafe was the keynote speaker at a meeting at a Christian Endeavor convention with an estimated audience of 7,000 people and a 200 voice choir singing Mozart.

By 1896, Sheafe, who was called an “eminent Baptist divine,” pastor, speaker, and civil rights advocate, joined the Seventh-day Adventist Church through the influence of the Battle Creek Sanitarium. Sheafe was inspired by the Three Angels’ Messages because he believed it could help his people. Instead, Sheafe experienced the following feelings about the Adventist community: “For warmth I’ve found coldness, for freedom bondage, and for confidence distrust” (Morgan, 2010, p. 150). Sheafe believed American Christians who declared love as its foundation, yet held views that Black people were the exceptions, gave reasons for Blacks to have no faith in the God whom Whites served. Sheafe believed the Christianity of Adventists would test its depth and purity by how they related to the Negro (Morgan, 2010, p. 151). After faithfully serving the Adventist Church for several decades, Sheafe formally separated from the church and formed the Free Seventh-day Adventist Church in Mississippi. Sheafe died on June 24, 1938 at age 78. The Berean SDA Church in Los Angeles, California mentioned earlier was led by Lewis Sheafe. The church still functions today and was used in a study by Dr. Nancy Ammerman. Adventists has progressed forward since the time of Sheafe. The available written work by Adventists speaks to the acceptance of racially and culturally diverse members.

Dybdahl (1995), an Adventist writer, brought together a multicultural, multiracial international team of scholars, pastors, teachers, and lay people representing the Seventh-day Adventist church in *Adventist mission in the 21st century: The joys and challenges of presenting Jesus to a diverse world*. The book takes a look into the challenges of mission

stations in the 21st century. With the world population exploding, the majority of people being born are growing up as unbelievers. In order to be viable, the church must start to look seriously at diversity in leadership for mission stations. This would give a signal of hope and life in the church. As Global Mission seeks to plant new churches, our knowledge of evangelism in new territories must undergo a radical change. We must be willing to respond rapidly to the mission theology question when challenges come to our key doctrines.

In editing of the book Dybdahl includes chapters on multiculturalism such as: “Can or should Seventh-day Adventist belief be adapted to culture” by Barry D. Oliver and “The Church Growth Movement and the value of research: Mega churches and what they teach us” by Eric Baumgartner. These articles highlight the need for the gospel and the Three Angels’ Messages to be communicated in the context of cultural understanding. The authors make it clear that Christians have a responsibility to ensure that the gospel message is audible. Our task is to identify with people and their culture without losing our own identity. This is best done by using an incarnational mission approach, a willingness to take risks for the sake of the gospel (Dybdahl, 1995, pp. 72-79).

The Missing Dimension in Adventist Worship

I believe the missing dimension in Seventh-day Adventist worship is our lack of emphasis on the way we worship. We are known for the day of worship (Saturday) more than the way we worship. The day of worship is very important but not more than the object of our worship, God. We should be known as a body of believers for all races worshipping together regardless of ethnic backgrounds and nationalities. There are a number of churches in the Adventist body that are becoming multicultural by default due

to demographics. Few congregations intentionally choose to be multicultural and multiracial. There are some congregations that are in a position to make their churches a multicultural, multiracial community, but will not take the challenge.

It is clear that plenty of voices have signaled a need to unify in the area of race relations, but some Adventists have failed to follow through with the practice of inclusion. Adventists could have been a positive witness to a racially tense society by showing the power of God to change hearts towards acceptance of all people. Ellen White spoke about the challenges associated with diverse people coming together: “In regard to White and Colored people worshiping in the same building, this cannot be followed as a general custom with profit to either party—especially in the South.... Let the colored believers be provided with neat, tasteful houses of worship. Let them be shown that this is done not to exclude them from worshipping with White people, because they are Black, but in order that the progress of the truth may be advanced. Let them understand that this plan is to be followed until the Lord shows us a better way” (White, 1948, pp. 206-207). There were numerous periods when the better way had come.

Some of the first Seventh-day Adventist churches in the United States were multiethnic language churches of Scandinavian, French, and German origins. An early Adventist worker from Scandinavia was John G. Matteson who had early resistance from Adventist leaders because he preached in Danish. George I. Butler, General Conference President, had reservations about the inclusion of diverse people. He said, “I am getting suspicious of foreigners, I confess” (Land, 1998, p. 68). When there was a move to establish separate conferences for the Scandinavian and German work, Ellen White on

September 1, 1905 gave counsel to the church opposing this move. “According to the light given me of God, separate organizations, instead of bringing about unity, will create discord. If our brethren will seek the Lord together in humility of mind, those who now think it necessary to organize separate German and Scandinavian conferences will see that the Lord desires them to work together as brethren” (White, 1948, p. 195).

In an attempt to reach out to Blacks in the south, Adventist leaders selected R. M. Kilgore as its primary emissary. In 1889, Kilgore had problems at Adventist camp meetings. He said that attendance was low because of the presence of many Black worshippers. “...the prejudices of the people [were] keeping many away” (Reynolds, 1984, p. 297). Charles M. Kinney, the first Black SDA minister, was ordained at this same camp meeting. He was embarrassed to such a degree by the attitude of the brethren that, along with Kilgore, he suggested separate organizations for Blacks (Reynolds, 1984, p. 297). Two years later at the 1891 General Conference session, Ellen White called for evangelism for Blacks in the south in which she said it “was given her by the Lord as if written with a pen of fire” (Reynolds, 1984, p. 297).

In 1909, the North American Negro Department was organized by the General Conference but the leader for the next nine years was White. W. H. Green, a lawyer who became a SDA in 1901, was the first Black to head the department in 1918. Oakwood College (now Oakwood University), a college for Black students in Huntsville, Alabama, was opened in 1896. The majority of the faculty at Oakwood was White until the 1930s. In 1931, the students went on strike to influence Oakwood’s board to select its first Black president, J. L. Moran.

In the 1940's, a Black Adventist from New York fell ill while visiting Washington D.C. and was taken to Washington Adventist Hospital. When she was recognized as being Black, she was wheeled into the hall while staff located a local hospital, the Freedman's Hospital, willing to admit a Black woman. She died a short time later of pneumonia which caused an angry response among Black Adventists.

The death of Lucy Byard caused the formation of a group called The National Association for the Advancement of the Worldwide Work Among Colored Seventh-day Adventists. This new organization asked for complete integration, not separate conferences. Blacks were given separate conferences, though they asked for complete integration. Ellen White, years earlier, had spoken against separating: "According to the light given me of God, separate organizations, instead of bringing about unity, will create discord" (White, 1948, p. 195).

Martin Weber, a respected Adventist writer said, "Wouldn't it be wonderful if we Adventists would remove our necklaces of racial disharmony and drop them at the feet of Jesus? Racial conflict will float away in the blood shed on the cross. Then our Christian neighbors will gain new respect for us as fellow members of God's multicultural family" (1993, p. 55).

During the development of the Fallbrook model, I spent a year visiting different Adventists churches in southern California and in the Dallas, Texas area. After visiting twenty-two different Adventist congregations, some more than once, I discovered nearly all the churches appeared to be multiracial and multiethnic in demographics. Only one of the twenty-two churches had a multicultural direction (liturgy, music, language, and diverse leaders) in their worship service. Only three of the churches had a worship

service reflective of a traditional form of Adventist worship as suggested in the *Seventh-day Adventist Church manual* (2005) which might include the recitation of the fourth Commandment or Rev 14 in its liturgy or something else distinctively Adventist. The five African American ethnic churches I attended were multiethnic but not multiracial. Two churches of the 22 were multicultural, multiracial, and multiethnic in their attendance, but nothing in the worship service acknowledged a diverse congregation.

The challenge for an organization is whether they function exclusively or inclusively. Law described many more that practice exclusion, rather than inclusion. The words that describe exclusion are omission, ostracism, segregation, apartheid, banishment, deletion, deportation, discrimination, elimination, exemption, exile, expulsion, exception, expurgation, rejection, and removal. When words are used as verbs for exclusion, they can mean to ban, blackball, blacklist, boycott, cut off, disregard, drop, eject, isolate, omit, overlook, prevent, prohibit, separate, shun, and shut out. Descriptions for inclusions are insertion, addition, comprise, consist of, constitute, contain, entail, cover, interject, embody, embrace, encompass, incorporate and involve (Law, 2002, p. 6).

Delbert Baker has compiled a valuable book about the history of African American Seventh-day Adventists: *Telling the story: An anthology on the development of the Black SDA work*. Dr. Baker is an author, minister and administrator who served as president of Oakwood University, Huntsville, Alabama. He brought together over one hundred documents that cover a span of one hundred and fifty years. These documents summarize the work of a variety of African American leaders.

Section three of Delbert Baker's book "About Ellen White, race relations, and Black people" provides us with a powerful written testimony of Ellen White's support of

equal rights and fair treatment for all people. Baker's book correctly presents some articles that appear to support separate worship based on race differences that are difficult to accept or approve of without considering the context and the times. White presented strong evidence of where the present church should be headed racially and culturally:

Let the colored believers be provided with neat, tasteful houses of worship. Let them be shown that this is done not to exclude them from worshipping with white people, because they are black, but in order that the progress of the truth may be advanced. Let them understand that this plan is to be followed until the Lord shows us a better way (White, 1948, pp. 206, 207).

Delbert Baker, in *Telling the story: An anthology on the development of the Black SDA work*, which includes a quotation from *Angels in ebony* where history reveals that the Lord has, indeed, shown us "a better way" (Justiss, 1975, p. 143). As early as 1969, the Dale Wright Memorial Church in Germantown, Ohio became an example of a better way. As a regional conference church, it was able to attract Whites to the extent that they comprised fifty percent of its congregation.

Dr. Benjamin Baker (2005), son of Dr. Delbert Baker, listed major events in the Black Adventist work, the opportunities taken advantage of, and opportunities lost. B. Baker highlighted the case of William Foy, a Black man, who received four visions from God and shared the visions with diverse believers. In the history of Adventists, its first vision was received by a Black person. Baker said that after some heard about Foy's vision, people, from a few Blacks to nearly a thousand Whites, were willing to fill an auditorium to hear about his vision.

Upon hearing Foy, Ellen White, the future Adventist leader, replied, "It was remarkable testimonies that he bore" (Douglass, 1998, p. 38). Foy's message shows that for Christians the message was more important to people than the race of the messenger.

Adventists would emulate this principle by accepting its message that Jesus is coming soon as more important than its messengers. The stage was set for future Adventists leaders to use Foy's experience to reach diverse people, yet many Adventists today are not familiar with Foy. These events could have greatly changed the worship demographics of Adventist churches today. Despite the excellent scholarly work done by Delbert Baker and Benjamin Baker on the life of Foy, there is still confusion between Hazen Foss (White) and William Foy (Black).

Hazen Foss (1819-1893) was a young man who experienced visions in the fall of 1844 and had inclinations toward William Miller's movement. After the disappointment of October 22, 1844 when Jesus did not return, Foss felt that he had been deceived. When Hazen Foss received his second vision he was warned that if he refused to relate the visions the mantle would transfer to a weaker vessel, which came to be Ellen White. At a meeting, Foss tried to give the vision but could not recall it. After several attempts to give the vision, Foss said, "It is gone from me, I can say nothing, the Spirit of the Lord has left me." The meeting was described by those who were present as "the most terrible meeting they were ever in" (Neufeld, 1976, p. 473).

William Foy (1818-1893) was at first reticent about sharing his visions because of the prejudice of the day. In spite of his reluctance, Foy related his message in the garb of an Episcopal minister. The Pearson brothers, Millerites who owned a printing business, published Foy's visions in 1845 and circulated them widely (Zackrison, 1992, p. 153). In later years, he ministered to churches in rural Maine, often to multiethnic congregations. Delbert Baker's conclusion is that Foy's call was to give a message to the Millerite

movement and Ellen White's message to the newly formed Seventh-day Adventist Church (Baker, 1987, p. 144).

CHAPTER FOUR

THE FALLBROOK HONORARY CO-PASTOR MODEL

The Fallbrook honorary co-pastor model, simply put, is the joining of two or more clergy of different ethnic or racial background leading worship together. By leading worship together, leaders model unity in diversity to their congregants. How does it work? Clergy leaders from one church invite a clergy leader from another area church to lead worship together as an honorary co-pastor for the service. The only responsibility for the honorary co-pastor is to share in worship, get acquainted with other people of faith, and invite a diverse clergy to join his or her worshipping community at another time. What is the justification for such a project? Leaders are paramount in bringing people together, especially in worship communities. Clergy leaders bringing diverse people together in worship is theologically sound. How can Christians possibly follow a mission to reach the world with the gospel, yet be afraid to reach around the corner and across town to fellow believers who are of a different ethnic background or race?

Several decades ago, churches of various denominations had programs called pulpit sharing or pulpit exchange. A visiting clergy of diverse ethnicity or race would exchange pulpits for a worship service, usually on the same day. This model of pulpit exchange was commendable because it was an effort to foster unity. If the preaching experience did not go well, the experience would not be repeated. The honorary co-pastor model recommends that the guest not preach during the initial visit, if at all. The goal of

the model is to bring together diverse clergy to model the fact that diverse people in worship is the right thing to do. In providing this model, it is hoped that a church would be inspired to move toward a multicultural, multiethnic, multiracial sensitive worship service. Christians need to embrace the concept of diverse people worshipping together on a permanent basis. The Fallbrook Seventh-day Adventist Church was the church that was used to institute a model of multicultural worship led by diverse clergy leaders.

The Fallbrook Church Model

Area Demographics and Diversity

The Fallbrook Church is located in the small city of Fallbrook in San Diego County, CA, a county with one of the highest cost of living in the state. Many young families of all racial and ethnic backgrounds have moved to the nearby Riverside County cities of Temecula and Murrieta because of affordable housing. Most of the families heading to work in San Diego County from Temecula and Murrieta pass the Fallbrook Church, located adjacent to the major north south freeway, interstate fifteen.

The city of Fallbrook has a population of approximately 43,000 and is the avocado capital of the United States. The city of Fallbrook attracts a large Hispanic work force that finds work in the avocado groves. The city is also a gateway to the Naval Weapons Station and Marine Corps Base Camp Pendleton, one of the largest Marine Corps bases in land mass and population in the world. The area is a large, culturally diverse community, feeding into Fallbrook's twenty-two churches which include the Fallbrook Spanish SDA Church and the Fallbrook SDA Church (English).

Plans have been developed to construct 3000 houses and build a branch of Palomar Community College about five miles south of Fallbrook. The present state of the

local economy has delayed construction, but as economic conditions improve the development will occur. All of the aforementioned facts provide an excellent opportunity for the religious community to be intentional about multiculturalism in worship. The need for people to come together is authentic and appears to be a natural fit based on the locale.

The city of Fallbrook currently has Spanish and English Adventist Churches. Fallbrook pastors have historically formed positive connections with each other. Embracing a multicultural model for our churches would be ideal for the area, sharing cultures, experiences, and worship. Such a model could serve as an example for emerging congregations wanting a multicultural, multiracial inclusive worship service. Adopting a model of multicultural worship would seem to be less of a challenge in Southern California than in the rest of the southern regions of the United States, but it is still complex.

Penno's (2009) research provides an overview of multiracial worship attitudes in the South. He received and analyzed 740 surveys at the South Georgia (GA) camp meeting in Norman Park, GA, the Collegedale camp meeting in the Georgia-Cumberland Conference, and The South Atlantic camp meeting at Orangeburg, South Carolina. Penno found clear evidence that Adventist members want racial unity among our churches. He reported in his research that some of his highest positive responses were Adventist believers accepting the "New Testament demands that the church be multicultural at all levels of operation." After extensive research, Penno concluded, "If Ellen White was alive today she would move the Adventist Church toward integration in all our organizations" (2009, p. 69).

Local diverse clergy leaders joining together at worship should be feasible in any area of the country. In areas with few culturally diverse people, churches could intentionally invite a culturally or racially diverse special guest speaker. It is time for clergy leaders to change from always having friends with their same culture as guest speakers and invite culturally or racially diverse guest.

Fallbrook a Multiethnic, Multiracial Church

The Fallbrook Church is multiethnic and multiracial in its demographics; however, its motivation to move outside the normal worship experience was predicated upon a sincere desire to be in harmony with God and humanity. Through the inspiration of God, Fallbrook was pointed in a different direction than most Adventist churches would be comfortable in following for worship.

Over the past ten years, the Fallbrook Church was willing to express the unity of all believers in a real life application by calling a diverse clergy ministry team. The cultural racial backgrounds of Fallbrook's clergy team through the years has been White and Samoan, Black and Samoan, Black and Mexican/Cuban, and currently, Mexican/Cuban and White. The worship ministry team maintained its cultural diversity by including youth coordinators who were Mexican, Colombian, and White.

While I was senior pastor for six years, I felt that the congregation's willingness to accept a racially culturally diverse team was a genuine belief in God's theology of unity of believers and the necessity of sanctification (growing in Christ). One of the important Bible passage to Christians is 2 Cor 5:17-19: "So if anyone is in Christ, there is a new creation: everything old have passed away; see, everything has become new! All this is from God, who reconciled us to Himself through Christ, and has given us the

ministry of reconciliation; that is, in Christ God was reconciling to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us.”

Jesus’ death on the cross affected our reconciliation with God and opened up the opportunity for Christians to be reconciled to one another. The reconciliation between humanity was in the words of Billy Graham “leveled at the foot of the cross” (Myra and Shelley, 2005, p. 140). “All are brought together-and nothing divides humanity anymore. A new connectedness is launched. A new fellowship begins. East merges with west, north comes down to south, Whites shake hands with Blacks, rich leaps over to clasp the hands of the poor” (Fowler, 2005, p. 28-29).

The spirit of Fallbrook to select diverse leaders is commendable. Yet, Fallbrook suffered from what most multiethnic, multiracial congregations do—believing unity means never mentioning the church’s embarrassing racial past. Uncomfortable feelings, experiences within the church, aroused by teaching some of our past history must be approached with great care.

The best method of leading a congregation into iceberg territory (under-the-surface issues) is to form strong caring relationships. Pollard correctly interpreted Paul as “not Judeocentric” but “Judeo-sensitive” (Pollard, 2000, p. 20). “...leaders are not called to be ethno-centric, but to be Christ-centered and ethnosensitive” (Pollard, 2000, p. 20). I believe the selection of diverse clergy leaders at Fallbrook signaled a spirit that showed them they could feel safe with their new diverse ministry team.

As a result, the members’ cultural and racial mix was seen each week in the Fallbrook worship service. Friends invited friends and acquaintances from surrounding communities to their place of worship and hoped they saw a loving people of faith.

Fallbrook's changing congregations' demographics from homogeneous to multicultural multiracial was not intentional and yet, it came into focus when they selected culturally and racially diverse ministry teams.

Christian churches want to present to the public a message that says all people are invited. Does being invited mean being welcome? It is possible and probable that most of us will join a church that is homogeneous only to see it become multiethnic, multicultural, and multiracial. Fallbrook experienced the changing landscape of a worshipping community and did not truly understand the responsibility of being culturally sensitive in the worship service. The role of the clergy team was to lead the church toward fulfillment of its destiny.

Is it realistic to expect local congregations to accept diversity while institutional leaders are slow to change? The answer is no! Movements for change, historically, have been led by a powerful spokesperson. Congregations will realize the need for change when they are challenged by leadership. Change happens when it is pushed forward through leaders who empower others. Leaders are judged more by what they do than what they say. It is not enough to say we are commissioned by God "... to proclaim to those who live on the earth—to every nation, tribe, tongue and people," Rev 14:6 and yet be unwilling to lead our congregations in a direction of inclusion and diversity.

Fallbrook Pastors as Change Agents for a Multicultural Worship Service

The original pastoral intervention and change agent for a multicultural service in the Adventist church started with the ministry of Dr. Caleb Rosado. From 1979-1987, Rosado was the first pastor of the All Nations Church located in Berrien Springs,

Michigan. Rosado's ministry at All Nations was followed by the ministry of Dr. Walter Douglas. This first church of its type was comprised of 65 different ethnic groups. The All Nations church is still currently operating successfully as a multicultural, multiracial church. Rosado shares some of the lessons learned as pastor of All Nations. He (2005) lists six factors that direct a multicultural church: perspectives, policies, purposes, programs, personnel, and practices. I have come to accept these ideas because of the parallels in the Fallbrook model.

An important part of the Fallbrook model is having the right personnel to lead. Rosado argues that the pastor is a coach on the field, guiding the members to reach across cultures within an inclusive model. He listed several attributes needed by a pastor of an emerging multicultural church. First, the pastor has to be someone willing to make a paradigm shift and is able to redefine old boundaries to a new paradigm. The most important quality a pastor must have is to possess a positive image of self in terms of race and ethnicity. A pastor struggling with problems of racism could pass their self-hatred to others. There is a danger to the pastor, in attempting to fit in or pass, of denying their racial or cultural background. A pastor being from a culturally diverse background does not assure an automatic support for multiculturalism. The pastor of a multicultural congregation needs to realize that Christ accepts them as they are. Finally a pastor must be willing to share power.

In the Fallbrook intervention model, the lessons learned from Rosado were critical to a successful multicultural multiracial church. I found the biggest challenge was getting the congregation to realize, that when I expressed my culture or shared my personal background, it was not a social experiment, but it was an expression of my true person. I

found the greatest way to bridge the gap of race and culture was through the shared value of the biblical and church tradition. I expressed this value through my preaching.

The original intent of the survey used to collect information in the Fallbrook project was to take a sample reading from the congregation; however, enough questionnaires were sent out to cover all the adults eighteen and older who attended the church. Those members who were still on the church membership list but were inactive for a number of years were excluded from taking the questionnaire.

Weekly attendance records for worship were recorded during the six years I was senior pastor. Attendance for the previous weeks' worship service was listed in the bulletin each week, designated according to 8:15 and 11:00 services. Attendance at worship remained fairly stable over the past six years. The first service was usually from 45-65 people and 190-220 in the second service. On Sabbaths with special programs or guests who joined our service, attendance usually swelled to 75 in the first and 240 in the second service.

The change agent started when Fallbrook called a racially diverse senior pastor to lead their congregation. Most congregations usually call leaders who fit their congregation's overall mission. My service as a Navy chaplain most likely influenced their selection for me to be their senior minister. Churches are constantly looking for someone who can relate to youth and provide comfort to older members. Although it was assumed I had the attributes to touch both groups, the reality is that most of my work while in the Navy was with young adults aged 19-31. My contemporary awareness which appealed to young adults really added to the tension that quickly surfaced among the more traditional Adventist members. Most of my encounters in the military were with

young people with postmodern ideals. Military young people are strict in their military training, but being away from home allows them the chance to question their religious upbringing.

When I was interviewed by the search committee, I was asked, “How do you feel about preaching?” “How do you approach preaching?” “What is your style?” I believe they were asking me if my preaching would appeal to everyone. They were asking, “Do you preach in a more traditional style or the style of many Black preachers?”

Pastors are leaders of worship. The worship service in Fallbrook included liturgists such as elders, deacons, children leaders, musicians and choirs. All these people make worship special and meaningful but the undisputed leader of worship is the pastor. Any change in the worship service would be strongly influenced by pastoral involvement.

The issues regarding change in worship in order to reach people across the generational spectrum are the same challenges that multicultural supporters face. Concerns surface in intergenerational worship as to how faith formation happens in worship. People of different ages and stages of life vary differently in their faith development just as the uniqueness of one’s cultural journey varies.

Howard Vanderwell (2008) also cites intergenerational worship challenges, suggesting that pastors considering changing the worship service to a more culturally diverse service should seriously consider the work of John Westerhoff, *Will our children have faith?* (2000) and James Fowler, *Stages of faith* (1981), experts in faith development. Fowler’s development theory is based on psychologist Lawrence Kohlberg’s theory of moral development. Faith development experts believe faith in something or someone is universal. All people achieve their understanding of faith in the

same pattern (Fowler, 1981, p. 14). Fowler (1981) listed the following seven stages of faith development: pre-stage, undifferentiated faith; stage 1, intuitive-protective faith; stage 2, mythic-literal faith; stage 3, synthetic-conventional faith; stage 4, individuative-reflective faith; stage 5, conjunctive faith; and finally, 6, universalizing faith.

Pre-stage through stage 4 usually covers babies to college students where the questions are asked, “Do we know God? How does this faith community speak to my individual view of faith?” (Fowler, 1981, p. 186). In stages 5 and 6, people want a worship that mines the depths of their theology and calls on the rich background of their faith community. Stage 5 of faith development is ready for worship that is progressive and ancient, individual and corporate, simple and complex. Stage 6, according to Fowler, becomes a disciplined, activist incarnation, making real and tangible, of imperatives of absolute love and justice of which stage 5 has partial apprehensions (Fowler, 1981, p. 186).

The majority of Fallbrook member’s faith developed to stage 5. Stage 5 sees that there are perspectives where others might well have something to add to one’s own mature understanding of faith. Our pastoral team, without knowing what we were doing, directed the congregation into this stage as noted in the survey results that listed Gal 3:28 as the most quoted text for acknowledging the importance of unity and diversity. Seventy percent of the sermons over the six-year period of my ministry at Fallbrook emphasized strengthening our relationship with God and each other; the other thirty percent were doctrinal and fundamental-belief sermons. In our theology, relationship growth and doctrinal beliefs should be together but for many of the Fallbrook members, doctrinal

beliefs are their core values. Still, intentional and sensitive work was necessary because many diverse cultures and races visited the church, but a large number did not stay.

How do you measure success if the goal is to change the congregation's attitude toward accepting multicultural, multiracial worship? The Fallbrook Church was multicultural and multiracial in its demographics. Why would they need a change in attitude about cross-cultural worship?

Fallbrook's first and second worship services were the same style of worship with no move toward offering a more culturally sensitive service. I observed that the first service was being attended by a greater percentage of diverse people than the second service. The last two years of my ministry at Fallbrook included both clergy staff in worship together especially at the first service. The goal was to model cultural and racial cooperation in worship between diverse clergy.

Most smaller and medium size churches rarely experience clergy of diverse backgrounds worshipping together weekly. Churches from the 1960s to the present have experimented with pulpit exchanges, ministers preaching at each other's churches, but this did not allow for a collaborative worship service where ministers participated in the liturgy together. The Fallbrook model did bring ministers together at the same worship service.

Why is bringing clergy together in a worship service important to the church? The executive secretary of the North American Division of SDA's reported at the year-end meetings of the church that the Adventist Church has 5306 churches in the US, Canada and Bermuda. Forty percent of those churches have fewer than 50 people who attend weekly Sabbath worship and three percent have more than 500 who meet for worship

(Bryant, 2012, p. 11). I interpreted that statistic to mean most churches in the Adventist church rarely experience more than one minister at Sabbath service. The goal of bringing two or more diverse clergy together at worship would be nearly impossible without a change in the way we conduct worship. Clergy modeling unity in diversity for members' would be seen only occasionally at events like camp meeting, ordinations, and graduations. Many church members and guests never avail themselves of the church's special events and are absent when leaders join together in worship.

The recent trend in worship for many congregations is to become separate in style, and programming. Unfortunately, some congregations even in the same denomination have let style and cultural backgrounds influence how Christians treat each other. Belief in Christ for some churches is no longer the measure of our faith but the style of our worship is what takes precedence. As a witness to society, Christians should view other Christians as a big family under the banner of the love of God.

Fallbrook Pastoral Intervention Sharing Responsibilities During Worship Services

The Fallbrook Church established a model that allowed diverse pastors to worship together. The honorary co-pastor model allows for ministers and elders from different churches to join in your worship with you as special guest pastor. Pulpit-sharing requires exchanging pulpits which does not give clergy the opportunity to worship together. The goal of joining clergy together at worship is to model for the congregation, cooperation at the most important time in the life of the church—corporate worship.

The Fallbrook model was accomplished by cooperation from San Diego area clergy leaders. Leading worship in the 8:15 service was a diverse group consisting of one

male African American, one female Hispanic, one male Pacific Islander, two females, Whites, and two males, Hispanics. These leaders gave invocations, intercessory prayers and benedictions in their native tongue, wearing traditional dress when appropriate.

The uniqueness of the Fallbrook model is that the church and its pastors decided to be intentional in joining diverse clergy in worship. The value of this arrangement is that members see its ministers functioning together at worship. The co-pastor model recommends an honorary position that is temporary for the Sabbath service. Therefore this model can also work in congregations where local elders lead the church just as well as in those where clergy leads. The following tables show the order of service during the project and the revised 8:15 worship service and its themes.

Table 1

Worship Service Outline 11:00

Time	Activity
11:00-11:05	Introit, Call to Worship, Invocation
11:06-11:25	Praise songs, Opening Hymn of Praise
11:25-11:30	Announcements
11:31-11:35	Worship in Giving
11:36-11:46	Children's story, Children's offering
11:47-11:53	Intercessory prayer
11:54-11:56	Scripture reading
11:57-12:03	Special music
12:04-12:25	The gospel (sermon)
12:26-12:29	Hymn of dedication
12:30-12:30	Benediction

Table 2

Worship Service Outline 8:15 Intervention service

Time	Activity
8:15-8:33	Fellowship, call to worship, ministers enter with honorary co-pastor
8:34-8:40	Invocation (bilingual) both pastors when possible
8:41-8:43	Exodus 20:8-11
8:44-8:55	Prayer song, prayer circle (pastor and honorary co-pastor)
8:56-9:20	The gospel (sermon), worship in giving
9:21-9:25	Hymn of dedication
9:26-9:30	Benediction – send out to share the good news

Table 3

Worship Service 8:15 themes/sermons

SDA Believe	Scripture	Sermon title
Lord’s Supper	John 13:1-5	Wash His Feet
Second Coming	Matt 24:5-14	How will the end come?
Sabbath	James 2:5-13	He is Lord!
Great Controversy	Rev 12:4-12	Another look at Christmas
The Church	Acts 2:38-47	Churches like this one
Spiritual Gifts	Eph 4:7-13	Indispensable dimension
Gift of Prophecy	I Cor 14:36-40	The Gift goes on
New Earth	Rev 7:9-12	Finally

Why did the Fallbrook Church fashion the 8:15 intervention service as is listed in Tables 2 and 3? I believe the principles espoused by Eric Law reflect Fallbrook’s position. The Christian, “must be change-ready in order to do ministry in a changing world” (Law, 2002, p. 30). Change for change’s sake is not wise and treating people who are resistant to change as the enemy or people who are changing as the enemy does not rightfully represent the gospel of Christ.

Although the Fallbrook Church's order of worship changed, true change comes from within. Just putting together racially and culturally diverse people in worship will not make people reconcile. The civil rights legislation of the 1960's forced integration but it did not make people love one another. Only the power of the Holy Spirit can change people internally. However, changing the rules and the way things are done is helpful in the transition of bringing together diverse people.

The following are questions I asked when considering if there was a need for change and why the changes were made to the 8:15 service (see tables 2 & 3). My response to these questions provided the impetus for the change in the 8:15 service. "What does God have to say about what we are doing?" "What does God want?" (Law, 2002, p. 98). I considered the content and context of our existing worship service. People are drawn to worship to be in God's presence and in the presence of others. People want to be welcomed by name with a hand reached out to them. They want to talk to God and the person next to them on the pew. Worship is about belonging and companionship according to Long (2001, p. 25). In 90 percent of the US congregations are led into worship by 365,000 full or part-time clergy (Carroll, 2006, p. 8). The gathering activities in the Fallbrook model is the call to worship, invocation (bilingual), and the prayer circle.

The Fallbrook model used the ideas by Malefyt and Vanderwell that set the tone in worship and engage people within the opening 3-5 minutes. Worship must be engaging and the opening words should be "distinctively Christian to signal a divine-human encounter" (2005, p. 145).

Another principle included in the Fallbrook model is acknowledging that worshippers need a sense of familiarity and security; yet remembering that

overfamiliarity can lead to inattention. The Fallbrook congregation repeats the Sabbath text (Exod 20:8-11) each week in the following various ways: text projected on a screen, read by children from the Bible and responsive reading, alternating verses repeated in unison by different sections of the church. Not only is familiarity critical in worship, but also the selection of music.

Callahan researched the importance of music in worship. He determined that music contributes 40 percent of the service power, impact, movement, and momentum. To illustrate the impact of music in worship, Callahan rated a preacher as a seven on a 1-10 scale. What he discovered was that with a preaching rating of seven, but with exceptional music, it was perceived by the congregation as a nine. A preacher whose worship music is perceived as non-enhancing to the worship is perceived as a five (1994, pp. 30-31). The Fallbrook model used the church's best pianist for the intervention service. Music was played and songs were interspersed throughout most of the service. Music should be selected that will not exclude and familiar songs should be used or the music must be taught until it becomes familiar.

The preaching in the Fallbrook model followed principles of Nieman and Rogers. These authors discovered the universal message across differences to be that "everyone hungers and can be wounded and cannot live alone" (2001, p. 73). They believed that using familiar knowledge, binding language and concrete references has the ability to bind people together, regardless of class. Symbols and practices, stories of strength or crisis, all produce a fabric of images and concepts of which everyone is aware. It is not in the best interests of the worshipper to discard parts of the liturgy because it is traditional and even dated. Churches have common codes that insiders have learned and outsiders

need to learn in order to participate in a common bond. Effective cross-cultural preaching uses codes to bind all hearers into the preaching event in a way that avoids class segregation (Nieman & Rogers, 2001, p. 79).

The Fallbrook model used sermons from the Adventist biblical traditional beliefs like the Sabbath, the Three Angels' Message and the Second coming (see table 3). The Adventist message should be the driving force that binds all cultures together at the SDA worship service. The clergy is the influencing force behind the preaching and teaching of the message of a soon-returning Christ. The beliefs/doctrines of the Adventist Church follow the great truths outlined in the Scriptures to reach humanity.

The Fallbrook co-pastor model patterns the New Testament church's example of sending ministers out two by two. After Stephen was martyred, Christians dispersed throughout the Mediterranean by ministry teams established to shepherd the followers of Christ and to expand the evangelistic outreach. Men of Cyprus and Cyrene preached to Greeks at Antioch. Acts 11:21 says, "The hand of the Lord was with them, and a great number became believers and turned to the Lord." The Jerusalem church sent Barnabas who brought Saul to Antioch. Acts 11:26 shows the results of team ministry: "And when he found him, he brought him to Antioch. So it was that for an entire year they met with the church and taught a great many people, and it was in Antioch that the disciples were first called Christians."

Acts 13 records the beginning of the Christian faith at Antioch that was mentored by a diverse ministry team. It is at this time in history that Paul set out from Antioch on his three missionary tours. Verse 1 states, "Now in the church at Antioch there were prophets and teachers: Barnabas, Simeon was called Niger, Lucius of Cyrene, Manaen a

member of the court of Herod the ruler, and Saul.” Nichol in the *Seventh-day Adventist Bible Commentary* (Vol. 6) expressed the diverse team in the following way: “The different connections and activities of the men mentioned here indicate that the church at Antioch enjoyed a cosmopolitan leadership. Barnabas was a Cypriot; Lucius a Cyrenian; Manaen apparently a Palestinian aristocrat; and Saul a Rabbi from Tarsus in Cilicia” (Nichol, 1957, p. 279).

In part, the Christian church moved forward because of a diverse ministry team. Paul and Barnabas preached the gospel to Derbe, winning converts and “...appointing elders in every church” (Acts 14:23). Paul sailed to Syria, and Priscilla and Aquila were with him (Acts 18:18). The Scriptures continue to highlight a diverse team ministry when Paul in Phillipi mentions, “I urge Euodia I and urge Syntyche to be of the same mind in the Lord. Yes, and I ask you also, my loyal companion; help these women, for they have struggled beside me in the work of the gospel, together with Clement and the rest of my co-workers, whose names are in the book of life” (Phil 4:2-3).

Evaluation of Research Survey Data Collected for the Model Worship Service

Survey

Worship is one area of religious life in which all communities of faith participate together. Faith communities worship differently, choosing their own style, music, times and mode, but all recognize the importance of joining with God and humanity.

My worship community, the Fallbrook SDA Church, was surveyed in the summer of 2010. The intent of the survey was to see if the Fallbrook church could be influenced by culturally and racially diverse attending clergy to change its attitude about

multicultural worship. The Southeastern California Conference of Seventh-day Adventists Conference Executive Committee, Fallbrook Church Board, Doctor of Ministry area advisor, and Andrews University gave permission for the survey to proceed.

The survey used a questionnaire as the instrument to gather the church's responses to a change in the worship service. The main participants in the survey were Fallbrook members eighteen years and older. They were instructed not to sign their names in order to keep the answers anonymous and were asked to express their responses honestly. Fallbrook members were asked to sign an informed consent form giving researchers permission to conduct the survey. Fifteen questions were used in the survey; questions 1-12 were closed-ended and questions 13-15 were open-ended. Church members were asked to circle their response to each closed-ended question. The scale used indicated the extent to which each member agreed: strongly disagree, disagree, neutral, agree, and strongly agree.

One hundred and fifty-eight questionnaires were mailed out to regular church members. The members were selected from the most recent church list. The survey questionnaire was collected over a six-week period and eighty-two questionnaires were returned. The racial and ethnic background of those at Fallbrook who completed the survey is 53 Whites (56%), 15 Hispanics/Latinos (18%), 8 African Americans (10%), 6 Asian Americans/Asians (7%) (see table 6).

Presentation of Findings

The following is an overview of the group data retrieved from the questionnaire: Eighty-two members responded to the survey with 35% male and 65% female. Twenty-

nine people (35%) were from the first service 8:15 and 53 people (65%) were from the second service. It is noteworthy that the average attendance at the first service is 45 people; overall attendance from both services is 250 (see table 4). The people who returned the survey ranged in age from 31 to 81+ and the largest age group (27%) returning answers was the 61-70 age group (see table 5). The following tables contain general survey data tabulated.

The survey questions are divided into four categories: general survey data about the individuals; the leader's influence (questions 1-4, 7, 8); the church's willingness to change (questions 6, 9-12); and biblical foundation (questions 5, 13-15).

Table 4

General Survey Data

Fallbrook SDA Church	8:15 WS	11:00 WS	Total
Official membership (2010)			400
Average attendance	45	205	250
Questionnaires sent out			158
Questionnaire respondents	29	53	82
Male respondents	11	19	30
Female respondents	19	33	52

Table 5

General Survey Data – Age Group

Fallbrook SDA Church Ages	Respondent number	%
18-30	3	4
31-40	9	11
41-50	12	15
51-60	15	18
61-70	22	27
71-80	13	16
81 or above	6	9
Total	82	100

Table 6

General Survey Data – Racial/Ethnic Background

Fallbrook SDA Church Race/Ethnic	Respondents	%
African American/Black	8	10
Asian American	6	7
Anglo White	46	56
Hispanic/Latino	15	18
Other	6	7
Total (one person did not check the box)	81	98

The intention of the project was to determine if clergy leaders could, through intervention in the first service, influence members to accept a multicultural service. The following questions and tables establish if there is a desire for change.

Question 2. “Leaders of this congregation are accepting and open to people regardless of culture, race, or ethnic background.” The closeness of the responds by both worship services may indicate a congregation that is comfortable with its leaders’ inclusive stance.

Table 7

Leadership Influence – Question 2

Fallbrook Worship Responds Scale	8:15	%	11:00	%
Respondents who agree	13	45	25	47
Respondents who strongly agree	15	52	25	47
Total	28	97	50	94

Question 3. “Leaders of this congregation accept cultural diversity.” The projects goal is for leaders to model inclusive cooperation in worship and thereby

influence congregants to accept a multicultural diverse service. The responds of 83% and 87% from both services falls in line with the question 5 response. Fallbrook appears to indicate a belief that its leaders are inclusive.

Table 8

Leadership Influence – Question 3

Fallbrook SDA Worship Responds Scale	8:15	%	11:00	%
Respondents who agree	15	52	19	36
Respondents who strongly agree	9	31	27	51
Total	24	83	46	87

Question 4. “Leaders of this congregation influence my feelings about multicultural worship.” The difference between the 8:15 (66%) and the 11:00 (56%) may be saying that the first service members are more likely to have leaders direct them toward multicultural/multiracial worship.

Table 9

Leadership Influence – Question 4

Fallbrook SDA Worship Responds Scale	8:15	%	11:00	%
Respondents who agree	15	52	23	43
Respondents who strongly agree	4	14	7	13
Total	19	66	30	56

Question 5. “A multicultural worship service is God’s ideal religious service.” The project goal is to determine whether bringing together culturally and racially diverse clergy in leading a worship service can positively influence members to accept

multicultural/multiracial worship. There is a significant difference at the 8:15 service of (93%) verses the 11:00 service of (73%). The 20% difference between the services appears to make the case that the practice of bringing together diverse ministers in leading worship can influence the congregation to embrace multicultural/multiracial worship. Even though, a significant percentage difference (20%) exists regarding “God’s ideal religious service”; the survey recognizes a willingness from a majority of parishioners at Fallbrook to accept question 5 as true.

Table 10

Biblical Foundation and Leadership Influence – Question 5

Fallbrook SDA Worship Responds Scale	8:15	%	11:00	%
Agree Respondents	11	38	6	11
Strongly Agree Respondents	16	55	33	62
Total	27	93	39	73

Question 12. “Would you consider changing the present worship service to a multicultural service at least once a quarter?” The 8:15 service shows a slight edge of (86%) verses (81%) in willing to have a multicultural worship service on a periodic basis. Since the model was presented in 2010 the 8:15 service is still using weekly the co-pastor model. The service is led by culturally diverse ministers; a male Hispanic, a male White, and a female White. Based on the response the 11:00 service could become a multicultural service if the clergy led them in an intentional ministry reaching out to diverse people.

Table 11

Church Willing to Change – Question 12

Fallbrook SDA Worship Change Answer	8:15	%	11:00	%
Yes	25	86	43	81
No	4	14	9	17
Total	29	100	52	98

A significant observation surfaced from questions 7 and 8 which asked, “who’s responsible for starting and leading a multicultural service?” The overwhelming response 8:15 service at (86%) and 11:00 at (88%) stated that the responsibility to lead a multicultural service rest with both pastor and congregation. Do those results negate the thesis that clergy leaders are not important in influencing a congregation’s attitude toward accepting multicultural worship? No! The results could suggest that once leaders intentionally move forward to introduce a multicultural service both pastor and congregation must take ownership over the program.

Another observation of note from the survey is found in questions 9 and 10. The questions are, “The order of worship in the Seventh-day Adventist Church should be the same everywhere and what is wrong for one Christian is wrong for all Christians. There is no middle ground.” The response from question 9 at the 8:15 service was (62%) and (51%) at the 11:00 service with disagreed and strongly disagreed. The early worship service shows a little more flexibility in worship over the 11:00 service. The congregants in the 8:15 service appear to be less rigid than members in the 11:00 service regarding diverse religious practice. Overall, both responses to the questions seem to recognize how difficult is change and acceptance.

The highest number who answered that they strongly agree was 50 people (61%)

was to question # 6 which asked, “I believe that people of different cultural backgrounds should worship together.” The second highest number, 49 people (60%), strongly agree statement number 5 which said, “A multicultural worship service is God’s ideal religious service.” The third highest response, 48 people (56%), answered question number 1 which stated, “It is important for leaders of different cultures to worship together.” The fourth highest response, 40 people (49%), responded to question number 2 which said, “Leaders of this congregation are accepting and open to people regardless of culture, race, or ethnic background.”

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Summary

The Fallbrook Seventh-day Adventist Church participated in the research to discover if leadership can influence a congregation to transition to a multicultural worship service. Therefore, the Fallbrook Congregation follows in the best traditions of the Adventist church. The history of Adventist clergy and thought leaders advocating multiracial and multicultural worship spans from Ellen White, William Foy, Joseph Bates, William Branson, George Knight, Ron Graybill, Walter Douglas, Caleb Rosado, James Zackrison, Ernest Furness, Delbert Baker, Leslie Pollard, John Nixon, Kenley Hall, David Penno and numerous others inspired by the message of Jesus and Rev 14:6-7.

Without question, Adventist practice exhibited the best of Christian ethics supporting the abolition of slavery. Yet our history is not without its challenges in race relations along with nearly every other Christian church from the 1800s to the 1960s. Flawed as humans, nothing gives hope from despair more than experiencing the message of Christ through the Scriptures.

Adventism's embrace of all people is directly related to its message of a soon-returning Lord (Dan 8:14; Matt 25:1-13) and the commission to share that message with everyone (Matt 28:18-20; Rev 14:6-12). Just as John the Revelator heard instruction from heaven to eat the little book which would be both sweet and bitter (Rev 10:10), thus, the

Advent people would experience a great disappointment (the bitter) on October 22, 1844. In Rev 10:11, God tells His people, “You must prophesy again about many peoples, nations and languages and kings,” and be a blessing to the world (the sweet). The subsequent growth of the Adventist Church was realized at the embracing of two foundational thoughts: the Three Angels’ Messages (Rev 14:6-12) and the Sabbath (Gen 2:1-3; Exod 20:8-11). Adventist acceptance of inclusive messages from Rev 14:6-12 and Exod 20:8-11 is still inspiring a new generation of leaders to do the right thing by supporting racially and ethnically diverse people in worshipping together.

The message of Rev 14:6, 7, the First Angels’ Message about “...an eternal gospel” and “...the hour of His judgment has come,” directed the evangelism of the Millerites and continues to direct Seventh-day Adventists today. The fulfillment of the message of Rev 14:6-12 requires a practice, an action, a proclamation that encompasses the welcoming of all who would accept the call. It is impossible to ask people to accept an embracing, enjoining message and not be compelled to be unified in worship. I would argue that unified does not mean uniformity in worship. Although I propose a model, it does not mean that the “Better Way Worship Service” would be the only acceptable type or style of worship. I still conclude that worshipping together is just as important to me as the style or type of service.

I am certain that Adventists are unified in their foundational message, but local church labels mask our message of unity. I believe our local church congregations and leaders betray the real spirit of unity when we label churches Black, White, Korean, Japanese, Samoan and Hispanic and so on. Such labels are mentioned with no malice or intent to exclude anyone from membership, but they bring consequences of exclusion just

the same. Researchers have categorized churches with model names like uni-ethnic, uni-racial, multiethnic, interethnic, multiracial, multicultural and homogeneous congregations which are a part of most faith groups. Why would it be necessary for churches to be labeled with anything other than an inclusive designation? When it comes to people, churches should at least exceed the designation of business companies.

Conclusions

The Fallbrook Church model was a success because it was initially willing to select a racially and culturally diverse clergy team. It was willing to position itself advantageously in order to face the multicultural challenge due to demographics rapidly occurring in its geographical area. A congregation able to accept change when appearances give the impression that things are going well is to be commended. Fallbrook accepted the reality that it could improve and grow. The intervention model appears to be successful because two year later, the 8:15 culturally sensitive worship service remains.

The associate pastor on staff at Fallbrook during the project period is currently the senior pastor. The retention of one of the pastors shows a vote of confidence and a comfort level about the direction in which the church is headed. It is hoped that the congregation will set a future direction that will consider the most suitable leader regardless of racial or ethnic background. World demographic change and twenty-first century society will bring rapid and significant changes culturally. The church that is willing to embrace diverse people is poised to select spiritual, caring and forward thinking leaders to lead them.

Fallbrook's strongest asset is its strong Biblical and heritage-based theology. It is blessed with local leaders committed to the improvement of the Seventh-day Adventist Church. Doing the right thing according to God's Word and the messages of Ellen White mattered to Fallbrook members. When they were confronted with the issues of multiculturalism, they were willing to grow. Various authors, believing it was ordained by God, shared their thoughts on a barrier to becoming multicultural is to attempt, "solely with human power rather than with God's power" (DeYoung, et al., 2003, p. 170).

Congregations will need to be filled with the Holy Spirit as they face multicultural issues. I assert that guidance by the Holy Spirit permeated Fallbrook's belief system and theology.

The response to open-ended statement thirteen which said, "Give one Bible text that you believe speaks to the idea of multicultural worship" explored the desire for unity from people of faith. The text cited the most for statement thirteen is Gal 3:28: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus." Penno's (2009) research dissertation discovered the same desire for a spirit of unity among Adventist believers, Black and White, in the Southern region of the United States.

A key barrier to becoming a multicultural church is lack of leadership. Leaders will fail in this endeavor if they are not thoroughly convinced that being a multiracial congregation is God's design (DeYoung, et al., 2003, p.170). God's Word is paramount when the congregation and its leadership are certain of God's direction in order for the project model to move forward.

The project model presents a practical way forward for the church. Fallbrook developed a model that extends beyond a pulpit exchange program, where clergy lead each other's worship service. This model promotes leaders uniting together in worship. This is a viable option for many congregations. The "Better Way Worship Service" seeks to bring together pastor leaders, regardless of gender, race, ethnic, or culture in planned, intentional worship services. These services can empower interested congregations to move forward to embrace another way, a more inclusive way, of bringing together an Adventist community of worshippers.

What are the benefits and pitfalls to such a project? The benefits of the honorary co-pastor model are that it provides a practical way for interested congregations to consider and implement a multicultural worship service. It is a project that does something to bring worshippers together. The project principles can be implemented in an alternative worship time slot without disrupting existing worship services. Extolling the virtue of a multicultural community can be a spiritual catalyst for uplifting its church members toward fulfillment of a mission focus of witnessing to the entire world. This model also provides the opportunity for an important paradigm shift for students studying in our colleges and seminaries.

The challenges encountered in a model that brings together people of diverse backgrounds in a worship service can be complex, but not impossible to overcome. Some people find any change in worship to be a threat to a more traditional service. They might consider any change in the church worship service an affront to their way of doing things. Congregations tend to follow society and the current overriding trend is to separate and group together people that are alike. Unfortunately, large groups of pastors may interpret

the model as infringing on their local church ministry. Despite these challenges, a working model was tried and implemented and available for clergy and congregations that believe in oneness.

Recommendations

On November 5, 2011, the Southeastern California Conference of Seventh-day Adventists held a special service signifying the official joining together of the Poway SDA Church and the San Diego Korean SDA Church into the San Diego Central Adventist Church. These separate congregations have been uniquely united and will now share worship together. Traditionally, many congregational models feature different ethnic groups sharing the same facilities for worship at different times. This new congregation breaks with this traditional model and unites believers in the worship service.

My pastoral assignment prior to leading Fallbrook was as pastor of the Poway SDA Church. I am sure the inclusive leadership development at Poway that I began laid the foundation with its members and culminated in the historic joining together of these two operating as one. I would submit these recommendations to Fallbrook, San Diego Central Church, and other congregations seeking a more racially and culturally diverse worship.

1. The message of Rev 14:6-7 challenges Adventists to be more inclusive. Intentionally incorporate diversity and multiculturalism as an intricate part of our college and seminary curriculum.

2. The twenty-first century demographics are multicultural which requires a church that emphasizes diverse people worshipping together. Have new congregations consider adopting local church names with an inclusive name such as "community or all nations." One way to move toward diverse people worshipping together is to remove label exclusive tags from our church names such as; Hispanic, Korean, African, Japanese, Scandinavian etc. unless language is a legitimate barrier that is absolutely necessary to function in worship. Ethnic specific church names could give the public a perception that the worship service we provide limits access to the true worship of God. In fact true worship is our experience when God is present and congregations are prepared to welcome all nations. Can churches afford spiritually and economically to remain homogeneous?

3. Remove any divisive language in our worship service. The worship service is a corporate service where the public sees our worship and praise to God and our relationships.

4. Fallbrook should maintain a written history of the beginnings of multiracial, multicultural beginnings and its tenure at the church. The church should write a new mission statement that reflects the current direction of embracing multicultural sensitive worship.

5. Set goals and objectives to continue to reach more of the diverse community.

6. Watch for the emergence of a dominant group power. I believe that the group is usually the one maintaining and holding most of the leadership positions. This can become a problem. It could signal that the church is not for everyone. Adjust leaders functioning in the worship service to reflect the race, culture and gender demographics of

the church. This signals to the church and community the possibility of all participating in the heart and life of the church.

7. Tell the story of the Adventist Church's multicultural heritage to our children, for example, during story time in children's church.

8. At least quarterly, facilitate having both 8:15 and 11:00 services join together in one service. Be intentional and sensitive to those in the congregation who feel differently about a multicultural service. Emphasize the importance of coming together and experiencing God, instead of a social experiment service.

9. Understand the importance of music to the congregation to provide people with a rich worship experience. Music has the ability to add cultural relevance and witnesses to others a shared history and journey. Pastors are a viable resource in the selection of music because there must be careful consideration to guard against extremes that exclude rather than include. The divine worship service should employ our very best musicians and singers. Music shared through diverse cultures displays the power and majesty of God's creation.

10. Through the churches headquarters (Union and Conference) create for ministers and leaders an intolerance development of leadership skills workshop dealing with intolerant people.

Let our worship speak the acceptance of all humanity to our visitors, family, and guests. Ministers of the Park Avenue United Methodist Church understood this idea when they called a multicultural worship style "a sneak preview of heaven" (DeYoung et al., 2003, p. 176).

APPENDIX A

INFORMED CONSENT FORM FOR ADULTS

Andrews  University
Seventh-day Adventist Theological Seminary
Christian Ministries Department

Informed Consent Form for Adults
Title: A Model for Multicultural Worship
Developed at the Fallbrook Seventh-day Adventist Church

Purpose of Study: I understand that the purpose of this study is to determine the effectiveness of worship leaders in changing the attitudes of church members concerning the value of multicultural worship.

Inclusive Criteria: I understand that in order to participate in this study I must be at least 18 years old and currently attending the Fallbrook Seventh-day Adventist church on a regular basis.

Procedure: I understand that I will be asked to answer a series of questions by the researcher and this should take about fifteen minutes. Do not put your name on this survey. Your answers are to remain anonymous so that you can honestly and accurately express yourself.

Risk: I understand that there are no physical or emotional risks to my involvement in this study. I understand that the participation is anonymous and that neither the researcher nor any assistants will be able to trace my response back to me. I also recognize that my participation will not affect my standing in the church community.

Benefits: I understand that I will not receive any compensation for participating in this study and that the results of the study will benefit the church's understanding of how clergy worship leaders influence congregations toward more culturally diverse worship experiences.

Voluntary Participation: I understand that my participation is voluntary and that I may withdraw from the study at any time without prejudice. I also understand that if I have any questions or concerns regarding this study I may contact either the researcher Gerald H. Jones at bngj@aol.com (760-580-7777) or his advisor Dr. Ernest Furness at ernest.furness@secc-sda.org.

I have been given a copy of this form for my records.

(Participant's signature)

(Date)

(Signature of witness)

(Date)

Signed at: _____
(Fallbrook SDA Church, Fallbrook CA)

APPENDIX B
RESEARCH SURVEY

Andrews University

Seventh-day Adventist Theological Seminary
Christian Ministries Department

A Model for Multicultural Worship Developed at the Fallbrook Seventh-day Adventist Church

Research Survey

By Gerald Jones

In Partial Fulfillment of Doctor of Ministry Degree

This research survey is designed to measure the Fallbrook congregation's attitude change toward acceptance of a multicultural worship service. Also, the research seeks to identify the influence of clergy leaders as the major change agent in the congregation's willingness to embrace multicultural worship. Do not put your name on this survey. We want your answers to remain anonymous so that you can express yourself honestly and accurately. Circle your response to each question using the following scale to indicate to which extent you agree with the statement: Strongly Disagree, Disagree, Neutral, Agree, Strongly Agree. Please feel free to use the back of the page if you need more room to respond to the open ended questions. Prior to filling out this survey it is important that you read and sign the Informed Consent Form and retain a copy for yourself. Thank you again for your valuable input.

1. It is important for leaders of different cultures to worship together.

Strongly Disagree Disagree Neutral Agree Strongly Agree

2. Leaders of this congregation are accepting and open to people regardless of culture, race, or ethnic background.

Strongly Disagree Disagree Neutral Agree Strongly Agree

3. Leaders of this congregation accept cultural diversity.

Strongly Disagree Disagree Neutral Agree Strongly Agree

4. Leaders of this congregation influence my feelings about multicultural worship.

Strongly Disagree Disagree Neutral Agree Strongly Agree

5. A multicultural worship service is God's ideal religious service.

Strongly Disagree Disagree Neutral Agree Strongly Agree

6. I believe that people of different cultural backgrounds should worship together.

Strongly Disagree Disagree Neutral Agree Strongly Agree

7. The main responsibility of starting a multicultural worship service rests with the Pastor.

Strongly Disagree Disagree Neutral Agree Strongly Agree

8. The main responsibility of leading a multicultural worship service should reside with the congregation and the Pastor.

Strongly Disagree Disagree Neutral Agree Strongly Agree

9. The order of worship in the Seventh-day Adventist Church should be the same everywhere.

Strongly Disagree Disagree Neutral Agree Strongly Agree

10. What is wrong for one Christian is wrong for all Christians. There is no middle ground.

Strongly Disagree Disagree Neutral Agree Strongly Agree

11. Would you be willing to be a part of a focus group to develop ideas to be used in a worship mission statement?

Yes No

12. Would you consider changing the present worship service to a multicultural service at least once a quarter?

Yes No

13. Give one Bible text that you believe speaks to the idea of multicultural worship.

14. Does our oneness in Christ supersede cultural distinctions in worship? Explain.

15. Do you think there is anything the Fallbrook church needs to change in order to accommodate a multicultural worship service? Explain.

About You – Please check the appropriate boxes.

- African American/Black
- Asian American/Asian
- Anglo/White
- Hispanic/Latino
- Other (please identify) _____.

Male Female

Age: 18-30 31-40 41-50 51-60 61-70 71-80 81 or above

Usually I attend the worship service at: 8:15 11:00

APPENDIX C

RESPONSE TO SURVEY QUESTION THIRTEEN

RESPONSE TO SURVEY QUESTION THIRTEEN

Question number thirteen of the survey asks: Give one Bible text that you believe speaks to the idea of multicultural worship.

The three highest texts response is as follows:

Gal 3:28 "There is no longer Jew nor Greek, there is no longer slave nor free, there is no longer male and female; for all of you are one in Christ Jesus." (12 responses)

Acts 2:5-11 "Now there were devout Jews, from every nation under heaven living in Jerusalem. And at this sound, the crowd gathered, and were bewildered, because each one heard them speaking in the native language of each. Amazed and astonished, they asked, 'Are not all these who are speaking Galileans? And how is it that we hear, each of us, in our own native? Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs – in our language we hear them speaking about God's deeds of power." (Eleven Responses)

John 3:16 "For God so loved the world that He gave His only Son, that everyone who believes in him may not perish but may have eternal life." (Three responses)

Rev 7:9 "After this I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages,

standing before the throne and before the Lamb, robed in with white, with palm branches in their hands.” (Three responses.)

The next group of texts is the various responses to question thirteen:

Exodus 32	Rom 3:29
Numbers 25	Rom 15:8-13
Ps 24:1	Eph 4:16
Ps 95:6	Phil 4:8
Ps 133:1	Col 3:11-15
Isa 24:23	James 2:1
Isa 61:1-3	Rev 5
Isa 66:23	Rev 20
Matt 7:12	Rev 21:26
Matt 23:8	
Matt 24:14	
Matt 28:19	
John 3:17	
John 4:23	
John 17:21-23	
Acts 13:46-47	
Acts 13:47	
Rom 1:16	

APPENDIX D

SEVENTH-DAY ADVENTIST FUNDAMENTAL
BELIEFS AND DIVERSITY

SEVENTH-DAY ADVENTIST FUNDAMENTAL BELIEFS AND DIVERSITY

The Seventh-day Adventist Church traces its beginning from the religious awakening of the 19th century. William Miller, a former Army Captain in the war of 1812 who later became a minister, preached that Jesus was coming October 22, 1844. A large group of believers called Millerites, estimated at over 50,000 followed Miller's teachings regarding the return of Jesus. The belief was taken from Bible passages found in the books of Daniel and Revelation. Although October 22, 1844 came and went without the return of Jesus, a small band of believers continued to study the Bible prophecies located in Daniel and Revelation. The Advent believers formed the Seventh-day Adventist Church in 1863. The theological roots of Seventh-day Adventists are about eschatological last day events.

Adventists have no creeds but have formulated a written series of fundamental beliefs. In 1931 Adventists published a "Yearbook" which included twenty-two fundamental beliefs which remained intact until 1980. The twenty-seven beliefs in the 1980 edition of the Seventh-day Adventist "Yearbook" stood until 2005.

At the 2005 General Conference held in St. Louis, Missouri, another belief was added, giving the church twenty-eight fundamental beliefs. A survey of the beliefs of Adventists will uncover a theological emphasis on the soon return of Jesus. In addition, the church is keenly aware of its need to form strong relational bonds with everyone. This is evidenced in the outreach of the Adventist worldwide helping ministries such as local churches, Community Services, nationally recognized hospitals like Loma Linda University Medical Center in CA and Adventist Development and Relief Agency (ADRA).

It is not a surprise that the Adventist Church’s belief system would incorporate a plethora of comments that emphasize unity, oneness, and inclusiveness. The theology of Adventism is strongly evangelical, multicultural, and diverse. Seventh-day Adventist’s belief system has clearly stated its position regarding unity, inclusiveness, and multicultural sensitivity.

The following list of beliefs clearly states doctrines that encompass people of all backgrounds:

Belief #		Belief #	
2	The Godhead	12	The Church
5	God the Holy Spirit	14	Unity in the Body of Christ
6	Creation	17	Spiritual Gifts and Ministries
7	The Nature of Man	20	The Sabbath
8	The Great Controversy	25	The Second Coming of Christ
10	The Experience of Salvation	28	The New Earth
11	Growing in Christ		

The book *Seventh-day Adventists believe: A biblical exposition of fundamental doctrines*¹, states the belief, scriptural proof and commentary that adds clarity to the doctrines. Following are beliefs with relevant commentary to unity, diversity, and cultural inclusiveness.

¹The following quotes in this appendix are highlighting the numerous statements made by the Seventh-day Adventist Church regarding the importance of cultural awareness and leadership's responsibility in sharing its message to all people regardless of race, ethnicity and culture.

Belief #7 - The Nature of Man (pp. 91-111)

"Man and woman were made in the image of God with individuality, the power and freedom to think and to do. Though created free beings, each is an indivisible unity of body, mind, and spirit, dependent upon God for life and breath and all else. When our first parents disobeyed God, they denied their dependence upon Him and fell from their high position under God. The image of God in them was marred and they become subject to death. Their descendants share this fallen nature and its consequences. They are born with weaknesses and tendencies to evil. But God in Christ reconciled the world to Himself and by His Spirit restores in penitent mortals the image of their Maker. Created for the glory of God, they are called to love Him and one another, and to care for their environment. (Gen. 1:26-28; 2:7; Ps. 8:4-8; Acts 17:24-28; Gen. 3; Ps 51:5; Rom. 5:12-17; 2 Cor. 5:19, 20; Ps. 51:10; 1 John 4:7, 8, 11, 20; Gen. 2:15.)"

Commentary:

"The Unity of the Human Race. The genealogies in Genesis demonstrate that the successive generations after Adam and Eve all descended from this first pair. As humans, we all share the same nature which constitutes a genetic or genealogical unit. Paul said, 'From one man he [God] made every nation of men, that they should inhabit the whole earth' Acts 17:26 (NIV)."

"The immediate consequences. The first consequence of sin was a change in human nature that affected interpersonal relationships, as well as man's relationship with God."

Belief #8 - The Great Controversy (pp. 113-120).

"All humanity is now involved in a great controversy between Christ and Satan regarding the character of God, His law, and His sovereignty over the universe. This conflict originated in heaven when a created being, endowed with the freedom of choice, in self-exaltation became Satan, God's adversary, and led into rebellion a portion of the angels. He introduced the spirit of rebellion into this world when he led Adam and Eve into sin. This human sin resulted in the distortion of the image of God in humanity, the disordering of the created world, and its eventual devastation at the time of the worldwide flood. Observed by the whole creation, this world became the arena of the universal conflict, out of which the God of love will ultimately be vindicated. To assist His people in this controversy, Christ sends the Holy Spirit and the loyal angels to guide, protect, and sustain them in the way of salvation. (Rev. 12:4-9; Isa. 14:12-14; Ezek. 28:12-18; Gen. 3; Rom. 1:19-32; 5:12-21; 8:19-22; Gen. 6:8; 2 Pet. 3:6; 1 Cor. 4:9; Heb. 1:14.)"

Commentary:

"The Center of Bible Doctrines. Christ is the focus of the Scriptures. God invites us to comprehend the truth as it is in Jesus (Eph 4:21), for He is the truth (John 14:5)."

"The function of Christian theology. The cosmic view unveils Satan's attempt to remove Christ from His rightful place, both in the universe and in truth. Theology, by definition a study of God and His relationship with His creatures, must unfold all doctrines in the light of Christ...When it does so, true Christian

theology serves the church well, for it goes to the root of the cosmic controversy, exposes it, and meets it with the only incontrovertible argument - Christ as revealed in the Scriptures. From this perspective God can use theology as an effective instrument for aiding humanity in opposing Satan's efforts on earth."

Belief #11 - Growing in Christ (pp. 149-162)

"By His death on the cross Jesus triumphed over the forces of evil. He who subjugated the demonic spirits during His earthly ministry has broken their power and made certain their ultimate doom. Jesus' victory gives us victory over the evil forces that still seek to control us, as we walk with Him in peace, joy, and assurance of His love. Now the Holy Spirit dwells within us and empowers us. Continually committed to Jesus as our Savior and Lord, we are set free from the burden of our past deeds. No longer do we live in the darkness, fear of evil powers, ignorance, and meaninglessness of our former way of life. In this new freedom in Jesus, we are called to grow into the likeness of His character, communing with Him daily in prayer, feeding on His Word, meditating on it and on His providence, singing His praises, gathering together for worship, and participating in the mission of the church. As we give ourselves in loving service to those around us and in witnessing to His salvation, His constant presence with us through the Spirit transforms every moment and every task into a spiritual experience (Ps. 1:1, 2; 23:4; 77:11, 12; Col. 1:13, 14; 2:6, 14, 15; Luke 10:17-20; Eph. 5:19, 20; 6:12-18; 1 Thess.5:23; 2 Peter 2:9; 3:18; 2 Cor. 3:17, 18; Phil. 3:7-14; 1 Thess. 5:16-18; Matt. 20:25-28; John 20:21; Gal. 5:22-25; Rom. 8:38, 39; 1 John 4:4; Heb. 10:25.)"

Commentary:

"A life of love and unity. Christian life is a life of unity, a life reconciled to God, on the one hand, and reconciled to one's fellow human beings, on the other. Reconciliation is the healing of a breach in relationships, and the primary cause of this breach in relationship is sin. Sin has separated us from God (Isa. 59:2) and has splintered humanity into a multitude of factions—racial, ethnic, gender, nationalities, color, caste, etc. The gospel of Jesus deals with this problem of sin and all the breaching factors associated with it and creates a new order of unity and reconciliation. Hence Paul could say, 'God who reconciled us to Himself through Jesus Christ' (2 Cor. 5:18). Out of this reconciliation is born a new community—a redeemed community marked by vertical unity with God and horizontal unity with one's fellow beings...There is no Christian growth without such love and unity. And where this unity and love prevail, all the dividing walls between people will come tumbling down. Barriers of race, national origin, gender, caste, color, and other divisive factors stand abolished in the life of the person who has experienced the new creation, a new humanity (Eph. 2:11-16)...

"True neighborly love penetrates the color of the skin and confronts the humanness of the person; it refuses to take shelter under caste but contributes to the enrichment of the soul; it rescues the dignity of a person from the prejudices of dehumanization; it delivers human destiny from the philosophic holocaust of thing-ism. In effect, true love sees in each face the image of God—potential, talent, or real. A growing, mature Christian will possess that kind of love, which is indeed the basis of all Christian unity."

"A life of worship, witness, and hope. Without corporate worship, we miss the identity and arena of our fellowship and interpersonal relationship with others that we mature and grow...The more we grow in worship, study, and fellowship, the more we are urged to serve and witness...We live, worship, fellowship, and witness in time—and for the Christian, time anticipates the future...To the humble, believing soul, the house of God on earth is the gate of heaven. The song of praise, the prayer, the words spoken by Christ's representatives, are God's appointed agencies to prepare a people for the church above, for that loftier worship into which there can enter nothing that defileth."

Belief #12 - The Church (pp. 163-180)

"The church is the community of believers who confess Jesus Christ as Lord and Saviour. In continuity with the people of God in Old Testament times, we are called out from the world; and we join together for worship, for fellowship, for instruction in the Word, for the celebration of the Lord's Supper, for service to all mankind, and for the worldwide proclamation of the gospel. The church derives its authority from Christ, who is the incarnate Word, and from the Scriptures, which are the written Word. The church is the body of Christ, a community of faith of which Christ Himself is the Head. The church is the bride for whom Christ died that He might sanctify and cleanse her. At His return in triumph, He will present her to Himself as a glorious church, the faithful of all ages, the purchase of His blood, not having spot or wrinkle, but holy and without blemish. (Gen. 12:3; Acts 7:38; Eph. 4:11-15; 3:8-11; Matt. 28:19, 20; 16:13-20; 18:18; Eph. 2:19-22; 1:22, 23; 5:23-27; Col. 1:17, 18.)"

Commentary:

"The church as the pillar and foundation of truth. The church of the living God is 'the pillar and foundation of the truth' 1 Tim. 3:15 (NIV). It is the depository and citadel of truth, protecting truth from the attacks of its enemies. Truth, however, is dynamic, not static."

"Equality and service. 'He who is the greatest among you shall be your servant' (Matt. 23:8, 11), members are committed to relate to one another on the basis of equality."

"Worship and exhortation. Christ and His apostles followed this worship practice, and the Scriptures admonish believers today not to forsake 'the assembling of ourselves together,...but exhorting one another, and so much the more as you see the Day approaching' (Heb 10:25; cf. 3:13)."

"The elder's responsibility and authority. An elder is first and foremost a spiritual leader. He is chosen 'to shepherd the church of God' (Acts 20:28) His responsibilities include supporting weak members (Acts 20:35), admonishing the wayward (I Thess. 5:12), and being alert for teachings that would create divisions (Acts 20:29-31)."

"The attitude toward the elders. To a large extent, effective church leadership depends on the loyalty of the membership. Paul encourages believers to respect their leaders and 'to esteem them very highly in love for their work's sake' (I Thess. 5:13)."

Belief #14 - Unity in the Body of Christ (pp. 201-210)

"The church is one body with many members, called from every nation, kindred, tongue, and people. In Christ we are a new creation; distinctions of race, culture,

learning, and nationality, and differences between high and low, rich and poor, male and female, must not be divisive among us. We are all equal in Christ, who by one Spirit has bonded us into one fellowship with Him and with one another; we are to serve and be served without partiality or reservation. Through the revelation of Jesus Christ in the Scriptures we share the same faith and hope and reach out in one witness to all. This unity has its source in the oneness of the triune God, who has adopted us as His children. (Rom. 12:4, 5; 1 Cor. 12:12-14; Matt. 28:19, 20; Ps. 133:1, 2; 2 Cor. 5:16, 17; Acts 17:26, 27; Gal. 3:27, 29; Col. 3:10-15; Eph. 4:14-16; 4:1-6; John 17:20-23.)"

Commentary:

“So even in the Garden of Gethsemane the main thing on Christ’s mind was the unity of His church—those who had come 'out of the world’” (John 17:6). He pleaded with His Father for a unity in the church similar to that which the Godhead experienced...Such unity is the church's most powerful witnessing tool, for it gives evidence of Christ’s unselfish love for humanity.”

"Unity of the Spirit. Calling them from every nationality and race, the Holy Spirit baptizes people into one body—the body of Christ, the church. As they grow into Christ, cultural differences are no longer divisive. The Holy Spirit breaks down barriers between high and low, rich and poor, male and female. Realizing that in God’s sight they are all equal, they hold one another in esteem."

"The united church has one hope—the 'blessed hope' of salvation that will be realized at the 'glorious appearing of our great God and Saviour Jesus Christ' (Titus 2:13.)"

"Unity in Diversity. Biblical unity does not mean uniformity. The biblical metaphor of the human body demonstrates that the church's unity exists in diversity...Unity in diversity is essential to the church. Without it the church will fail to accomplish its sacred mission."

"Unity Makes the Church's Efforts Effective. In a world torn apart by dissent and conflict, the love and unity among church members of different personalities, temperaments, and dispositions witnesses to the church's message more powerfully than anything else could."

"Unity Reveals the Reality of God's Kingdom. A truly united church on earth reveals that its members are serious in their expectation of living together in heaven. Unity on earth demonstrates the reality of God's eternal kingdom."

"Unity Shows the Strength of the Church. Unity brings strength; disunity, weakness. A church is truly prosperous and strong when its members are united with Christ and one another, working in harmony for the salvation of the world. Then and only then are they in the truest sense 'God's fellow workers' (1 Cor. 3:9)."

"Christian unity challenges our increasingly disunited world, torn apart by loveless selfishness. The unified church exhibits the answer for a society divided by culture, race, sex, and nationality."

"The Holy Spirit as Unifier. As the 'Spirit of Christ' and the 'Spirit of truth,' the Holy Spirit brings about unity."

"The focus of unity. As the Spirit enters believers, He causes them to transcend human prejudices of culture, race, sex, color, nationality, and status (see Gal. 3:26-28)."

“The basis for unity. As this truth as it is in Jesus dwells in the heart, it will refine, elevate, and purify the life, eliminating all prejudice and friction.”

Belief #17 - Spiritual Gifts and Ministries (pp. 237-245)

“God bestows upon all members of His church in every age spiritual gifts, which each member is to employ in loving ministry for the common good of the church and of humanity. Given by the agency of the Holy Spirit, who apportions to each member as He wills, the gifts provide all abilities and ministries needed by the church to fulfill its divinely ordained functions. According to the Scriptures, these gifts include such ministries as faith, healing, prophecy, proclamation, teaching, administration, reconciliation, compassion, and self-sacrificing service and charity for the help and encouragement of people. Some members are called of God and endowed by the Spirit for functions recognized by the church in pastoral, evangelistic, apostolic, and teaching ministries particularly needed to equip the members for service, to build up the church to spiritual maturity, and to foster unity of the faith and knowledge of God. When members employ these spiritual gifts as faithful stewards of God's varied grace, the church is protected from the destructive influence of false doctrine, grows with a growth that is from God, and is built up in faith and love. (Rom. 12:4-8; 1 Cor. 12:9-11, 27, 28; Eph. 4:8, 11-16; Acts 6:1-7; 1 Tim. 3:1-13; 1 Pet. 4:10, 11.)”

“A Common Ministry. Scripture does not support the view that the clergy should minister while the laity merely warm the pews and wait to be fed. Both pastors and laity make up the church, ‘God’s own people’ 1Peter 2:9 (RSV). Together, they are responsible for the well-being of the church and its prosperity.”

“The Role of the Clergy. The doctrine of spiritual gifts places the responsibility for the training of the congregation on the shoulders of the minister.

“The minister who does not have the gift of training does not belong to the pastoral ministry but to another part of God’s work.”

“Unity in Diversity, Not Uniformity. Some Christians try to make every other believer like themselves. This is a human plan, not God’s. That the church remains united in spite of the diversity of spiritual gifts points to the complementary nature of the gifts. It indicates that the progress of God’s church depends upon every believer.”¹

¹*Seventh-day Adventists Believe* (Boise, ID: Pacific Press, 2005), 113-243.

APPENDIX E

BETTER WAY WORSHIP SERVICE

Eight worship services were presented using familiar church doctrines and themes. These sermons support unity and oneness.

<u>ADVENTIST BELIEF</u>	<u>BIBLE TEXT</u>	<u>SERMON TITLE</u>
THE LORD'S SUPPER	JOHN 13:1-5	WASH HIS FEET
THE SECOND COMING	MATT 24:5-14	HOW WILL IT COME?
THE SABBATH	JAMES 2:5-13	HE IS LORD
THE GREAT CONTROVERSY	REV 12:4-12	ANOTHER LOOK AT CHRISTMAS
THE CHURCH	ACTS 2:38-47	ARE THERE ANY OTHER CHURCHES LIKE THIS ?
SPIRITUAL GIFTS AND MINISTRIES	EPH 4:7-13	THE INDISPENSABLE DIMENSION
THE GIFT OF PROPHECY	1 COR 14:36-40	THE GIFT GOES ON
THE NEW EARTH	REV 7:9-12	FINALLY

The “*Better Way Worship Services*” was held at Fallbrook Seventh-day Adventist Church, Fallbrook CA. The Fallbrook Church has two worship services 8:15-9:30 and 11:00-12:30 Sabbath (Saturday) morning. The following is an outline of the “*Better Way Worship Service*” held at the first service 8:15-9:30:

- 8:15-8:30** Get acquainted fellowship with honorary co-pastor.
- 8:30-8:33** Call to worship and ministers enter (native dress) if appropriate.
- 8:34-8:40** Invocation (bilingual) regular and honorary co-pastor participate
- 8:41-8:43** Read/Recite Exodus 20:8-11 by congregation or child reader
- 8:44-8:46** Worship in Song
- 8:47-8:55** Prayer circle, form small groups based on language similarities.
- 8:56-9:15** Sermon
- 9:16-9:20** Worship through giving (tithe and offering)
- 9:21-9:25** Closing Song
- 9:26- 9:30** Benediction – Send out to share the Good News

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