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Developing a Cross-Generational Life-Transforming Worship Service: an Approach to Involving and Empowering Youth and Young Adults at the San Diego Filipino-American Seventh-day Adventist Church

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ABSTRACT

DEVELOPING A CROSS-GENERATIONAL LIFE-TRANSFORMING WORSHIP SERVICE: AN APPROACH TO INVOLVING AND EMPOWERING YOUTH AND YOUNG ADULTS AT THE SAN DIEGO FILIPINO-AMERICAN SEVENTH-DAY ADVENTIST CHURCH

by

Demetrio F. Robles

Adviser: Kendrick Curtis
ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: DEVELOPING A CROSS-GENERATIONAL LIFE-TRANSFORMING WORSHIP SERVICE: AN APPROACH TO INVOLVING AND EMPOWERING YOUTH AND YOUNG ADULTS AT THE SAN DIEGO FILIPINO-AMERICAN SEVENTH-DAY ADVENTIST CHURCH

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Date Completed: November 2010

The Problem

The worship services at San Diego Fil-Am were traditionally led by the older generations where most of the time the younger generations felt neglected to and left out in the planning and from experiencing a life-transforming worship. For some time, the younger generations sought opportunities to be involved in worship but the traditional practice of worship did not favor it. Advocates for children and young people in the congregation urge separate worship services for the youth and young adults but this is strongly opposed by the majority of leaders and senior members, many of whom hold
leadership positions on the Church Board. This situation has affected the interest, the attendance, and the participation of the youth and young adults in worship.

The Method

This project dissertation presents a survey of biblical foundation for a corporate cross-generational life transforming worship as well as guidelines and suggestions for developing a cross-generational, intergenerational, or multi-generational (CIM) model of worship with intentional involvement, training and equipping of the younger generations. It integrates methods and principles from current literature on CIM worship relevant to planning, implementing, and evaluating a CIM life-transforming worship at the San Diego Fil-Am SDA Church.

Results

There were six people from younger generations trained and equipped as worship leaders. The involvement of the younger generations in planning and leading worship greatly contributed to a higher percentage of the younger members leading, noticeably the young adults, in worship. The worship attendance among the younger generations has increased. The more inspiring result of this process was manifested in the church members’ becoming more prayerful, more engaged in the ministry, more caring and loving to one another, more focused and alive in worship, and in serving others. The CGLTW was considered a process, a life-transforming experience, not only for the older and younger worship leaders, but for all generations in the congregation.
Conclusions

The priority of this project is to develop younger generations in worship leadership, equipping them to assist or lead in improving worship services by designing, implementing, and evaluating life-transforming worship services that involves all the generations (all age groups) in the congregation. By giving the younger generations the opportunities to be involved they truly felt that they belong, their relationship to the church community was strengthened and their worship experience became life-transforming.
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A Project Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
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APPROVAL BY THE COMMITTEE:

Adviser, Kendrick Curtis

Director of DMin Program Skip Bell

Dean, SDA Theological Seminary Denis Fortin

Date approved
Dedication

To my wife: Dinah, a noble wife, who stood by my side at all times

To my children: Mervyn, Gladdy, and in memory of Diadem (deceased), our youngest.

And to Shawn, Seth, Aniyah and Janyssa, my grandchildren,
this humble piece of a written project is wholeheartedly dedicated.
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<tr>
<td>ACTS</td>
<td>Adoration, Confession, Thanksgiving, Supplication</td>
</tr>
<tr>
<td>CIM</td>
<td>Cross-Generational, Intergenerational, Multigenerational</td>
</tr>
<tr>
<td>CGLTW</td>
<td>Cross-Generational Life Transforming Worship</td>
</tr>
<tr>
<td>Fil-Am</td>
<td>Filipino-American (referring to San Diego SDA Church)</td>
</tr>
<tr>
<td>FAMANA</td>
<td>Filipino Adventist Ministerial Association in North America</td>
</tr>
<tr>
<td>NCD</td>
<td>Natural Church Development</td>
</tr>
<tr>
<td>NKJV</td>
<td>New King James Version</td>
</tr>
<tr>
<td>SCC</td>
<td>Southern California Conference</td>
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<tr>
<td>SDA</td>
<td>Seventh-day Adventist</td>
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CHAPTER 1

INTRODUCTION

Worship is the highest priority of human beings. Worship is reverent, exciting and life-transforming. It is the best that humans can offer to God. When worship emanates from a humble, surrendered, and sincere heart offering of adoration, praise, thanksgiving, honor, and glory to God, it becomes a sweet-smelling, pleasing, and acceptable savor before God. When worship, however, is dry, irrelevant, disconnected, and led by the unequipped and unconsecrated, it can be disheartening to worshipers, and a very detestable offering to Him.

Statement of the Problem

The membership of the San Diego Filipino-American Seventh-day Adventist Church grew by 40 percent in the last five years. This growth altered the demographics and needs of the congregation. Thirty five percent (or more) of the worship service attendance is now composed of children, youth and young adults under the age of 39. Although the youth and young adults have increased in numbers (due to baptisms and family transfers), the worship services at San Diego Fil-Am were traditionally led by the older generations where most of the time the younger generations felt neglected to and left out in the planning and from experiencing a life-transforming worship.
For some time, the younger generations sought opportunities to be involved in worship but the traditional practice of worship did not favor it. Advocates for children and young people in the congregation urge separate worship services for the youth and young adults but this is strongly opposed by the majority of leaders and senior members, many of whom hold leadership positions on the Church Board. This situation has affected the interest, the attendance, and the participation of the youth and young adults in worship.

**Statement of the Task**

The task of this project is to recruit, train, equip, and coach worship leaders in designing, planning, implementing, and experiencing cross-generational life-transforming worship (CGLTW) services with emphasis on involving and empowering youth and young adults through intentional (cross-generational) worship at San Diego Filipino-American Seventh-day Adventist Church (San Diego Fil-Am). Consequently, it aims to see an improvement in worship, attendance, and participation from all-age groups.

**Justification**

In the past, San Diego Fil-Am had not given full attention to involving the younger generations, particularly the young adults, in the worship services. This situation has affected the interest, the attendance, and the participation of the youth and young adults in worship. It is justifiable to argue that a well-designed worship service involving the younger generations would enhance their sense of fellowship, ownership, and belonging to the church family. Seeing the urgent need for improvement in the area of
worship, our youth leaders and youth sponsors supported the development of a new approach to conducting worship services.

A well-designed worship service intentional about integrating the various age groups to create a new, wholesome, and unified community in Christ can give life to the church. The current demographic profile of the San Diego Fil-Am Church has calls for an improvement in the worship experience (preparation of services) and its format.

Limitations of the Dissertation

Though the literature review covers many areas and ideas of worship such as: corporate, blended, tribal, the complete worship service, the new-humanity—all describing all-age worship, this project limits its scope to focusing and describing a concept of all-age worship on the confines of the cross-generational, intergenerational, and multi-generational study. It defines its biblical foundation and how it relates to developing a CGLTW which specifically gives opportunities for the youth and young adults to be involved in training and leading worship at San Diego Fil-Am SDA Church.

Description of the Project Process

After the statement of the problem, task, justification, and the limitations of this project were clearly defined (in chapter 1), the process by which this project will proceed is described as follows:

In Chapter 2, a biblical survey will be conducted in order to establish a theological foundation on worship and its definition. After establishing a biblical theology of worship, the chapter then addresses various topics and areas related to biblical worship which will be described by sections in this chapter.
In Chapter 3, a review of literature pertaining to the current development of worship particularly focusing on a cross-generational or intergenerational concept of worship will be highlighted. It is the purpose of this chapter to introduce a brief background, some concepts, and the motif of this new development in worship.

When citing sources, the terminology cross-generational (represented by the letter C), intergenerational (represented by the letter I), and multi-generational (represented by the letter M) will be used according to how the authors designate them. Otherwise the term I prefer for this new concept is cross-generational. In instances where all three of them (CIM) will be referred to as one and the same, the acronym CIM will be used.

Since this project involves the participation of all generations in worship, a brief section on postmodernism was included. This gives pertinent information about how each generation at this church takes the development of CGLTW as an opportunity to work, pray, plan together and understand each other as one body. Understanding each generation’s needs provides better opportunity to care for one another in doing things together.

Chapter 4 describes the development of methodology in planning and implementing a cross-generational worship services. It includes a comprehensive description of the current church activities and worship practices, a need assessment using the NCD survey instrument to show whether or not the church life as a whole was healthy. Its results serve as important information for the planning and formulations of the CGLTW which will be implemented in three phases outlined in this chapter.

Chapter 5 presents the implementation and facilitation procedure of the cross-generational worship. It starts and proceeds with the significant role of the pastor as a
Chapter 6, the last chapter, reports the evaluation, conclusions and recommendations that were observed during the study and implementation of this project.

**Expectations**

This project expects the following results: (a) helps create in worship leaders a sensitivity to and a purpose for their worship; (b) facilitates the involvement of Adventist and non-Adventist youth and young adults in the preparation and implementation of worship services; (c) provides opportunities for better understanding and connection between the youth and young adults with other age groups in relation to style of worship; (d) equips, empowers, and coaches worship leaders to effectively plan and lead meaningful worship experiences, reaching out to all members and non-members; (e) encourages our youth and young adults to express the joy of salvation both in worship and in their daily walk with God; (f) enhances the sense of belonging and being needed; strengthens the role of the laity and decreases a pastor-dependent approach to ministry; (g) and provides other pastors and churches with tools and strategies that might help them develop and implement inspiring integrated worship services within.

An expected byproduct of our worship improvement is a life transformation of a worship participant. While this experience is a subjected one, a life transformation, in this study, is broadly defined as having a change in the individual’s perspective, a change of
the attitude in praising God, and a manifestation of a joyful countenance in serving others. There may be more definitions to it but in essence, a life-transformation experience is manifested by a change of mind and certain behavior in order to fully submit to God’s will, to spend more quality time in prayer, in the study of the Bible, and in serving others.

Whereas before the CGLTW, the worship participation might be halfhearted, unfocused, and just having a weekly religious motion; but whereas after, the worship has been intentional, well-planned, and bathed with prayers—the participants heart is touched, the hardened mind had been changed to become a willing, and obedient (mode) mind, rejoicing in worship and in fellowship of the church community. This is how transformed life is considered in this study.

**Conclusion**

Of utmost priority in this project is the development of leadership in the younger generations, equipping them to assist or lead in improving worship services by studying, designing, implementing, and evaluating a life-transforming worship service that involves all the age groups in the congregation. By giving the younger generations the opportunity to be involved in leadership, it is expected that they would gain a sense of belonging, they would strengthen their relationship to the church community, they would grow spiritually, and their worship experience would become life-transforming.
CHAPTER 2

A BIBLICAL FOUNDATION FOR CROSS-GENERATIONAL
LIFE-TRANSFORMING WORSHIP

Introduction

Worship is a popular subject in Christian circles. However, Dan Kimball (2004) argues that the term worship is often misunderstood or misapplied (pp. 1-3). Worship may be exciting and may generate a large attendance but if worship is not biblically directed, it may fail to be worship. Such worship is described by Sally Morgenthaler (1995) as “whatever works” (p. 25). She goes on to suggest that this was the condition in many churches in the 90s (p. 18). This condition may have negatively affected the way people think about worship and act during worship today.

This chapter develops a biblical theological foundation for Christian worship, an essential groundwork of this project’s task: “Developing A Cross-Generational Life-Transforming Worship: An Approach to Involving and Empowering Youth and Young Adults at the San Diego Filipino-American Church.” CGLTW at the San Diego Fil-Am Church can also be understood as (a) corporate, (b) intergenerational, and (c) multi-generational worship. All of these terms imply a unique but biblical worship experience where all generations worship together as one body.

The theological foundation for CGLTW is based on biblical text and is supported by secondary sources. Several important areas of worship are addressed in the beginning
of this chapter: first, the theological aspects of worship; second, the Bible as the foundation of worship; and third, the general definition of the word *worship* and why worship and *theology* must integrate in the development of a theology of worship, and its biblical definition.

After establishing a biblical theology of worship, the chapter then addresses various topics related to worship: (a) an introduction to the names of God commonly ascribed to by worshipers during worship, (b) examples of biblically-transforming worship events, (c) the importance of transforming worship, (d) why it is important to make Scripture the foundation of worship, and (e) finding the elements of cross-generational worship in biblical corporate worship, which is the major focus of this study. Other aspects of worship that will receive attention are (a) examples of life-transforming worship events in the Bible which give insight as to how worship changes lives, including the elements of worship that were present in those worship events; (b) the reasons why it is of real importance that we experience transforming worship; (c) corporate worship as cross-generational (being composed of younger and older members of a congregation with some examples of it from the Bible); and (d) the outcome of heartfelt, life-transforming worship, that is *serving*.

The final section of this chapter discusses the universal past, present, and future call of God to worship Him which leads to the final end of all things on earth and marks a new beginning for those who accept God’s persistent and loving invitation. Because Seventh-day Adventists (SDAs) believe that we are living in the time of the end, God’s final call as it is proclaimed in Rev 14 must also be considered as part of the context in which worship takes place.
As Christians seriously consider this universal call of God, (particularly as it is expressed in the context of the message of the first angel in Rev 14, because the message of the first angel in Rev 14 is both universal in scope as the good news is proclaimed throughout the world, and focused on the worship of God as the Creator), and the worship experience that flows from it, what is reflected here is a kind of worship that both ensures life-transforming (individual or corporate) experience that is rooted in the themes of the scriptures, and one that prepares the worshipers to meet God, Who is the heart of worship. A CGLTW can be an avenue to the development of this kind of worship experience. Reflecting the sense that this message is for all groups of people, however they might be defined, it embodies this by gathering all age groups together as one body, inspiring participation as parts of the body, and in the mission of the body as prescribed by its head, Jesus Christ. To anchor this project, a biblical foundation is presented, highlighting principles, passages, and examples of corporate cross-generational worship models.

The proceeding sequence of topics serves as an essential backdrop to a broader understanding and perspective of the biblical and theological foundations of Christian life-transforming (individual or cross-generational) worship as presented in this project.

**Theological Basis of Worship**

James Emperuer (1994) proposed a working connection between theology and worship. He said, “good theology and good worship go hand in hand. You can’t have one without the other” (p. 262). Thus, it is crucial to develop a clear theology of worship.
Franklin Segler (1967) defines a Christian theology of worship with these words:

Christian worship is first an experience, not an art. It is based upon historical fact, the fact that God revealed himself in history. Evangelical worship is grounded in the great historical facts of God’s creation, the incarnation, the works of Jesus Christ, his atoning death, his resurrection, and his abiding presence in the life of believers. The way men think about these historic facts is called theology. (p. 57)

This definition serves as a good introduction to a theology of worship. There are vital biblical truths that are important to understanding what God did and what He is doing for the salvation of humanity. A Theology of worship is an understanding of God which includes His attributes and what He does for us. Our theology of worship must not limit us to the “historic facts” as Segler (1967, p. 57) pointed out, it must also lead us to view and anticipate the “future facts” of God’s work in saving humanity. Combining past, present and future facts, the acts of God for the salvation of men and women, makes for a biblically sound theology of worship. Furthermore, in order for a theology of worship to be fully biblical, it must also include the rich themes about God, what He desires for His people now and what He will do for them in the future.

One of these rich biblical themes which highlight our understanding of God is the second coming of Jesus Christ and the judgment (Matt 16:26, John 14:1-3, 2 Tim 4:1). The anticipation of the second coming of Christ becomes intense and exciting when worship highlights the glorious day, the brightness of the sky, the end of the world’s sufferings and woe, the new heaven and the new earth, and all in the context of our soon coming King of kings. The judgment message adds the dimension of human accountability for their decisions in relation to God’s offer of salvation (Matt 7:21-22). Because we worship the One who was not only incarnated, died, and resurrected but also the One who ascended and is coming again. His second coming is the hope and dream of
worship. Additionally, a theology and worship that is not filled and responsive to the presence of the Holy Spirit in all its dimensions will fall short of its purpose, and worship will not be life-transforming. Ellen G. White (1973) aptly points out in her description of true worship:

Religion is not to be confined to external forms and ceremonies. The religion that comes from God is the only religion that will lead to God. In order to serve Him aright, we must be born of the divine Spirit. This will purify the heart and renew the mind, giving us a new capacity for knowing and loving God. It will give us a willing obedience to all His requirements. This is true worship. It is the fruit of the working of the Holy Spirit. By the Spirit every sincere prayer is indicted, and such prayer is acceptable to God. Wherever a soul reaches out after God, there the Spirit’s working is manifest, and God will reveal Himself to that soul. For such worshipers He is seeking. He waits to receive them, and to make them His sons and daughters. (p. 189)

It is critically important to be born of and guided by the Holy Spirit. Being led and directed by the Holy Spirit renews and purifies the heart and mind of a worshiper.

To summarize what has been presented so far is the suggestion that the formation of a theology of worship greatly depends on three dimensions: a biblical foundation (the map), an experiential expression (the way worship is experienced), and responsiveness to the Holy Spirit (God’s work in the worship experience), which is the Agent that makes worship transformational. These are the dimensions that are reflected in a SDA theology of worship.

So, a sound SDA theology of worship must not only embrace the biblical truths described in the Evangelical and Baptist theologies of worship (e.g., Hille, 2009, pp. 246-261; Schlink, 1961, pp. 141-152), it must also address additional biblical understandings. Some of these, described by Raymond Holmes (1984) are (a) the redemptive acts of God in history (death and resurrection of Christ); (b) the renewing and abiding presence of God through the ministry of the Holy Spirit; (c) the keeping of the Sabbath which
connects the worshiper to the past, the present, and the future celebration of the glory of God in heaven; (d) The intercessory ministry of Jesus in the heavenly sanctuary on behalf of his people; and (e) The anticipation of the glorious second coming of Jesus, the King of kings, Who will bring all the redeemed with Him (pp. 39-59).

In understanding how these themes and worship relate to one another, it is important to emphasize that worship and theology must integrate with each other. Emperuer (1994) reminds us that worship and theology must combine because “If worship is the heart’s love for God, theology is the mind’s love for God; both are responses to God” (p. 262). In a sense, theology defines our understanding of God and worship as what we do in response to our understanding of God. People who have a different view of God will have different worship experiences. People whose minds are preoccupied with what God expects of them in contrast to people whose minds are preoccupied with what God has done for them will have different worship experiences. When good theology and good worship go hand in hand, the worship experience has much greater potential to be life-transforming. Understanding God’s will (theological part) provides what is needed for what the church community, and individual worshippers do (liturgical part) when they assemble together for worship. Worship leaders also need to be responsive to the leading of the Holy Spirit as they work out their theology and practice of worship. This includes developing their own relationship with God through reading His Word, personal prayer, meditation, and through regular participation in transforming worship experiences themselves.

Finally, a sound SDA theology of worship will have to be both biblically founded and directed. The Word of God is the primary foundation of Christian worship. As
worship leaders re-think and plan for life-transforming worship, their Bibles and their responsiveness to the Holy Spirit are vital.

Why Worship Must Be Biblically Founded and Directed

David Peterson (2002) states that, “Worship is the supreme and only indispensable activity of the Christian Church. It alone will endure, like the love for God which it expresses, into heaven, when all other activities of the church will have passed away” (p. 15). As central as this is however, not all Christians have an adequate grasp of what this response should look like. Some may respond selfishly, others carelessly, and still others half-heartedly. Others put evangelism, instead of worship, as the supreme activity of the church. When worship is first and supreme indispensable activity of the Christian church, effective evangelism follows. The Scriptures, however, give us insight not only into our first and supreme need to worship, but also what our worship should be characterized by. Without the foundation and focus the Scriptures provide, worship will lead in different directions.

Susan White (2006) states, “This image of the people of God gathered around God’s word is at the heart of the study of Christian worship, because without the Bible there would be no Christian worship” (p. 15). The Scriptures themselves suggest several reasons why it should be the center and foundation of our understanding of Christian worship. For example:

1. The Word of God is the will of God revealed in human language, written by those inspired by God (2 Tim 3:16) and led by the Holy Spirit (2 Pet 1:21).

2. The Word of God is written so that we might believe in Him (John 3:16), and that by believing have life in His name (John 20:31).
3. The Word of God is also a revelation of who God is. By responding to who God is in a personal way, people will then be motivated and excited to respond to God in honor and worship.

4. The Word of God provides us with guidance in living holy lives, which are characterized by love for God and lovingly serving others (Mark 12:30-31; 2 Tim 3:16).

The Word of God provides insight and guidance to all who seek God and worship Him. It also highlights experiences of people, from all walks of life, whose lives were transformed because they encountered God and obeyed His words. By providing accounts of the first-hand experiences from people who depended and trusted God’s Word as their guide, instruction, and inspiration, it reveals the living faith of these individuals in God as they, in faith, not only encountered God and obeyed, but also enjoyed His Word. King David, for instance said, “I have not departed from Your judgments, for You Yourself have taught me. How sweet are Your words to my taste, sweeter than honey to my mouth!” (Ps 119:102-103, NKJV). He continued further to say that this sweet Word of God is also his guide, “Your word is a lamp to my feet and a light to my path” (Ps 119:105, NKJV). As David suggests, followers of God must not only hear His words but must obey the direction of His Word. Thus, for SDA Christians, the Bible is regarded as the living Word and as their daily guide, providing us with ample instructions and examples for making worship a cross-generationally delightful, uplifting, and transforming experience.
Defining Worship

General Definitions of Worship

What we mean when we use the term worship varies in meaning depending on the context in which it is used. Furthermore, as Susan White (2006) reminds us, Christians are not the only people who worship. She says, “Non-Christian religions have practices and various religious traditions that are considered an act of worship” (p. 68). Here, we will be limiting our discussion to the exploration of worship in a Christian context. However, even in a Christian context, definitions of worship vary. Warren Wiersbe (1986) offers this definition: “Worship is the believer’s response of all that he is—mind, emotions, will, and body—to all that God is and says and does” (p. 27). He follows through by explaining that:

This response has its mystical side in subjective experience, and its practical side in objective obedience to God's revealed truth. It is a loving response that is balanced by the fear of the Lord, and it is a deepening response as the believer comes to know God better. (p. 27)

William McNutt (1941), in his book Worship in the Churches, defined worship based on his observations on Isaiah’s worship experience recorded in Isa 6:1-8. He said:

Christian worship is an ascending series of experiences—emotionally charged, and sustained throughout by the appropriate attitudes of the soul—which takes rise in awareness of God and culminates in vision of the Divine and the dedication of life to his service. (p. 28)

According to McNutt, the ascending series of experiences needs to take place in order for an individual to experience real worship. Joseph Kidder (2009) builds on this definition:

Worship, though many believe this, is not about us being in church during the 11:00 service on Sabbath morning. No, worship is not about us showing up, but about God showing up and breaking through inside of us and bringing His presence and grace to us. It is about being caught up in the majesty and wonder and awe of God that we
kneel down in obedience and devotions and then rise up in holy lives filled with service and excitement for what God has done and is doing for us. (p. 9)

Both McNutt and Kidder define worship as a noticeable series of motions that happen in the worshiper’s being at the time of worship. The inner motions (feelings, experience, and worship) are transformed into outward manifestations of change in the countenance and actions on the part of the worshipers. The consequent outcome of this series of motions, as observed from the worship definition of McNutt, is a “dedication of life for his service” (p. 28). For Kidder, it is “obedience and devotions and then rise up in holy lives filled with service and excitement” for God (p. 9).

Both McNutt’s and Kidder’s definitions of worship clearly reflect the experience of Isaiah recorded in chap. 6. One can trace a series of transformational changes (motions) that transpired in Isaiah’s being during his worship experience. The transformational changes started when he entered the sanctuary. At first, he was a passive worshiper, an observer with a heavy burden in his heart, and then he was overwhelmed by God’s presence and became a responsive worship participant. Immediately following this motion, he became a willing servant. He says, “Here am I, send me” (Isa 6:8). Isaiah cannot now remain a passive worshiper but becomes an active participant in worship and a willing servant who answers God’s call for service (for mission). An observant worshiper or worship planner could thus observe this series of ascending experiences or transformational motions in Isaiah’s heart, which are transformed into actions during this worship experience. This is an example of what a life-transforming worship is.

Still, defining worship remains an enormous task. It is difficult because it has both an action phase, and an attitude or spiritual phase. The spiritual phase of worship in particular is more difficult to define because it is subjective: taking place in the heart and
in the mind of the individual worshiper. Yet, the fact is, worship is an attitude (Peterson, 2002, p. 72). As Kidder (2009) explains, “It is the experience of the heart that has been in touch with the heart of God and spills over in love, adoration, praise, and devotion” (p. 24). The touching of the heart by God paves the way for transformation of the attitude of the worshiper which orchestrates new and transformed ways of serving.

Some of the reasons why worship has been defined in various ways over the past two decades may be due to a lack of understanding. Pastor Mark K. Adams (2001) posted a sermon on his church website, on the discipline of worship and enumerated five areas where such understanding is lacking (emphases original). First, the idea “that corporate worship is OPTIONAL.” Second, that worship is only “an OUTWARD EXPRESSION.” Third, “that the MODE of worship doesn’t matter…when it really does.” Fourth, the idea that “we are the AUDIENCE when in reality God is.” Fifth, that “worship only takes place in a CHURCH.” About those who bought into these levels of understanding, Adam says, “I think their worship was kind of fowl because they didn’t act on what they heard. They didn’t live differently as a result of corporate worship” (Adams, 2001).

Similarly, Donald Carson (1993) argued that many of these definitions were based on misconceptions about the word worship. He said that, “Unfortunately, . . . in much of the world the term ‘worship’ has been restricted in a number of ways” (p. 14). Furthermore, he explained that one common tendency is to restrict worship to what happens in a corporate setting when a number of Christians gather together for a service (p. 14). Restricting worship to what happens only during the corporate setting is a disservice because worship does not end there, but is intended to continue to find expression in each individual person’s life thereafter.
Garry Parrett (2000) also pointed out quite a number of misconceptions about worship. He discussed two of the most prevailing in particular. The first stipulates that “singing is equal to worship,” and the second that “worship is something we do on occasion.” While singing is part of worship, it does not constitute the totality of the experience. Preaching is part of worship, as well as prayer, the giving of tithes and offerings and other components that may make up the experience. However, worship is more than just its component parts, but goes deeper than that, as Kidder (2009) pointed out, “Worship is an encounter with God. It happens when our hearts touch the heart of God” (p. 18).

In her 1995 discussion and study of worship, Morgenthaler observed that “WORSHIP HAS ALWAYS BEEN (emphasis original) a controversial subject within the church” (p. 17). This controversy is often based on the reality that worshipers have different expectations and set ways of doing things. My experience is that what was observed more than 15 years ago seems true even to this day. Thus, defining worship can be complex, and is often fraught with controversy and challenges. This is another reason that worship should be defined carefully and, for the Christian, in the context of solid biblical theology.

Biblical Definition of Worship

Worship has a number of commonly used defining characteristics that include such things as adoration, respect, reverence, paying homage to something regarded as sacred (e.g., Peterson, 2002, Kimball, 2004). According to John Frame (1996), in Scripture, there are two groups of Hebrew and Greek terms that are translated worship. The first group refers to “labor” or “service” (abodah in Hebrew and latreia in Greek).
He says, “In the context of worship, these terms refer primarily to the service of God carried out by the priests in the tabernacle and the temple during the Old Testament period” (p. 1). The second group of terms literally means “bowing” or “bending the knee,” hence, “paying homage, honoring the worth of someone else” (shachah in Hebrew and proskuneo in Greek). The application of the first group of terms calls for actions on the part of the worshiper. It is something we do or participate in as part of worship. The second group of terms entails “honoring someone superior to ourselves.” Frame explains that the second group of terms refers to honoring God, not ourselves. The two groups of terms apply to both “adoration and action” in worship (Frame, 1996, p. 2).

Additionally, many authors (e.g., Allen & Borror, 1982, p. 16, Kidder, 2009, p. 19) who define worship refer to the Anglo-Saxon word weorthscipe, which was modified to worthship, and finally to worship. The general meaning is that of giving or ascribing worth to God (Kimball, 2004, p. 4). A biblical example describing worship as giving worth to God is found in 1 Chronicles 16:8-36. It talked about King David directing Asaph to prepare and lead the Israelites to ascribe honor unto God. So Asaph led this worship with a thanksgiving litany, the main focus of which, related to the bringing of the ark of God into the tent prepared by David, and was to ascribe glory and honor due unto the Lord. It says, “Ascribe to the Lord, O families of the people, ascribe to the Lord glory and strength” (1 Chr 16:28, NASB). On the same note, King David expressed his heart unto the people saying: “Ascribe to the LORD the glory due to His name; Worship the LORD in holy array” (Ps 29:2, NASB). Worship is ascribing worth to God because of who He is. We cite and describe three of His many attributes. He was, is, and will be: the Creator, the Provider, and the Deliverer.
Worship is Ascribing Worth to God—He is The Creator

In Gen 1 and 2, Moses laid the foundation for why God is worth our supreme regard and worship. First, God created the heavens and the earth, and then He created the sun, moon, and stars in the sky; the trees, animals, birds, and everything on earth. He created everything in the water. After He created everything on earth, in the water, and in the sky, God said, behold, everything is “good” (Gen 1:31). All these good things were given to human beings to supply their needs, including the seven day weekly cycle—the seventh day of which was blessed, sanctified, and set aside as a special day of rest (Gen 2:1-3; Ex 20:8-12), a day of delight (Isa 58:13), a day of convocation (Lev 23:3).

The Genesis accounts suggest that God purposed to create the heavens, the earth, and everything in it in order to provide a place for men and women to live, to enter into a relationship with the world around them, and to experience the Sabbath day as a time to celebrate and relate to their Creator—a special time set aside for worship and celebrating what God has done for them. In this act of celebration they acknowledged the Creator-creature relationship. In the Gospels, Jesus defined this relationship in a new light. He said,

I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing. If you do not remain in me, you are like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned. If you remain in me and my words remain in you, ask whatever you wish, and it will be done for you. This is to my Father’s glory, that you bear much fruit, showing yourselves to be my disciples. (John 15:5-7)

Such a relationship is vital to the existence of human beings. In this context, Moses called this need for relationship to the attention of the Israelites while they
wandered in the wilderness from Egypt. He urged them to establish such a vital relationship by ascribing greatness to the Creator God. He unequivocally said:

Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: Because I will publish the name of the LORD: ascribe ye greatness unto our God. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he. (Deut 32: 2-4)

The God, who created everything on earth—including human beings, which were the crowning act of His creation (E. G. White, 1958, p. 52)—deserved to be given worth. In the same context, God, through an angel, gives a command to all the inhabitants of the earth to worship Him “who made the heaven and the earth” (Rev 14:7). This is a command to ascribe honor and glory to the One who created everything. This command has an Old Testament root. In the Old Testament, King David appealed to the gathered congregation of Israel with similar language, saying, “Give to the Lord, O families of the peoples, Give to the Lord glory and strength. Give to the Lord the glory due His name” (Ps 96:7-8, NKJV).

Generally speaking, giving or ascribing (The word give is used interchangeably with the word ascribe in the New Revised Standard Version) is something that we do for someone we honor and respect, whether or not that someone to whom we are giving/ascribing has any or no direct relationship with us, like, for example, the president of the country. From a biblical perspective, however, we do it as an act of worship because He is worthy of worship on the basis that He created us. We are His creation and as created beings we have a relationship with the One who created us, and sustains us, whether we recognize it or not. But God desired that human beings establish a living relationship with the Giver of life that is based not only on biological realities but the
exercise of free choice as well—a relationship effectively illustrated by the use of the metaphor of a vine and its branches (John 15:5-7) in which we have some choice over whether or not we fully remain in that relationship or not, and how we respond to the Giver of life.

**Worship is Ascribing Worth to God—He is The Provider**

To ascribe greatness unto God is an act of worship. God is great. Not only is He the Creator of human beings, but He is also the Provider. In the record of creation in the first book of the Pentateuch, Moses mentioned repeatedly that God Himself said that everything He created was good. All these good things were entrusted by God to human beings to manage them and to accomplish the purpose for which they were created. He provided all good things for their physical (e.g., food, shelter), social (companionship), and spiritual (nurture and the presence of God) needs.

When the first parents severed their relationship with God through their disobedience, God provided a way to bring them back to Him (Gen 3:15) expressed through the use of sacrificial offerings (e.g., 4:4). Though they were naked as a result of their disobedience, God provided coverings for them (3:21). Even this act of God of making a “tunic of skin” (3:21) to clothe them is an act symbolic of mercy and forgiveness. Though they were expelled from the Garden of Eden, God provided a place for them to live in and to work (3:23). God continued to provide for their material needs, and above all, to save them from the ultimate consequences of their disobedience which is eternal death (Rom 6:23a) by promising a Redeemer (Gen 3:15) and offering a gift of eternal life (Rom 6:23b). An acknowledgement of the greatness of God as the Provider
for the material and spiritual blessings is the foundation upon which we build our
response to God in worship, ascribing worth to Him.

Worship is Ascribing Worth to
God—He is the Deliverer

As the facts about God are evident, we find more traits of God giving rise to
reasons why He deserves the highest worth in all that we do, especially during corporate
praise and celebration. As noted above, even when Adam and Eve disobeyed, God still
provided for their needs, but more than that He provided for their deliverance from shame
and hopelessness (Gen 3:21). The same was true of the Israelites when they were in
captivity. God came to deliver them. In Exod 6:6, God is introduced as Deliverer. He
delivered the Israelites from bondage in Egypt. To Moses, God said,

Wherefore say unto the children of Israel, I am the Lord, and I will bring you out
from under the burdens of the Egyptians, and I will rid you out of their bondage, and I
will redeem you with a stretched out arm, and with great judgments.

The word deliverer has rich shades of meaning in the Bible. According to Herbert
Lockyer (1988), when used as a noun and name for Christ, Deliverer proclaims Him as
One who rescues us from sin and destruction and preserves us (p. 145). The apostle Peter
also talks about Jesus as the Deliverer from temptations and sin in 2 Pet 2:9, “The Lord
knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the
day of judgment to be punished.”

The deliverance of the Israelites from Egypt typifies the great deliverance of
God’s children from this evil world to the heavenly Promised Land. The final deliverance
of God’s people in the last days is also through Him who delivered the Israelites from
Egypt. As King David prophesied, “There shall come out of Sion the Deliverer” (Ps
14:7). The Deliverer came in the person of Jesus, Whom God the Father promised that
He would send. The Apostle Paul testified in Gal 1:4 about this Deliverer, saying, “Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father.”

As noted above, God is worthy of the highest honor and praise because He is the Creator, Provider, and Deliverer. These traits, also called attributes of God are distinct only to Him. Besides these attributes of God, there are many other attributes which are considered names or titles of God that distinguish Him from other gods. These attributes or names of God are used in addressing God in worship. The names and the way God is addressed are important to the worshipers as expressed in God’s word—the Bible (e.g., Gen 4:26; Exod 3:13-15; Isa 6:1-3, 9:6; Acts 3:15; Rev 22:13). As it was important then, it is, certainly, important now.

The Bible Names of God Commonly Used in Worship

Working from the premise once again that the Bible reveals a clear picture of God and God’s character, one of the significant ways this happens is through the names that are ascribed to God. Janice and Richard Leonard (1993) suggested, “The concept of the name” is an important one in biblical worship. In fact, a synonym for “worship” in the Scriptures is the expression “call upon the name of the Lord” (p. 23). They also mention that “Biblical worshipers reverenced the name of the Lord, but the terminology they used varied depending on the worshiper’s needs, preference, or customary usage within the community” (p. 24). The Scriptural references of God’s names are numerous, and while it is beyond the scope of this chapter to enumerate them all, a few examples from Janice and Richard Leonard’s list will shed light on how the significance of who God is and why God should be worshiped is expressed through God’s names:
1. Almighty God (El Shaddai). This name carries “the sense of strength and majesty” (p. 24).

2. God (Elohim) “conveys the idea of importance or majesty” (p. 25).

3. Mighty God (El Gibbor). This name Gibbor describes “a military man or warrior (1 Chr 27:6), frequently applied to God (Isa 9:6; 10:21; Hab 1:12).”

4. Father (Abba). “Jesus often spoke of ‘My Father,’ introducing a note of intimacy and intensity in the relationship between the Father and the Son” (p. 28).

5. Jesus (Yeshu) is equivalent to Joshua, and means “Yahweh is Salvation.” His name conveys the purpose for which he has come into the world (p. 30).

6. Christ, “the Deliverer of the faithful.” In using the name Jesus, the “Christ,” the New Testament writers were expressing that He fulfilled the role of the Messiah, who was instrumental in their restoration as His people (p. 30).

7. Lord, Greek equivalent for Adonai. “It means for the believers and the corporate church, Jesus is the sole authority in life” (p. 31).

Knowing and calling on the name(s) of God not only expresses God’s characteristics, but also enhance intimacy and relationship with Him, making the interaction more personal (as in the case with Jesus and the Father). Worship (personal or corporate) will become a transforming event when the names of God are used and addressed with respect and with intimacy.

**Life-Transforming Worship Events in the Bible**

The life, faith, and experience of God’s people during the Old and New Testaments were filled with descriptions of numerous life-transforming worship events that shaped their lives. Examples include:
1. Noah’s Worship after the flood: Noah built an altar to the Lord which was a sign of honoring and acknowledging God’s greatness (Gen 8:20-21). As an expression of his adoration and praise, Noah made his offerings. As the aroma of his offering ascended into heaven, God “smelled” (v. 21) it with favor, and Noah and humanity as a whole were blessed as God expressed to Noah that He would not destroy the earth again with a flood (vv. 21-22). This was life-transforming worship. Because Noah’s experience with God included a continued sense of His love and power in remembering all He had done: by causing the flood to rise and to subside, leading the animals in and out of the ark, and supplying everything they needed, not only during the world-wide flood, but also before and after the flood occurred.

2. Abraham’s Worship during his journey to find the Promised Land (Gen 12:1-3, 7-9): Abram, like Noah, built an altar unto the Lord. He built altars in Shechem (v. 6) and Bethel, and in those places he called on the name of the Lord (v. 8). Abram was accompanied by Sarah, Lot, and servants with their families (Gen 13), which tells us that this group of travelers was composed of people of all age groups. This being the case, as leader of this group which was commissioned by God to go to Canaan, the worship experiences he would have led would have been corporate (cross-generational) experiences.

As Abram moved around in Canaan he built altars (12:6-7, 8;13:18). These acts were signs of his deepened commitment to continue calling upon the name of the Lord (worship) and to continue serving God (willing obedience and service). As a blessing from God, his name was changed to Abraham, making him the father of a great nation and the father of faith as described by Moses and Paul (17:4-5; Heb 11:8-10).
3. Jacob’s Worship when God appeared to him in Shechem (Gen 35:1-7): Jacob had already established a close relationship with God, and worship was a regular part of his life. This close relationship with God developed through numerous life events.

After some time, God appeared and instructed Jacob to go to Bethel, to live there and to build an altar to the Lord. It seems likely that Jacob learned to worship God from his grandfather Abraham and his father Isaac who taught him high respect and anticipation when it came to worshiping God. Bethel means the house of God (Anderson, 2000, p. 170), a very appropriate place for meeting/worshiping God. Jacob knew God so well that he made intentional preparations to meet Him in this worship. Along with building an altar for the Lord, he instructed his entire family to do the following: (a) put away the foreign gods, (b) purify their hearts, and (c) change their garments (v. 2). After these things were done they (all age groups together) went to worship God in Bethel. It was life transforming worship because God appeared to him and blessed him (v. 9), renewing the covenant with him. As Jacob felt the transforming power of God, he poured out a drink and oil offering unto the Lord, a symbol of surrender and acknowledgement of God’s goodness and a commitment to serve.

Jacob means “supplanter,” the name his brother Esau blurted out when he was cheated twice (Bailey, 1990, p. 424). Yet, despite Jacob’s blunders (as his name implied) he had a love for God that kept growing until God changed his name to Israel (Gen 32:28; 35:10), which means a “prince with God” (Youngblood, 1995, p. 612). According to Robert Bailey (1990), the change designates a new status (p. 424). When transformation occurs there is a sense of a change from the old life to a new one—a new spiritual status.
4. Solomon’s Worship at the dedication of the Temple (1 Kgs 8:22-61): This is an example of life transforming corporate (cross-generational) worship during the time of Solomon. A magnificent newly-built temple was to be dedicated to the Lord. Solomon prepared a 14-day feast—music and elaborate worship celebration leading to the dedication of the temple. As the people (all-age group) were gathered and the assigned priests put the Ark of the Covenant in the inner place of the sanctuary, the cloud filled the whole temple and the glory of the Lord appeared (vv. 6, 10-11). In the ensuing moment when the heavy cloud had passed by, Solomon faced the people who were at the temple and blessed (greeted) them. Then he stood before the altar of the Lord in the presence of all the people of Israel, spread out his hands toward heaven, and prayed a dedicatory prayer (1 Kgs 8:22). It was a highly life-transforming worship experience both for Solomon and all the people who participated. The evidence of a transformed heart from life-transforming worship here was demonstrated through the generosity of their offerings given to the Lord (v. 62), and that everyone was “joyful and glad in the heart for all the good that the Lord had done for His servant David and for Israel His people” (v. 66).

5. The Samaritan’s Worship with Jesus by the well (John 4:7-38): During this unexpected but informative encounter between Jesus and the Samaritan woman at the well, we see the elements CGLTW reflected once again. While the Samaritan woman may have had some limited knowledge of Old Testament worship. She knew that the center of worship for the Jews was Jerusalem (v. 20), that the one who dug the well in Sychar was Jacob, who was also considered to be their father (v. 12), she also knew that the “Jews have no dealings with Samaritans” (v. 9). Her attention was arrested when Jesus, a Jew, asked her for a drink of water! Jesus was both deliberate in reaching out to
bridge the gap between the Jews and the Samaritans and in offering the message of salvation to her (v. 14). This moment of encounter reflects a quality of life-transforming worship in that it contained an intentional element that captured the attention of the worshiper (even though they came from different cultural backgrounds) whether they had intentionally planned to attend the worship service or not.

In spite of the Samaritan woman’s surprise at Jesus’ willingness to interact with her, Jesus still managed to elevate the conversation with a question “If you knew the gift of God, and who it is who says to you, ‘Give Me a drink,’ you would have asked Him, and He would have given you living water” (v. 10). Then Jesus added that anyone who “drinks of the water that I shall give him will never thirst” (v. 14). As the woman was drawn into the conversation, her desire deepened for the kind of water Jesus offered. She said, “Sir, give me this water” (v. 15). In the course of this encounter, not only did she come to a sense of greater clarity about her life’s situation, she also found herself drawn toward belief that perhaps Jesus was the Messiah, a prophet from above. As Jesus explained to her that the true worshiper is one who worships the Father “in spirit and truth; for the Father is seeking such to worship Him,” (v. 23) the woman’s attitude begins to change, and the process of transformation can be observed. We see evidence of this as she accepts Jesus’ offer and goes out to tell her friends and everyone in the city to see the man who offered her the “water of life.” As a result of her transformed life, many went out to see and hear Jesus. Thereafter many testified that they believed Jesus because they themselves heard Him speak (vv. 39, 41-42). This was a transforming encounter and worship (on the part of the woman) which results in reaching out to others who are either
seekers or indifferent towards worshiping God, reflecting again the dimension of extending the invitation to worship across all boundaries.

6. The Disciples’ Worship when the 120 disciples and believers gathered, praying and waiting for the outpouring of the Holy Spirit (Acts 1:12-14): One of the characteristics of a life-transforming worship involves the receiving the promise of the Holy Spirit. Jesus instructed the disciples to go back to Jerusalem after He ascended to heaven in order to wait for the outpouring of the Holy Spirit. The disciples gathered and prayed together in the upper room during this time of Pentecost, they spent time studying the scriptures, particularly sections from the Psalms (Acts 1:20). By the time the Day of Pentecost came, they were a group of believers who were one in purpose, gathered together (as one body) in one place. It was in this context, as Jesus promised, that they received the gift of the Holy Spirit; the outcome of which was that they became more fully transformed and equipped for taking the gospel to people who came from all walks of life (Matt 28:18-19). Here again, a key element of their transformation (filled with the Holy Spirit) was their forthcoming service to people across the boundaries of language and nation.

7. Paul and his friends’ worship in Acts 13:14-44, and in 16:12-13, 25-34: Worship can take place at any time, in any place, and under any circumstances, even when not all of the traditional elements of a formal worship service are present. Life-transforming worship might take place by the riverside worship as in Acts 13, or in the synagogue in Antioch, as when Paul and Barnabas went there on the Sabbath day to worship with the Jews whom he wanted to reach for Jesus. After the reading of the “law and the prophets,” the worship leader opened the floor to anyone with a word of
Paul seized the opportunity and shared the story of Jesus. This synagogue meeting turned into a life-transforming worship because it touched the heart of many in the congregation, and they persuaded Paul and Silas to return the next Sabbath (v. 43). When they returned, the whole city came to listen to the Word of God. Many of them gladly praised God. And then the word of the Lord spread out to the whole community (v. 48). Though many Jews jealously stirred up persecution against Paul, many others were simply full of joy and the Holy Spirit (v. 52).

Later when Paul and Silas continued to preach the word in various cities throughout Macedonia (Acts 16:13) on one Sabbath, while praying by the riverside, they met Lydia from Thyatira, a seller of purple goods and a worshiper of God, who joined them (v. 14). The Lord opened her heart to what Paul shared with her, leading her to be baptized along with her family. Then Lydia volunteered to serve Paul and Silas by insisting that they come to their house to stay (v. 15). This was another moment that reflects a life transforming worship experience, one that brought more understanding, and led Lydia and her family to the next step in their walk with God (baptism). As she listened to the Word, God opened her understanding and she acted on it. She came to a fuller expression of her commitment, and became willing to serve through hospitality and by being a witness to her household.

All of these are examples of worship as an act of a heartfelt response to the awesome power, love, and saving grace of God. It ascribes the highest honor to Him who is the Creator, Deliverer, Provider, and coming King. As worshipers worship God, they will experience His abiding presence through the power of the Holy Spirit, and they will have an absolute resolve to trust and serve God and others gladly.
Elements of Life-Transforming Worship

The worship events cited above give insights into important elements of worship. Those elements bring significance and meaning to the service of worship. The presence of those elements is critical in the understanding, preparation, and realization of life-transforming worship. The following are some of the elements of worship that can be observed in the above examples.

1. Altar: The first mention of the word *altar* is in Gen 8:20. As a religious symbol, an altar had physical and spiritual significance as a dedicated place in which worship took place, and as a symbolic representation of divine presence. Altars were commonly used in the Old Testament for the worship of God, although altars were also used by other religious communities in the worship of other gods. Today, some churches still have a sense of sacred space in the sanctuary, where the word is preached and prayer is offered as in the Old Testament sanctuary in Exodus, although Jesus made no distinction for a place for worship, and that any worshiper must worship the Father in spirit and in truth (John 4:24).

2. Prayer: It is always an important part of worship both personally and corporately. The Old and New Testaments contain many examples of personal and corporate prayer that vary in length. This is also evident in the life of Jesus, both in His own practice (e.g., Matt 26:36; Luke 22:39) and His teachings (Matt 6:8-13; Luke 11:1-4). E. G. White (1892) said,

Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven’s storehouse, where are treasured the boundless resources of Omnipotence? Without unceasing prayer and diligent watching we are in danger of growing careless and of deviating from the right path. The adversary seeks continually to obstruct the way to the mercy seat, that we may
not by earnest supplication and faith obtain grace and power to resist temptation. (pp. 94-95)

As E. G. White indicates, prayer is an important way that we connect with God, and the blessings that God offers us are received.

3. Music: The Scriptures clearly make use of singing (Col 3:16), as well as music instruments in worship (Ps 150). In his time, Paul encouraged the Colossian and Ephesian congregations to sing psalms, hymns, and spiritual songs; to sing and make melody in their hearts to the Lord (Eph 5:19). Music also figures prominently in the worship scenes described in the book of Revelation as taking place in heaven (e.g., 14:3; 15:3-4). However, since music also figures prominently in other forms of non-Christian worship (e.g., worship of King Nebuchadnezzar on the plain of Dura, see Dan 3:1-7), it is important that worship planners incorporate the contributions that music makes in appropriate ways.

E. G. White (1882) said, “Those who make singing a part of divine worship should select hymns with music appropriate to the occasion, not funeral notes, but cheerful yet solemn melodies. The voice can and should be modulated, softened, and subdued” (pp. 277-288). The theme of music and the way it is expressed must be appropriate to the occasion and with careful consideration to unique characteristics, needs and cultural background of the worshipers. In this context, E. G. White (as cited in de Oleveira, 2002) shared her experience when she attended a church meeting in Sweden. She commented,

Here a plan quite common in Sweden, but new to us, was adopted to supply the lack of an organ. A lady who occupied a room adjoining the meeting hall, and who had charge of the building, was a skillful player of the guitar, and possessed a sweet, musical voice; at public worship she was accustomed to supply the place of both choir and instrument. At our request she played and sang at the opening of our meetings. (p. 151)
This experience has a lot to say about how we should approach the occasion (be able to make an adjustment when necessary), the need, the culture with appropriate music and with appropriate expressions of it for God’s honor.

4. The preaching of God’s Word: All elements of worship (prayer and music included) include both proclamation and attentiveness. For example, with the ones who lead in music during a worship service; though they are proclaiming the word through their music, do so while also maintaining a posture of staying attentive to God even as they are singing. The same is true in preaching. In this way the worshipers are blessed, not only by the ability of the person to speak or sing, but also by their attentiveness to God in the process which allows God to more fully speak through them (Isa 55:11). In this way people are enlightened, inspired, challenged, convicted, guided, instructed, and transformed in ways that lead them to “righteous living” (2 Tim 3:16). This is reflected both in Old Testament examples of prophets, kings, and judges speaking to God’s people, and in the New Testament examples of God’s word being proclaimed through the ministry of the apostles. Here we see that preaching and reading of God’s Word go hand in hand as well. The preaching of the Word focused on Christ who brings power to the proclamation of the Word and to those who listen to it through the Holy Spirit.

5. Testimony: The Samaritan woman’s testimony is a powerful example of the impact of someone sharing his story. She went out to the city and testified that she met the Man who knew everything about her and that He offered her living water. She went beyond simply telling them what had happened to her, she invited them to “come and see” Jesus (John 4:29). But perhaps even more effectively, she also told her story through the transformation of her life, which is the medium that is the most effective of all. In
some cases, even the willingness to share the story of what has happened to us is in itself a powerful testimony to the change that has taken place in our lives (e.g., Isaiah, Samaritan woman). There will be other worship elements that will be added to this list.

Cross-Generational Worship in the Bible

While the worship of God has both individual expressions, as in the case of the prophet Isaiah in the temple by himself (Isa 6:1-8), and corporate ones, as in the case of King Solomon during the dedication of the new temple (1 Kgs 8:22-61), the focus of this project is upon biblical corporate worship that exemplifies cross-generational (all age groups) involvement. So the term cross-generational worship describes a gathering of people without regard to age, gender, and may include race. Biblically, it can be argued that the one body in Christ is composed of all races (Rom 3:9, 29; 9:24). Indigenous congregations then may be well aware and welcoming of foreigners (not of their race) who might come to worship with them. Otherwise the term cross-generational or intergenerational, even multi-generational would generally refer to a worship which is inclusive of age and gender in a locally established congregation. In chap 3, I will give this more attention; in any case, the Scriptures give us many examples of single families and larger groups involved in cross-generational worship.

Examples of Family Cross-generational Worship

The Family of Abraham

As indicated earlier, Abraham’s building of altars and offering sacrifices unto the Lord (Gen 12:7, 8; 13:4, 18) provides a clear indication of worship led by Abraham. In
his journey through Canaan’s land, he was accompanied by his wife Sarah and their many servants.

The Family of Job

The writer of Job states,

His sons went and feasted in their houses, and sent and called for their three sisters to eat and to drink with them. When the days of their feasting were gone about, Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, it may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually. (Job 1:4-5)

This passage explicitly states that Job offered sacrifices on behalf of his family. The text indicates that his children were present, “Job would send and consecrate them.”

According to Bob Gonzalez (2009), “The text also underscores the regularity of Job’s family worship when it says, ‘Thus Job did continually.’ ”

Other Biblical Examples

Besides these above mentioned families, there were other families that worshiped God together as family. Among them were Noah and his family (Gen 8:20), Jethro and his family (Exod 18:1-12), and Joshua and his family (Josh 24:15). The truth of God was spoken by the heads of these families (Deut 4:10) and the instructions from God delivered in the presence of the younger generation. Thus the truth was received, lived and passed on to the following generations through worship.

In the New Testament, a few families can be mentioned who worshiped together as families. Cornelius, whose prayers were heard, and to whom the Lord sent a special messenger to teach him the way of salvation, was declared to be a “devout man, one who feared God with all his house, and prayed to God always” (Acts 10:2). He was so anxious for the salvation of his family that he gathered together his kinsmen and friends, so that
they might be ready to hear the apostle when he arrived (vv. 2, 24, 31). Aquila and
Priscilla, servants of Christ Jesus who were so “mighty” in the Scriptures, mentored
Apollos of Alexandria teaching him the Word of God more perfectly. One reason for
Aquila and Priscilla’s familiarity with the Scriptures was that they had church services in
their house (Acts 18:24-26; Rom 16:5).

Corporate worship gatherings which were cross-generational were held in the
Bible. These assemblies were attended by multiple families or tribes—all age groups
coming together—in a clear cross-generational gathering. Some of these worship
gatherings in the Old Testament were recorded by David in 1 Chronicles, and in Psalms.
Solomon, son of David, also led corporate cross-generational worship related to the
dedication and worship services in the temple (1 Kgs 8; 2 Chr 6). There are many
examples of families and multiple families gathered together in corporate worship.

The following Scriptural passages demonstrate the importance of the inclusion of
children and youth in their worship. When King Jehoshaphat gathered the people of
Judah to “seek help from the Lord” (2 Chr 20:4), they came and gathered together and
stood before the Lord with “their little ones, their wives, and their children” (v.13). When
Ezra wrote the revival announcement and shared his experience, he identified those who
were to be present in their holy gathering.

Now when Ezra had prayed, and when he had confessed, weeping and casting himself
down before the house of God, there assembled unto him out of Israel a very great
congregation of men and women and children: for the people wept very sore. (Ezra
10:1)

Similarly, Joel mentioned who were to gather at another holy convocation. Joel 2:15-17
says,

Blow the trumpet in Zion, sanctify a fast, and call a solemn assembly: Gather the
people, sanctify the congregation, assemble the elders, gather the children, and those
that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

Howard Vanderwell (2008) argues that this is a clear biblical example of corporate cross-generational worship or intergenerational worship, as others call it (p. 24).

The above passages provide evidence that whenever there is an important gathering, when the Word of God is to be read, and when God wants to speak to His people, the children came too, even the little ones. Ezra mentions “children” and Joel mentions nursing infants, they that “suck the breasts”: this was the cross-age range of the attendees in worship. All families were present and accounted for during worship. This was reflected in Moses’ instruction to the Israelites to gather corporately before the presence of the Lord even when they reached the Promised Land. He said in Deut 12:7, “There, in the presence of the Lord your God, you and your families shall eat and shall rejoice in everything you have put your hand to, because the Lord your God has blessed you.” The same instruction was given in Deut 31:11-13:

When all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law: And that their children, which have not known anything, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.

In the New Testament, corporate worship was also taught and strongly advocated. Paul, in Heb 10:25, emphasized the importance of assembling together. This was in reference to prayer and worship gatherings. He wrote, “Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.” Again, this exhortation to gather together in worship and in exhorting one another did not exclude children and young people. We can
arguably conclude that in a duly called gathering (worship) of God’s people, the younger
generation was included. Corporate cross-generational worship is biblical and there is a
great need to look into it to see how this framework of worship can help in transforming
lives in the corporate body of Christ.

Serving God: A Heartfelt Response to Transforming Worship

Many worshipers do come in and go out of worship services unchanged. Wiersbe (1986) writes his observation about worshipers who are not being transformed in
worship. He submits that “Most Christians are content to attend church, give their money,
and allow professional staff to ‘lead in worship’ and provide religious entertainment
Sunday by Sunday” (p. 36). The last part of his statement can be contextualized for
Adventist Christians as Saturday by Saturday. In this scenario, there is no transformation
in the lives of those who come to worship; consequently there is no witness, no
involvement, and no participation in the life and mission which Christ Himself spoke of
in Isa 6:8 and about which He later gave a new emphasis and urgency in Matt 28:18-19.

It may be proper to note at this point two basic hindrances to transforming
worship recorded in the gospel of Matthew. First, when the Scribes and Pharisees talked
to Jesus about the issue of worship, He responded and said, “This people draweth nigh
unto me with their mouth, and honoureth me with their lips; but their heart is far from
Me” (Matt 15:8). This is clear indication that worship must first come from a contrite and
honest heart. It is an individual responsibility to come to God (Matt 11:28) with a sincere
and open heart, willing and ready to have an encounter with Him. Without true heartfelt
response, transforming worship would not occur. The second reason is stated in the next
verse, “But in vain they do worship Me, teaching for doctrines the commandments of
men” (v. 9). This passage talks about two things. First, it talks about leaders who are responsible for planning and conducting worship. Second, it talks about the content of worship. In this case, the leaders do not have sincere hearts nor do they lead and teach the worshipers the Word of God. During the time of Jesus, these two worship issues were prime topics, as noted in Matthew 15. It is no different today. Robert Webber (2008) talks about a crisis in worship—a crisis in content, in structure and in style—that needs to be carefully studied and re-evaluated (p. 90). If worship is going to be transformational, it should consider the spirituality of the leader, the style of worship, the content of worship, and the worshipper’s attitude in worship.

Isaiah’s response to God in willing obedience to do His will is an example of what could happen to a person’s when engaged in worship. Geoffrey Grogan (1986) suggests the young man, Isaiah’s “very response, was itself a product of divine grace, but this is not where the stress falls here. Instead, we see him faced with the challenge to personal commitment” (p. 57). Through this means his whole perspective in serving others has changed. No longer was he passive or hesitant to serve. The impact of this worship experience was overwhelming and truly inspiring. While Isaiah was in an attitude of worship, God showed up and opened his eyes to see the “Lord sitting upon a throne, high and lifted up, and his train filled the temple” (Isa 6:1). Isaiah saw the glory of God! This experience brought deep convictions upon his heart. Seeing God on His throne in a vision or in the spirit is a life-changing moment. Isaiah felt a deep sense of unworthiness to be in God’s presence as he acknowledged his sinfulness. In his state of bewilderment, without delay Isaiah was shown God’s mercy and love by the cleansing of his sins. And as he was glowing from this awesome experience, he heard a voice saying,
“Whom shall I send, and who will go for Us?” Isaiah’s willing and unconditional response is, “Here am I! Send me” (v. 8). Isaiah gladly responded to the call of God. As Housel Jemison (1955) points out, his answer was instantaneous (p. 56). Isaiah became willing to serve God even when the task was difficult.

The heartfelt response of the prophet is a demonstration of what transpires in an individual’s heart when it is touched by God. Attitude is changed. Resolve is strengthened.

Serving God is a heartfelt response of a person who has been touched and transformed through an encounter with God in worship. The Bible is full of stories of people who served God willingly and unconditionally. The lives of the disciples and believers like the woman at the well, the paralytic that was healed, and the demoniac who was cleansed, all reflect humankind’s remarkable response to God and His call to service.

While each person has a personal responsibility to seek, know, and worship God, a worship service must provide an environment where a worshiper could be led to see God in His glory. Therefore, a section of this paper is devoted to the presentation of principles that will help make the worship service as not only to be cross-generational but, most importantly, a life-transformational encounter and experience with God.

**The Universal Call to Worship God: A Call for Eternal Redemption: Past, Present, and Future**

According to John Sailhamer (1990), the “man ‘put’ into the garden ‘in God’s presence’ where he could have fellowship with God (Gen 3:8)” (p. 45). However, the Genesis story reports that this fellowship was broken; human beings disobeyed their Creator, and alienation resulted (Gen 3:8, Isa 59:2). Since Adam and Eve fell into sin,
loyalty to the Creator became a constant challenge. Genesis 3:8 describes their reaction when they heard the voice of the Lord. “They hid themselves from God.” To this end, man became hopeless and doomed to eternal death (Rom 6:23a). In this sad state, however, the Creator became a Savior. He came close to them and “sounded” His voice again in the hearing of the first generation of humanity (Gen 3:8).

God, in His love, did not want Adam and Eve to wander away in hopelessness or to hide among the thick trees of shame and wickedness. Though Adam and Eve rationalized and showed stubbornness (vv. 9-13), God called them out from their hiding place, pardoned them, and restored them back to “fellowship” with Him but dealt with sin justly (E. G. White, 1958, p. 64).

God promised them a Redeemer (Gen 3:15). Since then, all their worship services were to have an offering with blood, which focused on the sacrifice of Christ—the coming Redeemer. However, though the coming of the Redeemer was still in the future, they were not left alone. E. G. White commented that after they were banished from Paradise, “our first parents still worshiped in the fields and groves, and there Christ met them with the gospel of His grace” (1940, p. 290). In the “fullness of time” Christ, the Redeemer, came “in the flesh” as a Sacrifice (Gal 4:4-5).

The coming of Christ the Redeemer, “in the fullness of time,” was necessary to bring people back to Him from their waywardness. When Jesus made His first appearance at the start of His public ministry, John the Baptist preached with might and power in the wilderness of Judea (Matt 3:1) to prepare the way of the Lord. He re-echoed the call to worship God preached by the prophets before him in the Old Testament. He called people to make the decision to repent and be baptized (Mark 1:1-8). When Jesus
came to this earth as the promised Messiah in the fullness of time, the Israelites were to make a decision to accept Him or to reject Him. In worshiping the true God, worshipers had to make a decision to accept Him and worship Him in “spirit and truth” (John 4:23). Before Jesus ascended to heaven, He commissioned His disciples to preach the gospel to the entire world—a call to worship God alone.

The universality of the call to worship God is again repeated with greater intensity and urgency in the last days as recorded in Rev 14. The Apostle John announced,

Then I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth—to every nation, tribe, tongue, and people saying with a loud voice, “Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water.” (vv. 6-8)

We will recall that a similar command was given by God through Moses in the book of Deuteronomy, which says,

And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, To keep the commandments of the Lord, and his statutes, which I command thee this day for thy good? (10:12-13)

As it was then, so it is now, God calls people to honor and worship Him.

There has been a consistent appeal from the God of heaven, the Creator, since the fall of man to the present time (which extends to the last generation of humanity)—a universal call to worship God. It is heaven’s initiative to call all human beings to get out of their hiding places as God in His grace called Adam and Eve to come out from their hiding place to lead them back to the true worship of God. Joshua re-echoed that call to the Israelites. John the Baptist, at the entrance of the New Testament era, renewed this call to worship God while preaching in the wilderness. He sounded a clear call for people to come out from their old hiding places of sin and produce the fruit of repentance (Matt
3:1-4), which is an important part of the worship experience. From the Old Testament to the New Testament and on to the last days, as in Rev 14, the clarion call of God, to worship Him, has been powerfully sounded. And it is up to the people to decide whether to accept it or reject it.

Worship leaders must persistently and inspiringly lead in the calling of the attention of people to acknowledge God the Creator and to worship Him for it is the whole duty of man (Eccl 12:13).

**Conclusion**

Worship is the most important activity of Christian believers in their entire life because they acknowledge not only the existence of God, but they also acknowledge the presence of God and what He has done and is doing in their lives. Because worship is the most important activity of every Christian believer, it must be (a) based on the Word of God; (b) guided and directed by the Holy Spirit; (c) led by men and women full of the Holy Spirit; (d) participated in by all (generations of) worshipers; (e) joyful but reverent; and (f) life-transforming. These are the characteristics of true worship.

When the Bible becomes the foundation of worship, the rich themes of who God is, naturally flow from worship, filling the hearts of the worshipers like a steady stream of water flowing and filling up empty or dry river beds, reinvigorating the plants and other living organism in it and around it. Some examples of major themes cited from the Bible (e.g., the redemptive acts of God in history showing the eternal love of God, the renewing and abiding presence of God through the ministry of the Holy Spirit, the keeping of the Sabbath, the beauty of creation, and the image of God in humans) are going to be kept fresh in the ears and hearts of the worshipers. The practice of making fresh the great
themes of the Bible in the hearing of the worshipers will lead to the strengthening of the congregation’s belief and faith in God. And in a quiet way, they will grow in the understanding of biblical truths which will help them enjoy worshiping God and enjoy serving others. This is evidence of a life transformed by worship.

The list of expressions by which worshipers worship God includes, but is not limited to, ascribing praise, honor, and adoration, which is done through bowing, kneeling and praying, singing, reciting, reading, and hearing the Scriptures, and the raising of hands. The characteristics of worship described above and the expressions by which worshipers worship are important elements that must be portrayed in both personal and corporate worship. The corporate worship must be looked at from a cross-generational perspective. This view of worship will be discussed in chap 3.

God does not want anybody to perish; He gives everyone an opportunity to acknowledge that life is empty without God. By worshiping God, worshipers will find meaning and full life in Him. God has not changed. From the past to the present, and on to the future, He has called and is still calling people to worship Him who made the heavens and the earth and everything therein.

The basis of a sound theology is the Word of God, empowered and inspired by the Holy Spirit. A life-transforming worship, then, is an outcome of Spirit-filled worship steered by a sound theology of worship. It was Emperuer (1994) who said, “Good theology and good worship go hand in hand. You can’t have one without the other” (p. 262). It is the responsibility of the worship leader and pastor (along with their committee) to carefully plan and make sure that theology and worship go hand in hand, both in the planning and in the conducting of worship.
Corporate worship is the focus of this study, arguing that this best takes place, not so much in groups that are segregated according to age (children, youth, young adults or seniors worshiping with their own age groups), but, as seems to be reflected in Scripture, in intentionally age-inclusive groups, a congregation composed of different generations, worshiping together in a specific place.

Nowhere in the Old and New Testaments can be found children or young people separating or excluding themselves or were excluded by others in corporate gathering for worship. In fact, as is reflected in the account of Jesus welcoming children into His presence, there is a strong indication to include rather than to segregate (Mark 10:14).
CHAPTER 3

LITERATURE REVIEW: CURRENT DEVELOPMENTS IN WORSHIP

Introduction

In past decades, worship has been like a huge stream of water which has split into sub-streams. This did not happen all at once. For a long while, traditional worship was the main stream; later on, contemporary worship surged up and blended; and then later other worship styles emerged. Often, these splits came as a result of some perceived need, or as experiments aimed at improving worship. Some of these experiments were introduced as an alternative form of worship, also known as *alt* worship (Baker & Gay, 2003). Others referred to them as “emerging” worship (Kimball, 2004), and then, just recently, the late Robert Webber introduced the ancient and future worship type which even in the title of his book speaks about *Ancient-Future Worship* (2008). These worship streams flowed parallel to each other, or in some cases converged, in the pulpits of the different church communities in North America.

Along with this development, a new concept of worship has emerged which has been gaining momentum, even as this paper is being written, from different groups within various worship disciplines. There are a few books (although not much has yet been written about this subject among all-age worship groups) that have recently come off the press which use different terminologies in referring to all-age worship, but still describe
the same worship concept. In 1998, Webber, referring to all age-worship, foresaw this development. He wrote, “This is the church of the future, the new paradigm emerging for the next century” (p. 31). Webber’s insight about the future of worship is happening in a few churches that I have studied online and in this literature review, and more churches are looking into being cross-generational or intergenerational.

One characteristic of this new worship model is that it is not viewed as a split from any worship types as described above but, instead, is a worship movement that initiates the merging of all age groups in worship and puts back together the biblical concept of a church as being one body. Writers assert that segmentation of age groups (children, youth, and young adults) in worship in the hope of reaching out effectively and ministering to each specific age group has not worked well.

With the introduction of this new model of worship, it is hoped that a good conversation will be opened that, as Gil Rendle (2008, pp. 55-69) has suggested, will describe a new way of seeing worship. Here, the conversants will acknowledge generational differences, but the aim of the conversation will be to “shape the faith traditions and to bear it to the next generations” by using the tools of “argument and accommodation” (p. 60, emphasis original). As argued for by Dorothy Bass (as cited in Rendle, 2008), director of Valparaiso University’s Project on the Education and Formation of People in Faith), using this approach (“argument and accommodation”) will pave the way to reaching out to each other. Rendle (2008) explains that as people in the congregation discuss and argue about how to do things; they enter into a conversation that provides them an opportunity to hear and see different perspectives. As they accommodate one another in the argument, the practices of the tradition are shaped bit by
bit to live in the changing world (p. 60). Furthermore, an attempt to arrive at a quick agreement or compromise in order simply to convert the congregation and its worship to an intergenerational one misses an opportunity of ministry. Each congregation needs time to discuss the issues that lead toward the practice of intergenerational worship as much as they need the intergenerational worship itself (p. 61). This study aims to shape, bit by bit, our understanding and accommodation of the new worship—the cross-generational (CIM) model. In the following section, the ways in which the church of all ages (cross-generational) has surfaced in the realm of worship discussion will be presented. We will try to draw lessons from the study, discussions, and recommendations of those who have engaged themselves in the study and practice of worship.

How the Cross-generational Worship Has Emerged

The emergence of the cross-generational worship (CIM worship) can be traced through several sources. A brief look at its development will help in the understanding of the initiative put forth in this area of worship as well as the worship itself. An interview by Leadership editors Marshall Shelley and Brandon O’Brien, posted on the Leadership.net website with Kara Powell (2009), who is the executive director of the Fuller Youth Institute at Fuller Theological Seminary and a former youth pastor, about her three-year research on the youth drop-out trend and what it means for the local church, gives us an overview of the background from which the Intergenerational or Cross-generational worship has surfaced. She said, “In the 1940s and post World War II, there was a real burst in parachurch organizations focused on ministry to teenagers and young adults, such as Young Life, InterVarsity, and Youth for Christ” (p. 1). The development of these ministries helped in certain ways to meet the needs of specific age
groups. As an example, Powell cited Jim Rayburn, the founder of Young Life, who liked to say, “It’s a sin to bore a kid with the gospel” (p. 1). So Rayburn developed some amazingly creative models of youth ministry, which according to Powell (p. 1) took root and bore fruit.

While there were good things that came out of those youth ministries, Powell was concerned about the fact that the youth are still missing in many churches, not only across the country, as shown by George Barna’s research (cited in Powell, 2009), but most specifically in the Southern Baptist Convention, America’s largest denomination. It has recently been observed that they are not only failing to attract younger worshipers, they are also not holding on to the ones they already have, despite the fact that there are ministries conducted specifically for them (p. 1). It is in this context that she shares the reason why she began to rethink this age-focused “segregation” approach to ministry.

We realized in the 1940s that we were not offering teens enough focused attention. So what did we do? We started offering them too much. All of a sudden churches had adult pastors and youth pastors, adult worship teams and youth worship teams, adult mission trips and youth mission trips. And there’s a place for that. But we’ve ended up segregating—and I use that word intentionally—our kids from the rest of the church. Now we tend to think that we can outsource the care of our kids to designated experts, the youth and children’s workers. (Powell, 2009, p. 1)

It is a stark reality that age-specific ministries, and age-specific worship services in general, did not help the younger generation (ages 18-35) to stay in their churches as hoped for by its promulgators. Powell’s observation reflects the sentiments of other worship authors whose works or comments resonate on the same note, some of whose findings we will be looking at in this chapter.

In 2004, Kimball reported a chain of changes in worship styles that transpired at the Santa Cruz Bible Church in Santa Cruz, California, in response to their desire to
minister to the emerging generations, sometimes described as post-Christian generations. Post-Christians are youth and/or young adults who grew up without a Judeo-Christian worldview. After assessing their need, leaders started a new worship gathering at the Santa Cruz Bible church called Graceland, a ministry for the young adults who are 30 years old and under. In two years, “it grew incredibly fast,” but Kimball (2004) observed that having “a worship gathering with set age limits created a strange and unnecessary dilemma” (pp. 167-171).

The same observation was made by the Twin Lakes Church in Apos, California (Kimball, 2004, pp. 155-159). The Twin Lakes church, in its efforts to make accommodations to the preferences of youth and young adults, established a new worship gathering called “Genesis.” Learning from their experience of having worship shaped according to a particular age category, this new worship gathering purposely does not target any particular age group, even though their leadership and much of their attendance is derived from a younger community. Being intentional about not labeling the worship gathering according to age is designed to help resolve the stigma brought about by segregation during worship. As Kimball (2004) says, “We have lost intergenerational relationships in church by keeping everyone segmented into programmatic departments” (p. 124). There is an increasing awareness that CIM relationships have been negatively affected by the segregation during worship.

Bruce Milne (2007), a long-time pastor of the First Baptist Church in Vancouver, Canada, and author of the book Dynamic Diversity, echoes the same sentiment about the segregation of age groups during worship time. He says, “Accordingly, there are no subclasses of people, no subclasses of Christians, and, emphatically, no subclasses of
Christian worshiper” (p. 107). He further said that this principle that every worshiper is of equal worth is violated when, in services (particularly worship services), “the needs of a particular generation are permitted a dominant role” (p. 107). He suggests that worship needs to be shaped and planned so that all members of the congregation can experience it as a vehicle for their responses to God (p. 107). It is expected that when or if a congregation decides to move into a cross-generational type of worship, such worship needs to be shaped and planned so that it may be beneficial to all age groups that came to worship. A caution however needs to be said regarding the possibility of extremism on this idea. Because it is possible for a generational focus worship to be shaped and planned as well so that all present in worship may experience it as a vehicle for their heartfelt responses to God.

Looking again at the Graceland at Santa Cruz Bible Church’s way of dissolving the age limits on worship gatherings, their worship leaders were encouraged to rethink their approach to worship. They asked questions like “How did we come up with so many age-dividers in our church?” and “Isn’t our church supposed to be a body?” They reflected on the observation, “that Sunday morning at 11 is the most radically segregated hour” of church life. As a result of several discussions with their senior pastor, they eventually turned Graceland into an all-age worship gathering and ministry. Graceland started to be a ministry meant to cater only to those 30 years old and under, but by not prohibiting those older than 30 to join them in their worship, they grew. When they became intentional about making it a full all-age worship and ministry, they grew even faster (Kimball, 2004, p. 171). This development of all-age worship has been picked up by groups of worship planners and writers, which we will turn to now.
A book by Alban Institute, entitled *The Church of All Ages: Generations Worshiping Together*, edited by Vanderwell (2008) and authored by nine writers—pastors, teachers, worship planners, and others serving in specialized ministries—went to press after nearly 10 years of immersion in a growth process “in which this idea of intergenerational worship kept germinating in the minds of congregations” (p. xviii). Part of this germination, according to Vanderwell (2008) was inspired by the Calvin Institute of Christian Worship, and by the Chorister’s Guild publishing a document “A Child Shall Lead: Children in worship,” in 1999. These broke new ground for exploring the active participation of children in worship. He also reported that, in June 2005, *Reformed Worship*, a quarterly journal, published an entire issue on worship which also contributed to the development of intergenerational worship. Vanderwell continued reporting that, also in 2005, the Calvin Institute of Christian Worship sponsored a significant worship conference in Denver, Colorado entitled, “The Church Together: Exploring Intergenerational Worship,” which drew worship planners from across North America. During the same period of time, the Calvin Institute of Christian Worship “found that a surprising number of them were intent on exploring intergenerational worship” (p. xviii). Consequently, in the fall of 2006, forty participants from “a variety of disciplines and denominational experiences gathered at the campus of Calvin College to spend an entire day talking together about the issues involved in intergenerational worship” (p. xviii).

This expanding conversation led to the forging of a commitment among these participants and contributors to write the book on Intergenerational worship mentioned above (Vanderwell, 2008, p. xviii-xix). As a result of this sequence of events, Vanderwell and others offered their views on how the Intergenerational worship germinated and grew
to become a worship model from which churches in North American could find answers
to the widening effects of segregation during church worship services. In the Editor’s
Foreword of this book, *The Church of All Ages*, Witvliet (2008), director of the Calvin
Institute of Christian Worship, says,

For all kinds of reasons, many congregations have practiced a kind of generational
segregation on Sunday morning. Some churches schedule Christian education
sessions during worship so that families are split up during their hour at church. Some
churches schedule different worship services for Boomers, Busters, and Gen X
“audiences,” tailoring each service to the tastes and preferences of each generational
cohort. The result of moves like these is a deepening division in the body of Christ
that is vexingly difficult to overcome. (p. xii)

As this sentiment has gathered wider support, it has generated quite a hunger for
the experience of intergenerational community in which children and older adults (and
everyone in between) can be blessed by each other’s presence in worship. This is the
motif of CIM worship: to reconfigure the segmented body of Christ back into one body
approaching God in worship as it overcomes differences in age (as well as other areas of
diversity) in a grand weekly worship experience. Kevin Navarro says, “God gives us a
taste of heaven when we worship with the body of Christ” (Navarro, 2005, p. 33).

The factors that Vanderwell and others believed to have made intergenerational
worship rise to the *top* or the *front burner* in the arena of worship today are the following.

1. The increasing longevity of worshipers. The average life expectancy has
increased from 50 years of age in the 1900s to approximately 76 years of age in 2000.
This longevity affects the congregation’s make-up in a way that “age differentiation in a
pew is likely much larger than it was a generation ago” (Vanderwell, 2008, p. 3). Thus,
“longevity has created a new day in the worshiping congregation” (p. 4).
2. Growing diversity within congregations has given rise to a need for intergenerational time together in worship (p. 7).

3. The fear that smaller churches in America with fewer than 100 members and very limited resources are doomed to a lower level of effectiveness (p.10) if worship is viewed as having to have specific age-group worship services which they cannot afford.

Though each generation has different ways of seeing, conversing, understanding and doing things, and though their ways of communicating, thinking, reacting, and feeling may be different, Vanderwell (2008) warns us to be “cautious about magnifying the differences” (p. 5). While being aware of the differences that exist among the generations, Gilbert Rendle, a proponent of intergenerational worship suggests that we look at the congregation with a different “way of seeing” (Rendle, 2008, pp. 55-69). Thus, we need to enter into this ongoing conversation, looking at things in a new way, and seeking to grasp the meanings of terms used by the intergenerational worship proponents as they seek to more clearly articulate what this kind of worship looks like.

**Defining the Terms**

As already mentioned in the introduction, there are several different terminologies in use that describe all-age worship, but they all express the same intent and concept of worship. These include the terms corporate worship, blended worship (Webber, 1997, 1998), cross-generational worship (York, 2000), multigenerational worship (Rendle, 2002), the complete worship service (Navarro, 2005), tribal worship (Merritt, 2007), the new-humanity worship (Milne, 2007), the intergenerational worship model (Vanderwell, 2008), and the ancient and future worship model (Webber, 2008). This section will focus
on the five frequently used terminologies to describe all-age worship: corporate, blended, cross-generational, multi-generational, and intergenerational worship.

**Corporate worship:** This term generally refers to worship where all members (including all age groups) of a church or congregation are gathered and worshiping together as one body. The emphasis of this study is a worship gathering of multi-generations. All generations (children, youth, young adults, adults and grandparents) are considered vital parts of the whole body, with no one generation dominating any other.

**Blended worship:** Gary McIntosch (2002) wrote a section in his book, *One Church Four Generations*, in which he talks about blending worship. He writes, “Blending is a popular approach used by some churches attempting to blend the traditional and the contemporary in hopes of pleasing all generations enough so that they remain in the church” (p. 214). The traditional approach to worship often takes a conventional form which can be very structured, and make use only of traditional hymns to the accompaniment of piano or organ. More contemporary approaches are often more creative, alive, and spontaneous in their way of worship. This style may include the use of guitars, drums, or various other instruments, sometimes in the form of worship bands, to accompany modern gospel songs in worship. The blending of the traditional and contemporary styles is called blended worship.

The late Robert Webber (1933-2007), a contemporary scholar in the area of worship, was well known for his contributions through seminars, articles, and books on blended worship. He helped churches and pastors who were trying to bridge the gap between traditional and contemporary worshipers by producing books and materials on how to blend traditional and contemporary worship styles. According to Emily Brink
(2009), Webber’s passion took him on the road just about every weekend from September through May for workshops on worship renewal. He produced a blended hymnal that included some of the best of traditional hymnody, as well as some of the best known contemporary popular congregational music. Among Webber’s contributions were two books on blended worship. One written in 1997 was entitled Renew Your Worship: A Study in the Blending of Traditional and Contemporary Worship, and another in 1998, Planning Blended Worship: The Creative Mixture of Old and New. While other authors have written books and articles about blended worship, Webber is considered to be the main proponent of blended worship (Brink, 2009).

Cross-generational worship: A cross-generational First Baptist Church in Frankston, Texas defines cross-generational worship (on their church website) as worship that is “authentically representing the diversity of multiple generations in a way that develops a unity and richness none of us could achieve by ourselves” (Wiley, 2009). This church boldly says that they have “chosen the challenge of a cross-generational church” (emphasis original). They explained that “if we really are to be a family, a body, or a community, we think that requires people of all generations coming together in faithful unity” (Wiley, 2009).

Terry York (2002), Associate Professor of Christian Ministry and Church Music at Baylor University in Waco, Texas, has written about the need to move from specific-generation worship to a cross-generational worship. He says, “Despite all the good that is done in generation-focused congregations, church-in-church ministries, and generation-focused worship experiences, there is a growing awareness or intuition that we need to reunite the generations for worship” (p. 33). He describes the features of cross-
generational worship in this way: “Cross-generational worship calls the generations to respect each other’s worship treasures as family heirlooms” (p. 34). “The congregation must be reminded of the necessity of cross-generational worship. The generations do, indeed, need each other” (p. 36). He describes cross-generational worship (in contrast with the terms intergenerational or multi-cultural) as a term that “does a better job of suggesting that all generations are contributing to worship planning and worship leadership as well as participating in worship” (p. 33).

Multigenerational worship: Proponents of intergenerational worship use multigenerational terminology as well to describe all-age worship. Rendle (2002) has written a book, The Multigenerational Congregation, in which he discusses the difference between generations, and also emphasizes that each of these generational cohorts shares a need for a personal faith lived in community (a congregation), and that each of these generational cohorts live, daily, in a multigenerational environment. Where this need is met when each generation comes together in worship.

Advent Source, a SDA resource center, produced a worship service plan book in 1999, entitled All Together Now: Multigenerational, edited by Ann Calkins intended for children’s worship but created with all age participation in worship. The term multigenerational in this plan book is simply, “an interactive format which involves adults and children of all ages” (Calkins, 1999, p. 5). There are ways to involve adults in a children-led worship as there are ways to involve children and all ages in an adult-led worship.

Intergenerational worship: Is intergenerational worship merely a matter of having more children and youth involved or having a children’s time during worship? While
those areas of concerns are part of intergenerational worship, Vanderwell (2008) offers this definition, “‘Intergenerational worship’ is worship in which people of every age are understood to be equally important” (p. 11). The emphasis is on the word equally. Every generation is equally valuable, has equal worth and importance before God. This concept rejects the notions that “Our children and youth are the church of the future,” or “Our seniors are the church of the past” (p. 11). Intergenerational worship is inclusive worship; it is intentionally designed for all ages of the congregation.

**Understanding the Motif of Cross-Generational Worship**

The motif of the cross-generational/intergenerational worship is based on the following assumptions: (a) the church is one body, (b) each person is of equal value to God, (c) diversity-in-unity, and (d) corporate CIM worship as the main vehicle for the congregation as a whole to make a meaningful response together to God’s goodness. There are other components of intergenerational worship, but we will limit our discussion to these four.

The church as one body is the core biblical foundation of the cross-generational worship. Darwin Glassford (2008) says,

> When we aim to foster worship that includes all the generations of a congregation, we must carefully consider the larger context in which it happens. Worship and the roles of its various elements are best understood in the light of the metaphor the Bible uses of the church as the body of Christ. (p. 78)

The Bible uses a powerful and clear metaphor to shed light on the nature of the life of the church. The metaphor of the body of Christ (1 Cor 12:27), according to Glassford (2008), teaches several important things. First, “Christ is the head of the body, the church” (p. 79). Next, “every person is essential. When one person is absent,
neglected, or marginalized, the body suffers, and worship ceases to be inclusive” (p. 79).

Furthermore,

Each person must grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body’s growth in building itself up in love (Eph. 4:15-16). (p. 79)

With this illustration, the relationships between the different parts of the body and the body’s relationship with the head give a clear picture of how the body works together as one unit.

This one body is composed of different parts (which from a generational perspective can encompass generational contributions as a part of what each part brings to the body) which churches usually refer to as nursery, primary, kindergarten, juniors, youth, young adults, adults, older adults, and seniors. Sociologists refer to them with different terms, for example, Builders, Boomers, Busters, Bridgers, Generation X, Seniors, Mosaics, etc.

In the discussion of generations, we will refer to them as described by McIntosh (2002). He outlined four major generations as the Builders (born between 1926 and 1939), Boomers (born between 1946 and 1964), Busters (born between 1965 and 1976; first phase called the Bust, and born between 1977 and 1983; second phase called the Boomlet), and Bridgers (born between 1984 and 1993, first portion called Generation Y, and born between 1994 through the end of 2002; second portion called Millenials).

Advocates of the CIM worship argue that each generation, that is, each person is of equal value to God. The all-age worship calls for all members to respect, support, help, and care for each person in the congregation. God values them all equally. He died for
everyone regardless of ethnicity and social standing. Milne (2007) underscored the fact that

Every worshiper is of equal worth, called to present a worship offering in the sight of God that is of equal value to that of all other worshipers. Hence each worshiper has an equal claim to a worship experience with which they will be able to meaningfully identify, and which will be an authentic vehicle of their worship. (p. 107)

He suggests that separating the youth or children from the main worship service gives a quiet, yet clear, message that the youth or children are not as deserving as those who remain in the main worship that usually happens in the main sanctuary. This understanding might cause debate on ‘both side of the ail’ as it may depend on how a congregation handles the matter so that the act of separating the youth or children from the main worship service would not be misunderstood. Suffice to say, may be, that it is the burden of the CIM worship to teach and practice that each age group is an important and vital part of the congregation and that it is important to worship together as one body.

The blending of all generations in the church worship exemplifies diversity-in-unity. Each generation is taught to appreciate and celebrate the generational diversities and differences present in the congregation and not to (or not necessarily to) assimilate to the prevailing culture or the dominant generation. A book published in 1996 entitled, *We Are Church Together: Cultural Diversity in Congregational Life* describes cultural diversities. It sets forth principles that are relevant to understanding the concept of cross-generational worship. In this book, the authors suggest that a congregation, to be a church together (in a cross-cultural setting), they must

Strive to go beyond the strategy of churches whose idea of being culturally diverse is for one culture to assimilate the prevailing existing habits, practices, and attitudes of another congregational culture. Instead, a congregation must make a conscious decision that cultural gifts are valued and that their presence is enriching, rather than
changing, the congregational perspectives and values. (Foster & Brelsford, 1996, p. 18)

The CIM worship does the same thing. We may ask the question, How may a congregation segregated by language or generations respond to God’s goodness in a meaningful way as one body? Proponents of this new development in worship recommend CIM worship. This type of worship values the presence of each generation in the congregation and celebrates their differences. It fosters an attitude that envisions a biblical community in which all generations and languages are necessary for the adequate praise of God as in Acts 2 (Foster & Brelsford, 1996, p. 17). This idea opens a view for churches that are segregated either by generation or by languages to see, discuss, and try CIM—a church together in worship. The all-age worship advocates acknowledging the differences of each generation are aware of each generation’s need, but strongly believe that in worship all generations must come together and experience the blessing of being a people, a corporate body of believers, one body whose head is Christ. The CIM worship connects each generation to the other; it connects the younger to the older in ways that are not experienced in generation-specific worship. It inspires the youth and young adults to stay in the church, rather than to go somewhere else during worship.

Powell’s (2009) three-year research on the youth drop-out trend and what it means for the local church reveals that it is “already revealing a promising pattern: youth involved in intergenerational relationships in church are showing promise for stronger faith in high school and beyond.” Powell reports,

There is a strong link between kids staying in church after they graduate and their involvement in intergenerational relationships and worship. It’s important, we’re finding, to get beyond a token youth Sunday and start thinking about how to involve kids as ushers and greeters and readers and musicians in our services. We’re also finding a relationship between teenagers serving younger kids and their faith maturity
when they graduate from high school. Teens should not only be the objects of ministry; they need to be the subjects of ministry as well. It’s the 16 year old that has relationships with 66 year olds and 6 year olds who is more likely to stay involved in a faith community after she graduates. (p. 2)

It is the interaction, connection, and relationships with each generation that were greatly diminished at the segmentation of worship services, but greatly enhanced with the implementation of CIM worship. It is an option to connect all age groups together.

The Ways in Which All-Age Worship Is Developed

Each of the worship models generally has a design of its own. As the traditional, contemporary, or blended worship has a structure, so does the intergenerational/multi-generational/cross-generational worship. McIntosh (2002, p. 218-221) talks about how to blend the traditional and the contemporary into multigenerational worship, which also provides steps to blend or link the generations into one church. (1) Get senior pastor’s support: The pastor must minister to all generations in his congregation; he must be willing to adapt his vocabulary to communicate with all members, find new illustrations, prepare sermons, and plan worship services two or three months in advance. (2) Get support of lay leaders: They must team with the pastor in a strategic, long-term plan to bring the generations together. (3) Help the congregation see the opportunities and needs. Existing generations must develop a desire to reach out to the other generations; usually it’s a congregation of Builders and Boomers who must reach out to Busters and Bridges. (4) Stress biblical concepts of love and acceptance. For example, instruct one another (Rom 15:14), serve one another (Gal 5:13), and submit to one another (Eph 5:21). (5) Establish an alternate worship service or a new venue in which blending can be practiced. (6) Educate the generations so they understand each other. Teaching from the pulpit must
be geared to help each group see the value of each other. Teaching about the strengths and values of each generation during Sunday school classes and small groups is also helpful. (6) Foster common-ground experiences and activities where the different generations spend time together. (7) Organize a new-members task force. Representatives from each generation should serve on this task force. The task is to help new members develop friendships, find a place to serve, and identify the class or group where they would feel comfortable. (8) Encourage Boomers and Busters to take leadership. They should be allowed and even encouraged to assume key positions of leadership throughout the church structure. It is crucial that the worship team be intergenerational or cross-generational. The leaders who are seen on the platform influence the people who will attend the service. If a church wishes to attract and hold Busters or Bridgers, it must have Busters and Bridgers on the platform.

In fostering intergenerational culture, Glassford (2008) acknowledges that it is a difficult task. In his words it is “countercultural activity” (p. 71) for the prevailing practice in most churches segregates children, preteens, and teens from the main body during the worship service. To foster a climate that would birth intergenerational worship. Glassford (2008, pp. 82-87) suggests six questions a church staff, committee, or board might consider. Each person or group must be willing to wrestle with deeply-held preferences and honestly follow the biblical mandate related to conducting corporate worship. The six questions are as follows.

1. What do the Scriptures call the church to be? Or, what should be the distinguishing characteristics of a community of faith? One passage suggested is Eph 4:13, 16.
2. How well does our congregation understand intergenerational worship? This question leads to more questions regarding whether or not the members understand the reasons for what is going on during worship.

3. What ought to characterize a genuine, intergenerational worship service? This involves the order and content of worship.

4. What are the implications of the body of Christ metaphor for the local church? In this stage, the discussants will use this metaphor to evaluate personal preferences, understanding, and practices of the church, asking whether some age groups are catered to in worship and others are ignored.

5. How do you promote intergenerational worship in a positive manner? Based on Eph 4:12-13, worship leaders must endeavor to equip and build “until all of us come to the unity in the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ.” The leaders will cultivate the spirit of support from members by doing the following activities: teaching, discerning, modeling, and providing for accountability.

6. How can we help people contribute their gifts in the worship setting? Each member of the body of Christ has gifts given by the Holy Spirit. They are different, but all are valuable, and all are needed. The members will be helped or trained to discover and use their gifts. All answers to these questions are aimed to foster a genuine, intergenerational culture and establish deep relationships that seek the good of others and respect for each other regardless of age.

The above steps are ways to inform, inspire, and encourage the leadership and the generations (congregations) to understand each other and to work together in developing
CIM worship. The two most important ingredients in these steps are communication and working together. In communication, all information necessary to the understanding of the matter in hand (CIM) is disseminated, and all questions and misunderstandings are answered and clarified. In working together, the difficult task is handled with grace, love, and care, and the attitude and spirit are subdued. Worshiping together is made possible only by working together.

Kennon L. Callahan’s book, *Small, Strong Congregation*, underscored this point by sharing a story of a small congregation whose youth ministry includes cross-generational worship. He describes it as being “both child- and youth-friendly. . . . The music groups develop along interest lines, not age levels.” It is important to note that the youth program includes family Bible studies, where youngsters and adults learn together the richness of the Christian life. The congregation’s mission projects are shared by youth and adults together. The fellowship events are for the whole family. There is a youth retreat in the fall, and there is a family retreat in the spring. There are a number of one-time events specifically for youth, and there are many such events for the whole family (Callahan, 2000, p. 193). By working together, the task of worshiping together was attained by this church described by Callahan.

The principle of the whole, though in this example it is applied to youth ministry, may prove to be crucial to the development of authentic, cross-generational worship. This should not be a surprise since worship is so closely linked to the full life and work of the congregation. We have long known that worship energizes the whole of the congregation’s ministry. It may, however, be a new concept for many worship leaders to consider the broader life of the local church preparing the congregation for its corporate
(CIM) worship, but openly communicating and working together are ways that will bring positive results. The worship structure of the CIM may differ from church to church, but it is one that includes all age group participation in worship and one that has a worship committee that composes representations from each age group.

**How All-Age Worship Programs are Prepared**

Stan Mast (2008), a pastor of LaGrave Avenue Christian Reformed Church in Grand Rapids, Michigan, reports on a 1-year study of youth and worship in his church, a traditional intergenerational church, and how they, (with youth involvement), developed, and conducted intergenerational worship. Mast says that “LaGrave is a fully intergenerational church with a deep historical commitment to traditional worship” (p. 130), and shares the following research found on pages 129-146 of the book, _The Church of All Ages_, edited by Vanderwell.

The LaGrave church membership (over 1,500) profile indicates: 25% are 25 years old or younger, 17% are between 25 and 40, 28% are between 41 and 65, and 29% are 65 or older. The goals stated in the newly adopted 5-year strategic plan include the following:

LaGrave will develop and implement ways by which its tradition of formal worship will be inspirational and understandable to our members, including children and young people, and to our visitors. While we do not plan to alter our tradition of formal worship, LaGrave will investigate and implement ways in which participation in worship can be made increasingly accessible to our children and youth. (Mast, 2008, p. 130)

This statement reflects the plans and intentions of this church to remain a traditional church, but one that is open to finding ways and means to involve all age groups in the life of the church, particularly in worship. This statement has guided them...
in the development of intergenerational worship which passed through a difficult process. The process included reading and discussing eight books on subjects related to youth and worship. They consulted a number of experts to speak to their congregation, and they visited some churches that are conducting intergenerational worship. These steps led them to discover certain strategies that are important and relevant to effectively involve youth, two of which are directly related to worship (passionate worship translated into music and preaching styles). The others were related to the church life as a whole.

Passion for God is first and foremost in that it captures the hearts and minds of the teens, according to their findings. Contemporary wisdom assumes that teens are turned off by traditional worship because of the music. However, their research showed this not to be true. There were several comments about music from the youth, but, in general,

Our teens were not asking LaGrave to adopt a worship style or music style aimed primarily at them. . . . Some even said that, although they love ‘their’ music outside of church, it simply doesn’t ‘sound right’ in church. (Mast, 2008, p. 133)

What they are looking for is passion that translates to a passionate worship which includes music and preaching style. “It isn’t so much traditional worship that leaves teens cold, it is ‘conventional’ worship, predictable worship in which people seem to be participating only by rote and empty habit” (p. 134-135). Passionate worship includes elements that are first, focus on God, not on fun or form, not on excitement or excellence, worship that reverences God, but that is also joyful worship. Second, this passion for worship must grow out of the entire church’s focus on spiritual formation. “If the whole congregation is conscious of its need to be formed in the image of Christ, if people are growing in their intimate walk with Christ, this will make corporate worship a passionate event” (p. 136). Third, the worship leaders up front must prepare spiritually for the worship, spending much time in prayer before participating in any worship service. “The
leaders must be passionate about Christ in their daily lives, engaging in spiritual
disciplines that will be used by the Spirit to shape them more and more in the image of Christ” (p. 136). This will enable them to be channels of God’s grace and truth to others attending and participating in worship.

In summary, this report suggests five steps to follow in order to develop an intergenerational worship (Mast, 2008, p. 144-145).

1. Involve all the generations in worship by developing a church-wide mindset that places a passion for God at the center of worship.

2. Find creative ways to help the youth participate actively in worship services. Involve them in planning and request responsible feedback after the services. Let them lead and participate as readers, singers, leaders of prayers, etc. Employ a variety of music that fits the basic style and language that communicates with youth.

3. Adopt strategies that will strengthen relationships between all the generations throughout the church.

4. Encourage parents to support and assist them in their task of encouraging their children to a full participation in the church life.

5. Find ways to get them involved in the youth and educational program of the church which include them as leaders, helpers, and mentors in the children’s program.

Norma deWaal Malefyt and Howard Vanderwell (2008) give suggestions on worship planning in a church of all ages. The first thing that must be done by worship planners is to fix a picture in their minds—congregations of old and young reaching across their age differences as they meet together with God. The leaders need to “Visualize worship services of praise and prayer, song and sacrament, sermon and
service, that are accessible to all ages” (p. 166). With this picture clearly in mind, planners of worship may now proceed with the following agenda (Malefyt & Vanderwell, 2008, pp. 165-186).

1. They must organize a team composed of people with a variety of gifts and insights. This team will include a key musician and other staff members from all age groups that are completely in agreement with the basic and biblical understanding of worship. Team members must be prayerfully and carefully selected. They will have to meet at regular times, follow clear guidelines for leading them in their worship planning together, and show respect for the needs of each generation.

2. Outline team activities. There will be plenty of work to do as the team begins to outline church worship activities. For example, they will need to prepare a master worship calendar which should include a preaching calendar for the pastor and elders. Their plans should include the designing of special annual worship services as well as follow-up strategies and evaluation tools for the regular worship service itself. The worship planners need to establish relationships with each other, the pastor, and the congregation, remembering that “success will often be shaped by communication and collaboration” (p. 169). There must be regular consultation, a give-and-take exchange of suggestions about the roles of the staff and volunteers, the coordination of other important parts of the worship services (e.g. dramas, stories, music, Scripture reading, prayers, liturgies, etc), and the monitoring of equal representation of leader involvement.

3. Engage in creative planning. This includes the selection of liturgies and Scripture readings, the writing of the themes, the designing of the Lord’s Supper and baptismal ceremonies, as well as the planning of other activities that would make worship
both reverent and inspiring. Creative planning also includes asking questions that cover the whole spectrum of worship every week, such as which elements of worship are included, who leads out in worship, and how the dynamics and flow of worship progress. What happens in worship needs to be clear and understandable to the perspectives of all ages, from children to adults. Information about worship needs to be disseminated to the congregation, including its purpose and meaning.

4. Educational efforts. This phase is as important as the planning and leading of worship. There is a great need to educate the congregation, beginning from the worship planners, regarding what worship is all about.

Without this effort to educate the members of the church, worship may not have full and transforming effect in the congregation’s life. It takes much time and effort on the part of the pastor and the worship leaders to prepare a congregation to implement CIM worship service. There needs to be training and equipping of the congregation regarding the elements of corporate worship. Above all, it needs a lot of prayer, personal preparation, and direction by the Holy Spirit.

**Issues and Challenges Faced by Intergenerational Worship**

Malan Nel (2001) has contributed a chapter entitled “The Inclusive Congregational Approach to Youth Ministry” to a book edited by Mark H. Senter III, *Four Views of Youth Ministry and the Church*. Nel warns that there are struggles and pain in the process of transforming worship (blending of traditional and contemporary) into being cross-generational (p. 10). As younger and older generations connect and discuss, there are changes that take place, but change does not occur without some pain or struggle. He states that “People do not become who they are in Christ without a struggle”
There are struggles and pains in the process of converting worship services into being cross-generational (CIM).

Referring to this struggle, Rendle (2008), a senior consultant at the Leadership Institute of the Texas Methodist Foundation, Austin, Texas, explains that each generation must acknowledge that they see things differently and that

Though different generations often enjoy being with one another, yet because of their differences there is a discomfort among them that makes the sharing worship, program planning, or decision making difficult across generations. (p. 56)

Vanderwell (2008) emphasized the same thought, saying that turning a congregation’s worship into intergenerational worship is a “complex task, one that will make the work of pastors and worship planners more difficult. Yet the work will be worth it” (p. 29). Any effort to enrich the relationship between generations is a worthwhile endeavor because it will result in the two groups realizing their need for each other. In the same regard, Allan Martin, Associate Professor of Discipleship and Family Ministry, Andrews University Theological Seminary, Berrien Springs, Michigan, who has been following the drop-out trend of SDA young adults, reported some challenges that pastors and worship planners ought also to note in his *Ministry* magazine, July 2008 article “Reaching Out: Making a Difference With the Young Adults.” In this article, he cited several Adventist authors (e. g., Roger L. Dudley, Kimberly Luste Maran, Mike Cauley, et. al.,) that made research on why many young adults are disappearing from the Adventist churches. They all point to a cause that Martin summarized in these words: “clearly the lack of mutually valued relationships that engender trust and shared support have left both parties, young adults and Seventh-day Adventism, at risk of going under.” He further suggests that “We must no longer be bystander.” Adventist leadership (pastors and local church leaders) must “take a step today to begin an authentic
relationship with a young adult. Become a mentor.” (Martin, 2008). One of the goals of an intentionally planned, cross-generational worship is to build relationships, as well as to meaningfully engage the youth and young adults (all age groups, actually) in the life of the church and in their worship experience.

The challenges faced in converting and conducting CIM worship are tough and difficult. They range from issues of generational diversity, generationally-focused ministries, and generational leadership to specific generational needs. They are wide, deep, and complex subjects but they are not insurmountable. These challenges have been addressed and included in the discussion among worship scholars and worship-leading enthusiasts, but this study is limited in scope. The resources for the development of CIM are not as numerous as they are for other worship subjects, but they are available and are gaining more attention from many concerned church leaders.

The Postmodern Generation and Worship

According to Sean Easly (2009), freelance writer who has lived in the Dallas area for 28 years, mentor to young people, teacher, and counselor, the “Postmodern thinking pervades today’s culture, media, and politics. If you don’t understand the characteristics of postmodernism that govern today’s culture, you miss out on really understanding what goes on in the world” (Easly, 2009). In many arenas this generation is the opposite of the previous generations that produced them. Josh McDowell (n.d.), a noted author and youth specialist who worked with Campus Ministry for 30 years says this:

We are the first generation in 300 years to go through a distinct cultural change. Francis Shaeffer once stated, ‘We no longer live in a Judeo-Christian culture; we live in post-Judeo-Christian culture.’ But we no longer live in a post-Judeo-Christian culture; we live in an anti-Judeo-Christian culture.
This cultural change is strongly manifested in the now generation generally known as the postmodern generation.

Postmodernism is an interesting study. It is a continuation or a product in some sense of the modern, but it is entirely different in its philosophies and views. For instance, Leonard Sweet (2004), a postmodern scholar, says that “modern world is governed by the gods of reason and observation” while the “postmodern is open for revelation and hungry for experience” (p. 104). Martin Macaulay (2008) says that part of the modern quest was to define truth in a series of systematic propositions, and its flagship might be the encyclopedia, while the postmodern brings a fresh appreciation of the limits of rational and propositional language, especially when it comes to describing God. Its flagship might be the music video (p. 34). According to Easly (2009) in his webpage article, the postmodern generation has seven characteristic traits:

1. There is no absolute truth. . . postmodernism is the idea that there is no and can never be any kind of absolute truth.

2. Facts and falsehoods are interchangeable. What is accepted as truth today could easily be proven wrong tomorrow, and vice versa.

3. Frustrated with modern thinking. The modern generation’s failure to accomplish their goals has caused . . . a great deal of distrust in ideals of modern.

4. Rationalization is the norm. . . if a person can rationalize their understanding or opinion, it is worthwhile and as true as is possible for the postmodern thinker.

5. Global community more important than nationalism. . . and the thinking that there is no truth beyond personal and corporate opinion has resulted in the . . . belief that the global good is more important than national interests.

6. All religions deserve equal recognition. . . all religions are equally valid.

7. Morality is individualistic. Every person’s morality belongs to him or her alone, and morality that is imposed by another, . . . is to be distrusted, including anything that claims to be absolute truth.
These seven characteristic traits of the postmodern generation pervades our “culture, media, and politics” (Easly, 2009), but it may as well be argued that these traits are noticeably present in our churches today.

Like the previous generations, postmodernism has both strengths and weaknesses. Morey (2007) says that the postmodern situation presents challenges and opportunities for the Christian church. The opportunities are great because among the postmodern generation, “there is a hunger for meaning and purpose, a strong felt need for community and unbroken relationships, huge openness to spirituality and mystery, and a desire to experience that which is real and genuine” (p. 34). There are enormous areas of opportunities for the church to reach out to this generation.

Paul Wilkes’ article entitle Worship For The Next Generation published in The Christian Century, April 4, 2001 issue, also posted in a website (n.d.), shares his experience with Pastor Todd Hanns’ postmodern congregation reported in this article which was viewed 10271 times to this date November 31. Pastor Hahns’ church is called Warehouse 242. Hans’ Warehouse 242 (church) started with a core group that handed out printed business cards to their friends inviting them to attend the inaugural service. They expected an attendance of about 150 at the inaugural service but they have more and since then their “attendance has been between 300 and 500 weekly.” According to Wilkes, Hahns described the makeup of his church and how his church relates to the community. He explains that

These are children of divorce, many of whom have no church background. They are wary, mistrustful of institutions that have disappointed us all. They are fragmented. Skeptical of certainty. Life is terribly fragile and unpredictable. They long for deep relationships. They relate to individuals, to people, not some idea or ideal or institutional line. They want to see continuity, where they fit in this confusing time. They want to give themselves to something beyond a sort of “white bread” world that
they live in, but need to see that that “something” is tangible, that it will work. They process truth relationally, so if they see that a community . . . really does stand for something and will be there for them when things are going great and when they suck, then they’ll commit to it. (Wilkes, 2001)

Maria I. Martinez, in her 2004 article posted on the website ForMinistry.Com, entitled “Definitions and Expressions of ‘Postmodernism,’ ” says that

Postmodernism has emerged as many-headed, multi-armed, waving in different incompatible directions, at once old and new. It represents a mix of new ways of thinking and reactions to Modernism, but it also returns to the old and pre-modern for its inspiration and models. (p. 3)

The emergence of contemporary and other alt forms of worship were an attempt to reach out to this postmodern generation. Some have worked, but others have not. In this regard, a brief section on postmodernism and worship is hereby explored.

In 2003, Bruce R. Norman wrote the book Bridging the Gap: Reaching the Internet Generation. In section 4, he suggested ways to reach out or reach in that will nurture all the generations represented in the church. This section considers only the ways in which the postmodern generation may be reached through worship. Since the postmodern cannot relate to the pre-modern and modern ways of worship services with their fixed and organized worship format, and since the postmodern world view regards the universe as constantly changing,

The postmodern thinker desires a worship service that is non-traditional and flexible. While it may incorporate certain aspects of the pre-modern and modern services, it must also be varied, since worship that is predictable from week to week is considered boring and dull. (p. 141)

The postmodern worship style is one with constant variety: one with the inclusion of sight and sound generated by computer, spontaneous rather than predictable, relational rather than having a fixed format. In postmodern worship, everyone is a participant; the sermon is an inductive narrative (telling of a story) that reflects inclusion, cooperation,
and acceptance (pp. 142-145). There are other aspects to explore in reaching out or in to the postmodern in worship, but the central focus in the postmodern mind is the practically of Christianity as applied in real life.

A table (Table 1) comparing the different generational worship service styles as presented by Norman is hereby borrowed to illustrate the type, approach, leadership, participation, structure, center, emphasis, preaching style, message, and format preferences of each generation. This table gives us a clearer view of the various styles, and it directs us to plan worship in a way that would reach out to each generation, especially the “missing generation” (Merritt, 2007), or the “internet generation” as termed by Norman (Norman, 2003), referring to the postmodern generation.

Looking at this table, one would easily be able to identify a style or model of worship to which they are generally attracted and where they would feel at ease and be comfortable. The challenge for worship planners and leaders is to observe their worship services seriously and subsequently implement a course of improvement or change that will meet all worshipers’ needs and to blend the various generational preferences together in one effective, inspiring, and life-transforming worship.

Summary

In this chapter, first, we looked at how CIM has arrived on the front burner in the discussion of worship. This discussion came up because some prominent researchers on current development of worship (e.g., Morgenthaler (1995), Kimball (2004), Vanderwell (2008), Powell (2009, et. al.,), had made an observation that a specific generation focus worship (e.g., children’s worship, or youth/young adults contemporary worship) whose intention is to help specific generation to build faith, to establish a relationship with God,
and to strengthen connection to the church did not meet its intended goals. Many youth and young adults whose worship services have been catered to their preferences are still missing in the churches. Some important elements might be missing in this type of worship to which the intergenerational worship advocates have said that the need to reconnect young people to church is a topic and an “idea whose time has come” (Milne, 2007, p. 73). Church leaders who might be open to this idea might generate interest among the generations to work together to plan worship services that would bring all generations into experiencing a cross-generational worship.

In this chapter we defined terms such as corporate, blended, intergenerational, cross-generational, and multi-generational worship. They have different names, but they have the same concepts and goals. We presented the motif of the CIM worship as having the following viewpoints: (a) the church is one body, (b) each person is of equal value to God, (c) diversity-in-unity, and (d) corporate (intergenerational, cross-generational, multi-generational, all-age) worship as a means for a congregation’s meaningful response to God’s goodness. This may not be the viewpoint for everybody, but this type of worship aims for worship together as one body.
Table 1

*Comparison of Generational Worship Services, By Bruce Norman*

<table>
<thead>
<tr>
<th>Parameters</th>
<th>Premodern</th>
<th>Modern</th>
<th>Postmodern</th>
</tr>
</thead>
<tbody>
<tr>
<td>Type</td>
<td>Traditional-Fixed</td>
<td>Nontraditional-fixed</td>
<td>Nontraditional-Flexible</td>
</tr>
<tr>
<td>Approach</td>
<td>Revelationally Centered</td>
<td>Rationally Centered</td>
<td>Relationally Centered</td>
</tr>
<tr>
<td>Leadership</td>
<td>Pastor/Elder</td>
<td>Lay Leader Experts</td>
<td>Anyone in Church</td>
</tr>
<tr>
<td>Participation</td>
<td>Lay Person Hears the Word</td>
<td>Limited Adult Expert</td>
<td>Peer Participation and Families</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Participation</td>
<td></td>
</tr>
<tr>
<td>Structure</td>
<td>Formal</td>
<td>Semi-formal</td>
<td>Informal Unstructured</td>
</tr>
<tr>
<td>Center</td>
<td>Preaching of Divine Revelation</td>
<td>Teaching for Self-Help and Felt Needs</td>
<td>Preaching Personal Testimonies/Stories</td>
</tr>
<tr>
<td>Emphasis</td>
<td>Hear the Word of God</td>
<td>Hear “Feel-Good” Sermons</td>
<td>Hear Stories of How Christianity Works in Real Life</td>
</tr>
<tr>
<td>Preaching Style</td>
<td>Deductive/Topical</td>
<td>Expository</td>
<td>Inductive Narrative</td>
</tr>
<tr>
<td>Message</td>
<td>Accept the Truth of God</td>
<td>Accept Self as God Does</td>
<td>Accept Self/Others</td>
</tr>
<tr>
<td>Central Focus</td>
<td>Doctrines</td>
<td>Intellectual, But Not Too Personal</td>
<td>Practicality of Christianity/ Spirituality</td>
</tr>
<tr>
<td>Format</td>
<td>Set</td>
<td>Set—Lively Generational Music, Traditional Worship Services</td>
<td>Variety—Alternate Worship Forms Such as Drama, Video &amp; Personal Testimony</td>
</tr>
</tbody>
</table>

*Note.* Adapted from *Bridging the Generation Gap: Reaching the Internet Generation* by B. R. Norman, 2003, Lincoln, NE: Church Resources Consortium, p. 145. Permission to use granted.
We looked at how a congregation can prepare and turn their worship into CIM worship with a specific example of how a church (the LaGrave Church) prepared itself following specific and intentional steps. There are tough issues and challenges that are associated with transforming worship services into intergenerational ones, but they are identifiable and resolvable with the aid of further research. Meanwhile, the concept and development of cross-generational (CIM) worship is the focus of this study.

Methodology for such development is explored and explained in the next chapter. One of the things that cannot be ignored in the study of generational worship is the consideration of postmodern traits, practices, and worship preferences. We learned that the postmodern prefers a nontraditional and flexible worship style that is relational in its approach, informal, participative or interactive, and that offers practical ways of living a Christian life.
CHAPTER 4

DEVELOPING A METHODOLOGY OF CROSS-GENERATIONAL WORSHIP

Introduction

Improvement in the way our church prepares and conducts its worship is long overdue. This chapter describes the overall methodology that will serve as a guide in effecting a change and in developing and implementing life-transforming cross-generational worship.

The development of this methodology depends largely on the pastor’s roles and the leadership team’s cooperation and support in the process. Their combined effort and ability to lead, to train, and to passionately present and pursue worship improvement will make a huge difference in the creation of a new worship experience. Also, in order for the reader to have an overview of the church’s practice of worship, there is a section in this chapter that briefly summarizes the way worship was being conducted at San Diego Fil-Am church. After this, the description of the methodology is presented which also includes the procedure used for transitioning from the traditional practice of worship to a new style of corporate worship—the cross-generational worship.

The Role of the Pastor in the Process

In initiating an effective change, the role of a leader is indispensable. It lays the foundation for future developments in the life of the church.
One of the initial assumptions the church made was that the pastor, being the overall spiritual leader of the church, would be the one to lead out in this process. After all, since he is believed to have been in the best position to sense the needs of the church, he is thought to be able to set the tone for seeing and understanding those needs as well as to encourage people to move forward in a positive way. Thus, the church board and members can be assured that the process, though not easy, would be led by one who has had training and experience, and that the process would be worth involving the leadership and members of the church. It is assumed, as well, that as the pastor would take the initiative to clearly communicate the intent and procedures that would be followed in this process, hesitancy or fear on the part of the leadership team would be minimized. It is expected that by the end of the process, the members would generally be inspired and encouraged because of the way things were presented, instead of being discouraged by the prospect of needing to change.

Pastor’s Personal Preparation and Background

As I was the pastor who guided this process, I now summarize some of my personal background and preparation, and how I utilized it. In 1997 and 1998, I attended training seminars on Natural Church Development (NCD) conducted by the North American Division Evangelism Institute at Andrews University—a church planting seminar known as “SEEDS.” In the year 2000, the San Diego Fil-Am invited me to be their pastor. There, after a year, I began to introduce the concept of NCD, although I waited for some time before I asked the church board to accept and endorse it as an option for healthy church growth. I was further familiarized with this process in 2002, at the Asian-Pacific Ministers’ meeting in Oxnard, California, where the Pacific Union
Conference President, Elder Tom Mostert presented a seminar on NCD, recommending it highly. Later, in 2006, the SCC sponsored an NCD seminar, which I also attended and was also initially trained as an NCD coach. These seminars gave me the training and perspectives necessary to implement a new way of leading and working with the leadership of the church. It also gave me a recognized and recommended church life survey instrument to present to the church leaders which would not only help to enhance church growth, but would also help them to see how one of the elements the instrument measures, that of inspiring worship, is a vital part of that growth.

**Church-Life and Style of Worship Before CGLTW**

In 2008-2009, the San Diego Fil-Am SDA Church leadership team began to develop a strategy to improve its worship services. Described in the following section, this strategy is the core presentation in this chapter.

From the time of its organization in 1981 until 2009, the San Diego Fil-Am had been a traditional church with a traditional worship style. Worship services were led by adults and seniors who had been in leadership for 10 years or more. The structure of the worship service was fixed and predictable. The style of music and sermon appealed generally to the Builders and Boomers, but the needs of the Busters and the Bridgers were usually neglected, and their participation was very minimal.

The usual order of service was prelude by pianist or organist, welcome and announcements; call to worship by the presiding (worship) elder, introit for the leaders, invocation by the speaker, opening hymn, and Scripture reading followed by the intercessory prayer. After the prayer, the tithes and offerings were received by the deacons, followed by special music. Next came the sermon, and the closing song and
benediction closed the service. As the people left, a postlude by the pianist or organist was played. This usual order of worship is similar to the order in other Adventist churches, and also similar to CIM worship. It was not the order of worship that was monotonous, though it was very predictable, but the way the different parts of the worship were led out, conducted, or expressed. For the most part, those leading in worship were from the Builders and Busters, who mostly tended to attract and serve the older segments of the church. The younger generation felt they were left out.

While the church board was careful about preserving the practices they had become accustomed to, they had also become unresponsive, perhaps unintentionally, to opportunities to serve the younger generation. There was not much room for the younger generation to grow and experience being an integral part of the congregation’s worship. Any change in the worship format was met with resistance by the older generation of the church.

To get the support of the church board and the members on the idea of improving the life and worship of the church, I introduced the NCD eight quality characteristics of a healthy church. These characteristics are (a) Empowering Leadership, (b) Gift-Oriented ministry, (c) Passionate Spirituality, (d) Functional Structures, (e) Inspiring Worship Service, (f) Holistic Small Groups, (g) Need-Oriented Evangelism, and (f) Loving Relationships (Schwarz, 1998).

After I presented this concept to the church board, I introduced the NCD survey instrument, which later became the tool we used to assess the needs of the church. The NCD instrument measures the systems, life, and status of a church based on eight quality characteristics.
The elders were requested to study each of the quality characteristics, and they were free to give input and comments on them. To further their interests and knowledge in those characteristics, the elders were divided into eight groups, and each group was asked to focus on one of the characteristics. Elders who were willing were requested to develop and schedule sermons on their assigned characteristic. In addition to elders getting speaking experience, preparing a presentation in their focus area gave them the opportunity to research and reflect more carefully on it than they might otherwise have. This also increased their ability to provide assistance and leadership to the particular ministry related to their assignment. For example, as the elder assigned to study Holistic Small Groups, researched, reflected, and spoke on this topic. He sensed the leading of the Holy Spirit to develop a plan to implement Small Groups in our church. He led out in the formation and training of prospective small group leaders which led to the formation of seven small groups. Another elder studied and developed a sermon on Inspiring Worship. As he became knowledgeable and passionate about worship, he was given the opportunity to join the worship team in planning worship.

As the elders began to study these characteristics, there were changes and improvement in some areas of our church ministries, particularly in evangelism. As a result of evangelistic outreach, new members were added through baptism, profession of faith, and transfer of membership.

As improvements were made in the following ministries, the number of youth began to increase: children’s ministry, Vacation Bible School, small groups for youth, and Pathfinders. Other factors effected change in the church membership profile. Young couples who had given birth to children over the course of the previous 9 years were now
filling the pews of the church. These additions, combined with the prayers of the church leaders and members and their joint evangelistic efforts over the course of this period resulted in positive changes in congregational life.

In spite of the overall growth, however, some areas of ministry were still in need of improvement. Among these were worship and ministries having to do with the nurturing of the youth and the new members of the church. For example, it was noticed that a number of people in the 18 - 30 age group (many of whom were college age, while others were just beginning professional careers) had decreased. While no formal studies were undertaken to determine the causes of this decrease, it seemed that the church was not effectively ministering to this age group.

During church officers’ training, planning, and visioning sessions, which were held at Pine Spring Ranch in February of 2007, the need to make a strategic change in the way the Sabbath School and worship services were being led was discussed. These planning sessions helped us understand how the church was conducting its worship and implementing its ministries, and helped us share new insights on how to reach out to the missing generation.

As a result, plans of action were developed that targeted not only those in the 18 - 30 age group, but also the entire range of generations represented in the congregation. Before these plans could be laid, preliminary steps were taken that provided them with a partial foundation. This foundation included efforts to understand the needs and challenges of the congregation, and the development of an overall master plan of action that would serve as guide in pursuing change.
Initial Steps to Preparing the Church for a New Worship

Building on the sense of community and renewal that was developing as a result of some improvements in the life of the church and the increase of membership, we began to talk, during a church officers’ retreat, about how we might develop our vision, plan and implement change together. With the data from the NCD instrument already in hand, the church officers’ retreat became an occasion for brainstorming, planning, and the development of a master plan, which was subsequently developed and approved. The master plan outlined the church’s mission, its purpose and goals, and a plan of action for fulfilling that mission. These steps served as important foundations for the development of our CGLTW. Since we used the NCD assessment instrument to determine our church needs and potentials, and since we discovered that the two lowest or weakest characteristics we had were Loving Relationships and Inspiring Worship, the church board decided to pursue the formation of a new leadership team that would develop and implement a new worship service on an experimental basis.

The above account of church life and worship, and the way the pastor, elders, and the ministries leaders initiated some changes in the functions and life of the church, brought us to the point where it was possible to act on a new venture: to plan and implement a CGLTW that would allow the participation of all the generations in the congregation. From here on, the methodology will focus on the following sections.

Methodology to Developing the CGLTW

A good project needs a good plan of action. This plan of action is our methodology, a methodology pertaining to the development and implementation of the CGLTW. Our methodology is organized into three phases which, in a nutshell, is
summarized here below. The next chapter (chap 5) will describe the specific activities and actions taken based on this project’s methodology.

First Phase: Leadership Formation, Assessments of Needs and Challenges

This phase has a two-sided approach. The first side answers the question How are we going to organize, recruit, and train the new leadership team? and What are their roles and qualifications? The second action focuses on the need to assess the ministry life of the church.

The recruitment and composition of the new leadership team. Those that would compose this worship leadership team would be recruited from the ranks of leadership personnel already holding positions in the church. Preferably, this team will be composed of two elders and the heads of the following ministries: nurture, worship, youth and young adults, music, greeters and ushers, hospitality, prayer ministry, deacons and deaconesses. They will be trained and empowered to lead in outlining strategies for developing a healthy and growing church.

The roles and qualifications of the leadership team: According to Harris Lee, the role of this leadership team is not to dictate, but to facilitate. These are leaders who have accepted and understood the overall purpose of the church and have a clear sense of the direction the church needs to go. These leaders are open to listening to complaints, able to face conflict with calmness, and are listened to by the members (2003, pp. 111-122). Referring to the qualifications of church leaders, E. G. White commented in her book *Acts of the Apostles*,

Those to whom was given the responsibility of the general oversight of the church were not to lord it over God’s heritage, but, as wise shepherds, were to “feed the flock of God, . . . being ensamples to the flock” (1 Peter 5:2, 3); . . . These men were to take
their position unitedly on the side of right and to maintain it with firmness and
decision. Thus they would have a uniting influence upon the entire flock. (2005, p.
91)

With these leadership traits in mind, including other traits of leaders which
according to Maxwell (2005) include positiveness, servanthood, growth potential, follow-
through, loyalty, resiliency, integrity, big picture mindset, discipline, and gratitude
(p. 23), the church board set the guidelines for recruiting, organizing, and training the
new leadership team.

During the recruitment time, the prospective members of the leadership team will
be given a leadership team member description upon which they could base their decision
to join or not. These basic expectations are willingness, time, talent, commitment and,
above all, passion for God. If the prospective members of the team declined, the pastor
will recommend other names to the church board for consideration.

Under pastoral leadership and with the support of the church board, this
leadership team will be trained and will be asked to assist in diagnosing the needs and the
challenges of the San Diego Fil-Am Church. It is also expected to develop a methodology
that would guide the implementation of any new worship concepts that might emerge
from their work together. This leadership team will work under the pastor’s supervision
and guidance. They are to be mentored and coached in the planning and implementation
of the new worship format.

The training and development of leaders will include opportunities to spend time
in personal spiritual reflection as well as to consider how the purpose and mission of the
church would affect their personal lives whenever they meet together. As the leadership
team would worked together, it is expected that they would come to understand each
other more and, as a result, work more harmoniously and cheerfully with each other
(Oswald & Kroeger, 1988) as they proceed to do their tasks throughout the rest of this project.

The second side of this phase focuses on implementing a church needs assessment. The NCD evaluation/assessment instrument will be used to determine the strengths and weaknesses of our church. The NCD assessment instrument measures the systems, life, and status of a church’s health based on eight quality characteristics that will be discussed in the next chapter.

Second Phase: Steps for Planning and Implementation

One of the NCD eight quality characteristics of a healthy church, and the one upon which this paper focuses, is Inspiring Worship (CIM). We mentioned at the beginning of this chapter that our previous worship style was traditional, and it was led (and participated) by older adults who catered mostly to their own age group’s needs as confirmed in the general worship survey (Survey 1, Appendix A, pp. 141-143). Advocates for children and young people in the congregation were regularly urging separate worship services that would involve young people. Though this plan had been vigorously opposed by many who held leadership positions on the church board, and since worship was becoming a major area of concern in the church, the leadership team decided to make the improvements to worship, making not only inspiring but life-transforming and cross-generational, a top priority.

The following methodology was recommended by the leadership team for improving our worship service and enhancing a cross-generational life-transforming experience. (1) Church board approval: The importance of this endeavor and its concept needed to be understood and supported by the church board. It needed church board
approval. (2) Organize worship leadership team: The worship team need to have clear descriptions of their roles and responsibilities. (3) Planning sessions: These are for equipping the worship leaders. (4) The study and definition of cross-generational worship. These will give clarity and direction. (5) The introduction and definition of elements of worship. These will portray the parts of worship. (6) Prayer groups: Current and newly organized prayer groups will be asked to intentionally pray for the guidance of the Holy Spirit in the process. (7) Member support: It is important that members are encouraged to pray and support the plan. (8) The design of worship modules: These are to define guidelines and patterns of worship. (9) The defining of the actual implementation of the cross-generational worship service. These will provide information about the overall details of worship program, participants, and the place of worship. (10) The pastor’s role in mentoring and coaching worship leaders. This assures the learning moments are recognize and applied. (11) The development of a transition procedure: This aids in guiding the course of action for transitioning from the old worship practice to the new worship format and style. (12) Evaluation, conclusion, and recommendations. We need to evaluate the steps taken during the process itself as well as how we implemented (reported in chap 5) the methodology which is described in this chapter.

These steps will be described in more detail in the next chapter (chap 5, the implementation phase), including the coaching and the mentoring process facilitated by the pastor.
The Third Phase: Evaluation, Conclusion and Recommendations

Evaluation is an important step in measuring whether or not the purpose or goal of any project is attained. In this regard, a post survey will be conducted (Appendix A, pp. 145-146), and its result will be reported in a formal meeting in the presence of the Church board. In this evaluation meeting each individual participant will have the opportunity to discuss how things were/are going, both positively and negatively, and to evaluate how they had or will meet the goals of their project. Minutes are going to be taken to record all observations, suggestions, and recommendations for improving worship. As part of this process, the pastor will intentionally express his appreciation and will acknowledge the participants roles and contributions in achieving the goals that were set by them.

The three phases described above are the main methodological steps assumed to lead and guide the leadership team with the worship teams to move forward in planning and implementing the CGLTW. In each phase it was hoped that the leadership team and the worship teams would follow a three-part protocol for keeping the group (leadership and worship teams) united, inspired, and informed. These are: a time of praying together, a time of sharing, and a time of learning principles of church’s growth together.

Summary

Creating a new worship methodology takes tremendous care, organization, faith and determination. It includes personal spiritual preparation of the pastor and everyone involved in the process. The pastor, who is the main leader, initiates the call to make plans to effect change in the congregation. In the case of the San Diego Fil-Am Church, the development of the CGLTW methodology starts with conducting a need assessment.
The purpose of the assessment is to collect data that showed whether or not the church life as a whole, or an existing program (e.g., worship) of the church was contributing to the healthy growth of a church.

The San Diego Fil-Am Church considered the NCD needs assessment instrument as a tool to measure the eight quality characteristics of a healthy, growing church. Through this assessment, some areas of church ministries including worship showed a need (some were urgent, others could wait) for improvement.

With the approval and support of the Church Board, the worship leadership team proceeded to formulate the steps that were briefly described in three phases in this chapter, but will be developed in the next chapter (chap 5), as ways to make worship inspiring, life-transforming, and cross-generational. As part of the process in developing the methodology, a description of the current church life, ministries development, and worship practice of the church needed to be reported. The understanding of the current state of the church (effectiveness in ministries) and worship served as the foundation of the future planning and formulations of the CGLTW.

Some of the factors that made the initial diagnostic portion of the process less painful for the congregation included the following. (1) The fact that the person leading the process had received training on how to do this well. Proper preparation and training matter. (2) The availability of a tested assessment instrument (we used the NCD), which would help people get involved in the process, and which also would give credibility to the outcome of the process. And (3), because this assessment instrument was designed for Christian churches and not corporate entities, it focused on measuring church life using biblical guidelines of which allowed the Scriptures to play a central role in the process.
CHAPTER 5

IMPLEMENTING AND FACILITATING THE CROSS-GENERATIONAL WORSHIP

Introduction

Thus far, I have touched on more ideas and resources than we can fully develop within the limitations of this project. For our purposes here, however, the focus is primarily, but not exhaustively, on the integration of ideas and principles into one concrete piece of structure which is the CGLTW. This involves putting together some of those key ideas and elements of worship (discussed in chap 3) that are relevant to the development and implementation of CGLTW, a worship model which reflects biblical patterns and one which focuses on involving the younger generations in our congregation. More specifically, this chapter will focus on implementation of a CGLTW following the methodology outlined in chap 4, starting with the role of the pastor in the implementation process of this project.

The Worship Leadership Team’s Role in the Process

The pastor and the leadership team played an important role in the planning and implementation of this worship improvement initiative. With the support of the leadership team, he initiated the development of a comprehensive plan to examine the ways the church functions, and led the entire process to meeting the needs of the congregation, recruiting and organizing the leadership team, and planning all the different
steps to the completion of the project. He led in building of a sense of community and renewal, and in preparing the worship teams and the people to accept and participate in a new worship format.

**Ways of Transitioning to a New Worship Style**

Transitioning from the traditional worship to the new cross-generational worship has been tedious but encouraging. Through sermons and Bible studies, the congregation seemed to grasp the understanding that the body of Christ has many members but is one body (Rom 12:4; 1 Cor 12:12). In worship, all parts of the body must be present, acknowledged, appreciated, and nourished.

With this premise fully understood by the worship team, other steps followed. (a) We developed a strategic plan to bring the generations together in worship. (b) We helped the congregation see the need for reaching out to other generations. We came to the conviction that it is the Builders and Boomers who must reach out to Busters and Bridges because the Builders and Boomers are in the position of *power* in the church. (c) We stressed biblical concepts of love and acceptance. (d) Through sermons and Bible studies, we educated the different generations so they would understand each other and appreciate the strengths and values of each generation. (e) We organized a friendship team. Representatives from each generation served on this task force. The task was to help new members develop friendships, find a place to serve, and identify a Bible study class or group he or she would feel comfortable belonging to. And (f) we encouraged younger generations to take leadership roles.

Other tools that helped us in planning a smooth transition to CGLTW came from McIntosh (2002), with his ten steps for developing a program; from Schwarz (1998), with
his NCD principles for growing a healthy church (in chap 3); and from my Andrews Seminary professors, who helped immensely in providing information and materials relevant to the process of effectively making healthy changes in the worship service of this congregation. These steps helped in the transitioning to and the understanding of the new worship model which promotes the participation of all generations and the creation of cross-generational worship leadership teams.

Organizing a Worship Leadership Team and Assigning Responsibilities and Roles

Having worked out the methodology of how we would approach the development of a new cross-generational worship experience (see chap 4), our church board considered and approved the stated methodology and pursued its implementation. The church board organized a new worship leadership (team) committee. Those who agreed to become part of this committee were the associate pastor, two elders, and the heads of the following ministries: worship, nurture, music, prayer, greeting, deacons, deaconesses, spiritual gifts, audio/video, and communications. This group worked under the leadership and supervision of the senior pastor.

This leadership team served as the core worship group and conducted brainstorming sessions with focus groups and members who were willing to participate in surveys, studying the data collected, planning, creating, and facilitating the new worship format. The pastor scheduled meetings for prayer, training, planning, and brainstorming. They prayed for the guidance and empowerment of the Holy Spirit as they planned for CGLTW. Among the first tasks of the leadership team was learning their roles and responsibilities. These included the following: (a) attend training, (b) participate in the
brainstorming and planning, (c) study the biblical foundations of worship and other assigned readings, (d) disseminate information, and (e) organize worship teams.

As the leadership team met, prayed, and looked seriously at our church’s need to improve worship, and as they studied the principles and objectives of cross-generational worship, they felt the need to recruit and train new, younger worship leaders. It was assumed that these trained younger worship leaders would be able to help in the development of a worship service that would reflect the involvement of the younger generations, and to facilitate that process.

After this, they organized three additional new worship teams, which also involved making some changes in the way the worship committee had been organized up to that point (see Figure 1). As new worship teams were organized, additional components were added to make the teams more functional (see Figure 2).

In the traditional organizational worship structure (Figure 1) of this church, each group, even though they met together as a larger committee, still operated and planned independently of each other.

The new organizational structure (Figure 2) reflects a change that fostered interdependent relationships between the worship teams. This allowed the four worship teams (which together made up the worship committee) to collaborate and work together both in the planning and in the facilitation of worship. What emerged out of this shift in focus was a small yet a solid community of leaders who planned together, prayed together, and helped each other in the implementation of the worship experience they sought to shape.
Figure 1. Model 1: Independent: Traditional organizational concept of worship committee.

Figure 2. Model 2: Team: Organizational concept of worship committee with CGLTW.
This provided an opportunity for the worship teams to coordinate with each other as they selected worship leaders, and to think about the ways in which they would support and evaluate the CGLTW experience they were seeking to shape. In addition to the regular worship team members, each worship team was also free to recruit other members from the congregation with special talents and abilities (e.g., people with art, graphics, music, or drama skills) who could help in the development and implementation of the new worship service.

Central to the success of what we were endeavoring to accomplish was good leadership. Those selected to lead the worship teams were individuals who were not only recognized as positive spiritual influence by the congregation but who also were willing to be mentored on how to function in their role as facilitators. This mentoring process not only occurred individually between the senior pastor and the team leaders, but also characterized the work of the teams as a whole.

It was necessary for the pastor to spend time with the new expanding worship committee. The mentoring process, not only as a way to help them to connect with each other and develop working relationships, but also to help them better understand the nature of what they were doing as they moved toward a new model.

The worship teams, together with the leadership team, were required to attend the training and equipping sessions that were scheduled. This time together not only provided opportunities to focus on leadership skills but also, and perhaps just as importantly, to actually spend time in worship together, allowing the experience to shape their worship planning as they reflected together.
In order to implement and facilitate the cross-generational services they were working on, each new worship team was assigned two Sabbath worship services to prepare and facilitate. A team was scheduled for each Sabbath to select the appropriate worship leaders, assign the worship speaker, and prepare all the various elements of the service. In addition, the worship team leaders made sure that there was a balance of people across all generations. Worship planning worksheets and checklists that ensured that all elements of worship were being appropriately addressed, were also helpful tools (Appendix B, pp. 161-162) in facilitating the planning process.

A significant part of the planning process involved the leaders meeting together with the pastor in charge of worship, who would take some time to lead them in focusing on some aspect of the philosophy and importance of worship. Leaders were encouraged to prepare their parts with excellence and to follow the outline, flow, and timeline of the service. The pastor also sought to instill in them a sense of confidence so they could present their parts with the ease, passion, and enthusiasm that would make worship friendly and pleasing to the worshipers, above all, to give honor and glory to God.

The importance of safeguarding a worship-friendly atmosphere by reminding them to avoid repeated use of denominational jargon which only the long-time Adventist or Christian understand was also emphasized. Moreover, authenticity was also stressed, as well as the conviction that one’s personal spiritual life should be the foundation of all we do both in the public and private matters of our lives.

It is difficult to effectively lead worship if the congregation is aware that what we may be saying does not reflect how we are living. Thus, the nature of the worship team meetings were as much about studying, reflecting, and praying together as they were
about planning the mechanics of the service. Worship leading was something that flowed out of our experience together as we prayed, studied, and reflected, not just what we planned to do in order to create an effect.

Additional responsibilities of the worship team leader also included coordinating with other ministry leaders (e.g., music, audio/video, deacons, deaconesses, greeters and ushers, and church bulletin secretary) who were directly involved in what was being planned, because one of the factors that often hinder the overall flow of worship is the lack of coordination between the various entities involved in the service, for example, coordination between the pianist and the chorister, between the audio/visual director and the speaker or worship leader, and of the entrances and exits of worship participants, etc. Advance communication among these various support ministries helped to establish proper coordination and avoid needless distractions.

While we assumed that attendance at the worship service would increase, and that there would be more participation and involvement of the younger generation as a result of the new worship model (CIM), we put in place a means for tracking attendance, by assigning a person to count the worshippers each Sabbath, make note of the age groups represented, and report to the pastor and worship team. We believed such tracking would help measure the success of the project.

Perhaps one of the most important functions of the worship leader was to work in conjunction with the prayer ministry coordinator, whose role it was to initiate prayer, both within prayer groups and among the church family as a whole. Central to both worship and the planning of worship is the experience of prayer.
Defining Cross-Generational Worship

As we developed this new approach to worship, it was important for us to define the subject as well as the various terms associated with it. In chap 3, we looked at the definitions of the terms cross-generational, intergenerational, and multigenerational. We examined other worship models as espoused by various authors and noted how other churches made their worship intergenerational.

During our leadership team and worship committee meetings, we too went about the process of defining the meaning, relevance, and biblical foundation of a cross-generational (CIM) worship. The emphasis was on the oneness of, and the equality within, the body of Christ, a body called by God to worship Him together as one family. Our leadership team defined cross-generational worship as an authentic representation of the diversity present in multiple generations at CIM worship, in a way that develops unity and richness in the body of Christ. This definition, though not exhaustive, brings into focus for us the purpose and the direction of the CGLTW.

Introducing the Elements of Worship

One of the main considerations in the development of church worship is the study of the elements of worship. What does this worship look like? What are the things that transpire during the worship service? For example, Susan White’s list of the elements of worship includes the following: prayer, creeds, and affirmation of faith, music, time, ritual, and art and architecture (Susan White, 2006, pp. 27-67). However, these, and how they are expressed, will vary with the leader and the culture of his or her congregation.

In chap 2, we listed and described, although we did not limit ourselves to, five elements of transforming worship, noticing how they were illustrated in the biblical
material we considered. These are altar, prayer, music, preaching of the Word, and testimony. With the exception of the altar, which was somewhat unique to the form that worship took in the Old Testament, the New Testament reflects similar themes like fellowship, prayer, praise/music, proclamation of the Word, testimony, communion (breaking of bread), and even the collection of offerings (e.g., Acts 2).

Keeping these elements in mind, our leadership team wove them together into a cross-generational worship experience in ways that shaped and included both the established and familiar, as well as innovative and new aspects of the service (e.g., the welcome, the call to worship, the invocation, the adoration and praise, the offertory, the children’s ministry, and the reading of the Word). Our focus was to ensure that the elements of worship were biblically based, carefully prepared, wholeheartedly and passionately expressed, and conducted with excellence, and in this way to make certain that the elements would provide a life-transforming worship experience.

**Organizing Prayer Groups and Connecting with Leaders**

Central to any true experience of worship is the realization that it is the Holy Spirit that is the life and energy of life-transforming worship. It is through the work of the Holy Spirit that peoples’ hearts are touched, and lives are transformed. While the work of the Holy Spirit cannot be controlled or manipulated by any human being, the Spirit does work marvelously and effectively when God’s people pray (2 Chr 7:14). As the text suggests, as leaders lead with humility of heart, praying, seeking God’s face, and turning from their wicked ways, the congregation follows. Worship leaders cannot lead members where they have not gone themselves. Thus, when a church acknowledges its need of healing, humbles itself, and unites in prayer, with this attitude the Holy Spirit works in
powerful ways, bringing about, in some cases, exponential growth (e.g., Acts 1:14; 2:1, 40 - 42).

In this spirit, during the preparation, planning, and implementation of cross-generational worship, the leadership team, along with the worship committee, led out in the prayer meetings, which were encouraged to be conducted both at the church and in homes. This included the organization of two new prayer groups (which have continued to meet since that time on Wednesday evenings and before services on Sabbath morning) that prayed specifically for the work of the Spirit to unite, transform, and empower the church family for effective witnessing that would grow out of their experience of worship. In addition, all department leaders were encouraged to lead their committees in prayer at their regular meetings, and the worship teams themselves prayed regularly for the inspiration and empowerment of all worship leaders and attendees.

**Planning Sessions to Equip Worship Leaders**

In addition to the prayerful planning that characterized the work of the worship team as a whole, it was and is the pastor’s responsibility to nurture and facilitate the spiritual development of the leadership team. While this is also the pastor’s role for the church as a whole, it is especially the case for the leadership team. In the retreat and in the planning sessions, the main focus was on training and equipping the worship leaders.

In his web page introduction on Worship Pastor Coaching Network, Jason Hatley (n.d.) suggests that there are seven challenges a worship leader faces (emphases original).

1. **The Personal Challenge**—How to develop personal growth habits that help you lead at an optimum level

2. **The Pastoral Challenge**—How to give the Lead Pastor exactly what he needs from the Worship Pastor
3. **The Planning Challenge**—How to plan farther ahead than ever before, and create more impactful services than ever before.

4. **The People Challenge**—How to maximize the number of people serving on your worship arts team

5. **The Provision Challenge**—How to make the most of the resources spent on the Sunday [or Sabbath] service for now and the future

6. **The Professionalism Challenge**—How to create an atmosphere of excellence for yourself and your volunteers

7. **The Production Challenge**—How to ensure that every Sunday [or Sabbath] service is successfully planned and executed

    These seven challenges may help worship leaders see the overall scope of their jobs and their sphere of influence and to understand not only the seriousness of their roles as worship leaders, but also the priceless rewards of great joy and inner satisfaction that come with it as well.

    During the training workshop, helpful stories, team building experiences, worship principles, and design ideas were introduced through a number of resources including the contributions of Robert Webber, Dan Kimball, Susan White, C. Raymond Holmes, and the SDA Minister’s Handbook. In addition, during the first phase of our strategic planning and visioning retreat at Pine Spring Ranch in the SECC, we also invited two guest speakers, one from the Conference in charge of the NCD program and one from the business world—a very outstanding lay church leader working as a high ranking official in a health care organization in California, to inspire and further equip our leadership team.

    **Encouraging Members to Pray, Support, and Participate**

    An important part of the implementation process was helping members catch a vision of the life of the church as reflected in the book of Acts, as a community of

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believers united and grew together through the sermons that were preached. Luke, the
writer of Acts, vividly presents how the New Testament Church lived, behaved, and
grew. It experienced unprecedented growth because the leadership team (the twelve
disciples) united themselves with the rest of the believers, about 120 of them, in prayer,
and obeyed Jesus’ instruction to wait for the outpouring of the Holy Spirit as promised
that they were “in one accord,” one in spirit, one in purpose, and one in praying and
waiting for the coming of the Holy Spirit. As a result they grew strong in the Lord, and
they grew exponentially in numbers as well (vv. 43-47).

The San Diego Fil-Am Church leadership/worship teams studied the New
Testament model and believed it to be an example of a church that was blessed with the
outpouring of the Holy Spirit as they earnestly prayed, worshiped, and worked together in
loving obedience to the Lord’s command.

In retrospect, when my wife and I came to pastor the San Diego Fil-Am in the
year 2000, the church was just recovering from an issue that caused bitterness and
division among its members. The split weakened the church witness to the community
and it has affected the church ministries and worship. The younger generations were most
affected. The members’ attendance to San Diego Fil-Am church dwindled including the
youth and young adults’. A number of people and families joined the previous pastor,
including some church officers, in their own worship services apart from the church. In
the efforts to bring the members back together, the Conference assigned interim pastors.
These pastors helped in the initial stabilization of the church and its ministries. Through
whatever ministries they did, before we arrived to lead this church, many of those who
joined the previous pastor had already returned. But still a few members were left with the previous pastor.

The visitation and reconciliation ministries were among the church’s leaders and the pastor’s top priorities that we worked on in the first two years of my pastoral ministry at San Diego Fil-Am. It might also be helpful to mention that the leadership core including the pastor had visited, sang, and prayed with the previous pastor in several occasions, even during his and his wife’s birthdays. Along with these activities, the church conducted public evangelism which resulted to bringing new members that included a number of youth and young adults.

In the process, through this effort of regaining and rebuilding relationships and improving the ministries, a few more members that had joined the previous’ pastor’s congregation had came back to the Fil-Am church. Also, during that period though, the church’s leadership core, composed of mainly the older generations were the ones leading the worship services until such time when a felt need to improve the way the worship was done had arrived. As mentioned in chap 1 of this paper, the worship services became unresponsive to the needs of the youth and young adults. The youth and young adults felt left out in the experience of worship though they were there with them. This situation, along with other perceived needs, had paved the way for a common consensus that this church would be better off when a total church’s needs assessment is conducted. From this total church assessment experience and its results (with the NCD assessment instrument), came several discoveries that brought the leadership to their knees humbly coming to the Lord to accept the facts and begin a new journey of change.
It came when the San Diego Fil-Am, like the church in Acts, allowed the Holy Spirit to descend and work in their own lives; the leadership and worship teams got organized, inspired and trained; the leadership acquired a new enthusiasm and a contagious passion for God, as well as a heartfelt conviction that God would do great things when the church humbles itself before Him. These new attitudes were passed on to the congregation by the words, influence, and example of the energized new sets of leaders at this church.

As a result of the church leadership’s effort and with the new worship teams’ efforts to unite themselves with the church family in praying, planning, and working, the church became open for change. Aided with methods, principles, and examples discussed in the previous chapters of this dissertation, the San Diego Fil-Am leadership and worship teams proceeded with oneness of heart to pray with the members of the church for the establishment of cross-generational worship.

**Planning Modules of the Cross-Generational Worship Services**

With the assistance of the worship committee, the three worship teams were given the responsibility to plan, develop, and implement the new services. This included making sure that all parts of the worship service reflected the biblical theme around which the service was crafted (the welcome and announcements, praise time, the prayers, music, children’s story, sermon, and the benediction and dismissal, all parts were all well prepared and coordinated).

The worship planners followed a set of guidelines that included adopting a worship pattern (explained in the next section), choosing a balance of worship leaders from all age groups, observing the dynamics of worship, and remembering the two-fold...
intent of the CGLTW project. The two-fold purpose is to train new and younger worship leaders and to reach out to and involve the youth and young adults (the postmodern generation) of the church.

To effectively reach out to these young people, the worship planners, according to Norman (2003), as quoted in chap 3, have to be reminded that planned worship is one that has constant variety; one where both sight and sound are generated by computer; one that is spontaneous rather than predictable; one whose format is relational rather than fixed or rigid; and one in which the sermon is an inductive narrative (telling of a story) that emphasizes inclusion, cooperation, and acceptance (pp. 142-143). Except for Norman’s emphasis on generating the sight and sound from the computer, which actually could be done in other ways, we can agree with him that worship needs to include variety and spontaneity that generates attention and inspiration.

In addition to what has already been discussed in chapters 3 and 4, we adapted R. Mark Liebenow’s (1999) guidelines for preparing a worship service. These remind worship planners to: (a) plan ahead; (b) set a specific theme for each worship service; (c) involve all the generations; (d) seek congregational feedback; (e) create a congregational statement on language; and (f) provide updates and promotions in the church newsletter. Create a congregational statement on language refers to making sure that the language used during the worship service clearly and non-offensively conveys inclusivity and positivity. The language in worship should enhance inspiration, joy, comfort, and healing (p. 5). It is important to have these reminders in planning worship.

There are many worship resources that are available and could be utilized including sources that are produced by the Adventist Church for worship leaders and
planners (e.g., The Seventh-day Adventist Elder’s Handbook, chapter on worship, Seventh-day Adventist Church Hymnal; Ellen G. White’s writing on worship; North American Division website Vervent resource center for worship (http://www.vervent.org/new-videos).

**The Cross-Generational Worship Pattern**

While each worship team were careful to observe the general worship pattern that was approved by the worship committee, they were free to vary their worship presentation according to their giftedness and creativity. Since the general biblical pattern of cross-generational worship includes the elements of gathering, praising, confessing, listening, responding, and serving (e.g., Solomon’s worship), the cross-generational worship we developed followed this pattern as well. While creativity and unpredictability also can have an important place in worship, paying attention to this pattern of worship is also important in guiding the design and experience of life-transforming worship experience. I will describe these various elements in more detail in the section that follows.

**Description of the Cross-Generational Worship Pattern**

The first of these elements is *Gathering*. In our setting, Gathering encompasses the arrival and initial fellowshipping of the worshipers, the musical preludes, the introit for the worship leaders, the invocation, and the welcoming (and announcements) by the head worship leader. The *praising* time includes the expression of joyful praise to God through music led either by a group of singers and instrumentalists, a chorister who leads congregational singing, or some combination of the two. The singing can be interspersed
with the recitation or reading of relevant scripture passages and/or the sharing of testimonies. The congregation is invited to participate through singing or responsive readings. The confessing element of the service includes such things as prayers of petition, confession of sin, and intercession for the needs of congregants or others. Throughout the worship service the worshipers are encouraged to be attentive to how God may be speaking to them, but the place in the service where this is the most intentional and direct is during the preaching of God’s Word. The sharing of God’s message with the congregation should be characterized by humility and skill, and attended by the work of the Spirit in a way that all of the generations present are able to hear and understand what is being proclaimed. Then toward the close of the sermon, time is provided for the worshipers to respond. At the close of worship, the congregants are blessed during the benediction and sent out to their community to serve and live responsively to what they have experienced.

Once the worship planners had these elements of worship in place, each worship team then turned its attention to those who would lead the various elements of the service. What role will children, youth, young adults, older adults, and seniors have in the service? A worship team may, for example, opt to plan a worship service with emphasis on children’s spirituality and faith building. The worship team would then work with the children’s ministry coordinator in planning, selecting, and preparing the children’s worship leaders for how they might help facilitate the service. But even here, even though the worship service might be led by children, it would still also involve worshipers from other generations in meaningful parts of the service as well in order to preserve the cross-generational focus of the worship experience. The same would be true
for all services. Even though they might be led by or reflect some aspects of a particular age group, the worship teams leaders would still work to make sure the service had a cross-generational tone in which all are included. However, since the purpose of this project was to increase the involvement of youth and young adults in the church life, particular focus was placed on the youth and young adults at the onset of this project.

**Facilitating the New Cross-Generational Worship Services**

**Facility Preparation for the Worship Service**

Not insignificant to the experience of meaningful worship is the setting in which the experience takes place. Because we believed that the mood of worship is set even before worship begins, we sought to be sure that, long before the gathering time, before sundown on Friday, the church facility was well prepared.

Things we gave attention to included the cleanliness of the worship place, restrooms, hallways, and the children’s and youth classrooms; the availability of the church bulletin; and the arrangement of the pulpit, chairs, decorations, bulletin boards, and welcome and directional signs. Because they are often the first contacts with gathering worshipers, the greeters and ushers who welcome the worshipers at the entrance and lobby of the church were also encouraged to sense the importance of their contributions. Whatever is seen, felt, and experienced by the worshiper starts with the people they meet, or don’t meet, upon their arrival, most often in the parking lot or in the church lobby.
A View of a Cross-Generational Worship Format

In order to help worshipers more fully enter into the service, the various elements of the service were printed in our church bulletin. While the pattern of the worship service stayed fairly consistent from week to week, we also sought to avoid rigidity and predictability, and so the ways in which the elements of worship were prepared and presented varied, depending on the theme of the service and the creativity of the worship teams. The various elements of worship, and their order as they were structured in the setting for this project, were as follows:

Musical Prelude: This was often led by a young musician at the piano and an older musician at the organ, sometimes they took turns, and sometimes with other people of various ages in the mix (special number) as well.

Welcome and Announcements: This normally began very early in the service, and was designed to assure the worshiping guests that they were in a friendly place, conducive to praising and worshiping God, and that they were indeed welcome here. After extending a warm welcome, the worship leader encouraged everyone to welcome each other as well by shaking hands or hugging. While this was being done a song, “I’m So Glad I’m A Part of the Family of God,” was sung by a group. The congregation was invited to sing the song as well. Announcement time became a critical point because there is a tendency for ministry leaders to make long announcements. So, we made sure that all announcements were screened, and only the ones of utmost urgency and importance were announced from the pulpit. All other announcements were either printed in the bulletin or on the screen while worshipers waited for the prelude to start.
Call to Worship: This was a signal that the worship proper was ready to begin. It served as an exhortation to the congregation to focus hearts and minds on the worship of God. An appropriate Scripture passage would be read, including but not limited to, the book of Psalms (e.g., Pss 95:1-7; 96:1-13; 98:1-9; 100:1-5). As with the other parts, this could be done in different ways, making it a really appealing and inspiring way of opening the worship.

Introit: As the worship leaders entered the platform, the praise leader, joined by the praise team (composed of younger and older persons) invited worshipers to stand and led them in singing, “O the Glory of Your Presence.”

Invocation: Right after the song and as the congregation remained standing, the invocation would be offered by the speaker. Sometimes a youth would be assigned for this part. The invocation is a short prayer to acknowledge and welcome the presence of the Holy Spirit and to invoke His blessings upon the gathered congregation.

Adoration and Praise (Music): After the invocation, the praise leader would invite the congregation to sing (sometimes sitting down, most of the time standing) praises to the Lord for His greatness, power, majesty, and love. Accompanied by the instrumentalists and sometimes by a band, they would sing joyfully with the congregation’s participation. The music would be a mix of good popular, contemporary worship songs, and a hymn from the Adventist Hymnal. All song lyrics were projected on the screen. Their songs were well chosen to reflect the theme of worship. These music groups spent time practicing their songs. They also spent time in intercessory and devotional prayer before and after practice.
Scripture Reading and Intercessory Prayer: During this time, the individual assigned to read the Scripture would stand up in the pulpit and in a clear voice announce the Scripture reading text. The reading varied in length and purpose. Sometimes it would be a responsive reading. The intercessory prayer would be led in by both an adult and a child, or several youth praying one after another. This part is also called the “Garden of Prayer,” where worshipers were given the opportunity to come forward and release their burdens and cares before the throne of the Almighty, and to ask for forgiveness of sins and renewed strength to move forward in faith. Others came to the front in quietness to offer their thanksgiving and praises for the victories and successes God had given them and to offer unspoken requests. This prayer was carefully coached by the worship leader. Its content lined up with the worship theme, and its structure followed the acronym ACTS: Adoration, Confession, Thanksgiving, and Supplication.

Worship through Giving: Part of the praise and adoration given to the Lord was the freewill return of tithes and offerings. The worship leader, sometimes a child, a youth, or a young adult, would read an appropriate Scripture passage. The reading could include the announcement of the ministry recipient scheduled by the Conference Commitment department. Then a prayer would be offered while the serving deacons and/or deaconesses (both young and old) stood in front of the congregation with their offering plates. The offertory music would be played during the receiving of the tithes and offerings. The leaders of the offertory music also would provide opportunities for members of the younger generation to be involved.

Children’s Story: This seven-minute section of the worship program gave special attention to young children in attendance. The organist or pianist would play, “Jesus
Loves the Little Children” after the receiving of the tithes and offerings. This would be the signal for the children to come to the front. The story teller always included a Bible text or a Bible story related to the theme of the worship service. After the story, they were asked to wander through the congregation to receive a special offering intended to benefit the building project or Vacation Bible School. This always gave the children a sense of ownership in the respective church project benefited by the offering, and involved them in the church ministry. Sometimes they, themselves, made donations from their own piggy banks.

Special Number: We also call this part the “Message in Song.” This number was another prime opportunity for cross-generational participation. A children’s choir, a male chorus (with younger and older members), a church choir (with younger and older members), a ladies ensemble, a band, a small group, or a single individual (alternately or combined on different Sabbaths) rendered a special number to honor and praise God. The musicians were always instructed to give praises and honor to the audience of worship, none other than God, and to express in music a call to faithfulness and a commitment to Him. It was also expected that they would be faithfully committed to the mission of the church.

Message or Sermon: Occasionally we invited guest speakers, but for the most part, the senior pastor would speak. We also assigned the youth pastor and elders to preach on certain Sabbaths. The sermon was prepared intentionally to serve the cross-section of the various generations that make up the congregation. It is always a challenge to preach to a multigenerational congregation, but it can be accomplished. With continued desire and determination to reach out to the different generations, the speaker
would take the necessary time to prepare his or her sermon. The elements of a dynamic sermon were observed, such as having a well-crafted introduction, an organized sermon body, and an appeal at the conclusion. We tried to prepare our sermons with biblical illustrations, narratives, and stories of personal experiences in facing the everyday issues and challenges of life. We saw this as a way to reach out to all age groups, including the postmodern generation.

Closing the Worship: In the same way we clarified near the beginning of the worship service whom we were worshiping, the speaker now would end his or her sermon with an appeal to respond to the God whom he or she proclaimed during the worship service. The response could be the raising of hands, standing, or sometimes coming forward for special prayer. The closing song would be in harmony with the message, and the benediction would be pronounced by the speaker. The benediction could be one of several popular biblical benedictions, some of which are found towards the back of the *Seventh-day Adventist Hymnal* (Brooks, 1985) under the title “Benedictions.” The benediction also pronounced blessings on the congregants as they departed to serve in their homes and in their communities during the coming week. As they would leave, recessional music would be played by the pianist or the organist.

This outline gives an overview of our CGLTW services. The order can be altered, with caution, to make sure that the flow and transition from one part to another is enhancing and not confusing.
Coaching and Mentoring Leaders in the Process of Implementation

In many cases, the effectiveness of a team, or an organization, is dependent on the coaching. The same holds true with worship teams. Coaching worship leaders is a delicate yet rewarding job. Preparation, experience, well honed coaching skills, and knowledge about the overall program and dynamics of worship are vital. Coaches often need to facilitate conversations and assist worship leaders in coming up with positive solutions to the challenges that confront them. Being able to ask the right questions at the appropriate times and helping people make appropriate adjustments when needed are all part of the process.

In a role similar to that of a coach, I was present during the development, implementation, and continued facilitation of the cross-generational worship service. In this way a pastor has the opportunity to observe, as I did, how the program flowed and the ways in which the leaders carried out their roles. As we debriefed together, not only was I able to offer insights and suggestions, but I also had the opportunity to thank and praise them for their leadership and express my joy in seeing them lead worship. As a Pastor-Coach, I assumed the dual role of helping them see the areas where they could grow, and trying to encourage and inspire them to keep focused on Jesus as they led worship in response to His grace. Feedback sheets on which worshipers could share their expressions of appreciation, comments, and suggestions were also helpful in this process.

Summary

In this chapter we outlined the steps that the church took in the implementation and facilitation of a new CGLTW model at the San Diego Fil-Am Church, seeking to
translate the principles, ideas, guidelines, and plans that our church and its leadership
team had learned and developed in order to effect change in the way our church worships
and in the way our church cares for our younger generations. With the approval and
support of the church board, the worship leadership team and worship teams were
organized, trained, and then given the task to follow and implement the outline described
in the methodology in chap 4. The worship committee, along with the leadership team,
adapted a team model (Figure 2) to enhance interdependence and good working
relationships with each other and with the worship teams that they created. The worship
committee formulated the direction of the development of a new worship format
including its definition and the essential elements of worship needed to enhance a cross-
generational involvement.

By organizing three worship teams led by the younger generation, the church
entered into a new era of growth. As the new worship teams were developed and allowed
to lead worship, the need to attract the younger generation and to give them a greater
sense of belonging and a higher level of involvement in church leadership was addressed.
The inclusion of the younger generation in the process of developing the new worship
format (CIM) reflected willingness on the part of the church leadership to accommodate
the younger, postmodern generation and to give them opportunities to be involved in life
of the church, particularly as participants and leaders in the various ministries of the
church. This accommodation has paved the way for the younger generations to feel that
they belong and that they are needed in this church.

Throughout the preparation and implementation of this worship format, the
congregation was well informed and had an important part to play. The congregation was
encouraged to pray (at prayer meetings and in organized prayer groups), support, and submit suggestions for the improvement of the congregation’s experience in worship.

The worship committee took time to evaluate the entire process and the implementing of worship in its scheduled Sabbath worship services. The evaluation was a time for reflecting, adjusting, and considering comments and suggestions of those who participated in the surveys. The results were presented at church board meetings.

Two functions of the pastor in the process of this worship development and implementation were mentoring and coaching. For the most part, the continuity and progress of a new program or worship depended on someone who mentored and coached the new leaders. Many times the leaders were perplexed about how to deal with certain issues or negative comments from discouraged worshipers, especially when the evaluation process was not handled properly. To a great extent, the mentoring and coaching contributed to the shaping of new leaders and to the likelihood of the continuation of the new worship service. The feedback, results, conclusions, and recommendations related to this project are reported in the next and final chapter.
CHAPTER 6

EVALUATION, CONCLUSIONS AND RECOMMENDATIONS

The Background

The journey to developing CGLTW started with a pastor’s desire to see the San Diego Fil-Am Church grow spiritually and numerically: spiritually, because worship is a most effective avenue to spiritual discernment and cannot be fully experienced without worshipers’ developing a genuine, transforming connection with God and, numerically, because worship contains that attracting power to pull others into corporate fellowship.

God ordained the church as His body (His visible presence) on earth to preach the gospel to all the world, starting in Jerusalem (Acts 1:8), and to disciple those who were being added to the church daily (Matt 28:19-20; Acts 2:41, 47). As such, it is important that the church do its job responsively and thoroughly (Acts 1:8; 6:1-3), for which purpose God has given the church the gifts it needs (Rom 12; 1 Cor 12).

Encouraging each leader to exercise their gifts well is vital to the growth of the church and the expansion of God’s Kingdom. We are reminded of this when we reflect on the messages to the churches in Asia, which are recorded in the first three chapters of the Book of Revelation. John was given a vision of seven churches with different characteristics; each of which were commended for the work that they had done well, and most of them also received correction for the work that they had neglected to do. This vision, though it is not speaking directly to the issue of cross generational worship,
nevertheless reflects the idea that, that evaluating how we are doing is also a significant part of what we do, as we find the messages include words of commendation, sometimes rebuke, and always instruction.

Because growth is something we do together as a community, as opposed to relying upon my own evaluation of the worship service at the San Diego Fil-Am Church to serve as a guide to how we might improve what we were doing, I intentionally involved a core of leaders in the process of planning and making decisions. It was important for the team to become aware of the needs of the church and to own the journey of worship service improvement. Although the process was challenging and even seemed a bit overwhelming to them at times, they were encouraged to visualize what worship renewal would look like.

We began by focusing on how we might renew the overall program, ministry, and life of the church—particularly the way worship was shaped and experienced in the San Diego Fil-Am Church. Our particular area of focus was upon the development and implementation of cross-generational worship—a worship trend that is gaining more attention and consideration amongst churches that has age-group worship, which is the subject of the evaluation that follows.

While the worship improvement initiative was aimed at serving all generations in our congregation, it became apparent that we needed to give special attention to the younger generations. Because we had long neglected caring for young people in the 18 to 30 age group, we focused specifically on training people from that age group in the leading of worship. Thus the journey of developing a new CGLTW began and grew. This last chapter reports on the comments, evaluation, conclusions, and recommendations.
Reviewing and Evaluating the Process and Implementation

Realizing that reviewing and evaluating the steps taken in the development and implementation of CGLTW is integral to accessing the effectiveness of this project; this review seeks to gauge the extent to which our goals were reached, and to reflect on how we can continue to make future CIM worship more meaningful, inspiring, and life-transforming. The information gathered from the surveys (Appendix A) and reported on here was useful in helping the worship leaders to make the weekly worship services more relevant to younger worshipers, and also to serve as the basis for improving future worship planning and implementation.

The Process

Evaluating the process: While the process was long and time consuming, it was also inspiring and life-changing. The initial NCD surveys helped to identify the strengths and weaknesses of our church. This broad church-life survey instrument (Appendix A, Survey 1) done before the development of the CGLTW in 2007 and, particularly, the results of the worship segment, established the starting point and became the basis for the improvements we made in the worship service. This literally paved the way for the changes we made.

As a result of this survey, the worship committee was established to assess the condition and identify areas of need in our worship experience. It was in this process that members began to become more aware of the need to develop younger generation leaders. At the suggestion of the pastor, three worship teams comprised of young people were created. We subsequently trained these young people as worship leaders and made them part of the main church worship committee.
The process itself was life transforming for both the worship leaders and those who participated with them in the process. The surveys, conducted during and after the implementation of the CGLTW, also provided opportunities for the new worship team leaders to reflect on their own experience and, at the same time, to be aware of how others were impacted. Among the encouraging outcomes of this project were the positive feedback received from the personal interviews, letters (Appendix C), and the four surveys (Appendix A); the increased attendance and involvement of the younger generations (Appendix B, p. 168); and the baptism of the two young people who were recruited to participate in the worship services.

The Leadership Formation and its Effectiveness

**Recruiting**

While finding and recruiting new leaders can be difficult, this did not turn out to be as challenging as we anticipated. It was relatively easy for us to find willing people who had the time, talent, commitment, and passion to enter into this endeavor. With only one exception (and that person agreed later), those whom the church leadership invited to lead the new worship teams gladly accepted the responsibility. Each of these worship teams were structured in such a way that they had two people (one was the main leader and the other one was a co-leader) leading out together, with the others in the role of prospective team leaders.

**Training**

Faithful attendance at training sessions and other meetings of the worship leaders was a basic requirement for all worship leaders. The meetings were held every Friday
evening and after the worship service, and sometimes on Wednesday evening after the mid-week prayer meeting. All members contributed to the discussions, ideas, and decisions of the leadership team. The primacy of prayer in all aspects of worship preparation, a full dependence on the power of God for the needed commitment and passion, was emphasized at each of the meetings. While the planning of the worship was vital, and the worship planners acknowledged its importance, they also acknowledged that without prayer and passion the worship service would not produce a deep and lasting life-changing spiritual impact on the worshipers. Out of this process six new worship leaders were trained to organize and facilitate intentionally prepared worship services for the San Diego Fil-Am Church.

**Re-Organizing**

As a part of our process, we also gave attention to organizing ourselves in such a way that we were careful to encourage good working/caring relationships between team members, and to encourage the healthy discussion of issues and challenges as they arose. The sense that leaders felt supported and that they were working together well as a team indicates that we were effective in encouraging these dynamics as reflected in the Figure 2 in chap 5.

**Mentoring**

Encouraging mentoring relationships was also an important part of helping leaders know they were cared for, appreciated, and depended on. I sought to promote mentoring relationships in which new leaders were connected with those who were not biased, to whom they could relate, and from whom they could get helpful answers to their
questions. As the pastor, I also established a mentoring relationship with the worship leaders, and communicated frequently with them through email, personal individual contacts, and in group settings as well. One of the goals we strove for in these relationships was that of developing the confidence and leadership skills of our new leaders.

The Worship Planning and Design

Because good worship planning is not just a matter of organization, but also reflecting on the theology, purpose, elements, and patterns of worship, the actual crafting of a worship service can be challenging for new worship leaders. Thinking about these things, however, is important to understanding the dynamics of the congregation and how to best implement and evaluate the actual worship services. The time, determination, and faith that were reflected in the efforts of our worship teams produced a kind of worship experience (CIM) that they felt they owned, and which did indeed pave the way for the positive involvement of younger generations. Furthermore, this not only improved the worship experiences themselves, but also had the effect of improving many of the other quality characteristics of a healthy church suggested in the NCD materials.

The commitment to continual growth was reflected in the desire on the part of worship leaders who, while they felt good about their performance and the way they interacted when planning worships, continued to see the need for ongoing improvement in their planning, continual personal study of the subject of worship, and finding a regular mutually agreed upon meeting time to be together for that purpose.
The Tasks of Worship Teams

In consultation with the worship pastor, each worship team had to put together a plan, choose a theme, and find leaders for worship. They coordinated with the different ministry leaders directly affected by the needed worship changes (e.g., the heads of greeters, ushers, audio visual, music, prayer, etc.). Team members also filled out worship charts to help them identify the balance and the flow of worship and also to see whether or not they achieved the goal of worship (Appendix B, p. 162-163). On his or her scheduled Sabbath, the worship team leader led and facilitated the worship service from its beginning to end. The worship team feels satisfied with what they have done so far in the area of planning, coordinating, and facilitating worship. However, there was concern regarding the coordination of the flow of worship from one part (participant) to another; also the improvement of the technical aspects in synchronizing the slides, sight, and sound during the announcements; and song service (praise time).

The Challenges of Worship Teams

In our effort to involve more leaders from different generations, our challenges have been in the areas of recruitment and training. Not everyone the worship teams have approached has been willing to participate. Many approached were not comfortable praying, singing, or giving testimony before a big group of people. Others indicated their willingness as long as they could be coached, helped, and trained to do what they were asked. For example, some who were asked to offer the intercessory prayer were given a written prayer they could read during prayer time.

One of the worship leader’s tasks is to inspire, encourage, and empower prospective worship leaders. The pastor follows through by making certain that leaders
are well instructed and prepared for their assigned parts. Good preparation on the part of worship leaders includes planning ahead, recruitment and training, and one-on-one prayer. It also means there is a back-up plan in the event a leader does not show up, for whatever reason.

Congregation More Engaged

The impact of the CGLTW on worshipers is reflected in some of the following responses during the worship service itself: making eye-contact with the leaders; calling out amen; joining in the singing; raising their hands when requested to do so; participating in responsive readings projected on the screen; and coming to the front during the garden of prayer and in response to a specific appeal. In short, there was a noticeably higher level of congregational engagement during the worship service. In addition, individual verbal and written responses have reflected similar sentiments that would seem to indicate the kind of life-transformation this project has sought to implement.

A significant majority of those surveyed during the implementation of CGLTW by the leadership team and those who filled out the February 7 and April 18 worship questionnaires (Survey 2, Appendix A, p. 143) agreed that their worship experience was life transforming. As defined in chapter 1, life transformation in this study is broadly defined as having a change in the individual’s perspective, a change of attitude in praising God, and a manifestation of a joyful countenance in serving others (see chap 1, pp 5 – 6). The survey on February 7, 2009, participated by 60 people (Survey 2, the same form used on April 18), for example, reveals this: Of the 60 survey respondents, 25 (42%) of them strongly agreed (represented by number 1 in the survey instrument) that
their worship experience was life-transforming, 19 (32%) of respondents said that they very much agree (represented by number 2) that their worship experience was life-transforming, nine (15%) respondents simply agreed (which means their worship experience was fair, represented by number 3), four (7%) respondents did not agree (represented by number 4) that their worship experience was life-transforming. None of the 60 strongly disagreed that their worship experience was life-transforming. These answers give indication of the changes that had happened to them.

Among other critical responses were comments like the one received in response to the survey question administered on March 28, 2009 (Survey 4, Appendix A, p. 146), “Are you blessed and satisfied with the way the Scripture reading was read and the prayer was offered?” The Scripture reading at this particular worship service had been presented by three groups of mixed-age readers sitting in three different areas with the congregation, and a lead reader who stood by the pulpit. As a group’s turn came, they stood up and read their part. These innovations to the way Scripture was read were intended to increase the sense of congregational involvement, increase interest, and enhance the worship experience. One respondent wrote, “I got distracted looking for the persons reading the Scripture instead of focusing on what is being read.” Another one wrote, “It was hard to see who was reading the Scripture reading.” Still another person wrote, “Scripture reading should be done in front . . . .” Yet, even here, there were also balancing comments like, “Great, wisely distributed.” And, “This is an innovative procedure of a Scripture reading. I’m loving it and I am sure God will adore and bless it.” About this particular question regarding the reading of the Scripture, out of 21 who filled out the questionnaire, 10 (48%) of them responded they “totally like it,” another 10
(48%) said they liked “the most part of it,” and only one (4%) said, that he liked “just a little part of it.” A continued effort is to be done in order to make the scripture reading more intuitive, inspiring, and clear.

Reflecting the Involvement of the Younger Generations

Younger Generations’ Involvement
Before the CGLTW

In the first worship survey (Survey 1: Appendix A, pp. 141 -142), administered prior to the planning and implementation of the CGLTW at the San Diego Fil-Am Church, there were three questions that related directly to how the congregation felt about the involvement of three generations—children, teens and youth, and young adults—in worship and the leading of worship, to which the respondents could respond with by checking strong (explained to the surveyed participants to mean highly adequate), average (to mean more or less adequate, or weak (to mean very inadequate or quite less adequate). The various aspects of worship included in this survey were questions related to warmth and friendliness of the worship team, variety and creativity, planning and organization, music satisfaction, uplifting prayers, inspiring sermon, etc.

While this survey covered a number of different aspects of worship, for our present purposes, I am highlighting the responses particularly to young adult involvement in worship and in leading worship. Of the 41 respondents to this survey, only three of them agreed that the young adults’ involvement in worship and in leading it was strong. This survey showed that a significant majority of those surveyed felt that there was very little involvement on the part of young adults in worship and in leading worship. We
followed through this aspect of younger generations’ involvement in worship during the implementation of the CGLTW by conducting a follow up survey.

Younger Generations’ Involvement During the CGLTW

We surveyed the congregation once again to see if progress was being made on the area of younger generations in worship participation using worship survey number 2 (Appendix A, p. 143). This survey was conducted after the fifth presentation of CGLTW. The instruction to respond to this survey is this: Please share with our Worship Team your worship experience/impression today. Check the number that represents your experience. No. 1 as strongly agree and number 5 as strongly disagree (strongly agree, represented by the number 1; very much agree, represented by number 2; agree, represented by number 3; not agree, represented by number 4; and strongly not agree, represented by number 5).

The responses are the following: On the area of the young adults’ involvement? Out of 60 respondents: 29 (50%) indicated, they strongly agree; also 12 (20%) indicated, they very much agree; 13 (22%) said, they agree; four (7%) said, not agree; and one (2%) said, strongly not agree. If we add the number 1, 2 and 3 responses, the sum total would demonstrate that a significant majority of the respondents indicated their agreement that the involvement of the younger generations has greatly improved. A noticeable good progress was being made in the direction of more authentic cross generational worship compared to the result of the prior survey (in Survey 1, Appendix A).
The Attendance

While there was a slight variation in the number of attendance among the youth and the young adults before and during the implementation of the CGLTW, one thing that was very noticeable was an increase in the number of visitors from these age groups.

Table 2

Worship attendance and visitors comparing the seven Sabbaths before CGLTW and seven Sabbath during the CGLTW.

<table>
<thead>
<tr>
<th>Combined Months</th>
<th>Average Number of Youth Attendance</th>
<th>Average Number of Young Adults Attendance</th>
<th>Average Number of Visitors</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dec 13, 2008 to Jan 31 Period before CGLTW</td>
<td>36</td>
<td>32</td>
<td>5</td>
</tr>
<tr>
<td>Feb 7, 2008 to March 21 Period during CGLTW</td>
<td>35</td>
<td>28</td>
<td>30</td>
</tr>
</tbody>
</table>

The purpose of this table is to reflect the numbers to see whether or not there was a change in worship attendance due to worship improvement.

Throughout the entire period (from February 7 to May 16, 2010) of this project, the average attendance of the youth and young adults had maintained as reflected in Table above, but the visitors attendance had increased and maintained averaging 22 visitors every Sabbath compared to an average of five visitors every Sabbath before the CGLTW (Appendix B, p. 169). Majority of these visitors were friends of the youth and young adults. This was very encouraging, knowing that they were excited to invite their friends to church at this time. This was a most outstanding change. It could be an indication that there was a change in concept and attitude of the youth and young adults.
in worship. They became more comfortable and willing to inviting their friends to come to church with them.

Of the six non-SDA young people who had been attending our church few months before the CGLTW, two of them were willing to participate in worship by being involved in praise music, and in the scripture reading part. They were transformed through this experience and got baptized during the CGLTW’s implementation.

The Worship Teams

When the worship team leaders, who clearly were the catalysts in the success of the implementation of the CGLTW’s experiences, were surveyed about how they felt about the preparation they received for leading CIM worship, their answers provided helpful material for reflection as found in survey number 5. In response to questions about how they felt about their training experience, their answers (which could range from the number 1 for no training, 2 for inadequately trained, 3 for adequately trained, 4 for more than adequately trained, and 5 for most highly trained: (see Appendix A, pp. 147-148) were as follow. Out of the six worship team leaders that were trained, four said that they were adequately trained. Two said they were more than adequately trained. Only one indicated that their training was inadequate. It was encouraging to know that the five of them felt that they have had adequate training and the one who felt that had inadequate training indicated to continue to be trained.

We asked about their level of confidence in leading worship as a result of their training, four out of six said they were adequately confident, one respondent was most highly confident, and one person said he was more than adequately confident. In response to questions about which areas where they would like additional training: four out of six
said they would like to pursue additional training in this style of worship that was both life-transforming worship and integrative of all-age groups.

The transformation that the church experienced during the implementation of the CGLTW is reflected in the comments of the younger, newly trained worship leaders. For example, one of the newly trained worship leaders wrote,

Intentional preparation made a huge impact. The worship was more meaningful, you feel that the congregation is more energetic, the CGLTW was unconventional in its ‘flow’ of worship that it made people excited to find out what will be the next part or the next worship! Just made Sabbath service more encouraging including all ages made a huge difference, everyone is given a chance. (Appendix C, p. 173)

Another newly trained worship leader wrote,

Yes, we should try it again. This experience was a true blessing to our church. It taught us how to be more intentional in our worship, and how to more effectively integrate all ages and different ways of worshiping together. Even if we cannot put this much planning into our worship every week, the experience of going through this process taught us really to think more deeply about the worship we give to God every week. (Appendix C, p. 174)

Another wrote,

The preparation is what really made me changed the way I lead out in worship, because I now have a purpose to my worship, it left me no choice but to really prepare to meet the needs of a cross generational yet making it life transforming, it makes you as the leader think twice and pray hard to have the Holy Spirit meet your purpose. It challenged my leadership style and made me so dependent on the Holy Spirit because I cant transform through worship I just have to be willing to be used by God through intentional planning for cross-generational worship.

Another commented, “We should try again doing the CGLTW service and should have more supervision or daily check-up with the process of planning the worship.”

The above expressions of the younger worship leaders showed that as they (worship leaders) are more adequately trained (equipped, inspired, and encouraged), they become more adequately or highly confident in preparing and leading in worship. Above all, their spiritual life was transformed and energized.
The Centrality of the Underlying Spiritual Process

This project was conceived out of the congregation’s urgent need, not only to develop a new worship model, but also to improve many other areas of church life which has to be addressed. We addressed and identified those needs through interviews, surveys, and through group meetings. But we did even more than this.

At the outset, and throughout the entire time that this project has been pursued, developed, implemented, and evaluated, the steps for spiritual formation of each team member and each worship participants have been probably emphasized more, more than the other elements that pertained to the completion of this project. The church members were also guided in the area of spiritual formation.

To accomplish this purpose, the San Diego Fil-Am church sponsored Dr. Joseph Kidder, an Andrews University professor, a teacher of evangelism, church growth, and spirituality. He spent an entire weekend at San Diego Fil-Am to lead in the teaching on this area of spiritual formation of a believer. His presentation of this subject was clear and to the point. The church was guided step by step on the ways to develop a strong spiritual life. From the prayer time, to a deep study of the Word, to a quiet time with God, to a life full of joy, forgiveness, and worship, these topics including his personal testimony of how he became a Seventh-day Adventist Christian in Iraq added to the beauty and power of his presentation.

The quest for spiritual formation did not stop where Dr. Kidder stopped. It continued on. The prayer ministry led out in prayer vigils and in encouraging members to be involved in prayer groups and to have their own personal devotions. In all church meetings there were always a devotional or prayer time. For the entire period of CGLTW
an early morning (8:00) on Sabbaths and after the Sabbath School was over, there was a
group praying at the sanctuary or at the parking lot. Even the Pathfinder program (weekly
club meetings) had established a regular quiet time and the reading of a chapter or two
from the Scripture done in the sanctuary.

Thus, the development of the CGLTW and its implementation had impacted not
only the worship team leaders’ spiritual growth and honing of their worship leadership
skills, but also the congregation’s spiritual journey to improving church’s unity,
cohesiveness, love and care for one another. It may be safe to conclude here that the
nature of the worship team meetings were also as much as about studying, reflecting, and
praying together—as they were engaged in planning the mechanics of worship. This
intentional underlying spiritual process was at the heart of the transformation that took
place as we implemented the other changes and improvements in our experience of
worship together.

**Recommendations for Further Research and Improvements of Worship**

The old adage says, “Experience is the best teacher.” We learn better by doing
things. In this case, planning, leading, and facilitating worship have taught the worship
leaders and the participants things that they would have not otherwise learned. This is
reflected in the responses of the worship leaders and worship participants in the post
worship survey conducted during and after the implantation of the CGLTW. What they
now have is a greater appreciation of and perceived need for the regularity of meetings,
the consistency of support from the pastoral leadership, continued mentoring, an open
communication with the members that relate to the changes that were going on, and the
availability of resources.
In retrospect, it would have been helpful to have administered the NCD survey at the end of the third phase of this project (the tool which was used before the project CGLTW began which brought light to the need for worship improvement). It would have been interesting to see whether or not, by using the same NCD survey, if there would have been a change in the measured results for inspiring worship, which is one of the NCD quality characteristic of a healthy church.

For colleagues and churches who may want to experience the joy and spiritual transformation of intergenerational worship, we invite them to join us in prayer, and continued research into the biblical foundation and examples of CIM worship. Taking the time to observe churches that are already engaged in CIM worship would also provide some fruitful places to begin to the process of inquiry and reflection. There is also much in the current literature on cross-generational worship that can inform and guide this process. But at the heart of this process is being intentional about forming a strategy to plan, train worship leaders (especially from the younger generations), not only in the implementation of CIM worship strategies, but also to nurture their own spiritual growth as the central most transformative part of the process.

In those cases in which the lead pastor has transferred to another responsibility, it is strongly recommended that the pastor who follows be sensitive to the process that the church has experienced, and be open to working with the ongoing process of supporting this approach to worship, and continuing to train leaders (especially youth and young adults) so as to keep them actively involved in this process. Sensitivity on the part of denominational leaders who are involved in the process of pastoral transitions is very important if the gains and growth made are not to be hindered or lost.
Conclusion

Bob Rognlien (2005) says that “worship planners and leaders are responsible for facilitating expressions of God while directing people to focus on the God they are experiencing” (p. 32). Further, Rognlien reminds the worship planners that “it is not enough to talk about the idea of experiencing God. It is not enough to plan opportunities for others to encounter God. . . . You yourself must be a seeker of God and willing to lead the way by your own experience” (p. 204). Theoretical knowledge works best when it is applied and experienced first by the one who leads worship.

Preparing a life-transforming worship service calls for a deep spiritual renewal of each member of the worship team. Our worship team acknowledged this sacred task and committed themselves to devote time to personal worship, meditation, prayer, and Bible study. They recognized that before they could prepare and lead worship, they themselves had to have real worship experiences at home during the week. They were aware that the product (worship program) of their work would definitely reflect the dedication, commitment, and devotion of those who prepared it.

When the worship team was trained (equipped) and encouraged, they made a commitment to devote their time via regular weekly meetings, creatively use their talents, and spend their energy to prepare a weekly life-transforming worship experience for the worshipers. All parts of the weekly Sabbath worship services became a truly and amazingly life-transforming experience for the worshipers because a stream of God’s love and grace overflowed in great measure through the spiritually joyful leadership of the transformed worship teams.
Some of the important steps that we took to make the process productive and effective were described in the sections related to how we recruited prospective worship team members, how the training was planned and conducted, and how the worship leaders were helped through evaluating the worship design that they created and implemented. We also surveyed and listened carefully to the leadership team and, the congregation, as they give feedback about worship development and implementation. We monitored the worship attendance before and during the implementation of the CGLTW, and took note of the congregation’s engagement in worship as ways to observe the effectiveness of our new designed cross-generational worship.

I began this journey with some mixed feelings and emotions, but through the encouragements of many saints, I stepped out in faith. This phrase: step out in faith, became a powerful motivation for me and our members. An amazingly beautiful song with powerful lyrics entitled “Step Out In Faith” was composed and copyrighted by three of our young adults which became a theme song the members loved to sing (Appendix B, p. 170). There were times when it seemed I couldn’t move forward any longer, but God showed up and in many different ways demonstrated His leading power to push me through. At the end there was great joy, satisfaction, and a sense of wanting to do more. The end of one journey becomes the beginning of another.

Another journey begins. Leading a congregation to prepare and facilitate CGLTW worships has just begun for me. It will be introduced to Glendale Filipino. It will be a journey of a life-time until the Heart of worship comes to take us home, where worship will truly be cross-generational with the hosts of angels and Jesus, gloriously leading out forever, in heavenly joyful and amazingly inspiring worship. Meanwhile, as the stream of
worship flows and its direction touches different paths, may we step out in faith to take our children, youth and young adults greatly involved in what has been defined as the only supreme activity that a living, organic church must do: worship.
APPENDIX A

WORHIPS SURVEYS

GENERAL WORSHIP SURVEY

By Demetrio F Robles, Doctor of Ministry participant,
Andrews University

The purpose: To express what you think or how you feel about our worship services. Note that by going ahead with this survey, you are giving your informed consent. Instructions: Please indicate the level of importance you would assign to each of the items by checking one blank next to each item below:

Question: What is Important and Meaningful to you in Worship?

<table>
<thead>
<tr>
<th>Very Important</th>
<th>Somewhat Important</th>
<th>Not Important</th>
<th>Comments (optional)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hymns</td>
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<tr>
<td>Choruses</td>
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<tr>
<td>Contemporary Music/Songs</td>
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<tr>
<td>Scripture Reading</td>
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<tr>
<td>Pastoral/Intercessory Prayer</td>
<td></td>
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<tr>
<td>Invitation to the “garden” of prayer</td>
<td></td>
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<tr>
<td>Giving: Tithe &amp; Offering</td>
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<tr>
<td>Silent Meditation</td>
<td></td>
<td></td>
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<tr>
<td>Greetings of Fellow Worshippers/Fellowship time</td>
<td></td>
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<tr>
<td>Vocal Solo</td>
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<tr>
<td>Duet or Group Singers</td>
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<tr>
<td>Musical Instruments</td>
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<td></td>
</tr>
<tr>
<td>Band</td>
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<td></td>
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<tr>
<td>Piano</td>
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<td></td>
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<tr>
<td>Organ</td>
<td></td>
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<td></td>
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<tr>
<td>Testimonies</td>
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<td></td>
</tr>
<tr>
<td>Responsive Reading</td>
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<tr>
<td>Drama</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Announcements</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Sermon</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Other (please specify)</td>
<td></td>
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</tbody>
</table>

Question: How help are each of the following in contributing toward meaningful worship?

<table>
<thead>
<tr>
<th>Very Helpful</th>
<th>Somewhat Helpful</th>
<th>Not Helpful</th>
<th>Comments (optional)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Two Worship Services: 8:30am &amp; 10:50am</td>
<td></td>
<td></td>
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<tr>
<td>Starting Our Worship Services on Time</td>
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<tr>
<td>Singing More</td>
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<tr>
<td>Singing Less</td>
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<tr>
<td>Applause (clapping)</td>
<td></td>
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</tr>
<tr>
<td>Increase Child Involvement</td>
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<td></td>
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<tr>
<td>Increase Youth Involvement</td>
<td></td>
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<tr>
<td>Use of Screen for Words of Music/Scripture</td>
<td></td>
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<tr>
<td>Longer Sermon (around 45 minutes)</td>
<td></td>
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<tr>
<td>Shorter Sermon (around 35 or less)</td>
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<tr>
<td>Band (with Drums) Music</td>
<td></td>
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<tr>
<td>Use of Media (films and other visual aids)</td>
<td></td>
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</tr>
</tbody>
</table>

141
Proper use of microphones, good sound
Decorations/Banners in the Sanctuary
Seasonal Celebrations
Increase Congregational Participation
Separate Youth Worship Service
Other (please specify)

Question: How would you describe the way our worship services are (done) right now?

<table>
<thead>
<tr>
<th>Strong</th>
<th>Average</th>
<th>Weak</th>
<th>Comments (optional)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Warm and Friendly</td>
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<tr>
<td>Balanced Between Traditional and Contemporary</td>
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<tr>
<td>Well-Planned and Organized</td>
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<tr>
<td>Professionalism</td>
<td></td>
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<tr>
<td>Program flow (No gap/dead time between parts)</td>
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<tr>
<td>Coordination bet. Pulpit participants &amp; Sound/ Audio/Visual/Media booth operators</td>
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<tr>
<td>Treatment of Guests</td>
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<tr>
<td>Ushering Ministry</td>
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<tr>
<td>Music</td>
<td></td>
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<td></td>
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<tr>
<td>Hospitality (Potluck coordination &amp; Organization)</td>
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<td></td>
<td></td>
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<tr>
<td>Worship Facilities</td>
<td></td>
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<tr>
<td>Sermon</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Quality</td>
<td></td>
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<td></td>
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<tr>
<td>Relevant</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Positive</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Variety and Creativity</td>
<td></td>
<td></td>
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<tr>
<td>Children’s Involvement</td>
<td></td>
<td></td>
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<tr>
<td>Teens/Youth Involvement</td>
<td></td>
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</tr>
<tr>
<td>Balanced Between Youth and Adults</td>
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<tr>
<td>Testimonies</td>
<td></td>
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<tr>
<td>Responsive Reading</td>
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<tr>
<td>Drama</td>
<td></td>
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<tr>
<td>Welcome &amp; Announcements</td>
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<tr>
<td>Fellowship after worship</td>
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<tr>
<td>Other (please specify)</td>
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</tbody>
</table>

Question: Tell A Little Bit About Yourself. Check all that apply to you.

Relationship to this Church
Member
Church officer; What department?
Prospective Member
Guest: First time
Worship Participation
Regular
Frequent
Occasional
Sex
Male
Female
Age
Under 12
12 – 18
19 – 25
26 – 45
46 - 60
60 & above

Thank you very much for your participation.
**SAN DIEGO FIL-AM WORSHIP SURVEY – April 18, 2009**  
(Worship Survey 2)

Survey: Please share with our Worship Team your worship experience/impression today. Check the number that represents your experience. No. 1 as strongly disagree and number 5 as strongly agree.

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>The worship atmosphere is Warm and Friendly</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Welcome and Announcements are well done</td>
<td></td>
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<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Praise Music is inspiring and elevating</td>
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</tr>
<tr>
<td>Music instruments (guitar &amp; drums) satisfies my music/worship experience</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Scripture Reading is excellent</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Prayer is heartfelt, appropriate and uplifting</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Tithes and Offering call is beautifully expressed</td>
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<td></td>
</tr>
<tr>
<td>Children’s story teach children Bible truth</td>
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</tr>
<tr>
<td>(Special) Music is uplifting and relevant to the topic</td>
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</tr>
<tr>
<td>Sermon is Biblical, Christ centered, Relevant, Inspiring and Life-transforming</td>
<td></td>
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</tr>
</tbody>
</table>

Overall Impressions:
- Variety and Creativity is acceptable and appropriate
- Children’s Involvement is adequate
- Teens/Youth Involvement is adequate
- Young Adults Involvement is adequate
- Adults & Seniors are fairly represented
- We need short personal testimony during worship
- Program flow (No gap/dead time between parts) is excellent
- Coordination bet. Pulpit participants & Sound/ Audio/Visual/Media booth operators
- Overall my worship experience is satisfying
- My worship experience is life-transforming

Tell us something about yourself:

<table>
<thead>
<tr>
<th>Relationship to Fil-Am Church</th>
</tr>
</thead>
<tbody>
<tr>
<td>Member</td>
</tr>
<tr>
<td>Under 12</td>
</tr>
<tr>
<td>12 – 18</td>
</tr>
<tr>
<td>19 – 25</td>
</tr>
<tr>
<td>26 – 45</td>
</tr>
<tr>
<td>46 – 60</td>
</tr>
<tr>
<td>60 &amp; above</td>
</tr>
</tbody>
</table>

Your Comments/suggestions to help our worship leaders/elders plan a life-transforming worship:

Thank you very much for your participation. You’ve expressed your personal worship impression/experience with your own expressed will.
General Worship Survey 3 (Follow Up)
on CROSS-GENERATIONAL LIFE-TRANSFORMING WORSHIP SERVICES (CGLTW)
Doctor of Ministry Project, Andrews University Seminary
by Demetrio Robles

1. Mark the time/s that you attended the worship service/s led by the CGLTW worship teams.

<table>
<thead>
<tr>
<th>Date</th>
<th>Speaker</th>
<th>Led by CGLTW team no.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. February 7</td>
<td>Michelle Domingo</td>
<td>1</td>
</tr>
<tr>
<td>2. February 14</td>
<td>Dan Smith</td>
<td>1</td>
</tr>
<tr>
<td>3. March 7</td>
<td>James Robins</td>
<td>2</td>
</tr>
<tr>
<td>4. March 28</td>
<td>Elmer Sheets &amp; Gemma Banaag</td>
<td>2</td>
</tr>
<tr>
<td>5. April 11</td>
<td>Kyle Allen</td>
<td>3</td>
</tr>
<tr>
<td>6. April 18</td>
<td>Raewyn Hankins</td>
<td>3</td>
</tr>
<tr>
<td>7. April 25</td>
<td>Dem Robles</td>
<td>4</td>
</tr>
<tr>
<td>8. May 16</td>
<td>Elmerissa Valdez</td>
<td>2</td>
</tr>
</tbody>
</table>

2. Before we conducted the CGLTW services, what was your worship experience/impression? Check appropriate number that corresponded to your experience: No. 1 as strongly disagree and number 5 as strongly agree (on the left column). During the implementation of CGLTW, share with your Worship Team your worship experience/impression of the CGLTW (on the right column). Check the number that represents your experience. No. 1 as strongly disagree and number 5 as strongly agree. With your honest feelings/experience, you are helping the worship teams plan for life-changing worship services in our church. Note that by going ahead with this survey, you are giving your informed consent.

<table>
<thead>
<tr>
<th>Experience before CGLTW were conducted</th>
<th>Experience during CGLTW</th>
</tr>
</thead>
<tbody>
<tr>
<td>The worship atmosphere is Warm and Friendly</td>
<td>The worship atmosphere is Warm and Friendly</td>
</tr>
<tr>
<td>Welcome and Announcements are well presented</td>
<td>Welcome and Announcements are well presented</td>
</tr>
<tr>
<td>Praise Music is inspiring and elevating</td>
<td>Praise Music is inspiring and elevating</td>
</tr>
<tr>
<td>Music instruments (guitar &amp; drums) satisfies my music/worship experience</td>
<td>Music instruments (guitar &amp; drums) satisfies my music/worship experience</td>
</tr>
<tr>
<td>Scripture Reading is excellent (read with expression &amp; meaning)</td>
<td>Scripture Reading is excellent (read with expression &amp; meaning)</td>
</tr>
<tr>
<td>Prayer is heartfelt, appropriate and uplifting</td>
<td>Prayer is heartfelt, appropriate and uplifting</td>
</tr>
<tr>
<td>Tithes and Offering call is clear &amp; beautifully expressed</td>
<td>Tithes and Offering call is clear &amp; beautifully expressed</td>
</tr>
<tr>
<td>Children’s story teach children Bible truth &amp; interesting</td>
<td>Children’s story teach children Bible truth &amp; interesting</td>
</tr>
<tr>
<td>(Special) Music is uplifting and relevant to the topic</td>
<td>(Special) Music is uplifting and relevant to the topic</td>
</tr>
<tr>
<td>*Sermon is Biblical, Christ centered, Relevant, Inspiring and Life-transforming</td>
<td>Sermon is Biblical, Christ centered, Relevant, Inspiring and Life-transforming</td>
</tr>
</tbody>
</table>

(Continued to the next page)
### Overall Impressions/Feelings: Before CGLTW

<table>
<thead>
<tr>
<th></th>
<th>Before CGLTW</th>
<th>During CGLTW</th>
</tr>
</thead>
<tbody>
<tr>
<td>Variety and Creativity is acceptable and appropriate</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Children’s Involvement is adequate</td>
<td></td>
<td></td>
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<tr>
<td>Teens/Youth Involvement is adequate</td>
<td></td>
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<tr>
<td>Young Adult Involvement is adequate</td>
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<tr>
<td>We need short personal testimony at a given time during worship</td>
<td></td>
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</tr>
<tr>
<td>Program flow (No gap/dead time between parts) is excellent</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Coordination bet. pulpit participants &amp; Sound/ Audio/Visual/Media booth operators</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Overall my worship experience is satisfying</td>
<td></td>
<td></td>
</tr>
<tr>
<td>My worship experience is overall satisfying</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Tell us something about yourself:

<table>
<thead>
<tr>
<th>Age:</th>
<th>Under 12</th>
<th>12 – 18</th>
<th>19 – 25</th>
<th>26 – 45</th>
<th>46 – 60</th>
<th>60 &amp; above</th>
</tr>
</thead>
<tbody>
<tr>
<td>Under 12</td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
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<tr>
<td>12 – 18</td>
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<td>19 – 25</td>
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<td>26 – 45</td>
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<td>46 – 60</td>
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<tr>
<td>60 &amp; above</td>
<td></td>
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</tbody>
</table>

- Member? ______
- How long? ______
- S. S. Class Member ______
- Prospective Member ______
- Guest ______
- First time ______
- Male ______
- Female ______

### Relationship to Fil-Am Church

- First time ______
- Male ______
- Female ______

### Your Comments/suggestions to help our worship leaders/elders plan for future worship services.

Should we continue with the Cross-Generational Life Transforming Worship format? Your comments.

Thank you very much for your participation. You’ve expressed your personal worship impression/experience from your heart and at your own (voluntary) expressed will. (Write Amen on the blank) ________________.

*Notice: This question has few elements in it. The next time this is re-written or used, it is recommended that each of these sermon elements (Biblical, Christ centered, Relevant, Inspiring and Life-transforming) be considered separately by forming a question for each one of them.*
San Diego Fil-Am SDA Church Worship Survey

May we request your personal input/opinion on our worship based on your worship experience this morning:

1. Are you blessed and satisfied with (how) the Welcome and Announcement?
   a. All of it. 
   b. Most of it 
   c. Part of it 
   d. None of it 
   e. I'm not sure 
   Your comments: ____________________________

2. Are you blessed and satisfied with the way the scripture reading was read and the prayers offered?
   a. All of it. 
   b. Most of it 
   c. Part of it 
   d. None of it 
   e. I'm not sure 
   Your comments: ____________________________

3. Are you blessed and satisfied with the praise music?
   a. All of it. 
   b. Most of it 
   c. Part of it 
   d. None of it 
   e. I'm not sure 
   Your comments: ____________________________

4. Are you blessed and satisfied with the sermon/message?
   a. All of it. 
   b. Most of it 
   c. Part of it 
   d. None of it 
   e. I'm not sure 
   Your comments: ____________________________

5. Overall – is this particular worship service a life-transforming experience for you today?
   a. Yes 
   b. Not so 
   c. I'm not sure 
   Your comments: ____________________________

6. Help us improve our worship service, what’s your suggestion?
   Your suggestions/comments:
   ____________________________
   ____________________________
   ____________________________
   ____________________________
   ____________________________

7. Help us to know a little bit about you. Are you a member of this church?  
   a. Yes,  
   b. No,  
   c. Unknown 
   ____________________________
   Female  Male  Under 12  12-18  19-25  26-45  46-60  61 & above.

THANK YOU VERY MUCH FOR YOUR HELP. Pastor Dem & the Worship Committee
(Worship Survey 5)
SURVEY QUESTIONNAIRE FOR WORSHIP LEADERS AND PARTICIPANTS ON CROSS-GENERATIONAL LIFE-TRANSFORMING WORSHIP SERVICES
Doctor of Ministry Project, Andrews University Seminary
by Demetrio Robles

Worship is perhaps the most important moment in the life of our church. Please take time to contribute to the worshipping life of this church. (I understand that my involvement in this survey is voluntary and my identity is confidential)

1. Mark the time/s when you were involved in planning (below) the Cross-Generational worship services:

<table>
<thead>
<tr>
<th></th>
<th>Date</th>
<th>Speaker</th>
<th>Worship Team 1 - Leaders: Kyle &amp; Michelle Worship co-leaders: Matthew &amp; Erica</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>February 7</td>
<td>Michelle Domingo</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>February 14</td>
<td>Dan Smith</td>
<td>Worship Team 1 - Leaders: Kyle &amp; Michelle Worship co-leaders: Matthew &amp; Erica</td>
</tr>
<tr>
<td>3</td>
<td>March 7</td>
<td>James Robins</td>
<td>Worship Team 2 - Leaders: Gemma &amp; Elmer Worship co-leaders: Ian</td>
</tr>
<tr>
<td>4</td>
<td>March 28</td>
<td>Elmer Sheets &amp; Gemma Banaag</td>
<td>Worship Team 2 - Leaders: Gemma &amp; Elmer Worship co-leaders: Ian</td>
</tr>
<tr>
<td>5</td>
<td>April 11</td>
<td>Kyle Allen</td>
<td>Worship Team 3 - Leaders: Shem &amp; Randy Worship co-leaders: Roy, Randy, Chloe</td>
</tr>
<tr>
<td>6</td>
<td>April 18</td>
<td>Raewyn Hankins</td>
<td>Worship Team 3 - Leaders: Shem &amp; Randy Worship co-leaders: Roy, Randy, Chloe</td>
</tr>
<tr>
<td>7</td>
<td>April 25</td>
<td>Dem Robles</td>
<td>Worship Team 1 - Leaders: Kyle &amp; Michelle Worship co-leaders: Matthew &amp; Erica</td>
</tr>
<tr>
<td>8</td>
<td>May 16</td>
<td>Elmerissa Valdez</td>
<td>Worship Team 2 - Leaders: Gemma &amp; Elmer Worship co-leaders: Ian</td>
</tr>
</tbody>
</table>

2. Your assessment on levels of worship preparedness: Mark each element of worship according to its level of preparedness. The left column asks level of preparedness before CGLTW were conducted and the right column asks level of preparedness of each element of worship during CGLTW services.

<table>
<thead>
<tr>
<th>ELEMENTS OF WORSHIP</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>ELEMENTS OF WORSHIP</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Welcome &amp; Announcements</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Welcome &amp; Announcements</td>
<td></td>
<td></td>
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<td></td>
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<tr>
<td>Fellowship</td>
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<td>Fellowship</td>
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<tr>
<td>Praise</td>
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<td>Praise</td>
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<tr>
<td>Prayer</td>
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<td></td>
<td>Prayer</td>
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<tr>
<td>Children’s time</td>
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<td>Children’s time</td>
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<tr>
<td>Special Music/Number</td>
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<td></td>
<td>Special Music/Number</td>
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</tbody>
</table>
### Tithes & Offering

<table>
<thead>
<tr>
<th>Tithes &amp; Offering</th>
<th>Tithes &amp; Offering</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preaching</td>
<td>Preaching</td>
</tr>
<tr>
<td>Benediction</td>
<td>Benediction</td>
</tr>
</tbody>
</table>

**Tell us something about yourself:** Age: 
- __12 – 18__,
- __19 – 25__,
- __26 – 45__,
- __46 – 60__,
- __60 & above__

- Member,
- Prospective Member,
- Male,
- Female

---

3. Worship Leadership Training Assessment. What was your worship leadership training and worship leadership confidence level before (first column) and during CGLTW (second column) services were conducted? Check appropriate boxes in first and second columns that corresponded to your experience:

<table>
<thead>
<tr>
<th>Leadership training before CGLTW</th>
<th>Leadership training with (during) CGLTW</th>
</tr>
</thead>
<tbody>
<tr>
<td>□ No training</td>
<td>No training □</td>
</tr>
<tr>
<td>□ Inadequately trained</td>
<td>Inadequately trained □</td>
</tr>
<tr>
<td>□ Adequately trained</td>
<td>Adequately trained □</td>
</tr>
<tr>
<td>□ More than adequately trained</td>
<td>More than adequately trained □</td>
</tr>
<tr>
<td>□ Most highly trained</td>
<td>Most highly trained □</td>
</tr>
<tr>
<td>Worship Leadership confidence before CGLTW</td>
<td>Worship Leadership confidence during &amp; after CGLTW</td>
</tr>
<tr>
<td>□ No confidence</td>
<td>No confidence □</td>
</tr>
<tr>
<td>□ Slightly confident</td>
<td>Slightly confident □</td>
</tr>
<tr>
<td>□ Adequately confident</td>
<td>Adequately confident □</td>
</tr>
<tr>
<td>□ More than adequately confident</td>
<td>More than adequately confident □</td>
</tr>
<tr>
<td>□ Most highly confident</td>
<td>Most highly confident □</td>
</tr>
</tbody>
</table>

☑ In what areas would you like to be equipped or trained more? 
1. Planning a life-transforming worship? ____
2. Integrating all-age groups in worship? ____
3. Gathering Scriptural passages for the Call to Worship? ____
4. ________________________________
5. ________________________________

☑ Your Comments/suggestions to help contribute to the future worship life of our church. Should we implement the CGLTW services in our church? (Use extra paper if needed).
APPENDIX B

RAW DATA: DOCUMENTS AND COMMUNICATION

(Behind the scenes: glimpses of the worship leaders’ input, meeting, time and passion)

----- Original Message -----
From: Dem Robles
To: Allen, Kyle ; Domingo, Michelle ; Sheets, Elmerissa ; Robles Dinah ; Hidalgo, Zandry ; gbanaag@promisesandiego.com ; Elmerissa Sheets
Sent: Sunday, December 07, 2008 6:54 AM
Subject: NEW WORSHIP TEAM


Basically, it’s a project that will surely impact your life and the church family as a whole!

With this introduction…, I want to invite you to be a part of a Worship Team that would develop/design worship models to enhance involvement amongst all age groups especially giving attention to the youth and young adults. You’ll understand what I mean with this as we meet/discuss and get into the whole project’s goals. Your name was suggested by the Pastoral/Worship Committee to be requested to compose this team. We can add two or three more as necessary. You were chosen in the basis of your gifts, passion and commitment to seeing the church family grow together in the Lord.

I talked to all of you already (hope I did not miss one) about the idea/concept. Enclosed here is a copy of my proposal outlining (statement of the task, justification of the project, expected results) steps to get this project done. This proposal is part of my study at Andrews University. I will surely cherish your great support and participation to make this endeavor a reality.

For record, I need your written response (email is OK) that you accept the invitation and that you’ll participate in this project’s completion. By so doing, you’ll surely spend some of your precious time with me to pray, study, design/implement, and critique/evaluate the program. Our target for the first Worship under this plan would be Feb. 7 or 14. That means we have to meet/discuss as needed.

As I write this I strongly felt the presence of God in my heart, shading some tears considering that God has allowed me to stay and serve San Diego Fil-Am up to this moment—I feel that my time here is a borrowed time. It may be for this purpose that God
would like me to lead with you in touching the hearts and lives of our members in 2009. God willing, we will make it.

Sincerely,
Pastor Dem

(Follow through):

TO ALL WORSHIP TEAM LEADERS: Here are our tasks – but first let me share with you the following (a must reading assignment):

Why were you chosen?

1. You were chosen because of your dedication, commitment and passion for what Christ’s cares about. He cares for people and their needs, He cares for the lost—He came to save them, He cares for a joyful, heartfelt, life-transforming worship experience for/from His people.

2. You were chosen because you are (amongst others) insightful, talented, congregation (people) friendly, able to adjust, balanced and supportive of the Pastor’s/Church’s vision/goal to bring about a life-transforming worship experience/journey for God’s people.

3. You were chosen because you can lead, you can be trusted, you can be depended on, and you are able to follow through regardless of what might transpire (in times of trial or in times of peace) in your life/in your situation/in the program.

4. You were chosen because you can work as a team, not a solo ranger, nor critical of others.

5. THANK YOU VERY MUCH FOR ACCEPTING THIS INVITATION!

What is a Great Team?

A great team is composed of great team players. Each team member will come with unique strengths and weaknesses. But there must be traits that are “must-haves” for any worship team member. (Designing Worship by Kim Miller, page 12)?

1. **Faith:** No matter what the individual’s role on the worship design team (audio/video, music, etc.), his/her faith (faith in the Lord) matters! The faith of great team players must be active, vibrant, and passionate. These groups must love Jesus. Along with the Pastor/Speaker, worship team must discern the best Word from God for/from the worship. We cannot give what we do not have!
2. **Flexibility:** Let us face it, creative people are not necessarily known for their flexibility. Once we get an idea we want to see it implemented—(not so fast…) let us give time to see, feel, and know it’s effect. Collaboration of ideas is a must in this team. A great team is composed of people who can work with the leader and the group.

3. **Future Picture:** Unlike historians and art collectors whose job is to look back, worship team players must always look forward. They must carry/visualize with them the picture of the next worship service and the effect/impact of it to the seekers of truth and to the church community.

4. **Fit:** You must find yourself comfortable with the group’s dynamics and it’s functions—attending meetings on time, freely giving your ideas in a perceptive/caring way, comfortably speaking with the members of the group, being a good team player, accepting mistakes with no thought of being put down.

**Composition and responsibility of a great Worship Team:**

1. **Worship Leader:**
   a. Coordinating/Preparing the whole worship program—setting the
   b. Call for Team meetings, follow through with the plan
   c. Lead in vibrant, active, life-transforming worship service
   d. Platform/Pulpit/State set up or assign somebody
   e. Lead/or responsible for recruiting prayer and scripture reading participants
   f. Give guidance/instructions to all worship participants for coordination and harmony of movement/flow

2. **Worship Music Minister/Coordinator** coordinating/preparing/ the following:
   a. Pianist
   b. Organist
   c. Instrumentalists’
   d. Lead music or assign chorister/praise team
   e. Coordinate the choice of songs with the speaker
   f. Practice and make music participants ready mentally and spiritually
   f. Observe time allotment

3. **Worship Audio/Video/Graphics Coordinator/Technician:**
   a. Meet with the worship Committee
   b. Prepare & Coordinate audio/video/graphic needs as designed by the worship committee.
   c. Coordinate with the worship leader/vice versa
   d. Serve the speaker’s microphone or media needs—as available.
   e. Serve the music’s microphone or media needs
f. Check/prepare/set up microphones & other media needs
g. Monitor the actual sound during the service to avoid feedback
h. Assign computer/projector operator
i. Assign sound system operator

4. **Worship Service chronicler/writer/reporter/secretary**
   a. Writes minutes of the meetings
   b. Writes news article, impressions, comments
   c. Keeps record of reports

5. **Worship Data/Surveys/Handouts Coordinator**
   a. Helps conduct surveys
   b. Gather, sort and graph survey’s result
   c. 

6. **Worship Prayer Ministry Coordinator**
   a. One who coordinates/promotes prayer (individual & corporate prayers)

**What Are the Expectations for Worship Team Members:**

**When Leading Worship, the Leader of Worship must be aware of three things:**
(excerpt from the book: Understanding, Preparing For, And Practicing Christian Worship, 2nd Ed., by Franklin M. Segler, revised by Randall Bradley, p. 240)

1. **The Leader’s spirit:** Charles Haddon Spurgeon once said that the person who guides others into the presence of the King must have journeyed far into the King’s country and often looked upon his face. The worship leader’s private worship experiences with God are supremely important to his or her ability to provide spiritual leadership to his congregation. Worship leaders must resist the temptation to draw undue attention to themselves through careless speech or action. The spirit of the leader should be characterized by seriousness, reverence, joy, disciplined enthusiasm, hope, expectancy, and humility.

2. **The Leader’s Appearance:** The leader should be properly dressed when entering the pulpit to conduct worship…A worship leader’s dress should not distract from the message, verbal or nonverbal, that he or she is to proclaim. Clothing should be in good taste in terms of style, color, fabric, and accessories. (Discussions on wearing pants, earrings, etc.).

3. **The Leader’s Conduct:** The worship leader should enter the platform calmly and confidently. With a Bible in his/her hand. When standing or seated, he or she should stand or sit tall and confident and without crossed legs. The worship leader must participate wholeheartedly in all aspects of service. The pastor/speaker must not read sermon notes during the offertory or choral music. The minister of music/choristers/pianist/organist must not read the hymnal or write notes during
the sermon (other than the sermon), not even holding/looking at their cell phones. The worship leaders/participants seated together on the platform must not talk to each other. When worship leaders talk congregation is distracted and wondering, “What are they saying”, and “What went wrong?” When those seated at the platform talk, they are showing the congregation that they have priorities other than worship.


Since Christian worship involves the whole congregation, it is important that certain principles be observed in order to encourage participation.

1. There should be complete preparation in the details of the service. The leader/s must know exactly what to do, step by step. All items should be in order...
2. Proper mental (and spiritual) preparation will lead to poise and a calm self-confidence. To lead others in worship, the leader cannot succumb to personal fears and doubts.
3. The leader should seek personal rapport with the congregation. In this pursuit, the leader should be constantly aware that his or her emotions are communicated.
4. A positive attitude is essential in leading others in worship. To avoid awkward expressions, words should be well chosen. (some expressions to be avoided…)
5. The leader should speak in a natural tone of voice… “A conversational tone is usually prepared.
6. The worship leader must begin on time and not allow any part of the service to drag or to consume more than its appropriate amount of time.

We have challenges and a noble tasks to do for our church!

OUR CHALLENGE: STATEMENT OF THE (OUR) CHALLENGE/NEED… (Fil-Am SDA Church, excerpts/restated from my dissertation proposal for the new worship teams’ study)

The membership of the San Diego Filipino American Seventh-day Adventist Church grew by 40 percent (in the last five/6 years). This growth altered the demographics and needs of the congregation. Thirty five percent (or more) of the worship service attendance is now composed of children, youth and young adults under the age of 39. Although youth and young adults worship attendance have increased, not many of them are involved; some sparsely show up, a few of them have stopped attending. Worship leaders (have no training) have kept worship services traditional with no intentionality in targeting the needs of these constituents. Advocates for children and young people in the congregation urge separate worship services (3 years ago or so) to get the children, youth and young adults involved and empowered. However, this plan is
highly opposed (until now) by the majority of leaders and senior members, many of whom hold leadership positions on the Church Board.

I. STATEMENT OF OUR TASK

The (our) task of this project (Developing Cross-Generational Life Transforming Worship) is to train, equip and coach worship leaders in designing, planning and implementing life-transforming cross-generational worship services with emphasis on involving and empowering youth and young adults at San Diego Fil-Am SDA Church.

II. JUSTIFICATION FOR THE PROJECT

A. San Diego Fil-Am has not given full attention to involving the children, the youth, and young adults in worship services.
B. Well-designed worship services involving children, youth and young adults enhance feelings of being part of, and may minimize drop outs.
C. Youth leaders and youth sponsors push for and support the development of a new approach intentionally involving age groups, especially the youth and young adults to conducting life-transforming worship services.
D. The current demographics of the San Diego Fil-Am Church calls for a change in worship services format.

III. DESCRIPTION OF THE PROJECT PROCESS

A. Pastor’s task: Theological reflection will focus on a survey of the following biblical themes: (1) God and worship, (2) worship, an encounter with God, (3) practices and expressions of selected Bible characters, (4) willingness to serve, a prompt response to life-changing worship, (5) the role of parents as spiritual leaders and models for their children, and (6) a call to worship.
B. Pastor’s Task: Review current literature on worship services, particularly focusing on cross-generational worship services from books, articles, and online references in Adventist and non-Adventist contexts to provide awareness and relevant information on the subject.
C. Pastor’s Task: Reflect on the post-modern generation mind-set and worship
D. Pastor’s task, (This is done) Obtain the endorsement of the Church Board to proceed as planned.
E. Pastor’s task: Organize, equip and empower worship leaders to develop a philosophy and strategy for life-changing cross-generational worship service for the San Diego Fil-Am, led by the pastor.
F. Pastor’s & Worship Leader’s task: Involve present youth and non-Adventist youth to participate in the planning and implementation of the cross-generational worship services-a way of incorporating them to the life of the church.
G. Pastor’s & Worship Leader’s task (Michelle, Gemma & Zandry): Collect pre and post data by tracking (system) the number of Adventist and non-
Adventist youth and young adults that become actively involved and worship experience enhanced due to cross-generational worship services. Develop interview/questionnaire to determine whether worship satisfaction and connectivity with other age groups are enhanced.

H. *Pastor’s Task/assign one __________*: Track the number of youth and young adults that were trained as leaders to conduct cross-generational worship services.

I. *Pastor’s and Worship Leaders/Teams task*: Implement seven cross-generational worship services following proposed model.

J. *Pastor’s and Worship Leaders/Teams task*: Take notes of facts, observations, comments, evaluation and reports results.

K. *Pastor’s Task*: This project dissertation will be completed by October 2009.

V. EXPECTATIONS RESULTING FROM THIS PROJECT

A. This project will help create in worship leaders a greater sense of sensitivity to include all age groups in the worship services they plan.

B. This project will facilitate the involvement of Adventist and non-Adventist youth and young adults in the preparation and implementation of worship services.

C. This project will provide opportunities for better understanding and connectivity between the youth and young adults with other age groups.

D. This project will equip, empower and coach worship leaders to effectively plan and lead meaningful worship experiences reaching out to all age groups and of other faith in attendance.

E. This project will encourage our youth and young adults with worship leaders to express the joy of salvation both in worship and in their daily walk with God.

F. This project will enhance feelings of being part of and needed.

G. This project will strengthen the role of the laity and reduce a “pastor-dependent” approach to ministry.

H. This project will provide other pastors and churches with tools and strategies that will help them develop and implement inspiring integrated worship services within their congregations.
TO ALL WORSHIP LEADERS:

1. To accomplish the task before us, we need to:
   a. Meet & Pray together (regularly) pray also wherever you are for this project.
   b. Plan & Visualize together (regularly)
   c. Implement & Evaluate together (regularly)
   d. Celebrate, Praise & Thank God together (regularly)

Our Strategy:

A. Develop a Methodology of Cross-generational Worship

1. Observe/write the Current style/content of San Diego Fil-Am Church
2. Reflect/take time to Understanding the need and challenges of the congregation
3. Transitioning from current to cross-generational worship model
4. Defining cross-generational worship services
5. Elements of meaningful worship experience
6. Preparing and making Sabbath cross-generational worship services the heart of members’ weekly spiritual experience

B. Strategies for Implementing and Evaluating the New Cross-generational Worship Services Format

1. Gather core leadership team and design responsibilities and roles: You are the core leadership team now.
2. Organizing prayer groups and connecting with leaders regularly: Pastor’s task—assign to prayer ministry—Dinah and the prayer warriors team
3. Visioning and strategic planning sessions/retreat and follow up sessions to equipping, organizing and mentoring leaders to lead and implement the project. We are doing it through meetings/internet interaction.
3. Promoting and encouraging members to pray, support, and participate. We are doing it right now.
4. Planning different (2 or 3) module of the cross-generational worship services. On the making by Worship Teams
5. Launching the new cross-generational worship services. Our schedule is set (will be adjusted only as needed).
6. Coaching worship leaders and monitoring the process and implementation. I will do this with your help
7. Evaluating results and celebrating the outcome. We all will do this part.
An email from one of the worship leaders:

**Sent:** Monday, December 29, 2008 11:06:21 AM  
**Subject:** RE: Worship Committee Tasks & Meetings

Hi Pastor and Members of the worship committee,

As 2009 begins I know that we intend to do and give our best for the Lord….hey it’s part of a new year’s resolution! That is awesome that we achieve to strive for nothing but the best. I would like to encourage each and everyone of us to really think about this duty and responsibility ….as part of this team we “Lead” we do not manage! Especially in God’s work this is a ministry.

We are not given equal talents and so are our church members but as I recall Pastor’s vision and so is most of ours….is to be “Inclusive” and not “Exclusive” again we “Lead” God’s people not just any other group of people. We have been entrusted with souls to bring to Christ or to strengthen for Christ that is the sole responsibility of a church Leader. Let us be encouraging, be mentors but above all be unconditional when we include “All” for as a body of Christ each part is equally important.

What I hope our members will remember is that they had church leaders who brought out the best in them, leaders who led them to Christ and made them aware that God equips even if we are not blessed with the same talents – we are all needed in the service of Christ! This responsibility is not an ordinary one. I feel like we have been chosen as “Leaders” to nurture, and love all of God’s people. So, I am honored to be part of this team but again I send this email to caution all of us that as part of this team – we might as well be walking on egg shells because we are going to deal with people who we should encourage and mind you there will be challenges ahead of us – BUT with CHRIST we will overcome and be victorious!

God be with each of Us this 2009!

(Name withheld)
(Follow Through: appeal for prayer and personal preparation)

Good morning Worship Team Leaders,

I want to request you to spend few moments in prayer today and if possible everyday for our worship preparation, worship participants to be picked, for the theme, the music and for the program/services itself. Pray that God may bless everything we do and that we submit to Him everything we do, so He can bless us and the worship services we are preparing.

I want to meet the Worship Teams tonight, Jan. 21, (for a very short meeting/prayer) after the Small Group or after your practice, to look at our first CGLTW which is coming up soon--Feb. 7.

Our group leaders for this New Worship Initiative are the following: (If I missed name/s please alert/call my attention ASAP), Other members will be added as we progress...

First Group: Worship Team 1
Kyle, Michelle, Matthew

Second Group: Worship Team 2
Gemma, Elmer, Ian

Third Group: Worship Team 3
Shem, Roy, Randy, Chloe

Other members of the Worship Team/Committee to be in the loop
1. Music: Medeon & Shem
2. Communication/Audio: Roy & Toby
3. Ushering/Greetings:
4. Attendance/Data: Zandry Hidalgo

----- Original Message ----- 
From: Dem Robles
To: Mayor, Randy ; Elmerissa Sheets ; gbanaaq@promisesandiego.com ; Hidalgo, Zandy ; Robles Dinah ; Sheets, Elmerissa ; Domingo, Michelle ; Allen, Kyle ; Dem Robles
Sent: Sunday, January 18, 2009 4:17 PM
Subject: Re: NEW WORSHIP TEAM preparation needed & Guidelines,

Our group leaders for this New Worship Initiative are the following: (If I miss somebody please alert/call my attention ASAP),

First Group: Worship Team 1
Kyle, Michelle, Matthew

Second Group: Worship Team 2
Gemma, Elmer, Ian

Third Group: Worship Team 3
Shem, Roy, Randy, Chloe

Worship Team Leaders Guidelines:

1. Please add to your team (each team) two more people: A senior and one that is not in your age range yet.

   Rational: We want our worship teams to be composed of cross-age section of the church.
   Our emphasis is on involving youth and young adults in worship but also not forgetting the Adults and the Seniors of our church in developing/conducting a life transforming worship.

2. Regular meetings (short meetings) to put together our hearts/minds in creating/developing our approaches/models based on the Bible foundations.

3. Leaders/Teams are to pick/choose/coordinate worship participants. Speakers are coordinated by/with the Pastor.

4. All participants have to be informed way ahead of time, be mentored/guided on his/her part.

5. All participants will be invited to attend at least a meeting and prayer time instruction/guidance on what to expect and why we are doing what we are doing.

6. All parts of the program/worship service will have to be well placed in order to move toward the pinnacle of worship Praising, Confessing, Interceding, Listening/learning, Responding parts of worship.

7. Leaders/Teams will be mentored/trained by the Pastor

8. Leaders/Teams are requested to read articles/books on Worship: will be provided by the Pastor.

Since the first CGLTW (group/Worship Team 1) schedule is coming soon, I want to meet you all (a very short meeting) on Wednesday (January 21) just after the Small group/Prayer Time. Please let me know if you can’t make it. We will coordinate the theme/topics and the speaker. Also, the main guidelines of the worship itself.
Last Sabbath worship service is a type of what we want to attain and sustain. Thank you Shem/your team for preparing such a wonderful Sabbath worship service.

Let's spend time in prayer for this initiative.

Sincerely,
Pastor Dem

(Follow Through© - From email communication on preparing for launching)

From: Dem Robles [mailto:demyrobles@cox.net]
Sent: Monday, December 29, 2008 9:00 AM
To: Suasi, Shem; Allen, Kyle; Dingoasen, Ephraim; Domingo, Michelle; Elmerissa V. Sheets; Elumir, Art; Esmillo, Jerry; gbanaag@promisesandiego.com ; Labiano, Erna; Ombao, William; Pablo, Ernie; Robles Dinah; Rufino Magpayo; tplandes@yahoo.com; Roble, Beth
Cc: Liwanag, Pastor L
Subject: Worship Committee Tasks & Meetings

To: Paeng, Chairman of the worship committee and to all worship committee team members/leaders,

Dear Worship Committee,

The New Year is just about here! The first Sabbath of the year is just a few days ahead, then the rest of the Sabbaths will just follow—as the rest of the weeks unfold for the year 2009.

Our new plans for our worship services call for utmost devotion and commitment from worship committee to come together to pray and to plan for our services. Part of the new plan has been already laid. We formed several teams of worship leaders to organize/prepare for our worship services. All these teams are under and part of the overall worship committee.

As a team of the Worship Committee of our church, may I suggest that we spend time in prayer to offer our hearts and talents to the Lord anew and to ask Him to give us wisdom to make our worship services uplifting, inspiring, instructing, reviving, and transforming worship services—that’s our goal.

I would like to request your presence for a short meeting on Wednesday evening (Dec. 31) after the Communion Service to get ourselves well organized as we conduct our worship services. Attached here are forms (all parts of worship services reflected) that you can use for the planning of our worship services.

Peoples’ lives will be changed by a well-prepared and well prayed for worship services. Thank you for your active and transforming ministry.
Isa. 1: 18Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.
2 Cor. 5:17Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!

Sincerely,
Pastor Dem
CROSS-GENERATIONAL LIFE-TRANSFORMING WORSHIP WORKSHEET
(Worship Form 1)

Worship Leaders: ___________ Team Members: __________________________
Worship Theme: ___________________ Date of Worship ________________

<table>
<thead>
<tr>
<th>Who is Incharge</th>
<th>What?</th>
<th>People to be contacted &amp; purpose</th>
<th>Result</th>
</tr>
</thead>
<tbody>
<tr>
<td>Leaders’ meeting/planning</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Prayer Ministry Part</td>
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<tr>
<td>Contact Audio/Graphics</td>
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<td></td>
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<tr>
<td>Contact Music Dept</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>See pulpit arrangement</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Contact Treasurer</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Contact Communication/Bulletin Secretary</td>
<td></td>
<td></td>
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<tr>
<td>Contact the ushers/greeters</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Contact/deacons/ness</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Coordinate with the Pastor</td>
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<td></td>
<td></td>
</tr>
</tbody>
</table>
Putting together a weekly life-transforming worship  
(leaders and participants)  
(Worship Form 2)

Worship Date: _____________________  Worship Team: ________________________
Worship Theme: ___________________  Worship Leader: _______________________

<table>
<thead>
<tr>
<th></th>
<th>Participants</th>
<th>Notes, Reminders &amp; Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>Welcome</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Songs/Praise Time</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Scripture Reading</td>
<td></td>
<td></td>
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<tr>
<td>Intercessory Prayer</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Children’s Story</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tithes &amp; Offering</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Special Number</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Message</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Closing Song</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Benediction/Blessing</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Worship team phone_________________email________________________

Note to worship team leaders: Submit worship plan (participants) at least four weeks in advance.
(Worship Form 3)

SD FIL-AM SDA WORSHIP PROGRAM (WORK SHEET) FLOW

WORSHIP PROGRAM LEADER/COORDINATOR: _______________ DATE: ____________

MUSIC: _______________ Theme: _______________

(Note: Sabbath School starts at 9:30am, ends at 10:40am: A total of 1 hour and 10 minutes. 45 Minutes Bible Study/Lesson)

Observe Growth Factors: QUALITY ● GRACE ● HOSPITALITY

<table>
<thead>
<tr>
<th>Time</th>
<th>Parts Order and Instructions</th>
</tr>
</thead>
<tbody>
<tr>
<td>10:45a</td>
<td>All participants arrive in the front anteroom for final instruction and prayer.</td>
</tr>
<tr>
<td>10:46a</td>
<td>USHERS ON DUTY:</td>
</tr>
<tr>
<td></td>
<td>PRELUDE: Pianist:: _______________ Organist:: _______________</td>
</tr>
<tr>
<td>10:50</td>
<td>WELCOME AND ANNOUNCEMENTS by Presider: Presider extends a warm welcome. Invites members to stand and greet each other/guests while the Song Leader's leads: “I'm So Glad I'm A Part of the Family of God.” During Announcement: Presider invites the members to read their bulletin and also call their attention to announcements on the screen. While announcement is being shown on the screen, PIANIST plays softly. Only urgent announcements will be voiced from the pulpit.</td>
</tr>
<tr>
<td>10:57</td>
<td></td>
</tr>
<tr>
<td>11:00</td>
<td>INVITATION TO WORSHIP: Read from Psalms: Eg. Song LEADER invites congregation to stand and sing: “O the Glory of His Presence.”</td>
</tr>
<tr>
<td>11:05</td>
<td>INVOCATION usually by the speaker. A short prayer inviting the presence &amp; blessings of God</td>
</tr>
<tr>
<td>11:06</td>
<td>CHILDREN’S STORY: Story teller (or Shem) invites the children to come to the front. Story must always have Bible lesson or text in it. Only FIVE to SIX minutes. Then Children will be invited to collect offering. Leader must always announce what the offering is for (to be guests friendly).</td>
</tr>
<tr>
<td>11:11</td>
<td>TITHES AND OFFERINGS: Presider reads a text or comments prepared from SECC, then prays a very short/direct prayer for blessings upon the congregation and blessings upon the money to be given back to God. Deacons collect tithes and offering while music/offertory is rendered.</td>
</tr>
<tr>
<td>11:16</td>
<td>SONGS OF PRAISE: Practice time: ________________________________</td>
</tr>
<tr>
<td></td>
<td>Song leader with a core group of singers, practiced and prepared (with the pianist and organist) at least three songs (if short) intersperse with reading of appropriate Bible verse. Songs must be prepared in connection with the theme or the sermon topic. (Prepared by Music Director/consult with pastor).</td>
</tr>
<tr>
<td>11:23</td>
<td>INTERCESSORY PRAYER: A call is given to invite those with requests to either come forward or just raise hands to indicate their prayer requests. During the call a very soft piano music is played; followed by a song Something beautiful then prayer. After the prayer soft music is heard until all are seated.</td>
</tr>
<tr>
<td>11:25</td>
<td>SCRIPTURE READING: Reading style varies from Sabbath to Sabbath with children/youth/adults participation.</td>
</tr>
<tr>
<td>11:27</td>
<td>Theme Song: Two theme songs (alternate Sabbath): STEP OUT IN FAITH &amp;</td>
</tr>
<tr>
<td>11:30</td>
<td>SERMON: 30 - 35 Minutes</td>
</tr>
<tr>
<td>12:05</td>
<td>Commitment Song: (Prepared by Speaker): Invitation to renew, accept, to witness, to live for Christ</td>
</tr>
<tr>
<td>12:10</td>
<td>Benediction:</td>
</tr>
<tr>
<td>12:10</td>
<td>Postlude</td>
</tr>
</tbody>
</table>
Planning and finalizing the worship program

Worship Team planning and implementing of CGLT worship (led by worship team leader with instructions to guide the participants)

(Actual Program Draft/Sample)

Worship Prelude..........................M. Medeon in charge
Welcome & Announcements..........................G. Banaag
(*EOP-Praise Team*: Please go up to the stage at this point and get your appropriate mics)
Call to Worship & Moment of Silence.......G. Banaag
EOP: As Gemma does the call to worship, please already stand behind her and be ready

*Introit..................“O the Glory”..........................EOP
(**All other participants: Deaj, Kayla, Christian, Risa, Erin: Pls. already go up to the front)
*Invocation.................................E. Sheets
(*EOP: Stay standing please)
Praise in songs..........................................................EOP
“what a Friend We have in Jesus/This Little Light of Mine” (Jing will introduce song)
“I Could Never Outlove the Lord” (Dinah will introduce song)
“Wonderful, Merciful Savior” (No introduction, but at the Congregation part, Gemma will ask Congregation to stand to sing the rest as Opening Song)

Giving of Tithes and Offering..........................An Elder
Today’s Offerings:..................................................D. Quimen
(*Deacons should come at this point)
Prayer for Tithes & Offerings..........................K. Quimen
Offertory..........................................................C. Flores
*Scripture Reading.................................R. Serrano
**Garden of Prayer................................................E. Pablo
(*Erin will invite the congregation to come and be a part of the garden of prayer.
Pianist will start playing: “What a Friend” as the congregation starts coming up.)
**Response before prayer: “What a Friend” (first verse only)
**Response after prayer: “What a Friend” (second verse only)....

Children’s Story..........................................................(Shem in charge)
Special Song..................................................“This Day”..........................................................Ladies of His Praise
Message..........................................................“5 Love Languages”............................E. Sheets
*Commitment Reading.................................Congregation
*During this part, pianist will already start playing and Shem and Randy be ready
*Song of Commitment..........................“Complete”..............................Shem Suasi and Randy Mayor
*Prayer of Commitment and Benediction for Parents and Teens..................Pastor Dem

*Fellowship/Recessional..........................Pianist

*Please stand or remain standing **Please kneel/remain kneeling
CGLTW / Worship Committee Meeting Report
January 3, San Diego Fil-Am SDA Church


<table>
<thead>
<tr>
<th>Agenda</th>
<th>Discussion</th>
<th>Follow-up</th>
</tr>
</thead>
</table>
| Pastor Robles – Presented list of planned program flow | - Pastor would like to have most if not all elements on the list become part of the worship  
- Group question ability to alter order of the flow | - The group was divided in three groups  
- Matthew and Kyle  
- Shem and Roy, Chloe  
- Elmerissa, Ian and Gemma  
- Toto and Ephraim  
- Pastor to give the specific guidelines, expectations and criteria to meet his required elements of a CGLTW |
| Pastor Introduced Cross Generational and Life Transforming Worship | - Pastor developed a theory – a Cross Generational and Intentional worship will result in Life Transforming worship  
- CGLTW is part of a research that Pastor Robles is completing  
- Suggestions for Pastor to provide the group with more specific information of the intent of his research for the study the yield measurable results  
- Suggestions to perform a cross generational post worship survey and compare congregation’s response to the intentionally planned worship | - Pastor request that this research be kept confidential in the group  
- Pastor to meet with each group to assess the proposed worship prior to presentation |
| A year-long schedule was presented by Pastor Robles | - February 7 &14 – Matt & Pastor Kyle  
- March 7 & 14 – Elmerissa, Ian and Gemma  
- April 4 & 11 – Shem and group | |
Follow Through: Meeting after the first CGLTW
(Feb 7 worship team 1 (after service) meeting report & prayer time.

My personal commendation and suggestion as I am your Worship Team coach/mentor.

Thank you so much for your commitment, devotion and sacrifice to present a worship service that uplifts Christ and that enhances people’s desire to let the Holy Spirit come to their lives and be transformed.

These worship services do aim to: (1) Worship God and give glory to Him, (2) To elevate and enhance spiritual life of the worshippers (not just the worship leaders/participants), (3) To involved a cross-section of age-groups and to make sure that youth and young adults are also involved, (4) To train worship leaders to lead/prepare a life-transforming worship.

Commendations: It’s the first (presentation) and it’s already very good.

   a. Personal: I’m blessed and happy with the overall worship experience
   b. Participants did very well: The music, the prayer, the scripture reading, the announcement of the offering, the background music: Thank you Erica & Matthew, and thanks to Edmarie, Faith & Bea
   c. The praise music was good—a blend of songs that are familiar/hymn book (everybody could sing) song and the solemn contemporary songs.
   d. The children’s story taught Bible truth and followed time schedule. Thanks Shalyn
   e. The sermon was powerful, clear, with focus and calling people to make a decision for God. Thank you Michelle.
   f. Special music was really beautiful. Thank you Ladies: Erna, Dinah, Elmer, Jing & Gemma
   g. You all did a good job in spite of the short period of preparation time.

Suggestions/Comments:

   a. Survey form be distributed at the back (lobby)
   b. Survey be focused on randomly selected age groups
   c. At the announcement time: Worship leader/presider will call the attention of the worshipper to the change of the format. He sets the tone, make people relax and be ready to worship God with joy and in the spirit and in truth.
   d. All parts will be printed in the bulletin for members to follow (will surely do that)
   e. All parts will/be ready to follow one after the other without gap (we’ll meet/instruct participants well on Wednesday/Friday evening to this effect)
   f. All parts/participants be submitted on Tuesday (this week or Wed, the latest) to give time for prayer and for the bulletin to be ready...(definitely appreciated)
NOTES TO INSPIRE AND ENCOURAGE YOU ALL!

a. Leading worship is a growing experience. It is challenging but very highly and spiritually rewarding.
b. Leading worship must always be preceded with the leaders’ own time with God.
c. There’s always room for improvement, done personally and by group (meeting).
d. Leading worship is a privilege given to only a chosen few at a given time—therefore we need to praise God and thank Him for such privilege/opportunities given us.
### WORSHIP ATTENDANCE REPORT
(Actual figures from the original report sheet)

<table>
<thead>
<tr>
<th>Date</th>
<th>Youth</th>
<th>Young Adults</th>
<th>Visitors</th>
<th>General</th>
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<tbody>
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<td>33</td>
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<td>186</td>
<td>242</td>
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<td>20-Dec</td>
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<td>0</td>
<td>200</td>
<td>250</td>
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<td>27-Dec</td>
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<td>10-Jan</td>
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<td>17-Jan</td>
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<td>10</td>
<td>196</td>
<td>274</td>
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<tr>
<td>14-Feb*</td>
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<td>20</td>
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<td>45</td>
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<td>28-Feb</td>
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<td>57</td>
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<td>7-Mar*</td>
<td>31</td>
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<td>52</td>
<td>206</td>
<td>315</td>
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<tr>
<td>21-Mar</td>
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<td>16-May*</td>
<td></td>
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</tbody>
</table>

*Dates CGLTW conducted  
Assigned Counter/Recorder: Zandry Hidalgo  
Signed by Zandry Hidalgo
Project Update Report
Presented to the Church Board
of San Diego Fil-Am Seventh-day Adventist Church
On Cross-Generational Life-Transforming Worship Services (CGLTW)
Doctor of Ministry Project, Andrews University
Demetrio F. Robles

September 29, 2009

Project: Developing Cross-Generational Life-Transforming Worship: an approach to involving and empowering youth and young adults at San Diego Filipino-American Seventh-day Adventist church.

The task of this project is to train, equip and coach worship leaders in designing, planning and implementing life-transforming cross-generational worship services with emphasis on involving and empowering youth and young adults through worship at San Diego Fil-Am SDA Church.

The task of the surveys:
A. To see/discover the effect and level of satisfaction among youth and youth adults as they are given opportunity to be involved in worship.
B. To see/discover the effect of an intentionally planned cross-generational worship services to the different age groups/cross-section of the congregation.
C. To see/discover the effect and level of satisfaction among church worship leaders as they are trained and equipped to plan and conduct worship services.
D. To see/discover the interests of the congregation in worship
E. To create awareness of the importance of worship (including the elements of worship) among the congregation.
F. To see whether or not attendance have increased because of the new worship format

Steps taken:
A. The pastor presented the project to the church board, the board approved it.
B. Names were chosen to be trained as worship leaders:
   1. First Group: Kyle Allen & Michelle Domingo & Matthew Valdez
   2. Second Group: Gemma Banaag, Elmerissa Sheets, Ian Temple
   3. Third Group: Shem Suasi, Roy Mayor, Randy Mayor, Chloe Temple
C. Pastor met with these groups, presented the plan, philosophy, and intentions. The group prayed for God’s blessings and empowerment. These persons agreed to the plan.
D. Materials Introduce to the Teams through emails:
   a. Guidelines to be observed by the CGLT worship leaders
   b. Importance of Worship, why we worship
c. Elements of Worship
d. Planners Guide/Forms
e. Worship Flow Form
E. Calendar/Dates were set
F. Worship Survey was taken
G. CGLTW services were conducted
   - Dates: Feb. 7, Feb. 14, March 7, March 28, April 11, April 18 & April 25
H. Meetings, follow through with worship leaders/review of worship services
I. Post random surveys
J. Follow up Questionnaire survey
K. Report to the Church Board the result

Partial Result of the surveys:

A. On the Congregation side:
   Selected items from the survey instrument

B. On the Worship Leaders Side:
   Selected items from the survey instrument

C. On the youth and young adults
   Selected items from the survey instrument

Reported to the Church Board on September 29, 2009
We Step Out In Faith*

Here we stand before you Lord, Here we lift Your Holy name.
Here we praise your mighty pow’r, Your unchanging love’s the same.
Through the years we’ve seen Your hand, We felt your presence near
Through the years, we’ve understood, That with you, we need not fear.

As we step out in faith, we remember
As we step in faith we celebrate
As we step out in faith we press onward with our God,
For we are yours, Lord, We are yours, Lord.

Take our hands, and take our hearts, We surrender to Your will.
Take our plans into Your hands, May our hearts with love, You fill.
You alone can see what’s best, Our needs we give to You
You alone can see the rest, Guide us, Lord in all we do.

As we step out in faith, we remember
As we step in faith we celebrate
As we step out in faith we press onward with our God,
For we are yours, Lord, We are yours, Lord.

Love abounds within these walls, Let love spill outside these doors.
We build to serve, We build to give, This church is Yours.

As we step out in faith, we remember
As we step in faith we celebrate
As we step out in faith we press onward with our God,
For we are yours, Lord, We are yours, Lord.
We are yours Lord.

*This song is copyrighted. Used with permission.
Words and music by Elmerissa Valdez-Sheets, Shiela Mae Suasi, & Medeon Maraon. For more information write to Medeon Maraon: licensedtojam@gmail.com
APPENDIX C

LETTERS: EXPRESSING TRANSFORMATION

AND COMMENDATION

Hi Pastor,

What Intentional Worship/Cross generational worship meant to me?

During the course of time when we planned our worship programs to be intentionally cross generational and life transforming, I had no choice but to step back and ask myself these questions: 1) What themes/Topics would be interesting and applicable to both generations? 2) What format will attract and get the attention and interest of different generations of the church? 3) What type of preparation is needed to meet the goal of cross generation/life transforming worship?

1) Theme/Topic:

a. Really any topic about life apply to all generations, but being current seem to be the most effective one. Being current meaning, addressing or focusing your topic/theme to the life issues of today i.e.: economic crisis, Natural disasters, etc. and co relating this to a biblical message brings it home for all generations. Additionally having a theme or topic makes your planning more purposeful as a result the entire program is pulled together from the songs to the testimonials, to the prayers and music and even the children’s story.

2) Format:

a. Keeping in mind that your purpose for the worship is to touch the hearts of all generations is key because, then it makes your program sensitive to choices of songs and participants; if you purposefully plan to make it cross generational and life transforming, you will give the same message to your participants and they will then take that idea and even bounce it back to you as the leader to make sure that it ties with the rest of the program. When your purpose is cross generational you will be sure to look at format that will both be acceptable and attractive to all generations and everyone is happy because there is something for them. The tradition is maintained but at the same time the worship has a progressive hint to it.
3) Preparation:

a. The preparation is what really made me change the way I lead out in worship, because I now have a purpose to my worship, it left me no choice but to really prepare to meet the needs of a cross generational yet making it life transforming, it makes you as the leader think twice and pray hard to have the Holy Spirit meet your purpose. It challenged my leadership style and made me so dependent on the Holy Spirit because I can't transform through worship I just have to be willing to be used by God through the intentional planning for cross generation and life transforming worship.

In summary, I know I can speak for the other worship leaders at SD Fil-AM SDA church that we have never looked at worship the way we did before this experience and we will never go back to the way we did it. It inspired talents to be brought out in the open, it challenged the leaders to look at different members for participation because we want life transforming and the only way to do that is to change the way we worship in a nice, participatory and varied way.

It has enriched my life as a worship leader.

Thanks Pastor Dem and Ate Dinah

Gemma B

(Note: received through email)
Questions for the Worship Teams & Worship Participants:
1. How has the overall CGLTW impacted your personal/spiritual life?
   I find that the young are good for the music ministry & scripture reading, the young adult or adults for prayer. And if the program does happen this way I would enjoy and appreciate the service better.
2. What element of worship (prayer, music, praise team, scripture reading, sermon, planning, etc) have you participated and how it blessed you?
   prayer, music, praise team. And that’s all I can handle right now!
3. As a younger generation of worship leaders, were you inspired, encouraged, and empowered to lead worship services. (When I was younger, it was a great experience because it has taught and served me well even to this day. It’s like riding a bike).
4. What was your overall impression about the CGLTW?
   I think it will need more work, training, dedication, practice, commitment.
5. Any comments or suggestions?
   I suggested once that we can have the youth lead the whole hour of worship...like the band do all the praise songs & special number, maybe, Ian, Matthew, etc. to do the sermon, etc...I know they can do it but will need to be coordinated well. Keep up the good work, Pastor!!!

From: Dinah David-Quimen

Hi Pastor,

I definitely have had my life transformed spiritually with all the praise songs, the serenity of prayer, different speakers. Some of them are inspiring, some not. I was not used to having the drums and band in church in the beginning but I did catch on. But overall, yes.

show details 9:40 PM

(Note: received through email)
Excerpt 1: From a survey response (cutout portion) written by one of the trained young adult’s leaders:

3. Before and during CGLTW services were conducted, what was your worship leadership training and worship leadership confidence level? Check appropriate boxes in first and second columns that corresponded to your experience:

<table>
<thead>
<tr>
<th>Leadership training before CGLTW</th>
<th>Leadership training during CGLTW</th>
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Worship Leadership confidence **before** CGLTW

| ☐ No confidence               |
| ☐ Slightly confident          |
| ☒ Adequately confident         |
| ☐ More than adequately confident |
| ☐ Most highly confident       |

Worship Leadership confidence **during & after** CGLTW

| ☐ No confidence               |
| ☐ Slightly confident          |
| ☐ Adequately confident         |
| ☐ More than adequately confident |
| ☒ Most highly confident       |

In what areas would you like to be equipped or trained more? Yes, Planning a life transforming worship? ☒ Yes, Integrating all-age groups in worship? ☒ Yes, Gathering Scriptural passages for the Call to Worship? ☒ Yes, ☐ Other ____________________________ ☐ Other ____________________________

Your Comments/suggestions to help contribute to the future worship life of our church. Should we try again doing the CGTW services? (Use extra paper if needed.) Intentional preparation made a huge impact. The worship was more meaningful! You feel that the congregation is more engaged, the CGTW was unconventional in its flow of worship that it made people excited to find out what will be the new part of the next worship. Just made Sabbath service more encouraging.

Involving all ages made a huge difference, everyone is given the chance to serve.
Excerpt 2: From a survey response (cutout portion) written by one of the trained young adult’s leaders:

2. Before and during CGLTW services were conducted, what was your worship leadership training and worship leadership confidence level? Check appropriate boxes in first and second columns that corresponded to your experience:

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</table>

3. In what areas would you like to be equipped or trained more? 1. Planning a life-transforming worship? ☑
2. Integrating all-age groups in worship? ☑
3. Gathering Scriptural passages for the Call to Worship? ☑
4. ☐
5. ☐

4. Your Comments/suggestions to help contribute to the future worship life of our church. Should we try again doing the CGLTW services? (Use extra paper if needed):

Yes, we should try it again! This experience was a true blessing to our church. It taught us how to be more intentional in our worship, encouraged us to more effectively integrate all ages, and taught us how to worship together.

Even if we cannot put this much planning into our worship every week, the exposure gave us the process tools to think more seriously to think more deeply about the worship we give God every week.
REFERENCE LIST


VITA

Name: Demetrio F. Robles
Birthday: April 9, 1952, Place of Birth: Banus, Gloria, Oriental Mindoro, Philippines
Married: June 2, 1977 to Dinah, formerly Dinah Liwanag (PUC 1974, 1978, MA)
Three Children: Mervyn, Gladdy, & Diadem (deceased)
Four Grandchildren: Shawn, Seth, Aniyah, & Janyssa

1964
Elementary, Banus, Oriental Mindoro

1968
High School, Oriental Mindoro Institute, Langgang, Oriental Mindoro

1974
College, Adventist University of the Philippines (formerly P. U. C)

1976
M.A., Adventist International Institute of Advanced Studies, Philippines
1977 M.Div. (student, course not completed), AIIAS
1989 Master of Christian Leadership & Administration (n.c), AIIAS

Ministry (Work) Experience:

At present
Senior Pastor, Glendale Filipino, Southern California Conference

2000 – 2009
Senior Pastor, San Diego Fil-Am, Southeastern California Conference
2008 – 2009 FAMANA President

1995 – 2000
Personal & ACS Ministries Director, Southwestern Union
Conference, Headquarters in Burleson, Texas

1993 – 1994
Church Ministries Director, Texico Conference, Headquarters (then),
Amarillo, Texas (now in Albuquerque, NM

1992 - 1993
Pastor, Abilene & Big Spring District, Texico Conference

1989 - 1992
South-Central Luzon Mission (now Conference), North Philippine
Union Mission

1986 - 1989
Ministerial Secretary, Church Ministries Director, North Philippine
Union Mission (now Conference)

1984 - 1986
Personal & Youth Ministries Director, South-Central Luzon Mission

1981 - 1984
Bible Teacher & Guidance Counselor, Lipa Adventist Academy,
South-Central Luzon Mission

1976 - 1978
Graduate Studies at AIIAS (Adventist International Institute of
Advanced Studies)

1974 - 1976
Ministerial internship, one year in South-Central Luzon & one year in
Southern Luzon Mission