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ABSTRACT

**WORSHIP ATTITUDES OF SEVENTH-DAY ADVENTIST
CHURCHGOERS AT MONTEMORELOS, MEXICO**

by

Jaime Cruz

Chairperson: Steven Vitrano

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project

Andrews University

Seventh-day Adventist Theological Seminary

Title: WORSHIP ATTITUDES OF SEVENTH-DAY ADVENTIST CHURCHGOERS AT
MONTEMORELOS, MEXICO

Name of researcher: Jaime Cruz

Name and title of faculty adviser: Steven Vitrano, Ph. D.

Date completed: August 1978

Considering that the subject of worship is of very unique significance to the Seventh-day Adventist church, the writer proposed to determine with respect to the Seventh-day Adventist churches in Montemorelos, Mexico, the following:

1. The attitudes of the church members toward public corporate worship.
2. The church members' understanding and awareness of the value of the various components in public corporate worship.
3. The church members' ability to correct erroneous concepts concerning public corporate worship.

The study was an important undertaking for the following reasons:

1. There is a dearth of worship material in the Spanish language.
2. It would give the writer, teacher of the worship class at Montemorelos University, a clearer understanding of the church members' concepts of corporate worship.
3. It would provide an opportunity for the churchgoer to increase his awareness and understanding of the various components of public corporate worship.
4. It would seek to develop a teaching model in public corporate worship for theology students at Montemorelos University.

The attitudes and understanding of worship were studied by use of an anonymous questionnaire on a total of 154 respondents from three Seventh-day Adventist churches at Montemorelos, Nuevo Leon, Mexico. An abridged form of the questionnaire was administered to the same population three months after concluding a worship seminar designed to improve the understanding of worship. The seminar provided practical experience in worship for the writer and the senior theology students of Montemorelos University.

As a whole, there appears to be a good understanding of worship. However, some specific points such as reasons for going to church, consciousness of God's prior presence and Divine invitation, some aspects of corporateness of worship (such as fellowship), and the role of giving, were misunderstood not only by the laity but also by the ministry. The seminars provided to correct erroneous views showed little effect when measured three months after the instruction.

This suggests that worship concepts are difficult to change. The solution is perhaps to direct one's attention to the very young through parents and the ministry.

Andrews University
Seventh-day Adventist Theological Seminary

WORSHIP ATTITUDES OF SEVENTH-DAY ADVENTIST
CHURCHGOERS AT MONTEMORELOS, MEXICO

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

by
Jaime Cruz
August 1978

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CHURCHGOERS AT MONTEMORELOS, MEXICO

A project presented
in partial fulfillment of the requirements
for the degree
Doctor of Ministry

by
Jaime Cruz

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But thanks above all to the One who gives wisdom and understanding, strength and courage, perseverance and patience, love and grace, my Lord Jesus Christ.

INTRODUCTION

Man is innately a worshiper, whether he lives in a "primitive" or "developed" society.¹ The ancient cultures have left us with a cumulus of information as to how the man of long ago worshiped. History shows, for example, that in the Americas the Aztecs and the Incas had a highly developed cultus. The same can be said of the Egyptians, Babylonians, Canaanites, and other great civilizations of the past.²

Those who accept the biblical record as divinely inspired would agree that worship is natural to man. God, the originator of worship, took the initiative to instruct our first parents how to worship Him. As we read the Scriptures, they tell us that one of the first acts of Adam and Eve was not to till the ground, but rather to dedicate the entire seventh day to the sole purpose of worshiping God.³

¹Charles A. Trentham, "Some Theological Bases of Worship," Review and Expositor, 62 (Summer 1965): 261-274.

²Pedro Tacchi Venturi, Historia de las Religiones (Barcelona: Edit. Gustavo Gili, 1957), tomo 1, pp. 129-181, 187-251, 301-390; Franz Koning, Cristo y las Religiones de la Tierra (Madrid: Edit. Herder, 1960, tomo 2, pp. 364-468, 530-566, 700-729.

³Cf. Gen 2:2-3; Mark 2:27-28; Ellen G. White, Education (Mountain View, California: Pacific Press Publishing Association, 1952), pp. 20-22.

Considering that the subject of worship has a very unique significance to the Seventh-day Adventist Church,¹ the writer proposed to determine with respect to Seventh-day Adventist churches in Montemorelos, Mexico, a predominantly Catholic community, the following:

1. The attitudes of the church members toward public corporate worship.
2. The church members' understanding and awareness of the values of the various components in public corporate worship.
3. The church members' ability to correct erroneous concepts in public worship.

This study is a significant undertaking for the following reasons:

1. There is a dearth of worship material in the Spanish language.
2. The writer, teacher of the worship class at Montemorelos University, would have a clearer understanding of the church members' concepts of corporate worship.
3. It would provide an opportunity for the churchgoer to increase his awareness and understanding of the various components of public corporate worship.
4. It would test the possibility of enriching the church members' worship concepts discovered in the first survey.

¹It is the belief of the Seventh-day Adventist Church that the last conflict in the religious world will be centered on the issue of worship. Man will be confronted whether he will worship God correctly or whether he will worship the devil through his many religious systems, cf. Ellen G. White, The Great Controversy (Mountain View, California: Pacific Press Publishing Association, 1953), p. 605.

5. The writer himself would clarify and sharpen his own understanding of corporate worship, and become a more competent teacher of worship.
6. This is the first known study on worship in Mexico (and perhaps Latin America) among Seventh-day Adventist culture and can provide the basis for further study on this most important subject.

Overview of the Project

The purpose of this project is both theological and practical. The first section, "Towards a Theology of Worship," consists of seven chapters which attempt to present the biblical and theological basis of worship. The first four chapters focus upon the initiative of God, the divine presence of Christ, the presence of the Holy Spirit in worship, and the fundamental attitude of the Christian who needs to worship God in "spirit and in truth." Chapter five concentrates on the close relationship that exists between worship and anthropology. Chapter six discusses the nature of the Church, the silent symbol of eternal truth. Chapter seven closes Part One by reviewing the importance of a proper and deeper understanding of the nature and meaning of the Day of worship. The concern of this first part has been to establish a theology of worship with which to compare its actual practice.

The five chapters of the second section describe, discuss, and evaluate the methodology of the project. This methodology consisted of the administration of a questionnaire on attitudes of worship, followed by a seminar designed to effect change in those attitudes, which, in turn, was followed by an abridged edition of

the original questionnaire. The first questionnaire was designed to determine the attitudes, behavior and experience of the respondents toward corporate worship while the second was to determine any changes in attitudes or behavior toward worship following the series of worship seminars.

PART I
TOWARDS A THEOLOGY OF WORSHIP

CHAPTER I

WORSHIP: A RESPONSE TO A DIVINE INVITATION

Today one finds that of all the human celebrations, one of the most entrancing and captivating is public worship. However, one also finds that while public worship is so widely observed, no public function is so vaguely understood as public worship.¹ The great majority of people who continually attend worship services hardly understand the principles that govern a worship service. This, of course, has great implications, for as many have said, "as men believe, so they worship."

It is the purpose of this section to present a theology of some principles and elements of worship that can help the worshipers better to understand the God they worship and how better to relate to Him, as they commune with God--for worship and theology go together.²

To worship God properly is not something that the worshiper can take lightly, for God, the Scriptures declare, is a jealous God.³

¹Cf. James F. White's chapter "Why Worship?" in his book The Worldliness of Worship (New York: Oxford University Press, 1967), pp. 3-16. See also Gaines S. Dobbins, The Church at Worship (Nashville, Tennessee: Broadman Press, 1962), pp. 1-8.

²William Nicholls, Jacob's Ladder: The Meaning of Worship (Richmond, Virginia: John Knox Press, 1966), pp. 9-13.

³Cf. Exod 20:5, 34:14; Josh 24:19; Nah 1:2. All Bible quotations not otherwise specified are from the King James Version.

He has declared in His Word the way He wants to be worshiped,¹ therefore, an inquiry into the meaning, or essence, of worship will be necessarily a theological one.

Why Worship?

Week after week thousands of people gather together to worship a being whom they call God. In order to worship Him, some meet in beautiful cathedrals, others in plain houses, and some just in the open. Thousands of dollars are spent to build their cathedrals, their churches or their places of meeting. The esthetics qualities in these cathedrals and the majority of the temples is impressive, the furniture is beautiful, the work of art unmatched, and even in plain churches, one sees efforts to keep them clean and neat. Moreover, thousands of dollars are also spent on ministers who conduct this worship service. Countless hours are spent in planning and executing this service.

Week after week thousands of people leave a comfortable home to fight the coldness of a winter day, the heat of a sticky summer day, the rainy day, special television programs, to go to these churches or cathedrals to worship. It has been the writer's experience to have met people who have walked miles with the whole family every week to come to a worship service. The inevitable question arises: Why?

¹See Exod 20; Leviticus; Gen 2:2-3; cf. E. G. White, Patriarchs and Prophets (Mountain View, California: Pacific Press Publishing Association, 1913), pp. 47-48; Gen 4:2-6; cf. White, Patriarchs and Prophets, pp. 68, 71.

It is appropriate at this point, before the answer is given, to examine what the meaning of the word worship per se is.

Definitions of Worship

A study of the etymology of the word worship¹ shows that the word in English comes from the Anglo-Saxon Weorthscipe, meaning value and scipe, or later "ship," meaning state or condition. The word in its verb form means, then, ascribing worth to something (in this context--God). In the religious connotation the word implies "the attitude of humility, reverence, honor, devotion, and adoration that properly mark the relationship of created beings to their Creator, especially in His presence."² Therefore, when we worship we are declaring worth. To worship God is, then, to show forth His worthiness. As we worship Him, we acknowledge and express His supreme worth, of which praise, as Scripture declares: He is worthy. "Worthy is the lamb that was slain," was the song of the heavenly beings whose number was "ten thousand times ten thousand, and thousands of thousands." And every celestial being answered, setting forth the divine worthiness.

Blessing and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

St. John rightly ends this part of his vision by saying, "The four and twenty elders fell down and worshiped him that liveth for ever and ever" (Rev 5:11-14).

¹ Joseph T. Shipley, Dictionary of Word Origins (New York: The Philosophical Library, 1945), s.v. "Worship."

² Siegfried H. Horn, ed., Seventh-day Adventist Bible Dictionary (Washington, D.C.: Review and Herald Publishing Association, 1960), s.v. "Worship."

In the Old Testament, the most frequently used word for worship (170 occurrences) is the Hishtafal form of ׀׀׀, meaning "to prostrate oneself," "to depress," "to bow down."¹ According to The International Standard Bible Encyclopaedia, the idea of this word in the Old Testament is "the reverential attitude of mind or body or both, combined with the more generic notions of religious adoration, obedience, service."² (Cf. Gen 22:5; 24:26,48; Exod 4:31; 12:37; 33:10, and others). It is important to point out that "one of the great contributions of the Old Testament to the worship of God is that it so emphatically presents the objective worth of God as the ground of worship."³

The second commandment, forbidding idolatry, says, "Thou shalt not bow down to them" (Exod 20:5), while the preceding commandment establishes that Yahweh shall be the sole and supreme object of worship.

"What should distinguish worship of God from all personal relations to men is the all-pervading recognition of the absolute worth of God." While, "in polytheism the worshiper may think of the gods as only superior to himself in whatever qualities he may assign," by contrast "in monotheism God's supreme worth must be confessed: for He alone is God; the mind cannot conceive, nor the heart desire, any

¹William L. Holladay, A Concise Hebrew and Aramaic Lexicon of the Old Testament (Grand Rapids: Wm. B. Eerdmans, 1971), s.v. "Worship."

²Philip W. Crannell, "Worship," The International Standard Bible Encyclopaedia (Grand Rapids: Wm. B. Eerdmans, 1939), 5:3110.

³Nathaniel Micklem, ed., Christian Worship, Studies in Its History and Meaning (Oxford University Press, 1938), p. 19.

higher good or any other good that can compare with Him (Pss 16:2; 73:25)."¹

The Greek term most often indicating worship, in the New Testament, is proskuneō (προσκυνέω). It literally means "kiss [the hand or the ground] toward."² The sense is that of doing homage. According to The International Standard Bible Encyclopaedia, "the New Testament idea of worship is a combination of a reverential attitude of mind and body, . . . the feeling of awe, veneration, adoration."³ (Cf. Matt 2:11; 4:9; Mark 15:19; John 4:24; Acts 10:25; 1 Cor 14:25; Rev 5:14; 19:10; 22:8)

It is important to point out that the total idea of worship cannot be obtained by just studying the etymological meaning of the word, but "from the whole body of description of worshipful feeling and action, whether of the individuals singly or privately, or of larger bodies engaged in the public services of sanctuary, tabernacle, temple, synagogue, upper room or meeting-place."⁴

It would be incomplete to leave out definitions of authors that have written books on worship. Some authors have tried to grasp the significance, the importance, of the meaning of this word worship, and have defined it as:

¹Ibid., p. 9.

²Phillip W. Crannell, "Worship," The International Standard Bible Encyclopedia (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1939), 5:3110. See also, Peter Brunner, Worship in the Name of Jesus, trans. M. H. Betram (St. Louis, London: Concordia Publishing House, 1968), pp. 11-13. Brunner discusses the use of the Greek word latreia.

³Ibid. ⁴Ibid.

"Man's response to the nature and action of God."¹

"The response of man the creature to God the Creator."²

"Man's response to God's revelation of himself."³

"What a thinking man does as he approaches another thinking being called God."⁴

"Christian worship is, in essence, not a theological blueprint drawn by specialists, but an event, an encounter between the Lord, who through the Holy Spirit acts in Word and Sacrament, and His people."⁵

Having now studied the meaning of this important word in its etymology, and having seen the different definitions that authors have given to this word, we shall now proceed to answer the original question of why worship.

The Divine Initiative

What is it that motivates the worshiper to come to a worship service? The answer seems simple in statement, but it is profound in its application. Genuine Christian worship takes place as a result

¹J. Alan Kay, The Nature of Christian Worship (London: Epworth Press, 1953), p. 7.

²H. E. Horn, Worship in Crisis (Philadelphia: Fortress Press, 1972), p. 135.

³Andrew W. Blackwood, The Fine Art of Public Worship (New York: Abingdom Press, 1939), p. 14.

⁴Ilian T. Jones, A Historical Approach to Envangelical Worship (New York: Abingdon Press, 1954), p. 171.

⁵J. J. von Allmen, Worship: Its Theology and Practice (New York: Oxford University Press, 1965), p. 13.

of God's invitation.¹ As he comes to worship God weekly, at first, he probably does not understand all the symbolism and the rituals that are used in his church, yet, as he responds to that divine invitation, he not only grows in his understanding of the events that take place in the worship service, but he also experiences a conscious communion with God.² In his effort to describe the meaning of his experience with God, he theologizes.

The definitions quoted above stress the fact that worship is the creature's loving response to his Creator,³ since it was God who created worship in the first place.⁴ All that the worshiper knows about worshiping God is what God has revealed to him through His Word.⁵ For as Segler says, "Worship depends upon revelation, and Christian worship depends upon the revelation of God in Christ Jesus. Worship is therefore a revelation and a response."⁶ This is why "the basis of Christian worship is not utilitarian but theological."⁷

¹See John H. Johansen, "Principles of Christian Worship," Worship 44:364-365; Paul Whitman Hoon, The Integrity of Worship (Nashville and New York: Abingdon Press, 1971), p. 56; C. E. B. Cranfield, "Divine and Human Action: The Biblical Concept of Worship," Interpretation 12 (October 1958): 387-389.

²See S. M. Gibbard, "Christian Worship: Its Nature, Necessity and Expression," Studia Liturgica 1 (December 1902): 212.

³See J. W. Carlton, "Preaching and Worship," Review and Exposition 62 (Summer 1965): 319.

⁴Cf. Wilhelm Hahn, Worship and Congregation (Richmond, Virginia: John Knox Press, 1966), p. 15.

⁵Cranfield, pp. 387-389.

⁶Frank M. Segler, Christian Worship--Its Theology and Practice (Nashville: Broadman Press, 1967), pp. 57-58.

⁷Ibid., p. 57.

Paquier also points out that "man can give to God only what God has given him already."¹ The worshiper can render meaningful worship to God because God has taught him so. "God can be the object of our worship only if he is first the subject; that is, the one who gives us the worship."²

One of the best statements written corroborating this idea is given by Karl Barth when he says,

The church service³ is in the first instance primarily, in origin and in substance, divine action, and is only then human action secondarily, by derivation, and as an accident of the former. What man should and can do here is to serve. And that this service is divine service is something which is brought about not by man but by God and God alone. It is God who wills that that divine service be held. It is God who provides the media suitable for it. It is God who bears witness through them to His grace. It is God who by this means awakens, purifies and advances faith. All along the line it is God not man, and man at every point appears only as the one who serves and who carries out the Will of God.⁴

It seems evident, then, that "in worship . . . everything comes from God."⁵ It is as the worshiper understands this important truth that willingness to do anything for His God goes beyond imagination, takes more important dimensions, as Paquier emphasizes,

Without this primacy of God, who gives grace to whomsoever he wishes and who determines himself the manner of encounter with his children, and without the sovereign liberty of the

¹Richard Paquier, Dynamics of Worship (Philadelphia: Fortress Press, 1967), p. 3.

²Ibid., p. 4.

³The German word Gottesdienst though translated here "service" should be best translated in this paragraph by "worship" or "public worship," as the introductory note to this book points out.

⁴Karl Barth, The Knowledge of God and the Service of God (London: Hodder and Stroughton, 1938), p. 192.

⁵Ibid., pp. 7-8.

Holy Spirit, worship would be merely a human "work," a fiction deprived of value and efficacy. Worship is a dialogue, but the initial call comes from God who begins the conversation.¹

A last quotation to point out this idea is that of Horton, who adds an answer to a thought that may have crossed the reader's mind. He says, "always the initiative lies with the deity; and though we sometimes speak of discovering God, He is always discovered as the discoverer of ourselves."² He then quotes a poem that is appropriate to end this part of the chapter.

I sought the Lord, and afterward I knew
He moved my soul to seek Him, seeking me;
It was not I that found, O Savior true:
No, I was found of Thee.³

The Worshiper's Response to God

Just as it is important, first of all, to recognize God's initiative in worship, it is just as important to recognize the worshiper's response to the divine initiative.⁴ For the relationship of the worshiper to God is that of a responder.⁵ "The essence of worship is that it is the concentration of all faculties on corporate self-giving to God in response to His love and in praise of His glory."⁶

¹Ibid., pp. 7-8.

²Douglas Horton, The Meaning of Worship (New York: Harper & Brothers, 1959), p. 16.

³Ibid.

⁴Without this emphasis there is the danger that we deprive man of his relationship to God. The fact that God has taken the initiative is not to suggest determinism but man's free choice.

⁵Horton, p. 24.

⁶Pehr Edwall, ed., Ways of Worship (London: SCM Press, 1952), p. 17.

It is in the atmosphere of worship that the worshiper and God have an encounter.¹ The worshiper begins to recognize God only as he worships Him. But he has more to do than to recognize Him as his God; he also has to acknowledge that He is his God. God does not cease to be God, of course, if the worshiper does not acknowledge Him as such, for God does not need his consent to be God. But it is his God only when he acknowledge Him as his God.² Horton points out that "once an individual has met his God, the curtain between heaven and earth is thinned to a gossamer and he cannot but make plans to live in the presence of that God, returning ever and again to acknowledge Him."³

Therefore, it can be said that "worship is always a direct response to a felt experience of God or a celebration of that experience which, because God is alive, eternal, and omnipresent, becomes a re-enactment of it, though partly under our own auspices."⁴ It is difficult to deny that worship always reaches to the center of the person when it is the real thing: It touches and releases the will. A response of this nature "concerns not a segment of the human being but a sector, not lying on the periphery but reaching to the inner part."⁵

Other Theological Concerns of Worship

Though it is God's initiative and man's response, it is also necessary to recognize that the reason why man worships God in

¹Horton, pp. 20-21.

²H. Grady Davis, Why We Worship (Philadelphia: Muhlenberg Press, 1961), pp. 36-37.

³Horton, p. 28. ⁴Ibid. ⁵Ibid., p. 25.

different ways is because of the different concepts that man has of God. In other words, the character of worship which man offers depends on his conception of God. Hoon rightly points out that "the character of worship is largely derived from the character of the God who is believed in, and that the way in which we conceive God and the way we elucidate his relation with man determine our worship."¹ If we view God as only divine principle, says Segler, "we will seek to conform to the principle. If we view God as idea, we will seek to know him through intellectual understanding or reasoning. If we view God as a personal Being, we will seek to know him in personal relationship." And Segler concludes that "if we conceive of him as Spirit, self-revealed in history, we will worship him in 'spirit and truth.'"²

Another concern that is just as important to take into consideration here is that though the initiative for worship is divine, "the efficacy of the worship depends on the worshiper and his particular preparation." For as Christensen adds, "what to me is worshipful, inspirational, and a worthy offering to God, may seem lifeless and inappropriate to others." He concludes by saying, "what is appreciated by the older folks may be far different from what the young people desire."³

A third concern to be discussed here is that the foundation of worship is the presence of God with His people. It is well known

¹Paul Whitman Hoon, The Integrity of Worship (Nashville and New York: Abingdon Press, 1971), p. 86.

²Segler, p. 57.

³James L. Christensen, New Ways of Worship (Old Tappan, New Jersey: Fleming H. Revell Co., 1973), p. 11.

that after the Fall, God could not talk with man face to face (cf. Isa 59:2), but God never left His people alone. Later on, in His dealing with Israel, we see His presence manifested in the cloud and in the fire. He ordered them to build a sanctuary so that He could be among His people (Exod 25:8), and His presence in the Sanctum Sanctorum was manifested in the Shekinah (Exod 25:22; Lev 16:2; 1 Kgs 8:10). When we go to the New Testament, we find that John implies that Christ as the Word made flesh was the true Shekinah (John 1:14), the true presence of God with men. So, just as God's presence was a complete reality in the Old Testament, so, also, the foundation of Christian worship is the presence of God, manifested in Jesus Christ, and known through His Holy Spirit--a presence that is real, and nearness that is complete.

The last and fourth concern is the extraordinary dimension of the worshiper's experience. In trying to relate to his God, this experience is unique. The reason is that even though he is conscious of His presence, he directs his worship to a God whom he cannot see or fully comprehend. Horton describes this aspect of worship as follows,

If the inhabitants of a near-by planet succeed in launching a free-sailing sputnik which will reach the earth, and if some of them come to earth with it, there will be nothing so difficult for them to understand, if they think by a process of induction and have only what they see elsewhere in natural life to guide them, as the custom of worship to which men give themselves. They will be able to classify and appreciate men as working animals; the ants in their hills and bees in their hives will help them understand New York and Tokyo. . . . But how will they explain the palpable fact that once a week a number of people in every community in the United States leave their homes, assemble in a building with a steeple or a tower on it, listen to a man who in their behalf will talk, or they themselves in unison will talk, with someone called God whom they have never seen or heard and nobody else has ever seen

or heard, and even give money to provide like curious buildings in other parts of the world in order that other people may engage in this seemingly unnatural pursuit. From this angle worship may not even be sensible, for the reason that it is directed to a reality that the senses cannot apprehend.¹

But even though God cannot be apprehended through the senses, the worshiper trusts that He is there, that His presence is sure and real, and that he has contact with Him.² How does the worshiper, then, know and accept what has been mentioned above? How is the worshiper sure that God is not just an ideal, or a philosophy of life or a metaphysical principle, but that He is a personal and spiritual Being who seeks a personal relationship with men?³ The worshiper knows and accepts all of these because God has revealed Himself to him in the person of His Son Jesus Christ (Heb 1:1-3), and this he totally accepts by faith (Heb 11:6).

¹Horton, pp. 29-30. ²Ibid. ³Segler, p. 59.

CHAPTER II

THE CHRISTOLOGY OF WORSHIP

Christ's Person in Worship

In the previous chapter the question was raised as to how the worshiper knows God. The answer given in the final conclusion was that he knows Him through Jesus Christ. In accordance with the Christians' understanding of the Scriptures, God has drawn near to men in Jesus Christ (John 14:7, 9-13). The supreme revelation of God was accomplished in the person of His Son (John 3:16). Jesus has become through His divinity (John 1:1-3, 18) and through His humanity (John 1:14; Rom 1:3; Gal 4:4), the unique and proper place for encounter between God and men (see Ephesians Chapter 2 and the book of Hebrews, passim). "He is their living bond and link, and therefore the center of worship; and his real presence establishes and makes worship possible."¹ Being the Son of God He was able to establish a link between men and God which men were unable to establish by themselves. As the glorified Son of Man, He is able to represent men in His humanity before the throne of God (Heb 4:14-16). "It is the incarnation and ascension that gives to the worship of the Church both existence and justification."²

However, man is unable to understand the mystery of incarnation. How Jesus was truly God and truly man is beyond his comprehension, but he knows that he has a better understanding of God as he

¹Paquier, p. 19. ²Ibid.

tries to see Him through this great mystery, and he does it through faith. The apostle John said in his gospel, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared Him" (John 1:18; cf. John 14:8-9; 17:1-3). In fallible human language Bonhoeffer, trying to comprehend this great mystery, says,

I do not know who this man Jesus Christ is unless I say at the same time "Jesus Christ is God," and I do not know the God Jesus Christ unless I say at the same time "Jesus Christ is man." The two factors cannot be isolated because they are not isolated. God in timeless eternity is not God, Jesus limited by time is not Jesus. Rather, God is God in the man Jesus. In this Jesus Christ God is present. This one God-man is the starting point of christology.¹

And in terms of the Christology of worship, Hoon adds, "This is to say, Christian worship first is profoundly incarnational; and the dialectic of the Incarnation understood as the whole Event of Jesus Christ, not merely his birth, is to govern all thinking about worship."² In the incarnation God descended to the lowest condition of man (Phil 2:5-11; see also 2 Cor 5:15-21), so that man could worship a holy God (Matt 2:11; Luke 2:25-30; John 20:28). "In the real humanity of Christ God came the whole way to man." Therefore, "In worship man identifies with Jesus Christ. In Christ God and man still uniquely meet."³

So, in the light of what has been said, the full truth of the incarnation is that the worship of Jesus Christ is also the work of God. Because Christ is divine His worship is a worship of the divine serving us; and because Jesus Christ is human, it is the

¹Dietrich Bonhoeffer, Christ the Center (New York: Harper & Row, 1960), p. 46.

²Hoon, p. 122. ³Segler, p. 62.

worship of a man serving man and of a man serving God.¹

Christ's Presence in Worship

The comforting promise for God's Church, as recorded in Matt 18:20, concerning the assurance of His personal presence, is that "where two or three are gathered together in His name, there He is in the midst of them." We have already seen previously how in the Old Testament, in the economy of Israel, the presence of God was manifested in the Sanctum Sanctorum (Exod 25:22), but in the Christian's economy, Christ names two or three as the smallest unit of corporate worship.

According to "the writings of the Rabbis," the presence of God was also beyond His manifestation in the Temple. The idea was that "God may cause His Shekinah to dwell with men wherever He graciously wills to do so," but that "He is specially near in worship and in obedience, as well as in the study of the Law."²

It has been pointed out³ that "though the idea of the Shekinah is different in many respects from the biblical idea of kabod [כבוד], the glory of God," "the Septuagint brings the two ideas together." The word skēnē (σκηνη) in the Greek of the Septuagint "stands for both the tabernacle and the Shekinah, just as the word doxa [δόξα] stands for the Shekinah as well as for the Hebrew word kabod."⁴ By a play

¹Hoon, p. 185.

²William Nicholls, Jacob's Ladder: The Meaning of Worship (Richmond, Virginia: John Knox Press, 1966), p. 18.

³Arthur M. Ramsey, The Glory of God and The Transfiguration of Christ (London: Longmans, Green and Co., 1949), pp. 18-22.

⁴Nicholls, p. 19.

on words--skēnē, eskēnōsen--St. John makes the bold assertion that the Word made flesh dwelt among us (eskēnōsen en hemin), that they saw his glory. His glory, doxa or kabod, or presence, is not then limited to any specific locality, but wherever two or three are gathered together there he is in the midst of them, for his doxa covers the whole earth. Rightly, Nicholls points out that "it is consonant with this biblical understanding of worship as man's response to the grace of God that we should find the possibility of our worship to lie in the presence of God with His people."¹

Something that needs to be taken into consideration also are the words of von Allmen, who says,

While the presence of Christ in worship is a real presence, on which the believer can count, as he can count on all the promises of his Lord, the Church, nevertheless, is not the dispenser of this presence. It springs out of the free action of Christ. Such freedom certainly does not mean that the Lord might weary of visiting His Church, . . . or that His presence in divine worship is subject to some dialectical fluctuation. If one thought this, the faith, hope and love of the Church would be jeopardized. . . . But it is not the Church which is the dispenser of this presence; it cannot be induced, it can only be besought.²

Since the basis of the Christian Church's worship is Christological, it is important to note three important aspects of the life of Christ: Christ as prophet, Christ as priest, and Christ as King. This threefold office of Christ should be reflected and declared in the worship service.

The Prophetic Life of Christ

The Scriptures clearly testify the recognition of Jesus as a prophet. In Matthew 21:11 we find the multitude saying, "This is

¹Ibid., p. 18. ²Von Allmen, p. 28.

Jesus the prophet of Nazareth of Galilee." Luke 7:16 declares that when Jesus raised the widow's son, "There came a fear on all: and they glorified God, saying that a great prophet is risen among us; and that God hath visited his people."

Jesus was the fulfillment of Moses' prophecy. The Lord had declared through Moses, "I will raise them up a prophet from among their brethren like unto thee, and will put my words in his mouth" (Deut 18:18). While Jesus was walking on the road to Emmaus with two of His followers, the Scriptures declared that "they said unto him concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people" (Luke 24:19). Other passages could be cited presenting this prophetic role of Jesus as shown in the Scriptures, but these references will be sufficient. However, we will just briefly see this role in two of the direct quotations from the writings of Ellen G. White. The first one of these quotations says that "many educated and influential men had come to hear the Prophet of Galilee."¹ And in the second one she says, "He as a prophet had addressed the daughters of Jerusalem."²

The importance of this prophetic role of Jesus (a prophet being defined as one who speaks for God), as far as worship is concerned, is seen when we realize that "like its Head, the Church is prophetic, and in its worship the Lord continues to make his word heard."³ Jesus is to be seen, then,--by definition and action of

¹Ellen G. White, Christ's Object Lessons (Washington, D.C.: Review and Herald Publishing Association, 1941), p. 95.

²Ellen G. White, The Desire of Ages (Mountain View, California: Pacific Press Publishing Association, 1946), p. 752.

³Paquier, p. 21.

the word prophet--as a spokesman of God to man in His worship service, either through the written or spoken Word. The prophetic role of Jesus and the Church is discussed together with His priestly role.

The Priestly Life of Jesus

The very life of Jesus is in some sense a priestly life.¹ His whole life was a life of worship. "He yielded all his time, strength, and anxieties to the service of the Father as a living and holy sacrifice."² "The Christological basis of the Church's worship consists of the ministry of Jesus, the act of perfect worship which He made of His life."³

The culmination of this life of worship came when Jesus "offered up himself" (Heb 7:27) as a sacrifice (the Lamb) once for all before God; the one whom John the Baptist had pointed out as "The lamb of God which taketh away the sin of the world" (John 1:29). And Peter speaks of Him as the "lamb without blemish and without spot" (1 Pet 1:19).

However, Jesus' priestly life was not confined to this earth, for He ascended to heaven and entered into the heavenly sanctuary as our High priest. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus" (Heb 3:1). As our High Priest He is there "to-day . . . standing at the altar of mercy, presenting before God the prayers of those who desire His help."⁴

¹Von Allmen, p. 21. ²Paquier, p. 21. ³Von Allmen, p. 25.

⁴Ellen G. White, Ministry of Healing (Mountain View, California: Pacific Press Publishing Association, 1909), p. 90.

It is the belief of the Seventh-day Adventist Church¹ that the heavenly sanctuary "is the center of Christ's work in behalf of men," and "it concerns every soul living upon the earth. It also "opens to view the plan of redemption bringing us down to the very close of time, and revealing the triumphant issue of the contest between righteousness and sin." The exhortation given, then, is that "God's people are now to have their eyes fixed on the heavenly sanctuary, where the final ministration of our High Priest in the work of judgment is going forward,--where He is interceding for His people."²

The worship of the Church is, therefore, priestly, because "Christ, present in his community, as the head united with the body, continues to present to the Father, for the church and with it, the offering of the prayer, the offering of the whole life and being of his people, and the offering of his own redemptive death."³ The

¹The Seventh-day Adventist Church believes that Christ's priestly ministry in the heavenly sanctuary, in the Sanctum Sanctorum, began in 1844. In fact, the Church considers that "the subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844."--White, Great Controversy, p. 423. For "it explains our disappointment in 1844, showing us that the sanctuary to be cleansed was not the earth, as we had supposed, but that Christ then entered into the most holy apartment of the heavenly sanctuary, and is there performing the closing work of His priestly office."--Ellen G. White, Evangelism (Washington, D.C.: Review and Herald Publishing Association, 1946), p. 223. This ministry, according to the Church's belief, is not one-sided action, but that "while Christ is cleansing the sanctuary, the worshippers on earth should carefully review their lives, and compare their character with the standard of righteousness." Ibid., p. 224. Therefore, the Church considers that "the correct understanding of the ministration in the heavenly sanctuary is the foundation of . . . [her] faith."--Ibid., p. 221. Emphasis supplied.

²Ibid., pp. 222-223.

³Paquier, Dynamics of Worship, p. 21.

prayers of the church are "in the name and for the sake of Jesus Christ" for when the Church prays, it is Christ who prays in it. Thus, "all the petitions and praises that the body of Christ presents to God through its members are valuable only when passing through Him who is the Head of the body, the Son of God."¹

Summarizing, then, this double aspect of the priestly life of Jesus--earthly and heavenly--von Allmen says, "There is thus a twofold Christological basis to the worship of the Church: there is the earthly cult celebrated by the life, the death and the glorification of the incarnate Christ; and the heavenly cult which, in glory, He celebrates until the time of the world to come."²

It is important also at this point to see that to interpret only the life and death of our Lord Jesus Christ in terms of one of these categories is to impoverish our theology, and to contradict the witness of the New Testament itself, for in the life of our Lord Jesus Christ, the two outlooks fuse and are one thing. It is of importance to notice that the Old Testament records a dialectic between the priest and the prophet which is not resolved until the coming of Christ. For when Jesus comes, the true meaning of both the priestly and the prophetic function is clarified. It is in this sense that a true conception of worship is fulfilled. For as Nicholls says,

While he takes up the prophetic insight that the essence of worship is the offering of a righteous will, and that, without this, sacrifice and observance are not merely useless but blasphemous, He also lives out in Himself the true meaning of the sacrifices, and becomes Himself an offering in blood.

¹Ibid., p. 22. ²Von Allmen, p. 26.

be done? One way, at least, whereby this is done is "by its hymns . . . and all the dignity and fullness of the divine service, the Church should make known to the world that its Lord reigns in the midst of it in His divine beauty."¹ And that this acknowledgement in worship will be carried on "until the appearing of our Lord Jesus Christ: Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and the Lord of lords" (1 Tim 6:14-15).

Christ's Presence in the Lord's Supper

It is considered by some Christian churches that one of the supreme gifts that is given to the Church in the Lord's Supper is "the real presence" of the risen and glorified Christ. Therefore, it is common to associate the real presence of Christ with the Lord's Supper. Hahn points out that "this fact is grounded in the words of institution of the Supper."² And von Allmen goes so far as to say, "Jesus Christ inaugurated the worship of the Church when He instituted the celebration of the Lord's Supper."³ Those who participate in the Lord's Supper need not be in any doubt as to Christ's presence. In the Lord's Supper He Himself is in the midst of the congregation. And as Hahn says, "He is present as the dying Lord, who gives His life for us, for the broken Body and the shed Blood are as it were a paraphrase of His death. In this way the Crucified Lord is present with His people."⁴

¹Ibid. ²Hahn, p. 18. ³Von Allmen, p. 26.

⁴Hahn, p. 19.

The writer considers that this "real presence," as pointed out above, is not limited to the Lord's Supper but is also in the preached Word, as indicated later in this paper. It is appropriate at this point to mention that it is not within the scope of this project to explore the theological question of the "real presence" as it has to do with the bread and the wine in the Communion service.

The meaning of the experience of the Lord's Supper is probably best developed by von Allmen.¹ He says that "the cult is firstly an anamnesis of the past work of Christ. . . . This anamnesis or memorial . . . is something quite different from a mere exercise of memory." He points out that "it is a restoration of the past so that it becomes present and a promise." As a person remembers, "a real actualization of the past in the present becomes possible." Therefore, as the worshiper participates in this rite, "He calls to mind the deliverance from Egypt," for it was there that the Passover rite was instituted "le Zicharon, i.e., for a memorial." But he also needs to realize "that he is himself the object of the redemptive act,"² the redemptive action of the cross.

Moreover, the dimension of the Lord's Supper is that this rite does more than "merely" recapitulate "the life, death and resurrection of Christ by making them operative in the present. . . . It is also what is to come." The rite not only sums up the process of salvation, but also directs the mind of the worshiper towards the future where if he is faithful he will share with others in the

¹Von Allmen develops this concept in his book Worship: Its Theology and Practice, pp. 34-35.

²Ibid., p. 34.

kingdom to come. Or as von Allmen continues, "It does not merely commemorate Jesus' last meal with His disciples; it also prefigures the Messianic feast at which, with His disciples, Christ will drink the new wine in the Kingdom of His Father (Matt 26:29)."¹

Cullman also mentions this aspect of the event when he writes, "The coming of Christ into the midst of the community gathered at the meal is an anticipation of his coming to the Messianic meal and looks back to the disciples' eating with the risen Christ on the Easter days."²

Yet there remains a third dimension. "It is not merely the past which becomes again present; nor is it merely the future which is already dawning. There is also the present itself which is affirmed."³

Since there is in the Lord's Supper a recapitulation of the process of salvation, the meal cannot become an occasion of sorrow, but "an inexhaustible source of joyful thanksgiving," an act of joy, for the worshiper not only looks back to the great deliverance from Egypt--a deliverance from the bondage of sin--he not only looks forward to the triumphant celebration of the Messianic meal in the Kingdom to come, but now he can enjoy and rejoice in the fellowship of His beloved Master. This experience he enjoys with his fellow believers now. For as Hahn says, "We can say therefore that in the Lord's Supper the experience of the community is that Christ, the

¹Ibid., pp. 34-35.

²Oscar Cullmann, Early Christian Worship (London: SCM Press, 1956), p. 16.

³Von Allmen, p. 35.

Crucified and Risen Lord, and the One who is to come again, comes into the midst of the congregation, acts as Host at the meal, and with it gives Himself."¹

Christ's Presence in the Word

Christ's presence is also manifested to the worshiper in the Word: both written and spoken. The Scriptures, the written Word, are a witness to the salvation that comes in Jesus Christ. As Cranfield points out, "by the work of the Holy Spirit the human words of the Bible . . . become for the church again and again the very Word of God, as the exalted Christ makes use of them, making them the medium of his conversation with his church."² So, the worshiper is able to learn the redemptive purpose of God only as he comes in contact with His Word. "The written Word serves to make known to man the living Word of God,"³ for He who is in His own person the living Word of God comes as the Word of God to His people in the Holy Scriptures, which, as the written witness of prophets and apostles to Him, are also the Word of God.

Since the worshiper's redemption is described in the Scriptures, he should acknowledge the Scriptures for what they claim to be. Moreover, "the objective, intellectual content which guides man's worship is found in the Scriptures."⁴ This is a good reason why the Scriptures should be kept central in the Church's worship.

Segler also adds that "all the church's worship, preaching, and work is based upon it, on what we know through it." And

¹Hahn, p. 20. ²Cranfield, p. 389. ³Segler, p. 67.

⁴Ibid., p. 66.

"Christian worship is dependent upon the Bible for truth concerning redemption and Christian living."¹

Since the Church faces today the problem of the authority of the Scriptures, Segler's words are a good reminder to this effect,

The Scriptures do not speak in vacuo, but in relation to Christ. The pattern of authority in Christian worship is found in Christ, the living, personal Word of God; in the Holy Spirit, who conveys revelation and witness to its divinity; and in the sacred Scriptures, the document of revelation, the Spirit's instrument in effecting illumination.²

We turn now to the proclamation of the Word of God. We find that by the proclamation of the Word of God, Christ gathers and constitutes His Church, as the community of those who hear Him in His Word, and worship Him in His presence there. Jesus Christ builds His Church in this world by calling men through the proclamation of His Word (Matt 28:19, Acts 2). "The Church comes into being in worship, as men gather round the proclamation of Christ."³ For worship is seen as the encounter between the living Lord and His Church through the Word, as the Word is read in Scriptures and preached in the sermon, and the congregation makes response, elicited by the Word, in "songs of praise" and in prayers of thanksgiving.

When the worshiper then hears and receives His holy Word in the worship service, the revelation of God is at work, for in worship--by the proclamation of His Word--the worshiper is in touch not only with the truth about God, but with the presence of God Himself, for as Nicholls says, "God in His self-revelation gives us Himself . . . through Christ men are brought into the presence of

¹Ibid., pp. 67, 69. ²Segler, p. 68. ³Nicholls, p. 39.

God."¹ This should be something for the preacher to think about, for since he is the servant of the Word his sermons are only valid if they come from the Word, and if they offer to the congregation the Living Bread. This "presence of God is made manifest by the 'convicting' word of proclamation, which reveals the secrets of the heart, as it is set forth in the service."² The result of this type of proclamation "makes a man bow in adoration before the presence of God, and confess: He is here, in the midst of the congregation."³

Christ's presence then is not an illusion, it is a reality, "hence the Church is not living on illusion when it assembles in the name of Christ."⁴ Moreover, the assurance and finality of His presence is stated by Matthew as he quotes Jesus saying, "Lo, I am with you always, even unto the end of the world" (Matt 28:20).

¹Ibid., p. 38. ²Hahn, p. 21. ³Ibid. ⁴Von Allmen, p. 27.

CHAPTER III

WORSHIP AND THE HOLY SPIRIT

The Importance of the Holy Spirit

Just as it is important to see the initiative of God and the presence of Christ in worship, so it is important to be aware of the work of the Holy Spirit. The worshiper's proper response to God's initiative and Christ's presence would be impossible without the Holy Spirit, for as Segler says, "every aspiration in the human heart and every spiritual achievement is the work of the Holy Spirit."¹

Christ and the Holy Spirit

In order to try to understand the important connection between the Holy Spirit and worship, and its theological implications, it is necessary to realize that the Holy Spirit does not take our attention from Jesus; on the contrary, by the Spirit is how the worshiper recognizes Him (John 16:13). A study of the Holy Spirit needs to be done Christologically, for the Scriptures show that if we begin with the Holy Spirit we shall be led at once to Jesus Christ. The Scriptures say, "No man can say, Jesus is Lord, but in the Holy Spirit" (1 Cor 12:3), and "that is because it is the work of the Spirit to bear witness to Christ [John 15:26], so much so that the confession of Jesus as Lord is an infallible mark of the presence of

¹Segler, p. 63.

the Holy Spirit."¹ Therefore, "without the Spirit that confession would be impossible."² The Scriptures further show us that: It is through the Spirit that we are baptized into Jesus (1 Cor 12:13); it is the Spirit who enables us to experience the sacrament of Baptism (1 Cor 12:13), and the Lord's Supper (John 6:22-65); it is through Him that Christ is glorified (John 16:14-16), for the genuine work of the Holy Spirit is to exalt Christ as Lord. As von Allmen points out, "The Christ in whom we are permitted to participate through the Holy Spirit is not merely the Christ of the past, the Christ of the Incarnation," but "the Christ of the future, the Christ who will return to call us to the life and joy of the Messianic feast; he is not only the Christ in whom we believe, but also the Christ in whom we hope."³ Hence it is through the Holy Spirit that Christ becomes a future hope as well as a past and present reality.

The Church and the Holy Spirit

The Scriptures reveal that the Church is the temple of God because the Holy Spirit dwells in it (1 Cor 3:16). Segler says, "It is the Holy Spirit's function to inspire and guide the church in its worship and work." It is the Spirit who creates "the church, and he continues to give life to the church. Without his power the church cannot exist. It cannot function in any area of its mission without the Spirit's presence."⁴

¹Nicholls, p. 56. ²Ibid.

³J. J. von Allmen, "Worship and the Holy Spirit," Studia Liturgica 2 (June 1973): 125-126.

⁴Segler, p. 64.

Segler also adds that it is important to recognize that "the Holy Spirit gives the church motivation for its ministry. He inspires the singing, praying, teaching, preaching, and worship of the entire body (1 Cor 14:36; Rom 8:26-27; Acts 4:31; Eph 5:18-20)."¹

The Holy Spirit entered the Church at Pentecost, and according to the many promises we have in the New Testament, he will remain in the Church until the parousia (John 14:16; Acts 1:8). It is important, then, that the whole life of the Church consists in being conscious of His presence, in exposing herself as fully as possible to His action, and therefore, not grieving Him (Eph 4:30); not quenching Him (1 Thess 5:19).

The Worshiper and the Holy Spirit

The character of the Christian is fortified by the work of the Holy Spirit, and as Segler adds, "All the virtues and fruits of the Christian life develop through his living presence."² The regeneration and salvation of the worshiper are also possible only through the work of the Holy Spirit, for as Christ said, it is impossible for a man to enter into the kingdom of heaven unless he is born of water and of the Spirit (John 3:3, 5; Matt 3:11; Luke 3:16). Hahn says, "If we go on to ask what is the inner work that the Christ who is present in the service accomplishes in the congregation and in the individual Christian, Luther's answer is that this is the work of the Holy Spirit."³ Luther answers this way for, as Hahn quotes him, he believed that "the Holy Spirit accomplishes sanctification

¹Segler, p. 65. ²Ibid., p. 64. ³Hahn, p. 26.

by means of the communion of saints, that is, the Christian Church." And Luther continues by saying, "He first brings us into the fellowship of the Church, so that there He may preach to us and bring us to Christ."¹

Furthermore, the transformation into the likeness of Christ is accomplished through the Holy Spirit (2 Cor 3:17-18). Segler points out that,

In the discovery of God through his Spirit, the whole of man's experience is gathered into the comprehensiveness of God's being and is given a new unity. God's power coming into the life of man brings a new quality of life, which includes the transformation of man's total being, including his rational, emotional, and volitional powers. Through the Spirit's power it is possible for man to live the life of Christ (Gal 2:20).²

"In this sense, the Holy Spirit performs," according to Hoon, "both a sacramental and a sacrificial function: sacramental in that it mediates the objective reality of the Word to man, and sacrificial in that it evokes and voices man's response."³ Enlarging this concept of a sacrificial function, von Allmen points out that "owing to the presence of the Holy Spirit, worship also has a sacrificial character." He cites Rom 12:1 as a support for his premise, and he adds, "this 'sacrifice' is essentially the church's faith not so much in the form of enumerating the things believed to be true, but rather as the self-dedication of the whole Church to the service of the Lord who died to deliver it."⁴

¹Ibid., p. 26. ²Segler, p. 64. ³Hoon, p. 118.

⁴Von Allmen, "Worship and the Holy Spirit," p. 129.

The Personality of the Holy Spirit

It is of great importance that the worshiper accept the Holy Spirit as a person and not merely as an atmosphere, a Power, an impersonal "something" within the universe, or an "It." The worshiper needs to recognize that He is God's and Christ's representative. Ellen G. White clearly writes that "the Holy Spirit is a person," and that He "has a personality."¹ She adds, "the Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof."²

Discussing God's personal presence in worship through the person of the Holy Spirit, Segler says,

In man's worship God is present in his Spirit; the Holy Spirit is present as the manifestation of the Father and of the Son. Paul said, "You are in the Spirit, if the Spirit of God really dwells in you. Any one who does not have the Spirit of Christ does not belong to Him" (Rom 8:9). To ignore the Spirit is to ignore God. To quench the Spirit of God is to refuse the power of God in worship. The Spirit of God or the Holy Spirit is always God-at-hand, and the Spirit of God or the Holy Spirit is always God-at-work.³

¹Ellen G. White, Evangelism (Washington, D.C.: Review and Herald Publishing Association, 1946), pp. 616-617.

²White, Desire of Ages, p. 669. ³Segler, p. 63.

CHAPTER IV

WORSHIP IN SPIRIT AND IN TRUTH

It is within the context of the present study that a discussion of the passage in John 4:21-24 needs to be expounded. The passage clearly speaks of the true worship that worshipers need to render to God--so as to "worship him in spirit and in truth."

The passage first declares that worship (προσκυβεῖν) shall no longer be bound to any particular place (τόπος), for it is "not by seeking a holy mountain or a sacred temple" that men are "brought into communion with heaven."¹ The passage points out that it was neither Mount Gerizim nor Jerusalem.

The passage also teaches us that true worship transcends all the limitations of race and cultural heritage. When the Lord says, "Ye shall worship the Father (προσκυνήσετε τῷ πατρὶ)," He crosses the barriers of the Samaritans and of the Jews; all mankind are embraced here. "Men shall worship the Lord every one from his place" was the vision of Zephaniah (Zeph 2:11). Commenting on this verse, the International Critical Commentary says, "The Samaritan woman had referred to 'our father Jacob,' and 'our fathers (who) worshiped' in Gerizim (vv. 12,20); but pride of ancestry is to be replaced by the thought of the universal Fatherhood of God, when

¹White, Desire of Ages, p. 189.

questions pertaining to worship are being answered."¹ The true people of God are gathered from all nations.

Secondly, the passage also shows us that worship must be offered from the inner being of man's God-related spirit (cf. Rom 1:9 in the Greek). He only who approaches God in his inmost being, and from his inmost spirit, offers Him acknowledgement, prayer, supplication, praise, and thanksgiving, worships Him in spirit and in truth (with earnestness, ἀληθεία). For it is only in the Spirit that there can be the earnestness and the truth of a being responsive to the Supreme. The International Critical Commentary points out that

The πνεῦμα is the highest in man, for it associates him with God who is Spirit. In so far as man walks κατὰ πνεῦμα, does he realise the dignity of his being (cf. Rom 8:5). To worship ἐν πνεύματι is, then, to worship in harmony with the Divine Spirit, and so to worship in truth [ἀληθεία, with genuineness, earnestness].²

For in terms of the Christian faith, worship cannot be offered in Spirit unless it be offered also in truth (with genuineness, earnestness).

Thirdly, the passage presents an important message already mentioned before in this paper, and that is that there is a divine initiative to worship. "It is not only that the true worshipers are accepted of God, but that He seeks for such. The approach of man to God is not initiated by man; the first movement of love is on the

¹J. H. Bernard, A Critical and Exegetical Commentary on the Gospel According to St. John, International Critical Commentary (Edingburg: T. & T. Clark, 1953), p. 147

²Ibid., p. 148.

side of God."¹ Probably Ellen G. White's words could be adapted, so as to use worship instead of the word she uses: "religion." The worship "that comes from God is the only" one "that will lead to God."²

Right from the beginning it is evident that it was Jesus who took the initiative to reach the Samaritan woman's heart. How beautifully this explains God's dealing, God's initiative, with an earnest soul! We can clearly see here how the whole conversation with the woman at the well (John 4) had, indeed, more and more powerfully excited the conviction of her soul; we can picture this woman thinking, "This marvelous man, this man of God, this prophet of God, is seeking me, is seizing my inmost conscience and heart, for God."

Fourthly, the passage acknowledges one of the most profound truths of the Bible: "God is Spirit." For as Trench says, "Expositors have sometimes sought to go very deep into the meaning of these words, to find in them metaphysical announcements concerning the nature of God."³ And as Trench himself admits, "Doubtless they are of an infinite depth."⁴ The great importance of these words, "God is Spirit," for the worshiper lies in the fact that, as was mentioned before, his concept of God plays an important role in his worship,-- as his theology so his worship. So what is the positive meaning of this profoundest truth in human language, when it is used to express the nature of God? Is it His invisibility, His omnipresence, or His eternity that is being stressed? Jesus points to that fundamental

¹Ibid., pp. 149-150. ²White, Desire of Ages, p. 189.

³Richard Chevenix Trench, Studies in the Gospels (London: Kegan Paul, Trench, & Co., 1886), p. 127.

⁴Ibid.

and wonderful word of human language (πνεῦμα, spirit), which embraces in one the perception of an invisible, incomprehensible, and yet energizing presence which yet clings to material ideas, and the absolute feeling of a God which is the ground of our being. So this πνεῦμα (spirit) embraces being, nature, and personality, and that with an ἐστίν (is), independently of, above and before all of creation ἐγένετο (came into being). Therefore, those who really are προσκυνοῦντες αὐτόν (continually worshiping him) can worship him in a manner worthy of Himself only when they acknowledge and perceive Him to be Spirit. By this we are driven into the center of our being, where His omnipresent power, nearness, and influence are felt and experienced. He lives in us, who live and move in Him, even in our fallen nature, so that our πνεῦμα (spirit) shall only know and live πνεύματι θεῷ (in spirit in God). So, to correctly worship God, we must recognize Him as Spirit, as he has Himself revealed in Christ.

Finally, the last truth to be considered here is that true worship "is the fruit of the working of the Holy Spirit." For as Ellen G. White says,

By the Spirit every sincere prayer is indited, and such a 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.¹

¹White, Desire of Ages, p. 189.

CHAPTER V

WORSHIP AND ANTHROPOLOGY

Man in the Image of God

The relationship of the subject and objective elements stressed in Christian worship can be better understood as they are seen in the light of the close relationship that exists between theology and anthropology as it relates to worship.¹ The Scriptural assertion is that man was created by the Almighty God; God, the Creator of heaven and earth, and that when He created man He created Him in His own image and likeness (Gen 1:26).

The prelapsarian biblical account also expresses that "he was placed, as God's representative, over the lower orders of being"² (Gen 1:26, 28; cf. Ps 8:6-8), indicating, that everything that God created was under His dominion.

The image and likeness that man was to bear was "both in outward resemblance and in character."³ Having been created perfect, "his nature was in harmony with the will of God. His mind was capable of comprehending divine things. His affections were pure; his appetites and passions were under the control of reason," and

¹E. G. White points out that "the true ground of divine worship, not of that on the seventh day merely, but of all worship, is found in the distinction between the Creator and His creatures." Great Controversy, p. 438.

²White, Patriarchs and Prophets, p. 45. ³Ibid.

"he was holy and happy in bearing the image of God, and in perfect obedience to his will."¹

The clear biblical implications are: that man has a Creator; that the origin of his total existence is from God; that the Author of all things is his life-giver; and that the supreme Artificer is the one who took time to "shape," or "form" him. There is a difference here from all the other creatures of which God said: "Let the earth produce . . . " (Gen 1:11, 24), and "Let the waters produce . . . " (Gen 1:20-21).

Why this difference between the creation of these living beings and that of man? One finds that it is because man was created to have fellowship with the Author of all things, and this relationship was different than with the lower creatures. Man's "peculiar being is characterized by that inward and higher" something.² For "what Scripture presents as the essential and unique characteristics of man and man's nature" is "the relation to God."³ And, "It is indeed evident that Scripture sees man as a creature in a certain relationship to God, his Creator."⁴ These differences, not only of relationship between man and God, but also in the way that God created man and the lower creatures, can be best summarized in the words of Emil Brunner as he says,

¹Ibid.

²Emil Brunner, Man in Revolt: A Christian Anthropology (Philadelphia: The Westminster Press, 1947), p. 19.

³G. C. Berkouwer, Man: The Image of God (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1968), p. 34.

⁴Ibid., p. 87.

Commentators have not been playing with words, but they have been true to their expository aim, when from time immemorial they have always laid stress on the fact that in the Bible narrative of creation something new begins with the creation of man. After the whole cosmos has come into existence, even if in different ways, yet always under the same Divine imperative: "And God said, Let there be . . . and there was . . ." "it is as though the Lord of Creation paused for a while before the last great die was cast, and then began a new kind of creation. "And God said: Let us make man in our image, after our likeness. . . ." A new kind of creative act, a wholly different relation between the creature and the Creator, corresponds to the new form of existence of that which is about to be created: man. Here the Creator does not create by means of an imperative word, but--as Michelangelo has magnificently expressed this thought in pictorial form--in stooping down toward the human being whom He creates. Man, in contrast from all the rest of creation, has not merely been created by God and through God, but in and for God. He is, what he is originally, by God and through God; he is also in and for God. Hence he can and should understand himself in God alone. Just as it is said of no other creatures, "let us make," so also it is said of no other that it has been created "after His likeness" or "in His image."¹

If man accepts the biblical accounts that he was created by God, then he comes to the realization that he is not a god nor can become "like God," as the serpent suggested in the Garden (Gen 3:5), but that he has a God. And if this is accepted, Luther's words come true when he said, "to have a God is to worship Him."² Thus, man is created, not only as a human being who "must receive his life from the outside," since he "cannot produce it out of himself," but he also is "created to trust and believe in God." In other words, "God has created man as a worshipper," for "to trust and believe in God is the heart of man's worship of God."³ Of course, this trust and belief is developed in man as he communes and related to his God; as

¹Brunner, p. 92.

²As quoted by Charles A. Trentham, "Some Theological Bases of Worship," p. 265.

³Vilmos Vajta, "Creation and Worship," Studia Liturgica 2 (March 1963): 36.

he consents that He has a Creator and that he is in his daily living totally dependent upon Him for his life; as he acknowledges the fact that he cannot live without God or a god. The moment he does not accept the true God, his Creator, he begins to fabricate his own god; thus the creature begins to worship, not his Creator but a god of his own making.--A picture the biblical writers painted so vividly, i.e., Isa chapter 44; Rom chapter 1. Therefore, man needs to understand that his "worship is legitimate only if it is directed toward a reality which stands beyond the realm of ordinary, finite things."¹ Therefore, true worship is accomplished only as man responds to his Maker and not a creature of his own making. Man's worshiping response arises from the realization that he is not a god nor can he become "like God," but out of his awareness that God is God and he His creature bearing His image.

A realization of this fact--God is man's Creator and He created him in His image--"continues to be a reason why" he "should worship Him,"² for, as Vajta already pointed out, "Man as a creature of God is created for the worship of the Creator. Worship is included in the relationship of man to God. God as Creator commands worship by his acts in creation."³

So, the objective and subjective elements of worship are better understood when man fathoms the nature of his relationship with his Creator; when man accepts God's initiative and responds to it; when man consciously turns his whole being, in a spontaneous

¹Carl G. Vaught, "Two Concepts of God," Religious Studies 6 (Summer 1970): 221.

²White, Great Controversy, p. 438. ³Vajta, p. 37.

response, to God as he is confronted by Him and thus reveals in his life the image of his Creator.

The Citizen of Two Worlds

The biblical record states that man's failing God's test of loyalty (Gen 3:1-9) broke the face-to-face relationship, the direct communication, the "open communion with his Maker,"¹ which he enjoyed before his fall. Borrowing Isaiah's words, it could be stated that man's sin "made a separation between" him "and God" (Isa 59:2).

As far as God's image in man is concerned, we are told that "sin defaced and almost obliterated the divine image."² The broken relationship had brought man to be in disharmony with his Creator, for we are told that "man had become so degraded by sin that it was impossible for him, in himself, to come into harmony with Him whose nature is purity and goodness."³ Therefore, "since the sin of our first parents, there has been no direct communication between God and man."⁴

Man not only lost his direct communication with his Maker, but he also lost his earthly dominion to the tempter.⁵ So, Satan became "the ruler of this world" (John 12:31) and man became his subject.⁶

¹White, Patriarchs and Prophets, p. 67.

²White, Great Controversy, p. 645.

³White, Patriarchs and Prophets, p. 64. ⁴Ibid., p. 366.

⁵In Patriarchs and Prophets, Ellen G. White says that "when man became Satan's captive, the dominion which he held, passed to his conqueror" (p. 67).

⁶This idea is made plain by E. G. White as she points that "by yielding to temptation, he was brought under the power of Satan." Ibid.

It is in this hopeless situation that man finds a new hope as his Maker takes the initiative to let him know of His plan of salvation (Gen 3:15). It is explained to him though there shall be no more direct communication "God would communicate with him through Christ."¹ Christ was to atone for his sins. Christ was to bridge the abyss made by man's rebellion as he sinned. Man would come to know God only through Christ. The process of the restoration of God's image in man would be possible only through Christ; for as E. G. White says, "Jesus came to restore in man the image of his Maker."² And this image of God is now reproduced in man as "he becomes a new creature."³ The defaced image of God is restored in man, so that he becomes a member of the "family of believing saints" who "will finally inherit the heavenly home."⁴

In this process of total restoration, there is a tension created in man because he now has a dual citizenship.⁵ By natural birth he is a citizen of this world and by rebirth he becomes a citizen of the world to come.

Therefore, the "new" man is a pilgrim (Heb 11:13-16) in the world he lives in and is bound for heaven.⁶ This he has expressed in his songs and by yearning and preparing for the great occasion when he shall commune again in a direct way with his Maker in the world to come. He wrestles now in his present sinful state to offer the proper worship to his Creator.

¹Ibid. ²White, Desire of Ages, pp. 37-38.

³Ibid., p. 391. ⁴Ibid., p. 625.

⁵Brunner, p. 109. ⁶White, Evangelism, p. 220.

At this point, one has to understand that man's cultural milieu colors his worship. Worship must not be seen in a limited concept "in terms of the cultural patterns familiar to us."¹ For as Hoon says, there is "movement in worship." The present "secularization," man's "sense of time . . . his mobility, his pragmatism, his orientation toward the future" . . . "the absence of stable social groupings . . . the multiplicity of stimuli" draw "man in different directions."² All of these and other cultural implications have to be taken into consideration as man worships his Creator.

As man is a citizen of this world, he "is a secular man of a particular age,"³ subjected to all the cultural implications of his time and place, but he cannot forget that he also is "a spiritual member of a new race of the people of God, of the communion of saints whose life transcends all saecula."⁴ He might be confronted with linguistic barriers as he tries to communicate with his fellowman, but in worship "the language with which he conducts the dialogue with divine reality will correspondingly bear 'a mysterious density' transcending any contemporary idiom if it is to mark his citizenship as in heaven." For as Hoon continues, "the ultimate source of liturgical integrity . . . is not man and his culture. Rather, it is a resurrected, ascended, and interceding Lord in whose eternal priesthood the Church shares," and also "in whose name the Church calls 'Lift up your hearts,' and to whom the Christian replies

¹Louis Weil, "The Problem of Adaptation in Anglican Worship," Worship 44 (April 1970): 153.

²Hoon, p. 283. ³Ibid., p. 266. ⁴Ibid., pp. 266-267.

"We lift them up unto the Lord."¹

Any imposed universal type of worship that has no regard for cultural considerations and cultural expressions is not in tune with what can be considered a theology of worship in the doctrine of man. For "the theology of incarnation shows us that God enters into human life, and that to believe in the incarnation requires us to believe that he continues to enter into every generation and culture."² Therefore, it is important to remember that "all cultures have the potential of receiving and expressing the gospel of Christ."³ What are the implications stated here that bear importantly on man's worship as a citizen of this present age? They are that:

God in Christ is no more North American or Spanish or Italian than he is African or Chinese or Brazilian. Our affirmation of the truth of the incarnation requires us to see Christ in all these cultures, and indeed, in all the cultures of the human race, for Christ is Man in all the wonderful variety of his life. We must move forward from the teaching of Vatican II: Not only must we "foster the genius and talents of the various races and peoples," but we must have the humility to recognize that these cultures may reveal to us an understanding of the riches of Christ which we have not yet perceived.⁴

It is also in the light of a theology of the incarnation that we can best understand man's worship in the world to come. Because of the many cultural implications and modes of expression in worship now, man is unable to say in some detail "this is the proper universal way of worship." The reality is that "there is no possibility of" his ever "producing a more relevant way of worshipping God" than that which man enjoyed in his prelapsarian state, and

¹Ibid. ²Weil, p. 153.

³Ibid. ⁵Ibid.

which he will enjoy again in the world to come. For "the most relevant way of worshipping God that has ever existed--or ever will exist--is going on in heaven now, and Christ is doing it."¹ What we can hope to do now is to apply the principles of true worship to man's present condition allowing for cultural modification.

It can be seen, then, that it is only within the theology of incarnation that man can apprehend his dual citizenship and grasp the present state of his imago Dei. For the earthly and heavenly "Christ is and will be always the Christ of Cross and Resurrection." For Christ "has become and will remain the source of life of the new creation of the eternal people of God." And "He unites them in the worship of the new Temple, and He makes them partakers of His life and therefore members of His body."²

It is again within the theology of the incarnation that true worship finds "its true center and its main inspiration." Now as a citizen of this earth, man "celebrates that mighty act of redemption in Christ--incarnate, atoning and exalted,"³ and very soon as a citizen of the new world he will join in worship in singing the "new song" of the redeemed--"Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing" (Rev 5:12). And he with the host of angels will also sing "Holy, holy, holy is the Lord God Almighty, who was, and is, and is to come" (Rev 4:8).

¹Hoon, p. 267.

²Harald Riesenfeld, "Worship and the Cross and Resurrection of Christ," Studia Liturgica 2 (June 1963): 106-107.

³Johansen, p. 365.

A Life of Worship

As a further insight to the above section, it is important to discuss more fully man's citizenship on earth as a son of God. As already mentioned, man's *πολίτευμα* (citizenship, commonwealth, country) "is in heaven" (Phil 3:20); but he presently has a life to live on earth. There is certain behavior that it is expected of him as a citizen of this present *αἰών*, age. What prepares him for such a task? Worship. Worship is the key word in man's complete preparation for the world to come.

The intimate relationship that exists between man's life and man's worship needs a deeper understanding. There needs to be a realization that for man as a son of God, "worship is a preparation for" daily "living."¹ Worship needs to be for him a norm of his existence. It needs to be "more than a series of particular and occasional acts of devotion."² As a child of God, and as a citizen of His country, he "must be a worshipper in the totality of his existence, in all walks and situations of his life."³ He must live, as God's son, a life of worship. "Religion [worship] must be made the great business of [his] life. Everything else should be held to this."⁴ As a child of God, it is not enough for him "to worship from time to time, or at regular times and hours": for him "worship

¹Glen Weimer, "Christian Worship: The Key Stone in the Arch of Life," Brethren Life and Thought 1 (Autumn 1955): 43.

²George Florovsky, "Worship and Every-day Life: An Eastern Orthodox View," Studia Liturgica 2 (December 1963): 272.

³Ibid.

⁴Ellen G. White, The Sanctified Life (Washington, D.C.: Review and Herald Publishing Association, 1937), p. 67.

must be continuous, a habitus more than an actus," since "to worship God means to dwell and to walk continuously in His presence, 'before Him' in His sight." Moreover, man "by the virtue of his baptismal oath and promise, and by the power of the baptismal grace" is "'in Christ,' and not only 'before' Him."¹

It is important, then, to understand that any worship that is divorced "from any" intention "of pleasing God in a life of worship,"² is not true worship. For "the true purpose and goal of" true "worship is to form a Christian man." A "Christian man," who "being 'in Christ,' will find his Christian way in the perplexity of daily tasks, of daily temptation. Because he is not alone: he is 'in Christ.'"³ As Kavanagh points out,

Unlike others, the Christian is, therefore, not really a "religious" person in the usually accepted sense of one's being a devotee of some arcane mystery hidden in credal, legal and cultic codes. Rather, the Christian is one who is simply present to the source of existence itself in open, constant and familiar commerce as a lover is to the beloved, as a friend is to the friend, as brother to brother or sister to sister. For such a one there is no three-storied religious universe of sacred, secular, and profane. There is only the saeculum, this world in which the presence of the source of existence comes at one from all directions: The saeculum is radically sacrum, and only man's willful rejection of the presence in it of its source constitutes the profane. For a Christian, only sin is profane.⁴

Paul's counsel to the Corinthians becomes part of his motto of life: "Whether you eat or drink, or whatever you do, do all to

¹Florovsky, p. 272. ²Gibbard, p. 213.

³Florovsky, p. 272.

⁴Aidan Kavanagh, "Religious Life and Worship," Worship 44 (April 1970): 197.

the glory of God" (1 Cor 10:31). "This is the worship of God, . . . a life which, though deeply 'engage' in the world, is securely God-focused."¹ Such a concept, therefore, should help man in his preparation for his heavenly citizenship. It should help him to make a change not only in his inner and external life, as he continually deals with his fellow man, but also in his continual relationship with God. For as Hoon summarizes this point: "When unrelated to the realities of health, citizenship, sex, world peace, racial justice, and temperance, worship has lost its claim to integrity because it has ceased to be relevant."² For "we cannot call any experience of worship authentic which leaves conduct unaffected."³ Since the meaning of the New Testament term worship is "not only that which cultically happens at a certain time and place but as the Christian's total existence: in all his living the Christian man is a liturgical man,"⁴ a man must realize that "a response to worship can only be adequately expressed by man's whole being." A man must realize "the reality and cost of redemption,"⁵ for he understands that he is not his own, but that he was bought with a price; therefore, he glorifies God in all his actions (1 Cor 6:19-20). A man must worship and love God not only with all his heart, and with all his understanding, and with all his strength, but also his neighbor as himself (Mark 12:33), for he has found that his "love and gratitude to God can only find its fulfillment in the whole complex of personal relationships."⁶

¹Gibbard, p. 213. ²Hoon, p. 54. ³Ibid.

⁴Ibid., p. 31. ⁵Gibbard, p. 213. ⁶Ibid.

CHAPTER VI

WORSHIP AND ECCLESIOLOGY

The Nature of the Church

Without entering into a discussion of all the implications of the word "Ecclesia" (ἐκκλησία), or the doctrine of the Church, as it is used in the New Testament context (Church, a body of Christian believers, a congregation, an assembly, a fellowship of believers), the writer's purpose in this section is briefly to present the close and intimate relationship that exists between worship and ecclesiology. The discussion will center on the nature of the Church, worship and koinonia, worship and mission, and worship as the crowning experience of the congregation.

It is important to point out that "the term ecclesia underscores the centrality of cultic worship."¹ For "the church lives for worship and by worship and . . . without worship the Church shrivels and withers and dies."² "Worship in a profound sense is the mode of the Church's being" "worship is the Church's action."³ Through all the elements of worship the Church gathers to give praise and adoration to its Lord. It could be rightly said then that "worship is the heart of the life of the church."⁴

¹Hoon, p. 32. ²Trentham, p. 261. ³Hoon, p. 103.

⁴Paquier, pp. 59-60.

The horizontal and vertical¹ aspects of worship are fully carried on in a proper theology of the Church, for "worship is a living dialogue between the Lord who addresses himself to his community, and the Church "exists--as did the incarnate Christ--for God and for men."³

The ultimate reality of the Church lies, then, as she becomes "a worshipping community"--a congregation, apostolic or missionary, a body of believers, an assembly "of worshipping members." The purpose of her existence becomes meaningful as she provides a place for the public worship of God. For she "is a silent symbol of the eternal truth that God has come to meet our human needs and that he is present when his people gather for worship."⁴ Worship is not an adjunct to the Church, or vice versa, but each one belongs to the other. This understanding is possible and clearer when one has a proper theology of the Church. For the Church in essence is like her Lord, both human and divine in nature. She is "visible and yet invisible "eager and yet intent on contemplation, present in this world and yet not at home in it."⁵

A proper understanding of the nature of the Church also bring the biblical realization that "the Church is the body of Christ." Therefore, "Christ lives in His people, by the life which

¹The horizontal is our relationship with our fellowmen and the vertical our relationship with the Godhead. See Hahn pp. 32-34 for a complete discussion of the close relationship existing between these two words.

²Paquier, p. 67.

³Von Allmen, Worship: Its Theology and Practice, p. 50.

⁴Trentham, p. 265.

⁵Frederick R. McManus, "Ecumenical Import of the Constitution on the Liturgy," Studia Liturgica 4 (Spring 1965): 3.

fills His body, the Church."¹ As Paul points out in his analogy, while each member in the body has a specific and very important function to fulfill (1 Cor 12), yet the highest performance of the body is obtained as all of its different members function together for a specific cause, so, personal worship has its proper and important function to fulfill in the εἰς χριστὸν ἐβαπτίσθητε, "becoming a member of his body the Church"² (Gal 3:27; cf. also 1 Cor 10:1-4).

"Christian worship is intrinsically a personal act and engagement, and yet it finds its fulness only within the Community, in the context of common and corporate life."³ Florovsky adds, "Christianity stands by personal faith and commitment, and yet Christian existence is essentially corporate: to be Christian means to be in the community, in the Church."⁴ "Personal devotion and Community worship belong intimately together, and each of them is genuine, authentic, and truly Christian, only through the other." For "no person is Christian except as a member of the Body." "This personal commitment of faith"⁵ that a church member makes is done within the context of the Community. He is baptized, but baptized into the body of Christ (Gal 3:27), a newborn son in "the house of Israel" (Heb 8:8).

It is also within this present context of the nature of the Church that the priesthood of all believers needs to be understood.

¹Morris D. Slifer, "The Liturgical Tradition of the Reformed Church in the U.S.A.," Studia Liturgica 1 (December 1962): 232.

²Oscar Blackwelder, 'Galatians,' The Interpreter's Bible (New York: Abingdon Press, 1953), p. 519.

³Florovsky, p. 267. ⁴Ibid., p. 266. ⁵Ibid., pp. 266-267.

By virtue of his acceptance into the "Body of Christ" (Eph 4:12), the members become "more than is commonly supposed--that each worshiper has the right to approach God directly without the intervention of any priestly medium." But rather, as a member of the Body, the "worshiper has the duty to act as the priest for his fellow worshipers." For "responsibility is more primary than liberty, mutuality more basic than individuality."¹ Peter points out to his readers and fellow believers that they were a chosen race, a royal priesthood—βασιλειον ἱεράτευμα (1 Pet 2:9). For as John declares: Christ "made us a kingdom, priest to his God and Father"--ἐποίησεν ἡμᾶς βασιλείαν ἱερείς τῷ θεῷ καὶ πατρὶ αὐτοῦ (Rev 1:6). Both sayings are made within the context of a community and not pointing out an isolated entity. But in order to avoid any misunderstanding, it should now be said that any thought that his idea of corporate worship would mean in any way a diminishing of personal, private worship in the life of the Christian, is out of place. For the Christian is always functioning within the context of a Christian community. Even as he prays "alone" in his closet he is declaring himself to be a part of the Christian community, as he says: "Our Father." And as also was said before, "No person is Christian except as a member of the Body."² So, "worship can and ought to be practiced in private. But the more vital our private worship becomes, the more our souls reach out for corporate worship."³

A well-balanced statement is made by von Allmen as he says,

¹Hoon, p. 105. ²Florovsky, p. 267.

³Trentham, p. 266.

It prevents worship from being too personal. A service of worship is not a personal meeting with Christ, multiplied by the number of people in the congregation. It is the meeting between Christ and his Body, his Bride, the Church. If this meeting affects me personally, it is only as a member of the Church.¹

"When we gather as members of the body of Christ we draw the strength of others into our souls."²

Worship and Koinonia

The corporateness of the Church and the building up of the community are at their best only as the members of the Church, the Body of Christ, better understand the meaning of the word koinonia, (κοινωνία). The picture that the New Testament paints of the Christian Church is a "worshiping fellowship, a koinonia, a group, an organism."³ One finds that "worship is offered to God not simply by individuals, but by a people, and by individuals as members of that people."⁴ Worship as seen from this perspective is "a congregation in fellowship with God and with one another offering themselves in thanksgiving, confession, praise and commitment to God."⁵ It is as Christian worshipers draw themselves together that they keep themselves "psychologically and spiritually healthy by fellowship."⁶

What then is koinonia? How can we best understand this word? The biblical meaning of the word koinonia is present in the New Testament "as the expression, in the deepest sense, of 'involvement'

¹Von Allmen, "Worship and the Holy Spirit," p. 130.

²Trentham, p. 266. ³Johansen, p. 367. ⁴Ibid.

⁵Ibid. ⁶Trentham, p. 266.

or 'participation' in Christian worship."¹ The occurrences of this word in the New Testament (cf. 1 Cor 1:9; 2 Cor 13:13; Phil 2:1; 3:10) bring us to the discovery that when it is used "it carries a peculiar sense which might be described as that of "a large number of people who either have a share in or accept a part in something which is both greater and more comprehensive than themselves'" and that it is through sharing that "they stand in close communion with one another."² This communion with one another, this expression of full fellowship, this fellowship of brotherly concord established and expressed in the life of the community, becomes possible by the koinos, "common" faith in Christ, for "fellowship with Christ necessarily leads to fellowship with Christians, to the mutual fellowship of members of the community."³

The translation, in many instances, of koinonia as "communion" is a very apt one, for the word "communion" is a Latin term that "plainly expresses this full meaning."⁴ The reason for this is that this word is made up of the Latin preposition "cum" and the noun "munus." This means, therefore, that the "people are so united that they share one common 'munus' (of office), receive one common commission or share one common responsibility."⁵ On the other hand, the English counterpart, "fellowship," as it is popularly used does "not

¹Wilhelm Stählin, "'Koinonia' and Worship," Studia Liturgica 1 (December 1962): 220.

²Ibid.

³Friedrich Hauck, "κοινωνός," Theological Dictionary of the New Testament (Grand Rapids, Michigan: Wm. B. Eerdmans, 1965), 3: 807.

⁴Stählin, p. 221. ⁵Ibid.

completely convey the deepest meaning of 'koinonia', because" fellowship often refers "only to an experience on the human level."¹

Fellowship conveys the common practice of many churches today--that of a heavy horizontal experience in worship, which unfortunately unbalances the worship practice of the Church. Many church services today seem to have lost sight to the vertical experience, to have lost the sense of majesty and mystery, so important in the worship service (Exod 34:5-8). For, as Bartlett says, "With our emphasis upon fellowship we often have fallen into practices which are cozy and familiar and even folksy."² And he goes on to say, "Our belief in the immanence of God, important as it is, does not admit us to such easy familiarity! . . . No worship has come to full dimension which fails to stand where Isaiah stood."³ And he adds, "Any service which loses this quality often leads to reverie rather than reverence. More often than we recognize, a kind of holy nostalgia is a dominant mood in so-called worship. It is remembrance not of God and his mighty acts," but quite the contrary "of our past life and its lost securities. Such worship becomes escape rather than rightful refuge."⁴ The result is that "we often lose the God-consciousness in the excessive neighbor-consciousness."⁵ Appropriate worship includes neighbor-consciousness but the imbalance should be corrected. This can be accomplished by an understanding

¹Ibid., p. 221.

²Gene E. Bartlett, "Worship: The Ordered Proclamation of the Gospel," Review and Expositor 62 (Summer 1965): 282.

³Ibid., pp. 282-283. ⁴Ibid., p. 283. ⁵Ibid., p. 280.

of the relationship between the horizontal and vertical components in worship.¹

How is koinonia achieved? In part, at least, through the different elements of worship, of which the writer will only discuss two in this paper--prayers and sermons. The fundamental idea of koinonia, i.e., involvement, can be seen, for example, in the prayers of the Church, for "every prayer which is offered when the congregation is at public worship, every Collect, every thanksgiving or act of intercession must be seen as 'participation' in this universal prayer of the Church."² Stählin comments that "in the Acts of the Apostles (Chapter 2, verse 42), where there are four statements of the characteristics in the life of the early Christian community, is the 'deeseis' (the Prayers) which are placed in the closest relation to the 'koinonia'," the reason being that "Prayer is one of the forms in which that 'koinonia', that common 'involvement' or 'participation' is realised and fulfilled."³

The idea of koinonia as participation, involvement, distribution, can also be rightly applied to the sermon. Here one finds that "the Preacher imparts and shares with others what he has received in "participating in the fullness of Revelation whilst the Assembled Congregation, and the individual Christian as a member of it, hear, receive, and apply the Word to themselves." This is "their 'participation' in the complex fulness of Divine Revelation." It should be noticed, though, that "in this sort of situation both the

¹See p. 57, n. 2 above. ²Stählin, pp. 222-223.

³Ibid., p. 223.

Preacher and the Hearer should realize quite clearly that they only share in something which is infinitely greater and wider and more comprehensive than their own limited thought." Therefore, "they should thus be prevented from succumbing to the temptation to set up their own small or narrow outlook as the final standard and be helped to realise the larger whole in which they 'participate'."¹

We can, therefore, conclude that "in so far as we speak of worship, and the whole of Worship, as an 'involvement,' we take worship as an event in history completely seriously." For we understand that "this involvement means participating in the continuing process of God's encounter with Man 'from the very beginning until the very end of time'."²

Worship and Mission

One of the real tasks of the Church today is not only to reestablish among the worshipers the importance of worship and mission (witness), but also to give worship and mission their proper relative relationship. Worship and mission cannot, within a proper theology of the Church, be divorced from one another. "To be the Church and to be missionary are the same thing; without the element of apostolicity one cannot think about the Church in terms of reality."³ Hoon points out that "in the context of the doctrine of the Church, we must say that because the esse--the being--of the Church is apostolic or missionary, so the esse of worship must embody apostolicity."⁴ And continuing, "but if this be true, that 'the Church can exist

¹Ibid., p. 222. ²Ibid., p. 225. ³Hoon, p. 110.

⁴Ibid., p. 109.

only to the extent that it is mission,' then it is also true that worship can only exist when it is missionary."¹

The understanding of the importance and the close relationship of worship and mission becomes more meaningful and logical as one sees that "it is in the world that the word which is heard in worship takes on definite meaning." For "it is in worship that the issues presented by the world can be examined in the light of God's acts among men in the past and in the presence of his promise to act now and in the days ahead." Therefore, worship and witness are not two separate functions of the Christian gospel, but inward and outward poles of the same reality."² No doubt then that worship is indeed of primary importance, but so is "what happens after worship."³ For one cannot be put aside at the expense of the other; "when worship is neglected or degenerates, witness to the faith and charitable works dry up; and inversely, a church that is no longer missionary within its environment and gives only parsimoniously to help the poor, proves that the worship it celebrates is merely an empty formality."⁴ "It is in doing Christ's work that the church has the promise of His presence. . . . To neglect this work is surely to invite spiritual feebleness and decay."⁵ Those who advocate the social action of the Church rightly question the relation of worship and mission when they say, "To consider it worshiping God to sing, pray, and listen to sermons, while all about them from the world without the churchwindows

¹Ibid., p. 110. ²Johansen, p. 369.

³John David Hughey, "Worship and Everyday Life. A Baptist View," Studia Liturgica 2 (June 1963): 136.

⁴Paquier, pp. xviii-xix. ⁵White, Desire of Ages, p. 825.

rise the cries of those who are being murdered, plundered, betrayed, seems to me, in truth atheism, not piety."¹ This charge is quoted by Horton Davies from Henry Demorest Lloyd, who is a newspaper editor, and a son of a Dutch Reformed Minister. According to Lloyd, "pietism was only a convenient escape-hatch for Christians who dodged their social duty in worship."² Davies also quotes Washington Gladden, another advocate of social action, saying that,

It is childish to suppose that we can shut ourselves within our little conventicles and sing and pray and have a happy time all by ourselves, saving our own souls, and letting the great roaring world outside go on its way to destruction. . . . It misses the true function of the church by as much as the sanitary engineer would miss the problem of curing a malarious district, if he should try to catch the air in basketfuls and treat it with disinfectants.³

The criticisms here raised have their point when the Church is unbalanced in her understanding of Worship and Mission. For "Christian worship cannot be separated from social responsibility and action. Liturgical action does not end at the close of the liturgical service but is carried into the world through the Church's service to men."⁴ The emphasis cannot be placed on one at the expense of the other, for it is not a case of either/or, but of an understanding that both have the same importance. "The worship of God in Christ should be at the center of all else that the Church does." But, of course, "It should not be worship for the sake of maintaining activity." If this is the case, "Worship becomes secondary and activity the primary thing." However, it should be

¹Horton Davies, "The Expression of the Social Gospel in Worship," Studia Liturgica 2 (June 1963): 177.

²Ibid. ³Ibid., p. 178.

⁴"Notes and Comments: Principles and Suggestions for Liturgical Renewals in Parish Life," Studia Liturgica 4 (Autumn 1965): 176.

recognized that unfortunately history has shown how "the church has retreated within its sanctuaries carrying on its rituals without seeming to recognize that its primary place is not" only "within the holy precincts but" also "out in those places of decisive importance in the world where God is acting and where the church is called to witness to the God who is Lord of history."¹

Douglas Webster, as quoted by Hoon, sums it up well by saying: "The end of all our worship is that we should be transformed into Christ's likeness and that he should be formed in us." As to Mission, he adds, "and the end of the Christian mission is that the kingdom of this world become the kingdom of our God and of his Christ."²

The Montreal Conference concluded its report on worship and Mission by saying,

We heartily agree that Mission is integral to worship. Thus we believe authentic Christian worship in both a witness to the world outside the Church, and within the Church, a renewed summons to believers "to show forth the Lord's death till he comes." . . . The Church's leitourgia, in its wholeness, is such a showing forth in glad participation in the redemption in Christ, both in the worship of the sanctuary and in the common life of the world.³

Worship--The Crowning Experience of the Congregation

As we come to the end of this section, we should be able to reach some definite conclusions as to the importance of worship in the life of the Church. The question as to why worship, why it is that corporate worship is so important, these and other questions

¹Johansen, pp. 368-369. ²Hoon, p. 111.

³"Worship and the Oneness of Christ's Church," Report of Section 4 of the Montreal Conference, Studia Liturgica 2 (December 1963): 254.

that have been raised should have received an answer already. The conclusions which the writer would now like to point out, as to why worship is important, are the following:

1. It is in the sphere of worship that the life of the Church should come into being.¹
2. It is in the sphere of worship that the member of the Church should have an encounter with both God and his neighbor.²
3. It is in the sphere of worship that man discovers the purpose for which he was created--to be a royal priest.³
4. It is in the sphere of worship that man should get a glimpse of the height beyond, a sense of the greatness, the majesty and the mystery of God.
5. It is in the sphere of worship that a feeling of awe and wonder should be produced in the worshiper as he is confronted with the God of the universe.
6. It is in the sphere of worship that man learns faith, hope, and love.⁴
7. Worship should give the worshiper a sense of both the fact of God's act in Jesus Christ and the costliness of this redemptive passion that has poured itself out toward him.
8. Worship should help the worshiper release a tidal wave of gratitude, should help him to let go of his self-centeredness and be Christ-centered.

¹Von Allmen, Worship: Its Theology and Practice, p. 44.

²Ibid., p. 119. ³Ibid., p. 37. ⁴Ibid., p. 119.

9. Worship should arouse in the worshiper a deep desire, a longing to be in the presence of God, asking nothing, but overwhelmed with thankfulness that He is, and that He is accessible, and that he may forever trust the constancy of His love.
10. Worship should give a heightened awareness that the Holy Spirit is still revealing Himself in the hearts of men, that their own hearts there and then can be melted down, their own wounds healed and made whole.
11. Worship should give the worshiper the assurance that he is not alone, but that as a Christian he is a member of a great community, followers in every generation who are a part of a community that God is using to redeem the world.
12. Worship should give a corporate sense of involvement in the redemption of all. It should lay on the worshiper the burden of the world's suffering and heighten the worshiper's responsibility to become a link in the chain of the Divine causation.
13. Worship should give to the worshiper a sense of great longing for forgiveness and for another chance to put right what he has set awry, to be restored to a condition where he can love Christ and his fellow members who come into a new relation with him.
14. Worship should equip the worshiper to see life through the eyes of God, to feel with the heart of God, and meet it with the love of God.
15. Worship should bridge the gap between the now and eternity, "for it is the moment when the Church receives the infinite omnipresence of God." Worship "is the pivot of history where time and

eternity, the celestial and the earthly, are brought into an inseparable union."¹

16. Finally, it is in worship that the Church "reaches out in joyful expectation towards the promised goal of a perfect life in the constant presence of God at the Parousia."² It is here that the Church is "called upon to go forth to meet" its "coming Lord."³

Worship is the crowning experience of the congregation.

¹Nikos A. Nissiotis, "Worship, Eucharist and 'Intercommunion': An Orthodox Reflection," Studia Liturgica 2 (September 1963): 196-197.

²Hahn, p. 24. ³Ibid., p. 25.

CHAPTER VII

WORSHIP AND TIME

A Day of Worship in the Past

It is within the context of worship that we find one of the choicest gifts that God has given to man--the Sabbath. It is important that we should notice that the Sabbath was not given to man on the basis of all his work which he had done previously. It was not given to him because he was now tired and exhausted from his labor and now he was in need of a rest. On the contrary, according to Genesis 1:26-27, 31, man comes from the hands of his Creator on the sixth day, and on the seventh day--the Sabbath, "the first day of his life," he looks back upon the magnificent work of creation and together with his Creator he rests, he worships, and then he works.¹ The biblical account is clear then, in relating to us that man did not enter into an appointed work right after he was created, but entered into a rest which his Creator shared with him.

Without doubt, any one who accepts the biblical account of creation can picture in his mind the beauty with which God must have created this world. For even today, as we accept God's special revelation, we can see the beauty of this present world, though, we are told, "the things of nature we now behold give us but a faint

¹Hans Walter Wolff, "The Day of Rest in the Old Testament," Concordia Theological Monthly 43 (July-August 1972): 501.

conception of Eden's glory."¹ For, as we all know, "sin has marred earth's beauty." "Yet much that is beautiful remains."²

For six days the Creator had been occupied in shaping man's beautiful abode. For six days God had labored and had finished all His work, "and God saw everything that he had made, and behold, and it was very good" (Gen 1:31). "Now evening was approaching, the evening that would usher in the Sabbath."³ The first sunset man had ever seen in his life is ushered in as man and God witness together "the first Sabbath on earth." God the "lover of glory and beauty" chooses the way of "beauty and wonder"⁴ to usher in His first Sabbath. He slowly "caused the light to fade, and the heavenly Artist" showed to man "what can be done with the dust of the earth, the mists of heaven, and the light from His appointed luminaries, as He mixes these ingredients in the laboratory of heaven and displays the result to man in the sunset."⁵ There is no doubt that "whatever God does, he accomplishes in the most exquisite and beautiful way. No wonder that man is asked to worship Him not only in holiness, but in the beauty of holiness."⁶

Now evening was coming on, and God Himself was walking in the cool of the day, surveying His work and pronouncing it good, He had provided all that heart could wish, and yet there was one more thing He wanted to do, one more gift He wished to bestow. Wonderful as was the earth, surpassingly lovely as was the garden, there was still something more glorious, more wonderful, and God wanted to give them a foretaste of it. And so God decided to give them in the Sabbath a bit of heaven, a day which they might in a special way commune

¹White, The Ministry of Healing, pp. 410-411. ²Ibid., p. 411.

³Milian L. Andreasen, The Sabbath, Which Day and Why? (Washington, D.C.: Review and Herald Publishing Association, 1942), p. 50.

⁴Ibid., p. 48. ⁵Ibid., pp. 48-49. ⁶Ibid., p. 49.

with Him, a day of fellowship and special blessing."¹

From now on "once a week heaven's peace could rest on the whole creation." And "coming down from God out of heaven, the Sabbath would descend with healing in its wings, bringing to man rest, peace, and blessing, yea, God Himself."²

The words in Genesis 2:1-3 give us also a broader picture of what God did on the Sabbath:

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God [declared] finished his work which he had done, and he rested on the seventh day from all his work which he had done. So God blessed the seventh day and hallowed it, because on it God rested [ceased] from all his work which he had done in creation.

It has rightly been noticed that there are "three distinct acts of God" recorded here "as being requisite to the making of the Sabbath."³ God rested, blessed, and sanctified the seventh day.

As we notice, the first act of God on the Sabbath was "he rested." "The question may not improperly be put, what kind of rest this was," Calvin wonders, and continues, "It is certain that inasmuch as God sustained the world by his power, governs it by his providence, cherishes and even propagates all creatures, he is constantly at work."⁴ For, as Jesus affirms, "My Father is working still, and I am working" (John 5:17). "If God should but withdraw his hand a little, all things would immediately perish and dissolve into nothing." Calvin's solution as to what type of rest is meant here, is that "God ceased from all his work, when he desisted from

¹Ibid., p. 50. ²Ibid., p. 7. ³Ibid., p. 51.

⁴John Calvin, Commentaries on the First Book of Moses Called Genesis, vol. 1, trans. John King (Grand Rapids, Michigan: Wm. M. B. Eerdmans Publishing Company, 1948), p. 103.

the creation of new kinds of things." He continues by saying that "to make the sense clearer," we need to "understand that the last touch of God had been put, in order that nothing might be wanting to the perfection of the world."¹ Calvin thinks that "this is the meaning of the words of Moses, From all his work which he had made; for he [Moses] points out the actual state of the work as God would have it to be, as if he had said, then was completed what God had proposed to himself." And Calvin concludes his explanation by saying, "on the whole, this language is intended merely to express the perfection of the fabric of the world."²

Surely He was now able to rest from all His work, since all of man's needs were completed, satisfied. But God's rest had another meaning; God's rest was also a matter of example for His creatures. Man was to follow "the example of the Creator, man was to rest," as his Creator had rested. In his rest man "should look upon the heavens and the earth," and "reflect upon God's great work of creation." Man was to rest so that "he should behold the evidences of God's wisdom and "goodness," and that "his heart might be filled with love and reverence for his Maker."³ The creation story, then, grandly portrays the first full day of man's life as a great day of rest.

Secondly, it is also found, as we have seen, that God not only rested on the seventh day, but that He also "blessed" the seventh day. A look at Genesis 1:22 and 28, shows that God had previously blessed the fish of the sea and man. In both instances

¹ Calvin, Commentaries, 1:104. ² Ibid.

³ White, Patriarchs and Prophets, p. 47.

the blessing given comes within the following context, "and God blessed them, saying, 'Be fruitful and multiply'" (Gen 1:22); "and God blessed them, and God said to them, 'Be fruitful and multiply'" (Gen 1:28). "This blessing provided them with the power to be fruitful and multiply. Now the day of rest is blessed. It, too, is provided with life-restoring powers, so that from it man's time might be made new and fruitful."¹ He made it as a "constant source of well-being to man." And "through blessing it was endowed permanently with beneficial qualities."²

Andreasen brings up a question that in passing should also be considered. He asks, "How can time be blessed so as to be a blessing to man?" "The answer" he says, "is that time does not have any virtue of power in itself to be a blessing or a help to others. Time is as impersonal as space, and equally inconceivable."³ Then he adds,

As God can set aside space where He chooses to reveal Himself, so God can set aside time. Out of the vast ocean of time--as out of space--He chooses a portion, blesses it, and turns it over as blessed time for man to use. It appears to be the same kind of time as other time, and yet it is different. It is blessed time, and it is not to be used for common purposes which in themselves might be lawful. . . . When God's people meet in the appointed place on the Sabbath to worship, they are thrice blessed: they themselves are a blessed people; the place in which they worship is blessed; and the very time of worship is blessed.⁴

And as Calvin says, "He blessed this rest, that in all ages it might be held sacred among men."⁵ Or as E. G. White also mentions,

¹Hans Walter Wolff, "The Day of Rest in the Old Testament," p. 502.

²Walter R. Bowie, Genesis, The Interpreter's Bible (New York: Abingdon Press, 1952), p. 490.

³Andreasen, The Sabbath, p. 54. ⁴Ibid., p. 56.

⁵Calvin, Commentaries, 1:106.

"In Eden, God set up the memorial of His work of creation, in placing His blessing upon the seventh day."¹

Finally, the third distinct act of God on the Sabbath day was that He sanctified the seventh day. God made a clear separation from this day and the others. "The act of sanctification consisted in a declaration that the day was holy, or set apart for holy purposes."² The day becomes a holy day, a sanctified day, because God made it so by His presence. His presence was what sanctified the day.

A Day of Worship in the Present

What are all the implications that we may now be able to draw from what was said above? It does not take much for us to realize that man has today, to a large extent, lost the true meaning of the Edenic Sabbath. Today man does not "take time to pause and consider who he is, whose he is, what life is for, or what will be its final end as he now lives it."³ This is, of course, unfortunate, for the answer to these questions--origin, purpose, and destiny--are embodied in the Sabbath. Today man hardly stops "to consider or contemplate that Majestic Greatness out of whose sphere of sovereignty he cannot escape." His "tendency today is to cram life full of activity." And to accomplish this he "fills his life full of money-making, buying, selling, borrowing, spending, traveling, pleasure and seeking power." Through "his impassioned madness to be ever on the move" his "soul

¹White, Patriarchs and Prophets, p. 48.

²Francis D. Nichol, ed., The Seventh-day Adventist Bible Commentary (Washington, D.C.: Review and Herald Publishing Association, 1953), 1:220.

³Weimer, p. 34.

becomes lean, weary, fearful, desolate, lonely, cynical, and embittered." All these develop within him "a hardening of heart against the so-called virtues of tenderness, love, compassion, and reverence."¹

Friedman thinks that the "essential conditions which make for the anxiety, discontent, and unhappiness of modern man" are in essence three--the consciousness of time, the competitiveness that pervades every sphere of life, and the diminishing pleasure man finds in work.² Commenting on the first, one, he says that "never perhaps in the history of Western culture has man been more acutely aware of time, pressured and harried by it." Today "the speed-up of the process of production, transportation and communication have left their mark on human consciousness in the form of an acute awareness of the flight of time." And "even in his recreation and leisure, the frantic tempo continues." So, "today, our constant clock-watching and our straining after speed leave us joyless and harried."³

The second "phenomenon no less corrosive of joy for modern man is competitiveness." Competitiveness is as old as the world (1 Cor 9:24-27) but in a special sense is "a byproduct of the age of industrialization." This phenomenon "makes man look upon every other man as a potential or actual rival. Thus, in a profound sense, it alienates man from fellow-man. It corrodes the bonds of sympathy and love between men." Moreover, "it is disintegrative of the

¹Ibid., p. 34.

²Theodore Friedman, "The Sabbath: Anticipation of Redemption," Judaism 16 (Fall 1967): 450.

³Ibid., pp. 450-451.

human spirit, since it leads man to regard himself as something to be marketed." This, of course, "leaves modern man with a deep sense of loneliness, while all the time there is an unappeased craving for human companionship, communion, and solidarity." Unfortunately, competitiveness is not "limited to the economic sphere. It has invaded virtually every area of life, social, intellectual, as well as economic, and God save the mark, religious life."¹ For we find "competition between neighboring congregations and diverse denominations." Furthermore, "Competition does more than alienate us from fellow-man. It engenders a constant tension and anxiety. If one is in competition, there is the inevitable fear that one may fall behind in the race." So "even in his so-called relaxation, contemporary man finds release in watching competitive sports."²

The last "essential source of modern man's malaise is in the area of his work. Here, the pressure of both time and competitiveness find their fullest expression." Here, one finds that "the era of technology and automation has robbed man of the essential satisfaction that work once afforded, the pride in what he has achieved or created. Work as an ideal has long since begun to pall on modern man." Today "the busy executive who cannot relax away from his desk is becoming proverbial."³

In the light of what is said above, one needs to recognize that "human life has a higher significance than being merely a struggle for existence." The Genesis story clearly portrays the transcendence of man, and points out that he "is not merely a part

¹Friedman, p. 451. ²Ibid. ³Ibid., p. 452.

of universal natural process."¹ There needs to be a recognition today that the Genesis account of the seventh-day Sabbath is immensely important for us now; it is "an important antidote for the meaninglessness that threatens man; it is a continually recurring reminder of his dignity as man." For "as man shares with his Creator the experience of the Sabbath rest," as he did in Eden on his first Sabbath day, "he becomes more aware of his spiritual freedom from and his spiritual transcendence of the world that is his environment."²

The life of worship that man enjoyed in the Sabbath at creation "was a life of complete and uninhibited freedom."³ For one of the significant points "of the seventh day" is that "rest from our work is to remind us of the freedom we have already been given."⁴ Whatever political liability or economic commitment a man may have in relation to others or to society as a whole, on the Sabbath he is to be free."⁵ This can be seen both in Exodus 20:10, the "formal declaration of the law concerning the Sabbath," and in "the reiteration of the law in Deuteronomy"⁶ 5:14. Both accounts relate that every Sabbath God "grants anew to those who stand under [His] royal dominion the freedom that belongs to his children."⁷ Both accounts tell us that "after every 6 days, all busyness must cease for a full day."⁸ How is man to remember, observe, and sanctify the Sabbath?

¹Fritz Guy, "Holiness in Time: A Preliminary Study of the Sabbath as Spiritual Experience," unpublished paper, 1961, p. 11.

²Ibid., p. 12.

³James W. Leitch, "Lord Also of the Sabbath," Scottish Journal of Theology 19 (1966): 428.

⁴Wolff, p. 500. ⁵Guy, p. 12. ⁶Ibid. ⁷Wolff, p.504.

⁸Ibid., p. 499.

The answer comes: "You shall not do any work." "The Sabbath is to be sanctified by demonstratively laying all work aside."¹ For "on the Sabbath" man "moves out of the secular time into holy time." The normal pressure on him should not any more be "how fast he can work, how fast he can travel, how fast he can communicate." For as Friedman quotes from the Mechilta: "A man must enter the Sabbath as if all his work were done." "A man must not walk on the Sabbath with hurried gait."² The problem in obtaining his kind of freedom is well summarized by Heschel as he says,

Nothing is as hard to suppress as the will to be a slave to one's own pettiness. Gallantly, ceaselessly, quietly, man must fight for inner liberty. Inner liberty depends upon being exempt from domination of things as well as from domination of people. There are many who have acquired a high degree of political and social liberty, but only very few are not enslaved to things. This is our constant problem--how to live with people and remain free, how to live with things and remain independent.³

What might not have been obvious so far is that the writer is not here advocating a "freedom to do as we please." For "that would merely be to subject us to the still more tyrannical compulsion and constraints of our own will and caprice."⁴ For as the Genesis story shows, "It was precisely Adam's efforts towards freedom of this kind that brought about the end of his freedom."⁵

Real freedom, according to Christ, comes of knowing the truth (John 8:32), and the truth is given in His word (John 8:31; 17:17) and by His Spirit (John 16:13). The likeliest place to begin Sabbath, will accordingly be the place where

¹Ibid. ²Friedman, p. 451.

³Abraham Joshua Heschel, The Sabbath: Its Meaning for Modern Man (New York: Farrar, Straus and Young, 1951), p. 89.

⁴Leitch, p. 431. ⁵Ibid.

the Spirit is invoked and the word is proclaimed in sermon and sacrament.¹

The life that man enjoyed in the Sabbath at creation "had nothing of selfish individualism about it, but was one of unclouded fellowship."² When God and man worshiped together on that first Sabbath they "entered into a free and living fellowship."³ The competitive with its constant tension and anxiety was not a problem to him then. And it should not be a problem today either if man fully accepts the choicest gift God gave to him--the Sabbath. For "the Sabbath is the sphere of the non-competitive, for all its emphasis is on man's communion with man and God."⁴ "The Christian Sabbath, which is Christ's gift to us, is meant to be a day of the greatest possible fellowship."⁵ Though "there are so many things in life which almost inevitably cause our personal relationship with God and with our fellow-man to be neglected or stunted or to go completely wrong," yet, "on this day we are to have special opportunities to cultivate and enjoy" these relationships. And, of course, "the natural and obvious starting-point will be in those great acts of corporate worship in which God speaks to His people and we make our common response in faith and in love." And also because "it is here above all that God sets all these relationships of ours in the light of His truth and grace."⁶

¹Leitch, p. 431. ²Ibid., 429.

³James Brown, "Karl Barth's Doctrine of the Sabbath," Scottish Journal of Theology 19 (1966): 422.

⁴Ibid. ⁵Leitch, p. 431. ⁶Ibid.

A Day of Worship in the Future

Time in the Genesis story began, as pointed out before, "with a day of rest and not a day of work,"¹ as Barth says, "with freedom and not with an obligation; with a holiday and not with a task; with joy and not with labor and toil."² Man's life began with a life of worship, man's life today continues with a life of worship, and it will end with a life of worship. "The Sabbath rest is identical with the essential motive, purpose, reality of worship understood correctly in the light of the biblical doctrine of Sabbath and worship both."³ Christian people today are still observing the Sabbath as their day of worship and they do it with the conviction that the Sabbath is not merely a memorial that points back to creation, to the first Sabbath in Eden, but also a sign of redemption, as a sign of God's power in the transformation of lives, a sign of holiness, of sanctification. For they consider that true Sabbath keeping involves complete dedication to God.⁴ Moreover, they feel that the Sabbath "is a foretaste of the eternal Sabbath,"⁵ "is the anticipation, . . . the paradigm of life in the world-to-come."⁶ It is the climax of that primordial time and the paradigm of the future time,"⁷ but never forgetting that the delight and joy that will mark the end of days is made available here and now "as they worship in the Sabbath day"; remembering that "the delight that man will know in that time was already his portion in the Garden of Eden."⁸

¹Brown, p. 422. ²Ibid. ³Ibid., p. 419. ⁴Ibid.

⁵V. Norskov Olsen, "Theological Aspects of the Seventh-day Sabbath," Spectrum 4 (Summer 1972): 13.

⁶Friedman, p. 443. ⁷Ibid., p. 447. ⁸Ibid., p. 445.

So, the Christian "man should so conduct himself" today "on the Sabbath as if the future time were already at hand,"¹ carefully considering that "everything that is done in Worship, every event in the service, stands right in the movement of this salvation-history."²

Although the Christian today enjoys worshipping on the Sabbath day and although he recognizes that "the time of that worship which expresses felicity is not yet,"³ nevertheless, he considers that every Sabbath he worships here is not just one more day of rest added to his previous Sabbaths, but on the contrary, it is one Sabbath less toward that glorious climax of his worship experience when he shall have the opportunity to worship his Creator in heaven on an all-day Sabbath experience. Thus, the Christian man looks at the Sabbath as "the day of rest . . . the sign of hope which looks toward the complete freedom God's children will have in the future."⁴ He looks at the Sabbath as the "realm of time where the goal is not to have but to be, not to own but to give, not to control but to share, not to subdue but to be in accord."⁵

The proleptic nature of the Seventh-day Sabbath in the message of Revelation 13 and 14, places worship on the seventh-day Sabbath in a very unique place, and as a decisive factor of loyalty

¹Ibid., p. 447.

²Gerhard Delling, Worship in the New Testament, trans. Percy Scott (Philadelphia: The Westminster Press, 1962), p. 10.

³Von Allmen, Worship: Its Theology and Practice, p. 213.

⁴Wolff, p. 505.

⁵Heschel, p. 3.

toward God by His creatures. In this eschatological event the person's loyalty is tested and he will have to decide whether he unites in the worshiping of the beast or in the worshiping of the Creator. For, as E. G. White says,

The Sabbath will be the great test of loyalty; . . . When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not . . . The observance of the false Sabbath . . . will be an avowal of allegiance to a power that is in opposition to God, and keeping of the true Sabbath, . . . is an evidence of loyalty to the Creator.¹

The restoration of true worship and the condemnation of false worship are thus clearly part of the preparation for the establishment of the eschatological rest,

Thus, the Christian worshiper, recognizing that the eschatological Sabbath is a "rest" filled with praise and active worship, prepares himself now for that great festal joy. He always keeps in mind that the Sabbath will never be done away with, and is always assured that he, together with "the redeemed saints, and all the angelic host, will observe it in honor of the great Creator to all eternity."² For "the creation Sabbath . . . will still be a day of rest and rejoicing,"³ a day when "heaven and earth will unite in praise, as 'from one Sabbath to another' (Isa 66:23) the nations of the saved shall bow in joyful worship to God and the Lamb."⁴ Therefore, the appropriate observance of the true Sabbath is an inseparable component of true worship.

¹White, The Great Controversy, p. 605.

²E. G. White, Early Writings (Washington, D.C.: Review and Herald Publishing Association, 1945), p. 217.

³White, Desire of Ages, p. 769. ⁴Ibid., p. 770.

PART II
METHODOLOGY OF THE PROJECT

CHAPTER VIII

DESCRIPTION OF THE PROJECT

Experimental Design

The writer is a teacher in the Department of Religion of Montemorelos University. Among other classes he teaches worship and assists in the pastoral work in the vicinity of Montemorelos. There is very little written material on worship in Spanish. Besides, it became increasingly apparent that students, church members, and especially church leaders, lacked the conscious need for preparing corporate worship services with due anticipation. Therefore, when the writer entered the Doctor of Ministry program, which included a project that would combine theory and practice, he chose to work in the area of public corporate worship.

A pretest-posttest experimental design was chosen for the purpose. The paradigm was first to find out how the church members feel toward and understand worship, then to instruct the members in areas of misunderstanding of the accepted worship concepts, through worship seminars, and then, again, to test the members' attitude and understanding of worship to determine if any changes had been effected.

Place

The field work for this project was to take place during the Spring Quarter of 1975 in the city of Montemorelos, Nuevo Leon,

Mexico. The theology students of Montemorelos University were to participate in this study as part of their practicum in the worship class. Montemorelos is a city with a population of over 20,000 inhabitants. The population is composed mostly of the lower socio-economic levels, whose main source of income comes from employment in the main industry—citrus products.

The Seventh-day Adventist population in Montemorelos consists of about 1000 church members who gather together to worship in four churches mentioned in the order in which they were organized with their respective membership: [1] The University church (700), [2] the church of Mutualismo (180), [3] the Montemorelos or town church (80), and [4] La Estacion church (40). The University church was not included in this study since this church is different from the other churches because of including in its membership mainly students and teachers, and is thus much different from what the pastor normally meets in the field. The survey was limited to church members and visitors with a minimum age of ten.

Fortuitously, a committee of workers (primarily clergy) from the Mexican Union and the Inter-American Division convened at Montemorelos at the beginning of this study. These workers were also surveyed to determine their attitudes, understanding and awareness of the value of corporate worship and to compare these with results obtained from the laity.

The Tool

A questionnaire¹ was designed to determine some general and specific information about the attitudes, behavior patterns and experience in corporate worship of the Seventh-day Adventist population in the Montemorelos churches. The components of worship which were to be evaluated were the music, prayer, offering, the sermon, and other general aspects of the 11 o'clock worship service. The answers to the questionnaire were to be evaluated, from the standpoint of a personal theology of worship, as presented in Part I of this project, to determine if the church members were confronting problems as perceived by the writer. If as a result of this evaluation it was found that the church members were confronted by some misunderstanding with respect to corporate worship, the writer proposed to develop a series of worship seminars that would help the church members have a better understanding of corporate worship.

Several weeks after the seminars, the church members were again questioned to see if any significant changes had resulted.

Limitations of the Study

There are some important limitations to this study.

1. To the knowledge of the writer, there has not been any research or thorough investigation of this nature on the subject of worship among the Spanish-speaking people. The lack of such data makes it impossible for the writer to make a reference to standards by which to evaluate his findings.

¹See appendix A.

2. The laws of behavior teach us that it is not an easy task to measure attitudes or always to expect valid answers to research questions and this study is no exception.
3. The control over the time between the seminars and the posttest, and the control over the group who participated in the seminars was not maintained; therefore, allowances will have to be made with respect to the results and conclusions to be drawn from this study.
4. There were approximately 10 percent illiterate and others who may not have properly understood the significance of each question owing to limited literacy. Those who could not read were aided by others.
5. Though the writer is conscious of the important effects that the present liturgical renewal movement has had on worship, yet, he has not dealt with it specifically in this paper since this movement is not of major concern in the conservative community of Montemorelos.

Implementing the Study

1. The study was carried out by the writer in each of three churches in the city of Montemorelos, Nuevo Leon, Mexico, with the assistance of the senior theology students of the worship class.
2. The study was done in the Montemorelos community. Because the University is located there, this simplifies the students' field practicum.
3. The study was to be done during the scheduled Spring Quarter of 1975.

4. The research was conducted using a questionnaire that was administered twice. The first survey was to determine the attitudes, behavior and experiences of the respondents toward corporate worship while the second was to determine any changes in attitudes or behavior toward worship following a series of worship seminars where it was deemed advisable to conduct these.

The purpose of the study other than mentioned on page three was to:

1. Seek to develop a teaching model in public worship for theology students at Montemorelos University.
2. Improve the teaching of worship and the senior theology student's preparation for his ministerial work in the field.
3. Foster the church members' spiritual growth by broadening their understanding of corporate worship.

CHAPTER IX

WORSHIP QUESTIONNAIRE AND ITS RESULTS (PRETEST)

The main purpose of this chapter is to report and evaluate the results of the questionnaire obtained in the three churches that were polled in the Montemorelos community. The results also include responses from a committee of workers (primarily clergy) from the Mexican Union and the Inter-American Division (Union Committee).

The writer is conscious that in reporting and evaluating a questionnaire, or any other similar instrument, the researcher is confronted with some risks. There are laws of behavior and individual differences that are beyond the control of the researcher. The respondents were fully informed, for example, of the importance that these questionnaires had for the writer; that their cooperation was very much needed and that there was anonymity in the answering of the questionnaire, so that they could feel free to answer as they thought best. But yet, of course, each answered the way he interpreted the question.

The questionnaire was given in the churches after the worship service. How this fact influenced their response is unknown. Among the church population researched, there was a group of non-Adventist respondents who were present at the time of the survey. The overall response from those who attended in the worship service at the time the questionnaire was filled out is shown in table 1.

TABLE 1
RESPONSE IN RELATION TO THE SPECIFIC GROUP

Churches	Questionnaires Administered		Returned		Discarded	% of Questionnaires Returned
			SDA	NSDA ¹		
Mutualismo	110	(50%)	80	12	7	90
Montemorelos	45	(21%)	22	13	4	86
La Estacion	35	(16%)	18	9	4	89
Union Committee	29	(13%)	29	--	-	100
Totals	219	(100%)	149	34	15	92

¹SDA signifies a baptized Seventh-day Adventist and NSDA signifies non-Seventh-day Adventist or not baptized believers.

The high rate of response was very gratifying and relatively few left any questions unanswered, as can be seen in succeeding tables. About 18 percent of the population was non-Seventh-day Adventist (NSDA). There was also a significant number (29) in the special group of workers from the Union Committee which provides validity to the group responses and allows comparisons with the responses of the laity-- with the understanding that these responses are not considered in a comparison between the responses of the posttest and those of the pretest. A total of 219 responses is an adequate sample to properly evaluate attitudes of worship in this geographic area among Seventh-day Adventists (SDA).

There were forty-eight questions in this questionnaire, and these questions covered three main sections. In the first section the researcher tried to find out the respondents' background (age, occupation, education, membership, and religious background). The

purpose of the second and third sections was to obtain the respondents' attitudes, understanding, experience and behavior patterns in, through, and toward corporate worship; section two being more specifically directed toward the main components of the worship service (music, prayer, offering, and sermon); section three dealt with the more general aspects of corporate worship.

Table 2 shows the respondents' background. A very significant finding is that 36 percent of the total population was between 10 and 20 years of age, and this was consistent for all the church groups (question #1). This is an important factor because age is directly related to education, and possibly to religious insight. Older persons, in general, are less likely to change than younger persons, but this has not been tested in relation to worship as far as the writer knows.

An age-related factor was occupation (question #2). More than a third of the respondents were students. This was understandable since over half of the total population were thirty years old or under. It was also interesting to find that one-fifth of the population were housewives and were mostly in the ages above thirty years. This occupation distribution is skewed when compared to the expected general population.

About three-fourths (74 percent) of the respondents in the churches had nine grades of education or less, and this included over half (56 percent) of the adult population, 21 years or older (question #3).

In question #4 on the length of membership in the Seventh-day Adventist church, the data reveal that among the three churches,

TABLE 2
THE RESPONDENTS' BACKGROUND*
(N=183)

	Mutualismo		Montemorelos		La Estacion		Sub-Total		Union Committee	% of Total Population
	SDA	NSDA**	SDA	NSDA	SDA	NSDA	SDA	NSDA		
Number of Respondents	80	12	22	13	18	9	120	34	29	100
1. My present age is between										
10-20 years	38	92	36	69	33	22	37	65	--	36
21-30 years	25	--	23	15	33	22	26	12	3	20
31-40 years	15	8	9	--	17	22	14	9	41	17
41-50 years	10	--	23	8	--	22	10	9	48	16
51 and over	13	--	9	8	17	11	12	6	7	10
2. My occupation is										
Student	43	83	32	69	33	22	40	62	--	37
Housewife	16	--	36	15	39	56	23	21	--	19
Agriculture	2	--	--	--	6	22	2	6	--	3
Factory worker	5	--	5	--	--	--	4	--	--	3
Construction, mechanic	4	--	5	--	6	--	4	--	--	3
Clerical, sales	11	8	--	--	--	--	7	3	10	7
Government employee	--	--	--	--	--	--	--	--	--	--
Professional	9	--	18	8	11	--	11	3	72	19
Other (Please specify)	1	8	5	8	--	--	2	6	7	3
Blank	9	--	--	--	6	--	17	--	10	6
3. My education is										
1-6 Elementary	40	58	46	62	67	67	45	62	00	41
7-9 Secondary	18	42	32	23	11	11	19	26	14	20

TABLE 2 - Continued

Number of Respondents	Mutualismo		Montemorelos		La Estacion		Sub-Total		Union Committee	% of Total Population
	SDA	NSDA	SDA	NSDA	SDA	NSDA	SDA	NSDA		
	80	12	22	13	18	9	120	34	29	100
10-12 Preparatory	15	--	--	--	6	--	11	--	14	9
13-16 College	8	--	5	8	6	--	7	3	52	13
Vocational School	13	--	--	--	6	--	9	--	7	7
Graduate School	1	--	--	--	--	--	1	--	14	3
Other (Please specify)	3	--	14	8	6	11	5	6	--	4
Blank	4	--	5	--	--	11	3	3	--	3

4. How long have you been a member of the Seventh-day Adventist Church?

Not a baptized member yet		100		100		100		100		19
Less than one year	5	--	9	--	--	--	5	--	--	3
1-2 years	8	--	36	--	22	--	15	--	--	10
3-5 years	20	--	27	--	56	--	27	--	3	18
5-10 years	24	--	5	--	11	--	18	--	3	13
Over 10 years	41	--	23	--	11	--	33	--	93	37
Blank	3	--	--	--	--	--	2	--	--	1

5. If you have not always been a Seventh-day Adventist, please check your religious background.

Protestant	5	17	--	31	--	--	3	18	--	5
Catholic	21	25	45	38	49	56	30	38	14	29
Not a member of any faith	14	17	9	8	28	45	15	21	7	15
Other (Please specify)	--	--	--	--	--	--	--	--	3	1
Blank	60	42	45	23	22	--	52	24	76	50

*The numbers in the table represent percentages unless otherwise stated.
 **SDA=Seventh-day Adventist; NSDA=Non-Seventh-day Adventist.

one-third (33 percent) included those who have been members of the church for over ten years and over three-fourths (78 percent) have been members more than three years. Differences in responses between older and newer members were evident in the responses to subsequent questions.

The data revealed that half (52 percent) of the Seventh-day Adventist lay members came from the Seventh-day Adventist background, while only 30% came from a Catholic background--in a country predominantly Catholic.

The significance of the background of the study groups is that age, occupation, education, and length of exposure to the Seventh-day Adventist mode of worship can be major contributing factors to one's perception of worship and the role that each component of worship plays. Therefore, the results on worship should be evaluated in relation to the population composition.

In this study the population was characterized by a high proportion of students, a low level of education, and a significant number of members from Adventist background, over a relatively prolonged period of time. Although the University church was not included in the study, the population studied may be atypical of the ordinary Seventh-day Adventist church in Mexico, since many parents and students of the University complex are members of the churches studied.

Table 3 shows the responses to the components of worship. Questions #6 and #7 relate to the personal participation and meaning of music in worship, respectively. An overwhelming majority (94 percent) of the church members relate music with worship, either

TABLE 3
MAIN COMPONENTS OF WORSHIP*
(N=183)

	Mutualismo		Montemorelos		La Estacion		Sub-Total		Union Committee	% of Total Population
	SDA	NSDA**	SDA	NSDA	SDA	NSDA	SDA	NSDA		
Number of Respondents	80	12	22	13	18	9	120	34	29	100
Music										
6. The hymns in our worship services help me to participate actively in adoration to God.										
Rarely	5	--	--	8	--	11	4	6	--	3
Sometimes	2	8	--	8	--	--	2	6	--	2
Often	40	42	45	54	44	22	42	41	17	38
Usually	51	50	55	31	50	56	52	44	83	55
Blank	1	--	--	--	6	11	2	3	--	2
7. While the hymns are being sung										
I prefer to keep silent	3	--	--	--	--	--	2	--	--	1
I feel I should always sing	58	58	64	38	33	56	55	50	52	54
I sing because I enjoy it	38	42	36	54	67	--	42	35	48	42
It makes no difference whether I sing or not	3	--	--	--	--	--	--	--	--	1
Multiple response	--	--	--	8	--	44	--	15	--	3
Prayer										
8. The pastoral prayer is to me one of the most sacred portions of the worship service.										
Strongly agree	89	83	91	62	89	78	89	74	83	85
Agree	10	17	9	38	11	11	9	24	17	14
Do not know	2	--	--	--	--	--	1	--	--	1

TABLE 3 - Continued

	<u>Mutualismo</u>		<u>Montemorelos</u>		<u>La Estacion</u>		<u>Sub-Total</u>		<u>Union Committee</u>	<u>% of Total Population</u>
	<u>SDA</u>	<u>NSDA</u>	<u>SDA</u>	<u>NSDA</u>	<u>SDA</u>	<u>NSDA</u>	<u>SDA</u>	<u>NSDA</u>		
Number of Respondents	80	12	22	13	18	9	120	34	29	100
Disagree	--	--	--	--	--	--	--	--	--	--
Strongly disagree	--	--	--	--	--	--	--	--	--	--
Multiple response	--	--	--	--	--	11	--	--	--	1
9. Prayers offered in church make me aware of the church as a world movement.										
Almost always	78	92	95	92	94	78	83	88	66	81
Usually	5	8	--	7	--	--	3	6	28	8
Not sure	13	--	--	--	6	--	9	--	3	7
Sometimes	--	--	--	--	--	--	--	--	--	--
Almost never	4	--	--	--	--	--	2	--	--	2
Blank	1	--	5	--	--	22	2	6	3	3
10. The pastoral prayer helps me to sense the power of prayer when united in prayer with others.										
Almost always	80	92	96	92	94	100	85	94	76	85
Usually	15	8	5	8	--	--	11	3	21	11
Not sure	1	--	--	--	--	--	1	3	--	1
Sometimes	1	--	--	--	6	--	2	--	--	1
Almost never	1	--	--	--	--	--	1	--	--	1
Blank	1	--	--	--	--	--	1	--	3	1
11. When I am in church, I feel most comfortable praying in the following position										
Sitting	1	--	--	--	6	11	2	3	--	2
Standing	6	--	5	--	--	11	5	3	--	4
Kneeling	76	84	95	92	83	67	81	82	86	82
Position not important	16	17	--	8	6	11	12	12	14	12
Multiple response	--	--	--	--	6	--	1	--	--	1

TABLE 3 - Continued

	<u>Mutualismo</u>		<u>Montemorelos</u>		<u>La Estacion</u>		<u>Sub-Total</u>		<u>Union Committee</u>	<u>% of Total Population</u>
	<u>SDA</u>	<u>NSDA</u>	<u>SDA</u>	<u>NSDA</u>	<u>SDA</u>	<u>NSDA</u>	<u>SDA</u>	<u>NSDA</u>		
Number of Respondents	80	12	22	13	18	9	120	34	29	100
12. The worship service should include time dedicated to silent meditation.										
Almost always	74	86	86	77	89	89	78	82	48	74
Usually	18	17	14	--	6	11	15	9	41	18
Not sure	9	--	--	7	6	--	7	3	7	6
Sometimes	--	--	--	7	--	--	--	3	--	1
Almost never	--	--	--	--	--	--	--	--	--	--
Blank	--	--	--	--	--	--	--	--	3	1
Multiple Response	--	--	--	7	--	--	--	3	--	1
13. The invocation is primarily to										
Lead the people to become con- scious of God's presence	28	25	19	54	11	22	23	35	24	26
Invite God's presence	49	58	45	15	56	67	49	44	31	45
Do neither	--	--	--	--	--	--	--	--	3	1
Do both	24	17	36	23	33	11	27	18	38	31
Blank	--	--	--	7	--	--	--	3	3	1
14. The offering serves its <u>best</u> function as a benefit										
To God personally	6	8	5	15	17	11	7	18	--	7
To the work of God	76	83	82	77	72	89	74	82	41	70
To me personally	6	--	--	--	6	--	5	--	48	11
To my fellowmen	13	8	9	8	6	--	11	6	3	9
Blank	--	--	--	--	--	--	--	--	7	1
Multiple response	3	--	5	--	--	--	2	--	--	2

TABLE 3 - Continued

	<u>Mutualismo</u>		<u>Montemorelos</u>		<u>La Estacion</u>		<u>Sub-Total</u>		<u>Union Committee</u>	<u>% of Total Population</u>
	<u>SDA</u>	<u>NSDA</u>	<u>SDA</u>	<u>NSDA</u>	<u>SDA</u>	<u>NSDA</u>	<u>SDA</u>	<u>NSDA</u>		
Number of Respondents	80	12	22	13	18	9	120	34	29	100
The Offering										
15. As I give my offering, I do it because of my awareness of Christ's sacrificial offering for me.										
Almost always	86	92	91	100	89	89	87	94	62	85
Usually	10	8	9	--	6	11	9	5	31	12
Not sure	1	--	--	--	--	--	1	--	--	1
Sometimes	1	--	--	--	6	--	2	--	--	1
Almost never	1	--	--	--	--	--	1	--	--	1
Blank	--	--	--	--	--	--	--	--	7	1
16. I give my offering with gratitude and joy.										
Rarely	5	8	--	8	6	11	4	9	--	4
Sometimes	8	17	14	--	33	11	10	9	3	9
I am not sure	1	--	--	--	--	--	1	--	3	1
Almost always	85	75	86	92	72	78	83	82	93	85
Multiple response	1	--	--	--	--	--	2	--	--	1
17. How do you prefer to give your offering?										
On the plate while deacons wait on you	94	100	100	92	100	100	96	97	90	96
By mail	--	--	--	--	--	--	--	--	--	--
To the pastor personally	--	--	--	8	--	--	--	2	--	1
Depositing it in a specified place in the church	5	--	--	--	--	--	3	--	3	3
Other (Please specify)	1	--	--	--	--	--	1	--	3	1
Blank	--	--	--	--	--	--	--	--	3	1

TABLE 3 - Continued

	<u>Mutualismo</u>		<u>Montemorelos</u>		<u>La Estacion</u>		<u>Sub-Total</u>		Union Committee	% of Total Population
	SDA	NSDA	SDA	NSDA	SDA	NSDA	SDA	NSDA		
Number of Respondents	80	12	22	13	18	9	120	34	29	100
18. How do you generally put your offering in the plate?										
In such a way that no one knows	37	8	27	15	6	22	31	15	24	27
Openly, I have nothing to hide	40	58	36	46	67	78	43	59	24	43
I have no set pattern	23	33	32	38	22	--	24	26	52	29
I do not know	--	--	5	--	6	--	2	--	--	1
The Sermon										
19. The sermon in the worship service										
Is only another part of the total worship service	6	--	5	23	6	22	6	15	3	7
Is the very heart of the worship service	91	100	95	77	89	77	92	85	97	91
I am undecided as to the relative importance of it	1	--	--	--	6	--	2	--	--	1
Multiple response	1	--	--	--	--	--	1	--	--	1
20. While the sermon is being preached										
I usually listen and get some benefit	85	92	82	85	84	100	84	91	93	87
I often think about the problems I am facing	11	8	14	8	6	--	11	6	7	9
I usually wish it would be over	3	--	--	8	11	--	3	3	--	3
I often doze to sleep	1	--	--	--	--	--	1	--	--	1
Multiple response	--	--	5	--	--	--	1	--	--	1

TABLE 3 - Continued

	<u>Mutualismo</u>		<u>Montemorelos</u>		<u>La Estacion</u>		<u>Sub-Total</u>		Union Committee	% of Total Population
	SDA	NSDA	SDA	NSDA	SDA	NSDA	SDA	NSDA		
Number of Respondents	80	12	22	13	18	9	120	34	29	100
21. Usually I feel the sermons are especially										
Suited for my edification	92	92	86	92	78	100	89	94	86	90
Suited for edification of ones I know with specific problems	4	8	9	8	17	--	7	6	7	7
Suited for edification of others in general	1	--	--	--	--	--	1	--	--	1
Not specific enough	1	--	--	--	6	--	2	--	3	2
Blank	--	--	--	--	--	--	--	--	3	1
Multiple response	1	--	5	--	--	--	2	--	--	1
22. When the message really strikes home to my heart, it is because										
I have just been recently reading about it	15	42	5	23	44	22	17	29	--	17
I can relate it to some personal experience	38	42	32	31	11	--	32	26	34	32
It was a new and useful thought to me	28	17	55	31	28	56	32	32	28	32
It was an old thought that has been made much clearer	14	--	5	8	11	22	12	9	28	14
Blank	4	--	5	8	--	--	3	3	3	3
Multiple response	3	--	--	--	6	--	2	--	7	3
23. Whenever the church is not being disturbed by children or outside noises, I can hear and understand the sermon										
Poorly	5	8	--	15	11	11	5	12	--	5
Fairly well	21	25	14	9	6	--	18	12	21	17

TABLE 3 - Continued

	<u>Mutualismo</u>		<u>Montemorelos</u>		<u>La Estacion</u>		<u>Sub-Total</u>		Union Committee	% of Total Population
	SDA	NSDA	SDA	NSDA	SDA	NSDA	SDA	NSDA		
Number of Respondents	80	12	22	13	18	9	120	34	29	100
Very well	74	67	82	77	78	89	76	76	79	77
Blank	--	--	5	--	--	--	1	--	--	1
Multiple response	--	--	--	--	6	--	1	--	--	1
24. The sermons with the most spiritual blessings to me are usually										
Mission experiences	19	33	18	15	11	100	17	21	10	17
Stories that drive a moral lesson	21	17	14	15	11	--	18	12	7	15
Bible passages that are well explained	58	50	45	62	72	--	57	62	73	62
Relevant discussions of present- day church issues	--	--	9	8	--	--	2	6	3	3
Blank	1	--	--	--	--	--	1	--	--	1
Multiple response	1	--	14	--	6	--	5	--	--	3
25. The writings of Ellen G. White in the sermon have frequently										
Improved my worship experience	98	92	100	92	94	89	98	4	100	97
Had no particular beneficial effects on my worship exp.	3	--	--	--	--	11	2	--	--	1
Detracted from my worship experience	--	--	--	--	6	--	1	--	--	1
Blank	--	8	--	8	--	--	--	6	--	1
26. I feel that the writings of Ellen G. White in the sermon										
Are appropriate and useful to- gether with the Scriptures	96	92	100	92	94	89	97	91	97	96

TABLE 3 - Continued

	<u>Mutualismo</u>		<u>Montemorelos</u>		<u>La Estacion</u>		<u>Sub-Total</u>		<u>Union Committee</u>	<u>% of Total Population</u>
	<u>SDA</u>	<u>NSDA</u>	<u>SDA</u>	<u>NSDA</u>	<u>SDA</u>	<u>NSDA</u>	<u>SDA</u>	<u>NSDA</u>		
Number of Respondents	80	12	22	13	18	9	120	34	29	100
Are usually fitting but not necessary	--	8	--	--	--	11	--	6	3	2
Are not needed when the Scriptures are used	1	--	--	--	5	--	2	--	--	1
May detract from the Scriptural lesson	1	--	--	--	--	--	1	--	--	1
Blank	--	--	--	8	--	--	--	--	--	1
Multiple response	1	--	--	--	--	--	1	--	--	1

*The nubers in the table represent percentages unless otherwise stated.

**SDA=Seventh-day Adventist; NSDA=Non-Seventh-day Adventist.

from a sense of propriety or the joy of singing. This is evident in Mexico by the enthusiastic way in which hymns are sung during church services. The workers' response was essentially the same (100 percent) as that of the church member but with a tendency toward a greater awareness of music as a means of worship, i.e., a greater number responding "usually" rather than "often."

The role of music in worship appears to be age dependent. Respondents older than thirty years "usually" sang as an act of worship in a greater proportion (75 percent) than those less than thirty years old (50 percent). The respondents with the greater awareness of the role of music in worship had an Adventist background and/or were church members for over five years. These two factors may be the primary reasons for the workers' enthusiastic response to the role of music in worship. This raises the question as to whether a positive response to music in worship is a culturally determined phenomenon or a real sense of awareness of the contribution of music to worship.

Questions #8 through #12 relate primarily to the pastoral prayer and question #13 relates to the invocation. By far the large majority of lay members and Union Committee members strongly believe that the pastoral prayer (question #8) is the most sacred act of worship. These results had to confirm the necessity for a minister or church leader carefully to plan and prepare the pastoral prayer.

Question #9 and #10 relate to the contribution of the pastoral prayer to koinonia. Why the Union Committee member is apparently less responsive to this world awareness of the brotherhood (question #9) is unclear, although this may be due to a more candid

introspection or a greater immediate concern for his own church groups.

The preferred position for prayer by all groups is kneeling (question #11). However, the Union Committee member is more apt to chose the audible prayer while the church member feels a greater need for silent meditation (question #12). It was of interest to note that most of those that responded that position in prayer was unimportant were Adventist youths in school. Unfortunately, there is no knowledge of whether these students attend the Adventist or public schools. Among those with a Catholic background, 9/10 preferred kneeling as compared to 2/3 for the non-Catholics.

It is well accepted that the primary function of the invocation is to prepare the worshiper to receive the already existing presence of God (cf. pp. 10-13). Therefore, it was significant to find that 2/3 of the Union Committee members and 3/4 of the members believe that part or all of the function of the invocation is to invite God's presence to the service (question #13).¹ Such a divergence between theological concepts and personal awareness in worship of workers and laity in the Seventh-day Adventist church is most amazing. Could it be that Mexican Seventh-day Adventists, at least, are unconsciously "earning" their salvation by calling on God rather than "accepting" the great Gift and Presence already available to man?

¹The call (invocare, invocation) of the human needs to be more the calling in for the Almighty's blessing, help, and inspiration than calling for his presence. It is not an act or a command of a human being that brings God's presence into his midst; man is not the dispenser of His presence. God's presence cannot be induced.

The awareness of the function of the offering in worship, as well as the attitudes and behavior of the worshiper in giving, are analyzed in questions #14 through #18. While giving is important to the sustaining of the work of God (2 Cor 8 and 9; Mal 3:8-10), the primary worship function is the giving of oneself to God (2 Cor 8:15; Rom 12:1-2) which is exemplified through the ages by providing an offering (Gen 4:3-4; 1 Kgs 8:15). However, only one-half of the Union Committee members and only one-twentieth of the laity consider giving as primarily a personal benefit (question #14). The youth and those of Catholic background tend to favor giving as primarily a benefit to God. Perhaps the emphasis on giving for missions and individual and collective offering goals of the church have confounded the priorities and are thus robbing both the worker and especially the member of the real personal blessings of giving.

The answers to question #15 indicate that about 9/10 of the laity and 2/3 of the Union Committee members are conscious of Christ's sacrifice as they give their offering. This is in marked contrast to responses in the previous answer where both groups largely ignore the personal worship value of giving.

The response to giving with gratitude and joy was almost unanimous (question #16). Unfortunately, the category "usually" was omitted. However, this may be unimportant since many respondents objected to not having the category of "always" giving with joy.

Whether by custom or choice, essentially all prefer to give as the deacon waits on the congregation (question #17). However, there appears to be no strong feeling on how the money is personally placed in the offering plate (question #18).

It is recognized within the frame of Adventist theology that the preaching of the Word of God is central in the worship service,¹ which is even demonstrated by the central location of the pulpit in the sanctuary. Therefore, it's of interest to determine attitudes toward the importance of the sermon in the worship service, its benefit to the spiritual life, and the attitudes toward the use of the writings of Ellen G. White in the sermon.

Questions #19 through #26 relate to the sermon in worship. In most of these questions there is the large majority that answered in the same way. About 9/10 believe that the sermon is the heart of the worship service (question #19), that sermons are of definite benefit (question #20) and are suited for personal edification (question #21). The primary basis (78 percent) for the personal value of the sermon is that it becomes part of the thought or experience processes of the individual (question #22). Even when there is noise, usually by children, church members can maintain their attention on the sermon (question #23). The most spiritually rewarding sermon by far is the Biblical exposition, especially for the worker (question #24). The use of the writings of Ellen G. White in sermons is not only considered appropriate (question #26) but highly beneficial (question #25). In summary, the preaching of the Word plays a key role in the worship experience in the churches being investigated, particularly when the worshiper is drawn into active involvement either through previous personal experience or activation of thought processes.

¹Compare pp. 29-32 in the theology section.

Question #27 through #48 (table 4) relate to more general aspects of worship. In Mexico reading Biblical passages composes a significant part of the sermon. It is, therefore, of interest that the members strongly approve of this practice (question #27). This is consistent with the previous finding above (question #24) that the favored sermon is the expository type. Most of those who felt that the Bible was overused included youth under twenty years old and those with a Catholic background.

About one-half of the worshipers (54 percent) feel that the worship service leads them to a deeper worship experience "almost always" (question #28), but 40 percent feel that this occurs only "usually." The meaning of this relationship should be further studied since the larger population of respondents to the lesser level of worship experience are the youth. Even so, the study group rated corporate worship (question #29) at a higher level of priority (50 percent) than personal communion with God (25 percent). According to Rice¹ and this writer's personal judgment, the response in favor of corporate worship should have been higher. This may be due to a failure of the worshiper to understand the value of elements of the worship service such as the sermon in corporate worship and/or the common failure of the preacher in preparation or delivery.

Koinonia includes both the vertical and horizontal experiences of worship (question #30).² While about one-half of the laity (53

¹Richard Rice, "Is Going to Church All That Important?" Insight 3 (January 1972): 14-19.

²See discussion on pp. 59-63.

TABLE 4
GENERAL QUESTIONS ON WORSHIP*
(N=183)

	Mutualismo		Montemorelos		La Estacion		Sub-Total		Union Committee	% of Total Population
	SDA	NSDA**	SDA	NSDA	SDA	NSDA	SDA	NSDA		
Number of Respondents	80	12	22	13	18	9	120	34	29	100
27. The Bible in our worship service is used										
Almost never	--	8	5	8	6	11	2	9	--	3
Sometimes	16	--	9	--	--	--	12	--	7	9
About right	68	50	82	46	83	78	72	56	86	72
Too much	16	42	5	46	6	11	12	35	7	16
Multiple response	--	--	--	--	6	--	1	--	--	--
28. The worship services lead me to enjoy the joyous experience of adoration, praise and thanksgiving.										
Almost always	43	67	59	46	78	89	51	65	52	54
Usually	48	30	41	46	11	11	41	29	45	39
Not sure	3	--	--	8	--	--	2	3	7	2
Sometimes	8	--	--	--	11	--	7	--	--	4
Almost never	--	--	--	--	--	--	--	--	--	--
Multiple response	--	8	--	--	--	--	--	3	--	1
29. My truest worship experiences are usually in										
Corporate worship at eleven o'clock	46	50	45	46	56	89	47	59	59	51
Nature with others	24	8	9	--	6	--	18	3	7	14
Communion alone with God in a quiet place	19	8	32	46	33	11	23	24	34	25
Association with others in pleasure outings, but where Sabbath is observed	6	33	5	8	--	--	5	15	--	6

TABLE 4 - Continued

	<u>Mutualismo</u>		<u>Montemorelos</u>		<u>La Estacion</u>		<u>Sub-Total</u>		Union Committee	% of Total Population
	SDA	NSDA	SDA	NSDA	SDA	NSDA	SDA	NSDA		
Number of Respondents	80	12	22	13	18	9	120	34	29	100
Blank	4	--	--	--	--	--	2	--	--	2
Multiple response	1	--	9	--	6	--	3	--	--	2
30. Worship includes association with others.										
Strongly agree	51	58	50	85	67	89	53	76	38	55
Agree	38	33	32	15	22	11	34	21	41	33
Not sure	5	--	14	--	--	--	6	--	7	5
Disagree	--	--	--	--	--	--	--	--	14	2
Strongly disagree	4	8	--	--	11	--	4	3	--	3
Blank	3	--	5	--	--	--	2	--	--	2
31. The way the sermon, music and other parts of the service are performed affects the spirit of worship.										
Almost always	60	50	50	62	61	56	58	56	72	60
Usually	20	8	9	23	--	11	15	15	24	16
Not sure	14	17	14	8	--	11	12	12	--	10
Sometimes	--	--	--	--	--	--	--	--	--	--
Almost never	4	25	23	8	39	--	12	12	--	10
Blank	3	--	5	--	--	11	2	3	3	3
Multiple response	--	--	--	--	--	11	--	3	--	1
32. The worship behavior and attitudes of others around me affect my worship experience at church.										
Rarely	25	33	28	8	39	11	27	18	21	25
Sometimes	31	25	50	23	11	11	32	21	34	30
Often	10	25	9	23	17	22	11	24	21	15
Usually	34	17	9	46	33	44	29	35	21	29
Blank	--	--	5	--	--	--	1	--	3	1
Multiple response	--	--	--	--	--	11	--	3	--	1

TABLE 4 - Continued

	<u>Mutualismo</u>		<u>Montemorelos</u>		<u>La Estacion</u>		<u>Sub-Total</u>		<u>Union Committee</u>	<u>% of Total Population</u>
	<u>SDA</u>	<u>NSDA</u>	<u>SDA</u>	<u>NSDA</u>	<u>SDA</u>	<u>NSDA</u>	<u>SDA</u>	<u>NSDA</u>		
Number of Respondents	80	12	22	13	18	9	120	34	29	100
33. My personal problems with my family or immediate situations										
Actually improve my worship experience at church	42	33	50	38	33	56	42	41	59	45
Have no bearing on my worship experience at church	25	17	9	23	--	--	18	15	3	15
Usually have no bearing on my worship experience at church	13	8	9	--	11	--	12	3	14	10
Spoil my worship experience at church	19	33	23	38	56	44	25	38	17	26
Blank	--	8	9	--	--	--	2	3	7	3
Multiple response	1	--	--	--	--	--	--	1	--	1
34. The relationship with my fellow members and pastor affect my personal worship experience in church.										
Almost always	28	25	18	8	11	--	23	12	34	23
Usually	5	8	--	8	11	--	7	6	10	6
Not sure	16	8	--	38	--	11	11	21	3	11
Sometimes	24	--	23	23	11	--	22	9	24	20
Almost never	24	50	55	15	67	78	36	44	24	36
Blank	4	8	5	8	--	11	3	9	3	4
35. My family worship helps my corporate worship in church										
Almost always	71	83	77	62	83	89	74	76	86	77
Usually	--	--	--	--	--	--	--	--	--	--
Not sure	8	8	14	15	--	--	7	9	3	7
Sometimes	14	8	9	8	17	11	13	9	7	11
Almost never	6	--	--	8	--	--	4	3	--	3

TABLE 4 - Continued

	<u>Mutualismo</u>		<u>Montemorelos</u>		<u>La Estacion</u>		<u>Sub-Total</u>		Union Committee	% of Total Population
	SDA	NSDA	SDA	NSDA	SDA	NSDA	SDA	NSDA		
Number of Respondents	80	12	22	13	18	9	120	34	29	100
Blank	--	--	--	7.6	--	--	--	3	3	1
Multiple response	1	--	--	--	--	--	1	--	--	1
36. The way I eat, dress, and live affects my worship experience										
Never	29	50	45	38	33	67	32	50	7	32
Sometimes	36	33	27	31	33	11	34	24	14	29
Usually	14	--	23	--	22	22	17	6	38	18
Almost always	20	33	5	23	11	--	16	18	38	20
Blank	1	--	--	--	--	--	1	--	3	1
Multiple response	--	--	--	7	--	--	--	3	--	1
37. I usually think of the minister as										
A person above me	51	58	77	77	56	100	57	76	48	48
A person equal to me	46	33	23	23	44	--	42	21	45	38
A person inferior to me	3	8	--	--	--	--	2	3	--	2
Blank	--	--	--	--	--	--	--	--	7	1
38. I usually think of God as										
A superior being way beyond my reach	4	17	--	--	--	11	2	9	--	3
A superior being, but one who can be reached when necessary	15	8	9	8	6	22	12	12	7	11
A personal friend with whom I have constant communication	61	50	68	62	61	11	62	44	90	63
A superior being who rewards obedience and punishes disobedience	16	25	19	15	22	56	17	29	--	17

TABLE 4 - Continued

Number of Respondents	<u>Mutualismo</u>		<u>Montemorelos</u>		<u>La Estacion</u>		<u>Sub-Total</u>		Union Committee	% of Total Population
	SDA	NSDA	SDA	NSDA	SDA	NSDA	SDA	NSDA		
	80	12	22	13	18	9	120	34	29	100
Blank	3	--	--	8	11	--	3	3	3	3
Multiple response	1	--	5	8	--	--	2	3	--	2
39. My main reason for going to the worship service is that										
I feel I should	13	33	5	15	61	33	18	26	--	17
I receive a special blessing	38	25	45	62	28	22	37	38	31	37
I offer myself to God	26	33	9	--	6	33	20	21	45	24
For the benefit of others	1	--	5	8	--	11	2	6	--	2
As a response to a divine appointment	20	8.3	36	15	6	--	21	9	17	18
Blank	1	--	--	--	--	--	1	--	3	2
Multiple response	1	--	--	--	--	--	1	--	3	2
40. After the worship service I feel										
Unhappy and bored	--	--	--	--	--	11	--	3	--	1
The same as I came	4	25	--	15	17	22	5	21	--	7
Inspired	86	66	95	69	83	67	87	68	93	85
Not sure	10	8	5	15	--	--	7	9	7	8
41. My favorite part of worship is										
The music	31	58	14	23	22	11	27	32	14	26
The prayers	9	8	5	7	6	22	7	12	3	8
The giving of offering	--	8	--	--	6	11	1	6	--	2
The sermon	45	25	64	38	44	44	48	35	66	49
The fellowship	--	--	--	--	6	--	1	--	--	1
Other (Please specify)	2	--	--	--	11	11	3	3	14	5

TABLE 4 - Continued

	<u>Mutualismo</u>		<u>Montemorelos</u>		<u>La Estacion</u>		<u>Sub-Total</u>		<u>Union Committee</u>	<u>% of Total Population</u>
	<u>SDA</u>	<u>NSDA</u>	<u>SDA</u>	<u>NSDA</u>	<u>SDA</u>	<u>NSDA</u>	<u>SDA</u>	<u>NSDA</u>		
Number of Respondents	80	12	22	13	18	9	120	34	29	100
Blank	1	--	9	7	6	--	3	3	--	3
Multiple response	11	--	9	23	--	--	9	9	3	8
42. The part of worship I enjoy the least is										
The music	3	--	5	7	--	--	2	3	--	2
The prayers	3	--	--	--	6	--	2	--	--	2
The giving of offering	4	8	--	--	--	--	2	3	--	2
The sermon	4	--	--	--	--	--	2	--	3	2
The fellowship	26	58	41	7	11	11	27	26	21	26
Other (Please specify)	38	17	14	15	28	67	32	29	69	37
Blank	21	17	40	69	56	22	30	38	7	28
Multiple response	3	--	--	--	--	--	2	--	--	1
43. I consider the advertising of our literature and money-making church activities in church as										
Very proper	49	58	46	54	22	67	44	59	10	42
Acceptable	38	25	50	23	72	33	45	26	34	40
Not sure	8	8	5	7	--	--	6	6	--	5
Questionable	1	8	--	15	--	--	1	9	21	5
Very improper	5	--	--	--	--	--	3	--	35	8
Blank	--	--	--	--	6	--	1	--	--	1
44. I am conscious of Christ's presence in the worship service.										
Rarely	3	8	--	--	--	--	2	3	--	2
Sometimes	8	33	5	--	17	11	8	15	14	10
Often	26	33	36	30	22	33	28	32	28	28
Usually	63	25	59	69	56	56	60	50	59	58
Blank	1	--	--	--	6	--	2	--	--	1

TABLE 4 - Continued

	<u>Mutualismo</u>		<u>Montemorelos</u>		<u>La Estacion</u>		<u>Sub-Total</u>		<u>Union Committee</u>	<u>% of Total Population</u>
	<u>SDA</u>	<u>NSDA</u>	<u>SDA</u>	<u>NSDA</u>	<u>SDA</u>	<u>NSDA</u>	<u>SDA</u>	<u>NSDA</u>		
Number of Respondents	80	12	22	13	18	9	120	34	29	100
45. I am conscious of the presence of the Holy Spirit in the worship service.										
Rarely	3	8	--	--	6	--	2	3	--	2
Sometimes	13	17	5	7	6	11	10	12	10	10
Often	30	33	36	31	22	33	30	32	31	31
Usually	54	42	59	62	61	56	56	53	59	56
Blank	--	--	--	--	6	--	1	--	--	1
Multiple response	1	--	--	--	--	--	1	--	--	1
46. I am conscious of the presence of God the Father in the worship service.										
Rarely	3	8	--	--	--	--	2	3	3	2
Sometimes	8	25	--	--	11	--	7	9	21	9
Often	31	33	45	38	22	33	32	35	28	32
Usually	55	33	55	62	61	67	56	53	48	54
Blank	1	--	--	6	--	--	2	--	--	1
Multiple response	3	--	--	--	--	--	2	--	--	1
47. I believe my relationship to the Godhead is										
A true love relationship	41	32	50	62	39	44	42	47	24	40
One of adoration, praise and thanksgiving	34	50	18	31	11	22	27	35	45	32
A continual acceptance of Their multiple daily benefits	10	--	23	--	28	22	15	6	21	14
One of awe, respect & reverence	10	8	9	7	17	11	11	9	7	10
Blank	1	8	--	--	6	--	2	3	--	2
Multiple response	4	--	--	--	--	--	2	--	3	2

TABLE 4 - Continued

	<u>Mutualismo</u>		<u>Montemorelos</u>		<u>La Estacion</u>		<u>Sub-Total</u>		Union Committee	% of Total Population
	SDA	NSDA	SDA	NSDA	SDA	NSDA	SDA	NSDA		
Number of Respondents	80	12	22	13	18	9	120	34	29	100
48. My worship experience is improved best by the preacher whose main characteristic is										
A good public speaker	25	--	23	38	6	23	22	21	14	20
Has a pleasant personality	5	8	5	--	--	--	4	3	7	4
Shows love and concern for me and my loved ones	69	92	73	62	83	78	72	76	79	74
Blank	--	--	--	--	6	--	1	--	--	1
Multiple response	1	--	--	--	6	--	2	--	--	1

*The numbers in the table represent percentages unless otherwise stated.

**SDA=Seventh-day Adventist; NSDA=Non-Seventh-day Adventist.

percent) strongly agree that the horizontal experience is a component of worship, paradoxically the Union Committee members are far less certain (38 percent). In contrast, it is the older member that relates worship with fellowship. Fellowship in worship is also perceived best by members of the smaller congregations. This datum provides rationale for the advantage of having many smaller churches rather than fewer large ones.¹

It is disturbing to realize that especially the worker or ministry (Union Committee members) are unperceptive of the value of the horizontal experience in worship. Therefore, not only the laity but the ministry could profit in worship through appropriate education.

The way the sermon, music and other parts of worship are performed (question #31) seems to affect the worship experience of most of the clergy (72 percent) and the laity in general (58 percent), especially the youth (71 percent).

The following several questions delve into the external worship environment and its effect on the worshipers. The behavior and attitudes of others apparently involve personal individual variations in response toward others' behavior, since the responses were essentially equally distributed between those that were affected by others' behavior and those who were not (question #32). Many worshipers (45 percent) indicated that personal family problems improved their worship experience while only 26 percent indicated

¹See. E. G. White, Testimonies for the Church 9 vols. (Mountain View, California: Pacific Press Publishing Association, 1946), 5:184-185; 6:198; 8:224-245.

that problems spoiled their worship (question #33). While these results contradict the accepted general human expectation, they are corroborated by a lack of (20 percent) or near negative relationship (36 percent) between problems with worshiper and the pastor or fellow worshiper (question #34). How problems in the family or with the pastor or fellow worshiper improve worship (or do not adversely affect it) is an anomaly unless these questions were misunderstood; this calls for further study.

Questions #35 and #36 deal with daily behavior that may influence corporate worship. Most of the laity (74 percent) and especially the Union Committee members (86 percent) recognized the influence of family worship on corporate worship (question #35). It is hard to believe that with so much written on the need for daily family worship,¹ any Seventh-day Adventist Christian would be in doubt as to whether this had any effect on the quality of corporate worship. Far more striking is the lack of awareness of the effects of eating and dressing on the highly religious experience of worship (question #36). A full one-third of the membership and even a significant number of ministers (Union Committee members) are completely or relatively oblivious of the relationship (1 Cor 6:19, 20) of eating and drinking with the Christian experience. This stands out in sharp contrast to a people and leadership that love to hear the Bible and the writings of Ellen G. White (questions #24-#26). Is this condition, then, one of ignorance, apathy, resistance, or simply a lack of capacity to think causally?

¹White, Evangelism, pp. 499-500; Patriarch and Prophets, pp. 355-356.

The concept of the worshiper about the minister and God are shown in question #37 and #38, respectively. The NSDA tends to consider the minister above himself (76 percent) more than the SDA (57 percent), perhaps due to the Catholic influence on one hand and the SDA tendency toward an active pastor-youth involvement. The Union Committee members were equally divided on whether the minister is greater or equal to himself, probably because of the ambivalence of himself being both worshiper and minister.

God was considered by most to be a friend with whom one can freely communicate. However, nearly one-third of the SDA laity and 7 percent of the workers considered God either as a Being at a distance or as an austere Being. This was particularly true of the NSDA respondents and the youth. A stern stereotypical image of the father, salvation by works, or hell-fire preaching or doctrine, could be contributing factors to these results. It is most important to find that the youth (84 percent) who considered the minister as an equal saw God as a friend: a similar tendency (74 percent) also obtained with the general church members. It may be disturbing, particularly to the minister, that his personal life tells more in representing God than his theological expositions, especially with the youth. Koinonia, as earlier indicated (pp. 59-63), is fully achieved when there is a perfect amalgamation of the horizontal with the vertical religious experiences.

The reason for attending the worship service and its effect on the worshiper are shown in questions #39 and #40, respectively. Perhaps there is no concept in the Bible that is more basic than that God has invited us (Isa 55:1-3; Matt 11:28-30; Rev 22:17) and

is waiting for our response (Rev 3:20). Yet, neither the Union Committee member (83 percent) nor the laity (79 percent) are aware of this pillar of appropriate worship of God. If "offering of oneself to God" was interpreted also as "meeting a Divine appointment," there still remains 48 percent of the Union Committee members and 59 percent of the laity feeling that worship's primary function is for a personal blessing, a duty or other reasons. In spite of the lack of perception of key worship concepts, the large majority of ministers (93 percent) and laity (87 percent) leave the worship service inspired. This is not so true of the NSDA.

The favorite parts of worship (question #41) for the laity in descending order are the sermon (48 percent), music (27 percent), and prayer (7 percent). The worker placed greater emphasis on the sermon (66 percent) and correspondingly lesser value on music and prayers because of either personal involvement in preaching or his perception of the role of sermons in worship. In contrast, the youth who previously considered the sermon as central in worship (question #19), now prefer music (41 percent) over the sermon (33 percent). Apparently, the youth recognize the place of the sermon in worship but still prefer music. This age-dependent response was also shown by the preference of the sermon over music with increasing age.

A choice of the least appealing specific part of worship (question #42) appears to have confused the respondents since they were forced to negativism on something that they considered positive and sacred. The largest group responses was "other." This response

was qualified by the large majority as "I like all of the worship" and "the part I like least is to have to leave the service." Some did indicate problem areas such as noise, conversation, irreverence, long prayers and inappropriate announcements. Previously (question #30), a significant number of respondents did not recognize fellowship as a component of worship. Therefore, it is not surprising that 26 percent of the total study group chose fellowship here as the least worship-related factor.

There are virtually no qualms among the SDA laity (44 percent) as to money-making church-related activities in the church (question #43). This is in sharp contrast to the Union Committee members who vigorously objected (56 percent) to such commerce in church. The reason that this activity continues in church may be the acceptance of the laity, the tolerance of the minister under pressure for the various "drives" together with his lack of time to do anything else, since he is usually in charge of twenty or more church groups.

The worshiper was equally conscious of the presence of Christ (86 percent), the Holy Spirit (87 percent) and God the Father (86 percent) in the worship service (questions #44, #45 and #46, respectively). This is understandable under the concept of the Trinity. There is little doubt that consciousness of the presence of the Godhead enriches the worship experience.

The most common responses (72 percent) to the worshiper's relationship to God were those of love and adoration, praise and thanksgiving (question #47).

The characteristics of the preacher that were most related (74 percent) to improving the worship experience were love and

concern for the worshiper and his loved ones (question #48). Ability as a public speaker was a very poor second choice (20%). While the worshiper does not recognize fellowship as a component of worship (questions #30 and #42), he appears to be sensitive to this dimension of worship in his relation to his pastor. Love, which is the essence of the gospel, is perceived as the ingredient that is most essential in the interpreter of the gospel; what a sobering thought!

CHAPTER X

DESCRIPTION AND DISCUSSION OF THE SEMINARS

After the first questionnaire was given and the evaluation of the results revealed the main issues involved in their understanding of corporate worship in these churches, the writer then set out to prepare a series of worship seminars that would deal with these issues in keeping with his theological presuppositions as set forth in Part I of this study. The reader probably already has discovered that the three churches share, to a large extent, the same problems, making it possible to present the same topics in the seminars. The main issues that were considered in these seminars were four: (1) the reason for going to church, (2) the consciousness of God's presence, (3) the corporateness of worship, and (4) the offering.

It is the writer's opinion that probably one of the weakest parts in the training of theology students is the lack of opportunity to integrate the theory learned in the classroom with the actual practice in the field. It has been the experience of the writer, both as a student and now as a teacher, to feel the lack of proper supervised field training. The reasons for this lack of proper supervision may include the lack of personnel to do it, but whatever the reasons, few would disagree that the need is there. Taking this into consideration, the senior theology students from Montemorelos University assisted in the conducting of the seminars.

Moreover, this study was a pilot program in which the effectiveness of the program would help in the development of a teaching model for a class on worship, so a simple but carefully supervised program was prepared in which the participation of the students in each worship seminar was a key factor.

The seminars conducted in the various churches were not identical and differ as follows:

The setting of the seminars differed in the three churches. At the Mutualismo Church the seminars were given at a Sunday evening service and were accompanied by recorded organ music, a song service, and the history of a hymn. At the Montermorelos Church they were included in the regular Wednesday evening prayer service. At La Estacion Church the seminars were conducted at the 11:00 o'clock hour following the format of the usual Sabbath worship service.

Although the number of seminars given at each church varied because of extenuating circumstances, the total content of each series was essentially the same and dealt with the same four basic issues.

The Mutualismo Church

The worship seminars were given in the Mutualismo Church on Sunday nights beginning on the thirteenth of April. More time was available to conduct the seminars in this church aside from two extra Sabbath worship periods dedicated to the subject of worship.

The programs were as follow:

7:40 - 7:45 p.m.	Recorded organ music
7:45 - 7:50 p.m.	A short song service
7:50 - 8:00 p.m.	The history of a hymn, which was sung
8:00 - 8:05 p.m.	Prayer
8:05 - 8:50 p.m.	Worship seminar
8:50 - 8:55 p.m.	A hymn
8:55 - 8:58 p.m.	Benediction
8:58 - 9:00 p.m.	Invitation to the next worship seminar

This type of program may not be exactly the kind that the reader is used to, but the elements here included are those that these congregations are accustomed to.

The recorded music was not played every night, but a very important psychological factor was found, at least in this church. The recorded music that was played was organ music, and the writer found that on those nights when the music was played, the people who came early entered the sanctuary in a very reverent, solemn mood; some even knelt down for a prayer, but not so during the nights when the music was not played, for on those nights it seemed like a casual type of meeting. In trying to understand this, the writer questioned some of these members about their behavior. The answer was simply "I don't know, I feel like I am coming into a church." This is an area that could be studied more deeply.

There is hardly a meeting in some of these churches where a song service is not held, and Mutualismo is one of these churches. I have also inquired as to why they think a song service is necessary. The answers here were more varied. "It is a custom that we follow."

worship also is a congregation in fellowship with God and with each other, in the offering of themselves, in thanksgiving, confession, praise, and commitment to God.

In the sixth and seventh meetings, the writer presented the topics that dealt with the offering, since the reason for giving was misunderstood. In the sixth meeting, the writer presented how God accepted the material offering with joy, but that His eyes are on the giver himself. Emphasis was given to the total giving of ourselves, following the example of the Macedonians (2 Cor 8:1-9), but greater yet, the example of Christ who gave Himself wholly to God (the closing hymn was no. 658 from The Church Hymnal).

In the following seminar, the topic was developed from Rom 12:1-2. Once again the discussion was centered on the need to present ourselves first wholly to God. A contrast between the giving of an offering in the Old Testament and in the New Testament was also made. The members were admonished not to give only "to the cause of God" so that others can go and do the preaching of the Gospel, but to give ourselves and our economic resources so as to accomplish the task of preaching the Gospel.

The eighth seminar was on music, by request of the students themselves and the church members and not because of a failure to appreciate the value of music in worship. Here the writer presented the fact that it would not be an easy task to reach agreement on what type of music should be played in the church, besides the regular hymns in The Church Hymnal, for there are many factors that one has to take into consideration. Some principles from the Spirit of Prophecy were read and some examples given of how music was used

in Old Testament times. The presentation was closed by having a group from the University sing different types of music used in our churches in Mexico, especially the southern part. Also some recorded music from other countries was played. When we opened the discussion, as would be expected, this became a hot issue. The presentation seemed to have some positive results since many listeners, after the seminar was over, came and expressed their appreciation for presenting a topic like this one; a few expressed their discontent over some of the music used for worship.

Following the suggestion by the pastor of the church, the last worship seminar was given on the Lord's Supper on Sabbath morning. The central idea was the joy that should permeate the Christian as he participates in this event.¹ This was followed by celebrating communion.

The Montemorelos Church

The topics that were presented in the Montemorelos Church had the same emphasis as the ones in the other two churches. There were, of course, some minor differences that were peculiar to the church's own identity.

The order of the program here presented as as follows:

7:55 - 8:00 p.m. Hymn sung by the congregation

8:00 - 8:03 p.m. Prayer

8:03 - 8:45 p.m. Worship seminar

¹Para aquellos que leen el idioma de Cervantes el siguiente bosquejo fue desarrollado: Introduccion; I. Un Memorial de Libertad; II. Un Futuro de Festividad; III. Un Presente de Realidad.

8:45 - 8:50 p.m. Prayers

8:50 - 9:00 p.m. Hymn and benediction

The worship seminars in this church began on a later date, April 30, the reason being that the church had previously been engaged in an evangelistic campaign that ended on April 26. Because of this, there were only five seminars given here.

Since there were to be only five meetings, the topics discussed were the four issues that had come out as a result of the questionnaire:

1. An Invitation to Worship
2. An Experience of Worship
3. Worship: A Corporate Experience of Praise & Thanksgiving
4. Worship: A Personal Experience of Giving I
5. Worship: A Personal Experience of Giving II.

La Estacion Church

The worship seminars in La Estacion Church were held during the eleven o'clock worship hour, under circumstances that were very challenging. The writer felt resistance to having to vary the customary way of presenting the eleven o'clock sermon (a higher percentage of these sermons are monologues). In the worship seminars, the worshippers were invited to participate freely in the discussion of the topic being presented. The worshippers felt inhibited at first, but the writer asked leading questions to help them participate more freely in the discussion of the topic. Even though the special sacredness of the worship hour had to be kept, the writer felt that the presentations fulfilled the purpose of the seminars.

The order of the worship service was the customary one throughout the Mexican Union:

1. Announcements
2. Prelude
3. Minister and Presiding Elders Enter Sanctuary
4. Silent Prayer
5. Doxology
6. Invocation
7. Welcome to Visitors
8. Tithe and Offerings
9. Hymn of Adoration and Praise
10. Scripture Reading
11. Pastoral Prayer
12. Hymn or Special Music
13. Sermon (Worship Seminar, 40-45 minutes)
14. Closing Hymn
15. Benediction

The topics discussed in this church were:

1. An Invitation to Worship
2. An Experience of Worship
3. Worship: A Corporate Experience of Praise & Thanksgiving
4. The Lord's Supper: An Experience of Joy
5. Worship: A Personal Experience of Giving
6. Worship and the Elijah Message

The fourth topic emphasized the experience of joy that there is in the participation of the Lord's Supper, and this was followed by celebrating the communion service.

The relationship of worship to the Elijah message, which is the restoration of worship, was discussed because the pastor considered that his church should know more about the subject. The topic had been discussed in the worship class, where the pastor was a student; therefore he asked that the topic be presented in his church.

CHAPTER XI

WORSHIP QUESTIONNAIRE AND ITS RESULTS

(POSTTEST)

A posttest analysis on attitudes and understanding of worship was made by use of the same questionnaire as used in the pretest, but reduced to only those areas discussed in the worship seminars intended to effect changes on worship concepts. This was given simultaneously in the churches after the worship service in the beginning of the Fall Quarter (three months following the seminars).

Only eleven respondents were missing from the original 154 of the pretest in the three churches (which does not include the 29 respondents from the Union Committee, see pages 88 and 91) which allowed evaluation of an amazingly large proportion (93 percent) of the original population. Table 5 shows that the background of the posttest population in the churches was not different from the original group. Therefore, there is no reason to suspect that population composition affected the results.

What did affect the results of the study were the following:

1. The time lapse between the conducting of the seminars and the posttest was longer than desired, but beyond the control of the writer.

2. The seminars conducted in each of the churches were not identical in content or duration except for the basic issues as

TABLE 5

GENERAL RESULTS OF POSTTEST QUESTIONNAIRE*

	<u>Mutualismo</u>	<u>Montemorelos</u>	<u>La Estacion</u>	Posttest Three Churches 143	Pretest Three Churches 154	Pretest Total Popula- tion 183
Number of Respondents	60	53	30			
I came to all the worship seminars	35	39	51			
1.***My present age is between						
10-20 years	47	26	36	36	43	36
21-30 years	22	18	30	23	23	20
31-40 years	8	11	10	10	13	17
41-50 years	8	21	6	12	10	16
51 or over	10	25	10	15	11	10
Blank	5	2	3	3	--	--
2. My occupation is						
Student	51	30	34	39	44	37
Housewife	16	35	56	36	23	19
Agriculture	2	8	--	3	3	3
Factory worker	6	2	3	3	3	3
Construction, mechanic	--	10	--	3	3	3
Clerical, sales	5	4	--	3	6	3
Government employee	--	2	--	1	--	--
Professional	15	2	7	8	9	19
Other (Please specify)	--	8	--	3	3	3
Blank	9	4	--	4	5	6

TABLE 5 - Continued

	<u>Mutualismo</u>	<u>Montemorelos</u>	<u>La Estacion</u>	Posttest Three Churches	Pretest Three Churches	Pretest Total Popula- tion 183
Number of Respondents	60	53	30	143	154	
3. My education is						
1-6 Elementary	35	54	61	50	49	41
7-9 Secondary	15	20	17	17	21	20
10-12 Preparatory	18	4	3	8	8	9
13-16 College	15	--	7	7	6	13
Vocational School	4	8	--	4	7	7
Graduate School	6	4	--	3	7	7
Other (Please specify)	--	--	--	--	5	4
Blank	9	16	13	13	3	2
4. How long have you been a member of the Seventh-day Adventist church?						
Not a baptized member yet	6	23	20	20	22	19
Less than one year	4	4	10	6	4	3
1-2 years	9	6	7	7	12	10
3-5 years	13	21	47	27	21	18
5-10 years	15	18	10	14	14	13
Over 10 years	50	28	6	28	26	37
Blank	5	2	--	2	1	1
5. If you have not been a Seventh-day Adventist, please check your religious background.						
Protestant	--	8	--	3	6	5
Catholic	30	35	53	39	32	28
Not a member of any faith	5	6	10	7	16	15
I have always been an Adventist**	21	18	16	18	--	--
Other (Please specify)	--	--	--	--	--	1
Blank	43	35	20	33	45	50

TABLE 5 - Continued

	<u>Mutualismo</u>	<u>Montemorelos</u>	<u>La Estacion</u>	Posttest Three Churches 143	Pretest Three Churches 154	Pretest Total Popula- tion 183
Number of Respondents	60	53	30			
7. While the hymns are being sung						
I prefer to keep silent	--	2	10	4	1	1
I feel I should always sing	53	46	40	46	54	54
I sing because I enjoy it	47	41	40	43	40	42
It makes no difference whether I sing or not	--	--	--	--	--	--
Blank	--	6	--	2	1	1
Multiple response	2	2	10	5	3	3
13. The invocation is primarily to						
Lead the people to become conscious of God's presence	37	62	20	40	26	26
Invite God's presence	41	30	50	40	48	45
Do neither	4	--	--	1	--	1
Do both	15	6	29	17	25	31
Blank	2	2	--	1	1	1
Multiple response	2	--	--	1	--	--
14. The offering serves its <u>best</u> function as a benefit						
To God personally	5	10	6	7	8	7
To the work of God	75	69	71	72	76	70
To me personally	9	10	7	9	4	11
To my fellowmen	10	12	--	7	10	9
Blank	--	2	--	1	--	1
Multiple response	2	--	10	4	2	2

TABLE 5 - Continued

	<u>Mutualismo</u>	<u>Montemorelos</u>	<u>La Estacion</u>	Posttest Three Churches	Pretest Three Churches	Pretest Total Popula- tion 183
Number of Respondents	60	53	30	143	154	
16. I give my offering with gratitude and joy.						
Rarely	10	10	--	7	5	4
Sometimes	2	18	7	9	10	9
I am not sure	--	--	--	--	1	1
Usually	88	64	93	82	83	85
Blank	--	10	--	3	1	--
Multiple response	2	--	--	1	--	1
18. How do you generally put your offering in the plate?						
In such a way that no one knows	31	40	16	29	27	27
Openly, I have nothing to hide	42	42	77	54	47	43
I have no setp pattern	23	19	6	16	25	29
I do not know	2	--	--	1	1	1
Blank	3	2	--	2	--	--
20. While the sermon is being preached						
I usually listen and get some benefit	83	94	87	88	86	87
I often think about the problems I am facing	12	2	--	5	10	9
I usually wish it would be over	2	6	3	4	3	3
I often doze to sleep	2	--	--	1	1	1
Blank	2	2	--	1	--	--
Multiple response	2	--	10	4	1	1

TABLE 5 - Continued

	<u>Mutualismo</u>	<u>Montemorelos</u>	<u>La Estacion</u>	Posttest Three Churches 143	Pretest Three Churches 154	Pretest Total Popula- tion 183
Number of Respondents	60	53	30			
21. Usually I feel the sermons are especially						
Suited for my edification	93	94	63	83	90	90
Suited for edification of ones I know with specific problems	3	6	33	14	6	7
Suited for edification of others in general	4	4	3	3	1	2
Blank	--	2	--	1	1	1
Multiple response	2	--	--	1	--	1
28. The worship services lead me to enjoy the joyous experience of adoration, praise and thanksgiving.						
Almost always	54	51	60	56	54	54
Usually	40	42	36	39	38	39
Not sure	--	6	--	2	2	2
Sometimes	--	--	3	1	5	4
Almost never	3	--	--	1	1	--
Blank	--	2	--	1	--	1
30. Worship includes association with others.						
Strongly agree	51	59	36	49	58	55
Agree	33	23	16	24	31	33
Not sure	5	6	16	9	4	5
Disagree	4	2	17	8	--	2
Strongly disagree	4	2	6	4	4	3
Blank	7	8	6	7	2	1
Multiple response	2	--	--	1	--	--

TABLE 5 - Continued

	<u>Mutualismo</u>	<u>Montemorelos</u>	<u>La Estacion</u>	Posttest Three Churches	Pretest Three Churches	Pretest Total Popula- tion 183
Number of Respondents	60	53	30	143	154	183
39. My main reason for going to the worship service is that						
I feel I should	24	26	3	18	20	17
I receive a special blessing	45	27	36	36	37	37
I offer myself to God	18	16	40	25	30	24
For the benefit of others	2	--	--	1	3	2
As a response to a divine appointment	7	34	14	18	18	18
Blank	2	--	3	2	1	2
Multiple response	3	--	3	2	1	2

*The numbers in the table represent percentages unless otherwise stated.

**Since some respondents had written in the previous questionnaire "Always ad Adventist," this new category was included.

***The numbers of the questions correspond to the numbers used in the original questionnaire.

TABLE 6
THE RESPONDENT'S BACKGROUND AND ATTITUDES TOWARD THE DIFFERENT COMPONENTS OF WORSHIP
POSTTEST QUESTIONNAIRE*

	My usual place of worship			Non-Fraternal Church			In Fraternal Church			
	SDA All	SDA Often	SDA Some- times	All	Often	Some- times	All	Often	Some- times	
Number of Respondents	25	18	14	20	11	9	7	13	6	
I came to the worship seminars	44	32	25	50	28	21	54	54	100	

1. My present age is between										
10-20 years	36	50	57	10	27	22	50	43	23	
21-30 years	16	17	36	15	9	22	50	25	31	
31-40 years	12	11	--	25	--	11	--	--	15	
41-50 years	8	11	7	20	36	11	--	8	17	
51 or over	16	11	--	25	27	33	--	25	17	
Blank	12	--	--	5	--	--	--	8	--	

2. My occupation is										
Student	60	56	57	1	27	33	50	100	43	
Housewife	28	6	7	65	27	33	50	--	29	
Agriculture	--	--	7	15	9	--	--	--	60	
Factory worker	4	6	--	5	--	--	--	--	100	
Construction, mechanic	--	--	--	10	9	22	--	--	8	
Clerical, sales	--	11	7	5	9	--	--	--	--	
Government employee	--	--	--	5	--	--	--	--	--	
Professional	16	17	14	--	--	--	--	14	15	
Other (Please specify)	--	--	--	5	18	11	--	--	--	
Blank	12	6	7	5	--	--	--	14	--	

3. My education is										
1-6 Elementary	44	28	21	78	36	56	100	50	46	
7-9 Secondary	20	17	7	10	18	22	--	25	15	
10-12 Preparatory	20	22	14	5	9	--	--	20	40	
13-16 College	8	17	29	--	--	--	--	--	17	
Vocational School	--	6	--	--	9	22	--	25	--	
Graduate School	4	6	7	--	9	--	--	--	14	
Other (Please specify)	--	--	--	--	--	--	--	--	--	
Blank	4	6	21	15	18	22	--	14	23	

TABLE 6 - Continued

	Mutualismo Church						Montemorelos Church						La Estacion Church					
	All	SDA Often	Some- times	All	NSDA Often	Some- times	All	SDA Often	Some- times	All	NSDA Often	Some- times	All	SDA Often	Some- times	All	NSDA Often	Some- times
Number of Respondents	25	18	14	1	1	1	20	11	9	2	4	7	13	5	6	6	--	--
4. How long have you been a member of the Seventh-day Adventist church?																		
Not a baptized member yet	--	--	--	100	100	100	--	--	--	100	75	100	--	--	--	100	--	--
Less than one year	4	--	7	--	--	--	--	9	11	--	--	--	--	--	--	--	--	--
1-2 years	12	6	7	--	--	--	5	18	--	--	--	--	15	--	--	--	--	--
3-5 years	12	17	14	--	--	--	30	27	22	--	--	--	69	60	33	--	--	--
5-10 years	12	22	14	--	--	--	20	27	22	--	--	--	8	--	33	--	--	--
Over 10 years	52	50	57	--	--	--	45	18	44	--	--	--	8	20	--	--	--	--
Blank	8	6	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--
5. If you have not always been a Seventh-day Adventist, please check your religious background.																		
Protestant	--	--	--	--	--	--	5	--	--	--	50	14	--	--	--	--	--	--
Catholic	--	17	--	100	100	100	40	27	11	50	25	57	31	80	50	83	--	--
Not a member of any faith	--	17	--	--	--	--	5	--	22	--	--	--	15	--	--	16	--	--
I have always been an Adventist	20	28	21	--	--	--	15	18	22	--	--	29	--	--	--	--	--	--
Other (Please specify)	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--
Blank	40	39	64	--	--	--	15	55	44	50	25	--	23	20	13	--	--	--
7. While the hymns are being sung																		
I prefer to keep silent	--	--	--	--	--	--	--	--	--	--	--	14	--	--	--	50	--	--
I feel I should always sing	36	67	50	100	100	100	30	64	33	50	75	57	54	40	33	17	--	--
I sing because I enjoy it	60	31	50	--	--	--	65	27	44	50	25	29	31	60	50	33	--	--
It makes no difference whether I sing or not	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--
Blank	--	--	--	--	--	--	1	--	22	--	--	--	--	--	--	--	--	--
Multiple response	4	--	--	--	--	--	--	9	--	--	--	--	15	--	17	--	--	--
8. The invocation is primarily to																		
Lead the people to become con- scious of God's presence	40	28	43	100	--	--	75	64	67	100	25	29	8	20	33	33	--	--
Invite God's presence	44	50	36	--	--	--	25	36	11	--	50	57	46	60	50	50	--	--
Do neither	--	--	--	--	100	100	--	--	--	--	--	--	--	--	--	--	--	--
Do both	12	17	21	--	--	--	--	--	11	--	25	14	46	20	17	17	--	--
Blank	--	1	--	--	--	--	--	--	11	--	--	--	--	--	--	--	--	--
Multiple response	4	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--
12. The offering serves its best function as a benefit																		
To God personally	8	--	--	--	--	100	10	--	11	--	--	29	8	--	--	17	--	--
To the work of God	56	89	93	100	100	--	65	91	56	100	50	57	62	100	83	50	--	--
To me personally	12	6	7	--	--	--	20	9	--	--	--	--	15	--	--	--	--	--
To my fellowmen	20	6	--	--	--	--	1	--	22	--	50	14	--	--	--	--	--	--
Blank	--	--	--	--	--	--	--	--	11	--	--	--	--	--	--	--	--	--
Multiple response	4	--	--	--	--	--	--	--	--	--	--	--	15	--	17	--	--	--

TABLE 6 - Continued

	Mutualismo Church						Montemorelos Church						La Estacion Church					
	All	SDA Often	Some- times	All	Often	Some- times	All	SDA Often	Some- times	All	Often	NSDA Some- times	All	SDA Often	Some- times	All	Often	NSDA Some- times
Number of Respondents	25	18	14	1	1	1	20	9	9	2	4	7	13	5	6	6	--	--
16. I give my offering with gratitude and joy																		
Rarely	4	--	7	100	100	100	5	--	--	100	--	29	--	--	--	--	--	--
Sometimes	--	6	--	--	--	--	10	18	22	--	50	14	--	--	--	13	--	--
I am not sure	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--
Usually	92	94	93	--	--	--	80	73	56	--	50	43	1-0	100	100	67	--	--
Blank	--	--	--	--	--	--	5	9	22	--	--	14	--	--	--	--	--	--
Multiple response	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--
18. How do you generally put your offering in the plate?																		
In such a way that no one knows	28	33	21	100	100	--	60	9	44	--	25	29	--	--	--	--	--	--
Openly, I have nothing to hide	52	17	57	--	--	100	30	55	33	100	50	43	85	80	83	100	--	--
I have no set pattern	8	50	21	--	--	--	5	16	22	--	25	29	8	--	17	--	--	--
I do not know	4	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--
Blank	8	--	--	--	--	--	5	--	--	--	--	--	--	--	--	--	--	--
20. While the sermon is being preached																		
I usually listen and get some benefit	80	89	71	100	100	100	85	100	89	100	100	86	77	100	83	100	--	--
I often think about the problems I am facing	12	6	21	--	--	--	5	--	--	--	--	--	--	--	--	--	--	--
I usually wish it would be over	4	--	--	--	--	--	5	--	11	--	--	14	8	--	--	--	--	--
I often doze to sleep	--	6	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--
Blank	--	--	7	--	--	--	5	--	--	--	--	--	--	--	--	--	--	--
Multiple response	4	--	--	--	--	--	--	--	--	--	--	--	15	--	17	--	--	--
21. Usually I feel the sermons are especially																		
Suited for my edification	92	89	93	100	100	100	90	100	89	100	100	71	69	80	100	50	--	--
Suited for edification for ones I know with specific problems	--	11	--	--	--	--	5	--	11	--	--	14	23	20	--	50	--	--
Suited for edification of others in general	4	--	7	--	--	--	--	--	--	--	--	14	8	--	--	--	--	--
Not specific enough	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--
Blank	--	--	--	--	--	--	5	--	--	--	--	--	--	--	--	--	--	--

TABLE 6 - Continued

	MutualLumo Church			Pentecostelos Church			La Entarclon Church		
	SDA All	SDA Often	SDA Some- times	SDA All	SDA Often	SDA Some- times	SDA All	SDA Often	SDA Some- times
Number of Respondents	25	18	16	20	9	9	13	5	6
28. The worship services lead me to enjoy the joyous experience of adoration, praise and thanksgiving.									
Almost always	60	72	66	45	72	66	54	60	83
Usually	60	28	21	45	27	44	46	20	17
Not sure	--	--	--	5	--	11	--	--	--
Sometimes	--	--	--	--	--	--	--	20	--
Almost never	--	--	--	--	--	--	--	--	--
Blank	--	--	--	5	--	--	--	--	--
30. Worship includes association with others.									
Strongly agree	64	31	43	60	55	56	46	--	67
Agree	28	39	36	25	27	11	8	40	17
Not sure	--	11	7	--	--	11	23	20	17
Disagree	--	--	--	--	--	11	--	--	--
Strongly disagree	4	--	7	--	--	11	8	40	--
Blank	--	17	7	15	9	--	8	--	17
Multiple response	4	--	--	--	--	--	--	--	--
39. My main reason for going to the worship service is that									
I feel I should	16	66	7	20	18	66	--	--	17
I receive a special blessing	24	66	79	20	18	44	31	60	17
I offer myself to God	66	--	--	15	18	11	46	40	17
For the benefit of others	4	--	--	--	--	--	--	--	--
As a response to a divine appointment	4	11	7	45	36	11	15	--	33
Blank	--	--	7	--	--	--	--	--	17
Multiple response	8	--	--	--	--	--	8	--	--

*The numbers in the table represent percentages unless otherwise stated.

**SDA=Seventh-day Adventist; NSDA=Non-Seventh-day Adventist.

***The numbers of the questions correspond to the numbers used in the original questionnaire.

indicated previously (see pages 121-122).

3. Attendance at the seminars was varied as indicated in Table 6. It is not clear what effect this might have on the change of attitude on the part of the total group, but it would certainly make impossible statistic evaluation of individual attitude change. This, however, was not an objective of the study in as much as the questionnaires were designed to be anonymous.

4. From the tabulation of the responses in the posttest, it can be seen that there were very few changes from the attitudes and understanding of worship following the worship seminars as shown in Table 6. The only notable change was an increased awareness of the presence of God prior to the invocation (question #13). The members as a group did not increase their understanding of the role of fellowship in worship, nor the corporateness of worship, nor the role of giving in relation to the worship of God.

During the seminars the members seemed to grasp the concepts of worship and therefore changes in the results had been expected. Unfortunately, lack of time prevented a posttest analysis at this time. The posttest was done three months following the seminars and, therefore, measured the residual effects rather than the immediate learning.

The results of this study demonstrate that it is not easy to alter worship concepts, even among the young. Undoubtedly, the ideal is to inculcate the right concepts in earlier life (Prov 22:6).¹

¹E. G. White, Child Guidance (Nashville, Tennessee: Southern Publishing Association, 1954), pp. 417-426.

There is hope in attempting to instruct the members on worship since there was an increased awareness of God's invitation to worship following the seminars. Encouragement to do so may be found in Deut 6:6-9 and the writings of Ellen G. White relative to education.

CHAPTER XII

EVALUATION OF THE EFFECTS OF THE SEMINARS

Churches

The worship seminars made the church members aware of some issues that need to be discussed. The exercise of answering the questionnaire opened their thinking to see the different aspects of the worship service and how they are relating to it. Discussing openly some of their inquiries should have brought some positive results because they expressed their thinking and heard the ideas of others.

Students

The students also benefited since they were not only learning theory but actually putting it into practice, thus fulfilling the objectives of the class. This participation should have given them a first-hand knowledge of some of the problems they would face in their ministry later on.

Teacher

The preparation of the seminars and evaluation of the questionnaires opened the writer's understanding to the real problems that church members face. First-hand contact with how church members think and feel about worship gave him a clearer concept of how to help them understand the issues raised. This experience was valuable

for teaching both students in the classroom and members in the field. A report on the class in worship which was conducted during the time between the pretest and the posttest is found in appendix B (pages 160-167).

CHAPTER XIII

SUMMARY AND RECOMMENDATIONS

Summary

The attitudes and understanding of worship were studied by use of an anonymous questionnaire with a total of 154 respondents from three Seventh-day Adventist churches at Montemorelos, Nuevo Leon, Mexico. An abridged form of the questionnaire was administered on the same population three months following a worship seminar designed to improve the understanding of worship. The seminar provided practical experience in worship for the writer and senior theology students of Montemorelos University. The participation of a group of 29 workers from the Mexican Union Committee provided an opportunity to evaluate some Seventh-day Adventist leaders' views on worship and compare them with those of the laity.

As a whole, there appears to be a good understanding of worship. However, on specific points such as reasons for going to church, consciousness of God's prior presence and Divine invitation, some aspects of corporateness of worship like fellowship, and the role of giving was misunderstood not only by the laity but also the ministry. The seminars provided to correct erroneous views were shown to have had little effect when measured three months after the instruction. This suggests that worship concepts are difficult to change. The solution perhaps is to direct one's attention to the very young through parents and the ministry.

Recommendations

The writer recommends that this study be repeated with the following changes:

1. The time element between the pretest, the conducting of the seminars, and the posttest be kept under strict control.
2. The seminars be conducted uniformly in each church with respect to content and duration.
3. The attendance at each seminar be controlled and required so that the findings of the study can better indicate the effectiveness of the seminar in effecting attitude change.

Unfortunately, there was no question in the questionnaire to allow the distribution of responses by sex; this should be included in any further study. The questionnaire on the whole proved satisfactory, but should be refined and standardized for use in comparative studies of worship in other areas. Further study should be given to the minister's personal concept of worship.

Montemorelos is convenient because of its proximity to the University, but may be atypical in church composition in comparison with other churches for the same reason. Therefore, typical rural and urban communities in Mexico should be studied.

Comparative studies could be conducted between Seventh-day Adventists and Catholics and other Protestant groups.

APPENDICES

APPENDIX A

QUESTIONNAIRE ON ATTITUDES TOWARD WORSHIP

(PRETEST)

Dear fellow church member:

Your help is required in answering the following questions.
Please answer all the questions.

Thank you for your participation.

PLEASE READ CAREFULLY AND ANSWER EVERY QUESTION

In the following questions, please mark the space with an X to indicate the answer that fits your situation the best.

1. My present age is between

- | | |
|---|---|
| 1. <input type="checkbox"/> 10-20 years | 4. <input type="checkbox"/> 41-50 years |
| 2. <input type="checkbox"/> 21-30 years | 5. <input type="checkbox"/> 51 or over |
| 3. <input type="checkbox"/> 31-40 years | |

2. My occupation is

- | | |
|--|--|
| 1. <input type="checkbox"/> Student | 6. <input type="checkbox"/> Clerical, sales |
| 2. <input type="checkbox"/> Housewife | 7. <input type="checkbox"/> Government employee |
| 3. <input type="checkbox"/> Agriculture | 8. <input type="checkbox"/> Professional |
| 4. <input type="checkbox"/> Factory worker | 9. <input type="checkbox"/> Other (Please specify) _____ |
| 5. <input type="checkbox"/> Construction, mechanic | |

3. My education is

- | | |
|---|--|
| 1. <input type="checkbox"/> 1-6 Elementary | 5. <input type="checkbox"/> Vocational School |
| 2. <input type="checkbox"/> 7-9 Secondary | 6. <input type="checkbox"/> Graduate School |
| 3. <input type="checkbox"/> 10-12 Preparatory | 7. <input type="checkbox"/> Other (Please specify) _____ |
| 4. <input type="checkbox"/> 13-16 College | |

4. How long have you been a member of the Seventh-day Adventist church?

- | | |
|---|---|
| 1. <input type="checkbox"/> Not a baptized member yet | 4. <input type="checkbox"/> 3-5 years |
| 2. <input type="checkbox"/> Less than one year | 5. <input type="checkbox"/> 5-10 years |
| 3. <input type="checkbox"/> 1-2 years | 6. <input type="checkbox"/> Over 10 years |

5. If you have not always been a Seventh-day Adventist, please check your religious background.

- | | |
|---|--|
| 1. <input type="checkbox"/> Protestant | 4. <input type="checkbox"/> Other (Please specify) _____ |
| 2. <input type="checkbox"/> Catholic | |
| 3. <input type="checkbox"/> Not a member of any faith | |

Church members hold different opinions and attitudes as to what worship is due to their various backgrounds. This questionnaire is intended to determine your opinions regarding your concepts of true worship.

In the following questions, you will find several possible answers. Please put an X opposite the one statement that best fits your opinion.

PLEASE LOOK CAREFULLY AT THE SAMPLE PROVIDED FOR YOU.

Sample: The announcements in our church

1. () Should all be printed in the bulletin
2. (X) Should all be said verbally
3. () It does not matter how they are given

If you had placed an X opposite number 2, as in the sample, this would indicate that you feel the announcements should preferably be said verbally.

EVERY QUESTION SHOULD HAVE ONLY ONE ANSWER

6. The hymns in our worship services help me to participate actively in adoration to God

- | | |
|------------------|----------------|
| 1. () Rarely | 3. () Often |
| 2. () Sometimes | 4. () Usually |

7. While the hymns are being sung

1. () I prefer to keep silent
2. () I feel I should always sing
3. () I sing because I enjoy it
4. () It makes no difference whether I sing or not

8. The pastoral prayer is to me one of the most sacred portions of the worship service.

- | | |
|-----------------------|--------------------------|
| 1. () Strongly agree | 4. () Disagree |
| 2. () Agree | 5. () Strongly disagree |
| 3. () Do not know | |

9. Prayers offered in church make me aware of the church as a world movement
- | | |
|----------------------|------------------|
| 1. () Almost always | 4. () Sometimes |
| 2. () Usually | 5. () Never |
| 3. () Not sure | |
10. The pastoral prayer helps me to sense the power of prayer when united in prayer with others
- | | |
|----------------------|---------------------|
| 1. () Almost always | 4. () Sometimes |
| 2. () Usually | 5. () Almost never |
| 3. () Not sure | |
11. When I am in church, I feel most comfortable praying in the following position
- | | |
|-----------------|----------------------------------|
| 1. () Sitting | 3. () Kneeling |
| 2. () Standing | 4. () Position is not important |
12. The worship service should include time dedicated to silent meditation
- | | |
|----------------------|---------------------|
| 1. () Almost always | 3. () Sometimes |
| 2. () Usually | 4. () Almost never |
13. The invocation is primarily to
1. () Lead the people to become conscious of God's presence
 2. () Invite God's presence
 3. () Do neither
 4. () Do both
14. As I give my offering, I do it because of my awareness of Christ's sacrificial offering for me
- | | |
|----------------------|---------------------|
| 1. () Almost always | 4. () Sometimes |
| 2. () Usually | 5. () Almost never |
| 3. () Not sure | |
15. The offering serves its best functions as a benefit
- | | |
|---------------------------|-------------------------|
| 1. () To God personally | 3. () To me personally |
| 2. () To the work of God | 4. () to my fellowmen |
16. How do you prefer to give your offering?
1. () On the plate while deacons wait on you
 2. () By mail
 3. () To the pastor personally
 4. () Depositing it in a specified place in the church
 5. () Other (Please specify) _____

17. I give my offering with gratitude and joy
- | | |
|------------------|----------------------|
| 1. () Rarely | 3. () I am not sure |
| 2. () Sometimes | 4. () Usually |
18. How do you generally put your offering in the plate?
1. () In such a way that no one knows
 2. () Openly, I have nothing to hide
 3. () I have no set pattern
 4. () I do not know
19. The sermon in the worship service
1. () Is only another part of the total worship service
 2. () Is the very heart of the worship service
 3. () I am undecided as to the relative importance of it
20. While the sermon is being preached
1. () I usually listen and get some benefit
 2. () I often think about the problems I am facing
 3. () I often doze to sleep
21. Usually I feel the sermons are especially
1. () Suited for my edification
 2. () Suited for edification of ones I know with specific problems
 3. () Suited for edification of others in general
 4. () Not specific enough
22. When the message really strikes home to my heart, it is because
1. () I have just been recently reading about it
 2. () I can relate it to some personal experience
 3. () It was a new and useful thought to me
 4. () It was an old thought that has been made much clearer
23. Whenever the church is not being disturbed by children or outside noises, I can hear and understand the sermon
- | | |
|--------------------|------------------|
| 1. () Poorly | 3. () Very well |
| 2. () Fairly well | |
24. The sermons with the best spiritual blessings to me are usually
1. () Mission experiences
 2. () Stories that drive a moral lesson
 3. () Bible passages that are well explained

25. The writings of Ellen G. White in the sermon have frequently
1. Improved my worship experience
 2. Had no particular beneficial effects on my worship experience
 3. Detracted from my worship experience
26. I feel that the writings of Ellen G. White in the sermon
1. Are appropriate and useful together with the Scriptures
 2. Are usually fitting but not necessary
 3. Are not needed when the Scriptures are used
 4. May detract from the Scriptural lesson
27. The Bible in our worship service is used
1. Almost never
 2. Sometimes
 3. About right
 4. Too much
28. The worship services lead me to enjoy the joyous experience of adoration, praise and thanksgiving
1. Almost always
 2. Usually
 3. Not sure
 4. Sometimes
 5. Almost never
29. My truest worship experiences are usually in
1. Corporate worship at eleven o'clock
 2. Nature with others
 3. Communion alone with God in a quiet place
 4. Association with others in pleasure outings, but where Sabbath is observed
30. Worship includes association with others
1. Strongly agree
 2. Agree
 3. Not sure
 4. Disagree
 5. Strongly disagree
31. The way the sermon, music and other parts of the service are performed affects the spirit of worship
1. Almost always
 2. Usually
 3. Not sure
 4. Sometimes
 5. Almost never
32. The worship behavior and attitudes of others around me affect my worship experience at church
1. Rarely
 2. Sometimes
 3. Often
 4. Usually

33. My personal problems with my family or immediate situations
1. Actually improve my worship experience at church
 2. Usually have no bearing in my worship experience at church
 3. Spoil my worship experience at church
34. The relationship with my fellowmembers and paster affect my personal worship experience in church
1. Almost always
 2. Usually
 3. Not sure
 4. Sometimes
 5. Almost never
35. My family worship helps my corporate worship in church
1. Almost always
 2. Usually
 3. Not sure
 4. Sometimes
 5. Almost never
36. I usually think of the minister as
1. A person above me
 2. A person equal to me
 3. A person inferior to me
37. I usually think of God as
1. A superior being way beyond my reach
 2. A superior being, but one who can be reached when necessary
 3. A personal friend with whom I have constant communication
 4. A superior being who rewards obedience and punishes disobedience
38. My main reason for going to the worship service is that
1. I feel I should
 2. I receive a special blessing
 3. I offer myself to God
 4. For the benefit of others
 5. As a response to a divine appointment
39. After the worship service I feel
1. Unhappy and bored
 2. The same as I came
 3. Inspired
 4. Not sure
40. My favorite part of worship is
1. The music
 2. The prayers
 3. The giving of offering
 4. The sermon
 5. The fellowship
 6. Other (please specify) _____

41. The part of worship I enjoy the least is
- | | |
|-------------------------------|-------------------------------------|
| 1. () The music | 4. () The sermon |
| 2. () The prayers | 5. () The fellowship |
| 3. () The giving of offering | 6. () Other (Please specify) _____ |
42. My worship experience is improved best by the preacher whose main characteristic is that he
1. () Is a good public speaker
 2. () Has a pleasant personality
 3. () Shows love and concern for me and my loved ones
43. I consider the advertising of our literature and money-making church activities in church as
- | | |
|--------------------|----------------------|
| 1. () Very proper | 4. () Questionable |
| 2. () Acceptable | 5. () Very improper |
| 3. () Not sure | |
44. I am conscious of Christ's presence in the worship service
- | | |
|------------------|----------------------|
| 1. () Rarely | 3. () I am not sure |
| 2. () Sometimes | 4. () Usually |
45. I am conscious of the presence of the Holy Spirit in the worship service
- | | |
|------------------|----------------------|
| 1. () Rarely | 3. () I am not sure |
| 2. () Sometimes | 4. () Usually |
46. I am conscious of the presence of God the Father in the worship service
- | | |
|------------------|----------------------|
| 1. () Rarely | 3. () I am not sure |
| 2. () Sometimes | 4. () Usually |
47. I believe my relationship to the Godhead is
1. () A true love relationship
 2. () One of adoration, praise, and thanksgiving
 3. () A continual acceptance of their multiple daily benefits
 4. () One of awe, respect, and reverence
48. The health message should be the main part of the worship service
- | | |
|------------------------------|--------------------------------|
| 1. () Never | 3. () On a more regular basis |
| 2. () Once in a great while | 4. () Very often |

APPENDIX B
DESCRIPTION AND DISCUSSION OF THE
COURSE IN WORSHIP¹

Worship is a required class in the curriculum of the theology major at the University of Montemorelos. Some have thought that this class should be taught at the Master's degree level, because it is more specialized, but it is included here as a class requirement because it is considered important in the formation of a minister, and also because few students will be able to continue their education in the United States.

The class has three hours of credit and meets therefore three times a week, with 50-minute class periods for a quarter. The writer had taught the class the previous year and felt very dissatisfied with giving a merely theoretical knowledge to the students. He decided to devote his doctoral project to determining and evaluating what was really going on in the nearby churches as far as the church members' understanding of worship was considered. The beneficial aspect for the class was that the students would be involved in a worship practicum in addition to their class period. The number of students for this particular year was ten.

Because three 50-minute class periods per week for one quarter are not enough to cover all the material that needs to be covered, it is imperative that the instructor select the topics that

¹The course in worship was conducted between the pretest and the posttest.

were discussed were: (1) The Theology of Worship, (2) The Christology of Worship, (3) Worship and the Holy Spirit, (4) The Leader of Worship, (5) The Prayer in Worship, and (6) The Time of Worship. There are other topics that came up as a result of discussion; for example, Baptism, the Lord's Supper, Infant Dedication, and the Elijah Message were examined within the frame of worship.

The format of the class varied. Sometimes it consisted of thirty five minutes of lecture and fifteen minutes of discussion. Usually, the class was open for questions at any time during the lecture. Class time was also dedicated to the worship seminars when these were in session.

Before the class lecture began, a student presented a three-to-five-minute devotional on a worship topic. The devotionals were assigned alphabetically, so each student, on his own initiative, chose the topic he considered to be relevant for that class period. In the students' evaluation of the class, they expressed their appreciation for the assigning of this devotional. They said that having a devotional with a specific subject in mind made them appreciate the class content better. No specific format was required for the devotional, but on his own initiative each student developed, within the limit of the time he had available, his own unique program. If another person was involved in the program, whether for prayer, special music, or scripture reading, that person had to know his assigned part in advance.

The class requirements were: (1) Attendance at the worship seminars; (2) Attendance and evaluation of six worship services (three services in different Adventist churches, one worship in a

Catholic church, one Pentecostal, and another of any Protestant church); (3) Three written invocations; (4) Three written pastoral prayers; (5) Three offering appeals; (6) Read Norval Pease's book And Worship Him; (7) An outline of a sermon on worship; (8) An outline of a sermon on the Lord's Supper; (9) The devotion in class; and (1) The regularly scheduled monthly exams.

Active participation in the worship seminars was expected to be as full as possible. The different responsibilities were divided among the students, and to avoid repetition, they rotated their responsibilities and helped each other to develop smooth transactions. The church laymen were also integrated into the seminars.

The different responsibilities that were distributed among them were: (1) receptionist, (2) song leader, (3) announcements, (4) prayers, (5) special music, and (6) what was thought of as a special feature--the historical background of a hymn. Here the students was to choose a hymn and try to give enough background about the composition and composer and any other information that would enhance the audience appreciation and knowledge of the hymn. After this presentation, the congregation was invited to sing the hymn.

Probably the responsibility that was considered the most difficult by the students in their participation of the worship seminars was the prayer. In the classroom they were taught the importance of prayer, and the need for a thorough preparation of what was to be said. The different elements of the public prayer (adoration, confession, thansgiving, supplication, intercession and dedication) were also discussed in the classroom. Still, the students expressed in class that they felt uncomfortable in having

to sit down and prepare them. Though they were not required to read them in the seminars, they still felt that unless the prayer was said extemporaneously without preparation when they prayed, to them it was no prayer.

The writer's personal evaluation is that a class in worship, at the college level, is a must in the curriculum.

Since the interaction with the students was done with freedom in the classroom, some important points were brought up for consideration. The students, for example, pointed out that these churches probably were not typical. The fact that they were close to a University environment probably set them apart to a certain extent. They thought that these churches should be considered more urban-type than rural-type churches. Therefore, since Mexico still has a considerable number of rural churches, how do we go about implementing a program that would also benefit them in their corporate worship experience? This was a result of the worship practicum. However, whether or not these churches are typical or atypical should be evaluated.

A questionnaire of the type used in this study was ruled out by some students since a high percentage of members of the rural churches do not know how to read. So, if questionnaires are used, they would have to be read and answered by someone who was capable of doing it, and the time element here becomes an important factor. No doubt a questionnaire should be developed that is suitable for all of Mexico.

As a whole, the seminars on worship provided an excellent opportunity for students to become involved in real-life issues of

pastoral work. This includes the long-lasting value and/or futility of special weeks of spiritual emphasis on special topics. How does the pastor accomplish his work if he is serving 47 church?

With very few exceptions, the majority of churches in Mexico do not have a bulletin for Sabbath worship because of cost or lack of facilities for printing. This contributes to inadequate planning of the weekly Sabbath worship service. While a bulletin is not essential to a church service, good planning is. Unfortunately, the common practice in action is "Would you, brother, say the pastoral prayer?" "I think that you can be in charge of the offering this morning--by the way, what is the purpose of the offering for this morning?"

The writer made it known to the student as thoroughly as he could, that if one has a proper theology of worship, as has been discussed in the second section of this project, such a thing will not happen. So, the concepts presented and discussed in class were put to the test as the worship seminars were held. From the comments received in their evaluation of the course and the seminars, it seems that some students were able to understand these concepts while others were still struggling with them. The writer hopes that the seed is well planted and that eventually it will bring forth much fruit.

Knowing from previous experience as a teacher and as a student the difficulty of objectively evaluating a class when there is a grade pending, evaluation of the class was made after the student reached the field. This proved to have the disadvantage of failure to reply promptly to the questions that were

asked.¹ And yet it seems that even with that disadvantage, those who answered gave realistic pictures of what is going on in their churches (eight students, out of ten, replied to the questions). Some of the comments received in their evaluations say, "In my church the elementary rules of reverence were unknown, so I am carrying on some worship seminars." "Personally I have been helped to have more faith in a Deity that deserves a human response." "I am putting into practice the preparation of the pastoral prayer." "There is so much to improve in the quality of worship services; also in the worshiper's participating, and in the leader of worship himself; in essence I desire to know, more than anything else, how to instruct my elders." "To practice in a more efficient way the theory learned in the classroom." "The students should be assigned to the other churches for a more continuous participation in the worship services." "We are practicing in our churches careful planning of the worship services, reverence and punctuality." (Emphasis is his.) "I still do not see the necessity to prepare a prayer, but I feel that it is necessary."

¹The questions were the following:

1. State your overall reaction to the class, whether it be positive or negative, general or specific.
2. How would you evaluate the class?
3. Do you think it would be appropriate for the class to have a permanent practicum? What benefit or experience did you obtain from it?
4. What did this class do for you? Do you think it helped you grow? If so, how? How much better do you understand the concept of worship after having taken the class?
5. Do you think the class has prepared you to be a better minister? If so, how? If not, explain why. Please be honest.
6. Were any of your attitudes about worship changed? If so, explain how you feel or think they were changed.
7. What do you think are some important topics that should be studied in the church?
8. How do you think the worship seminars affected the church members? If so, explain.

"When I came to my district I was confronted with the sad reality that the preparation for the worship services were even worse than we discussed in class. I found, for example, that those who gave the special music had not even prepared for it." And he continues, "The worship classes I am now giving have changed the previous church 'picture' (the Spanish word used here is panorama). The more I put into these classes, the more real God becomes to me. I'm learning to admire and respect Him more than I did before." "When I came to my assigned territory, the first thing I noticed were problems that were related to what we had seen in this class of worship. So, we had a week of prayer emphasizing worship. There were church members who with all sincerity came to me and said, 'Pastor, these things are simple, but we had not understood them so before.'" "This church has had "an increase in the tithes and offerings--where before with much effort we received two or three thousand pesos, we are now receiving six, seven and eight thousand pesos. For that I feel very happy, Elder, I approve of your class."

It seems from the students' comments to the questionnaire that the worship class in the College of Montemorelos should definitely combine theory with practice. It may not be necessary to have a series of worship seminars each year in each church, but the same purpose could be accomplished by integrating the classroom learning each week as they participate in the worship services in the churches. Self evaluation of their leadership in the worship service, in the light of their theology of worship learned in the classes, is necessary. The writer also feels, as a result of his own learning experience in this worship class, that besides providing the

assessment of his field experience to the students, a period of time should be devoted to discussing in class the problems and benefits of the worship practicum. The writer also considers, for his own growth and for more efficient teaching, the need to continue the evaluation of the attitudes to worship of other church members in other churches. The ultimate goal is a deeper personal relationship with our Maker.

APPENDIX C

BASIC OUTLINE FOR THE WORSHIP CLASS

(3 Hours Credit)

OBJECTIVES:

1. To discover the theological principles that should govern the public worship service.
2. To examine the problems that the leader of public worship faces as he leads the congregation to worship.
3. To help the students to become more competent leaders of public corporate worship.
4. To help the student critically to analyze his concepts of public corporate worship.

COURSE REQUIREMENTS:

1. Read the book And Worship Him by Norval Pease.
2. Write a sermon outline for the eleven o'clock worship service (the topic is on worship).
3. Write a sermon outline for a communion service.
4. Write three pastoral prayers.
5. Write three invocations.
6. Evaluate three worship services (an SDA, a Catholic, and a Protestant one).

EXAMS:

1. There will be a monthly exam over the material covered in class.
2. For the final exam there will be the following options:

- a. Take the final exam over all the material covered in class.
- b. Write a term paper, 20 pages long, on the following topic:

"Is worship a psychological manipulation?"

Please see the instructor before you start the topic.

I. GENERAL INTRODUCTION

A. CALL TO WORSHIP

1. "Come let us worship and bow down: Let us kneel before the Lord our Maker" (Psalm 95:6).
2. "Serve the Lord with gladness: Come before his presence with thanksgiving, and into his courts with praise: Be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations" (Psalm 100:2,4-5, KJV).
3. "With reverence let the saints appear, and bow before the Lord; His commands with reverence hear, and tremble at His word (Hymn No. 4, The Church Hymnal)
4. "O worship the Lord in the beauty of holiness,
bow down before Him, His glory proclaim;
With gold of obedience, and incense of lowliness,
Kneel and adore Him; the Lord is his name" (Hymn No. 6, Ibid.).
5. A last-day call. (Revelation 14:7)
 - a) The timeliness of the message.
 - b) Worship the issue of the last days.

B. WORSHIP DEFINED

1. Our "appropriate" response to God's prior action.
2. "The term 'worship' in its general meaning is to be understood as embracing all life" (Hoon, The Integrity of Worship, p. 32).
3. "Christian worship is God's revelation of himself in Jesus Christ and man's response; that it is the dialogue between man and through the Word; that it is Christ's priestly action kindling the priestly action of the faithful; that it is the re-enactment of Kultmysterium, the cultic 'mystery' of Christ; that it is encounter of Christ in his Real Presence with the human soul" (Hoon, Ibid., p. 77).

4. "Worship is what happens when a good man becomes fully aware of the presence and purpose of God " (Scott Francis Brenner, Kurtz' Outline, p. 2)
5. The etymological definition will be given in the next section.

II. THE THEOLOGY OF WORSHIP

A. A RESPONSE TO A DIVINE INVITATION

1. Why worship
2. Etymological definition of worship
3. The divine initiative
4. The worshiper's response to God
5. Other theological concerns of worship
6. The basic characteristics of God
 - a. God is the Living God
 - (1) Heb. 9:14
 - (2) Acts 14:15
 - (3) Heb. 10:30
 - b. God is a sovereign God
 - (1) Matt. 4:10
 - (2) Luke 4:6
 - c. He is Creator
 - (1) Ex. 20:11
 - (2) Acts
 - (3) Psalm 146:6
 - (4) Psalm 96:5
 - d. He is a forgiving God
 - (1) Luke 15:11-32
 - (2) Matt. 6:9,13
 - e. He is a God who makes Himself manifest in worship
 - (1) I Cor. 14:25
 - (2) II Cor. 6:16
 - f. Other characteristics of God
 - (1) Imminent
 - (2) Transcendent
 - (3) Personal
 - (4) Trustworthy

Note: Worship renewal and reform begins with the concept of God. Our greatest problem: An unworthy concept of God evidenced in life and worship.

B. THE CHRISTOLOGY OF WORSHIP

1. Christ's person in worship
2. Jesus Christ's presence in worship
 - a. The prophetic life of Christ
 - b. The priestly life of Christ
 - c. The kingly life of Christ
3. Christ's presence in the Lord's Supper
4. Christ's presence in the Word

C. WORSHIP AND THE HOLY SPIRIT

1. The Holy Spirit's importance
2. Christ and the Holy Spirit
3. The church and the Holy Spirit
4. The worshiper and the Holy Spirit
5. The personality of the Holy Spirit

III. HISTORICAL DEVELOPMENT OF WORSHIP

A. WORSHIP IN THE OLD TESTAMENT

1. The Bible as the best source to study
2. The beginnings of worship in Eden
 - a. Genesis gives us the reason for worshipping God
 - b. The emphasis on the personal relationship
 - c. Spirit of prophecy quotations (Ed. 21, MH 261, PP 50)
3. The entering of sin affected worship in Eden
 - a. The beginning of the Great Controversy on earth
 - b. New elements of worship were added
 - (1) The sacrificial system
 - (2) The stone altar
 - c. Satan's tactics
 - (1) DA 115
 - (2) PP 120, 123
 - d. The purpose of the sacrificial offering (I SM 230-231)

4. Pre-Mosaic experiences

- a. Cain and Abel
 - (1) Gen. 4:6
 - (2) I SM 231
 - (3) PP 71, 73
- b. Noah
 - (1) Gen. 8:20-21, PP 104
 - (2) PP 104
- c. Abraham
 - (1) Gen. 12:7, 8
 - (2) Gen. 13:18
 - (3) 7 T 44
 - (4) Gen. 22
 - (5) Gen. 24:48 (Eliezer's experience--Abraham's servant)
- d. Jacob
 - (1) Gen. 28:10-22
 - (2) Gen. 35:1-7
 - (3) MYP 265-267
- e. Summary:

These experiences teach us the reality of personal relationship with the Lord.

How can we increase this sense of awe, of worship, in our own lives, in the church?

 - by meditation
 - by example
 - by practicing it in our personal worship
 - by teaching it to our people

5. Worship during the Mosaic Age

- a. Moses
 - (1) Exodus 3
 - (2) I SDABC 1097
- b. Aaron
 - (1) Ex. 4:31
 - (2) Ex. 32
 - (3) PP 316-324
- c. Sanctuary

6. Worship during the period of the judges

Samuel organized the Schools of the Prophets to fight apostasy (see Ed. Chapter 46, also PP 593-94).

7. The Ministry of Elijah

- a. I Kings 18
- b. Israel was starving for spiritual food
- c. Elijah became a symbol of a restorer of worship in the last days (cf. Mal. 3)

8. Isaiah's experience of worship

- a. Worship had reached a low state during this period. Formalism had crept in (cf. Amos 5)
- b. His glorious experience at the temple
 - (1) Adoration (6:1-4)
 - (2) Confession (6:5)
 - (3) Cleansing (6:6-7)
 - (4) Dedication (6:8)
- c. The important point in Isaiah's life was that he saw the Lord. Our main problem today is that we have not.

9. Ezekiel

10. The efforts of Hezekiah, Josiah and the prophets to restore the true worship

11. Worship from Psalms

- a. The Psalms show the prominent place that music played in Hebrew worship.
- b. There is nothing to compare with worship as we have it in the Psalms.
- c. We need to develop the experience of praising God as the Hebrews did.

12. Six characteristics of Hebrew worship

- a. Almost everything was closely prescribed
- b. Hebrew ways of worship were above all sacrificial
- c. The prominence of the priest
- d. The prominence of the place of worship
- e. The prominence of the Hebrew year
- f. Hebrew worship was highly liturgical

B. WORSHIP IN THE NEW TESTAMENT

1. Since the New Testament writers were mainly Hebrews, they took "for granted that the permanent values of Old Testament worship would abide in the Christian Church" (Blackwood).
2. The Jewish Christians attended the synagogue service, but they built up independently their own celebrations as a whole.
3. "For the structure of the primitive Christian service we must, in the end, turn back to the New Testament alone" (Gerhard Delling, Worship in the New Testament, pp. 44-45).
4. "He would greatly err who would seek in the worship of the New Testament Church precise definition and regulated forms. Within this worship lie the seeds which the centuries will develop, but the forms are in the process of being evolved. When people talk of the modern Church imitating the forms of

the New Testament times, they are apt to forget that the new spirit had to seek its own means of expression" (D. J. Hislop, Our Heritage in Public Worship, p. 64).

5. Five factors about the apostolic Christian worship.
 - a. There was a lack of emphasis upon externals.
 - b. There was a new sense of freedom to worship and without the use of fixed forms.
 - c. There was much more emphasis on the people, and much less upon the leader.
 - d. The new change of spirit made their worship more radiant.
 - e. They had a new access of power.
6. See Segler, Christian Worship, pp. 24-32.
7. Institution of the Lord's Supper and foot washing.

IV. THE LEADER OF WORSHIP

- A. His twofold function:
 1. His function as a prophet
 2. His function as a priest
- B. His spiritual and physical preparation
 1. One assumes his spiritual preparation in a minister.
 2. His physical preparation
 - a. He should always strive to have the best physical condition possible.
 - b. He should be careful about externals. "Our words, our actions, our deportment, our dress, everything should preach. Not only with our words should we speak to the people, but everything pertaining to our person should be a sermon to them" (Ev. 671; see also pp. 670-674. cf. also Gospel Workers, p. 174; 6 Testimonies, p. 96).
 - c. He needs to be careful with his gestures, posture and decorum (cf. Gospel Workers, p. 172; 1 Testimonies, pp. 648-649; 2 Testimonies, pp. 612-613).
- C. Principles of leadership (see Segler, Christian Worship, pp. 199-202).
 1. There should be complete preparation of the details of the worship service.

2. Proper mental preparation will lead to poise and a calm self-confidence.
3. The leader should seek personal rapport with the congregation.
4. The leader should have a positive attitude in leading others in worship.
5. The leader should speak in a natural tone of voice, never using the perfunctory tones of the "professional clergyman."
6. Let the minister be punctual never beginning a service late nor allowing any part of the service to drag or to consume more than its appropriate amount of time.
7. Personal eccentricities and distracting idiosyncracies for a leader are annoying and become a hindrance to worship.
8. The leader should reflect a spirit of optimism and hope and enthusiasm, and never a spirit of pessimism or a sense of indifference or failure.
9. The leader of worship will participate in worship with the congregation.
10. The leader of worship should give of himself at all times.

V. THE PLACE OF WORSHIP

- A. The value and significance of the place of worship.
 1. The building will speak of meaning, of values, and if it speaks of the wrong values, it will be destructive.
 2. Our concern should not be only with the attitudes toward the building of those outside, but also with the understanding of those within.
 3. A church building is formative of the life of the Church, as our homes are expressive of, and formative of, our ways of life.
 4. The church building should project more than just a sentinel's image.
 5. The church building must arise out of the life of the church; the life lived. (See Robert Maguire and Keith Murray, "Architecture and Christian Meanings," Studia Liturgica, vol. 1, 1962.)

B. Counsels of the Spirit of Prophecy concerning the place of worship

1. Financing of church building: 6 Testimonies, pp. 101-102; 4 Spiritual Gifts, pp. 6-7; Ev. 379; 9 Testimonies, pp. 157-158.
2. It should be free from debt: Counsels on Stewardship, p. 259; 6 Testimonies, p. 103.
3. How and where to erect the church building: Evangelism, pp. 377-381; 6 Testimonies, pp. 100-104.
4. Symbolism of the place of worship: My Life Today, p. 286; 5 Testimonies, p. 491; 6 Testimonies, p. 100; Testimonies to Ministers, p. 424.
5. Dedication of the place of worship: Prophets and Kings, p. 49; 2 Testimonies, p. 257; 5 Testimonies, 269; Evangelism, p. 381.

VI. THE TIME OF WORSHIP (Fritz Guy)

A. Philosophical implications

1. The question of origin (cosmogony)
2. The question of purpose (teleology)
3. The question of destiny (eschatology)

B. Theological implications

1. Creation as a free act of God
2. Man as acceptable to God
3. Creation as completed

C. Holy time as spiritual experience

1. The holy as time rather than place
2. The significance of time as the locus of holiness
 - a. Protection against idolatry
 - b. Protection against selfishness

D. The Sabbath as experienced holiness

1. Historical significance: an experience of freedom
 - a. Metaphysical freedom
 - b. Material freedom

2. Existential significance: an experience of holiness
 - a. Holiness as separation
 - b. Holiness as acceptance of divine sovereignty
3. Eschatological significance; an experience of worship
 - a. Worship in the future "rest"
 - b. Worship in present experience

Note: "It is perhaps significant that when the Sabbath ceased to be for men a day of praise--in other words, when it was no longer an experienced symbol of eschatological worship--the way was prepared for its replacement by worship on the day of the Resurrection. When post-exile Judaism made of the Sabbath a day burdened with legalistic complexities, and when early Christianity made of it a day of fasting, it was no longer a true symbol of rest. Unfortunately, man found it easier to discard the day than to recover and re-experience its true meaning" (F. Guy, Holiness in Time, p. 25).

APPENDIX D

QUESTIONNAIRE ON ATTITUDES TOWARD WORSHIP
(POSTTEST)

Dear fellow church member:

Once again we solicit your help in answering the following questions. The answers that you give are of importance to evaluate the benefit that you might have obtained from the seminars given in this church.

Thank you very much for your participation.

PLEASE READ CAREFULLY AND ANSWER EVERY QUESTION

In the following questions, please mark the space with an X to indicate the answer that fits your situation the best.

1. I came to the worship seminars

- | | |
|-----------------------------------|---------------------------------------|
| 1. <input type="checkbox"/> All | 3. <input type="checkbox"/> Sometimes |
| 2. <input type="checkbox"/> Often | 4. <input type="checkbox"/> None |

2. My present age is between

- | | |
|---|---|
| 1. <input type="checkbox"/> 10-20 years | 4. <input type="checkbox"/> 41-50 years |
| 2. <input type="checkbox"/> 21-30 years | 5. <input type="checkbox"/> 51 or over |
| 3. <input type="checkbox"/> 31-40 years | |

3. My occupation is

- | | |
|--|---|
| 1. <input type="checkbox"/> Student | 6. <input type="checkbox"/> Clerical, sales |
| 2. <input type="checkbox"/> Housewife | 7. <input type="checkbox"/> Government employee |
| 3. <input type="checkbox"/> Agriculture | 8. <input type="checkbox"/> Professional |
| 4. <input type="checkbox"/> Factory worker | 9. <input type="checkbox"/> Other (Please |
| 5. <input type="checkbox"/> Construction, mechanic | specify) _____ |

4. My education is

- | | |
|---|---|
| 1. <input type="checkbox"/> 1-6 Elementary | 5. <input type="checkbox"/> Vocational School |
| 2. <input type="checkbox"/> 7-9 Secondary | 6. <input type="checkbox"/> Graduate School |
| 3. <input type="checkbox"/> 10-12 Preparatory | 7. <input type="checkbox"/> Other (Please |
| 4. <input type="checkbox"/> 13-16 College | specify) _____ |

5. How long have you been a member of the Seventh-day Adventist church?

- | | |
|---|---|
| 1. <input type="checkbox"/> Not a baptized member yet | 4. <input type="checkbox"/> 3-5 years |
| 2. <input type="checkbox"/> Less than one year | 5. <input type="checkbox"/> 5-10 years |
| 3. <input type="checkbox"/> 1-2 years | 6. <input type="checkbox"/> Over 10 years |

6. If you have not always been a Seventh-day Adventist, please check your religious background.

- | | |
|--|---|
| 1. <input type="checkbox"/> Protestant | 4. <input type="checkbox"/> I have always been an Adventist |
| 2. <input type="checkbox"/> Catholic | 5. <input type="checkbox"/> Other (Please specify) _____ |
| 3. <input type="checkbox"/> Not a member of any church | |

Church members hold different opinions and attitudes as to what worship is due to their various backgrounds. This questionnaire is intended to determine your opinions regarding your concepts of true worship.

In the following questions, you will find several possible answers. Please put an X opposite the one statement that best fits your opinion.

PLEASE LOOK CAREFULLY AT THE SAMPLE PROVIDED FOR YOU.

Sample: The announcements in our church

1. () Should all be printed in the bulletin
2. (X) Should all be said verbally
3. () It does not matter how they are given

If you had placed an (X) opposite number 2, as in the sample, this would indicate that you feel the announcements should preferably be said verbally.

EVERY QUESTION SHOULD HAVE ONLY ONE ANSWER

7. While the hymns are being sung

1. () I prefer to keep silent
2. () I feel I should always sing
3. () I sing because I enjoy it
4. () It makes no difference whether I sing or not

8. The invocation is primarily to
1. () Lead the people to become conscious of God's presence
 2. () Invite God's presence
 3. () Do neither
 4. () Do both
9. The offering serves its best functions as a benefit
1. () To God personally
 2. () To the work of God
 3. () To me personally
 4. () To my fellowmen
10. I give my offering with gratitude and joy
1. () Rarely
 2. () Sometimes
 3. () I am not sure
 4. () Usually
11. How do you generally put your offering in the plate?
1. () In such a way that no one knows
 2. () Openly, I have nothing to hide
 3. () I have no set pattern
 4. () I do not know
12. While the sermon is being preached
1. () I usually listen and get some benefit
 2. () I often think about the problems I am facing
 3. () I often doze to sleep
13. Usually I feel the sermons are especially
1. () Suited for my edification
 2. () Suited for edification of ones I know with specific problems
 3. () Suited for edification of others in general
 4. () Not specific enough
14. The worship services lead me to enjoy the joyous experience of adoration, praise and thanksgiving
1. () Almost always
 2. () Usually
 3. () Not sure
 4. () Sometimes
 5. () Almost never
15. Worship includes association with others
1. () Strongly agree
 2. () Agree
 3. () Not sure
 4. () Disagree
 5. () Strongly disagree

16. My main reason for going to the worship service is that

1. () I feel I should
2. () I receive a special blessing
3. () I offer myself to God
4. () For the benefit of others
5. () As a response to a divine appointment

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