Reviving Family Worship In The Rocky Mountain Indonesian Seventh-day Adventist Church

Purasa Marpaung

Andrews University

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ABSTRACT

REVIVING FAMILY WORSHIP IN THE ROCKY MOUNTAIN INDONESIAN SEVENTH-DAY ADVENTIST CHURCH

by

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Title: REVIVING FAMILY WORSHIP IN THE ROCKY MOUNTAIN
INDONESIAN SEVENTH-DAY ADVENTIST CHURCH

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Date completed: March 2016

Problem

Seventh-day Adventist immigrants struggle to maintain Indonesian Adventist
family worship practices in the process of assimilating to the United States culture. In
particular, the family worship practices of the Rocky Mountain Indonesian Seventh-day
Adventist Church have been adapted to fit the American environment and lifestyle. The
practical family worship activities that were an essential component of the culture and
identity of the people of Indonesian heritage are disappearing through exposure to new
ideas and methods of worship. This lack of family worship in immigrant families must be
addressed through cultural as well as theological perspectives.
Method

Couples, with at least one partner being an Indonesian immigrant, were invited to attend the pilot family worship seminars. Questionnaires on worship satisfaction were distributed before and after the seminars to members who were at least 16 years old. Analysis of the data allowed the researcher to determine the effectiveness of the seminars on encouraging the practice of family worship.

Results

Practical and theological reflections on family worship were formed based on biblical themes. Family worship was defined and examined, specifically in spiritual, historical, and cultural contexts. The topic of family worship was discussed in part through the lens of Indonesian Adventists who have immigrated to the United States.

An oral evaluation survey was given to the 75 participants. The majority of comments were positive regarding the effectiveness of the presentations in strengthening their family worship activities and perspective on family worship. Sixty-five of the 75 participants also indicated that they have done, have started, and/or will continue conducting family worship services at home.

Conclusion

The goal of the seminar presentations was to assist attendees in making family worship more valuable and vibrant, even in their transition to a new life and culture. The presentation of family worship through the seminars motivated attendees to accept the holistic concept of family worship that transcends cultural boundaries. The seminar also led them to make family worship an important part of their children’s spiritual life and allowed them to use the practical methods for having family worship.
Andrews University
Seventh-day Adventist Theological Seminary

REVIVING FAMILY WORSHIP IN THE ROCKY MOUNTAIN
INDONESIAN SEVENTH-DAY ADVENTIST CHURCH

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

by

Purasa Marpaung
March 2016
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CHAPTER I

INTRODUCTION

Worship is an important element in the lives of Christian families. Every time they move from one place to another, worship is the component that pulls the family members together and promotes faith and inspires greater dependency on God. John and Millie Youngberg (1985) state, “the purpose of family worship is first and foremost to adore our Lord. It is next to renewing the family covenant with God and one another” (p. 26). Consequently, although the family settles in different locations, the members need to focus on God as well as to fellowship with one another.

This study introduces the information about the practice of family worship in the Indonesian culture in America where some families believe in the value of regular family worship while some believe that an occasional worship service might not reduce the spiritual connection with God and family. In addition, the system and model of family worship that has been traditionally performed in Indonesia is thought by some to be more effective in increasing the degree of spirituality in America. However, some members, especially who were born and raised in America, feel that the family worship needs to be adjusted to accommodate the current American contemporary style. Therefore, as the Pastor of the Rocky Mountain Indonesian Seventh-day Adventist Church, I have observed that the issues related to family worship need to be clarified and the part they can play in strengthening families need to be identified and shared as a help in the
spiritual journey with God and to edify the healthy relationship within the family and community.

The Rocky Mountain Indonesian Seventh-day Adventist Church is located in Colorado, United States and was founded in January 1, 2005, as a result of the merging of two Indonesian churches. Typically, Sabbath attendants are comprised of an Indonesian population. About 70-85 people regularly attend every Sabbath, although the official membership is about 119 people. The church is under the branch of the Rocky Mountain Seventh-day Adventist Conference. I, Pastor Purasa Marpaung, began pastoring this church in 2013 and now serve as a lead pastor. As a part of the Asian-Pacific ministry, the church may develop two areas of family worship.

One of the important areas of this study is the system, languages, styles, and model of Indonesian families who migrate to a place where the traditional worship service has still been maintained. The cultural emphasis has been promoted at the Rocky Mountain Indonesian Seventh-day Adventist Church. Since the leaders of the church have been dominated by first generation families who came from Indonesia, the roles of worship are still under their control. The focus on self successfully begins to characterize many cultural churches. Well (1994) stated, “it causes people to seek assurance of faith not in terms of the objection truthfulness of the biblical teaching but in in terms of the efficacy of its subjective experience” (p. 172). Older congregations have a tendency to practice their worship according to the traditions from their country of birth. However, the younger generations, especially those born in America, are more likely to promote a more contemporary worship. Although most members in the Rocky Mountain Indonesian Seventh-day Adventist church represent a first Indonesian generation, the church worship
service has been valued according to an immense diversity of ages, emotions, concerns, and spiritual maturity. Although this distinction has particularly occurred during family worship, the main study is how best to strengthen family worship through seminars for the members of the Rocky Mountain Indonesian Seventh-day Adventist Church.

One of the important sections of this study will ponder the approach to cultural family worship where children can learn from their parents. The study introduces the topic of family worship from a biblical perspective and the cultural interpretation parents have passed on to their children. Malphurs (2013) stated, “a church that has had a profound impact for Christ on your life and the life of its community will be instrumental in shaping your culture” (p. 99). Although the term family worship is not mentioned in the Bible, nor is the modern concept of such a practice as it understood today, the examples of several families who spiritually gathered are mentioned in a number of Old and New Testament households. These need to be examined because “regularity of this part of the daily routine [family worship] also creates an impression of the importance we attach to the Bible” (Youngberg & Youngberg, 1985, p. 90). As a result, the Bible also needs to be examined as the foundational support for family units to meet for worship, even today.

This study brought families together and encouraged and strengthened them through worship. “Worship is the central act of virtually every congregation in United States” (Braubaker, 2010, p. 55). Although many immigrant parents in Rocky Mountain Indonesian Seventh-day Adventist Church still struggle to adjust the model and system of family worship toward their children who are born and raised in the United States, the role of parents in leading such activities at home is important to having their children
emulate them later in life. Burton (1992) states, “children learn about the world from their parents, they adopt many of their beliefs and are introduced to people they know through them” (p. 147). Burton’s statement is instructive to parents as the advice clearly indicates that parents need to relate the responsibility of leading to include the family spiritual activities; namely, family worship.

Statement of the Problem

As the pastor of the Rocky Mountain Indonesian Seventh-day Adventist Church in Aurora, Colorado, I have searched for ways to strengthen the families immigrating to the area. Seventh-day Adventist Indonesian immigrant families face difficult challenges in maintaining their former practices of family worship as they settle into American society. Pastoral observation and involvement with the Rocky Mountain Indonesian Seventh-day Adventists, who live in the territory of the Rocky Mountain Conference, Colorado, have shown that family worship practices have transitioned into the conceptual framework of the American environment and life style.

Practical family worship activities, contextualized to their culture and identity as people of Indonesian heritage, have long contributed to their family identity and attachment as family members, but the practice is disappearing as immigrants assimilate to the surrounding society. The problem that must be addressed is the lack of family worship in these immigrant families.
Statement of the Task

The task of this project is to offer a practical, creative and attractive form of family worship for members of the Rocky Mountain Indonesian Church in the Rocky Mountain Seventh-day Adventist Conference, based on an Indonesian contextualization.

Importance of the Project

After observing and emphasizing the importance of regular practical family worship, I was motivated to strengthen the Rocky Mountain Indonesian Seventh-day Adventist church through the family worship seminar that can bring spiritual benefits to the church family members.

The first expectation of the researcher was to bring a better understanding of the topic to his congregation through seminars. Second, the researcher believed that a family worship seminar itself would help him and the members of his congregation to read and apply more practical literature and studies about family worship. Third, this study intended to include the implementation and design of questionnaires to measure the understanding and explore the involvement of the congregation in family worship.

Another important aspect of this project was to make seminar materials available to other pastors promoting this topic in their respective congregations.

The researcher also anticipated that the seminars would produce positive outcomes among his church members. It was thought to create positive awareness about the topic in the church. Introducing the new ideas and methods for family worship was expected to strengthen families who were practicing this spiritual activity and provide them with fresh insight that can make their family life journey more meaningful.
Description of the Project Process

Practical and theological reflections of family worship were formed based on three biblical themes found in Genesis 2:1-3, Revelation 5:11-12, Deuteronomy 6:4-8, Isaiah 56:7, and Psalm 96:6. First, the family worship experience was examined. Second, the formative idea that worship can connect into salvation was implemented. Third, the concept that the revelation of God creates an interest in developing a relationship with Him on the part of His worshippers, resulting in a better understanding of God, was examined.

Literature regarding traditional family worship issues based on an Indonesian perspective in the USA and the value, purpose, and function of family worship as Christian identity was also reviewed.

A four-session family worship seminar program was presented each week for two hours each session, beginning November 2013, at the Rocky Mountain Indonesian Seventh-day Adventist Church. The sessions were designed to address generic and specific worship issues among Indonesian families.

Couples, with at least one partner being an Indonesian immigrant, were invited to participate in a pilot family worship seminar program. Data on worship satisfaction was collected from Indonesian immigrant and Indonesian-American families to include only family members with the minimum age of 16. Data was collected before the beginning of the program and later after the conclusion of the program. A survey tool was used to collect and analyze the pre- and post-data to determine the effectiveness of the program.
General Overview of the Project Document

Chapter 2 explores a review of the biblical, theological, and historical literature related to the planning of God, designs, and purpose of family worship. This chapter also includes the expansion of the practice of family worship from biblical times, Old and New Testament examples, including special emphasis on the view and expectations related to this topic by Seventh-day Adventists.

As outlined in Chapter 2, Biblical examples and writings of Ellen White was explored to explain the role that parents play during family worship in the home.

Chapter 3 presents the history of family worship from the first Christian centuries, middle ages, and reformers’ time including their influences to the new world. This chapter introduces literature review of family worship in the Seventh-day Adventist Church and the structure of the Indonesian-American family worship and practical implementation of worship based on Indonesian culture. Since Indonesia is part of the Asian continent, the structure of Asian-American family worship is generally mentioned.

Chapter 4 is devoted to reporting the methodology and implementation narrative of families in the Rocky Mountain Indonesian Seventh-day Adventist Church through surveys and findings of the family worship questionnaire. It also includes the developing and evaluating of a creative, attractive, and relevant family worship.

To provide an example of a first generation American-Indonesian church, the Rocky Mountain Indonesian Seventh-day Adventist Church is described in detail in this chapter. Information that is described includes the church’s perspectives on worship, establishment, history, membership, members’ duties, mission, goals, and challenges. These details are discussed in the context of family worship, ministry, and influence of
culture. In addition, a survey about frequency of and perspectives on family worship was distributed to the members. Finally, tables and graphs that organize the results are included.

Chapter 5 introduces the outcome and evaluation. The results of the family ministry intervention related to its development, description, implementation, and evaluation were recorded and analyzed. Recommendations in response to the findings conclude this chapter.
CHAPTER II

BIBLICAL FOUNDATIONS OF FAMILY WORSHIP

Introduction

This chapter presents the biblical foundation of family worship. A definition of “worship” will be presented and various ideas and interpretations will be explored.

Definition of Worship

The English word worship has secular roots. It comes from the Old English word weorthscipe—literally weorth (worthy) and scipe (ship)—and signifies attributing worth or respect to someone (J. F. White, 2000, p. 27).

One of the most interesting definitions of worship can be found in a sermon by Martin Luther presented at the dedication of the first church built for Protestant worship at Torgau Castle, in 1544. What Luther says about worship is “that nothing else [is] to be done in it than that our dear Lord Himself talks (rede) to us through His holy word and that we, in turn, talk (reden) to him in prayer and song of praise” (as cited in Brunner, 1968, p. 123).

It is critical to determine the meaning of worship because of its spiritual and physical impact on human life. “Worshipping is all about shaping human worth or values (Laura & Gebhard, 1958, p. 11). Lentz (1957) explains that the act of worship “is perhaps the most profound and personal experience of the human soul (p. 5). Because worshipping can affect human life physiologically and spiritually, God formed worship
as a strategy to deal with sin. The areas of discussion are God’s plans, designs, and purposes of worship and how to facilitate a better understanding of how and why worship practices are important to a family.

**God’s Plans, Design, and Purposes of Worship**

Worship is mandated for the believer and thus must be an important part of the counselor’s life. Worship is not an experience or a warm feeling; it is a foundation of cognitive awe and reverence for the Holy God that focuses on Him. Without worship, it is easy to minimize sin and to fail in the spiritual growth that pleases God. Worship makes us aware of our own spiritual needs. The church is the biblical place for corporate worship. The music, the order of service, and all that is done should focus on preparing the congregation to hear the sermon, which is designed to help the listeners accomplish the ultimate act of worship: daily obedience to God (MacArthur, 1997, p. 146).

Worship is also the gift of God for human beings. In the beginning when God created Adam and Eve, He set aside a day of rest, a Sabbath day, and gave that day as a special occasion during which they could worship Him as their Creator and remember the beginning of their existence (Gen 2:1-3). From then on, the Sabbath day has been a day of rest that all humanity was to enjoy and spend worshipping God. Sabbath was given at the end of the creation week for the spiritual benefit of the human race, and today, creation and the Sabbath are two institutions that are connected to worship (E. G. White, 1958a, p. 48).

However, sin entered the earth because of the jealousy of the angelic host led by Lucifer. They did not want to accept the identity of God as the sovereign ruler of the universe anymore. Lucifer confronted God concerning His right to be worshipped (Isa
14:12-14). He hid his evil intentions and induced the angels to rebel against God’s command (Gen 3); therefore, the holy angels of heaven turned against each other in battle, and the enemies were cast out of heaven (Rev 12:7-9). The claim to be worshipped was the foundation of the conflict in heaven. Both heaven and earth revolved around the worship of God. On one side, God claimed His right to be worshipped and invited created beings to worship Him. On the other hand, Satan accused God of demanding humanity to worship Him and turned humanity’s attention to worshipping Satan and self (E. G. White, 1958a, pp. 71-72).

God’s Plans for Worship

According to Lee (1963), worship is the “feeling inside you that you belong to God and it is showing God you love Him and are glad He is your God” (p. 5). One of God’s plans for worship is to elicit the human response to God’s revelation of Himself and the desire of man to know and understand God. The apostle Paul tells us how to do that: “I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect” (Rom 12:1–2). Before the foundations of the worlds crumbled under sin’s destructive blow, life was meant to be different.

Just as worship could have preserved man’s foundation for dominion, worship can restore whatever dimensions anyone wants to learn and rebuild. Until people lay their life on God’s altar as a living sacrifice—until their will is dead—God’s will cannot be manifested in human life (MacArthur, 1995, p. 10).
God created human beings based on His image (Gen 1:27). If the image of God was portrayed in human life, it was God’s plan for the new human couple to worship Him as their creator and to share in the act of creation by growing in number. A Bible-centered approach to worship clearly reveals that worship is definitely not a God-built device to somehow get man to stroke a heavenly ego. Neither is it a summons to a weekly reaffirmation of one’s expertise in precision-cut declarations of doctrinaire posturing. Instead, the Scriptures consistently show God’s plan for His creatures to worship in His presence that He might release, redeem, renew, and restore them (E. G. White, 1958a, pp. 47-48).

One brief thought will suffice to conclude this simple overview of God’s revelation of Himself to the human race: Worship is the reason God has revealed His character and personality to human beings. In other words, the primary purpose of the partial list of His attributes given above is to evoke reverential worship (Mills, 1997).

Declaring God’s worth in family worship is another plan to share the understanding of salvation through Jesus Christ. Christians traditionally worship Jesus as the imitable Son of God the Father. The unique son-ship shows that the relationship of Christian families to God is to be understood as derivative, and it is not properly seen as possessed by Christians by nature, but as bestowed by God’s grace through Jesus Christ. For instance, Paul exposes the familial relationship of believer to God as bestowed through Jesus, the paradigmatic Son of God. Jesus is the ‘first-born among many brethren’ (Rom 8:29), and the spirit of God’s son, Jesus, bestows on the believer a sense of their filial relationship to God (Hurtado, 2000, p. 106).
Design of Worship

Basically, Christian worship is not utilitarian, but theological (Abba, 1957, p. 5). God’s design for worship theologically depends upon the revelation of God in Christ Jesus. It is a revelation and a response that springs from the divine initiative in redemption. Since Christian worship is a response to the active, gracious, caring God revealed in Jesus as the Christ, there is no longer any room for self-exaltation. There is no more need to care for other gods to free people from care. God has appropriately declared that He gave His people instructions on how He desired to be worshipped through Jesus Christ. “The basis of the church’s worship is Christological” (Segler, 1967, p. 61).

We have been sanctified through the offering of the body of Jesus Christ once for all. Through him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name. Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God. (Heb10:10; 13:15-16)

It is clear that God has provided Jesus Christ as sufficient sacrifice, and sacrifice is the gift of God to humans. As a response to the God’s gift, life is a continuous act of worship. (Burkhart, 1982, pp. 19-20)

God designed family worship to follow the pattern set up by King David, the prophet and king of Israel. King David built the tabernacle where he could praise and worship His Splendor and Majesty. “Splendor and majesty are before him; strength and glory are in his sanctuary” (Ps 96:6, NIV). David delved so deeply into the depths of worship that it brought him to the idea of power and glory in the temple of God. The tabernacle of David was patterned after the tabernacle of Moses and was enriched with David’s rich intimate relationship with God. The relationship was nurtured through decades of praise (Garlington, 1998, p.127).
God also designed worship based on relationship. God’s presence in daily living brings the recognition that humans are created beings. “But no relationship with God can be complete without worship: the yearning of the inmost being of a man or woman after God in recognition that we are created beings and dependent upon the One who designed us” (Shewmake, 1998, p. 13). The relationship with God can transform the lives of the worshippers themselves, and “action is not simply a consequence of the human encounter with God but is also constitutive of relationship” (Abernethy, 2008, p. 235).

Purpose of Worship

The key purpose of worship is most concisely and comprehensively summed up in Deuteronomy 6:4, “The Lord our God is one Lord.” This initial description of the Shema is the warrant for the imperative that follows. In the Old Testament, that unity of God is not an intangible concept or principle, but a declaration of the Lord’s transcendent freedom, synonymous with the confession of God as creator. God revealed himself to Israel as Jehovah, the covenant God which was delivered to Moses in Sinai as God’s claim upon Israel (Exod 20:1-18). God demanded genuine worship by saying, “You shall not bow down to them [idols] nor worship them, for I the Eternal, your God, am a jealous God” (Exod 20:5, Moffat; Segler & Badley, 1996, p. 16).

The main purpose of family worship is to worship God (Bradley, 1945, p. 15). In December of 1926, Arthur Spalding wrote for The Review and Herald on family worship and answered the question, "Why should we have family worship?" He said that since "we are the children of God and that we love Him, we should worship him," (p. 2) implying that praise and adoration are instructions that need to be followed.
Worship has been recognized as “the wonder of the creature” as human beings sense the “presence of His creator” (Youngberg & Youngberg, 1985). Family worship is an experience of the presence of God and the power of His love and the enjoyment of having family members gather together to have a private and personal communion with God. The daily family meeting with God builds a strong spiritual bond in the family and with God. The spirit of God whispers softly to each family’s members and brings His blessings. “If the Holy Spirit is pre-eminent in the home, He will give overcoming grace to the members of the family in all the difficulties, sorrows, and struggles of life” (Williams, 1951, p. 120). The grace and love at home work through the Spirit of God.

Another purpose of family worship is all about service to God. It is “a duty that God’s human children perform in grateful obedience to the One who is their source of their life and their salvation” (S. J. White, 2006, p. 2). When the family has a worship service, the idea expressed is that they are undertaking common worship as a way of serving a great God because “worship serves no more worthy purpose than the joy of being with the One who loves and is therefore loved” (Willimon, 1981, p. 30). The most common word translated in Scripture as worship, “service,” is found in the both the Old and New Testaments. “Serve the Lord with gladness” (Ps 100:2, KJV); "It is written: 'Worship the Lord your God and serve him only” (Luke 4:8, NIV). Newer translations often translate the Hebrew abad as worship rather than serve.” “Abad is used in quite a few different but related senses, but it is basic meaning is to work. Secondary meanings include to serve, to till the ground, to enslave, to compel, to bring to pass, and many more. Most often, abad is the Hebrew word translated “to serve” in the phrase to serve the Lord” (Glick, 2006, pp. 63-64).
Examples of Worship From Biblical Families

The private experiences of intimacy with God are an important dimension of a life-giving relationship (Moeller, 1998, p. 169). The statement, “God settles the solitary in a home” (Ps 68:6), expresses the Old Testament’s positive view of family life. The life of family is a gift from God, and the family needs worship events to generate life. “So worship events are,’ as Calvin the theologian states, ‘particular, concentrated moments when, first and foremost God breathes life into, names, feeds, teaches, comforts, and yes, even challenges, God’s beloved ones’” (Moeller, 1998, p. 13). Religious leaders agree that family worship is an integral part of the Christian family lifestyle (Crider & Kristler, 1979, p. 65). There are several examples of family worship in the Bible.

Family Worship in the Old Testament

The first occurrence in biblical history in which human beings were involved in a specific form of worship occurs in the story of Cain and Abel. Even though it is hard to determine whether Cain and Abel were participating in a structured form of worship with their parents, the facts are that they brought an offering to God, which reveals the practice of worship (E. G. White, 1952a, p. 152). The willingness of both of them to present an offering is indicative of an act of worship to God.

Noah’s story brings much light to the subject of family worship. According to the Bible, after the flood, Noah and his family built an altar, and all of them worshipped God (Gen 8:18-20). In the Bible, the Lord promised that the earth would never be destroyed again by water (Gen 9:11). God blessed Noah and his family and gave them the same authority over the animals as He gave to Adam and Eve, including the capacity to reproduce and fill the earth. Through the faithfulness of Noah, God also blessed the earth.
The building of the altar by Noah is an approval of worship through his gratitude and faith in God (E. G. White, 1958a, p. 106).

The story of Abraham in the Pentateuch shows how his family had a patriarchal family life of faith and dependence upon God (Heb 11:8-12). Abraham loved to build altars wherever he pitched his tent to worship God with his entire household (E. G. White, 1958a, p. 123). He worshipped God not only with his spouse, but also with all of those who were with him on his journey. Abraham had faith to reach others as he worshipped God. In response to the Lord's promise to give to Abram the land of Canaan, "builded he an altar unto the Lord, who appeared to him" (Gen 12:7). When Abraham was on his way to Mt. Moriah, he told his servants, "Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you" (Gen 22:5). Although these examples do not portray "family worship" as now defined, it does represent a family member performing worshipful functions.

Genesis 46 in the Scriptures describes the story of Jacob as he is on his way to Egypt to meet his son, Joseph. After many years of grieving because he assumed that his son, Joseph, was dead, the news about his son being alive and ruling over the land of Egypt brought peace to Jacob and revived his spirit (Gen 45:27). Jacob traveled to Egypt with his belongings. When “he reached Beersheba he offered sacrifices to the God of his father Isaac” (Gen 46:1). Beersheba was the place where Abraham (Gen 21:33) and Isaac (Gen 26:25) had also dedicated altars to God. In Beersheba Jacob offered sacrifices to God and he “commended himself and his family to the care of God” (Nichol, 1953-57a, p. 466).
The character of the patriarchs in building altars is a primary value of the Old Testament in the concept of family worship (Youngberg & Youngberg, 1985, pp. 22-23). By indicating that Jacob was accompanied by his family on his journey to Egypt, the Bible implies that all of the family members gathered around the altar to worship as Jacob offered sacrifices to God.

The key features of family life in the Pentateuch was very strong, and “the center of religious life [had] always been the home” (Wilson, 1994, p. 216) though this close connection was not strong during slavery in Egypt. The patriarch family always referred to their homes as their sanctuaries (Hertz, 1920, p. 11), as places that were set aside for the purpose of worshipping God, learning Torah, and serving the community. The principle was that each home should reflect the glory of God through prayer and praise, and the father of the family should act like a priest for his entire household as his ministered for his family (Wilson, 1994, p. 215). The example of Abraham shows that he was the one in charge for leading the worship and interceding for his household (E. G. White, 1958a, pp. 141-142).

God called Moses to build Him a sanctuary (Exod 25:8). This calling indicates that cooperative worship must take place in the sanctuary. The idea is that after Israel left Egyptian bondage, they would have a place for cooperative worship where God could dwell among them. Years after the tabernacle was built, Moses also summoned and spoke with the children of Israel regarding their responsibilities pertaining to the teaching the law of God. Parents needed to take the responsibility of relaying the sacred instructions to all their children as a priority in the home to love and have a relationship with God all the time (Deut 6:6-9).
The story behind the birth of Samuel (1 Sam) and his commitment of service to the Lord shows that Hannah was dedicated to teaching religious principles to her son at home and was committed to bringing her son, Samuel, to live and serve with the priest in the temple of Shiloh (E. G. White, 1958a, pp. 570-572). Later on, Samuel was educated at the school of the prophets in Israel. The teaching of God’s commands was taught at school as an aid to the home (E. G. White, 1952b, pp. 45-47). Hannah’s family did not replace the family home as the primary point for worshipping and teaching religion to the children.

King David in Psalm 78:4-6 expressed that the children should always be taught about God’s law and to know Him as their God throughout all generations. He encouraged the descendants of Israel to praise the Lord. This approach fit with what Moses had counseled the Israelites in Deuteronomy 6 that in order to love God, parents must teach their children to obey the commandment of God. They need to talk about God at home or in any place.

The story of Job brings the lesson of continually praying for his family, offering sacrifices for them, and inviting his household “to appear in his house, where some form of religious ceremony was conducted” (Nichol, 1953-57c). The concern of Job for his family and his love and respect for God brought him to the practice of worship. Although Job was rejected by his wife and friends, he still had the hope that God would remember and bless him according to His promises. In Job 19: 23-25, Job expressed that he did not fear, because he knew that God is always in his presence. Caryl stated, “He [Job] did not fear, nor decline the judgment posterities, who used to be more severe and critical in their determination, being freed from all personal respect and engagements,
which often blinds the understanding, in reference to those who are present and alive” (2001, p. 310). Job acknowledged that worshiping God is the best attitude to maintain to overcome evil.

Family Worship in the New Testament

The early historical context of worship does not provide a detailed description of the practice of family worship. Nevertheless, there are several indications that such practices were observed by the followers of Christ in the time of His church.

The Jews were the first leaders of the Christian church, and they conducted the order of service and religious practices of the Synagogue, which definitely influenced the church. Harnack adds, “Moreover, we know that among the Gentile Christians the order of public worship and private and family discipline in matter of religion and morality took form in accordance with the Jewish [Jewish Christian] models” (1912, p. 32).

The New Testament indicates that the Christian church was born in the homes of the followers of Christ (Laura & Gebhard, 1959, p. 13). In the believers’ homes they prayed, studied the Scripture, and praised God. Homes were the comfortable place in which people could meet and worship the Lord (Dellin, 1962, pp. 169-170). The early Christian church did not have any building for them to use to worship. The buildings for Christian worship were built after 313 A.D, when Christianity became officially accepted (Collins & Price, 1999, p. 40). The building dedicated for the purpose of worship “multiplied after the cessation of persecution in the fore part of the fourth century” (Latourette, 1953). Thus, the believers’ homes were the main areas where families could worship (Comfort, 1993, pp. 157-158).
In Paul’s writing, he addressed some believers who held church services in their home. Paul mentions Priscilla and Aquila in Ephesus (Rom 16:5; 1 Cor 16:19), Nymphas in Laodicea (Col 4:15), and Philemon (Phlm). The New Bible Dictionary states that “either that the household was regarded as a church in itself, or that the church in a given locality met within the scope of one household’s hospitality” (Robinson, 1992, p. 372). Moreover, Paul mentions that a “house” was also the place where corporate worship took place (2 Cor 5:1, 2), and the church was called a “household of faith” (Gal 6:10) in his time.

Paul also gave the example of Timothy, who loved to learn about spirituality and was eager to know about the Bible since his infancy (2 Tim 3:14-15). His grandmother, Lois, and his mother, Eunice, influenced him to have a great spiritual life (2 Tim 1:5) because they spent time studying the Scripture with him since his childhood (White, 1997, pp. 203-204). The involvement of children from the infancy will build the skill of gospel’s communication in family worship. Garland (1999) indicates that “yet everything leaders do in worship should guide participants in experiencing and giving glory to God. Worship therefore needs to engage everyone present, including the youngest of children, in active ways” (p. 167). Participation will give all family worshippers the opportunity to experience Christ in Spirit and in Truth.

The New Testament believers also followed the practice of “breaking bread from house to house” (Acts 2:46) as a part of worship activities. Family and the home were very significant tools for worship activities for the early Christian. John Burkharts posits that “true worship celebrates the most definite God of the covenant in Moses and Jesus, the God of Abraham, Isaac, and Jacob; of Sarah, Rebekah, and Rachel; and of countless
others. Fundamentally, “Family worship is the celebrative response to what God has
done, is doing, and promises to do” (Burkhart, 1982, p. 17). It is clear that the believers’
homes were the central places where they could practice their worship activities
(Comfort, 1993, pp. 157-158).

**Family Worship in Ellen White’s Writings**

Through holy union, the family was the first institution created and blessed by
God (Gen 1:27-28). God was in charge of the solemnized matrimony between the first
human couple. It was the plan of God that the new human couple should worship Him as
their Creator (E. G. White, 1958a, pp. 47-48) and increase in number. “Family worship,
as the name imports, is the joint worship rendered to God, by all the members of one
household (Alexander, 1847, p. 9). From then on, the smallest family unit became the
most important unit of society on earth. LaHaye claims, “There is no substitute for the
family! It will never be replaced” (1982, p. 22).

Ellen G. White writes comprehensively about family worship. Her manifestation
and expression about family worship emphasizes the point that family worship will
impact the spirituality of children at home and community. Moreover, God wants to see
the harmony and peace in family because family is very important to Him. He loves to
see that every family member is well preserved to influence others for the sake of God
(E. G. White, 1855, pp. 547-548).

**Family Worship as Daily Activity**

Family worship is an important spiritual activity in making the religious life of the
family more alive and practical (E. G. White, 1952c, p. 350). The statements of Ellen
White concerning family worship show that the time set aside by Christian families for
family worship “should be the sweetest and most helpful of the day” (1930, p. 341). She also describes the time of worship as “the most precious, most sacred, and the happiest hour of the day” (p. 342). Home must be the first place of worship rather than school for children. Parents are the first instructors in teaching their children to be a service at home, in society, and church (E. G. White, 1954, pp. 480-481). Parents should educate their children about discipline, respect, secular knowledge, and importantly about religion (E. G. White, 1855, Vol. 1, p. 424).

E. White advises that family worship should include sharpened activities in the daily Christian journey. “In every family there should be a fixed time for morning and evening worship. How appropriate it is for the parents to gather their children about them before the fast is broken, to thank the heavenly father for His protection during the night, and to ask Him for His help and guidance during the day!” (1855, Vol. 7, p. 43). God’s angel should be invited (E. G. White, 1903, p. 186) to join the family to witness the grace of God and to worship Him. In addition, family worship should be done faithfully as a regular activity in the home. Parents should not let the problems and challenges of their busy work schedule keep them from having spiritual time with their children (E. G. White, 1905, p. 393).

**Responsibility of Parents**

Ellen White’s explanation for how parents who teach their children about worship at home strongly impact their characters is very solid (1952c, pp. 318-319). Parents must be an agent of the goodness and greatness of God to their children through the teaching of law, prayer, songs, and spiritual lessons from the Word of God (1923, p. 442). In addition, parents need to understand that the home is the place for their children to be
trained for the first missionary field, which is sharing Jesus Christ to change life-styles through worship (1855, Vol. 6, p. 429).

The spiritual influence of parents on their children’s lives promoted by the activities and teachings of the home is a lasting one (E. G. White, 1913, p. 131). Home is the place where children can fill their spiritual strength. Fairchild urged parents to “make time for morning and evening worship. Do not let your children leave home . . . without dedicating them to God” (1976, pp. 11-12). The Bible supports this fact, as God says, “These commandments that I give you today are to be upon your hearts. Impress them on your children” (Deut 6:6-7).

The desire of God for parents to teach their children His law at home indicates His want for the family respect and love for Him (E. G. White, 1958a, p. 143). E. White urges that the worship hour is the most appropriate time for children to learn the Word of God (1903, p. 186) and also verifies that the whole family should be gathered together to take part in family worship as altar of prayer (E. G. White, 1958b, p. 443).

Parents need to be aware that the heavenly universe watches every family who loves to practice family worship because heaven puts interest in the spiritual well-being of the family (Nichol, 1953-57b, p. 971). Daily family worship must be a priority activity in their homes, and they should not leave home to work or enter into a night of sleep without spending time with their Creator through worship (E. G. White, 1958a, pp. 143-144).

**Influence of the Father on Family Worship**

E. G. White strongly agrees that the father is entrusted to be the priest in his family. "Father was head of the household and family worship was practiced by most
families in America” (Lee, 1967, p.12). Father’s influence on the family must be strong to encourage the spiritual health and growth of his spouse and children. The father should lead the family in building the spiritual wisdom of God and making intercession by confessing his and their sins. His position in the home is to represent the Divine lawgiver laboring together (E. G. White, 1905, pp. 392-393).

**Role of the Mother in Family Worship**

The mother as a companion along with father also has a responsibility in raising her children to reach their highest potential and be of service in this world (E. G. White, 1905, pp. 235-236). Ellen White calls all mothers the queen of their household and the children their subjects, by whom they can bless the world (pp. 232-234). She also posits that angels do not have a higher position than that of mothers in their home (p. 231). In the absence of the father, the mother needs to conduct the worship in the family (1855, Vol. 1, p. 397). The labor of the mother must be valued in training her children for Christ (1900, p. 359).

**Role of the Pastor in Family Worship**

A church pastor’s divine calling is to serve the congregation, and he is regarded as a helper, caregiver, and spiritual leader (Bradford, 1984, p.43). The assignment challenges him or her to discover the physical, emotional, and spiritual needs of the people. One of the humble responsibilities of the pastor is to lift the spiritual cognition through preaching. The pastor needs to preach a powerful tool to engage members to practice family worship and to acknowledge them that family worship is very important for the spiritual blessings. This “is one of the most significant task pastors can do” (Capps, 1980, p. 136).
Of course the pastor’s sermon “needs to reflect the insights the pastor gain from the involvement in the lives of parishioners” (Capps, 180, p. 25). This means that ministers must engage with their flocks (E. G. White, 1974, pp. 343-347). In addition, pastors need to demonstrate a religious experience through “preaching an effectual sermon on practical godliness” (1915a, pp. 204-205). They must present their testimonies about the blessings that they have received through their family worship.

**Summary**

This chapter contributes to the understanding that God is to be worshipped faithfully. Family worship is the key element in knowing and building a relationship with Him. God has designed the family to worship Him. The concept of family worship has been mentioned in the Bible through the stories of the patriarchs in the Old Testament. In the New Testament, family worship is presented as the main focus in connecting with God. Worship is an important part of a Christian’s relationship with God as it makes Christians aware of their spiritual needs. It is a built on a foundation of cognitive awe and reverence for God. A gift from God, worship is the human response to God’s revelation of Himself and is God’s plan to redeem, renew, and restore His creatures. The beneficiary of worship is not so much God as it is His creatures. The act of worship can be done in many ways—individually, at home (family worship), and in church.

Like the other forms of worship, family worship helps people further understand salvation through Jesus Christ. This is because the relationship between family members is a derivative of Christ’s relationship with his heavenly Father. Daily family worship meetings are a way for the family to gather together to have personal communion with God and thus build strong spiritual bonds in the family and with God. Family worship
also serves to teach children service to God, which is the primary purpose of family worship.

Family worship can be seen in lives of both Old and New Testaments characters: Noah, Abraham, and Jacob built altars in gratitude and faith in God. Since family members traveled together, the Bible implies that all of the family members gathered around the altar to worship beside the person offering sacrifices to God. In the New Testament, the Christian church is described as being held in the homes of the followers of Christ because there were no church buildings for them to use for worship. Thus, the house was the best place for corporate worship to take place.

Family worship should be one of the best parts of the day and should be done faithfully and regularly. The home must be the first place of worship, and parents must be the first instructors for their children to be a service at home, in church, and in society. The father is to be the priest and leader in the family. The mother is to conduct worship in the family if the father is not home, and her children are to be her subjects, by whom she and her husband can bless the world.

Pastors carry large responsibilities in their roles as well. A church pastor’s divine calling is to serve the congregation, and he is to be a helper, caregiver, and spiritual leader. Pastors should uplift the church members through sermons that reflect the insights gained from the involvement in the lives of his church members and church members to faithfully do family worship in their respective homes.
CHAPTER III

LITERATURE REVIEW

Introduction

The available literature on the practice of family worship or home spiritual guidance during the first 15 centuries of the Christian church is very limited (Philips, 1992, p. 24). One of the contributing factors was the availability of printed matter. The printing press was not invented until the 1400s and, even then, books were expensive and scarce. The Scriptures were translated and read in gatherings. Familiarity with the teachings of the Bible was a part of people’s lives during this time, though literacy was not a priority for the common families (Latourette, 1965, pp. 210-211). This chapter will begin with the early writings available on the practice of family worship and its role in the Christian household.

Family Worship in the First Christian Centuries

According to Latourette (1965) in the script to Dianysius the Areopagite about the conversion of Paul in Acts 17:34, there is a description of how the atmosphere of prayer was promoted by family and private reading of religious material, including portions of the Scripture. Actually, these writings of the “Pseudo: Dionysus” were closely engaged with mysticism and had an influence on Christian thought. The main reason for the
influence is that the author supposedly had a connection with the apostle Paul (pp. 210-211). During the first centuries, many devotional works continued to be written and circulated. The writings were inspired and affected many prominent people, such as Thomas Aquinas, many centuries later.

Augustine’s Confessions, written in the fourth century, have been translated and popularly read over the centuries (Latourette, 1965, p. 59). Many readers were affected by the lives of people who adopted the Christian religion, but the written records were limited. During the first to sixth centuries, many other works of a devotional landscape continued to be written and were circulated. The Scripture as a source of private devotions and inspiration is mentioned as a part of the contemplative life led by Julianus Pomerius around the late fifth and early sixth centuries (Pomerius, 1947, pp.11-12).

Corporate and individual worship took place during the period of time after Christ, but a specific emphasis on family worship was not prevalent. In order to preserve families from the influences of worldly society and guide them in spiritual beliefs, the Roman Catholic Church published the Vulgate by Jerome, late in the fourth century, as a standard of truth that must be accepted as translation of Scripture (Harnack, 1912, p. 4).

**Family Worship During the Middle Ages**

During the Middle Ages at the Council of Trent in 1547-1548, Jerome Vulgate’s translation was presented by the Roman Catholic Church and solidly declared as truth. It was “ordered that no one should presume to interpret the Bible contrary to the sense authorized by the church” (Latourette, 1965, p. 868). Such insolence led to the prohibition of private Bible reading (Cramp, 1851, p. 85). Harnack states that in the bull ‘Unigenitus’ in the year 1713, private Bible reading by untrained members was opposed
by the church because the church claimed only it had the right to “regulate the use of the Bible by the laity—that is to limit and to forbid it” (Harnack, 1912, p. 5).

During the Middle Ages, the priests were positioned as worship organizers, which transferred the responsibility of reading Scripture from the family to the church. The authority of the priest was very important and the altar and sacraments were under their domain, especially for the Mass or Eucharist. In other words, the priest was placed in charge of all worship activity, and he also acted as intercessor between the people and God (Latourette, 1965, p. 529). These decisions undermined the “priesthood of all believers” as preached and held high by the Reformers (Latourette, 1965, pp. 869-871). Pourrat (1992) claims, “The priest is powerful, for brings down from heaven divine grace upon the sacrifice by invoking the Holy Spirit; by baptismal regeneration he remits sins and cleanses souls; and by his prayers he makes God propitious not only to the living, but also to dead” (p.106).

The Waldenses of Piedmont were oppressed because of their hesitancy to accept changes in the form of pure Bible teachings regarding worship that were taking place in the 12th century. Nevertheless, most Waldenses remained faithful to the cause of educating their children to read the Bible. “The purpose was to transmit faith, but in so doing, the rudiments of literacy were passed on too” (Steven, 1998, p. 73). They also believed that preaching from the Bible was “a solemn duty” (p. 84). The Waldensian families possessed a Bible as a devotional book and made a strong commitment “to instill the faith in children and in new converts” (p. 80). Moreover, the Waldenses believed that the home, church and school must have a closer relationship, and the church was supposed to have a school and family attached to it so that the church could be a main
source of religious knowledge for their children (p. 165). The most important part of private worship was at the time of the family evening meal, during which the father prayed for the food and the family read the Bible. Then they would all say the Lord’s Prayer together. As soon as they finished eating, they would stand holding hands and recite Revelation 7:14 (Tourn, 1980, p. 39).

**Family Worship During the Reformers’ Time**

Family was a great value for Luther. His wife, Katherine von Bora, gave him several children, and Luther was focused on the spiritual well-being of his children. He wrote a small Catechism specially designed for children and motivated others to write spiritual materials for children (Latourette, 1965, p. 722). Luther highlighted the importance of the family to have a special religious education (Gangel, 1983, pp. 139-140). Myers cites Martin Luther as saying, “The home is the God-ordained place for training in Christian character” (Myers, 1976, p. 19).

Martin Luther also promoted the production of religious literature for children and gave attention to his children and students during meal time. Prayer for morning and evening meals were customary as a form of family worship (Latourette, 1965, p. 722). Luther strongly believed in the “priesthood of all believer,” (1 Pet 2:5, 9; Rev 1:6; 5:10; 20:6), which is a concept that means everybody has the freedom to study the Bible while worshipping even though it was not authorized by the dominant church of that day.

John Calvin, in the 16th century, supported the importance of religious guidance for children. He took the responsibility of religious transformation in Geneva a Christian school. This school later became the University of Geneva (Latourette, 1965, p. 758), which provides Christian education and environment for children (DeJong, 1967, P. 200).
Calvin motivated “parents and family heads [to lead] their households in worship” (McKee, 2001, p. 210). His prayers were assembled and formatted as a family devotional liturgy by Jean Rivery in 1961, and were used during the morning and evening worship periods (McKee, 2001, p. 210). In his catechism, John Calvin used prayers with words for children, adults, and the family in their worship (p. 30).

Another movement during the time of the Reformation was the Anabaptists, who believed in a second baptism and opposed infant baptism (Latourette, 1965, p. 779). They were persecuted by the Protestants and Catholics because of their beliefs (Collins, 1999, p. 138). They devoted their time to study the Bible, made a simple form of family worship, held a standard of morality based on their desire to follow the model of the teachings of the sermon of the mount, and opposed war and military service. Anabaptists were against the theological concept of salvation by works. They believed in temperance as a lifestyle, were zealous missionaries, and were honest and peaceful people. Moreover, they trained great influences among the independents and Baptists in the eighteen to twentieth centuries (Latourette, 1965, pp. 779-782).

Religion was a personal matter for Anabaptists. They practiced private meetings in solitary houses day and night. In their houses, they studied the Bible, were urged to give testimonies, and sang hymns. Most likely they aimed to restore Christianity as more of an individual responsibility (Smith, 1957, pp. 20-21). Religion was carefully taught at home, and they made spiritual growth for their children a priority (p. 318).

Another movement during this reformation: Puritanism, emerged early in the seventeenth century with the purpose of purifying the Church of England from its corrupt connection with Roman Catholicism. They also acknowledged the “priesthood of all
believers” and believed in the trustworthiness of the laws of God, revealing that the obedience of the Scripture would fulfill God’s promise to humanity (Latourette, 1965, pp. 813-814). The Puritans’ acknowledgment of God’s law inspired Tyndale to commit himself to translating the Bible so people could read and know the law of God (Collin, 1999, p.142).

Puritans promoted Bible reading and conducted religious services in their home. One of the greatest achievements during their time was the King James Version of the Bible ordered by James I. Their aim was that this Bible version would be used at church service, homes, and for individual study (Latourette, 1965, p. 817).

William Maxwell stated that the importance of family worship was brought into the Church of Scotland in 1640. Many families were refreshed by holding family worship in the form of prayers and psalms during morning and evening worship. Those who were in charge of the church’s pulpit were supposed to have a family worship because spiritual value was placed by religious activity in the homes of believers (Maxwell, 1995, pp. 107-108). Henderson noted that family worship became a custom for the church. Many people used Bible translations to use during family worship. They involved reading and psalming for singing. The Privy Council suggested the Book of Common Prayer for family worship in 1680 (Henderson, 1937, pp. 8-12).

Marsden mentioned, “They [the Puritans] read the Scripture and books of piety and remembered to keep the Sabbath day. They prayed in their families, and they prayed alone” (1850, p. 340).

Susanna Wesley, in the 18th century, inspired by the growth of Methodism, motivated her family and children to have the best possible Christian education. Her
children, John and Charles Wesley, became prominent preachers. Susanna Wesley has been promoted as the mother of Methodism (Cameron, 1954, p.17). Susanna influenced her son to focus on the importance of religious education for children. Therefore, Phillips affirms that John Wesley vividly encouraged parents and children to have family worship and also to train children to pray (Phillips, 19912, p. 31).

In the late 17th century in Germany, August Hermann Francke and Philip Jakob Spener started a movement called Pietism. They focused more on the Christian’s relationship with God and turned away from rigid orthodoxy and liturgy. Because of their influences, the Moravian Church and Count Zinzendorf were established in the 18th century (Kenneth & Wilhoit, 1994, p. 297). Zinzendorf established his church on his property called the village of Herrnhut where he led a devoted community in practical Christianity. He formed a cell group of prayer and focused on personal devotion to God (Lewis, 1962, p. 65).

**Influence of Family Worship on the New World**

Because of religious persecution in Europe, the Protestant groups of Anabaptists, Moravian, Pietisms, and Puritans who had settled in the new colonies moved other people in America to the great passion of worshiping God. Their movement caused the “First Great Awakening” in America. For instance, the writings and sermons of Jonathan Edwards led preachers and teachers’ hearts to promote the gospel in New England (Collins, 1999, p. 169).

According to Weeks (1983), by the end of the 19th century the homes of Presbyterians in the United States would be involved in regular Bible study, prayer, and thanksgiving before meals (p. 88). In addition, Mackay highlighted that Presbyterian
families love to have regular morning and evening worship, such as by reading the Bible and praying together. Father acted as the priest of the household, reading the bible and offering special prayer for the family (1960, p. 160).

Southern Baptists also motivated their members to teach their children to practice family worship. “For the last fifty years, Southern Baptists have insisted that a vital aspect of Christian parenting involves the religious instruction of children. Of particular importance was the need to bring all children to conversion, a ‘saving knowledge of Jesus Christ’” (Airhart & Bendroth, 1966, p.12). Cox (1947) wrote, “Experience proves that the primary source of religious character growth is the home and family. No church, nation, or civilization ever rises higher than the spirit of religious reverence and worship that prevails in the home life of its people” (p. 18).

Family Worship in the Seventh-day Adventist Church

The huge concern of the religious awakening of the mid-19th century was about the return of Jesus to this earth for the second time. From the book of Daniel especially chapter 8:14, many Bible students took a conclusion that the Lord would return sometime in 1843-1844. After the time passed with “great disappointment” and confusion, some people set new dates, others refused to have a religion, and other groups returned to their Bibles for further study. Later this group finally concluded that Christ, instead of coming to this earth, had entered to the end of phase of His work in heaven (E. G. White, 1948, p. 58), and this group developed the Seventh-day Adventist church.

The literature of Seventh-day Adventist in family worship was contributed by Ellen White. From the beginning of her ministry to the church, she had built a concept which was called “family altar.” During the formative years of the church, Ellen
Harmon, as was her maiden name, received her vision during a worship season with five other women “while kneeling at the family altar” (1882, p. 14). Soon before her marriage to James White on August 30, 1846, (Spalding, 1961, p. 127) she was present at a home in Stockbridge, Massachusetts, “as Elder White was reading from the fifth chapter of James for family worship” (E. G. White, 1915b, p.75).

Ellen White (1854) described the need for family worship in a Review and Herald article as “duty of parents to their children” (pp. 45-46). In 1867, while talking about order in the sanctuary, White (1855) mentioned that “the proper place to pray for our families is at the family altar” (pp. 145-146). The supplemental nature of Ellen White’s first statements on family worship suggests that family worship was an important part of the Christian home.

Through family worship, Christian family worship traditionally becomes more developed and homes become a vital place for parents to teach their children to read the Bible, offer prayer, and practice spiritual life. From this standpoint, most Indonesian people culturally adopt this model to their home, and they agree with what Prewitt (1971) describes--that the home should be the first Christian educator, where the Bible is read, prayer offered, and participation in church activities are promoted. Parents need to be good examples of religiosity for their children (p. 22).

**Family Worship Based on Indonesian Culture**

Since Indonesia is a part of the continent of Asia, literature relating to family worship has been influenced by practical implementation, models, styles, and types of worship based on an Asian perspective.
The type of family worship practiced in the Rocky Mountain Indonesian Seventh-day Adventist Church in Denver, Colorado, is determined to a certain extent by cultural perspectives from Indonesia since the majority of the church family members come from an Indonesian background. Most Rocky Mountain Indonesian Church families who immigrated to the United States of America are still struggling to assimilate, to become part of the American society, while trying to retain their cultural and ethnic identity.

“Asian Americans have been consistently viewed as foreign by other Americans, even when in groups that have been in the United States for generations” (Spickard, 2012, p. 17). Enclave worship is still applied, that is, traditional family worship practiced in an enclosed territory that is culturally distinct from the foreign territory that surrounds it.

“Ethnicity arising as a last-ditch, anachronistic holding action against modernization, an attitude still found among many contemporary students of ‘enclave’ worship. Immigrants came across as victims and refugees, caught up in forces beyond their control, who almost automatically held fast to the old and familiar, to ‘folk memories’” (Haddad, Smith, & Esposito, 2003, p. 20).

However, according to Carnes and Yang (2004), “Many Asian American family boundaries are established, maintained, crossed, and changed through the use of worship structure and practice because the testimonies of life changes in the religious media, and the rituals and symbolism of worship centers are some of the most important vehicles of Asian American religious signification” (p. 18). The main reason for changing might be that people made the choice to accept Christ in America and then made the deliberate decision to join together with people who speak the same first language and to form friendships within the religious group. The decisions are often made because the
individuals want to maintain group integrity and support families in their worship values; therefore, folk memories become part of the new aspirations in America (p. 21).

Another reason for the gathering together by language is that both naturalized and American-born Asian citizens continue to be treated by the major population as foreigners and outsiders even to the third, fourth, or fifth generation. “In this so-called melting-pot society, Asian Americans have been unwelcome and ‘unmeltable.’ This enduring rejection by society is han for Asian Americans” (Park, 1993, p. 42). As a result, those who converted into Christianity would like to help the han, the people who are suffering from social, political, economic, unjust psychosomatic, and cultural oppression and repression and to strengthen the cultural identity of their younger members to remember their Asian heritage. In America, it is the Asian faith family communities who also provide care to newcomers, such as refugees and other immigrants, by connecting them with United States government resettlement agencies to ease their integration into the host society (Kujawa-Holbrook & Montagno, 2009, p. 75).

The structure and the system of practice including the consequences in the Asian-American family worship will be reviewed in the following components of this chapter.

**Asian-American Family Worship Structure**

Asian American worship structure is surrounded by models, styles, and system of practices that simultaneously divide the worshiper off from the current world in which they live, while joining the worshiper with a transnational community of fellow religionists (Haddad et al., 2003, p. 21). Thus, it appears that the structure of worship is established by cultural background and religious identity, and race plays a role in the
religious life of Asian-American. These are contributing factors as to why “Asian-American congregations interpret and articulate their racial identity in worship service” (Jeung, 2005, p. 628).

The main reason the word *Asian* is used to differentiate this group is to imply a sense of racial identity, specifically that Asian people are different from *white Americans*. The consequence of the difference fluctuates from receiving racial slurs to people assuming that Asians are new to American society as seen in comments like, “Your English is so good!” The implication is that the use of the English language is excellent, but physically, the person looks different (Alumkal, 2003, p. 72).

**Models, Styles, and System of Practices**

The expectations of Asian family worship are interconnected by models, styles, and system of practices. The model of worship is determined by the purpose of being faithful witnesses to society and lifting others to the higher levels of discipleship. The liturgy in worship not only reflects self-transformation but also importantly impacts practical spirituality in community life. “Worship is not so much about an audience that attends a well-orchestrated event presided over by a pastor, but service to others in everyday life” (Abernethy, 2008, p. 238).

Asian-American family worship is more focused on hearing the gospel and learning more about God rather than sharing it. The worship model in hearing will lift spiritual perspectives and ways of decision-making and inspire congregations to be profoundly convicted about being involved in doing effective evangelism. In fact, this model of hearing, preaching, and teaching should be have relevant content, interest, deliberate emphasis, be issue-oriented, needs-based, and filled with desires (VanGelder,
Worshiping through hearing the gospel will educate members to reflect upon the character of Christ. When the message is framed through hearing, the life of the congregation will be impacted. “No one will be surprised at the centrality of worship and religious education to congregational life” (Chaves, 2004, p. 201).

Togetherness is an important model of worship. “The kesamaan” (togetherness implicit in ‘bowling together’) is a cherished feature of Indonesia” (Carnes & Yang, 2004, p. 254). When Christian Indonesians immigrate to the United States of America, they love to build the image of public worship as a symbol of power. They believe that their cultural model of togetherness in worship will give them blessings. This was pointed out by Berg et al. (2007). “With the blessing of their churches, they have formed cultural groups and networks that simultaneously maintain transnational linkages and local social power center” (Carnes & Yang, 2004, p. 357).

**Worship Styles**

The styles of family worship in Indonesian families are based on the elderly in the family unit or the parental system and depend on educational background. The influx of Asians following the 1965 Immigration Act hastened the growth of these ethnic congregations, especially evangelical churches that promoted quasi-Confucian values of “respect for elders and education” (Berg et al., 2007, 22). In fact, the Asian-American generation style of family worship is influenced by parenthood-order, similar to how groups are considered in China. “In traditional China, family roles were clearly defined. Parents disciplined and admonished the children. And the children were to honor, behave, obey, and never cause the family to lose face” (Yep, Cha, Cho, Van Riesen, Jao, & Tokunaga, 1998, pp. 33-34).
Culturally, Asian American parents, especially recent immigrants, have an extremely narrow view of the acceptable occupation for their children. With higher education, Asian immigrant parents assume that, with higher education, occupations can incredibly impact the kingdom of God here on earth. Yep et al. (1998) state, “Among Asian parents, providing well and having one’s physical needs met in an ample and dignified way is of utmost importance” (p. 59). Therefore, the key to wise discernment in worship is provided by the level of education. For example, seminarian graduates are likely to be heard and respected when they are conducting the example in worship style.

Sharing testimonies about daily Christian life is important in Indonesian worship style because it leads church members to grow spiritually. In addition, testimonies are the motivating factor of church in the conversion. “One motivating factor in the conversions was ‘Christian life’ as portrayed by church members, although it ranked only eight in over-all importance. In this content, Christian life means the testimony of daily life in concrete situation—the silent witness of light and salt” (Willis, 1977, p. 23).

The age of Asian-American congregations also impact worship style. The older congregation had more years to develop their power to set their traditional worship style. Moreover, they had much time to distinguish status and influence between old and new members. With this reason, congregations are “more likely to be dominated by an inner circle of older members who have grown accustomed to the existing practices and are therefore less likely to welcome the contemporary worship style” (Chou & Russell, 2006, p. 37)
System of Practices

Cultural issues influence the system of practices in Asian family worship. When the traditional way of doing things becomes dominant, theological teachings can conflict with culture, and practices can become an issue and present a challenge. “Since no theological issue can be considered in isolation from its cultural context, we must deal with cultural issues as part of the theological problem” (Lee, 1988, p. 82). Many theologians struggle with how to discover the right worship practices regardless of the race issue. “Asian American theologians, both first and second generations, have critically and deeply been divided on the divisive issues of race, racism, and discrimination against Asian American in the United states” (Tan, 2008, p. 121).

Scripture and tradition are valid sources for spiritual connection. The theological context in worship practice is related to the concept of social practice. When the social context is changed, the theological process will most likely also be changed. Bevans (1992) suggests, “Theology that is contextual realizes that culture, history, contemporary thought forms, and so forth are to be considered, along with scripture and tradition, as valid sources for theological expression” (p. 2).

Worship in America Based on the Asian Culture

Searching for God’s identification with the struggle of transitioning from one culture to another is related to the primary cause of the Christian gospel. Jesus, having experienced what many face, can identify with God’s people wherever they are in their life journeys. Thus, the practical operation of worship becomes more serious for Asian American families because of calamities, difficulties, and struggles experienced when
entering America. “One of the themes of our experience of marginalization in forced evacuation and internment is God’s identification with the oppressed and marginalized people” (Phan & Lee, 1999, p. 77). The identity of God needs to be cleared theologically before becoming a part of worship, and the culture and community need to be humbled and reverence God in worship. The Indonesian, once converted, will follow the religious leader and view the leaders as a channel of God’s splendor. This is supported in the research of Cha, Kang, and Lee (2006), who claim, “Asians are taught to have regard for their elders and to maintain a proper public demeanor” (p. 23).

**Theological Discovery**

The journey of the people of Israel becomes a biblical context for the Asian American journey. “I will take you for my people, and I will be your God; and you shall know that I am the Lord your God, who has brought you out from under the burdens of the Egyptians” (Gen 6:7). Because of the Asian community’s oppressive and tough life, God brought the community out of bondage to bring justice, righteousness, and mercy. God loves to have communion with people who have or are experiencing hardships because God has identified himself with the poor, powerless, and marginalized in Christ (Cha, Kang, & Lee, 2006, p. 77).

Racism, discrimination, and prejudice are the painful experiences that have challenged Asian American theologians (Tan, 2008, p. 133). Japanese American theologian Matsuoka (1997) describes racism as follows:

Racism is socially defined as a structural and systematic depravation of the human right and dignity of people of color by those who are in positions of dominance. Racism is more than that, however. It is the negation of relation of relation and the absence of direction for a collective human life due to the devaluation of life generated within societal institution functioning as powers and principalities in our communal life. In this sense, racism is an obstacle to the formation of a common
peoplehood. The negation of relation and the absence of direction are evil not because of some conceptual notion of evil but because of a total attitude expressed in both life and thought. (p. 58)

In reflecting upon hardships, Asian American theologians set up a new world view by constructing theological resources in order to achieve the freedom of worship in a different place and with a different identity. The concept of pain was highlighted by Kimori, who completed his thoughts on the theology of the pain of God in 1938, when he was 22 years old. Morimoto (2011) tells his story. He observed that the pain God felt when He sent His Son to die can be seen in the Japanese Kabuki Drama which dramatizes the conflict of human emotion in ordinary life. He also discovered that a uniquely Japanese sense of hardship lies at the heart of the gospel and that presenting God with the ability to be in pain is a way to reach people. The gospel in which this quality of God is missing does not appeal to the Japanese as they value sacrificial love.

**Summary**

History of Family Worship

To discuss the importance of family worship in the present, the evolution of family worship must be observed over time. Evidence of family worship can be seen throughout history, even outside of biblical examples. The contemplative life was inspired by Julianus Pomerius in the late fifth to the early sixth century. Latourette suggests that in the 15th century, families prayed together and had private readings of religious material, including portions of Scripture. Around this time, the Roman Catholic Church instated the Vulgate by Jerome as a standard of truth and translation of Scripture, claiming the action would preserve families from the influences of worldly society and
guide their spiritual lives. Harnack states in the bull “Unigenitus” in 1713, that private Bible reading by untrained members was opposed by the church.

The Reformers opposed the limited reading of the Bible. Most Waldneses still committed themselves to teaching children and new converts despite the church’s views. The Waldenses were proponents of connecting churches and schools. Later in history, the well-known reformer Martin Luther wrote a small Catechism for children and motivated others to also write spiritual materials for children. All of these actions came about from Luther’s strong belief in the priesthood of all believers, which means that everyone has the freedom to study the Bible.

In the 16th century, according to McKee, John Calvin believed that parents and family heads should lead their households in worship. Calvin’s prayers were assembled as a family devotional liturgy by Jean Rivery in 1961, and were used during morning and evening worship periods. Other Reformers include the Anabaptists, for whom religion was a personal matter. They held private meetings in solitary houses, in which they studied the Bible, gave testimonies, and sang hymns. According to Smith, the Anabaptists aimed to restore Christianity as an individual responsibility.

The Puritans started another movement during the Reformation, early in the 17th century. Latourette states that, like Luther, the Puritans also acknowledged the priest of all believers and believed that the obedience of the Scripture would fulfill God’s promise to humanity. The Puritan values ultimately inspired Tyndale to translate the Bible in order for common people could read and know the law of God.

William Maxwell writes that family worship was important in the Church of Scotland from 1640 onward. Many Scottish families held morning and evening family
worship in the form of prayers and psalms. John Wesley also made an impact on family worship. His mother, Susana Wesley, wanted her family to receive the best possible Christian education. She played a role in teaching John Wesley the importance of religious education for children. Phillips affirms that Wesley encouraged parents and children to have family worship and train children to pray.

In the late 17th century in Germany, August Hermann Francke and Philip Jakob Spener started a movement called Pietism. People involved in this movement focused more on Christian relationship with God and turned away from rigid orthodoxy and liturgy. Kenneth and Wilhoit write that because of Pietism, the Moravian Church and Count Zinzendorf were established in the 18th century. These churches formed prayer cell groups and focused on personal devotion to God.

At the end of the 19th century, according to Weeks, Presbyterian homes in United States were involved in regular Bible study, prayer, and thanksgiving before meals. In addition, Southern Baptists also motivated their members to teach their children to practice family worship and believed that bringing all children to conversion was very important.

Indonesian Family Worship

The type of family worship practiced in the Rocky Mountain Indonesian Seventh-day Adventist Church in Denver, Colorado, is determined by cultural perspectives from Indonesia. Jeung explains that racial identity can be articulated in worship services. Most Rocky Mountain Indonesian church families who immigrated to the United States of America still struggle to assimilate while they try to retain their cultural and ethnic
identity. According to Carnes and Yang, traditional worship styles, such as Asian worship styles, tend to change with experience in the new country.

Indonesians’ experience of family worship is different from that demonstrated throughout Western cultural history mainly because the Indonesians’ experience is largely influenced by their Indonesian cultural background. Because culture is such a central part of family worship, the discussion of family worship must be considered in its cultural context. When the social context is changed, as it has for Indonesians who have immigrated to the U.S., the theological process will most likely change as well.

Gathering together is important in Indonesian family worship. One reason for this is that both naturalized and American-born Asian citizens continue to be treated as outsiders even to later generations. Thus, in America, Asian faith family communities tend to stick together and provide care to newcomers, such as refugees and other immigrants. Togetherness is an important model of worship for Indonesians. Berg et al. proposes that Christian Indonesians believe that their cultural mode of togetherness in worship will give them blessings.

Moreover, family worship styles of Indonesian families are determined based on age, parental system, or education. According to Chou and Russell (1999), this basis on age makes family worship more likely to be dominated by older members who are accustomed to traditional practices and are less likely to welcome contemporary worship styles. Also, culturally, Asian American parents have a narrow view of the acceptable occupations for their children. With higher education, Asian immigrant parents believe occupations will impact the kingdom of God on earth. Therefore, one of the keys to wise discernment in worship needs is higher education.
God’s identification with the struggle of transitioning from one culture to another is also related to Indonesian family worship. Phan and Lee (1999) astutely remark that since God can identify with the oppressed and marginalized, Asians feel that God can identify with them in their experience of marginalization through forced evacuation and internment.

Cultural issues have influenced the system of practices in Asian family worship. Thus, the discussion of family worship must be considered in its cultural context. As Lee suggests, cultural issues are part of the theological problem. The theological context in worship practice is related to the concept of social practice. When the social context is changed, the theological process will most likely change as well.

When discussing family worship styles, Asian faith communities must address culture, age, and education differences among church and promote higher education. Humility before others and God in worship is also important. Though there may be difference in opinions on worship styles, Indonesians, once converted, will view church leaders as a channel of God’s splendor and follow their instruction. Also, the identity of God and His ability to sympathize with the marginalized need to be cleared theologically before it is incorporated in worship. Lastly, by reflecting upon Christ’s and their own hardships, Asian American theologians can construct a new view of the freedom of worship in a new place while maintaining an original identity.
CHAPTER IV

METHODOLOGY AND IMPLEMENTATION NARRATIVE

Introduction

This chapter covers the methodology of the family worship questionnaire completed by the members of the Rocky Mountain Indonesian Seventh-day Adventist Church as part of the implementation process of the family worship revival seminar. It describes the process of making the questionnaires available to the church members as well as exposes the findings along with comments related to intervention of theological foundation, literature review, and methodological research.

Responses to the Questionnaire

This section identifies the responses and includes the data collected.

Procedure

A total of 90 questionnaires were given to church members on October 12, 2013. This was done before Pastor Purasa Marpaung gave a four-day seminar, two hours each day, on the topic of family worship. The procedures of administration of the questionnaire were also outlined and explained in the methodology section of this project.

Each questionnaire had an explanation about the project itself and requested the participants to answer the attached instrument. Church members were requested to answer and return the questionnaire as soon as they were done.
Findings

The researcher received 69 questionnaires, which represented 75% of the questionnaires distributed to church members. This percentage met the researcher’s expectation of receiving at least 50% in order to have a reliable picture of the practice of family worship in the church.

Demographic information regarding the gender, age, and educational level, according to the answers given by the respondents, is shown in Table 1.

Question 4 in the questionnaire asked whether the individual had ever practiced family worship or not. Those who answered “yes” were asked to answer the reminder of questionnaire. If the respondent answered “no,” the person was requested to stop answering and return the questionnaire to the researcher. All participants were encouraged to answer based on the fact that they needed to have some sort of experience with practice family worship (See Table 2).

The 50 people, who answered “yes” indicating that they have practiced family worship in their lives, represented 76.5% of the 69 responses. This information gave the researcher a declaration that the responses of those people could provide viable information for this study (See Table 3).

Out of the 50 people who have practiced family worship, 14 of them were females, 28 males, and eight people with no gender identification are practicing this spiritual activity. Nineteen are not having family worship: 15 males and four females.
Table 1

**Demographics of the Sample**

<table>
<thead>
<tr>
<th>Demographic</th>
<th>Sample Size: $n$</th>
<th>Response Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Gender</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>32</td>
<td>57.0</td>
</tr>
<tr>
<td>Female</td>
<td>30</td>
<td>38.0</td>
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<tr>
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</tr>
<tr>
<td><strong>Totals</strong></td>
<td>69</td>
<td>100</td>
</tr>
<tr>
<td><strong>Age</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>16-20</td>
<td>7</td>
<td>04.8</td>
</tr>
<tr>
<td>21-25</td>
<td>9</td>
<td>07.0</td>
</tr>
<tr>
<td>26-30</td>
<td>7</td>
<td>04.8</td>
</tr>
<tr>
<td>31-45</td>
<td>31</td>
<td>62.0</td>
</tr>
<tr>
<td>46-60</td>
<td>12</td>
<td>25.0</td>
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<tr>
<td>Over 60</td>
<td>3</td>
<td>02.2</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
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<td>100</td>
</tr>
<tr>
<td><strong>Education</strong></td>
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</tr>
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<td></td>
</tr>
<tr>
<td>Primary complete</td>
<td>69</td>
<td></td>
</tr>
<tr>
<td>Secondary incomplete</td>
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<td></td>
</tr>
<tr>
<td>Secondary complete</td>
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<td>College or higher</td>
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<td></td>
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<tr>
<td>Not identified</td>
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</tr>
</tbody>
</table>
Table 2

*Practice of Family Worship*

<table>
<thead>
<tr>
<th>Have Practiced</th>
<th>n</th>
<th>Percentage*</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>50</td>
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<tr>
<th>Gender</th>
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<th>Percentage</th>
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<tbody>
<tr>
<td>Male</td>
<td>14</td>
<td>20.2</td>
</tr>
<tr>
<td>Female</td>
<td>28</td>
<td>40.5</td>
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<tr>
<td>Not identified</td>
<td>08</td>
<td>11.5</td>
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<tr>
<td>Total</td>
<td>50</td>
<td>72.2</td>
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<table>
<thead>
<tr>
<th>Have Not Practiced</th>
<th>n</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>No</td>
<td>19</td>
<td>27.5</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Gender</th>
<th>n</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>15</td>
<td>21.7</td>
</tr>
<tr>
<td>Female</td>
<td>04</td>
<td>05.7</td>
</tr>
<tr>
<td>Totals</td>
<td>19</td>
<td>27.4</td>
</tr>
</tbody>
</table>

*Rounded to the nearest number

Table 3

*Adoption of Family Worship*

<table>
<thead>
<tr>
<th>Questions</th>
<th>n</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Grew up Practicing Family Worship</td>
<td>41</td>
<td>59.4</td>
</tr>
<tr>
<td>Adopted Family Worship after marriage</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Or birth of a child</td>
<td>09</td>
<td>13.0</td>
</tr>
<tr>
<td>Influences by friends or</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Church family</td>
<td>04</td>
<td>05.7</td>
</tr>
<tr>
<td>Influences by Family Worship Messages</td>
<td>06</td>
<td>08.6</td>
</tr>
<tr>
<td>Non-Responses</td>
<td>09</td>
<td>13.0</td>
</tr>
<tr>
<td>Total</td>
<td>69</td>
<td>99.7</td>
</tr>
</tbody>
</table>
This is an indication that all Christian homes, especially parents, who are fulfilling the influence of a home that practices family worship, will contribute to their children the enthusiasm of spiritual activity in the future.

The findings regarding gender differences in relation to length and content of family worship are listed in Table 4. The responses indicate that females value both the content and length whereas men value the content most. The purpose of this study will not give the reasons behind these facts; however, the results indicate a tendency.

Table 4

*Gender vs. Length and Content Factors*

<table>
<thead>
<tr>
<th>Question</th>
<th>n</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Length</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>01</td>
<td></td>
</tr>
<tr>
<td>Female</td>
<td>03</td>
<td></td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td>04</td>
<td>05.7</td>
</tr>
<tr>
<td><strong>Content</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>21</td>
<td></td>
</tr>
<tr>
<td>Female</td>
<td>13</td>
<td></td>
</tr>
<tr>
<td>Not identified</td>
<td>02</td>
<td></td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td>36</td>
<td>52.0</td>
</tr>
<tr>
<td><strong>Both</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>12</td>
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</tr>
<tr>
<td>Female</td>
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<td></td>
</tr>
<tr>
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<td></td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td>29</td>
<td>42.0</td>
</tr>
</tbody>
</table>
Introduction to the Congregation

The Rocky Mountain Indonesian Seventh-day Adventist church in Denver, Colorado, was founded in January 1, 2005. The church facility has four class rooms for children’s lower division Sabbath School and one multi-purpose room for youth where they can meet for Sabbath School class. In addition, the church has two offices. The pastor uses one room for study and the other is for the treasurer to conduct his duties.

Typically, Sabbath attendants are comprised of an Indonesian population. About 70-85 people regularly attend every Sabbath, although the official membership is about 119. Rocky Mountain Indonesian is under the branch of the Rocky Mountain Seventh-day Adventist Conference. Pastor Purasa Marpaung began pastoring this church in 2013 and now serves as a lead pastor.

The History

According to my interview with former church elder and longtime member of the Rocky Mountain Indonesian Seventh-day Adventist Church, Rudy Tolalu, (Personal communication, February 3, 2013) the name Rocky Mountain exists because of the merging of two churches, Aurora Indonesian Seventh-day Adventist Church and Denver Indonesian Seventh-day Adventist Church, both formerly led by Pastor Yoram Tumbarante.

The Rocky Mountain Indonesian Seventh-day Adventist Church rented the chapel of Haven Seventh-day Adventist Church, Northglenn, CO, as a place to have Sabbath worship. After worshipping at the Chapel Haven Seventh-day Adventist Church for a period of time, in the same year, Rocky Mountain Indonesian Seventh-day Adventist Church purchased a permanent church with an attached parsonage, located at 1001 S.
On October 20, 2011, the church official became a lay church because the former pastor, Pastor Tumbarante, was transferred to another church called Colorado Indonesian-American Seventh-day Adventist Church. After a short time period, the Board Committee of the Rocky Mountain Indonesian Seventh-day Adventist Church formed a team that was called "Team Five," led by Mrs. Ijas Tamba-Simorangkir. The other team members were Mrs. Erliana Tampubolon, Elder Rudy J. Tolalu, Elder Dennis Gultom, and Mr. Ronald Cornelius. At the end of this process, the members of the church decided to call Pastor Dasirun K. Sianipar to become a lay pastor for one year period of time—from January 1 to December 31, 2012.

At the end of 2012, the church tried to negotiate with Rocky Mountain Seventh-day Adventist Conference and request a paid Pastor. Finally, the Conference agreed to place Pastor Purasa Marpaung there as a part-time Pastor. In January 2013, Pastor Marpaung officially began his ministry under the Rocky Mountain Seventh-day Adventist Conference.

In late December 2012, the church voted to sell the church property at 1001 S. Clay Street, Denver, CO, 80219 because the location was far away from where the Indonesian community lived. Most members had to drive about one hour to the church. On October 2013, the church was sold, and the worship service meeting was held at the rented building of New Beginning Church at 720 S. Chambers Road, Aurora, CO, 80011.

Internal Statistic and Trends

Looking back to the membership data that I have received from the church secretary, since the Rocky Mountain Indonesian Seventh-day Adventist church has
existed from the year 2005, I have discovered that the church membership grew from 2005 to 2014 (“Rocky Mountain,” 2014) (See Table 5).

Table 5

Rocky Mountain Indonesian Seventh-day Adventist Church, Denver, Colorado

<table>
<thead>
<tr>
<th>Year</th>
<th>2005</th>
<th>2006</th>
<th>2007</th>
<th>2008</th>
<th>2009</th>
<th>2010</th>
<th>2011</th>
<th>2012</th>
<th>2013</th>
<th>2014</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Member-ship</td>
<td>08</td>
<td>43</td>
<td>36</td>
<td>13</td>
<td>11</td>
<td>08</td>
<td>05</td>
<td>05</td>
<td>07</td>
<td>11</td>
</tr>
</tbody>
</table>

The Rocky Mountain Indonesian Seventh-day Adventist church grew because the geographical location of the church could reach many people, the majority of whom emigrated from Indonesian. The church is located between the border of the city of Aurora and Denver, Colorado. This church is the only existing Indonesian Seventh-day Adventist Church where the people of Aurora can go to. According to the church record collected from the church secretary, the attendance of the church since 2008 has decreased rapidly because of immigration issues. Some families had to return to their home country because they did not have a legal status to live in United States. However, in the children’s Sabbath School lower division, youth, young adult, and adults, the percentage of attendees in the church is progressing (See Table 6).

The donors, including givers of tithe, have been fluctuating. According to the church quarterly financial report, tithe from the year 2007 was slightly different from the tithe in 2010. Tithe in the first quarter of 2011 decreased about 75% from tithe collected
between the years 2005-2007. More was gained in 2010 than in 2009. During the second quarter, the tithe income was smaller in the year of 2011 compared to the year of 2005-2010. Tithe collected during the third quarter was almost equal between the years of 2009 and 2012. However, in 2013, the quarterly tithe income went up almost 18% from the year 2012. The tithe report that came from the Rocky Mountain Indonesian treasurer is shown in Table 7.

Table 6

*Rocky Mountain Indonesian Seventh-day Adventist Church Attendance*

<table>
<thead>
<tr>
<th>Year</th>
<th>2005</th>
<th>2006</th>
<th>2007</th>
<th>2008</th>
<th>2009</th>
<th>2010</th>
<th>2011</th>
<th>2012</th>
<th>2013</th>
<th>2014</th>
</tr>
</thead>
<tbody>
<tr>
<td>Children</td>
<td>9</td>
<td>12</td>
<td>15</td>
<td>9</td>
<td>7</td>
<td>9</td>
<td>7</td>
<td>7</td>
<td>6</td>
<td>10</td>
</tr>
<tr>
<td>Youth</td>
<td>13</td>
<td>09</td>
<td>16</td>
<td>11</td>
<td>10</td>
<td>7</td>
<td>9</td>
<td>6</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>Young Adult</td>
<td>7</td>
<td>011</td>
<td>13</td>
<td>10</td>
<td>9</td>
<td>8</td>
<td>7</td>
<td>7</td>
<td>8</td>
<td>8</td>
</tr>
<tr>
<td>Adult</td>
<td>79</td>
<td>111</td>
<td>92</td>
<td>83</td>
<td>75</td>
<td>84</td>
<td>82</td>
<td>85</td>
<td>88</td>
<td>78</td>
</tr>
</tbody>
</table>

The donors, including givers of tithe, have been fluctuating. According to the church quarterly financial report, tithe from the year 2007 was slightly different from the tithe in 2010. Tithe in the first quarter of 2011 decreased about 75% from tithe collected between the years 2005-2007. More was gained in 2010 than in 2009. During the second quarter, the tithe income was smaller in the year of 2011 compared to the year of 2005-2010. Tithe collected during the third quarter was almost equal between the years of 2009 and 2012. However, in 2013, the quarterly tithe income went up almost 18% from the
year 2012. The information in Table 7 is based on the tithe report that came from the Rocky Mountain Indonesian treasurer (“Rocky Mountain,” 2013).

Table 7

*Rocky Mountain Indonesian Seventh-day Adventist Church Tithe*

<table>
<thead>
<tr>
<th>Year</th>
<th>Amount ($ USD)</th>
</tr>
</thead>
<tbody>
<tr>
<td>2005</td>
<td>123,496.73</td>
</tr>
<tr>
<td>2006</td>
<td>106,681.22</td>
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<tr>
<td>2007</td>
<td>92,193.32</td>
</tr>
<tr>
<td>2008</td>
<td>83,181.54</td>
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<tr>
<td>2009</td>
<td>67,992.05</td>
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<tr>
<td>2010</td>
<td>77,205.06</td>
</tr>
<tr>
<td>2011</td>
<td>34,560.14</td>
</tr>
<tr>
<td>2012</td>
<td>67,037.30</td>
</tr>
<tr>
<td>2013</td>
<td>76,657.40</td>
</tr>
</tbody>
</table>

For a comparison of all the donors by month in the year of 2005 and 2010 at Rocky Mountain Indonesian Seventh-day Adventist Church, see Figure 1.
Figure 1. Rocky Mountain Indonesian Seventh-day Adventist Church Tithe. The dollar amount of tithe collected every year from 2005 to 2013, inclusive.

Ministry Overview

The Rocky Mountain Indonesian Seventh-day Adventist members are demographically Indonesian. The church attendance from Sabbath to Sabbath is about 130 people, including youth and children.

The percentage of members involved in leadership is about 25%, and about 10% volunteer in a department, such as Sabbath School, deacons, deaconesses, and prayer ministry. The Rocky Mountain Indonesian Seventh-day Church is currently ultimately involved in in-reach and out-reach ministry. The regular ministries that exist include the church administrative ministry with 15 members who are involved in the treasury, clerk-secretary, church membership committee, church bulletin, website, communication/public relations, finance committee, and building committee.
Nurture ministry with 13 members deals with local Sabbath school, such as Sabbath School superintendents, Sabbath School teacher, and Sabbath School secretary, and also meets other needs of the church, such as prayer ministry, stewardship, education secretary, school board representative, education committee, and public affair/religious liberty. The nurture ministry is involved with learning the truth, including to the support of Adventist schools. Moreover, the effectiveness of this ministry comes from giving information about the truthfulness of Adventism. There is also a religious liberty ministry, which discourages discrimination based on belief intolerance. Religious liberty ministry allows members and non-members to practice their beliefs, including observance of the seventh-day Sabbath. In addition to that, there are social affair ministries with 19 members who plan church socials and retreats and include potluck/hospitality. This ministry involves food and entertainment whenever the church is having a picnic, retreat, and/or Sabbath potluck. The budget for this ministry is about 15% of the church income.

Fellowship/friendship ministry is the ministry in-reach and out-reach that has 14 members involved in greeting, men’s ministry, women’s ministry, Wednesday prayer meeting, Bible studies, regeneration, and small groups. This ministry has engaged about four non-members, especially in small group capacity. The purpose and the effectiveness of this ministry are to help members and non-member engage with one another in worship and fellowship. Studying the Bible in the small group is very effective for those who are afraid of being in a large group. Small groups also strengthen participants, particularly among the same gender, and allow fellowship together in prayer at the middle of the week. The budget for this ministry is about 15%.
Worship ministry is the center of spiritual activity surrounding the church. There are about four people who are involved in this area of worship ministry. The purpose and effectiveness of this ministry is to make the Sabbath worship service more solemn and sacred. Since the Rocky Mountain Indonesian Seventh-day Adventist Church is considered to have a conservative worship service, the worship service is set up with people of a traditional mindset. Worship ministry involves Bible gospel ministry, church service manager who oversees and manages time of service and directs the worship participants who take in charge on pulpit for Sabbath worship service, pianists who are accompany during services, choristers who conduct song services, children story coordinator who is in charge of assigning someone to do children story, choir coordinator who takes the responsibility of teaching church members and nonmembers to sing and praise the Lord. There are four choir members who are not members of the church. In worship ministry, there is also a special music scheduling director who schedules special music during worship service and a flower ministry that assigns families to bring flowers for church decoration. The purpose of this ministry is to support members during celebrations, such as an anniversary, or by providing flowers for their blessings. There is the worship committee that manages the worship service, and the purpose of this committee is to encourage members and nonmembers to use their talents to serve the Lord. This worship ministry’s budget is about 15%

Outreach ministry is a vital ministry. It is all about bringing people to Jesus through profession of faith or baptism. The budget that can be allotted to this ministry is about 20%. However, the local conference also helps every year by giving about 15% to conduct evangelistic meeting and other seminars. Outreach ministries consist of personal
ministry outreach, personal ministry secretary, family ministry, community service, health ministry, and Bible school program. The purpose of this ministry is to reach people for Christ and bring them to church. Most of the people who join the church through baptism or profession of faith came as a result of this ministry. Pastoral teams equip the members who have Bible knowledge and skill to teach and lead Bible study, especially those with a passion of doing visitation.

There are seven members involved in leadership ministries. The purpose of this ministry is to oversee all the activity of ministries around the church, including outside the church. The church leadership ministry contains four major divisions in regular service, which are elders, deacons, junior deacons, and deaconess. The purpose of elders is to give services in the leadership capacity. Their main function is actually to administer all the systems of worship. For example, they are in charge of the platform, preside over the Sabbath program, and replace the people who cannot fulfill their scheduled roles.

Deacons and deaconesses, including junior deacons/deaconesses who are still between the ages of 12-15, but have already been baptized, also have the responsibility of serving the church. They serve not only by collecting offering, but also in other ways, such as providing tables and chairs for potluck, maintaining the solemnity of church service, assisting with set-up of equipment, taking care of the church property. The needed budget in this area is about 30% because many expenses, such as property care and miscellaneous church expenses go towards this leadership ministry.

Community Context

The Rocky Mountain Indonesian Seventh-day Adventist Church is located at 720 Chamber Ave, Aurora, CO. The church location is in the county of Arapahoe where the
location is between the cities of Aurora and Denver. The church moved to this place on November 1, 2013. One of the big reasons for the existence of the church is because the majority of Indonesians reside in and around the city of Aurora. The distance from the church to most members’ homes can be reached in 10-15 minutes by driving.

Another reason why the church needs to be located in this area is because it is a comfortable place to worship. Most church members feel comfortable since the church can occupy more than 400 members, although the church members are only 111 people. In addition, since the church can be reached within a four to five mile radius for most members, distance and weather does not affect attendance, even when it snows.

Situation Analysis of Congregation

The goals of the Rocky Mountain Indonesian Seventh-day Adventist church include proclaiming the truth of Jesus Christ to the community and the world through teaching, baptizing, equipping, and making disciples. The church claims that Jesus is the only key to salvation and source of eternity, and it tries to encourage people to accept Him as their personal Savior. Jesus said, “Go ye therefore and teach all nations baptizing them in the name of the Father, and the Son, and the Holy Ghost” (Matt 28:19). The Rocky Mountain Indonesian Seventh-day Adventist Church has been following Jesus’ command to seek the lost, to teach and baptize, and also strengthen the saved for bold and courageous living in His name. In addition, supporting family units in and out of the church and inspiring the development of each person’s spiritual vision, including ministering to religious and irreligious people and bring them to full devotion to Jesus Christ are the inspirational goals of the church’s ministry.
The Rocky Mountain Indonesian Seventh-day Adventist Church has a vital ministry that can be a tool for reaching others for Christ. One thing that encourages people to come and enjoy the church service is to bring their children to Sabbath School. This is effective because it helps parents uplift their children in their spiritual journey. This children’s Sabbath school ministry is one of the strongest ways to make congregation enthusiastic to come to church early and enjoy worshiping with family. Every Sabbath morning during Sabbath school, children of all age groups come for an hour of active learning geared to their stage of faith development. These classes provide faith-shaping experiences for newborns through adolescents with beginners from birth until two years old, Kindergarten from three to six years old, primary from six to nine years old (grades 1-4), juniors from 10-11 years old (grade 5-6), and earliteen from 12-13 years old (grade 7-8).

Another of strength of the Rocky Mountain Indonesian congregation is the system of the worship program. The organization of worship service is an interesting program that the congregation can enjoy. According to the worship survey last year, the current program for the church is simple and more solemn, and the majority of congregation is happy and feels blessed as a result of the worship service ceremony from Sabbath school until the end of service in benediction. The following is a sample of the church program that gives the members a spiritual experience.
**Church Worship**

10:45 A.M.

<table>
<thead>
<tr>
<th>Event</th>
<th>Leader</th>
</tr>
</thead>
<tbody>
<tr>
<td>Song Service</td>
<td>Song Leader</td>
</tr>
<tr>
<td>Introit</td>
<td>Congregation</td>
</tr>
<tr>
<td>Invocation Hymn</td>
<td>“All hail the power of Jesus name” Congregation</td>
</tr>
<tr>
<td>Invocation</td>
<td>Speaker</td>
</tr>
<tr>
<td>Opening Hymn</td>
<td>Congregation</td>
</tr>
<tr>
<td>Call to Worship</td>
<td>Elder</td>
</tr>
<tr>
<td>Hymn of Meditation</td>
<td>Congregation</td>
</tr>
<tr>
<td>Time for Giving</td>
<td></td>
</tr>
<tr>
<td>Invitation to Prayer</td>
<td>Congregation</td>
</tr>
<tr>
<td>Garden of Prayer</td>
<td>Elder</td>
</tr>
<tr>
<td>Lamb’s Offering</td>
<td>Children</td>
</tr>
<tr>
<td>Children Story</td>
<td></td>
</tr>
<tr>
<td>Scripture Reading</td>
<td></td>
</tr>
<tr>
<td>Ministry in Music</td>
<td></td>
</tr>
<tr>
<td>Sermon</td>
<td></td>
</tr>
<tr>
<td>Closing Hymn</td>
<td>Congregation</td>
</tr>
<tr>
<td>Benediction</td>
<td>Speaker</td>
</tr>
<tr>
<td>Postlude</td>
<td>Pianist</td>
</tr>
</tbody>
</table>
Finally, the strength of the congregation at Rocky Mountain Indonesian church is the interaction with one another. Since the majority of the members come from an Asian background, the family is the number one aspect for church growth. Most families in the local church know each other and love to serve one another, especially right after the end of church service. The visitors love to be served by family members and have lunch and fellowship. The idea of service comes from the concept of discipleship. The church discipleship group is very active in Rocky Mountain Indonesian Church. This typically small group loves to see members and visitors act kindly to one another. The promotion of health of the church is based on Colossians 2:9, “It is from him that all the parts of the body are cared for and held together. So it grows in the way God wants it to grow.”

However, in the long run, the church can be impacted negatively in that people have a really hard time doing outreach. The weakness of the congregation is that many members do not have a heart to do outreach. Because some members own a boarding care home, most of which live in the same home as the residents, these members must stay at home for 24 hours from Sunday to Friday to take care of the special needs of people such as the handicapped and mental disabled. As a result, the opportunities to do outreach become difficult.

In order to put someone into a church office position, he or she must meet many criteria. The weakness of the congregation is in self-assessment and planning. In order for members to become elders or have a key role in the church, the person must have a good reputation in contribution and support to the church, and the church planning must be done at the church administrative level. Trust and power are still given to the person who gives a lot of material donations to the church.
Since the congregation comes from a conservative background, unfortunately, the church does not provide ministry direction, encouragement, and loving support to Christian men and women who come from a background of homosexuality in the past and/or who still live with unwanted same-gender attractions. It is difficult for the congregation to see the magnificent ministry of people who have a physiology syndrome because the congregation clearly comes from the background of a strong marriage and family. Thus, for members, family ministry can be shown only to the normal families, in which marriages are between a male and female.

There are several opportunities for the church to grow. Of course, it is really hard for the church to adapt a new style or way of thinking. The traditional orientation is stronger than the contemporary one. However, since the leadership has been changing for the last few years, with the new young adult generation who have taken the office’s roles, there have been many challenges to the traditional style. The church board and the majority of the congregation have allowed the young people to worship in their center using the group band but with limited use inside of the main sanctuary. Musical praise is one of the opportunities to attract young people who grew up in the “X” generation and love to worship Jesus in a different way. The manner of love does not only apply to the people who come from a conservative background, but also can be engaged with people who come from a contemporary background. The purpose driven church should be based on love. Sadly, the weakness of the Rocky Mountain Indonesian Seventh-day Adventist church is that it still discriminates against people who have a physiological disorder. To love everybody without exemption is the highest opportunity for the Indonesian Seventh-day Adventist Church. Warren (1995) says, “love draws people in like a powerful
magnet. A lack of love drives people away” (p. 210). Love gives the church the motivation that church is for everybody.

Other strengths of the Rocky Mountain Indonesian Seventh-day Adventist Church are diversity and unity; members of the congregation come from different backgrounds of different islands of Indonesia, such as Batak from the west of Indonesia, Manado from the east, Java from the central region, and Surabaya from the north. People join the church because of the contextualization in leadership in which all the elders represent every culture. As a pastor, of course, to have a different ethnicity is challenging. However, the ministry strategy can be changed when the biblical principle is the handbook of any leader, lay ministers, or clergy.

One area in which the church is still struggling to equip members is the area of evangelism. Most people who come to visit and become church members only like to “warm the seats.” Most often, during Sabbath worship service, the members who are on the platform are almost the same people from Sabbath to Sabbath. George (1994) says, “In the same way, from the time someone in your church is named to a role, such as being an apprentice Bible-study leader, until that person becomes the actual leader, there’s a period of special anxiety. The person is particularly susceptible to instruction—a learning moment” (p. 75). It has been proven that many people who attend the church take a progressive observation before taking the step to be part of ministry teams. Again, the church members typically like people who come from an educated background to serve as leaders. They love to see the people who do ministry, especially delivering the sermons, also become a role model for congregation. For the church members, perfection is more of priority than direction. Although the preacher or spiritual speakers know how
to direct the congregation to a better vision, if the speaker cannot be a spiritual model, he or she is perceived as not having the strength to lead the church in his or her vision.

Rocky Mountain Indonesian Seventh-day Adventist Church has a unique leadership system. Above the board of elders, there is a board of administrators to influence the system of ministry and administration in the church. Examples of church officers are administrative ministry, treasury, clerk/secretary, church membership committee, church bulletin secretary, church website, communication, finance committee, building committee, elders, deacons and junior deacons, deaconesses, SS superintendent, SS adult teachers, SS secretary, prayer ministry, stewardship, education secretary, school board representative, public affair/religious liberty, personal ministry outreach, personal ministry secretary, family ministry, health ministry, community service, bible school ministry, prison ministry, lay pastors, children ministry, youth ministry, and reconnection ministry.

Summary

The Rocky Mountain Indonesian Adventist Church was established in 2006 and come from two churches, Aurora Indonesian Seventh-day Adventist Church and Denver Indonesian Seventh-day Adventist Church. These two churches merged to become a strong agency of God in the city border between Aurora and Denver, Colorado, and to do the great commission to share the love of Christ and reach out to the community to be His disciples. Of course, with the small number of members, being active in the church is a challenge. With the 111 members in the record books and only about 70% regularly attending the church, the church will need to review the ministry system, in-reach and
outreach. According to my observation as a lead pastor, I can say that the church ministry needs to be reviewed again, especially dealing with church volunteers.

The needs of families related to family worship must be explored through interviews, workshops, seminars, family worship questioners, sermons, and literature reviews. These results of the survey given to the Rocky Mountain Indonesian Adventist Church show a snapshot of just one church out of the many Indonesian Adventist churches in the United States. However, this snapshot can serve as background for discussions involving culture-based theology and as a spark for ideas on promoting the need for family worship in similar churches.

Many people love to come to church only out of tradition. When they are told that Sabbath is the holy day, like Jesus going to the temple every Sabbath, automatically, Sabbath becomes the day that people must go to church for worship. The idea of people coming to church and being involved with church services or ministry is, to the church members, the definition of a perfect attendee. The church members think that when they come to the church and return their tithe and give their offering, their job responsibility to God is done.

According to Steinbron (1997), “The church in which the Lay Pastor Ministry can happen is the church that hears God by knowing, believing and practicing biblical truths. It is a Word-driven church. The Bible, however, is not a Christian idol; it is the medium through which God reveals Himself and His will to His people” (p. 75). This quote makes me believe that the people who do not clearly know about the vision of the church are the people who do not tangibly know God and His purpose, along with His Great Commission. One of the challenges in my ministry at the Rocky Mountain Indonesian
Seventh-day Adventist Church is to motivate people to be involved in working for the Lord either in the in-reach or outreach ministry.
CHAPTER V

NARRATIVE OF INTERVENTION IMPLEMENTATION

Introduction

This chapter provides details on the family worship questionnaire completed by the members of the Rocky Mountain Indonesian Seventh-day Adventist Church. It describes the process of making the questionnaires available to the church members, as well as exposes the findings and comments related to the project’s theological foundation, literature review, and methodology.

The preparation and development of the family worship revival seminar will be described in this chapter. The main focus of the seminar was to highlight the importance of spiritual activities in the lives of spiritual people. The seminar targeted the homes of the members of the Rocky Mountain Indonesian Seventh-day Adventist Church with the intent of strengthening their practice of family worship.

This chapter also provides a summary and recommendations from this project, as well as the results of final evaluation. The final evaluation looks at overall learning about family worship from the seminar. It also gives suggestions on how to make family worship a more attractive and worthwhile experience in every home.
Seminar Progression

The topic of the seminar, strengthening of family worship for members of the Rocky Mountain Indonesian Seventh-day Adventist Church, was based on Christian literature. The researcher further developed his presentations by using his own observations of family worship conducted within a cultural system, model, and perception. He also received suggestions and ideas from the church members through the means of a questionnaire. Through the questionnaire, the researcher expanded his views on how to best meet the needs and expectations of the church members on the topic of family worship.

Biblical involvement and the writings of Ellen G. White were important sources of information. Several examples from the Bible related to family worship, such as those involving Adam and Eve, Cain and Abel, Noah, Abraham, Jacob, Samuel, Job, Priscilla and Aquila, Lois and his mother, and early Christians in the New Testament, are given to verify the importance and benefits of family worship. In addition, Ellen G. White wrote on the subject of family worship. Her perspective on the topic is highly appreciated by the members of the Rocky Mountain Indonesian Seventh-day Adventist Church. Through visitations and Sabbath sermons, the researcher was able to promote acceptance of Ellen White’s inspiration and respect for her writings. Several references from Ellen G. White’s writings were also included in the seminar presentations.

The seminars were intended to motivate attendees, especially parents who have children still living at home, to accept the holistic concept of family worship. The seminars were also designed to encourage them to make family worship an important part of their children’s spiritual life and to be involved with community gatherings within the
church. Entire families were invited to attend, and the topics were designed for all members of the family, which helped encourage members to attend. With the emphasis of strengthening family worship, the goal of the presentation was to assist members in making their family worship become more valuable and vibrant. This revitalization can benefit their own homes as well as allow them to share their spiritual gains with those who are closely associated with them.

In order to accomplish the goals of the program, the program was divided into four parts. Part one dwelt upon the reasons of family worship. Part two was about the commission of family worship. Part three discussed the righteousness of family worship. Part four detailed the hope of family worship. At the end of the seminar, the guest speaker, West Indonesian Seventh-day Adventist Union President, Dr. Joseph Paranginangin shared a devotional thought about family worship during Friday night vespers and Sabbath morning services.

**Narrative of the Seminar**

The family worship seminar about strengthening family worship in the Rocky Mountain Indonesian Seventh-day Adventist Church was organized into four informative sessions. These four sessions are listed below:

1. The Reasons for Family Worship
2. The Commission on Family Worship
3. The Righteousness of Family Worship
4. The Hope of Family Worship

All the topics and materials presented above were informative and practical to encourage church members to hold regular family worship in the home. The researcher
used simple and clear language during the presentations and used PowerPoint presentations and handouts so that members could take notes.

The First Session: The “Reason” of Family Worship

The first part of the seminar presentation explained the reasons for, or the importance of, family worship based on a biblical foundation and Ellen G. White writings. This part highlighted the significance of this spiritual activity from a theological perspective and made connections to the development of faith in the Christian life. This part also introduced the meaning of family and the benefits of having family worship.

The researcher gave examples of Bible characters who gathered with the family around their altars and conducted combined worship.

The Second Session: The “Righteousness” of Family Worship

The second segment presented the characteristics of Christian family worship that brings about righteousness before the Lord. It explained how the righteousness of family worship allows for spiritual healing. Another motive of the second session was to present practical methods for families who are already conducting family worship and helping them become more confident and spiritually uplifted.

Relying on Ellen G. White’s writings and Bible models, the researcher offered recommendations related to the righteousness of family worship. Here again, there was an emphasis on how to creatively arrange the family worship program.
The Third Session: The “Commission” of Family Worship

The purpose of the third session was to present and discuss the benefits that are closely connected with the practice of family worship. This segment discussed the ways that family worship empowers families and improves their ties of love, respect, and support for among themselves and with the Lord. This session also emphasized the evangelistic aspect of family worship. The researcher further explained how conducting regular family worship can help meet spiritual needs of the family and help the family become an example to others around them.

The Fourth Session: The “Hope” of Family Worship

During this last session, the researcher presented the expectation for families to regularly practice family worship. The session endeavored to offer parents explicit suggestions related to conducting and planning an appropriate and inspiring family worship. In his presentation, the researcher concentrated on new ideas and methods that pointed to the hope that families have through practicing family worship. This session also drew conclusions about salvation from the previous three segments.

Conversing With the Participants

During the presentation of the seminar, the researcher asked the participants to make note of their comments, and at the end of each session, they were invited to express their personal opinions regarding the topic. The purpose of this approach was to make this seminar relevant to those who attended. It was also meant to encourage good communication between participants and the researcher. This approach could also then stimulate the exchange of ideas in the members’ own family circles, especially as they
apply what they learned to the family worship conducted in the home. In addition, the feedback received from the participants regarding their perceptions of the seminar was valuable in helping the researcher come to conclusions about this project.

**The Execution of the Seminar**

The planning of the seminar “Reviving Family Worship” began a few months before its presentation to the members of the Rocky Mountain Indonesian Seventh-day Adventist Church. A questionnaire was supplied to 90 participants, and the presenter received 69 questionnaires in return, as described in Chapter IV. The seminar topic of family worship was presented by the researcher to the church members through a series of four presentations. The seminars were held at the Rocky Mountain Seventh-day Adventist Church on October 14-17, 2013 between 7 p.m. and 9 p.m. On October 18 and 19, 2013, during Friday night and Sabbath morning services, Pastor Joseph Peranginangin gave a devotional thought about family worship.

**The Evaluation of the Presentations**

The evaluation of the presentations took place on Sabbath evening, October 19, 2013. During the evaluation, the participants were invited to share their opinions orally and offer their negative or positive feedback about the presentations. Some participants also gave a few recommendations. After the evaluation, a prayer of consecration was offered by researcher.

At the conclusion of the program, a light supper was served at the church fellowship hall for all participants of the “Strengthening of family worship” seminar. The results of the seminar are presented below.
Results of the Final Evaluation Survey

The researcher received 75 oral evaluations after the end of the presentations. The researcher was satisfied with the response received, considering that his goal was to have more than 50% of the members of his church involved in this project. In his opinion, this percentage of people could provide effective data on the perceptions and interest of the Rocky Mountain Indonesian Seventh-day Adventist church members on the topic of the practice of family worship.

Out of the 75 people who provided evaluations, 65 of them indicated that they are now and will continue do conduct family worship services at home. These verbal evaluations recorded collected after the presentation represented an increase of 15 people from the 50 people who had originally indicated that they were doing family worship at home. This result indicates that the level of awareness about practicing family worship was raised as a result of the processes and methodology used by researcher. It also indicated an increased rate of participation during the presentations.

Table 8

Practice of Family Worship

<table>
<thead>
<tr>
<th>Currently practice</th>
<th>n</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>65</td>
<td>86.67</td>
</tr>
</tbody>
</table>

Overall, the researcher was delighted with the result of evaluation. They are represented in detail below:
The gender composition of the respondents was represented by 41 males (55%) and 34 females (43%). The age groups were as follows: nine people between the ages of 16-20 years (12%); seven between the ages of 21-25 years (9%); 12 between ages 26-30 years (16%); 28 between ages 31-45 years (37%); 15 between ages 46-60 years (20%); and four aged 60 and over (5%).

Table 9

**Demographics of the Sample**

<table>
<thead>
<tr>
<th>Demographic</th>
<th>Sample Size: n</th>
<th>Response Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>41</td>
<td>54.7</td>
</tr>
<tr>
<td>Female</td>
<td>34</td>
<td>45.3</td>
</tr>
<tr>
<td>Age</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16-20</td>
<td>9</td>
<td>12.0</td>
</tr>
<tr>
<td>21-25</td>
<td>7</td>
<td>09.3</td>
</tr>
<tr>
<td>26-30</td>
<td>12</td>
<td>16.0</td>
</tr>
<tr>
<td>31-45</td>
<td>28</td>
<td>37.3</td>
</tr>
<tr>
<td>46-60</td>
<td>15</td>
<td>20.0</td>
</tr>
<tr>
<td>Over 60</td>
<td>4</td>
<td>05.3</td>
</tr>
<tr>
<td>Totals</td>
<td>75</td>
<td>100’</td>
</tr>
</tbody>
</table>

The rate satisfaction with the organization and structure of the presentations reached 100%. All respondents appeared to have appreciated the way the researcher organized and structured the presentations.

This chapter also presents a summary of the most important aspects related to this project including the final evaluation of the “Strengthening of Family Worship”
presentations. Practical recommendations to the church families about the importance of family worship activities are also given.

Summary of the Project

The Purpose of the Project

The task of this project was to offer a practical creative and attractive form of family worship for the members of the Rocky Mountain Indonesian Seventh-day Adventist Church and to maintain the family worship commitment in an immigrant community.

The Problem

Seventh-day Adventist Indonesian immigrant families face difficult challenges in maintaining their former practices of family worship as they settle into American society. Pastoral observation and involvement with Rocky Mountain Indonesian Seventh-day Adventist Church, who live in the territory of the Rocky Mountain Conference, Colorado indicates that family worship practices have transitioned into the conceptual framework of the American environment and lifestyle.

Since many church members are immigrants, the practical family worship activities, contextualized to their culture and identity as people of Indonesian heritage, and which have long contributed to their family identity and attachment as family members, are disappearing as immigrants melt into the surrounding society. The “Strengthening Family Worship” seminar will show the church that having regular family worship is very important to improve the relationship between family members and God.
Review of Literature

The theme of the project was related to family worship. In order to bring accurate information about family worship, the researcher searched through biblical texts. The Old Testament describes the concept of altar-building by the patriarchs where families gathering together that usually the head male figure or father who initiates worship practice in their home. In addition is the evidence of the strong family ties exemplified by the Old Testament Jewish families who make their homes as their sanctuaries, in which their children got the instruction from the Torah. The patriarchs obeyed the instructions outlined by Moses in Deut. 6:4-8. The information helped to strengthen the researcher to discover the importance of the patriarchs placed on the spiritual instruction and education given to children in their homes.

In the New Testament, family worship is presented as the main focus in connecting with God. Worship is an important part of a Christian’s relationship with God as it makes Christians aware of their spiritual needs. It is a built on a foundation of cognitive awe and reverence for God. A gift from God, worship is the human response to God’s revelation of Himself and is God’s plan to redeem, renew, and restore His creatures. The beneficiary of worship is not so much God as it is His creatures. The act of worship can be done in many ways—individually, at home (family worship), and in church.

Like other forms of worship, family worship helps people further understand salvation through Jesus Christ. This is because the relationship between family members is a derivative of Christ’s relationship with his heavenly Father. Daily family worship meetings are a way for the family to gather together to have personal communion with
God and thus build strong spiritual bonds in the family and with God. Family worship also serves to teach children service to God, which is the primary purpose of family worship.

The literature available dated before the seventeenth century does not explain a form of family worship as it is known today, except for couple minors references to family prayers and reading, dated about the era of the middle Ages and Reformation. This research has brought the development of the some structured form of family worship that could be traced in the time of the Puritans, when praying and singings including reading were reflected as family worship model by the group of the people.

The research has also stretched on the importance of family worship based on Adventist perspective. The views and counsels of Ellen G. White in dealing with family worship were presented as the great model for worship activity, from the standpoint of Adventism. She wrote expansively on the topic and this study dedicated a whole section in the second chapter to a presentation of her position and belief related to family worship.

**Conclusion**

The researcher has been blessed to discuss and promote the topic of family worship to his church members. During his private research, he was thrilled with the attention given to this topic by many Christian authors. Many of the counsel, ideas, and suggestions, particularly those that involve the need for family worship, have been expressed through the writings of Ellen G. White. The researcher is grateful to God for the words of inspiration that he received through Mrs. White’s books and articles.

This project allowed involvement of the church members to reach the ultimate goal—to strengthen family worship conducted in the homes of the church members. In
order to achieve the goal, the researcher introduces his church members to the significance of the topic through a series of PowerPoint presentations delivered to the members in four different sessions in four days. Following the presentations, the participants were asked to participate in a questionnaire related to the topic.

“Strengthening Family Worship” was a seminar presentation designed based on the needs and expectation of the Indonesian members who are struggling to associate with the model and system of worship in America. The ideas and suggestions that influenced the development of the seminar came through the observation of the church family’s worship activities. The climax of the project was when the family worship seminar was presented at church. The preparation for the events and the atmosphere in the church helped drive the theme home in a special way. The church was decorated appropriately, and supper was provided by several members of the church. Since the participants were approximately 90 members who are limited in their communication in English, they felt more comfortable when the presenter delivered and received the evaluation from them in orally rather than in writing.

An encouraging sign of the positive response from the church was the participation of the church members in giving final evaluations of the presentations. The researcher discovered that the contents of the family worship presentation made the participants realize that biblical writings and Ellen G. White’s writings are reliable and of great value to those who would still like to keep their cultural style, model, and system of family worship. In addition, the members liked that the presentations were designed to assist parents and family members in strengthening their family worship activities.
When the researcher received the final evaluation, the feedback seemed to indicate an increased desire to become more active in doing family worship. The researcher was convinced that the topic of strengthening family worship had an influence on his church members and the way that they conduct worship services at home. He was confident that addressing an area of spiritual need for his congregation will motivate them to do family worship activities more regularly. In addition, he felt assured that his church family was pleased with his attempt to present worship not only through a theological perspective, but also with practical ideas and applications.

**Recommendation**

The researcher identified the overall result of his project as very positive for his congregation. He detected some areas that needed improvement in order to produce greater success in future presentations of “Strengthening Family Worship.” These recommendations are itemized below:

1. The researcher acknowledged that the PowerPoint format of the presentation was beneficial. It allowed for easy learning and helped the members provide their oral evaluations to him immediately afterwards. The evaluation may have been more valuable if the participants were also given the opportunity to provide comments in written form. In that way, the researcher would not be pressured about time constraints since time had to be allotted for the oral evaluations. Written comments could be easily revisited would assist the researcher in improving the quality of the content and presentations.

2. There were several reasons that the researcher decided to wait until the last day to present the section applicable to children who grew up in the United States. The format of the presentation was, first introduce the biblical and theological foundation, general
observations, characteristics, and benefits related to family worship. Only after such a review was made was the researcher able to give several recommendation and ideas for family activities dealing with children.

In future presentations of the same topic, the presenter needs to highlight the engagement of parents and children and meeting their spiritual needs together. The presentations may include a practical example of a family worship program that is modeled for children and parents and their connection to each other.

3. The subject of family worship should continue to be presented to the church on a regular basis. It could probably be introduced in sermons to the congregations. Presentations of the topic could include testimonies and positive messages from church members who regularly practice family worship in order to motivate and strengthen others to adopt similar family worship practices. Children’s stories related to family worship could also be given for the benefit of maintaining the interest of all members.

4. The church congregation needs to be reminded about the importance of the spiritual activity of family worship through the introduction of practical workshops related to the theme. Since not all members can write in English, the workshop can also be available in the Indonesian language. The pastors and the family and/or children’s ministries department should be involved in promoting these workshops to the church. Family worship needs to be demonstrated as a daily practical experience in Christian homes. In order to help parents to reach the goal of having regular family worship, they need to be trained to prepare the materials and illustrations for their family worship activities. Parents must be given ideas that are culturally-based so that parents can adapt their family worship activities to fit their individual situation. The church must be willing
to promote practical workshops and seminars on the topics related to prayer, Bible study, and worship. All these programs will strengthen the family to practice family worship.

5. The presentation could be presented again to the church in a couple of years with some revisions and adaptations wherever new information is available. Alternatively, the materials could be used in small group meetings and in individual studies as a way of strengthening self-spiritual activity. Fortunately, the goal of making family worship a powerful witnessing instrument could be applied when this recommendation is put in practice.

6. The presentations could be presented to other Indonesian churches or groups in order to assist them in promoting this spiritual activity within their congregations, whether they are immigrants or were born and raised in the United States.
APPENDIX A

Family Worship Questionnaire
Family Worship Questionnaire

You are invited to respond to this questionnaire and be a part of a project that will be the foundation for a Family Worship Seminar.

Participants must be 16 years of age or older. By responding to the questions in this document, you give consent to use the information. You also acknowledge that there will be no payment or material return for participating.

If at any time you feel uncomfortable with a question, you may refrain from responding. There is no risk, physically or psychologically, and your responses will be kept confidential. Your questionnaire will be numbered and the source will be anonymous.

Part I: General Information about Your Family Worship Practices

Please mark an X in the circle that best represents our response to each question.

1. Gender
   ○ Male
   ○ Female

2. Age
   ○ 16 – 20 Years
   ○ 21 – 25 Years
   ○ 26 – 30 Years
   ○ 31 – 40 Years
   ○ 41 – 60 Years
   ○ Over 61 Years

3. Education
   ○ Primary incomplete
   ○ Primary complete
   ○ Secondary complete
   ○ College or higher

4. Have you ever practiced family worship?
   ○ Yes
   ○ No – If you checked “NO,” please return the questionnaire without answering any of the remaining questions. Thank you for your participation in this study.

5. Do you believe that family worship is important for you?
6. Family worship is interesting.
   - If Yes (Please explain)________________________________________________
   - If Not (Please explain)________________________________________________
   - Uncertain

7. Do you believe that family worship will help you in your spiritual journey?
   - Yes
   - No
   - Uncertain

8. How did you become a Seventh-day Adventist?
   - Born into an Adventist family/home
   - Became an Adventist with my family (parents & siblings) during childhood
   - Become an Adventist during my youth
   - Became an Adventist right after marriage
   - Other (Explain)________________________________________________________

9. Are you participating in family worship now?
   - Yes
   - No

10. How frequently do you participate in family worship?
    - Daily
    - Often
    - Occasionally
    - Never

11. How did you “adopt” family worship?
    - Grew up in a family that practiced family worship
    - Grew up in a family that practiced family worship; however, decided to have family worship after marriage or the birth of a child
    - Influenced by a friend or church family who practiced family worship
12. Do you have a set time for family worship?
   - Yes
   - No

13. What time of day do you have family worship?
   - Morning
   - Afternoon
   - Evening

14. How many times per day do you participate in family worship?
   - None
   - 1 time
   - 2-3 times
   - 4-6 times
   - More than 6 times

15. The language that you prefer to use in your family worship
   - English
   - Indonesian
   - Other (Explain)

16. Indicate the components of your family worship (check all that apply):
   - Prayer
   - Bible reading
   - Songs
   - Multimedia (Videos, Cds, Dvds, Tapes, Computer, etc.)
   - Sabbath School lesson study
   - Morning and evening devotional reading
   - Bedtime stories for your children
   - Other (Explain):

17. The common place where you have family worship
   - Around the dinner table
   - Living room
   - Study room
   - Kids room
18. Rate your evaluation of your family worship experience
   - Outstanding
   - Good
   - Average
   - Below Average
   - Poor
   - Very poor

19. The reasons that sometimes affect the practice of your family worship (check all that apply):
   - Acceptable the way it is
   - Tiredness
   - Lack of time
   - Work
   - Lack of planning
   - Lack of interest
   - Forgot
   - Other (Explain):
     __________________________________________________

20. The most important part of your family worship (check only one):
   - Prayer
   - Bible reading
   - Songs
   - Multimedia (Videos, Computers, DVDs, tapes, etc)
   - Morning and evening worship
   - Bed time stories for your child (Children)
   - All of the Above
21. From your perspective, indicate the most relevant aspect of the family worship time
   ○ Length of family worship
   ○ Content of family worship
   ○ Both of them
   ○ Other (Explain): _____________________________________________

22. The average length of time of your family worship
   ○ Up to 10 minutes
   ○ Up to 20 minutes
   ○ Up to 30 minutes
   ○ More than 30 minutes

23. The first initiative at home for family worship comes from which family member?
   ○ Husband (father)
   ○ Wife (mother)
   ○ Children
   ○ Yourself
   ○ Other (Explain) _____________________________________________

24. Describes the best motivation for having family worship
   ○ Having a passion for personal communion with God
   ○ Desire for family communion with God
   ○ Personal accountability before God
   ○ Accountability for my children before God
   ○ Tradition/culture/habit/routine
   ○ Other (Explain) _____________________________________________

25. Do you believe that family worship contributes to having a sense that Jesus is real in your life?
   ○ Yes
   ○ No
   ○ Uncertain

Family Worship Questionnaire
Part II: General Information about Your Family Worship Practices

Indicate whether or not you agree or disagree with the following statements

26. Family worship provides a basis for a religious heritage in your family
   ○ Agree
   ○ Disagree
   ○ Uncertain
   ○ Not Applicable

27. Participating in family worship deepens my hope for the soon second coming of the Lord
   ○ Agree
   ○ Disagree
   ○ Uncertain
   ○ Not Applicable

28. Participating in the family worship improves my appreciation for the Sabbath day
   ○ Agree
   ○ Disagree
   ○ Uncertain
   ○ Not Applicable

29. The practice of Family worship is a special time when God blesses my family
   ○ Agree
   ○ Disagree
   ○ Uncertain
   ○ Not Applicable

30. The practice of family worship encourages my family members to pray
   ○ Agree
   ○ Disagree
   ○ uncertain

31. The practice of family worship builds respect and reverence for the Word of God
   ○ Agree
   ○ Disagree
   ○ Uncertain

32. The practice of family worship promotes the spiritual growth of your family
   ○ Agree
33. The practice of family worship helps me to claim the merits of Christ’s blood for the pardon of my sin.
   - Agree
   - Disagree
   - Uncertain

34. The family worship brings one another more closer
   - Agree
   - Disagree
   - Uncertain

35. American-style and Indonesian-style family worship varies.
   - Agree
   - Disagree
   - If Agree (Please Explain) _______________________________________

36. Do you prefer to conduct family worship based on Indonesian ways or American ways?
   - If Indonesian ways (Please explain): _____________________________
   - If American ways (Please explain): _____________________________

Part III- Family Worship with Children

Respond to all questions of part III only if you are a parent or grandparent with a child or children at home

37. Total number of children in your household
   - One
   - Two
   - Three
   - More than three

38. Age range of your child(ren)
   - 1-5 years
39. When children are called for the family worship time, the first reaction from them is:
   - On the first call, they come to worship
   - They come to worship at the second and third call
   - They show indifference
   - They refused by saying that there is no family worship
   - They ignore and pretend not to hear the call to worship
   - They pay attention and like to attend the worship time

40. The language that you use during the family worship
   - English
   - Indonesian
   - Other (Please explain):

41. Your children’s attitude during the family worship time?
   - They enjoy attending family worship
   - They pay attention
   - They are bored
   - They attend because of being forced
   - They sleep during worship
   - They do not understand because of a language barrier

42. Your children’s response at the end of your family worship
   - They wish to prolong the worship time
   - The worship time makes them feel happy
   - They look tired and feel happy the worship time is over
   - They look confused because they do not understand the language
   - Uncertain

43. The weekly time that you spend in preparation of material, music, etc for the worship time with your children
   - Up to 15 minutes
   - Up to 30 minutes
   - Up to 1 hour
   - Up to 2 hours
44. The area of family worship most appreciated by children is the opportunity to engage in:

- Conversation
- Children’s Sabbath School lesson study
- Prayers
- Stories
- Bible reading
- Multimedia (Videos, CDs, DVDs, Tapes, etc)
- Morning and evening devotional reading
- Bed time story for children
- Other
  (Explain):______________________________________________

45. Have ever given the opportunity to your children to lead the family worship

- Yes
- No

46. If your children lead out in family worship, how often

- More than two times a week
- Once a week
- Morning worship only
- Evening worship only
- Once a month
- Very seldom
- Never

47. You believe that the practice of family worship has a positive influence in the lives of your children

- Yes
- No
- Uncertain

48. Rate the reasons why family worship is very important for your children (1 = least important and 5 = most important)

- Develops love toward God
- If in Indonesian, exposure to the language
Develop character
Obedience to God and parents
Builds relationships with siblings
Builds relationships with visitors
Other ___________________________ 1 2 3 4 5

49. Have you seen any positive influence on the lives of your children as result of family worship?
○ Yes
○ No
○ Uncertain

50. How can you see the influence of family worship?
○ Their relationship with parents is stronger
○ Their relationship with friends and neighbors is more other-oriented
○ Behavior at church more cooperative
○ Behavior at school more motivated
○ Other
(Explain):_________________________________________________
○ Not Applicable

51. The typical attitude in the lives of your children as a direct result of the influence of your family worship
○ Forgiveness
○ Unselfishness
○ Kindness
○ Generosity
○ Respect
○ Other (Explain):

52. Do you believe that family worship will develop a spiritual awareness in your children by allowing them to develop a better perception of God?
○ Yes
○ No
○ Uncertain

53. Do you believe that using the Indonesian language in family worship helps your children prepare stronger spiritual lives?
○ Yes
54. The family worship preference with your children is
   - Based on Indonesian Culture
   - Based on American contextualization
   - It doesn’t matter
   - Mixed
   - No preference

55. The worship style that you prefer in your family worship with your children
   - Parents conduct the family worship
   - Children conduct the family worship
   - Parents and children take turns to conduct family worship
   - Bible reading directly from the hard cover (Bible book)
   - Bible reading can be from an electronic devise or Bible book
   - Singing with a contemporary song book
   - Sing with Seventh-day Adventist hymnal song book
   - Other (Explain)_____________________________________________

56. Do you apply your cultural style or model of family worship to your children
   - Yes
   - No
   - Uncertain

57. Share some of the models or styles that you applied to family worship when you were in Indonesia
   - _______________________________________________________
   - _______________________________________________________
   - _______________________________________________________
   - _______________________________________________________

58. Do you believe that the Indonesian style(s)? Model(s) of family worship can be useful for your children?
   - Yes
   - No
   - It doesn’t matter
   - Uncertain
59. Share some ways you think you could improve your family worship with your children
   - ________________________________________________
   - ________________________________________________
   - ________________________________________________
   - ________________________________________________
   - ________________________________________________

60. State the reasons that family worship is attractive and relevant for your children
   - ________________________________________________
   - ________________________________________________
   - ________________________________________________
   - ________________________________________________

61. What are your suggestions for successful family worship
   - ________________________________________________
   - ________________________________________________
   - ________________________________________________
   - ________________________________________________

62. Share some of your expectations of the “family Worship Seminar” that will be developed from this study
   - ________________________________________________
   - ________________________________________________
   - ________________________________________________

Thank you!
Family Worship Presentation

APPENDIX B

REVIVING FAMILY WORSHIP FOR GOD

 Reasons of Family Worship

Biblical Definition

- OT: Mishpachah: Patriarchal clan and bayith: Father’s house
- NT: Pario, Oikos, and Okia-God’s Connection (Matthew 23:9, John 8:41-42)
- God as a creator----Purpose to human family

Definition of Family

- Family: Group of parents and children, “and/or” Group of living things (plants, animals, etc.) or of Languages, with common characteristics and a common source.” Oxford Dictionary (308)

Herbert Anderson (Family and Pastoral Care, 15-16)

- Purpose of family: It is a necessary component of creation as it guarantees the continuity of the human species.
- As taught by Christ, is that the family cannot be an end it itself, as it needs to enlarge its boundaries for others to come and join as the family of God.
Family: “Let love and tenderness be exercised, especially in your family, and you will receive a blessing”

Admiration or respect shown to or felt for somebody or something” and also “Reverence or respect paid to God” (Oxford Dictionary, 995)

“Worship is man’s joyful response to God’s revelation” Bernard Schalm, The church at Worship, 11)

Worshipping means literally shaping our worth or values (Our Worshipping at home, 11)
_“The wonder of creature as he sense the presence of His creator” page 28

_“It was the joy of the heavenly host to fulfill the purpose of their Creator. The delighted in reflecting His glory and showing forth His praise.” (Page 35)

_The heart of worship is surrender... “But surrendering to God is the heart of worship. It is the natural response to God’s amazing love and mercy. We give ourselves to him, not our of fear or duty, but in love, ‘because He first loved us.” (page 77)

_Worship was God’s first gift to humanity

_By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. “Then God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.” Genesis 2:1-3
The purpose is all about worshipping God

- Provide the family members with an opportunity to enjoy a daily private and communion with God
- Surrendering of the family’s heart to God

God is our Creator

Genesis 2:7 “Then the LORD God formed a man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.”

Psalm 36:7, 9 7. How priceless is your unfailing love, O God! People take refuge in the shadow of your wings. 9. For with you is the fountain of life; in your light we see light.

God is our Savior in Jesus

John 3: 16-17 For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. “For God did not send his Son into the world to condemn the world, but to save the world through him.”
God is our grateful and loving response to His goodness. "We love Him because He first loved us." (1 John 4:19).

Worship Enhances our Faith in God.

Spiritual activity that promotes faith in our family.

"We feel our worship period has strengthened our faith and has given to our children...it has helped us to gain strength to fight the good fight of faith daily. (Review and Herald, September 24, 1970, 9).

True family worship is a fountain that brings streams of holy influences into every part of the household. It is a vase of perfume that sheds fragrance over all. It softens asperities. It quilts anger. It quiets impatience. It settle differences. It subdues evil passions. Hearts that are drawn together at God’s feet every day cannot get very far apart. (G. B. Thompson, “Family Worship.” Review and Herald, November 12, 1914, 5).
Source of spiritual Strength

“Satan makes every effort to lead people away from God; and he is successful in his purpose when the religious life is drowned in business cares, when he can so absorb their mind in business that they will not take time to read their Bibles, to pray in secret, and to keep the offering of praise and thanksgiving offering on the altar of sacrifice morning and evening.” (EGW, Christian Service, 209)

The field of applied religion to family

“An Christian parents will see to it that the institution of family worship is established and maintained in their homes, else the knowledge and practice of religion will die out of these homes.” (Arthur W. Spalding, “The family Alter,” Our homes, April 3, 1924, 11)

Family worship is a “source of spiritual strength” that helps family to stay as a unit.

Old Testament
Before sin: Adam and Eve face to face
“The holy pair were not only children under the fatherly care of God but students receiving instruction from the all-wise creator. They were visited by angels and were granted communion with their Maker, with no obscuring veil between.” (EGW, Patriarch and Prophet, 50)

New Testament
Timothy: Lois (grandmother) and Eunice (Mother) exercise a great influence on his spiritual life by studying the Scripture with him in his childhood.
“I have been reminded of your sincere faith, which first lived with your grandmother Lois and in your mother Eunice and, I am persuaded, now lives in you. (II Timothy 1:5)
After Sin:
Noah: After Flood he built an altar for him and his family to worship God (Genesis 8:20)

Central to all religious teaching in the home is the institution of family prayers, or in the figurative term that is often used, the family altar.” (Arthur W. Spalding, “The family Altar” our homes, April 3, 1924, 11)

“In every Christian home God should be honored by the morning and evening sacrifices of prayer and praise.” (EGW, Counsels to Parents, Teachers, and Students.

The family Altar needs to be part of the family’s daily plan.

The father is the priest of the house
“Let the father, as priest of the household, lay upon the altar of God the morning and evening sacrifices, while the wife and children unite in prayer and praise. In such a household Jesus will love to tarry.” (EGW, Patriarchs and Prophets, 144)
Promote the study of the Bible.

Exodus 6:6-9: “Therefore, say to the Israelites: ‘I am the Lord, and I will bring you out from under the yoke of the Egyptians. I will free you from being slaves to them, and I will redeem you with an outstretched arm and with mighty acts of judgment. ‘I will take you as my own people, and I will be your God. Then you will know that I am the Lord your God, who brought you out from under the yoke of the Egyptians. ‘And I will bring you to the land I swore with uplifted hand to give to Abraham, to Isaac and to Jacob. I will give it to you as a possession. I am the Lord.’” Moses reported this to the Israelites, but they did not listen to him because of their discouragement and harsh labor.

Brings a taste of heaven to the family.

“By building altars to the glory of God we can have a bit of heaven while living here on earth.” (Beatrice Wornow, “Building Altars,” Review and Herald, May 24, 1956.)
REVIVING FAMILY WORSHIP FOR GOD
THE RIGHTEOUSNESS

CHARACTERISTICS OF FAMILY WORSHIP

Daily Activity
- “In every family there should be fixed time for the morning and evening worship” Page 43

Structure Activity
- “Family worship is a formalized and structured activity time of teaching and communication within family. It is a time when family members are involved in sharing, learning, and worship” Page 13

Spiritual Activity
- Spiritual Grow
- Relationship with God and family
- Atmosphere of peace, harmony, love, and acceptance
- Fellowship time between God and family
CHARACTERISTICS OF FAMILY WORSHIP

- Should be Christ-centered
  - 1 John 1:9; Hebrew 13:5
  - Based on second Coming of Christ is a center (Titus 2:13; John 14:1-3)

- Make it a live
  - Brief and full of life (EGW, Messages to Young People, 341)
  - Short and spirited (EGW, Child Guidance, 521)
  - Pleasant and interesting (EGW, Testimonies, 5:335)
  - Happy time (EGW, My Life Today, 203)

THE RIGHTEOUSNESS OF FAMILY WORSHIP

- Make Bible Study Pleasure
  - Personal, Relevant, interesting, capitalize on spiritual lessons (Psalm 104:10-27; Isaiah 1:18; Isaiah 55; Matthew 10:29-30; Philippians 4:13, 19)

- Earnest Prayer
  - "Prayer is the most holy exercise of the soul." (EGW, Testimonies, 5:201)
  - Be spontaneous and reverent
  - Children Involvement "It's the parents' responsibility to teach their children to pray" (EGW, Adventist Home, 317)
THE RIGHTEOUSNESS OF FAMILY WORSHIP

- **Time of Praise**
  - Spiritual uplift “To inspire and elevate the soul” (EGW, Education, 367)
  - Short and attractive
  - Time age appropriate
  - Praise a lively experience
  - Personal Testimonies

- **Bible Study**
  - Your Word is a lamp to my feet and a light for my path” (Psalm 119:105)

- **Prayer**
  - Prayer is our breath of life that connect to heavenly realm
  - “A family without prayer is like a house without a roof of protection.” (Mary White, Successful Family Devotion, 41)

Honor the Lord yet heavenly beings, Honor the Lord for his glory and strength, Honor the Lord for the glory of his name. Worship the Lord in the splendor of his holiness. (Psalm 29:1-2 NLT)
THE CONTAINS OF FAMILY WORSHIP

**Praise**
- Psalm 146:1-2 1. "Praise the LORD. Praise the LORD, my soul."
- 2. "I will praise the LORD all my life; I will sing praise to my God as long as I live." (NIV)

THE CONTAINS OF FAMILY WORSHIP

**Spiritual Testimony**
- "Simple testimony may be made plain the great principles of God's law." (EGW, Education, 185)

THE PRACTICAL POINTS OF FAMILY WORSHIP

**Maintain the passion to do Bible Study**
- Interesting
- Relevant
- Spiritual
- Personal Devotion
- Guidance

THE PRACTICAL POINTS OF FAMILY WORSHIP

**Prayer:**
- Every saint who comes to God with a true heart, and sends his honest petitions to Him in faith, will have his prayers answered. Your faith must not let go of the promises of God, if you do not see or feel the immediate answer to your prayers. Be not afraid to trust God. Rely upon His sure promise: “Ask, and ye shall receive.” God is too wise to err, and too good to withhold any good thing from His saints that walk upright. (1 T 12:1)
THE PRACTICAL POINTS OF FAMILY WORSHIP

Prayer does not bring God down to us, but brings us up to Him (page 93)
The Commission of Family Worship

THE BENEFITS OF FAMILY WORSHIP

- Personal Devotion
  - "If you don’t have personal devotions, forget family worship." (page 62)

- Grow in Spiritual Relationship
  - “So the homes of the Christian should be lights in the world, from them, morning and evening, prayer should ascend to God as sweet incense, And as the morning dew, His mercies and blessings will descend upon the suppliants.” (EGW, Testimonies, 7:44)
  - Matthew 22:37-38

- Unification
  - Family Worship has been like a rudder in a restless and confused world. It’s tied our family together in a meaningful way. And we’d highly recommend it is a special way to bind your family together, too, for now and for eternity.” (Kay Kuzma, “Family Worshiping Binding your Family Together for Now and Eternity,” Redlands, CA: The quiet hour, 1999)

REVIVING FAMILY WORSHIP FOR GOD

The Commission of Family Worship
THE COMMISSION OF FAMILY WORSHIP

Empowerment
- "Empowerment can be defined as the attempt to establish power in another person" (page 17)

THE COMMISSION OF FAMILY WORSHIP

- Make a good Program
- Morning/Evening: Praise, prayer, Sharing, Bible reading/Devotion, Testimonies, Benediction

THE COMMISSION OF FAMILY WORSHIP

- Stick with time (Ecclesiastes 3:5-8)
- Make Schedule for purpose
- Benediction

THE COMMISSION OF FAMILY WORSHIP

- Family Sabbath Program
  - Opening Sabbath Preparation
  - Celebration Style
### THE COMMISSION OF FAMILY WORSHIP

- Church Sabbath Program
- Church Leaders set time with members agreement
- Commit and honor Sabbath Activity
- Spiritual atmosphere
- Family involvement in worship and spiritual services.
- Rest from world activities and never give up to worship and serve. (2 Chronicles 15:7)

### THE EVANGELISM OF FAMILY WORSHIP

- Empower the Religion
- Hope for the sickness (James 5:16 "Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous person is powerful and effective")
- Make Genuine and Ordinary.
- Make Neighbor to be Jesus Discipleship

### THE EVANGELISM OF FAMILY WORSHIP

- Spiritual Need
  - Spiritual need is listed first by a majority of the Javanese interviewed, was often identified by them with one or more of three characteristic expression: inner need, emptiness of soul, or not at peace.” (page 14)
THE EVERYBODY’S COMMISSION IS
REVIVING FAMILY WORSHIP FOR GOD
The Hope of Family Worship

Worship’s Influences

- Generate Spiritual Model
  - “In childhood the mind is a readily impressed and molded, and it is then that boys and girls should be taught to love and honor God.” (EGW, Adventist Home, 486)
  - These are the commands, decrees and laws the Lord your God directed me to teach you to observe in the land that you are crossing the Jordan to possess. So that you, your children and their children after them may fear the Lord your God as long as you live by keeping all his decrees and commands that I give you, and so that you may increase greatly in a land flowing with milk and honey, just as the Lord, the God of your ancestors, promised you. (Deuteronomy 6:1–2)

- Prioritizing Religion
  - Rev. 12:17: “And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ”
  - Genesis 2:16-17: And the Lord God commanded the man, “You are free to eat from any tree in the garden. But you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die.”

- The Commandments of God is vital for eternal hope
  - The Commandments of God is vital for eternal hope
  - Genesis 2:16-17: And the Lord God commanded the man, “You are free to eat from any tree in the garden. But you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die.”
The Hope of Family Worship

- Generate the faithfulness of our descendants
  
  Parents are to realize that they are responsible before God for making their children acquainted with their heavenly Father." (Review and Herald, June 6, 1899)

- Nations know Jesus
  
  "Isaiah 6:3..."Holy, holy, holy is the Lord Almighty; the whole earth is full of his glory."
  
  Matthew 12:21 In His name the nations will put their hope.

The Hope of Family Worship is an:

- Making Covenant with Jesus
  
  Genesis 17:3-7 Abram fell face down, and God said to him, 4“As for me, this is my covenant with you: You will be the father of many nations. 5No longer will you be called Abram; your name will be Abraham, 6for I have made you a father of many nations. 7I will make you very fruitful; I will make nations of you, and kings will come from you. 8I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you.
REVIVING FAMILY WORSHIP FOR GOD

Each day we live in a precious gift from GOD, loaded with possibilities to learn something new, to gain new fresh insights into His real truths. May we be showered with those blessings as we together profess His name in our week of prayer meetings.

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facebook.com/rmisdacurchoco

October 14-17, 2013 @ 7pm - 9pm
Purasia Marpaung M.Div.
Paster of Rocky Mountain Indonesian Seventh-day Adventist Church
Denver - Colorado

October 18, 2013 @ 7pm - 9pm
October 19, 2013 @ 9am - 1pm
Joseph Peranginangin Ph.D.
President of West Indonesia Seventh-day Adventist Union Mission
Jakarta - Indonesia
REFERENCE LIST


Rocky Mountain Indonesian Seventh-day Adventist Church. (2014). Church records. Aurora, CO: Author.


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Lead Pastor Rocky Mountain Indonesian, Aurora, CO 2013-Current
Interim Pastor All Nations of Elk Grove, Sacramento, CA 2011-2012
Youth Pastor All Nations of Elk Grove, Sacramento, CA 2008-2010
Interim Pastor Southgate Church, Sacramento, CA 2007