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ABSTRACT

MULTICULTURAL STRATEGIES FOR DEVELOPING A CHURCH WITH
INTENTIONAL REFERENCES TO DIVERSITY, INCLUSIVENESS,
AND STRUCTURE AS MODELED BY THE ALL NATIONS
SEVENTH-DAY ADVENTIST CHURCH,
BERRIEN SPRINGS, MICHIGAN,
1979-2012

by

Uatisone A. Afa'ese

Adviser: Kenley Hall

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Document

Andrews University

Seventh-day Adventist Theological Seminary

Title: MULTICULTURAL STRATEGIES FOR DEVELOPING A CHURCH WITH INTENTIONAL REFERENCES TO DIVERSITY, INCLUSIVENESS, AND STRUCTURE AS MODELED BY THE ALL NATIONS SEVENTH-DAY ADVENTIST CHURCH, BERRIEN SPRINGS, MICHIGAN, 1979-2012

Name of researcher: Uatisone A. Afa'ese

Names and degree of faculty adviser: Kenley Hall, PhD

Date Completed: October 2013

Problem

The development of a multicultural church is a challenge because it requires a fusion of diverse cultural entities into a single church. When the All Nations Church began in 1979 in Berrien Springs, Michigan, church leaders discouraged its establishment, believing the experiment would be divisive, and encourage dysfunction and misunderstanding. Members of other Seventh-day Adventist churches in the community disapproved of the concept of a multicultural church within its boundaries. To date, no formal evaluation has been done to determine the effectiveness of the multicultural ministry to the community.

Method

This narrative culture-inspired project is the report of a descriptive study that included a review of current literature related to racial and multicultural issues in organizational development in the context of a theological study of unity in diversity. The document includes responses to a survey distributed to core members of the All Nations Church in Berrien Springs, the multicultural congregation that served as the target population. Interviews were conducted that included leaders and individuals who contributed to the formation of the All Nations Church and those who thought contrary to the need for its existence.

Results

The survey and interviews identified some of the successes and failures of establishing a multicultural church in the context of the All Nations Church in Berrien Springs, Michigan. Given a study by DeYoung, Emerson, Yancey, and Kim (2003, p. 165), a multicultural church congregations can be divided into assimilated, pluralist, and integrated multiracial congregations. The study indicated that the current status of the All Nations Church falls between pluralist and integrated.

Conclusion

For the past 32 years, the All Nations Church has claimed its reason for existence to be that of an intentionally multicultural Seventh-day Adventist church, under the auspices of the Lake Region Conference. The pioneers of the All Nations Church saw the need in the community for a multicultural church but the idea of establishing such a church was going against the tide of public opinion. Presently, it seems that some of the

reasons for establishing such a congregation have disappeared, but the members indicate that it still serves the original purpose, but the opinions are still mixed as to whether or not the church can be declared a success.

Andrews University
Seventh-day Adventist Theological Seminary

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

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Uatisone A. Afa'ese

October 2013

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Date approved

DEDICATION

I dedicate this project document to all those who are genuinely interested in fellowship and worshipping with each other, regardless of race or color. Also, to my father Ioane Sanika Afa'ese, my mother Nikunau Fonoti Afa'ese, and my wife Taufau Toaetolu Afa'ese for helping me to shine for Jesus our Savior.

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CHAPTER 1

INTRODUCTION

Historical Background

The development of a multicultural church is a challenge, because it requires a fusion of diverse cultural entities into a single church. When the All Nations Church began in 1979 in Berrien Springs, Michigan, church leaders discouraged its establishment, believing the experiment would be divisive, and encourage dysfunction and misunderstanding. Members of other Seventh-day Adventist churches in the community disapproved of the concept of a new multicultural church within its boundaries. To date, no formal evaluation has been done to determine the effectiveness of the multicultural ministry to the community.

The task of this project is to evaluate whether All Nations Church achieved its stated goal and to determine if the All Nations Church can be used as a model for the establishment of other multi-cultural churches.

Justification of the Project

For the past 31 years, the All Nations Church has claimed its reason for existence to be that of an intentionally multicultural Seventh-day Adventist church, under the auspices of the Lake Region Conference. The Pioneers of the All Nations Church saw the need in the community for a multicultural church but the idea of establishing such a

church was going against the tide of public opinion. Have these opinions changed? If they have not changed, why not? If they have changed, why?

The Seventh-day Adventist Church organization appeared to be unprepared for the proposed format as evidenced by the hesitancy on the part of the Michigan Conference to recognize the company. The leaders felt the multicultural nature of the church would be divisive, and thus, would encourage misunderstandings resulting in dysfunction. “A problem-church in the making” was a common allegation. Is this a fact? This study will explore the fears and the results.

Many churches in the United States have accepted other cultures into their membership. Is this a national trend or just incidental happenings? What were tangible evidences, if any, that would identify the success or failure of this All Nations multicultural project? “Intentionality” was the term used in describing the engine that drives diversity, inclusiveness, and structural decentralization that moves a multicultural church. In view of the changing times and new emergent contexts, there is a need to revisit these philosophies and evaluate their purposes.

The “hunker down mentality” that once existed in the early part of the history of the church must be revisited to determine whether it still exists. It is very important to explore how the leadership role held by pastors and lay leaders merged into the formation of the All Nations Church in Berrien Springs, Michigan, where every member is a minister.

Description of the Project Process

The theological reflection centers on four biblical themes: First, God’s purposes for establishing a church in the world are presented. The study includes an overview of

how God established His church and proposed a method in which it would function. Second, a review is given of how the ideal church God set up in the first place was to serve as a light to the world and was heavily influenced by culture, race, communication, and national policy. Third, a summary is presented of the biblical teaching concerning multiculturalism and how to apply these principles to our modern situation, and in particular the All Nations Church in Berrien Springs. Fourth, the role of a pastor in facilitating the multi-cultural program of the church, modeling the Apostolic Church is explained.

Current literature on leadership and multiculturalism in America was reviewed. A mode of the intentional multiculturalism strategy that formed the basis for the structure of the All Nations Church is presented and principles devised to help churches wishing to develop and introduce a multicultural approach to worship programs.

Leaders and individuals who have contributed to the formation of the All Nations Church and those who were opposed to it were interviewed. Their responses are recorded and a summary shared. The interviewees included former presidents of the Lake Region Conference, former pastors, and charter members of the All Nations Church. The report includes a review of articles found in the local Berrien Springs weekly newspaper and the local Methodist Church, where they were first organized; and also, the Oronoko Township, where they were registered. The context conducive to the development and growth of the All Nations Church in Berrien Springs, Michigan, is provided.

Definition of Terms

The following terms are defined to enable the reader to better understand how they are used in this project:

Heterogeneous: A group of people from diverse ethnic and cultural backgrounds.

Homogeneous: A group of people from one ethnic and cultural background.

Multiculturalism: Communities containing multiple cultures.

Multiracial: A group of people from multiple ethnic/racial backgrounds.

Pentecostalism: A belief and practice of the Pentecostal Movement that may also be found in the worship styles of some multicultural churches.

Expectations

As Adventists, our aim is to proclaim the Gospel to all kindreds, tongues, and peoples. Culture is a medium where we communicate and, if we understand many other cultures, the more useful we are in the cause of God. One of the goals of this project was to eliminate the negative connotations often associated with multiculturalism. Cultural understanding will create better relationships and enhance opportunities to share the Gospel. With terms such as “globalization” and the world as a “Village” being underscored by the electronic communication, trades, and jet traveling, the “other” cultures are no longer far away.

As a Church, we must utilize the given opportunity to advance the cause of God by creating multicultural strategies to meet the needs of a changing world. I believe multiculturalism should shape our church, not only in the future, but now. By exposing seminarians, while in training, to these realities, they will find fulfillment in their ministry by ministering to all members, regardless of their culture.

Chapter 2 develops a theology of multiculturalism in both the New and Old Testaments. God’s purpose for man was not realized when sin entered the world. Divisiveness and enmity became a norm in man’s relationship to each other. God’s real

purpose for man is identified. The multicultural approach exemplified by Jesus contradicted the thinking that salvation was for Jews only.

Christ's last command to His disciples, "Go ye into all the world" was a universal directive as well as multi-cultural command. The ramifications of this order support the mission of our church. There was contention, commotion, and confusion in the early apostolic church due to the Jews' insistence that Gentiles must practice Jewish ceremonial laws before they can be accepted into the church.

This chapter concludes with an analysis of Pauline theology as it relates to multiculturalism. Paul received orders from God that his calling was to the Gentiles.

Chapter 3 provides a review of literature related to multicultural issues. Literature regarding the context for the diversity, inclusiveness, and structure of American multicultural churches is presented. Studies on race and ethnicity as they relate to unifying a congregation are included. Literature regarding multiculturalism and the role of leadership is included and the challenges to cross-culture communication explored.

Chapter 4 includes the history of the All Nations Church. Diversity, inclusiveness, and decentralization as the driving forces are explained. The structural decentralization and its theological ramifications as it related to the forming of the All Nations Church are explained. The role of the pastor and church leaders in relationship with the members is also analyzed.

The project is based on strategies for forming a multi-cultural congregation. Demographics, opinions of leaders, openness of the members are recorded. Based on the findings of the questionnaire, seminars are suggested.

Chapter 5 provides a summary of the findings and recommendations for leaders and members wishing to establish multicultural congregations.

CHAPTER 2

TOWARD A THEOLOGY OF MULTICULTURALISM: A THEOLOGICAL REFLECTION ON CULTURAL DIVERSITY

Introduction

The universe praises the handiwork of the almighty God. His hand and power are reflected everywhere we turn on this planet. The Psalmist echoes a similar sentiment. “The heaven declared the glory of God” Ps 19:1. The creation of this world (ex nihilo) by His mighty power cannot be explained, even by the most accomplished scientists. Mankind simply cannot fathom the mystery of God’s might.

At the end of each day of creation, God surveyed His handiwork, and concluded, “It was very good” (Gen1:31). As a special part of His creation, God personally designed a beautiful garden. He filled it with exotic birds, flowers, animals, and trees. He created rivers to water and cool the garden. What was the purpose for such a beautiful paradise? According to Gen 2:8, 15, God gave it to Adam and Eve as a gift and gave them the responsibility to care for it. However, the garden was more than a place for Adam and Eve to have a job. God created the beautiful paradise as a place where Adam and Eve could deepen their relationship with each other and their relationship with God. It must have been a satisfying experience to our God as He viewed man, the crown of His creation. The angels filled the whole Heaven with praises and hosannas. He visited the garden to commune with Adam and Eve. The human-divine relationship was an

affirmation of His love, His everlasting love. The human response to the Maker's love is the offering of self with gratitude, love, and loyalty.

God created a beautiful sinless world and gave it to Adam and Eve. However, the entrance of sin soon marred this pristine paradise. The entrance of sin quickly began to destroy relationships. When confronted with their sin (Gen 3:11-13), Adam blamed Eve and, in essence, God for creating Eve; Eve blamed it on the serpent and on God, as the one who created the serpent. Note that sin is a relationship breaker. It destroys a person's relationship with God, it fractures one's relationship with others, and it could be argued that it also breaks the relationship between people and their environment (Gen 3:17).

The Sin Factor

The entrance of sin as a controlling factor in relationships becomes quickly apparent. Cain and Abel, the sons of Adam and Eve, both brought their offering to God. What began as an act of worship on their part quickly turned into a source of anger and division. This is what sin does; it divides and separates. When Cain realized God would not accept his offering, malice set in. Satan always seeks opportunities to damage relationships with God and with one another.

Relationship Between God and Humanity

Sin has altered human relationships, because it alters the human heart. You see, God gave humans beautiful relationships within a beautiful garden, but they failed. Relationships cannot succeed where the love of God is not supreme, and love to each other is not strong. White (1890/1958) said,

So long as all created beings acknowledged the allegiance of love, there was a perfect harmony throughout the Universe. It was the joy of the heavenly host to fulfill the

purpose of their Creator . . . and while love of God was supreme; the love for one another was confiding and unselfish. (p. 35)

Unfortunately, instead of reaching out to God for help, human beings became exceedingly wicked as they multiplied on the earth:

Then the Lord saw the wickedness of men was great in the earth, and that every intent of his heart was only evil continually. And the Lord was sorry that he made man on the earth, and He was grieved in His heart. (Gen 6:5, 6)

The state in which God found His created beings was appalling. His very image that He created in mankind was marred by sin and His characteristics distorted.

Humankind had sunk so low in sin that it seemed the only option available to God was to erase them from the earth.

Sin causes disunity. People might not see eye-to-eye on certain issues and often disagree because of different perspective and angles. Differences of opinion are not necessarily bad or destructive; many times they can be refreshing and innovative. However, that is not what is being addressed in this chapter. The focus of this chapter is on the rupturing of relationships that sin causes.

Following the flood, God repopulated the world through Noah and his family. However, sin and rebellion still existed. God commanded the new emerging population to move out and replenish the world. Instead, they moved to the nearby plain and built a tower to save them from another flood. White says that the dwellers on the plain of Shinar disbelieved God's covenant that He would not again bring a flood upon the earth. She goes on to say that others believed in a Supreme Being, and that it was He who had destroyed the antediluvian world; and their heart like that of Cain, rose up in rebellion against Him. One objective for erecting a tower was to secure safety, in case of another deluge (White, 1890/1958, p. 199).

As God surveyed this rebellion it was clear that the motive was disobedience, disbelief, and self-exaltation. Perhaps the strongest motive of their rebellion was a belief that they were superior beings. The Tower was a symbol of their rebellion. God made an interesting choice of a medium with which to bring their rebellion to an end. He changed their language and their ability to communicate with each other; the result infringed on their unity and forced them to separate from each other.

Unfortunately, some have used this story to suggest that multiculturalism is the result of a divine fiat in response to sin. However as Hall (2008) argues that:

The actions of God must not be seen as judgment but as intervention. God's original plan laid out at creation (1:28), and repeated to Noah and his sons (9:7), called for a multiethnic, multicultural, multilingual world. The builders at Babel, whether on a large or more limited scale, were trying to disrupt God's plan for the world. They were trying to create a mono-ethnic, mono-cultural, mono-linguistic world. Far from being a judgment, God's merciful intervention helped to accelerate their participation in the blessing of diversity that He intended for humanity. (pp. 21-22)

A positive outgrowth of this rebellion was movement towards the multiethnic, multilingual, multicultural world that God always intended. However, Satan always takes God's good gifts and twists them to his own purposes. He took the beauty of what God created and utilized it as another tool to divide and fracture human relationships.

Christ's Ministry: Monocultural or Multicultural

This question of whether Christ's ministry was monocultural or multicultural can best be answered through both Jesus' interactions with people who were a part of Israel and those who were not. The subsections that follow will seek to answer this question through an analysis of Jesus' encounter with a Samaritan woman at the well and His encounter with a Canaanite woman on the coastal route from Tyre and Sidon.

Additionally, the significance of Jesus cleansing of the Temple in the Gospel of Mark

will be explored, in particular its relationship to multicultural ministry.

Discussion With the Samaritan Woman (John 4:1-42)

Jesus said to her, “Woman believe Me, the hour is coming, when you will neither on this mountain, nor in Jerusalem, worship the Father. You worship what you do not know; we know what we worship, for Salvation is of the Jews” (John 4:21, 22). Christ’s encounter with the Samaritan woman at Jacob’s well elicits some deep theological issues. The Jews and the Samaritan were enemies. The Samaritans were descendants of the 10 tribes that divided from the south to form the Northern Kingdom after the reign of King Solomon and were taken captive by the Assyrians in 722 B.C. Even before they were taken into captivity, they were already worshiping other gods by setting up a counter altar at Dan. A motley group returned after captivity and settled between Galilee to the north and Judah to the south but centered their worship on Mount Gerizim.

The Jews despised the Samaritans because of their claim to the inheritance of Jacob. According to the Jews, the Samaritans were Gentiles and had no part with true Israelites because of their heathen heritage and worship. Worship was a major friction point between the two groups, with both making an ethnocentric claim to superior worship. In her conversation with Jesus, the Samaritan woman attempted to pull Him into this controversy. Instead Jesus redefined the worship community He is seeking. Hall (2008) points out that:

In His words to the woman at the well, Jesus again made clear the type of worship assembly Jesus is calling people to. “The woman said, ‘I can see that you are a prophet. Our fathers worshiped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem.’ Jesus declared, ‘Believe me, woman, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. . . . Yet a time is coming and has now come when the true worshipers will

worship the Father in spirit and truth, for they are the kind of worshipers that the Father seeks” (John 4:19-21, 23). (p. 23)

The words of Jesus make clear that God does not want His people to be exclusive and separate in their worship. At the time of the writing, the Samaritans were meeting on Mount Ebal and the Jews gathered for corporate worship in Jerusalem. God, through His Son, Jesus, was sharing that the plan was to have everyone join together for worship and that they would need to be united in spirit and that they would have to carry the same message of salvation. Jesus clearly articulated that there is no place for ethnocentricity in worship. True worship in spirit and truth demands a worship of inclusion and not exclusion.

The Lost Sheep of the House of Israel (Matt 15: 21-28)

The experience is shared in the book of Matthew of a woman of Canaan who met Jesus as he entered Tyre and Sidon. This woman of Canaan came out of the same coast, crying aloud, “Have mercy on me Lord thou art the son of David; my daughter is grievously vexed with the devil.” Jesus did not respond. His disciples wanted Jesus to stop her from causing a disturbance. They asked Him to “Send her away, for she crieth after us.” He looked at them and said, “I am not sent but into the Lost Sheep of the house of Israel.” When she heard the words of Jesus, she worshipped Him, saying, “Lord help me.” But He answered and said, “It is not meet to take children’s bread and cast it to dogs”. And she retorted, “Truth Lord, yet dogs eat of the crumbles that fall out of master tables. Then Jesus answered unto her, “O woman great is thy faith, be ye unto thee even as thou wilt.” According to the biblical record, her daughter was healed immediately.

It is important to understand the context in which the story is framed. Some

commentators have accused Jesus of being a closet racist because of the way He treated the Syro-Phoenician woman. However, a deeper look into the story reveals that Christ's reaction to the Canaanite women is meant to spoof the normal way the Jews treated people not of Jewish descent. In doing so, He was seeking to enlarge the worldview of His disciples and to test the faith of the woman.

Ultimately the story is another example of the great lengths Jesus went to in order to create an inclusive table fellowship. It should be noted that before this story takes place Christ was in Judea teaching His disciples and conversing with Jewish teachers. He then suddenly decides to travel past Samaria and Galilee to the Coast of Tyre and Sidon. What was calling Jesus to Tyre and Sidon? Christ sensed the need of the Canaanite woman and He desired to be in that place and at that particular time to heal her daughter according to her faith.

The Cleansing of the Temple

King Solomon first established the inclusive nature of the Temple as a House of Prayer for All Nations when he dedicated the first Temple for the Nation of Israel. Note the following words of his dedicatory prayer:

More over concerning a stranger, that is not thy people Israel, but cometh out of far country for thy name's sake; (For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm.) when he shall come and pray toward this house. Hear thou in Heaven thy dwelling place, and do according to all that the stranger calleth thee for all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have built, is called by thy name. (1 Kgs 8:41-43.)

It is clear from these statements by Solomon, that the duty and the function of "God's temple" is open to all those who seek Him, regardless of ethnicity or culture.

However, throughout the Old Testament and inter-testament period, the temple

never became the gathering place for the nations that God envisioned. By the time of Christ, the temple at Jerusalem had become a place of exclusion and not inclusion. In fact, the temple at Jerusalem was now a symbol of Jewish exclusive theology. Jewish pride and exclusiveness was on full display in the temple. What Christ saw and experienced was far from the ideal “House of Prayer” He envisioned. It was more like a market place and a business complex. Once you enter the gate, there was a *bank* where ordinary shekels could be exchanged for the “temple” shekel. It is in this place also that the demand for the “half-shekel” was forced on all Jews as a levy for the upkeep of the temple. However, the market was opened to money changers who plied their business to new and unsuspecting customers, at the going rate. Nearby, the worshipers could smell and hear the *baaing* of the sheep and *yawning* of the cattle as they were bought or sold. The noisy bargaining echoed throughout the building.

White, in the book *Desire of Ages* (1898/1940), captured the scene:

As Jesus came into the Temple, He took in the whole scene, He saw the unfair transaction, He saw the distress of the poor, who thought that without the shedding of blood there would be no forgiveness of their sins. He saw the outer court of His temple converted into a place of unholy traffic. The sacred enclosure had become one vast exchange. (p. 131)

Each of the Gospel writers noted the confrontation that took place between Jesus and the money changers in the temple. Christ quoted from Isaiah 56:7. Mark quoted His speech in its entirety: Jesus declared, “Is it not written, ‘My house shall be called a house of prayer for all the Nations’” (Mark 11:17 NKJV). According to the Jewish people and their leaders, the temple was their exclusive domain; their fathers expressly passed it on to them. It became their exclusive identity. As DeYoung et al. (2003) noted, “The author of Mark understood that the last four words of that quote from Isaiah—“for all the

nations—summed up what caused the religious leaders to fear Jesus and look for a way to kill Him (11:18). Blount and Tisdale (2000), in the book entitled, *Making Room at the Table: An Invitation to Multicultural Worship*, writing about Mark's understanding of Jesus messages, wrote the following:

In the Gospel of Mark, Jesus is a preacher of multicultural worship. He envisioned a future that was radically different from the one espoused by the Temple Leadership of his present Jerusalem. The Temple presided over a world where non-Jewish ethnicities were condemned by the theological motifs of holiness and purity, and demonized by a myopic fever of messianic nationalism. Mark's Jesus offered a counter-Kingdom proposal: he foresaw a time when every people of every nations would call God, Temple their house of prayer. (Blount & Tisdale, 2000, p.16)

Jesus had come to initiate God's true vision for the temple. He had come to tear down its walls of exclusion and turn it into the house of prayer for all nations as God had always envisioned.

If the ministry of Jesus and later His followers included an inclusive ministry, then why, when Jesus sent them on their first missionary journey, did Jesus seemingly send them on an exclusive mission? "These Twelve, Jesus sent forth and commanded them, saying, 'Go not into the way of the Gentiles, and to any City of the Samaritan enter ye not: But go rather to the Lost Sheep of the house of Israel'" (Matt 10:5, 6 NKJV). Christ sends forth His disciples to evangelize with an express order not to go to the Gentiles or the cities of the Samaritans. Some have used this verse to infer that Christ was not interested in the salvation of the Gentiles, which included the Samaritans. Therefore, He focuses His ministry only on the Jews. The story of the Samaritan woman and the Canaanite woman contradict such a conclusion.

For some leaders, sending the disciples to the Jews only connotes ethnocentric bias on Jesus' part. However, I would like to suggest a different reason for Jesus'

strategy. Jesus' action was driven not by ethnocentric bias; rather, it was based on a far more pragmatic reason. This was the first time He was sending the disciples out to preach; so, to make it easier for them, He sent them to those that they already knew. After they gained preaching experience Jesus would later send them to a Samaritan village to preach (Luke 9:52). When the right time came, following His resurrection and before His ascension, He would command His disciples to preach the message to the entire world.

The Great Commission

On the hill of Olivet, as the time came to bid farewell to His disciples and followers, Christ enlarged and broadened the scope of His ministry to the whole world before He ascended to heaven. He said, "All power is given unto me in Heaven and in Earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt 28: 19).

The essence of the Commission is for this message of salvation to be proclaimed to the whole world so that every person would hear the saving message of salvation before He returned to earth. The message is universal and the intended audience is every nation, kindred, tribe, and tongue. This inclusiveness demands the elimination of barriers of relationships as Jesus' ambassadors engage in the spreading of the gospel to the ends of the world.

One of the final directives Jesus gave to the disciples before His ascension is found in the book of Acts. It is recorded slightly different from the account of Matthew. However, like Matthew, the central thrust of the directive points to the inclusiveness of the gospel. "But you shall receive power when the Holy Spirit has come upon you, and you shall be witnesses to me in Jerusalem, and all Judea and Samaria and to the end of

the world” (Acts 1:8 NKJV). Notice the progression to a multiculturalism that would embrace the very “ends of the earth.” However, before going out to the “ends of the earth” they must first wait for the outpouring of the Spirit. Acts records that 120 disciples followed the instructions of Jesus and gathered in an upper room in the city of Jerusalem. Among the 120 were the 12 disciples with Matthias who replaced Judas Iscariot--who betrayed Jesus Christ and later committed suicide by hanging himself. There were also numerous women disciples of Jesus. Among them was Mary, the mother of Jesus. They all joined in the Upper Room in spirit and prayer, with supplication for His Presence (Acts 1:13-26 NKJV). “And suddenly there came a sound from heaven, as of rushing mighty wind, and it filled the whole house where they were sitting” (Acts 1: 3 NKJV). “Then there appeared to them divided tongues, as of fire, and one sat upon each of them” (Acts 2: 2, 3 NKJV). “And they were all filled with the Holy Spirit and began to speak with other tongues, as the spirit gave them utterance” (Acts 2: 4 NKJV).

Three important aspects of this supernatural event need our focus. In verse one, we notice and recognize the tight *unity* that binds each of the participants to each other. Only God can and could provide this type of unity. We need that *spiritual unity* in our Church and institutions in order for the Spirit of God to be present. The Holy Spirit appeared to them like tongues of fire. It evoked a powerful presence. The Holy Spirit can do that for each and every one of us.

The powerful presence of the Holy Spirit had totally changed the dynamic of the gathering. DeYoung, et al. (2003) captured the historic events with these words: “The power of the Holy Spirit came upon those 120 Galileans praying in an upper room and

propelled them out into the streets proclaiming the good news of Jesus Christ in the language of the nations”(p. 22).

From its outset the gospel was a message of inclusion for all nations. How did the message fare as it moved from the Hebraic Jews to Greek Jews and to the Gentiles. The Pentecostal surge provided an influx of thousands of believers into the movement, mostly Greek Jews. Though Greek and Hebrew Jews shared the same ethnicity, there were clear cultural differences between the two groups. Satan took advantage of these cultural differences to bring relational division between the two groups. Problems arose when Greek Jews perceived that they were treated unequally in the distribution of foods and other life necessities. The early church moved quickly to address these issues and relational harmony was restored (see Acts 6).

A far greater crisis awaited the church when Gentiles began to join the church. Now the early church was facing both multiethnic and multicultural issues. The Jerusalem Conference recorded in Acts 15 was convened to address these new challenges.

Jerusalem Conference

The message spread like a wild fire as the heat of persecution scattered the disciples abroad. Philip the Evangelist went up to Samaria to preach the Gospel and established a new church. Paul came on board following his conversion experience on the road to Damascus. Paul teamed up with Barnabas to plant the first church for both Jews and Gentiles in the city of Antioch. Peter received a vision of unclean animals that he was told to prepare and eat: then, he immediately received an urgent call to go to Caesarea to the home of Cornelius the Roman Centurion. His whole household and many of his

friends (Gentiles) were baptized. Peter defended his actions with the following response:

If therefore God gave them the same gift as He gave us when we believed on the Lord Jesus Christ, who was I that I could withstand God.? When they heard these things they became silent; and they glorified God, saying, that God has also granted to the Gentiles repentance to life. (Acts 11:17, 18)

Although, the Jews intellectually acknowledged, “God has also granted to the Gentiles repentances to life,” they still struggled with the integration of Gentiles into the church. James, the leader of the apostles in Jerusalem, made the decision to convene a special conference to give direction to this issue. A critical issue was at stake. Did Gentiles have to become Jews in order to be accepted into the church? Ultimately the council would reject the idea that Gentiles must become Jews in order to join the church. However, the council did insist on maintaining and incorporating a view of the cultural traditions of Judaism into the developing church culture.

Pauline Theology of Multiculturalism

The conversion of Saul on the road to Damascus was a significant turning point of the Christian movement. Ananias, a disciple, was told by God to visit the house of Judas where he would find Saul of Tarsus praying, Ananias was instructed to go to Saul, but He was reluctant to go because he heard of Saul’s reputation as a persecutor of the believers. However, the Lord appeared to him and said, “Go, for he is a chosen vessel of mine to bear My name before gentiles, kings, and the children of Israel. For I will show him how many things He must suffer for My name’s sake” (Acts 9:15, 16). Paul’s calling and precise instructions left no doubt as to God’s intentions for him and the gravity of his mission. Paul became the apostle to the Gentiles.

Though called as an apostle to the Gentiles, Paul’s background and life were

rooted in Judaism. He reflected on his ethnic roots in his epistle to the Romans, “Has God cast away His people? Certainly not! For I also am of Israelite, of the seed of Abraham, of the Tribe of Benjamin” (Roman 11:1). Paul never denied but always affirmed his own ethnicity. However, he also understood that he was more than just the sum of his ethnic and cultural identities; he was also a *new creation* in Christ Jesus. The key to multiethnic/multicultural ministry is not denial of our heritage. Rather it is to embrace not only fully who we are but also who we are “in Christ.” “If anyone is in Christ, he is a new creation” (2 Cor. 5:17). The *new creation* was what enabled Paul to transcend the barriers of ethnicity and culture that often seem to cause division.

God’s Solution to the Human Problem

This section of the discussion presents the new possibilities of managing a racial and ethnic identity. As a result of sin, people all suffer from some degree of “centrism.” However, Christ offers a freedom from ethnocentrism and ethnorelativism. He offers a Christocentric life. A Christocentric life embraces the faultiness of every group, clan, tribe, and race. There is no one ethnic or cultural group that is perfect. Thus, the Christocentric life creates a new community that through Christ tears down the wall that divides. “For He is our peace, who has made both one, and has broken down the middle wall of division between us” (Eph 2:14).

The Christocentric life finds its primary identity in Christ. Paul’s life was anchored in Jesus Christ. In 1 Cor 9:19-23, it is recorded that Paul wrote:

For though, I am free from all men, I have made myself a Servant to all, that I might win the more. And to the Jews I became as a Jew, that I might win Jews, to those are under the Law, as under the law, that I may win those who under the law. To those who are without the law, as without the law (not being without the Law toward God, but under the Law toward Christ.) that I might win those who are without the Law. To

the weak I became as weak, that I might win the weak That I might by all means save some.

Note that in Paul's life, he maintains strength by a magnetic attraction to the Christ of the Gospel. That magnetic attraction led Paul to cooperate with Christ and to a life of self-expenditure on behalf of others (Pollard, 2000, p. 18).

New Identity

Very likely you have read the following passage but not fully fathomed the depths of its implication: "And to the Jews I became AS a Jews, that I might win Jews" (emphasis mine). I am a Samoan by birth, and if I say to the Samoan church group, I became AS a Samoan, that I might win Samoans, they would probably shout and remind me, then and there, that I AM a Samoan. Well, who is more Jewish than Paul? His racial background clearly defined his identity as a Jew of the Jews. "I am an Israelite," he said with some measure of pride, and "the seed of Abraham, of the tribe of Benjamin" (Rom 11:1). Where did Paul develop that, "I became . . . stance"?

Paul's thematic approaches to the ministry were centered on the "freedom" one receives through accepting Jesus Christ as Lord and Savior. This approach created a more effective cross-cultural ministry for Paul. He labored with great success in cross-cultural ministry because he was free. His freedom grew out of his encounter with Christ. Paul was free and let loose from his old identity anchor that he once embraced. His new identity becomes grounded in a new experience. "If any man be in Christ he is a new Creation" (2 Cor 5:17). Thus, he could no longer be Judeocentric. This is why he says, "I became as a Jew." Paul no longer considered himself as a Jew in terms of primary values, commitments, and allegiance" (Pollard, 2000, p18).

In order to better understand Paul's reference to his Jewishness, it is important to remember that the belief today is derived from a small comparative Greek particle used in Paul's writings. The particle *hos* in Greek or *as* in English made the statement as to his being a Jew famous. Paul was saying that he became as a Jew, making the assertion that he is no longer a Jew. He also asserted that he received no compensation for any services from any Jew or, in fact, anyone, freeing him to serve those in need, introducing them to Christ directly and not through Jewish connections.

A quick reading of the early New Testament church reveals the social situation between Jew and Gentile plagued by dissension and discord. As a Jew, Paul felt compelled to persecute the Christian church. That is, until the Damascus experience when Paul received an "identity transplant" (Act 9:1-6). We may ask at this juncture, "What happened to the racial and ethnic identity that is visible, so distinguishable, and so observable?" The answer is in the use of the comparative Greek *hos* or the English *as*. I believe the challenge for Christians is to allow the Gospel to establish a primary identity in their lives; so they no longer are limited to viewing themselves through one race or ethnicity.

Paulsen (October, 1999) writes:

Identity is more than Where do I come from? and Who are my parents? It is more than qualification and profession: more than likes and dislikes, smells and tastes. In part, it may be all of the above, but it is the inner realities of my self-hood. My identity is my soul. (p.4)

Our True Self

In the act of baptism, death to a former life becomes a resurrection into a new community, race, and ethnicity that relegates to the secondary level of identity. Race and

ethnicity, (and other discreet realities such as gender, class, status, etc.) are no longer the defining realities of our existence. Many teachers of diversity refer to the primary aspect of identity, such as race and gender, as something that cannot be changed. But, as Christians, these social distinctions are “relativized” that is, reduced. They really are not objective measures of social worth, but merely temporal distinctions that are nonsalvific. When the heart is surrendered to Christ, all previous engagements are forsaken if they are not in accordance with the gospel message. For Paul any objectification of race and ethnicity that is not surrendered to Christ is idolatry.

The reality of our existence is a gift from God, with all its responsibilities; race and ethnicity are part of this endowment. Race and ethnicity have been used to marginalize, oppress, classify, denigrate, endow or privilege; however, as in the case of Paul, they become a vehicle for witness. Paul’s experience as a Jew is vehicularized so that he can be *as* a Jew. Paul worked for his own racial and ethnic group but only as an ambassador from another Kingdom (2 Cor 5:20). 1) He took the Nazarene vows. 2) He was circumcised; his spiritual son was named Timothy according to the Jewish law. 3) He took part in purification rituals and paid Nazarite expenses for sacrificial offerings. But, “without the law” when working with those of the Gentile race, he did not enforce Jewish ceremonial law. Thus he laid the foundation of his cross-cultural ministry.

Paul’s ministry was to all people who had been heretofore alienated from Jesus Christ. Paul’s passion for souls and love for Jesus Christ motivated him to reach out and witness to as many as possible. His cross-cultural service was motivated by true agape love—the sacrificial love for others. The theme of his ministry: “To the weak I became as weak, that I might gain the weak: I am made all things to all men, that I might by all

means save some” (1 Cor 9:22). In conclusion: “In the fallen world, race and ethnicity have been a source of separation and alienation. In the church of the believers, every aspect of our being can be used as a vehicle for God’s services” (Pollard, 2000, p. 21). This is possible, if the differences are laid aside and each individual is viewed through the lens of equality in the eyes of God.

CHAPTER 3

LITERATURE REVIEW

Introduction

The focus of the review includes the following: 1) The context for diversity, inclusiveness, and structure of a multicultural church in America. 2) Studies on race and ethnicity as they relate to unifying a congregation. 3) Multiculturalism and the role of leadership. The review of literature will not be exhaustive as much has been written over the past 30 years since the founding of the All Nations Church in Berrien Springs, Michigan.

American Congregations

The history of Christianity in America cannot be separated from the history of race relations. The authors of the book *United by Faith* (DeYoung et al., 2003) contend that Christian congregations should be multiracial. The book outlines the history of how *color* influenced the formation of various worship groups. In contrast, Wagner (1998), the author of *Church Growth and the Whole Gospel: A biblical mandate*, contends that churches must be homogeneous in order to experience maximum growth. These points of view will be discussed in the latter part of this chapter.

Interracial Worship: 1600-1940

Interracial worship was the norm from the 1600s through the early 1940s. Early

White members of the American congregations often worshiped with the Native Americans. One such congregation referred to their church as the “Praying Indian Village” Church. The British colonies included the White British, White and Colored free servant class, indentured servants, Native Americans, and free Africans. There were some cases of intermarriage and these couples and their families were also a part of the early congregations.

The Atlantic slave trade eventually resulted in a separation based on race. As wealth and economy grew, slave owners and slaves gathered in separate venues. The mixture of beliefs held by the various African slaves and the status of work assigned to indentured slaves as compared to Africans separated them. Eventually, according to some records, only 6% of the slaves from Africa embraced Christianity, even though they held a belief in a Creator God. The situation was complicated because, it seems Christians verbally supported slavery based on biblical teachings, but the supporting force was fear of losing the work force the slaves provided. Raboteau (1978) wrote, “The most serious obstacle to the missionaries to the slaves was the slave holders vague awareness that the Christian slave would have some claim to fellowship, a claim that threatened the security of the master-slave hierarchy” (p. 96).

In the early years of American history, when a free Black person became a Christian, the worship option was the “negro pew” in a separated seating area of the church building. This segregated worship practice was not confined to the Southern states; New England pastors, such as Cotton Mather and Jonathan Edwards, actually owned slaves (Raboteau, 1978, p. 102). The President of the United States in the 1700s, Thomas Jefferson, had slaves, but insisted they be educated. It is believed that he fathered

some children with slave women. One of his descendants, one-eighth Black, Joseph Jenkins Roberts, later became the first President of the country of Liberia (J. Bryson, personal communications, May, 2012).

The 1700s were noted for three events: the slave trade, the life servitude of slaves, and the religious revival that swept the South. The third event, “The Great Awakening” led in part by the revivalist George Whitefield, drew poor Whites and enslaved Blacks to Christianity. Bi-racial congregations of Whites and Blacks emerged with African American and European American followers reaching out to each other. The common reference was that of “Brother” and “Sister” when addressing each other. The equality in the terms of address may seem insignificant today, but, in an age when only Whites were accorded the titles of Mr. and Mrs., it was taboo for the Whites to address a Black using any form of familial idea. This practice was accepted by Whites in principle, if not always in practice, based on the belief that, in the sight of God, all were equal and all are members of God’s spiritual family (Boles, as cited in DeYoung et al., 2003, p. 12).

Some ministers at this time preached against the institution of slavery and freed the slaves they owned. Whites of poorer or lower classes who did not own Africans were the primary supporters of the revival and biracial congregations. It was a historian by the name of Spark (as cited in DeYoung et al., 2003) who wrote, “White church members sometimes rose above their prejudices and recognized blacks as fellow children of God with souls equal to their own”(p. 25).

The American Christian Churches Split

The possibility of biracial congregations came to an end when two African Americans, Richard Allen and Absalom Jones, left the Methodist Episcopal church

leading to a split in 1844 and the beginning of the African Methodist Episcopal Church. A debate was raging over the entire continent around the issue of slavery. Society, church, and family were separated on the issue that eventually had to be addressed. The Civil War tested the psyche of the people of America and brought about an examination of church practices.

After the Civil War, the southern part of the nation went through a period of reconstruction; it was also a period of reflection as Christian churches began self-examinations. The Church of God Reformation Movement, based in Anderson, Indiana, defined holiness in relational terms. They taught that the holiness of God indicates a unity between human beings and God. In other words, if an individual embraces the holiness of God, the core message is equality. Thus, any individual, whether Black or White, was accepted without reservations. The congregations grew quickly until the early 1900s, when the commitment to diversity started to waiver. In 1909, the White leaders of the church began to make exceptions to the message of racial unity in the case of evangelism, fellowship, and marriage. In 1912, the White leaders of the church encouraged Black members and ministers to form a separate church entity. A National Association of the Church of God was formed and since that time the church has been segregated. The White leaders' messages were clear and concise to the National Association of the Church of God: In evangelism, they should convert their *own kind*. In fellowship, associate with their own people, and in marriage, unite with their own people. It was a deterrent to church unity that continued until the 1940s and later.

Howard Thurman established a Church called *The Church for the Fellowship of all Peoples* in San Francisco, California, considered the first truly multicultural church in

America. It was started and sustained with the help of Professor Alfred G. Fisk, a White scholar. They later called themselves the *Neighborhood Church* (DeYoung et al., 2003).

Pentecostalism

Pentecostalism began to make its presence felt in early 1904. It has been said that it was with thunder and lightning that the Azusa Street Movement hit the streets of Los Angeles with speakers and revival. The following was multiracial and some Pentecostal revivalists joined their public witnesses. However, many White Pentecostal members disliked the interracial gathering and they spoke against their leader Seymour. The Azusa Street revival ended in 1909. At this time, many efforts for racial unity, such as the Pentecostal Assemblies of the World, the White Church of God, the Church of God in Christ, the Pentecostal Assemblies, and the Assemblies of God floundered on the issue of racism. One of the last Pentecostal revivals took place in 1920 when the Assemblies experienced another racial rift with Hispanic followers, and many left to start a new denomination. This split, due to racial issues, led one historian to say, “The history of the church in the United States leads one to believe that sustaining a multiracial congregation is a near IMPOSSIBILITY due to racism” (DeYoung et al., 2003, p. 54).

Christianity in the United States became the principal divider of people by race. The Seventh-day Adventist Church in America was no exception. Separate churches and separate conferences arose throughout the South, North, and Midwest.

Segregation and Inequality

A book co-authored by Emerson and Smith (2000), called *Divided by Faith*, approach the racial and religious issues as interrelated. They pointed out that it is when

relationships are examined that the veneer, the surface of congeniality, that often hides the true self, fades and the authentic practices reveal the inequality that co-exists with profession of equality. Faith in each other and, ultimately, in God is lost when close relationships suffer from this kind of hidden, and often not so hidden, inequality.

Historian, Boles (as cited in DeYoung et al., 2003).wrote, “The history of this United States of America has been plagued by the issues of race and ethnicity” (p. 9). As related earlier, the debate goes back to her formative years as a nation. The need to develop this vast continent led the settlers to get involved in the importation of thousands of slaves from the continent of Africa to provide free labor (p. 12).

The consequences of the decisions made at that time were probably not contemplated, but the results led eventually to the suffering and deaths of many. More people lost their lives in the Civil War than perhaps the last great World War. This came about when the Southern states refused to free their slaves and moved to form a separate country. A civil war took place, but though the Civil War was won by the Union and the slaves freed, the relations between races sunk to a new level. State laws and county laws were enacted to keep “Blacks in their place” throughout the Southern states. Mass migration took place as Blacks moved to northern cities. Riots and demonstrations took place as local laws restricted movement to certain sections of the cities.

It would be many years before the Civil Rights Movement and a mass demonstration in Washington D.C. led by Martin Luther King, Jr. would bring about a more intentional discussion of the racial issues that had been buried by public and church leaders throughout the nation.

Leadership in Multicultural Worship

Weem (1999), in his book *Leadership in the Wesleyan Spirit*, focuses on the following principles of leadership: 1) begin with people, 2) follow people, 3) focus on serving, 4) remember the poor, 5) practice multiple leadership techniques, 6) lead from both the center and the edge, 7) live in the tension, 8) seek to include diversity, 9) make connections happen, 10) be passionate, 11) proclaim Christ, and 12) seek justice. Barna (1997), saw the art of leading God's people as coming from a wisdom that comes from God Himself. Barna forged the combination of leadership and vision as a powerful tool for enhancing God's kingdom on earth. He states, "If you want to be a leader, vision is not an option; it is part of the standard equipment of a real leader" (p. 47). Leaders must facilitate the transition from vision to action. Their personal investment, passion, and confidence in the vision will reinforce the need to focus on the vision and participate in the active response.

Phillips (as cited in Barna, 1997) states that teamwork is one of the critical factors in fulfilling desired outcomes. When a group of leaders share a common purpose and remain focused, the task is usually successfully completed. Phillips uses the Billy Graham ministry as an example of successful teamwork. The unity of mission, "sharing the gospel of Jesus Christ for salvation and life" (p. 217), is what kept the team focused. Phillips suggests that the following principles are needed for building a team: 1) A gifted and committed leader; 2) A group of men and women committed to God; 3) A group of people united under Jesus; 4) A clarity of focus that precludes Satan's creating confusion; and 5) A collection of individuals with various gifts needed for specific tasks.

Once the vision of creating a multi-cultural group of leaders is the focus, it is

important that intercultural competencies be identified. Ramirez (as cited in Pollard, 2000) suggests four steps or competencies that must be present in each individual: 1) Self-awareness—aware that each individual has ethnic roots; 2) Tolerance—acceptance of cultural biases held by others; 3) Reaching out—open to experiencing the cultural practices of others; and 4) Permanent engagement—a sharing of leadership and power with others whose cultural practices differ from one’s own. According to Ramirez

Each of these steps represents a particular competency. Acquisition of those competencies requires practice as well as a particular cultural environment that promotes or demands their development. These four steps represent the journey from an ethnocentric worldview to a better rounded version that allows, promotes, and enjoys diversity. (As cited in Pollard, 2000, p. 118)

If leadership is to survive and thrive in a multi-cultural environment, leaders will need to model the self-awareness, acceptance, openness, and interaction promoted by Ramirez. Kouzes and Posner (2007) state that this type of exemplary leadership is only sustainable if certain criterion are met. They suggest that the leadership must be modeled and based on a genuine belief in equality. If a vision is shared and a willingness to continually engage in a challenge to the process transpires, and empowerment for action is a way of life, it has the potential to succeed. Finally, the heart must be encouraged—participants must receive dramatic reinforcement and expressions of appreciation and encouragement from each other (pp. 3-22).

Kouzes and Posner (2007) also suggest that what is witnessed by others must be seen as coming from the one who is speaking and acting and not as a reference to someone else (p. 45). In other words, those who elect to participate in multi-cultural ventures must be able to clarify their values and express themselves in ways that “authentically communicate” their beliefs in ways that uniquely represent themselves.

As individuals work together to create a structure that is authentic in its attempt to create a multi-cultural community, participants must be willing to share a common vision, and at the same time communicate their own individuality, their own cultural roots. This willingness to integrate can create an appearance of chaos. The seminal work by Wheatley (2006) addresses the chaotic nature of combining elements that are at variance. She suggests “nothing happens . . . without something encountering something else” (p. 69). Her theory of interrelated energy patterns where various elements come together, a process based on physics, implies that those willing to participate in a multi-cultural environment must be willing to work through relationships that create experiences that would not have existed without the coming together of more than one ethnicity.

Spiritual leadership implies a reliance on God. It takes faith. The book *Spiritual Leadership: Moving People on to God's Agenda* by H. Blackaby and Blackaby (2006) addresses the need to recognize the burden and discouragement felt by Christian leaders. They argue that inability to acknowledge the discouragement in trying to unite disparate individuals into a multi-cultural group is a result of losing sight of God's design for them as leaders. Blackabys' book describes how disheartened leaders need to have the faith that God will equip them for the spiritual task of leading that He has assigned. This process often calls for personal transformation. Herrington, Creech, and Taylor (2003) in the book, *The Leader's Journey* attest that pastors must first focus on managing themselves rather than managing others.

Spiritual leaders, according to Weems (1999), need to ask, “How can a Wesleyan Spirit enrich the critical task of discovering a Vision for Ministry?” I would suggest that

Adventist leaders need to renew the vision set out for leaders to have the ability to lead out in providing continuity and the ability to facilitate change. The power to be this kind of leader, according to Hagbert (1994), rests in the leader's ability to reflect on the purpose and wisdom that comes from God.

Race and Multicultural Worship

America is an example of a country where religion and race are constantly in the news. One of the most well-known evangelists, Billy Graham, was featured on the front page of the *Wall Street Journal* (June 23, 1997). He is quoted as saying, "Racial and ethnic hostility is the foremost social problem facing our world today." In recent years, members of the Evangelical movement have been highly active in the area of race relations. They are calling for an end to racial strife and division, asking members to tear down the "dividing wall of hostility." The all-White Pentecostal Fellowship of North America, decided to disband to form the cross-racial Pentecostal Fellowship of North America.

The various attempts to create multicultural worship groups have met with opposition and often failure. It was Tocqueville (1805) who stated, "As long as the American democracy remains at the head of the affairs, no one will undertake so difficult a task; and it may be foreseen that the freer the White population of the United States becomes, the more isolated it will remain." Interpreted in practice, what has happened is a much easier and freer life for White Americans, with the adverse effect that the White population, to a certain extent, has chosen to ignore minority populations (Emerson & Smith, 2000, p. 2).

Fern (as cited in DeYoung et al., 2003) warned the contemporary Christian church of the dangers of ignoring minority populations. Fern suggests that rather than respecting the “mystery of the other,” the church in an effort to preserve institutional life has marginalized communities and wiped out their uniqueness.

Paris (2000) provides an example of what can happen when an oppressed community crafts their own theology apart from the community of the oppressor. He cites the American slave communities who translated the gospel into their own language and idiom. The resultant recontextualization was not simply reformulation of the oppressor’s theology or worship, but was a subservice reconstruction of it. Another example of a religious community struggling with the issue of worship in the context of various cultures is that of Korean Americans. Lee (as cited in DeYoung et al., 2003), a Korean American, encourages acceptance of the American way of life; however, most Koreans reject and resist the American way of life. Since both the newly arrived Koreans and those who have been in America for a number of years do not choose to meet each other’s needs in the American context, the American way of worship cannot meet their needs.

The youth culture in America faces a disconnection from the older generation in today’s church environment. Jaros (as cited in DeYoung et al., 2003) explores the youth culture in the context of worship. Youth want to be where something is “happening” and where they feel they are a part of something bigger than they are. According to Jaros, youth want to experience a sensation of self-transcendence and ecstatic release. Jaros advocates the need of the church to take affect and feeling more seriously. She suggests

that the church include in its liturgy elements of transcendence, abandonment, and passion.

Music as a part of worship is not the focus of this study, but music, though it is often declared to be a universal language, is dividing churches. A cultural difference in music often creates battles. It seems that truth is the first casualty in the war over music tastes. It is my observation that music in a multicultural worship setting must be the topic of genuine dialogue.

Homogeneous Versus Heterogeneous Congregations

Wagner (1998) is the seminal author in the area of church growth theory. Almost all of the authors in the field refer to his work or reflect an influence that Wagner has played in their development of theories having to do with church growth. He has frequent references to Donald McGavran, who was of the mindset, according to Wagner, that there was a need to provide homogeneous church groups in order to experience growth (p. 8). The time frame was when the Bible was paramount and the assumption was that people of like cultures could better understand the Bible. There was little if any reference to multicultural issues.

It is amazing that so many years after the preaching of John the Baptist, who shared a guide for multiculturalism in his teaching (Luke 3:11-14), and the teaching and example of Jesus, who made it very clear that individuals from various cultural backgrounds needed to come together for worship, that multiculturalism should even be an issue. Yet, it seems that homogeneous and heterogeneous issues still confront the church growth process. If one, as Wagner (1998) suggests, looks to gather a homogeneous group, those invited will feel connected. On the other hand, if one

intentionally gathers individuals from various cultural groups and expects them to feel connected, it rarely happens. His suggestion is that primary groups, those with whom one is intimate, come about naturally; while, secondary relationships must come as a result of intentionality (pp. 170, 171).

Those interested in the subject of church growth cannot ignore suggestions from McGavran and Wagner supporting the need for homogeneous church congregations in order to experience church growth. Other writers on the issue of culture and worship, such as Hanson (2000), continue to question whether multicultural/heterogeneous worship is even possible or desirable.

The Seventh-day Adventist Church has seen the growth of Korean, African, Spanish, and other homogeneous congregations throughout North America. However, the apparent lack of connection between secondary groups presents a challenge to communities that might benefit from accepting a multi-cultural/heterogeneous congregation. The next chapter will report the results of a survey questioning this issue as it relates to Berrien Springs, Michigan and the All Nations Church, a multicultural/heterogeneous congregation that was created with the intention of providing a place of worship for “all peoples.” There was a deliberate plan to set up a diverse/heterogeneous population of believers. The history of the All Nations Church will be the subject of the following chapter.

Types of Multiracial Congregations

Church congregations tend to cluster around geographical locations that are often dictated by economics, and, in some cases, prestige status. For a group of individuals to join together for worship, when they come from different ethnic, economic, and prestige

backgrounds is still somewhat unusual in the United States, in spite of the efforts to create multiracial congregations.

According to DeYoung et al. (2003), the qualities that characterize multiracial congregations fall into three categories: 1) assimilated multiracial, 2) pluralist multiracial, and 3) integrated multiracial congregations. As the different titles imply, assimilated refers to a group of people within which there is a large representation of one race. Other races may be represented, but the dominant race determines the culture of the group. The pluralist designation refers to a group of individuals representing different races. There is a deliberate effort to have these racial groups represented on the platform and in the committees set up by the given church, but the social network within the congregation is segregated. The integrated group consists of individuals from various racial backgrounds, who, while maintaining and respecting their own cultural heritage, have created a new culture.

“A truly effective multiracial congregation not only reflects aspects of the cultures represented by congregation members, but it reflects a *new* and *unique* culture that transcends the worldly cultures” (DeYoung et al., 2003, p. 169). Table 1 illustrates the differences.

Table 1

Characteristics of Multiracial Congregation Models

	ASSIMILATED MULTIRACIAL CONGREGATION	PLURALIST MULTIRACIAL CONGREGATION	INTEGRATED MULTIRACIAL CONGREGATION
ORGANIZATIONAL CULTURE	Reflects one dominant racial culture	Contains separate and distinct elements of all racial cultures represented in the congregation	Maintains aspects of separate cultures and also creates a new culture from the cultures in the congregation
RACE OF LEADERSHIP (LAY OR CLERGY)	Dominant race	Representative of the different races in the congregation	Representative of the different races in the congregation
DEGREE OF SOCIAL INTERACTION ACROSS RACES	Can be high or low	Low	High

Note. DeYoung et al. (2003, p. 165).

If these three congregations were to be personified, I am suggesting that the following dialogue between the participants—Mr. Assimilate, Mr. Pluralist, and Mr. Integrate—might read as follows:

The conversation began when Mr. Assimilate boasted that he is the most flexible host of them all! “We are able to help and interact with any person of any race who needs our help. Why? Because the door of our home, though small, is open to anyone” “There must be a reason for this,” interjected Mr. Pluralist. “Unfortunately for us, we have a ‘Low’ social interaction with our peers.”

“The opposite is true for our group,” countered Mr Assimilate, “Our form of government is almost on the verge of dictatorship.” “Have you ever heard of the government system called ‘majority rule’” asked Mr. Assimilate? “Well, that is how our government functions. If the government claims the majority, all others will be absorbed by our group. Whether you agree to it or not, you became a part of our crowd.”

Mr. Pluralist, who was listening intently to Mr Assimilate, shook his head and seemed to be mumbling to himself, “Our social inter-action is very low and we like to find those leaders that will lead us to democracy. I do not believe that that was your problem. It seems to me that the organizational structure of your government has something to do with the way you are organized, True?”. “No!” said Mr. Pluralist. “How then is your government organized?” pressed Mr. Assimilate. “Well, it is simple! You see, each district elements of all racial cultures are part of the leadership of the congregation.” “Well,” replied Mr. Assimilate, “then I might say, ‘They must have a large number of board-meeting attendees.’”

“If I were Mr. Pluralist, I would have suggested that the church-at-large vote in a smaller council, those that are capable to direct the affairs of the church.”

Mr. Integrated had been silent and listening intently during the course of our conversation. “I have been very curious and indeed admired the way your church-organization functions, Mr. Integrated! My question is, ‘What is the reason for a lively social interaction that seems the hallmark of your church organization? Is it because they are rich and the members are well to-do and therefore happy?’”

“No!” he replied. “I will share with you the secret of our success, but please do not let anyone know, otherwise, our church will be so full that we will have to look for

another bigger church again,” said Mr. Integrate, with a smile on his face.

“In our church” began Mr. Integrate, “we encourage each cultural group to maintain the positive aspects of their culture through our ‘concert’ program and ‘church service’ programs.” “But, we do more than that,” continued Mr. Integrate, “We have created a new church culture.”

“Wait” shouted Mr. Assimilate, “You are just like one of us, then.” “No” replied Mr. Integrate, “We have a definitive difference from you in this area.” “But, please, Mr. Assimilate, you are so enthusiastic about it, let us hear what you have to say.”

“Have you have ever heard of the men named Donald McGavran and C. Peter Wagner? They argued that 1. Most people do not want to cross the lines of race or culture to go to church. 2. Therefore, the best form for a congregation is a uniraical congregation. 3. The dominant culture reflected one racial culture, therefore, the social interaction can be high or Low.”

“Mr. Assimilate, am I reflecting what is true in your church? Since you are the pastor of the congregation and your cultural background drew the dominant culture to the membership of the church, you have the decision-making power. In other words, your people run and dominate every facet of the church program! The rest who come to worship are just like guests who watch from the side-lines! They are not allowed to invest and participate in the life of the church.”

“Mr. Pluralist! Your multiraical congregation sounds democratic in your church organization, but, there is an element of distinction from one and another of the racial groups that form the congregations. In other words there is an organized sub-racial group of all various races that are in the church-body. They have representation in the main

body of the church. Perhaps, a workable arrangement but, you have to admit it is not a viable sociological and theological arrangement!”

“You see, Mr. Pluralist, since you have organized the membership into racial groups, they normally feel secure and comfortable, and therefore, reluctant to have any relations with other cultures in the church. This reinforces the saying, ‘Birds of the same feather flock together.’ Therefore, social interaction is very low. Divisiveness and division are very high in this church-model.”

Homogeneous Versus Multiracial Congregations

This section summarizes the homogeneous principles and reviews the reasons why the integrated multiracial congregation is the preferred model. The dialogue, a conversation between the assimilated, pluralist, and integrated congregations shared some of the thoughts regarding a uniracial congregation, but it is important to point out that organizing a church with a homogeneous congregation fails to meet the mission and vision of a church reaching out to the world. McGavran and Wagner (1990) argue the following: 1) Most people do not want to cross the lines of race or culture to go to church. 2) Claim that the most successful, vibrant churches are those developed by a uniracial church. 3) Racial and ethnic groups evangelize their own groups for the greatest effectiveness (p.130).

Questions on These Arguments

To respond to the argument presented by McGavran and Wagner (1990), it is important to ask if it is based on the Bible or on human methodology. One must ask the following questions: First, 1) is being pragmatic assuring the truth of the argument?

Then, 2) since pragmatic decisions are usually contingent on favorable circumstances and opportunities presenting themselves in unexpected circumstances, the basis is not solid and dependable. Many times these disappear as a situation changes. Finally, 3) to base our argument for a “multiracial congregation” on pragmatic opportunities and circumstances, it would seem that the decisions are being made on soft and unsure ground?

Having presented these questions, the question must be asked, “Why is the *integrated* multiracial congregation the ideal model for a “multiracial congregation” in the light of the other types of multiracial congregations? It would seem that a group that accepts each individual as having an equal voice and then together creating a new cultural identity is ideal. The argument presented by De Young et al. (2003) is one of the best summaries of the reason for integrating rather than maintaining separate but equal groups. Their thesis is the following:

The Integrated Multiracial Congregation requires a Transformation of Congregational Cultural, it no longer follows the Older cultures from certain accommodations made for members of different races, and it is no longer a Mosaic with different races and separate distinct cultures, but a hybrid culture, an expression of the congregation’s unified identity. (p168)

In addition to what was said in the earlier dialogue between the characters personifying the various multiracial congregations, Mr. Integrated needed to have added more information regarding organizational culture. The following explains a little more about how the integrated congregation might function.

Organizational Culture

The leadership in an authentic integrated congregation is made up of representatives of the different races in the congregation. The pastor of such a

congregation has to be willing to accept the leadership of the laity.

In order for leadership to be diversified, it is important to define leadership. A leader is someone who leads. The individuals who make up a group that might be referred to as the leadership represent different functions, capacities, experience, development, organizational skills, and religious awareness. Pue (2005) argues that leaders need to 1) know where they are going, 2) know where they are, 3) be self-aware, and 4) have an intimate soul-friend (p. 31). Friedman (2007) states that there is no “quick fix” to developing leaders. He traces the stunting of leaders to the time of the Middle Ages and to the inability to follow imaginative ideas and dreams. Generally, during this time there was a lack of the spirit of adventure. According to him, the situation led to the regression and the fallacy of the concept of self.

Rost (1991) presents the regression in leadership to one without management. He argues that most writers on the subject of leadership oversimplify the complex set of relationship influences that affect the development of a leader. He talks about the leader-follower interaction and the multiple purposes of the interactions that take place.

Social Interaction

The researchers have found an extraordinary support from the members for the social interaction that takes place in an integrated congregation. Some critics have thought that integration eventually becomes assimilation, new members giving up their culture and adapting to the church culture, but authentic integration means that the new individual or group brings new ideas and practices and the congregation adjusts and the congregation becomes yet another culture with the new ideas integrated into the programs and practices. Multiculturalism is not assimilation or vice-versa. Neither is a multiracial

congregation pluralist, each ethnic group forming small groups within the congregation. An authentic integrated multiracial congregation has its own unique culture and mode of social interaction. It is flexible enough to adapt when change is needed.

Culture

The church leader who leads a congregation where every member is a minister must be prepared to understand culture and what it means to lead a team-based church (Cladis, 1999).

Everyone is born into a culture that forms one's worldview. It is part of each person's life. It is what is referred to as "our heritage" or inheritance from our ancestors. The behaviors, actions, and perceptions held by each person and collective groups of individuals originate in families, communities, and ultimately countries of our origin.

Integrated multiracial congregations reflect the individuals and groups that meet together regularly and through deliberate planning develop a certain culture that reflects each of the families and the communities/countries from which they have originated. What results is a new culture, a new identity for the given group. In other words, when a group takes steps toward becoming integrated, the members decide to maintain some aspects of their separate cultures, yet create a new culture. This new culture includes all members of the church. This new initiative on the part of the members draws an inclusive circle around all the members. There will be some who argue that cultural practices rarely change, but Munck (2001) argues that culture can change and do change. Levin (2001) and Charon (2001) concur with Munk and states that all cultures are subject to change.

Conclusion

A multicultural church can be established, but the leadership must be shared. In other words, the members are all leaders/ministers. However, with no “point person” to have the *final word*, such congregations must be deliberate in establishing the structure. If it is an assimilated congregation, the new member may not be able to identify or feel a part of the church. If it is a pluralist multiracial congregation, the new member may identify with the main group or only one of the smaller groups, thus affecting the sense of identity or lack of belongingness to the church as a whole. Steps have to be more deliberate when welcoming a new member whose culture is not represented. In the integrated congregation, changes would be made to accommodate the culture of the new member that would then change the culture of the church as a whole.

If the argument is to be made that a multicultural congregation is the ideal, then Christ must be central to the worship. The love of Christ must be the source of the love that binds the congregation together in fellowship.

DeYoung et al. (2003) contest that the multiracial congregation is the answer to many of the racial issues facing the world today and for the future. The book *Making Room at the Table* edited by Blount and Tisdale (2000) was written in allegorical form, much like the *Conversation* dialogue I created and shared earlier. The book suggests that the church is an imaginary *Table* where everyone, irrespective of race, belongs and has a place and an opportunity to participate in the spiritual food being offered. The invitation is extended to all who want to participate.

The question facing the Seventh-day Adventist Church has to do with the readiness of the appointed leaders and the members to accept the invitation to have all

peoples sit at *one table*. Zachrison (1991), a Fuller scholar and a prolific writer on multiethnic/multicultural issues that impact the Seventh-day Adventist Church in North America, studied the situation with current immigrants in the United States and the reception provided by the local churches. He points out that the most vulnerable and receptive time in the lives of immigrants is when they first arrive in the United States of America. He challenges the Adventist Church to not let the opportunity pass to share the gospel at this critical time in the lives of the newly immigrated individuals, families, and groups without reaching out to them

Thorogood (1991) suggests that “unity in diversity” must be a part of any church, like the wind and the flame—symbols of the Holy Spirit. He explains that the presence of the Spirit of God in our homes and in the church unites God’s people *despite* our diverse heritages. I would argue that God unites His people when they form a congregation that *invites* and *accepts* the diversity of our heritage.

CHAPTER 4
HISTORY OF ALL NATIONS SEVENTH-DAY
ADVENTIST CHURCH

Introduction

The demographic changes in the United States of America have impacted communities across the country in a remarkable way. The USA Census surveys from 2000-2007 indicated a decline in the number of White Americans; the percentage in 2010 was 5.7% of the total population as compared with 10.1% Non-White. *USA Today* carried the following headline: “Diversity Grows as Majority Dwindles.” The article written by El Nasser and Overberg (2010) indicated that minorities accounted for almost 49% of US births in the year ending July 1, 2009. Johnson (cited by El Nasser & Overberg, 2010), a demographer at the University of New Hampshire’s Carey Institute, said, after surveying 500 counties where the majority of births were of minority children, “The population is changing to minority from the bottom up.”

The Profile of the All Nations SDA Church

The Oronoko Township in Michigan, where the All Nations Seventh-day Adventist Church and Andrews University are located, is not immune from the demographic changes. It is reflected in a large minority student enrollment, and also in the variety of churches available for worship. The increasing multi-cultural phenomena in

Berrien Springs has resulted in the mushrooming of various ethnic-based churches, such as the Korean, Filipino-American, African-American, Spanish, African, Ghanaian, Nigerian, Southern Asia, Chinese churches, and many other smaller groups who use the university facilities for Bible study and church services. Normally, these churches and groups use their native languages and customs for worshipping and communication. These churches serve a large group of minority individuals who do not feel at home in the predominantly White churches.

In the 1970s, there were only two cultural options for worship in the Seventh-day Adventist Church, White and Hispanic. As the student population and the community became increasingly diverse, there were still no additional alternatives. The Oronoko Charter Township reported there were three major factors that contributed to the rise of the multicultural phenomena.

1. The changing of the racial landscape after the 1970s.
2. The church leaders joining the youth movement of the 1960s and '70s to proclaim "Equality of all peoples."
3. In the Berrien Springs area, a group of interested laymen and teachers, Black and White, under the leadership of Clare Luke, initiated a meeting to consider whether it was feasible to establish a multicultural church in the area.

One of the problems the group faced was identifying what a "true" or ideal multicultural church means. Three sets of problems faced the group as they discussed establishing a multicultural church. First, the community and the local churches were not prepared for an *experimental multicultural* church. The church leaders in the community refused to accept such a controversial church. Second, the leadership of the Seventh-day

Adventist Church organization was divided on the issue. Third, the local community was also divided, from the leaders down to the ordinary citizen.

At the time of the discussion, the three Seventh-day Adventist churches in the Berrien Springs area included the Pioneer Memorial Church, the Village Church, and the Spanish Church. The churches were structurally and in practice, conservative White American Non-Hispanic or, in the case of the Spanish Church, conservative White American Hispanic. There are now Korean, Filipino-American, and African churches. There are also many small cultural group meetings at various halls and rooms of the University and other locations for Bible studies and church services. The largest group on campus is New Life, basically a Black American Church. The question is often asked, “Can multiracial congregations survive, let alone grow under the fierce competition for membership?” This chapter will explore this and other questions faced by the group that set out to start the All Nations Church (ANC).

Philosophical and Theological Issues Surrounding the All Nations Church

The All Nations Church, like many other churches that grow out of tension and dissatisfaction with the status quo, formulated her own philosophy to clarify and justify her existence, and, in this case multiculturalism. However, the All Nations Church has been in existence long enough to warrant a revisit of its tenets, because the times have changed and the membership has splintered off to start homogeneous congregations, but the main church has continued to change and grow. This chapter reports the findings regarding whether or not the idealism that powered the initiation and the development of

the All Nations Church has been maintained and was the establishment of a multiracial congregation theologically correct.

The Racial Issue

Some will contest that the racial issue is always with us. The founders of the All Nations Church, with its multicultural/multiracial congregation, did not believe that racism would disappear because they established a multicultural church. The founding of the All Nations Church was just a step toward the “ideal” that the Apostle Paul pointed out in Galatians 3:28, 29;

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus, and, if ye be in Christ, then are ye Abraham’s seed and heir according to the promise.

These verses form the heart that provides the life and sustenance to the All Nations Church. It gave meaning to her existence over 30 years ago. The unity in diversity they found in Jesus Christ enabled them to structure the church organization to reflect and assure the equality and fairness to all her members. Does it still give meaning to her existence is one of the questions explored in this project.

Urgency of the Need

Despite the magnitude of the problems that face the multi-cultural church, as has been shown in the discussion, the Berrien Springs community has ideologically been bent toward accepting such an entity because of the increasing need of her diverse population. It gained momentum due to the need of university students and community residents for free inter-changes that are not hampered by race, culture, or creed.

A group of Black seminarians made the first move by petitioning Elder Charles Joseph, then President of the Lake Region Conference, asking about the possibility of

establishing a Black church in the Berrien Springs area, to enable the seminarians to have a place to actively use their pastoral skills, because they were not allowed to preach or participate in White church services. However, their request was turned down; it was felt that there were not enough resident Black families in the Berrien Springs area to support a Black church. However, Elder Charles Joseph was convinced there was need of a multi-cultural church in Berrien Springs. This concept had some strong local support, much of it provided by Larry and Gillian Geraty, Walter and Yvonne Douglas, Caleb and Rannie Rosado, Sam and Beatrice Harris, Clare and Lucy Luke, and others. A meeting was convened of interested persons on January 5, 1975. More than one hundred were in attendance at the initial gathering. The focal point of the discussion centered on Paul's statement in Galatians 3:28 and 29 that all of God's children are one. This mixed group meeting reaffirmed this concept in their in-depth studies of this text and made preparations for a bigger and wider public meeting to be held at the county fairgrounds in Berrien Springs at a later date.

The day of the meeting was bright with spring sunlight as more than 800 interested individuals gathered at the Berrien Springs fair grounds to affirm publically the formation of a new multicultural church in Berrien Springs. The multicultural concept was presented and almost unanimously approved. It was voted to move ahead with the establishment of a new multi-cultural church in Berrien Springs. The Andrew University student newspaper *The Student Movement* in the May, 1979 issue, announced the opening. The first worship service was held on May 8th at the rented facilities of the United Methodist Church at 310 West Mars Street, in Berrien Springs. More than 400 people were in attendance, with standing room only for the first worship service. The All

Nations Seventh-day Adventist Church was formally organized on July 24, 1979. Pastor Caleb Rosado was named as the pastor. He was an ordained minister with a Bachelor of Divinity degree from the Andrews Theological Seminary. It grew to include nearly 300 members. In the beginning years, an average attendance on Sabbath morning could be around 500.

Diversity in the All Nations Church

The group that gathered to propose the establishing of a multi-racial, multi-cultural congregation was diverse. The names of the individuals and families or any other identifying descriptors are not mentioned, with the exception of the countries of origin. The only information as to the country of origin of a church member attending the All Nations Church is cited from the church roster which lists the name of the member, contact information, and the country of origin. The following is the list of countries represented in 2011: (1) North America: Canada and the United States. (2) Africa: Congo, Ghana, Kenya, Liberia, Malawi, Nigeria, Tanzania, Togo, Uganda, Zambia, Zimbabwe. (3) Central America: Antigua, Dominican Republic, Guyana, Panama, Trinidad-Tobago. (4) South America: Argentina, Brazil, Venezuela. (5) Caribbean: Aruba, Barbados, Bermuda, Cuba, Haiti, Jamaica, Martinique, Puerto Rico, Saint Kitts and Nevis, Saint Lucia, Saint. Thomas. (6) Oceania: American Samoa, Australia, Papua New Guinea, New Zealand, Western Samoa. (7) Europe: England.

Even though the membership in 2011 was diverse, North America represented one-third of the population of the congregation. As the nominating committee met, the populations from various ethnic and national groups were considered. For example, the largest single group outside of North America was from Zambia, Africa. Someone from

Zambia would need to be represented. The three Island groups that were very close in numbers were Haiti, Samoa, and Jamaica; therefore representation would be from that group. As the membership groupings change, so does the leadership. Currently, the senior pastor is from the twin island nation of Trinidad and Tobago, Central America. The associate pastor is from Samoa in the Pacific. The first elder is an indigenous American of European descent.

The De-Centralized Structure of All Nations Church

The pioneers of the All Nations Church visualized a church that would be deliberately multicultural. However, how can a church with such a commitment operate within so many cultures with diverse orientation? The final decision was to set up a church congregation based on a de-centralized structure. Understanding the context of a multi-cultural church with a decentralized structure is important to this study. If *decenter* implies removing the center from a single point to many points, then de-centralization would indicate *a doing away of* or *a moving away from* the center. This approach to facilitating a church congregation would imply that the verb *decentralize* would mean distributing the administrative power among the local members and local centers. This means that the All Nations Church chose to deliberately set up a church structure that empowers the members to serve, to minister, as equals, with no one more or less important than any other member.

At the time that the founders of the All Nations Church met to strategize, the Seventh-day Adventist Church had a definite hierarchical structure. Also, given a history of the racial conflict that has separated and divided American society, the founders of the All Nations Church had to have the courage to venture into something that everyone

knew was already condemned to fail due to racism. This assumption of course has its merits, because it can stir the spirit to succeed against all odds. Based on human leadership, it would have failed, but the group prayed and created a plan. The plan to follow a de-centralized structure in order to create a multicultural congregation, such as the All Nations Church, is very important for the following reasons:

1. The de-centralized structure levels the “playing the field” for all those who are involved.
2. With so many cultures and nations involved in the structure of the All Nations Church, it helps to minimize misunderstanding.
3. The real focus of the de-centralized structure is to facilitate the provision of “equality” for all believers.
4. It minimizes an opportunity for an unscrupulous leader to manipulate and control and even *railroad* what is happening in the local congregation.
5. The Early Christian church, as the Bible records, was united: “And all who believed and were together had all things in common” Acts 2:44.

The Scriptural Foundation

The Bible is the foundation of the approach to the de-centralized structure of the All Nations Church. The congregation centered on the statement made by the Apostle Paul to the Believers in the church at Galatia. Paul insisted, in Christ, “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for all are one in Jesus Christ” (Gal 3:28). Despite divisiveness, we experienced a unity in our association with each other even as Christ taught that we are all supposed to treat each other as part of the family of God. This belief is what the Apostle Paul made reference to

in Athens; “For God has made of one blood all Nations” (Acts 17:26). Since the entire human race comes from Adam and Eve, it can be contested that the ancestral background has been imposed by society and did not come from God (Acts 10:15, Eph.2:13). Reeves, Chair of the ANC Structure Committee, pronounced that the accountability of all believers is to God first and to fellowmen second. This is important in creating an atmosphere that leads to uniformity of all believers in obedience to God (T. Reeves, personal communication, July 2011).

The Multicultural Church

It is not just the numbers of various ethnic groups occupying the pews, but whether or not the leadership of the church reflects the diversity of the body of believers. The recognition of the diversity of the believers attending the particular church must reflect a response to the unique needs of the believers through innovative worship and fellowship programming, stressing the “form as well as contents” of the spiritual experiences. At All Nations, the congregation in a “church in business session” makes all major decisions. The Board of Elders meets monthly as does the meeting of the deacons. Each entity has representation of gender, age, and ethnicity. See appendix B for a breakdown of the members of these two bodies.

All Nations Seventh-day Adventist Church

On July 24, 2009, the All Nations Seventh-day Adventist Church in Oronoko Township, Berrien Springs, Michigan, celebrated her 30 years of service to the community as a multicultural institution. It was an experiment that many thought would not succeed. Yet, after 30 years of operation, it is still writing and rewriting its structure

documents and services continue with energy and vitality. The influence, in spite of its challenges, has reached beyond Berrien Springs, Michigan, to other communities.

The pioneers of All Nations Church, individuals such as Rosado, Douglas, Luke, Geraty, and many others, read the trends and saw the need for a multicultural church. There were many nay sayers who predicted that it could not be done. Some pointed to the experience of the Tower of Babel, when God confused them with different tongues. This is what is going to happen to All Nations Church, so they said. However, after 30 years of service to the university and the community, the pioneers can look back with thanksgiving. God took them down an unknown road and the All Nations Church is still thriving.

The pastoral team is composed of the Senior Pastor, Dr. Clifford Jones, Trinidad-Tobago, Associate Pastor, Watson Afa'ese, Western Samoa, First Elder, Jeanette Bryson, United States of America and Second Elder, Lloyd Hamilton, Jamaica. The leadership throughout the church is representative of the members of the congregation and the culture of the congregation actually represents a new culture made up of the various cultures represented. The Structure Committee meets monthly and regularly examines the mission of the church and updates the job descriptions to meet the transitioning congregation. The Worship Committee meets monthly to explore changes within the congregation and worship practices that might more appropriately represent the most current tally. For example, the praise team practice has expanded to several praise teams representing the groups within the congregation and, just recently, the order of service was adjusted to accommodate the percussion instruments—the trap set—and the hymn singing is done with organ accompaniment.

The Method

The most effective method that can be used to proclaim the gospel is the demonstration of the love of Jesus Christ in people's lives. When church members truly believe that relational love, when demonstrated as the only method Jesus followed, a multicultural community will become a powerhouse for the salvation of others. This method reaches the inner soul of any individual.

A method based on relationships and focused on including individuals and groups as they transition in and out of the congregation requires continual review of the structures of the church to ensure opportunity for all. This inclusiveness is the center and focus of the All Nations Church and around which it revolves. All activities, such as church services, prayer meetings, business sessions, social activities, must be guided by the "inclusiveness principle." This principle invites the intentional involvement of all members. This method can only function within the church or any other organization if it is rooted in a "relationship of love and consideration." The "agape love" must be the foundation of this inter-relationship. We cannot do it of our own. It seems human beings are bound to the natural environment into which they are born and nurtured. It is only the heavenly love that can empower and lift a people out of their natural habitat and envision others as fellow travelers to the Holy City in Heaven.

The Mission Statement of the All Nations Church

Any organization needs a clear statement of her intentions. The leaders and members must define the reason for existence and the structure before launching out into the detail of her mission:

The All Nations Seventh-day Adventist Church is an intentionally diverse fellowship of believers united in Christ, their Savior and Lord. Thus, she sees her mission as one of modeling Jesus' Love for all people and a continuation of Jesus' ministry here on earth. This involves utilizing the various gift of the spirit as manifested in each and every one of its members and affirming their ministry within the congregation. (ANC Structure Document)

Having said that, the All Nations Seventh-day Adventist Church saw her Ministry and Mission in these three categories: the message, the method, and the mark.

The Message

What is known as the "Great Commission" found in Matthew 28:18-20, defines the message and ministry of the All Nations Seventh-day Adventist Church: In verse 18, Christ, after His resurrection, claimed that all authority and the power of the universe were bestowed upon Him by His Father. The proclamation of the good news of salvation was first and foremost empowered by Jesus. This message becomes a liberating gospel of salvation within the context of the imminent resolution of the great controversy between good and evil. This Gospel message became the power that heals and restores our severed relationship with our Creator and ultimately with each other. This renewal comes only by adherences to His message that heals and mends spiritual, social, and emotional divides. It was the Apostle Paul who experienced this great transformation when he received this "message" on his way to Damascus. It turned him around and turned him upside down when God spoke to him.

What does Paul's experience have to do with the establishing of a multi-cultural church? Just as Paul needed to be abruptly stopped, the exclusive pattern of worship—basically a European/American approach needed to be expanded to include forms of worship familiar to its members. The term "All Nations" defined the mission of the group

when it started, due to the lack of a congregation that addressed these various worship needs. When the group gathered to study the needs, there were three churches in Berrien Springs: Pioneer Memorial, the Village Seventh-day Adventist Church, and the Spanish Church. Each of these held traditional services from week-to-week without acknowledging the variety of worshippers in attendance. Those envisioning the All Nations Church wanted to deliberately reach out to peoples of different cultural backgrounds. The church was intentionally organized to be inclusive, to assure that youth and women were included in the leadership.

The mission and the message of the All Nations Church are one and the same, that of bringing the ethnic groups represented in Berrien Springs together in one fellowship. The approach to be modeled, one reflective of the Gospel, was to bring down the wall of hostility and separation. The All Nations Church accepted this responsibility knowing many of the challenges. The world is divided by race/ethnicity, culture, language, nationalism, religions, social positions, and economic status. All of these elements act as a dividing wall in our human relationships. The mission was and is to break down and level these walls that separate us from one another. The message is reconciliation and salvation through Jesus Christ, who is able to unite His people under “one roof.”

The Survey

The All Nations Church was deliberately set up as a multi-cultural church at a time when racial tensions were declining and it was felt that this church, the first intentionally developed multi-cultural congregation in North America, could succeed. A survey was developed in 2011 to determine if the current practices of the All Nations Church indicate that a successful, truly integrated, multiracial congregation exists. The

instrument included both qualitative and quantitative questions. Some quantitative questions called for an explanation.

The survey (see Appendix D) included three sections: Leadership, Assimilation/Pluralist/Integrated, and the Church and Multiculturalism. Thirteen questions asked for a response that was either affirmative or negative (yes/no; true/false; positive/negative; correct/incorrect). The remaining questions either were open-ended or asked for a comment in response to a negative or prioritized approach to the issue. Seventy-five individuals (represented as number of possible respondents in Table 2) completed the survey; however, not all respondents responded to each question; therefore, the percentage of responses represent those who responded to that particular question in relationship to the 75 respondents who could have responded.

Leadership

The first question had to do with the awareness of the cultural representation in the selection of officers: the first elder, treasurer, and heads of departments. The results indicated that the majority (83%) were aware of the multicultural representation. Also, there was a distinct understanding that the programs were inclusive (83%). In regards to the desire of the respondents to see unique cultural preferences encouraged by the leadership, 67% felt that the leadership should do so, and 17% felt that the leadership does not encourage the unique preferences. One of the comments indicated that the degree of encouragement should be in keeping with a question as to what Jesus would approve.

Table 2

Distribution of Positive/Negative Responses to Survey Questions

Survey Item	Number of Respondents	Number Responded	Percent (%) Affirmative	Percent (%) Negative
2. Awareness of diversity representation	75	68	83	08
3. Inclusive Church programs	75	70	83	11
4. Leadership to encourage unique activities	75	63	67	17
5. Tendency to assimilate	75	74	75	24
6. Accept differing values	75	72	63	33
7. No dominant culture group	75	75	89	11
8. Differentiate positive and negative aspects	75	70	85	08
9. Pride in one's culture	75	61	76	05
10. Decisions definitely focused on unity	75	72	92	04
11. Unity in Diversity has been achieved	75	74	80	19
19. ANC demonstrates "oneness" in Christ	75	59	68	11
20. Multicultural experiment is a success	75	69	77	15

Assimilation

The three models suggested by DeYoung et al. (2003) addressed organization, racial representation of leadership, and the degree of interaction across races. One

question directly addressed the tendency to assimilate. Seventy-five percent of the respondents felt that, as members of the All Nations Church, they did have a tendency to assimilate the cultural behaviors of others. However, 24% indicated that they did not assimilate the cultural practices of other nations represented in the church. The comments included statements of appreciation for certain qualities that they felt characterized certain groups, but some comments included statements that the practices were not reverent. One even went so far as to state the music of some groups created an atmosphere like that found in dance halls and not a church.

The acceptance of values held by the various individuals and groups within the congregation was 63% with 33% not accepting the values that were not in accordance with theirs. One respondent said, "Some behaviors have no place in our church." However, according to the responses to the observation that no one culture overshadows another, 89% responded that the observation was correct, while 11% felt that it did not. One comment was that no one culture should overshadow another, but added the disclaimer, "But, I don't know the future." The majority of respondents, 85%, felt that it was important to accept the positive and disregard the negative of each culture represented. Only 8% did not feel it was important. Ninety-three percent of the respondents responded to the statement, "Many are proud of their own culture." Seventy-five percent felt that it was a positive attitude and 5% considered it a negative attitude.

The Church and Multiculturalism

The majority, 92%, of respondents felt that decisions, actions, programs, and goals are deliberately focused on creating unity. Only 4% felt that the statement was false. One of the critical questions regarding the success of the desire to achieve a true

response to the motto of the All Nations Church, “Unity in Diversity in Christ” revealed that 80% of the respondents felt that the goal had been achieved, while 19% felt it had not. The comments included the following: “It is an ongoing process.”

If the response to the degree to which the goal of demonstrating Unity in Diversity in Christ was negative, the respondents generally offered an explanation. The comments included an indication that assimilation was prevalent; while responses from most seem to indicate that the congregation was more of a pluralist multiracial congregation than an integrated multiracial congregation. It was noted that Caucasians were few and Asians even fewer.

The planks of the church include *Solidarity*, *Service*, *Sacrifice*, and *Love*. When prioritized, the highest ranking was *Love*, then *Service*, followed by *Sacrifice*, and then *Solidarity*. With the group rankings and the indication of success, the highest ranking supported that the planks were being met. In summary, *Love* and *Service* were the most frequently cited. A number of comments indicated that these planks were evident in the way in which congregants and visitors were greeted and welcomed, the respect and kindness exhibited in the attitude of service.

When respondents were asked if the ideal of “love and understanding” was prevalent in the All Nations Church, 76% responded in the affirmative and 12% in the negative. The comments indicated some mixed feelings as to whether everyone received that same love and understanding. The open-ended question asking for suggestions as to how the church could be more caring elicited a number of suggestions including the moving away from the Structure Committee. Earlier it was explained that it is the responsibility of this committee to adjust and adapt the guidelines to accept the culture of

new members. The suggestions included fellowship, community interaction through small groups, evangelism, and various outreach activities. Some suggested moods that exhibited joy, reverence, caring, and loving.

The favorite service indicated by the respondents included Church Service (52%), Sabbath School (35%), Prayer Meeting (11%), and Adventist Youth (6%). Some respondents indicated an equal preference for some services and some, 11%, indicated that they enjoyed all of the services.

Table 2 also shows the distribution of the quantitative, countable, responses: yes/no; true/false; positive/negative; correct/incorrect. The questionnaire included several open-ended questions. Those not yet summarized include questions 18 and the responses to question 20. Question 18 asked, “Why is the practice of multiculturalism important to the Mission and Ministry of ANC?” The responses included 101 comments, with some respondents citing several observations and reasons as to why multiculturalism is an important practice. The responses were varied, but seemed to reflect the following themes: (1) service, (2) fellowship across boundaries, (3) demonstrate the unity of Christian believers, (4) provide a foretaste of heaven, (5) attract and learn about the cultures of other people groups, and (6) witness for God.

The comments following the question having to do with whether or not the All Nations Church experiment should be considered a success included the following themes: (1) a success, but room for growth, (2) reasonably successful, but some cultural groups have disappeared, (3) transient membership creates instability, but leadership represents the multi-cultural make-up of the congregation. As stated earlier, 71 of the 75

respondents chose to respond and the majority indicated a positive response (58), negative (11), or undecided/in-between (2) response to the question.

Seventeen comments were written by respondents, following the response line. The general comments following the survey questions included some rather direct observations, such as “We are truly not multicultural—primarily Black only.” Some respondents commented on the general practices, such as “Children are not watched over well.” Advice was given, such as “All Nations needs to find out why it is not able to attract new members at a higher figure, especially those that are new to Berrien Springs.” Perhaps, the summarizing comment is the most important, “The only culture that matters is Christian.”

Summary

The decline in negative thinking in regards to multicultural interaction and the message of the unity of all believers provided a positive basis for discussion regarding the churches situated in Berrien Springs, Michigan. In fact in the 1970s, when there were only two choices based mostly on language, English and Spanish, the setting was there for a group of individuals to meet and envision a church congregation that would integrate all of the ethnic groups represented on the campus of Andrews University and in the surrounding community. It was also a time when women’s equality was being discussed. It was thought that a church that would incorporate men, women, and children across ethnic boundaries would be a worthy experiment. Initially, the idea of establishing a multi-cultural church in Michigan was not received well by either the state or regional conference in the Lake Union, but the Lake Region Conference leaders eventually voted to endorse the new group of believers.

In order to better understand the structure of the All Nations Church, it is important to begin with Scripture. In Genesis 1:26 and 27, the declaration is made that God created human beings in His image. He did not just make beings alive by breathing into their nostrils the “breath of life.” He endowed humanity with His image. God’s image was demonstrated through Jesus Christ in His ministry to the people around Him, as well as in the ultimate sacrifice on the Cross, demonstrating God’s capacity to love and to die for all created beings. Given the image we received from God, it is important to do our part to emulate His example. However, one of the challenges was how to deliberately set up an integrated plan that would not slip into a pluralist—individual groups within the larger group—or an assimilated culture—new members accept the culture of the dominant group. Study was done as to how best to accomplish the task. One key factor was the establishment of a Structure Committee whose members would meet monthly to re-evaluate the state of the integration process. If new individuals or groups introduced new needs, the committee would change the documents to re-direct the leaders of the church.

The respondents of the survey regarding the success of the All Nations Church experiment distributed in 2011 seemed to feel ambivalent about the results of the effort to establish a truly multicultural church, given the impression that the church has become predominantly a Black congregation. However, the group is still quite diverse with individuals from four continents and the respondents felt that the experiment left some room to grow before it could be called a success.

The final chapter will address where the survey suggests that the All Nations Church is currently in the perspective of its members on the spectrum between being an

assimilated, pluralist, or integrated multicultural church and will make recommendations for forward movement on that spectrum.

CHAPTER 5

SUMMARIES, CONCLUSIONS, AND RECOMMENDATIONS

Introduction

The development of a multi-cultural church may always be a challenge due to the varied backgrounds and cultures of the individuals involved and the circumstances of a particular location. But, starting a multi-cultural church when homogeneous congregations were the norm presented a special challenge. This study focused on one church, the All Nations Church, in Berrien Springs, Michigan. It is perhaps even more unique due to the proximity to Andrews University, the flagship educational institution for the Seventh-day Adventist Church, with one of the most diverse student bodies in any institution of higher learning in the United States. As pointed out in the study, in the 1970s, when a group of individuals gathered to explore the possibility of establishing a multi-cultural church, it was thought to be a group that would cause trouble. The major intent of this study was to explore and identify whether or not the effort was successful and sustainable. The study was begun with the hope that the successes, failures, and lessons learned would be of service to other like groups and that the All Nations Church would become a model for other communities if they should consider establishing such a congregation.

A study of biblical sources revealed that God planned for humanity to share equality in relationship to each other and with Him. The biblical record shares stories

from the time of creation and the entrance of sin through the time of Christ and the early church that God's plan was one of unity and cohesiveness. The successes and failures recorded in the Bible reveal the evidence that racial struggles are inevitable, but that God's plan, if followed, can yield positive results.

Multiracial Categories

One of the tasks facing the group in Berrien Springs was that of establishing a definition for an authentic multi-cultural church. Chapter 3 of this project document included definitions of types of categories into which a multi-cultural congregation might fit: 1) assimilated multiracial, 2) pluralist multiracial, and 3) integrated multiracial congregations (De Young et al., 2003). Table 1 separates the qualities that characterize multiracial congregations and states some of the identifiers: 1) assimilated refers to a group of people within which there is a large representation of one race. Other races may be represented, but the dominant race determines the culture of the group. 2) The pluralist designation refers to a group of individuals representing different races. The groups function together at times, but the majority of the time, they function separately. 3) The integrated group consists of individuals from various racial backgrounds, who, while maintaining and respecting their own cultural heritage, have created a new culture.

The All Nations Church

On July 24th, 2009, the All Nations Seventh-day Adventist Church in Oronoko Township, Berrien Springs, Michigan, celebrated her 30 years of service to the community as a multicultural institution. It was an experiment that many thought would not succeed. This study included a survey to determine where the All Nations Church

would fall on the spectrum of the categories of multiracial congregations. The pioneers envisioned a successful integration of the members of the congregation. Success was seen in the attempt to provide ethnic, age, and diversity to the platform from Sabbath-to-Sabbath. A Structure Committee, that meets monthly, appears to have served well in providing the adjustments needed to integrate new members.

The Survey

The survey prepared to evaluate the degree of success experienced by the current congregants of the All Nations Church in Berrien Springs, Michigan, included three sections: Leadership, Assimilation/Pluralist/Integrated, and the Church and Multiculturalism. Thirteen questions asked for a response that was either affirmative or negative (yes/no; true/false; positive/negative; correct/incorrect). The remaining questions either were open-ended or asked for a comment in response to a negative or prioritized approach to the issue.

Though the majority, 75%, of the respondents felt that, as members of the All Nations Church, they did have a tendency to adopt the cultural behaviors of others, there was an overwhelming majority, over 90%, who felt it was acceptable to maintain pride in their own culture even while accepting the cultural practices of others. However, the acceptance of values held by the various individuals and groups within the congregation was only 63% with 33% not accepting the values that were not in accordance with theirs. This would indicate a tendency to integrate, but not totally successfully.

Responses to the observation that no one culture overshadows another, 89% responded that the observation was correct, demonstrating that the All Nations Church does not fit the category of an assimilated congregation where there is one dominant

culture that dictates the culture of the congregation. When responding to the degree of unity that exists in the current practices of the church, 80% felt that there was unity. Those who did not, tended to share comments that would indicate a belief that the church was more pluralistic in practice.

Descriptors of the All Nations Church Practices

Love and service were indicated as the top descriptors of the congregation and its response to the mission statement, repeated here for clarity:

The All Nations Seventh-day Adventist Church is an intentionally diverse fellowship of believers united in Christ, their Savior and Lord. Thus, she sees her mission as one of modeling Jesus' Love for all people and a continuation of Jesus' ministry here on earth. This involves utilizing the various gift of the spirit as manifested in each and every one of its members and affirming their ministry within the congregation. (ANC Structure Document)

The mission and the message of the All Nations Church are one and the same, that of bringing the ethnic groups represented in Berrien Springs together in one fellowship. The All Nations Church accepted this responsibility knowing many of the challenges. The mission was and is to break down and level the boundaries of race/ethnicity, culture, language, nationalism, religion, social position, and economic status, walls that separate us from one another. The message is reconciliation and salvation through Jesus Christ, who is able to unite His people under "one roof."

Emerging Themes

The responses to the open-ended, qualitative questions, were varied, but seemed to reflect the following themes: (1) service, (2) fellowship across boundaries, (3) demonstrate the unity of Christian believers, (4) provide a foretaste of heaven, (5) attract and learn about the cultures of other people groups, and (6) witness for God.

Assimilated, Pluralist, or Integrated?

To the direct question as to whether or not the congregation would be classified as an authentic integrated multiracial/multicultural congregation, the following themes were revealed: (1) a success, but room for growth, (2) reasonably successful, but some cultural groups have disappeared, (3) transient membership creates instability, but leadership represents the multi-cultural make-up of the congregation. As stated earlier, 71 of the 75 respondents chose to respond. The majority indicated a positive response (58), negative (11), or undecided/in-between (2) response to the question that addressed the degree of success.

In summary, the respondents of the survey regarding the success of the All Nations Church experiment distributed in 2011 seemed to feel ambivalent about the results of the effort to establish a truly multiracial church, given the impression that the church, at least in the past few years, has become predominantly a Black congregation. However, the group is still quite diverse with individuals from four continents and the respondents felt that the experiment left some room to grow before it could truly be called a success.

Summary Statements From one of the Pioneers

One of the founders, the first head elder, Larry Geraty, in a sermon shared at the All Nations Church on April 3, 1999, looked out at the congregation and commented that it looked like the community he and the pioneer group had sought to form 20 years earlier, when the All Nations Church was just a plan. He continued and stated the following:

It was intended to be a contemporary community rooted in the unconditional acceptance by God for all. Preaching, worship, decision-making, would reinforce the proclamation of God's grace and reflect the spontaneity and freedom of the gospel. Every week would be Thanksgiving. The educational program would avoid moralizing, and foster responsible relationships rooted in love. The Community would be inclusive, and organized for a ministry of mutuality. People would be accepting of one another, free to acknowledge weaknesses, eager to listen to each other, encourage each other without incrimination.

Visitors, we hoped, would experience not only friendliness, but unconditional acceptance. The worship patterns, manner of decision-making structure, and educational program would reflect the strength and needs of the diverse ethnic, racial, and gender groups that compromise our Community. Conflicts and difficulties would be overcome in a positive way by seeking to restore an orientation to grace.

The mission of our Community would be to create righteousness in society, and it would include a strong commitment to overcome all forms of discrimination. We hoped the Community might see itself as an experiment in grace where God's vision for humanity was being lived out now.

Geraty's response to the question as to whether or not the congregation had succeeded in becoming an authentic integrated congregation was that it had not totally reached its goal. His comment was that "we haven't yet overcome our humanity."

Recommendations

As a result of this study, some recommendations can be stated based on the findings of the survey. Also, some recommendations can be suggested for a community of believers hoping to establish a multicultural congregation based on the experience of the All Nations Church in Berrien Springs, Michigan. Finally, some recommendations can be made for how the Seventh-day Adventist leadership might facilitate such an effort.

All Nations Church

The following are recommendations based on the results of the study and the responses to the survey:

1. Given that the members appear to be hesitant to accept the practices and beliefs that differ from their own, it would be advisable to have an intentional plan to expose the entire congregation to the various groups within its membership.
2. Plan activities such as cultural fairs, presentations, Sabbath programs, music—choirs, bands, etc., sponsored by the different groups. This would help expose the entire congregation to the individual cultural groups.
3. Even though the leadership and platform participants include representatives from the various people groups in the congregation, it is necessary to be alert to visitors and the cultural practices that they might bring to the congregation.
4. Encourage the members of the Structure Committee to be vigilant as they meet monthly to ensure that individuals and groups are represented in the selection of officers and that their needs are being met with the structural practices.

Recommendations When Starting a Multicultural Congregation

1. Elicit the support of the various ethnic groups represented in the community.
2. Create a “think tank” where representative from the churches in the community come together and study and explore the possibility.
3. Conduct an assessment survey to determine if there is a need and if there would be support from the local pastor(s), conference, and union leaders.
4. Prepare a mission statement that is inclusive of the goals to be achieved.

5. Plan to set up a Structure Committee whose specific responsibilities include staying in touch with the needs of the congregation specific to age, gender, ethnicity, and national cultures represented.

Recommendations for Adventist Church Leaders

1. Be alert to the need for a multicultural congregation representative of the cultural groups in the communities in which the churches under your supervision are located.

2. If a group of individuals would like to establish a multicultural congregation, accept that there must be at least a perceived need or the request would not be coming to your office. Support the group as they do a “needs” assessment and lay plans for a possible multicultural church.

3. Be a part of the meetings and even help facilitate the plans for a multicultural congregation that will result in the establishment of a truly integrated congregation.

4. Visit and observe the current congregations under your care to ensure that those congregations that are homogeneous are interacting with other congregations in the community and that those that are heterogeneous are not simply assimilating the minority groups or functioning in a pluralistic manner.

5. Set up training sessions to assist in helping the individuals and groups attending churches in your communities to get acquainted and interact across age, gender, and ethnic boundaries. In this manner, the collection of churches in a given area can become integrated.

APPENDIX A

LETTERS: INSTITUTIONAL REVIEW BOARD



**All Nations
Seventh-day Adventist
Church**

November 15, 2009

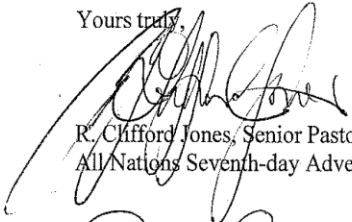
Institutional Review Board
Andrews University
Berrien Springs, MI 49104-0355

To Whom It May Concern:

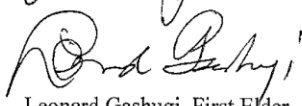
All Nations Seventh-day Adventist Church agrees to cooperate with Watson Afaese and Andrews University in his graduate research project entitled: "Evaluating the All Nations Seventh-day Adventist Church in Berrien Springs, Michigan as a Potential Model for Multicultural Congregations".

He has our permission to conduct his survey among the members of our congregation.

Yours truly,



R. Clifford Jones, Senior Pastor
All Nations Seventh-day Adventist Church



Leonard Gashugi, First Elder
All Nations Seventh-day Adventist Church

4259 East Snow Road
Berrien Springs, MI 49103
616.473.4400

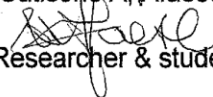
February 23rd, 2010.

To Joseth Abara: office of Research & Creative Scholarship
&
Institutional Review Board, Andrew University,
Berrien Springs, MI 49104.

Sir, I will engage the "Survey Monkey", to statistically analyze the responses of the Participants.

- b. The Questions has been realigned to enhance clarity and better comprehension.
- c. If say "mixed" What ethnic/racial groups are part of your Heritage. It is below both question. Q5a and Q5b. on No2.
- d. (if volunteered) The option is given to the Respondent to answer the question or not. See #1,2.
- e. In question #63 which is follow by, #63a These Questions has to follow each other in order to receive clear and total informations.

Uatisone A, Afaese.


Researcher & student

APPENDIX B

CHURCH ORGANIZATIONAL STRUCTURE 1978

Practice of

A DE-CENTRALIZED ORGANIZATIONAL STRUCTURE
FOR THE LOCAL CHURCH

Developed by
Caleb Rosado
September 1978

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FLOWCHART

APPENDIX

EXPLANATION OF CHURCH ORGANIZATIONAL STRUCTURE

I. Introduction.

- A. The present form of government in the Seventh-day Adventist church is representative in nature and not a democracy (Church Manual: 1976; p. 46). In practical terms this means that once leaders and officers have been elected and authority has been delegated to them, the majority of the church membership, by and large, no longer has any say or input into what goes on in church affairs, except to implement that which is handed down from the "top."
- B. This form of structure makes it easy for unscrupulous leaders to manipulate, "railroad" and control much of what happens within a local congregation. Yet, according to the Church Manual and Scripture the opposite is to be true.
 1. The Church Manual states that, ". . . authority in the church rests in the church membership, . . ." (p. 46).
 2. The Bible says of the Early Church, "And all who believed were together and had all things in common," Acts 2:44.
- C. This problem is further complicated by the fact that much of the responsibility for operating a church, decision-making, program designing and implementing rests upon the shoulders of the church pastor, with the majority of the church members, among whom are many wise and capable persons, standing by, watching the proceedings.
 1. This produces the problem where most pastors find themselves overburdened and over-worked, in a setting similar to the following definition of a football game: "Twenty-two men, exhausted and desperately needing rest; and fifty thousand fans, inactive and desperately needing exercise."
 2. However, there is another side to all of this: Some pastors crave all of this attention and sense of "importance," and would not want it any other way, for it gives them a sense of power and control. They would feel threatened if they would have to share the decision-making process with church members. Their preference is to maintain a dichotomy between the "clergy" and the "laity."
- D. The following organizational structure for a local congregation seeks to correct much of the above, in a setting where most of the church members can sense a feeling of importance, one in which their needs, ideas and capabilities will be taken into consideration.

II. The Basic Structural Plan. (See Flow Chart).

- A. This plan basically is not new, but is somewhat of a modification of the "Jethro Plan" in Exodus 18:13-27.
- B. The entire church membership is divided among the elders--both males and females serving as church elders--with each elder having a minimum of twenty-five members to his/her charge, for which he/she is spiritually, emotionally, physically and socially responsible.

Organizational Structure--2

1. To each elder will be assigned a deacon and a deaconess--both ordained, (1 Tim. 3:8-13; Acts 6:1-6; R&H V3, p. 271, see Appendix).
2. The elder, deacon and deaconess will then comprise a spiritual team that will be responsible for the members under their care.

C. The Plan and the Church Board.

1. With this structural plan there will no longer be a Church Board. Instead, the church business will be conducted at monthly business meetings at which all the church members will be urged to attend.
 - a. Not only regular church board business will be handled at these meetings, but also all of the business usually handled on Sabbath mornings, such as, ingathering campaigns, literature promotion, special offerings promotion, membership transfers, as well as other activities.
 - b. Thus, the Sabbath is spared the mundane trafficking during the worship hours that detract the spirit from reverential worship.
2. There are several advantages to this plan:
 - a. The Church Board is prevented from having controlling power.
 - b. Every church member, in actuality has the right and privilege to express his/her thoughts, ideas and suggestions.
 - c. Double work is eliminated, since the work of the board is mainly "recommendatory" (Church Manual, p. 132), and only the church body as such has the final say on what goes on in the church.
 - d. The Sabbath is reserved for spiritual matters only, as it should be.
 - e. An attitude of openness, where every member is important, is fostered.
 - f. It gives the opportunity for every member to become involved, since in most churches business meetings are seldom held.
2. The question arises, however, what about matters that should not be brought up before the entire church body, due to the delicateness of certain issues and problems? Such matters will be dealt with by the Board of Elders.

D. The Plan and the Board of Elders.

1. The elders, in this structural plan, bear a most important and heavy responsibility, as spiritual leaders of the flock and as "associate pastors."
2. Every aspect of the church program will be operated through the elders. The pastor also carries on his program through the elders. Therefore, the Board of Elders becomes the key board for the successful and effective operation of the total church program.

Organizational Structure--3

3. All the elders are members of the Board of Elders, which meets each month, one week before the monthly business meeting.
4. The Board of Elders will be chaired by the pastor, and in his absence, by the first elder.
5. The purpose of the Board of Elders is to:
 - a. Design and plan together with the pastor the spiritual program for the total church.
 - b. Discuss and handle the special cases and problems with regard to the members of the church.
 - c. Evaluate periodically, at least once a year, the program of the church, its effectiveness and the spiritual progress of members.
 - d. Plan the agenda for the monthly church business meeting.
 - e. Provide suggestions and recommendations to be voted on by the church body at the monthly business meetings. (The Board of Elders is an advisory board, and, therefore, can only make recommendations to be voted on by the church as a whole.)

E. The Plan and the Sabbath School.

1. The elders will become the teachers of the Adult Sabbath School Department, with the members for whom he/she is responsible, comprising his/her class. (1 Timothy 3:2, elders to be "an apt teacher.")
2. The deacon and deaconess assigned to each elder will serve as assistant teachers.
3. Elders will also be assigned to the various children and youth departments of the Sabbath School, to serve as teachers and advisors, since this also is a vital part of the total church program.
4. The elders will be members of the Sabbath School Council, which is chaired by the General Sabbath School Superintendent. The superintendent will work closely with the elders for an effective program.

F. The Plan and the Church Ministries Program.

1. The Director of the Department of Church Ministries (formerly known as the Lay Activities Leader), will work closely with the pastor and elders in planning and implementing the outreach programs of the church.
2. The small-group concept, composed of the various Sabbath School classes from all the departments, and headed up by an elder, will form the base for outreach ministry. Each class or several classes will plan and implement outreach projects in conjunction with the Director of Church Ministries and the pastor.
3. Each quarter there will reporting and evaluation on the progress and results.
4. The Ingathering Program will also be conducted through the individual

Organizational Structure--4

classes, each being a separate band with its individual goal.

G. The Plan and the Member Visitation Program.

1. Each visiting team, comprised of elder, deacon and deaconess, will be responsible for the spiritual, emotional, physical and social care of the members to which it is assigned.
2. It is the responsibility of each elder, with his/her deacon and deaconess, to visit each family and individual member at least once a quarter or four times a year, to determine their well-being in the four areas mentioned above, and to be of whatever assistance is necessary.
3. The main bulk of the visitation program of church members will be conducted by the elders and their assistants.
 - a. Once a month they will report to the pastor at the elders meetings as to the progress of said program.
 - b. Any special cases or problem areas will be dealt with by the pastor and the respective elder, with the elder keeping the pastor informed as to the development of any problems, long before these become serious.
4. The pastor's visitation responsibilities will be to visit his members at least once a year, and to handle special problem cases in conjunction with individual elders.

H. Term of Office.

1. The key officers of the church (such as elders, treasurer, Coordinator of deacons and deaconesses, Director of Church Ministries, General Sabbath School Superintendent, etc.), will be elected to a term of office of three years, instead of the traditional "one-year term."
2. There are several advantages to this plan:
 - a. Development of leadership. It takes time for a person to learn all that is involved in his/her responsibility of office. Very often, around the time that a person is finally "getting a handle" on things, the term of office is up, and someone else is placed in that post. Thus, long-term leadership abilities are not developed.
 - b. Continuity. Church programs often tend to change from year to year depending on who is in leadership, and on account of the rapid turnover in leaders. A three-year term of office would prevent this fluctuation, thus giving continuity to the church program.
 - c. Stability. Most church programs tend to be rather unstable, due to the inexperience of church leaders as well as the weakness of many of the programs. Thus, many members seek not to become involved due to these conditions.
3. Much of this can be prevented if church officers have a longer term of office in which they can plan for more long-range results and greater

Organizational Structure--5

program stability.

I. Overall Advantages of the Plan.

1. There are two basic social needs that human beings tend to have:
 - a. The need for one's personal identity to be respected and valued. No one wants to get lost in a crowd, much less in a church. Yet it seems that the bigger the church, the more that this takes place. This need not be so if this basic human need is taken into consideration in designing the local church structure.
 - b. The need to "belong." Everyone wants to feel that they are part of a "family," that they are needed and wanted, and belong to a large, significant group. The concern here is with group identity.
 - c. Small congregations tend to provide the former, whereas large congregations tend to provide the latter, though not in all cases.
 - d. This de-centralized organizational structure allows for both, the individual/personal needs and the large-group/collective needs of church members, to be met.
2. It provides well for the meeting of peoples' needs across the three areas of age, gender and ethnicity.
3. It allows for the heterogeneity of the church membership, in terms of age, gender and ethnicity, to be reflected in the church leadership (Galatians 3:28).
4. It divides evenly the responsibility of operating a church program among all concerned members, so that the pastor does not have to shoulder the entire task, but is freed to carry out his primary work of "the ministry of the word" (Acts 6:4; Galatians 6:2-6).
5. It develops and permits the expression of leadership capabilities among church members (2 Timothy 2:2).
6. It provides an opportunity for every member, no matter the age, gender or ethnicity, to be heard and to voice his/her opinions.
7. It prevents the church, no matter what size, from becoming institutionalized.
 - a. This is where the church makes social-religious behavior predictable by defining the behavior that is expected and considered legitimate in specific social-religious roles. This is done by formalized rules, laws, customs, and rituals. A system of sanctions is thus developed, such that conformity to institutionalized expectations is rewarded and deviance is punished.
 - b. Not everything in institutionalization is negative, however. For it allows the development of stable patterns of social-religious interaction, as well as provides an orderly system of social-religious relationships.

Organizational Structure--6

c. The concern here, however, is that there be much creative freedom within structural form.

d. This organizational plan provides well for this.

III. Conclusion.

A. In its simple format, this plan of organizational structure seeks to provide the kind of revitalization and opportunity for church growth that can be effective in any church, of whatever culture, no matter the size.

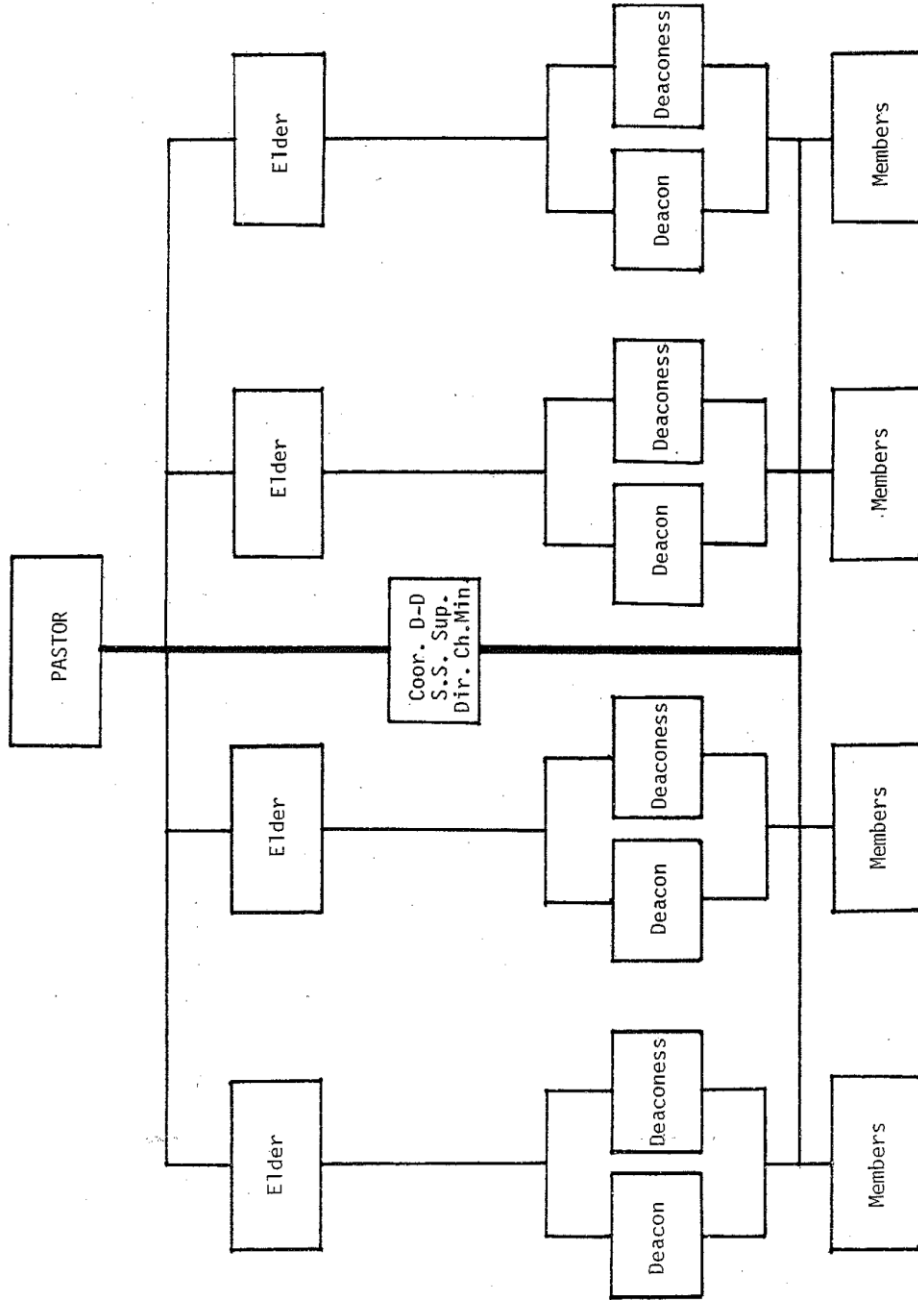
B. The only foreseeable draw-back to the plan lies with the human element which may be reluctant to de-centralize power, seeking rather to hang on to position, privilege and control, instead of allowing each person the opportunity to develop the talents, leadership capabilities and responsibilities that God so intends for His Church.

Handwritten: Problem: The wide dissemination of power and responsibility is not necessarily met with success. This is because there are individuals who are not willing to accept the responsibility which is theirs. Some individuals have the desire to be in charge and do not wish to share the honor and authority which God has given to the church.

Handwritten: The biblical basis of individuality is the various types of gifts which we have. We are to be thankful that we are not all the same. It is our duty to use our gifts to the glory of God. All responsibilities are not of equal value and importance.

Handwritten: We must realize that there are some individuals who are not willing to accept the responsibility which is theirs.

ORGANIZATIONAL STRUCTURE OF THE LOCAL CHURCH



APPENDIX

Can Women Serve as Church Elders?

This is a question that is receiving much attention these days, in view of the Feminist Movement, which is attacking sexism in society as well as in the Church.

In order to best answer this question we need consider certain biblical texts and statements from Ellen G. White.

A. Biblical Texts.

1. Judges 4:4 - Deborah served as both judge and prophet in Israel.
2. Galatians 3:28 - Male and female equal in Christ.

B. Statements from Ellen G. White.

1. Women are to be ordained.

"Women who are willing to consecrate some of their time to the service of the Lord should be appointed to visit the sick, look after the young, and minister to the necessities of the poor. They should be set apart to this work by prayer and laying on of hands. In some cases they will need to counsel with the church officers or the minister; but if they are devoted women, maintaining a vital connection with God, they will be a power for good in the church. This is another means of strengthening and building up the church. We need to branch out more in our methods of labor. Not a hand should be bound, not a soul discouraged, not a voice should be hushed; let every individual labor, privately or publicly to help forward this grand work. Place the burdens upon men and women of the church that they may grow by reason of the exercise, and thus become effective agents in the hand of the Lord for the enlightenment of those who sit in darkness." Review and Herald, July 9, 1895 (Vol. 3, p. 271; emphasis supplied).

2. Women to Serve as Pastors.

Speaking of the canvassing work, Ellen White says:

"The experience thus gained will be of the greatest value to those who are fitting themselves for the work of the ministry. It is the accompaniment of the Holy Spirit of God that prepares, both men and women, to become pastors to the flock of God." Review and Herald, January 15, 1901 (Vol. 4, p. 255; emphasis supplied).

C. There are two things that we learn from these above statements:

1. That women can and "should" be ordained for ministry within the local church.
2. That women can serve as pastors in the gospel ministry.

Thus, the answer to the initial question is, Yes! Women can serve as elders.

Practice

Membership in the All Nations Church

There are three levels of membership in the All Nations Church:

1. Regular (Formal) members
2. Associate members
3. Participating members

Definitions of membership status and criteria:

1. Regular (Formal) Member:

A regular member is one who follows the standard denominational procedure of membership transfer to All Nations from another Adventist church, or by Profession of Faith or baptism and is accepted into membership by vote of the congregation. The membership is recorded in the membership registry of All Nations and in the local conference records.

- The regular member is entitled to all the rights, privileges and responsibilities traditionally accorded to regular members of the congregation.

2. Associate Member:

- ✓• An associate member is one who wishes to participate in all areas of church life with the privileges and responsibilities of a regular church member, such as holding office in All Nations Church, but who does not choose to transfer his/her membership to All Nations.
- ✓• All Nations Church subscribes to the principle that the physical location (home church) of a believer must not determine whether a believer may participate in the blessing of service at All Nations. In no case shall the physical location of one's membership hinder a believer's desire to fully participate and serve.
- ✓• Each Associate Member shall be a Seventh-day Adventist in good and regular standing at the church in which he/she holds membership, verifiable by the church in which the membership is held.
- ✓• All Nations Church will grant associate membership to any SDA member in good and regular standing who makes a request and/or to any SDA member asked to participate and serve in the functions of the All Nations church. All Nations, however, will assume that anyone sponsored by an SDA organization is in good and regular standing.
- All Nations may establish procedure(s) for granting associate memberships.
- Any person holding associate membership in All Nations Church will be designated as such on membership lists prepared by the church.
- An associate membership shall be withdrawn from anyone whom the church determines is no longer in good and regular standing while attending All Nations Church. However, this will not necessarily be communicated to the sponsoring organization or to the church in which the individual holds regular or formal membership.

3. Participating member:

- ✓ A Participating member is one who wishes to actively participate in all areas of church life with the privileges and responsibilities of a church member, such as supporting, voting and holding of office in the All Nations Church, but is not otherwise a member of the Seventh-day Adventist Church.
- ✓ The All Nations Church subscribes to the principle that church membership of a Christian believer must not determine whether a believer may participate in the blessing of serving at All Nations.
- ✓ Each participating member shall be a Christian believer and be willing to actively participate and support the All Nations Church.
- The All Nations Church will grant participating membership to any Christian believer who makes a request, and/or to any Christian believer who is asked to participate and serve in the functions of the All Nations church.
- All Nations Church may establish procedure(s) for granting participating membership.
- Any person holding participating membership in the All Nations Church will be designated as such on membership lists prepared by the church.
- Participating membership shall be withdrawn from anyone whom the church determines is no longer in good and regular standing while attending All Nations Church.

APPENDIX C

THE DE-CENTRALIZED STRUCTURE OF THE ALL
NATIONS SEVENTH-DAY ADVENTIST CHURCH
AND MODEL OF MINISTRY 1980

THE DE-CENTRALIZED STRUCTURE OF
ALL NATIONS SEVENTH-DAY ADVENTIST CHURCH
AND MODEL OF MINISTRY

Developed by
Caleb Rosado, Pastor
December 1980

EXPLANATION OF CHURCH STRUCTURE

I. Introduction.

- A. It was Max Weber, noted sociologist around the turn of the century, who declared: "The structure of every legal order directly influences the distribution of power, economic or otherwise, within its respective community."
1. With regard to the church, this means that the structure of the church determines who has power and who does not have power within the church.
 2. All talk and concern for giving church members a greater "say" in the decision-making process of the church is meaningless if the structure of the church is not dealt with.
 3. Thus, if the church as a socio-structural organization is to be true to the principles of the Gospel, the concern of which is to bring every person to their full potential in Christ (Eph. 4), it must exemplify this Gospel by means of an egalitarian form of organization and not a hierarchical one.
 4. The structure of the church must reflect justice, equality and unanimity, and not a process of dehumanization wherein a select few seek to protect their vested interests of power, privilege and position at the expense of the needs and rights of the rest of the Body.
- B. The present form of government in the Seventh-day Adventist Church is representative in nature and not a democracy (Church Manual, 1976: 46). In practical terms this means that once leaders and officers have been elected and authority has been delegated to them by means of office or otherwise, the majority of the church body, by and large, no longer has any say or input into what goes on in church affairs, except to implement that which is handed down from the top.
- C. This form of structure makes it easy for unscrupulous leaders to manipulate, 'railroad' and control much of what happens within a local congregation. Yet, according to the Church Manual and Scripture the opposite is to be true.
1. The Church Manual states that, ". . . authority in the church rests in the church membership, . . ." (46).
 2. The Bible says of the Early Church, "And all who believed were together and had all things in common" (Acts 2:44).
- D. The problem is further complicated by the fact that much of the responsibility for operating a church, making decisions, designing and implementing programs rests upon the shoulders of the church pastor, with the majority of the church members, among whom are many wise and capable persons, standing by, watching the proceedings.

Church Structure--2

1. This produces the problem where most pastors find themselves overburdened and over-worked, in a setting similar to the following description of a football game: "Twenty-two men, exhausted and desperately needing rest; and fifty thousand fans, inactive and desperately needing exercise."
 2. However, there is another side to all of this. It is not always the case that the church is not willing to take on its share of the responsibility in the decision-making and program design and implementation. Quite often pastors would have it no other way and crave all of this attention and sense of their own "importance" for it gives them a sense of power and control. They would feel threatened if they were to share the decision-making process with members, especially if the latter were women. Their preference is to maintain a dichotomy between the "clergy" and the "laity."
- E. The following organizational structure of the local congregation seeks to correct for much of the above by providing a structural form where all members have a "say" in the business of the church, where power is decentralized, and where the needs, ideas and capabilities of the members are taken into consideration.

II. The Basic Structure of the Plan (See Model Design)

- A. The plan is based on various leadership principles from Scripture.
1. No stratified divisions between clergy and laity resulting in status-positions, but rather, distinct role-functions based on an egalitarian unity in diversity.
 - a. 1 Corinthians 12:12-26, one body, many members, all equal.
 - b. Ephesians 4:11-16, different role-functions of the Church's members, all based on oneness in Christ.
 - c. 1 Peter 2:9-10, the Church is both clergy and laity, priesthood and God's own people.
 2. The leader as servant, Matthew 20:25-28.
 3. A John the Baptist mentality, "He must increase and I must decrease", John 3:30.
 4. The Jethro method of decentralizing authority and decision-making, Exodus 18:13-27.
- B. The traditional structure of the church is best illustrated by the Organizational Pyramid, with its bureaucratic precision, a by-product of western capitalism with its concern for power in the hands of a few, and the majority, not reaping any benefits or rights to such power, are there only to carry out what has been handed down from the top.
1. In this form of structure, decision-making is from the top down.
 2. Implementation, on the other hand, is from the bottom up.

Model of Ministry--2

II. The Method of Ministry.

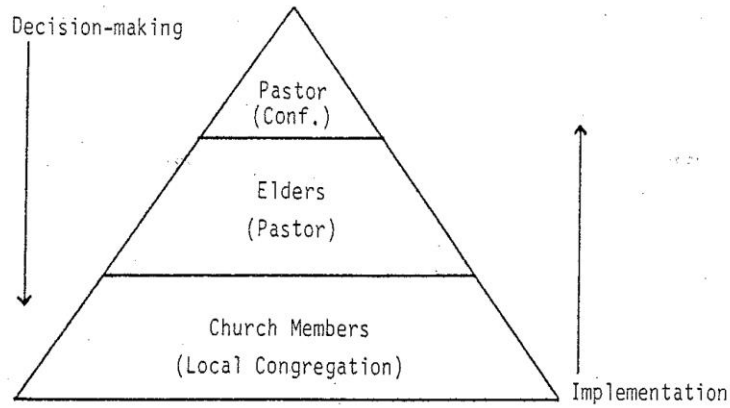
- A. The way of accomplishing this twofold mission of the church is through praxis: the process of action/reflection on our given reality.
 - 1. Action is doing, becoming involved.
 - 2. Reflection is thinking, evaluating what has been done.
 - 3. Scripture commands us to be both "doers" and "hearers" of the Word, James 1:22-25.
- B. Both concepts must also be kept in balanced tension. Sacrifice of either one leads to error.
 - 1. Sacrifice of action results in verbalism--all talk and no action.
 - 2. Sacrifice of reflection results in activism--involved but without a sense of purpose.
- C. The object of this methodology is the development of Conscientization, "consciousness raising."
 - 1. Conscientization refers to the process in which people, not as passive recipients, but as active, knowing subjects, achieve a deepening critical awareness both of the socio-cultural reality which shapes their lives and of their capacity to transform that reality, (Paulo Freire).
 - 2. This critical consciousness is brought about through praxis, through the authentic union of action and reflection.
- D. The two dual concepts of personal and social righteousness and action/reflection formed the basis of Christ's method of ministry, which is the only method the church can follow if it is to have true success.
 - 1. "Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them 'Follow Me'." (MH 143:3, emphasis supplied)
 - 2. Herein lies the "Formula for Success."
 - a. Socialize
 - b. Sympathize
 - c. Serve } = Confidence
 - d. Salvation - "Follow Me"

III. The Basis of Ministry.

- A. The foundation upon which this ministry is based is also twofold:
 - 1. The Bible, as the sole rule of faith and practice.
 - 2. The writings of Ellen G. White, as a secondary source of truth.
- B. The concern here is with being imitators of Christ.

--Caleb Rosado
Berrien Springs, MI
Revised October 1980

Church Structure--3



The Organizational Pyramid

- C. In the De-Centralized Plan of church structure, the model is one of concentric circles of fellowship, (see model design).
1. The main circle to which all others connect, represents the Church in Business Session, as the ultimate decision-making body in the church.
 2. All departments and committees are responsible to the church in business session, for the effective carrying out of their specific programs, duties and responsibilities.
 3. At these business sessions the various departments and committees make a report of their activities, on a monthly or quarterly basis, or by use of other means to disseminate its information, such as the church newsletter.
- D. Each department leader, as well as committee chairperson, with their respective council or committee members, has authority to make decisions regarding their department or committee, in conjunction with the statement of mission of the church.
1. Each department and committee is responsible for the effective implementation of its program.
 2. Major decisions are to be brought to the church in business session for discussion and consideration
- E. All of the leaders of the major departments are to be church elders, and thereby members of the Board of Elders.
1. The Board of Elders, chaired by the First Elder, serves in an advisory capacity to the pastor.
 2. Its purpose is to:

Church Structure--4

All Done

What makes
the Church
Multicultural

- ✓ a. Design and plan together with the pastor the total program for the church.
 - b. Discuss any problems or concerns affecting a department, committee or area of the church. (Specific problems dealing with standards and/or church membership are to be handled by the Standards Committee; while problems affecting the relations of members to each other are to be dealt with by the Human Relations Council. See section on Committees and Boards, pages 10-13.)
 - c. Evaluate periodically, at least once a year, the entire church program and its effectiveness, as well as the growth, or lack of, of the church. (This area is primarily the responsibility of the Future Trends Committee, but the elders also assist in this matter.)
 - d. Discuss any major items to be brought up in the next business session. (The Board of Elders meets one week prior to the business meeting of the church.)
 - e. Provide suggestions and recommendations to be voted on by the church at the monthly business meetings. (The Board of Elders only has an advisory function, and thus, only makes recommendations to be voted on by the church as a body.)
- ③ The elders, as spiritual leaders of the flock, are to be selected from among the spiritually mature of the congregation. Such selection of elders should be sensitive in representing the church in the areas of age, gender and ethnicity.
- a. Women serving as elders or as deacons are to be set aside for these sacred offices by the laying on of the hands--ordination.
 - b. See pages 8-9 for a clarification of the question of ordaining women to local church office.
 - c. The terms "elderess" or "deaconess" are not to be used since both are incorrect. The terms "elder" and "deacon" are functions and are not tied to gender, much like "doctor" or "lawyer," and are to be applied to women in their respective functions.
- F. With this structural model there is no longer a need for a Church Board. Such function has now been superceded by the Church in Business Session.
- 1. Not only all regular church business will be handled at these business sessions, but also all of the business usually handled on Sabbath mornings, such as, ingathering campaigns, literature promotions, membership transfers, etc.
 - 2. Thus, the Sabbath is spared the mundane trafficking during the worship hours that detract the spirit from reverential worship.
 - 3. There are several advantages to this plan:
 - a. The Church Board is prevented from having controlling power by being eliminated altogether.

Church Structure--5

- b. Every member in actuality has the opportunity and privilege to express his/her thoughts, ideas and suggestions openly.
 - c. Double work is eliminated, since the work of the board is mainly "recommendatory" (Church Manual p. 132), and only the church body as such has the final say on what goes on in the church.
 - d. The Sabbath is reserved for spiritual matters only, as it should be.
 - e. An attitude of openness, where every member is important, is fostered.
 - ✓f. It gives the opportunity for every member to become involved, since in most churches business meetings are seldom held.
- G. The role and function of the pastor in this structural model.
- 1. The pastor is the key person to the overall success and smooth functioning of this organizational structure, for the pastor has to be a secure enough person to allow others to share power and ability to make decisions.
 - 2. The role of the pastor is one of facilitator, enabling the church to develop its own program and carry out the work of ministry, Ephesians 4:12.
 - 3. The pastor is the one to whom the church has to give account in carrying out its work of ministry.
 - a. The conference holds the pastor accountable for the successful program of the church.
 - b. So also does the church hold the pastor accountable for the proper functioning of its program.
 - c. The pastor, in turn, sees to it that the church members function in their respective capacities, taking ownership of the programs they have helped devise.
 - 4. The chief function of the pastor is to be the spiritual nurturer of the congregation--feeding, caring, visiting the flock of God, and constantly challenging them with new ways of making manifest the reality of the Kingdom of God here on earth, Acts 6:4.

H. Term of office.

- 1. The principal leaders of the church will be elected to serve a two-year term of office, instead of the traditional "one-year term."
- 2. There are several advantages to this plan:
 - a. Development of leadership.
 - (1) It takes time for a person to learn all that is involved in his/her responsibility of office.

Church Structure--6

(2) Very often, around the time that a person is finally "getting a handle" on things, the term of office is up and someone else is placed in the post.

(3) Thus, long-term leadership abilities are not developed.

b. Continuity.

X (1) Church programs often tend to change from year to year depending on who is in leadership, and on account of the rapid turnover in leaders.

(2) A two-year term of office would prevent this high fluctuation, thus giving continuity to the church program.

(3) Also, if the church has developed its own program, it need not change completely everytime a new pastor takes over. The local church program should not be subject to the whims of every new pastor that comes, for after that pastor is gone, the local members will still be around to pick up the pieces or merely continue with their own successful program.

c. Stability.

(1) Most church programs tend to be rather unstable, due to the inexperience of church leaders as well as the weakness of many of the programs.

(2) Thus, many members seek not to become involved due to such conditions, thereby creating greater instability.

3. Much of this can be prevented if church officers have a longer term of office in which they can plan for more long-range results and greater program stability.

I. Overall advantages of the plan.

1. There are two basic social needs which human beings tend to have need of:

a. The need for one's personal identity to be respected and valued. No one wants to get lost in a crowd, much less in a church. Yet it seems that the bigger the church, the more that this takes places, thus giving the impression that "big is bad." This need not be so if this basic human need is taken into consideration in designing the structure of the local church.

b. The second need is of group identity--the need to "belong." Everyone wants to feel that they are part of a "family," that they are needed and wanted, and belong to a large, significant group.

c. Small congregations tend to provide the former, whereas large congregations tend to provide the latter, though not in all cases.

d. This de-centralized church structure allows for both needs to be met, the individual/personal needs and the large-group/collective needs of the church members.

Church Structure--7

2. It provides well for the meeting of peoples' needs across the areas of age, gender and ethnicity.
3. It allows for the heterogeneity of the church membership to be reflected in the church leadership.
4. It divides evenly the responsibility of operating a church program among all concerned members, so that the pastor does not have to shoulder the entire task, but is freed to carry out his/her primary work of "the ministry of the word" (Acts 6:4; Galatians 6:2-6).
5. It develops and permits the expression of leadership capabilities among church members (2 Timothy 2:2).
6. Responsibility for the development and implementation of the church's program lies with the church members, and not just with the pastor. Often churches only depend on the pastor's program or that of the conference, instead of developing their own program suited to their own needs and abilities. Pastors will come and go and if the program changes drastically everytime a new pastor comes, a roller coaster type of stability and maturity will be created in the church. Such would not be the case with this type of church structure.
7. It provides an opportunity for every member, no matter the age, gender and ethnicity, to be heard and to voice his/her opinion.
8. It prevents the church, no matter what size, from becoming institutionalized.
 - a. This is the process where the church makes socio-religious behavior predicatable by defining the behavior that is expected and considered legitimate in specific socio-religious roles. This is done by formalized rules, laws, customs and rituals. A system of sanctions is thus developed, such that conformity to institutionalized expectations is rewarded and deviance is punished.
 - b. Not everything in institutionalization is negative, however. For it allows the development of stable patterns of socio-religious interaction, as well as provides an orderly system relationships.
 - c. The concern here, however, is that there be much creative freedom within structural form.
 - d. This structural model provides well for this.

Church Structure--8

The Question of the Ordination of Women to Church Ministry:

This is a question that is receiving much attention these days in view of the concern both in society and within the church for equitable structures devoid of sexism.

Sexism is the perpetration of evil against women, and then justifying that evil by blaming the victim, by placing negative values on biological differences--gender.

If the church is to be true to its commission, it must be the vanguard institution in society calling for and demonstrating justice in this regard. In all actuality, it is the biggest culprit. But if the Gospel means anything, it means change; change in our behaviors, beliefs and practices.

Can women be ordained? In order to best answer this question we need to consider certain biblical texts and statements from Ellen G. White.

A. Biblical Texts.

1. At creation both man and woman were made equal, Genesis 1,2.
 - a. The concern of Jesus was to return God's plan at creation. "From the beginning it was not so," Matthew 19:8.
 - b. Paul believed the same, both male and female equal in Christ, Galatians 3:28.
2. Women have held key positions of leadership among God's people.
 - a. Deborah served as both judge and prophet in Israel, Judges 4:4.
 - b. The women provided for Jesus' needs out of their means, Luke 8:1-3.
 - c. Phoebe was a deacon of the Early Church, Romans 16:1-2.
 - d. Priscilla and Aquila were "fellow workers" with Paul, Romans 16:3.
 - e. Andronicus and Junia (husband and wife team) were "apostles of distinction", Romans 16:7.
3. Jesus used a woman to symbolize God in the parable of the Lost Coin, Luke 15:8-10.
4. In the charge to the deacons in 1 Timothy 3:8-13, women as deacons are included by Paul. Cf. vs. 11.

*For day
East hand
Teach*

B. Statements from Ellen G. White.

1. Women are to be ordained.

"Women who are willing to consecrate some of their time to the service of the Lord should be appointed to visit the sick, look after the young, and minister to the necessities of the poor. They should be set apart to this work by prayer and laying on of hands. In some cases they will need to counsel with the church officers or the

Church Structure--9

minister; but if they are devoted women, maintaining a vital connection with God, they will be a power for good in the church. This is another means of strengthening and building up the church. We need to branch out more in our methods of labor. Not a hand should be bound, not a soul discouraged, not a voice should be hushed; let every individual labor, privately or publicly to help forward this grand work. Place the burdens upon men and women of the church that they may grow by reason of the exercise, and thus become effective agents in the hand of the Lord for the enlightenment of those who sit in darkness." Review and Herald, July 9, 1895. (emphasis supplied)

2. Women to serve as pastors.

Speaking of the canvassing work, Ellen White says:

"The experience thus gained will be of the greatest value to those who are fitting themselves for the work of the ministry. It is the accompaniment of the Holy Spirit of God that prepares, both men and women, to become pastors to the flock of God." Review and Herald, January 15, 1901. (emphasis supplied)

C. There are two things that we learn from these two statements:

1. That women can and "should" be ordained for ministry within the local church.
2. That women can serve as pastors in the gospel ministry.

Thus, the evidence from the Bible and the Spirit of Prophecy is that women can serve as elders in the church and receive ordination as well.

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Church Structure--10

COMMITTEES, BOARDS AND COUNCILS OF ALL NATIONS CHURCH

1. The Church Business Meeting.

Purpose: Discuss, vote on, implement and evaluate all the business of the church. The final authority in the church lies in these business sessions. It is also the final court of appeal in the church. All departments are accountable to this body.

Make-up: All baptized members of the church.

Meeting Time: Once a month, usually first Tuesday.

Chairperson: The Pastor.

Accountability: To the Pastor.

2. The Board of Elders.

Purpose: Design, plan, evaluate and recommend to the church body, in counsel with the pastor, the total program for the church. It serves in an advisory role to the pastor. All the departments leaders, who are also elders, are accountable to this board for the success of their department.

Make-up: All of the elders.

Meeting Time: Once a month, usually one week prior to the monthly church business meeting.

Chairperson: The First Elder.

Accountability: To the Pastor.

3. The Board of Deacons.

Purpose: Plan, coordinate and implement all the activities of the deacons.

Make-up: All the deacons, both male and female.

Meeting Time: Once a month.

Chairperson: Coordinator of Deacons.

Accountability: To the church in business session.

4. The Sabbath School Council.

Purpose: Plan, coordinate, implement and evaluate the total Sabbath School program.

Make-up: All Sabbath School department leaders.

Meeting Time: Once a quarter or as often as needed.

Chairperson: The General Sabbath School Superintendent.

Accountability: To the church in business session.

5. The Church Ministries Council.

Purpose: Plan, coordinate, implement and evaluate the total outreach ministries program of the church. The Church Ministries Department has two branches--Personal Ministries (replacing the traditional Lay Activities Department), and Social Ministries (replacing Dorcas and Community Services).

Make-up: The Director of Church Ministries, the Director of Personal Ministries, the Director of Social Ministries, the General Sabbath School Superintendent, the Youth Leader, and other key persons.

Meeting Time: Once a quarter or as often as needed. Both the Personal Ministries and the Social Ministries Departments will also have their own separate council meetings as needed.

Chairperson: The Director of Church Ministries.

Accountability: To the church in business session.

Church Structure--11

6. The Youth Ministries Council.

Purpose: Plan, coordinate, implement and evaluate the total youth program of the church.

Make-up: The Youth Leader, Associate Leaders, the General Sabbath School Superintendent, the Director of Church Ministries, and other key persons.

Meeting Time: Once a quarter or as often as needed.

Chairperson: The Youth Leader.

Accountability: To the church in business session.

7. The Pathfinder Council.

Purpose: Plan, coordinate, implement and evaluate the total Pathfinder program.

Make-up: The entire Pathfinder staff, plus other key persons.

Meeting Time: Once a month.

Chairperson: The Pathfinder Director.

Accountability: To the church in business session.

8. The Human Relations Council.

Purpose: This council serves as a board of hearing and court of appeal to problems that may arise between members, and members and outside organizations. In essence it serves as "the grievance committee" of the church in seeking to handle problems of human relations. It is the final court of appeal prior to the church in business session.

Make-up: A small group of wise, mature and discreet members elected by the Nominating Committee and voted on by the church.

Meeting Time: Called only as needed.

Chairperson: Elected person.

Accountability: To the church in business session.

9. The Music Ministry Council.

Purpose: Plan, coordinate and evaluate the total music program of the church.

Make-up: A select number of persons knowledgeable in the area of music.

Meeting Time: Once a quarter or as needed.

Chairperson: The Church Minister of Music.

Accountability: To the church in business session.

10. The Finance Committee.

Purpose: Draw-up church budget, assess financial requests, decide on church expenditures and evaluate the entire financial program of the church.

Make-up: A select group of members with business sense elected by Nominating Committee and voted on by the church.

Meeting Time: As often as needed.

Chairperson: Elected person.

Accountability: To the church in business session.

11. The Social Committee.

Purpose: Plan, coordinate, implement and evaluate the total social and recreational program of the church.

Make-up: A small group of socially active persons.

Meeting Time: Once a quarter or as needed.

Chairperson: Elected person.

Church Structure--12

Accountability: To the church in business session.

12. The Future Trends Committee:

Purpose: This is the avant-garde committee of the church with a double responsibility--to be aware of the changing trends in society and in the church and how these impact the life of church members, and also set the pace and trend which the church is to pursue to maintain relevancy in society. This committee also serves as the evaluating team of the entire church program. Periodically it prepares challenging programs which will force the church to seriously consider to reason for existence.

Make-up: A small group of serious thinkers and practitioners.

Meeting Time: At least once a quarter or more often as needed.

Chairperson: Elected person.

Accountability: To the church in business session.

13. The Standards Committee.

Purpose: Handle the sensitive problems of church discipline, delicate matters and special cases affecting the life of the church and/or its individual members, the details of which matters are not for public disclosure.

Make-up: A small group of discreet, mature individuals.

Meeting Time: As called upon.

Chairperson: Elected person.

Accountability: To the church in business session.

14. The Vesper Service Committee.

Purpose: Plan, coordinate, implement and evaluate the total vesper program of the church.

Make-up: A small select group of persons.

Meeting Time: Once a quarter.

Chairperson: The Vesper Service Coordinator.

Accountability: To the church in business session.

15. The Nominating Committee.

Purpose: Select all the officers for the entire church program.

Make-up: A select group of members elected by the church body.

Meeting Time: Meets intensively at the beginning of the church year, and then periodically, as called upon to fill vacancies.

Chairperson: Elected person.

Accountability: To the church in business session.

16. The Receptionist Committee.

Purpose: Plan, implement and evaluate the Sabbath morning welcoming and friendship program of the church.

Make-up: A large group of friendly and warm persons to serve as hosts and hostesses, as well as greeters.

Meeting Time: Once a quarter.

Chairperson: The Coordinator of Receptionists.

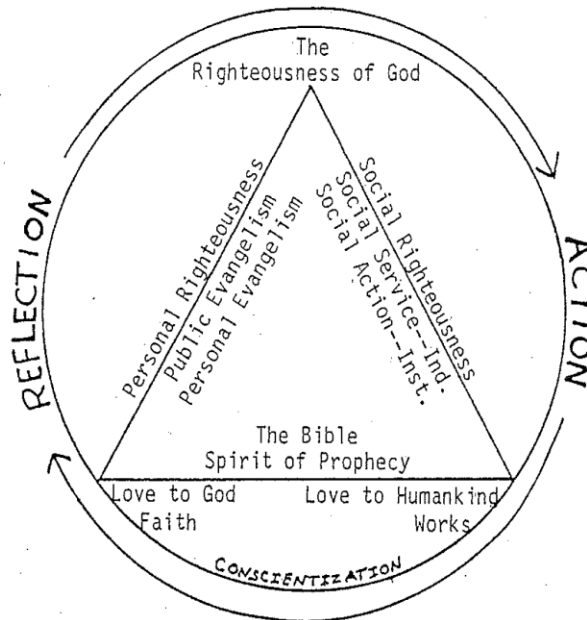
Accountability: To the church in business session.

17. The Church Building Committee.

Purpose: Coordinate the entire building program of the church.

The All Nations SDA Church

MODEL OF MINISTRY



I. The Concept of Ministry.

- A. The mission of the church is to proclaim the Gospel--the righteousness of God, (Romans 1:16,17).
- B. The righteousness of God has two dimensions, personal righteousness and social righteousness.
 1. Both must be maintained in balanced tension.
 2. Emphasis on either one at the expense of the other will lead to the dual error of angelism and secularism within the church, in both its teaching and practice.
 - a. Angelism--vertical religiosity,
 - b. Secularism--horizontal politicizing
- C. Personal Righteousness.
 1. There are two dimensions to personal righteousness in terms of ministry.
 - a. Public evangelism and personal evangelism.
 - b. In the temple and house to house (Acts 2:46, 20:20).
 2. The concern of personal righteousness is twofold:
 - a. Love to God, the first commandment (Matthew 22:37).
 - b. The development of faith.
- D. Social Righteousness.
 1. It also has two dimensions in terms of ministry.
 - a. Social service ministry--ministry to individuals--Jesus in Galilee.
 - b. Social action ministry--ministry to institutions--Jesus in Jerusalem.
 2. Its concern is also twofold:
 - a. Love to humankind, the second commandment (Matthew 22:39)..
 - b. The development of good works.
- E. Both concepts reflect the nature of Christ, divine and human, and are manifested in the two aspects of the Department of Church Ministry:
 1. Personal Ministry.
 2. Social Ministry.

PRINCIPLES OF MULTICULTURALISM AS PRACTICED BY ALL NATIONS S.D.A. CHURCH

The De-Centralized Structure of All Nations S.D.A. Church.

Introduction.

A noted German sociologist, Max Weber once wrote, "The structure of every legal order directly influences the distribution of power, economic or other-wise, within its respective community."

1. With regard to the church, this means that the structure determines who has power and who does not have power in the church.
 2. In other words, all our talk and concern for giving church members a voice in decision-making process is meaningless unless the structure of the church allows it to do.
 3. In Ephesian 4, Apostle Paul suggested that a church must be faithful to her principles Of the Gospel, this principle brings every person to their full potential in Christ.
 4. In the church, the structure must reflect justice, equality and unity, and not the under -handed process of dehumanization, where few selected individual seek to protect their - Vested interest of power, privilege and position at the expense of the body and the rights Of the rest of the body.
- B. Seventh – day Adventist form of church government is representative in nature, but not democratic as according C. Rosado. (SDA Church Manual, pp.53 -1981.) This means that once the person have been elected to the Office, the majority of the membership have no longer any in-put to what is going on the affair of the church.
- C. This form of structure makes it easy for leaders to manipulate and control what happens within local congregation. Yet according to Scripture and the Church manual the opposite is to be true.
1. The Scripture says of the early church, " And all who believed were together and had "all things in common" (Acts 2:44.)
 2. The Church manual states"....authority in the church rests in the church membership..." (1981 p. 53.)
- D. The problem is further complicated by the fact that much of what of the responsibility for operating a church, making decisions, designing and implementing programs rest with the Pastor; whereas the majority of the church-member, among whom are very wise and capable persons, do not actively participate.
1. This produces the problem where most pastors find themselves overburdened and overworked.
 2. It is not necessary that the local leaders do not fulfilled their obligation

1980 - Revision

The Mission of All Nations

1 The All Nations Seventh-day Adventist Church is an intentionally diverse fellowship of believers united in Christ, their Savior and Lord. This church sees its mission as one of modeling Jesus' love for all people and a continuation of Jesus' ministry here on earth. This involves utilizing the various gifts of the Spirit as manifested in each and every one of its members and affirming their ministry within the congregation.

This ministry includes:

2 THE MESSAGE:

The proclamation of Jesus' liberating gospel of salvation in the context of the imminent resolution of the great controversy between good and evil. This gospel message brings healing to human beings as whole persons, mending their spiritual, social, emotional and physical brokenness, embracing the uniqueness of each individual, and calling out for love and justice in every aspect of human life.

3 THE METHOD:

The demonstration of the love of Jesus in and through the lives of church members so that others may be led to Him through His spirit. A truly multi-cultural community is formed by the intentional inclusion of those with diverse characteristics such as gender, ethnicity, race, age, class and ability in all aspects of church life and especially in matters of leadership. The continual review of the structures of the church ensures opportunity for all members to contribute their talents to the church and to the larger community.

4 THE MARK:

The ever-growing manifestation of the fruits of the Spirit which are not inhibited by culture, but implanted and displayed through a living communion with the Savior. Such community will portray unity in diversity in Christ and show a people who are preparing to meet their Lord who is coming soon, and inviting others to join them.

Revised 2005

APPENDIX D

EARLY HISTORY OF THE ALL NATIONS CHUCH

ALL NATIONS SDA CHURCH HISTORY
May, 1979-July, 1994

1979

May 8: Methodist Church, Mars Street, Berrien Springs.

Elder Charles Joseph, Elder Brown, Elder Palmer and other conference officials of the Lake Region Conference formed a company to be known as "The Lake Region Conference Church of Berrien Springs" until a name could be chosen by the new group. Elder Brown acted as clerk to accept requests for membership transfers.

May 15: First Business session of church. Chair: Caleb Rosado

35-40 attended. Held in Methodist Church.

1. Decentralized structure presented and explained.
2. Suggestions for a church name accepted.
3. Committee formed to consider names and make recommendation.

May 12: First Church service. Held in Methodist Church. 500-600 attended.

May 19: First potluck dinner.

May 21: Naming Committee met and narrowed choices to three names.

May 23: Business session. Decentralized Organizational Structure accepted by unanimous vote. Recommendations for name referred back to committee. 35-40 attended.

May 28: Naming Committee narrowed choices to two names.

May 29: Business Session. 35-40 attend. Name "All Nations SDA Church" selected.

June 3-Sept.30: "Gospel & Culture" topic of study.

June 16: Fellowship Hour with Dr. Charles Joseph. "Everything You Ever Wanted to Ask a Black Conference President But Were Afraid to Ask".

June 26: Business Session. 55 attend. Evaluation of first weeks of church activity very positive.

Decision to have children collect offering for Building Fund during Church Service.

Committee of 7 chosen for Building Committee.

Decision to hire Concerned Communications to design logo.

Offering bags and a communion set have been donated. Decision to form Youth Council with both adults and youth on council.

Mixed emotions because of negative remarks by local SDA pastors from pulpit. Discussion of how to deal with situation.

June 30: Leola Shockey baptized during Lake Region Conference Campmeeting. First member to join by baptism.

July 21: Symposium on mission of All Nations.

July 24: Organizational Meeting. 110 attended. Elder Joseph discussed need for an All Nations Church. Lester Parkinson introduced as Associate Pastor. Elder Brown presided over organizational part of meeting. He called an American black woman (Roslyn Upshaw), an American white man (Clare Luke) and a Filipino Asian man (Ulysses Carbajal) to the front. Each accepted the other into membership in All Nations.

(These three comprised the Nuclear Members)

Core members representing other nations were then accepted into membership. 150 Charter members were accepted into All Nations at this meeting, pending transfer.

Committee to select the nominating committee was chosen.

Church logo was presented.

1979, continued

July 25: First nominating committee formed.
August 7-28: Development of Church Mission.
August 7: Business Session. 55 attend. First nominating committee report presented. Ronnie Rosado hired as half-time church secretary. Plans made for church picnic at Cassopolis Campgrounds on Labor Day. Decision to draw up Church Charter with mission statement.
August 25: First Baptism after organization of church, at lake in Country Acres. 7 baptized.
September 4-18: Development of church goals and objectives.
September 4: Business Session. 35 attend. Nominating report accepted.
September 7: Sabbath School Workshop: "Conducting Sabbath School From a Non-Racist, Non-Sexist, Multicultural Perspective"
September 14, 15, 16: Spiritual Gifts Seminar.
September 15: First church officers dedicated.
September 19: Labor Day Picnic at Cassopolis Campgrounds.
September 22-29: Institute on Personal Evangelism.
October: Cultural awareness month:
October 2: Business Session. 38 attend. Month of October is designated "Cultural Awareness month" with films and other events planned. Decision to use basement area in Rosado's house for storage and church office.
October 5, 6, 7: First Lectureship. Speaker: Dr. Samuel Betances.
Subject: "The Church and the Challenge of Cultural Diversity."
Oct. 9: "Cultural Awareness and the Race Factor"
Oct. 13: "The Christian & Racism"
Oct. 16: "Black Americans: Black History: Lost, Stolen or Strayed"
Oct. 20: "The Church & Institutional Racism"
Oct. 23: "Latinos: Our Hispanic Heritage"
October 27, 28: Weekend of Prayer. Conducted by Brian DeAlwis, Elaine Giddings, and Larry Geraty.
Oct. 30: "Asian Americans: Guilty By Reason of Race"
November 3: Symposium on Christ and the City.
November 4: Announcement of contract with Methodists to rent church through December 1980. Committee chosen to complete mission statement. 32 attended.
December 10: Mission statement adopted. 29 attended.

1980

January 19: Offer by Wilson Trickett to build All Nations a church as a part of his proposed Religious Theme Park was voted down. Report on search for property. 60 attend.
February 2: "Christ in the Concrete City" presented by the Sunset Players.
February 2: 45 attend business meeting. Constituency meeting delegates chosen.
February 9: 55 attend. Church approves purchase of property on Snow Road, subject to provisions having to do with zoning, approval of health department, etc.
February 25: Church members attend hearing at Oronoko Town Hall to discuss building a church on the Snow Road property.
March 18: 35 attend. 3 members chosen to attend Urban Ministries Council in Chicago in April.
March 24: Permission granted by Oronoko Township to build church.

1980, continued

- April: Vi Lutz conducts cooking school every Tuesday night.
- May 2,3: Lectureship: Dr Gottfried Oosterwahl. Topic:"The Challenge Confronting the SDA Church As It Approaches the End of the Twentieth Century."
- May 9,10: Al & Jeannie Mills, former Adventists who had joined Jim Jones' People's Temple, and left it before the Guyana tragedy, were sceduled to speak this weekend. Topic: "The Failure of Christianity and the Rise of Cults." The entire family was murdered before they were able to keep this appointment.
- May 20: Committee of 8 chosen to plan first anniversary in July.
- June 3-Sept.30: Study Topic:"The Gospel and Culture"
- June 18: Land contract signed at Heritage Bank for purchase of Snow Road property.
- July 26: All-day program celebrating first-year anniversary of the establishing of All Nations Church.
- August: Pastor and Mrs. Rosado served in Cambodia.
- September 14-20: Hispanic Heritage Week
- October 3,4: Lectureship: Rosemary Reuther. Topic: "Does the Male God Discriminate Against Women."
- November 26: All Nations joined the Methodist Church for ecumenical Thanksgiving service.
- December 2: Methodist church renewed rental contract through December 31, 1981.
- December 4: Lease signed to rent house at 200 W. Mars, Berrien Springs, for church office and storage area. Need for more space and more central location.

1981

- January 6: Revised Structure (Dec. 1980) presented and approved. 38 attend.
- February 3: Office of Church Chaplain (for visitation) approved. 17 attend.
- February 15: Elder Joseph met with building committee to discuss plans.
- March 3: Liason committee formed to serve between All Nations and Methodist churches. 30 attend.
- April 24,25: Lectureship: Dr. Dennis Goulet. Topic:"Christians in the World: Makers of History and Witnesses to Transcendence".
- May 5: Land contract has been paid off. Stanley Bell, Neville Clouten and architecture students of AU are asked to draw up plans for church. 40 attend.
- June 2: Church Structure Committee is voted into existence. Concept of Church Administrator is not accepted. 30 attend.
- June 6-15: All Nations and Methodist Church hold joint VBS.
- August 4: Ad Hoc Committee on Structure, chaired by Walter Douglas, presents report. 40 attend.
- September 18, 19: Period of fasting concluded with communion on Saturday night.
- October 2, 3: Lectureship: Dr. Herold Weiss, Dr. Gary Land, Dr. Roy Graham.
Topic: "The Essence of Adventism"
- October 17: Presentation of church building plans. 100 attended. Several meetings followed as the concept of the multi-functional church, and other considerations were discussed.
- December 15: Church voted by secret ballot to approve the basic church building plans. Size was not yet decided. Church accepted the recommendation of the Ad Hoc Committee on Church Structure to adopt a church board. Church Board was organized. 45 attended.

1982

April 3: Heavy snow storm. 12 attended. Size of church set for a seating capacity of 600. Recession noted with effect on church giving.
April 16,17: Lectureship: Dr. Roy Branson. Topic:"Adventism Confronts the Dragon."
June 1: Projected cost estimate of church: \$764,227. Architects asked to build detailed scale model of church. Associate member status defined and accepted by vote. 20 attend.
July 24: Anniversary Celebration. Brian DeAlwis: "Challenge of All Nations to the Third World". Dr. Oosterwal: "Challenge of the Third World to All Nations".
August 31: Church office moved to Judt's Plaza on north US 31 next to Nick's Upholstery shop.
September 18,19: Officers retreat to Lake Region Campground in Cassopolis.
September 25: Day of prayer and fasting for new church year.
October 31: Small group home prayer meetings initiated. 70 attend.
November 11: Resource Services, Inc. hired to help raise funds for church building.

1983

February 5: All Nations Fest celebrating ethnic heritage. Speaker: Dr. Charles Joseph.
March 5: All Nations Chorale Concert. Directed by Ulysses Carbajol.
April 16: Mission statement re-evaluated.
July 23: Anniversary celebration. Speaker: Dennis Keith.
August- All Nations and the Methodist Church shared a booth at the Youth Fair which offered to fingerprint children for parents.
September 10: Stewardship campaign led by Resource Services, began.
September 11; Church accepted Dr. Clouten's 3-phase plan for building church:
Phase I: Gym; Phase II: Sanctuary; Phase III: Ancillary Spaces.
September 30, October 1: Lectureship: Dr. Merold and Carol Westphal. Topic:"Simpler Living"
December 3: Church decides to buy adjoining 10 acres of land for \$20,000. The church would then not have to fence the original acreage at a cost of \$10,000. Berrien Springs Parks and Recreation have approached church with idea of building an Exercise Park on the new land.
Voted to investigate this possibility. 43 attend.

1984

March 24: Wedding of Jackie Busch and Nick Bikichky takes place during church service, with pot luck reception following service.
April 7: All Nations Hymn Contest approved with award set at \$250. Oratorical, Essay and Visual Arts Contest for Youth approved. Topic: "Unity in Diversity in Christ." 25 attend.
April 27, 28: Lectureship: Dr. Justo Gonzalez. Topic: "Between God and Mammon: Early Christian View on Economics."
June 16: Relations severed with architects except Neville Clouten. Tom Gott of Denominational Building Services contacted
July 21: Anniversary Celebration. Winners of poster and essay contests for youth are announced.
October 7: Groundbreaking ceremony for new church building. Participants: Caleb Rosado, pastor; Thesba Johnston, first elder; Sam Harris, building committee chairperson; and conference officers Charles C. Joseph, Richard C. Brown, Dennis Keith, Sr., and Wes Seham.

1984, continued

December 22: Church asked to vacate Methodist Church by 12-31.

Voted to rent Mars Elementary School. Available space: Gym, music room, bathroom by gym, ends of halls for Sabbath School classes. Available time: Saturday 9 am to 12 pm and 4 pm to 6 pm. No cafeteria use.

Voted to purchase two registry stands for foyer as parting gift to Methodist Church.

1985

In 1985, the words for the All Nations Hymn, written by Madeline Johnston, were copyrighted by the church. A suitable musical setting had not been submitted yet.

April 20: First meeting held at site of new church. Discussion of progress in obtaining financing for building.

October 5: Lectureship: Naomi Tutu-Seavers. Topic: "The Church and Apartheid in South Africa."

1986

July 13: Business session held at new church in unfinished building. Church structure discussed. 25 attend.

September 20: Hymn contest reopened, seeking musical setting for Madeline Johnston's text.

October 3,4: Lectureship: Dr. Winton Beaven, Dr. William Johnston, Kit Watts. Topic: "The Viability of Adventism"

November 29: First church service in new church building.

December 7: Church logo change, to show the southern hemisphere in proper perspective, was introduced.

There was growing dissatisfaction among members of All Nations because power rested in the hands of the Board of Elders. A revised structure, which returned to the original concept accepted when All Nations was formed, was adopted. The Board of Elders will be an advisory body; final decisions will be made by the Church-in-Business- Session. (Revised Structure, 1986)

1987

January 3: New logo adopted. Permission to Music Committee to rent piano for auditorium.

January 10: INAUGURATION DAY. All Nations Hymn with words by Madeline Johnston and music by Ulysses Carbajol (arranged by Richie Carbajoh) was utilized.

January 24: Five Pines Fun Night

March 7: Tuesday night prayer meeting will be preceded by supper and followed by play period.

March 27,28: Lectureship: Enrique Dussel. Topic: "What Is Liberation Theology"

March 29: Decision made to purchase piano in use in auditorium.

May 9: All Nations Fun Night

June 21: Mission statement revised. Pathfinder name: "All Nations Ambassadors" is adopted.

John Reeves organized first Pathfinder club.

July 25: Anniversary celebration

August 1: Last church service presented by Pastor Rosado before leaving for Lake Region Conference position. Farewell program in afternoon.

September 12: Use of flags on platform discontinued after heated debate. Voted to use only flags of current members, and only for special occasions. The action was not well received.

October 23,24: Lectureship: Dr. Richard Leshner, Dr. Charles Taylor Topic: "Christian Education".

November 28: Thanksgiving Breakfast

1988

April 13: Walter Douglas announced his appointment by Elder Palmer as interim pastor. 16 attend.
April 30: "Women of the Bible" Vespers
May 20,21: Lectureship: Dr. Charles Scriven. Topic: "Christian Vision in a World of Conflict."
October 7, 8, 9: Church retreat at Tall Timbers, Climax, MI Focus on mission.
November 4,5: Lectureship: Dr. Roger Dudley Topic: "Winning and Holding Youth"

1989

February 24: First of a continuing series of concerts by the AU Orchestra.
March 22: Klett Construction hired to pave parking lot.
April 8: First "Great Advent Preach-In". Speakers: Dr. Sylvia Barnes, Dr. Penny Shell, Pastor Smuts Van Rooyen, Dr. Dwight Nelson, Pastor Hyveth Williams, Dr. Barry Black
November 3, 4: Lectureship: Sakae Kubo. Topic: "What Issues Will the Church Face in the 90's"

1990

March 31: All Nations Family Night instituted.
April 7: Preach-In. Speakers: Dedrick Blue, Marsha Frost, Bill Knott, Leslie Pollard, Erylene Piper, George Smith
May 6, 7: Lectureship: Dr. Henry Felder Topic: "The Church and Economic Activity: Challenge and Response"
May 26: Lectureship: Dr. Elizabeth Platt, "Wisdom, Women and Work"
June 10-16: Vacation Bible School
August 19: Church picnic
August 25: Tribute to Sam Harris family, who are moving to Ohio.
October 14: "Taste of All Nations" fundraiser.
December 19: "Christmas Carols by Candlelight" vespers

1991

April 6: Preach-In. Speakers: Dr. Peter Bath, Dr. Frank Hale, Dr. Rosa Banks, Madeline Johnston, Dr. Hans LaRondelle, Ifeoma Kwesi.
April 13: Gospel Music Fundraising Program

1992

March: ? Office partitioned.
March 7: Gospel Music Program
April 4: Preach-In. Speakers: Roy Adams, Joann Davidson, Talbert Shaw, Ivan Blazen, Marilyn Batchelor, Richard Choi.
July 5-11: Vacation Bible School
July 25: Anniversary Celebration
July 26: Elders Meeting. Voted to abandon present structure and return to Church Manual. Illegal action later rescinded.
August 29: Business Session. 29 attend. Motion to continue under present structure. 27 voted for motion, 2 voted against motion. Safeguards added against situation being repeated in future.
September 20: Wheelchair ramp built for Eddie Parris at his home, by church members.

1992, continued

October 30, November 1: Lake Region Women's Ministry Conference in Indianapolis. Thesba Johnson honored.
November: Bought new computer, laser printer and zerox machine in order to print bulletins at All Nations..
November 6, 7: Lectureship: Earle Hilgert. Topic: "The Dynamics of Disappointment".
November 7: "Barn Party" social evening in Pathfinder Building.
December 9: Christmas Dinner and Musical Program

1993

February 7: Carlton Campbell appointed to head committee to plan 15th anniversary celebration.
February 14: Valentine Brunch at Chan-Shun Hall
February 20: Michiana Symphony Orchestra Benefit Concert for All Nations Church
March 12,13: Clinic on Witnessing Outreach Projects, presented by Wolfard Touchard.
March 13: "No-Talent" Talent Show
April 17: "House Across the Hedge" vespers
May 9: Mother's Day Banquet
July 5-10: Vacation Bible School
July 10-17: Family Enrichment Gospel Series. Dr. Fitzroy Maitland.

1994

February 13: Valentine Brunch
March 25, 26: Lectureship: Dr. Jan Paulson. Topics: "The Face of Adventism in Europe", "Refugees or Pilgrims: An Adventist View on Bosnia", "Special Challenges: Islam and Nationalism".
April 30: Preach-In. Speakers: Maureen Okundi, Ernest Young, Sook-Young Kim, Randy Wisby, Susan Ross, Alfonso Valenzuela
May 1: Pathfinder Benefit Dinner
July 22, 23: 15th Anniversary Celebration
July 25-29: Vacation Bible School

Not all meetings are listed, only those that had pertinent data.
This history is not complete, even for the years recorded.

APPENDIX E
SURVEY

SURVEY QUESTIONS FOR ALL NATIONS CHURCH PAST AND PRESENT MEMBERS.

By Elder Watson Afa'ese, Associate Pastor.

In 2009 All Nations Seventh-day Adventist Church in Berrien Springs Michigan celebrated her thirty years of existence since it was first established. All Nations Church was a deliberately multi-cultural church and one of the first of its kind. The purpose of this Survey is to determine whether All Nations Church has reached her goal, as a multi-cultural church.

LEADERSHIP.

1. Are you aware that our Pastors came from different Countries of the world? Circle any two of the following Countries: Nigeria, Trinidad-tobago, Samoa, Tahiti, Haiti, New Zealand.
2. The Key Officers of the Church such as Head-Elder, Treasurer, Heads of Departments were chosen to represent all cultural groups. (yes or no)
3. Ninety-five to hundred percent of church programs should be inclusive. (right or wrong)
4. Should the Leadership of the Church encourage unique cultural preferences in church activities. (yes or no)

ASSIMILATION.

5. As a member of All Nations Church, did you have a tendency to assimilate others cultural behaviours? (yes or no)
6. Do you accept at face value all cultural behaviours even if they do not build up spiritual values, because they are important to some people? (yes or no).
7. No culture is a minority cultural in God's eye. At All Nations Church, no cultural group will overshadow another cultural group because their group is larger. (right or wrong)
8. All cultures have their orientation and values. Do you think that it is important to assimilate that which is good and uplifting and disregard that which is negative ? (true or false).
9. Many people are proud of their cultures. (good or bad)

THE CHURCH AND MULTICULTURALISM.

10. The term "intentional" is a multi-cultural term. Since the Church is a corporate body, all decisions, actions, programs and goals were deliberately focused on the purpose of unity. (true or false)
11. All Nations Church has come of age. Has her motto, "Unity in Diversity in Christ" being achieved? (yes or no)
12. If your answer is "no" please give your reason below this number.

13. All Nations Church is built on these solid planks," Solidarity, Service, Sacrifice and love" rank it from 1.....4 in importance.

14. Which of these principles do you often see in use in every-day operation of the church?

Name at least two:

15. One of the "ideal" the Pioneers of All Nations Church has emphasis is "love and understanding".

Do you feel is still alive and well to day? (yes or no)

16. The picture of a "caring church" is positive and attractive. How can we turn this photograph in to something real and useful? Any suggestion!

17. Name your favorite Service at All Nations Church: Sabbath-school, Church service, Prayer meeting and AY meeting. (Circle any)

18. Why is multi-cultural is important to the Mission and the Ministry of All Nations Church? Give us at least two reasons. (a).

(b).

19. All Nations Church based her multi-cultural experiment on the human dynamic as stated by the Apostle Paul in the Book of Galatian 3:28, "There is neither Jew nor Gentile, slave nor free, male or female, for you are all one in Christ Jesus." Do you think that All Nations as a Church has lived up to this standard, "Oneness in Christ Jesus"? (yes or no).

20. Thirty long years has passed. Do you think All Nations Church's experiment with multi-culturalism a success or a failure? (yes or no)

Comments are welcome.

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VITA

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Name: Uatisone (Watson) Afa'ese

Background: Born July 27, 1940 at Mato'otua National Hospital, Apia Western Samoa

Family: Married April 18, 1976, to Taufau toa'etolu. We have three children Watson Joeseph Afa'ese (1977), Melrose F. Afa'ese (1979), and Robynn Margaret Afa'ese (1997)

Education

2006-Present Doctor of Ministry degree in Leadership, Andrews University
1972-1974 Master of Art in Religion, Andrews University, Berrien Springs, MI
1971-1972 Bachelor of Arts in Ministerial Studies, Pacific Union College, Angwin, CA, Graduated with Honors
1956-1960 Diploma, Fulton College, Suva, Fiji
1954-1956 Certificate, Vailoa School, Saluafata, Western Samoa
1951-1954 Lalovaea SDA School, Apia, Western Samoa
1949-1951 St. Theresa Elementary Catholic School, Fusi, Faasaleleago Savaii, Western Samoa
1947-1949 Palauli District School, vaitoomuli Savaii, Western Samoa

Ordained:

1978 Ordained to the Seventh-day Adventist gospel ministry

Experience

2005-Present Associate Pastor, All Nations SDA Church, Berrien Springs, MI
1992-2001 Senior Pastor, Compton, Seventh-day Adventist Church, Los Angeles, CA
1982-1986 District Pastor, Vista, Santa Ana, Riverside, and San Diego, CA
1976-1982 Senior Pastor, Vista Samoan Church, San Diego, CA
1974-1975 Associate Pastor, Vista English Adventist Church, San Diego, CA

Highlights

1995-1997 Leader, Samoan Pastoral Association, Greater Los Angeles, CA
1982-1995 Member, Pacific Union committee to Minority Pacific Asians
1982-1988 Leader, Pacific/Asian Ministry, South Eastern California Conference