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A Study of Racial Transition in the Seventh-day Adventist Church

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Andrews University
The Institute of Church Ministry

A STUDY OF RACIAL TRANSITION IN THE
SEVENTH-DAY ADVENTIST CHURCH

A Research Study
Commissioned by
the Office of Human Relations
General Conference of
Seventh-day Adventists

by
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and
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March 1983

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CHAPTER I

INTRODUCTION

This report describes a study of the impact of, attitudes toward, and management of racial transition in the Seventh-day Adventist church. The research has been conducted by the Institute of Church Ministry (ICM) at the Seventh-day Adventist Theological Seminary, Andrews University for the Office of Human Relations in the General Conference of Seventh-day Adventists.

Purpose of the Study

This study seeks to examine the phenomenon of changing racial patterns in the Adventist church. Specifically, it asks the question, What happens when a local church which has been constituted largely of one ethnic group (usually English-speaking caucasian) finds that a minority group (Black, Hispanic, or Asian) is growing at a rate faster than that of the original majority so that the minority becomes a majority in that church? This study has identified a number of churches in this category and has surveyed the pastors and membership to discover the changes that have come about, the attitudes toward those changes, and the strategies that are being employed to cope with problems created by the changes.

In addition, the study seeks to ascertain how the conference administrations in which these churches are located view the matter and what policies and plans they are formulating to deal constructively and

creatively with the situations. The study also seeks to determine the impact of the changes on the academies located in those conferences and to reveal courses of action being taken by the school administrations in view of the changing constituencies.

Need for the Study

There are a number of reasons why a study of this kind is badly needed at this time.

1. The church has a mission to reach all peoples and races with the gospel. To do this effectively it must know what methods are most successful with various groups. It must understand not only how to win diverse peoples but also how to incorporate them into the life of the church.

2. While the multi-culture church presents many rich opportunities for Christian understanding and fellowship, it is not without problems. In some places when a minority group is experiencing a much faster church growth rate than the majority, residents of the non-Adventist community who represent the ethnic majority group have concluded that the church is for the minority group and will not respond to its evangelistic thrust. This whole situation must be studied with an eye to optimizing evangelistic strategies.

3. The rapid increase of a minority group in the church may elicit latent prejudice in some members of the former majority group. They may feel threatened with loss of control. Members of the one-time minority may desire a larger share in decision-making and feel they are being treated unfairly. The church needs to discover what attitudes do indeed exist that it may launch a program of education to create a Christ-

like climate.

4. Changing racial patterns sometimes bring financial problems to the church, school, or conference. This is true because minority groups have usually had lower per capita incomes than the caucasian majority. Yet this very situation may create a need for more services on the part of the church. There is a need to determine the extent of this problem and devise strategies to meet it.

5. There is a need to determine racial transition in terms of employment policies. Are the one-time minorities being represented in paid denominational positions in somewhat the same proportion that they exist in the membership of the church, school, or conference? Are they also being represented fairly in unpaid, lay-leadership positions? Knowing the current status will aid in formulating just policies.

Population and Sample

While the attitudes and policies toward managing racial transition are of interest and important to the entire church in North America, certain areas are experiencing a much higher rate of change than the Division as a whole. This study seeks to scrutinize places where there is at present a high degree of cultural and ethnic change with the hope that the lessons to be learned here might inform the entire Division and prepare it to better meet future changes in these areas.

Specifically, six conferences have been identified as regions in which minorities are experiencing rapid growth even though these conferences have traditionally been English-speaking caucasian. They are Greater New York, Illinois, New Jersey, Southeastern California, Southern California, and Texas. The racial transition often focuses in large cities like New York, Chicago, Newark, Los Angeles, Houston,

and San Antonio.

From these conferences churches have been selected for study. Also the research has included the conference itself to some extent and the academies located therein.

Research Instruments

To conduct this research it was necessary to construct several instruments:

1. A questionnaire to survey the membership of selected churches. This questionnaire probed racial attitudes, perceptions of change in the church, present attempts to deal with change, and willingness to engage in various procedures designed to cope creatively with change. This instrument was developed in consultation with thought leaders of several ethnic groups and was piloted in a cross-cultural church in the Washington, D.C. area.

2. A questionnaire for the pastors of the selected churches to determine the impact of racial transition on the local church and local school and how the church is coping with the situation.

3. A questionnaire for the principals of academies located in the selected conferences. This survey probed the impact of racial transition on these schools and sought to determine the methods the academies are using to adapt to the new situations.

4. A questionnaire for the presidents of the six conferences. This was open-ended and allowed the president to describe the impact of and management procedures towards the racial transition taking place in his conference.

Procedures

The first step was to construct all questionnaires and to validate and pilot the membership survey since it was, in part, an attitude measure.

Following this, ICM met with the union presidents at Thousand Oaks, California in January of 1982 and presented the plan. Approval was voted, and the presidents involved (Atlantic, Columbia, Lake, Pacific, and Southwestern Unions) agreed to communicate this approval to the local conference presidents who would be surveyed. Letters of reminder were sent to the union presidents by ICM following the California meeting.

ICM then sent to the six local conference presidents their questionnaires and requested that they complete them. In addition, each president was asked to furnish the names of the five churches in his conference which are experiencing the most racial transition. It was intended to survey these thirty churches (five each from six conferences), plus their pastors. While all six presidents responded, some could not identify five churches in transition. Another sample church was found in the Central California Conference. Thirty-one churches were finally identified, but three of them proved to be churches with large caucasian majorities that were not really experiencing racial transition. They were eliminated. The sample was finally set as twenty-eight churches in seven conferences as follows:

Illinois	2
Central California	1
Greater New York	5
New Jersey	5
Southeastern California	4
Southern California	7

Texas

4

28

These pastors were sent surveys to complete and were asked to indicate how many member surveys they would need to serve the members present at a typical Sabbath worship service. When a pastor questionnaire was returned, the requested number of member surveys were coded and sent. The membership survey was administered during the lay activities period of a Sabbath worship service.

Questionnaires were also sent to the principals of all senior academies in the six conferences. There are sixteen such institutions.

As questionnaires were returned to ICM, the data was entered into the Andrews University computing system and appropriate analyses were performed. The following chapters present a report of these findings.

CHAPTER II
FINDINGS FROM THE CONFERENCE PRESIDENTS

Although all six local conference presidents returned their questionnaires (100% response), not all answered every question. Each president did suggest churches in his conference that were undergoing racial transition and should be studied. This chapter is a report on learnings gleaned from the six presidents involved.

Make-up of Membership

The presidents were asked to estimate the percentage of the conference membership that would fall into each of several ethnic categories. The following chart displays the information:

Conference	White	Black	Hispanic	Asian	Other
Greater New York	35%	15%	42%	2%	6%
Illinois	80%	3%	10%	4%	3%
Southeastern California	77%	7%	13%	3%	0%
Southern California	52%	19%	20%	8%	1%
Texas	77%	1%	20%	2%	0%

The chart makes clear that there is much variation in the ethnic composition among conferences. Greater New York with 65 percent non-caucasian has over three times the percentage of ethnic minorities than does Illinois at 20 percent, the lowest minority ratio. It is

also evident that the largest minority group is Hispanic. Of course many of these are in Hispanic churches and do not represent cultural change at the local congregational level.

Most Adventist Blacks in Greater New York, Illinois, and Texas belong to churches in the regional conference in those areas. Even so Greater New York has 15 percent of its membership composed of Black believers.

The Southeastern California Conference has noted that they do not have as large a percentage of Blacks as their neighboring Conference, Southern California. They do have a substantial mix (13%) of Hispanics but point out that "because they tend to go to their own church due to the language barrier, we don't have as large a mixture of Hispanics in our congregations".

The New Jersey Conference did not provide the specific figures represented in the chart but commented: "We have no way of knowing an exact number of white church members. Approximately two-thirds of our church members are members of churches other than Hispanic churches, however, there are some Black members and some Asian members in several of our churches. This would suggest 33 percent Hispanic plus various other ethnic groups. Apparently the three Conferences with the greatest non-white percentage are Greater New York, Southern California , and New Jersey.

Make-up of Conference Leadership

The presidents were asked what percentages of Conference leadership positions such as the Conference committee, the administrative and departmental staff and the pastoral work force were composed

of non-whites. The following chart displays the information:

Percentage of Positions Held by Non-Whites			
Conference	Conference Committee	Administrative and Departmental Staff	Pastors and Associates
Greater New York	60%	50%	50%
New Jersey	27%	0%	40%
Illinois	6%	0%	10%
Southeastern California	24%	12%	28%
Southern California	50%	50%	55%
Texas	19%	11%	22%

A comparison of the two charts indicates that conferences are providing non-white leadership in roughly the same proportions as their non-white membership especially on Conference committees and among the pastoral staff. The non-white administrative and departmental staff needs strengthening in a few areas. The New Jersey Conference expressed the desire to add a Black departmental director.

Problems Involved in Transition

The Conference presidents were asked the question: "Please describe in what ways the growing proportion of non-white members in your Conference has brought about or revealed certain problems such as leadership control, conflict, prejudice, success or failure in evangelism, financial picture, operation of church schools, etc." Only four presidents attempted to answer the question. The responses were as follows:

"At first some of the caucasians were very concerned, but now

everybody seems to be accepting everybody at face value."

"In the Illinois Conference the fastest growing segment at the present time is Hispanic. We have a very successful and dynamic evangelist and expect to double the membership in the next two years. We have about 1,000 Hispanic members now. The greatest problem we are facing is supplying preachers and housing new congregations. A year and a half ago we had only five Spanish churches and now there are seven, with an eighth to be organized before too long. Whenever a segment of the Conference is dominated by an ethnic group there could be a problem with the ethnic balance on the Conference Committee and Administration, etc. We do face this, but it is not critical. The spirit of the people is very good. The greatest impact is upon our finances."

"One of the items that is difficult is that our Spanish membership is growing very rapidly while our English population seems to be paying the bill. Our English churches are not as eager for evangelism dollars and our Spanish brethren continue to demand those same dollars. However, our English members are beginning to question whether or not they want to continue to pay the bill for the Spanish growth. The same is true in our academy worthy student fund. Almost all contributions to the academy student aid program come from the English churches while a tremendous percentage of academy student aid funds goes into students from Spanish churches. Not only that, the churches do not participate in our regular three-way program for student scholarships. The Spanish churches have the greatest need for buildings and there are almost no contributions from our Spanish churches for this type of thing. Our Spanish churches are very faithful in tithing but do not contribute much to other conference funds."

"We have had to avoid proliferating too quickly into many small churches thus demanding a pastoral salary. We have and are holding off, particularly in the Oriental groups, churchhood status, as they tend to want to bring in Oriental pastors from overseas and factions within the Oriental congregations pull off and try to start many small churches with these leaders sometimes agitating the situation.

The ability of Hispanics and Blacks to support Christian education has often created heavy loads on their white brethren in churches that are integrated and has caused difficulties of hispanic and black churches carrying their share of school subsidies.

Some of our hispanic congregations are bursting for space, yet we are slow to allow them to start a new congregation as this creates more salary demands than we can handle. Other sister conferences have not been so prudent and thus suffer as a result.

Where we have attempted to have a black and white pastoral staff, the blacks the black pastor attracts must feel comfortable with white worship. Some blacks come only once to find the more white type of worship unappealing to them, so they return to their black Protestant churches where there is a black type of worship and preaching."

In the three more thoughtful replies, some of the themes that emerge are (1) finding qualified pastors to minister to ethnic churches, (2) financing building programs, (3) keeping ethnic balance in conference leadership, (4) financing evangelism, (5) financing Christian education, (6) factions within ethnic groups, and (7) styles of worship. These present some formidable problems. The most pressing concerns seem to be economic. The presidents feel that a booming ethnic work requires more expense than it generates income.

Methods of Coping

The Conference presidents were asked the question: "Please describe plans and methods that your Conference is using to successfully cope with the problems and challenges of rapid ethnic and cultural change." Again there were four answers--one of them rather brief: "Preach love and the fact that we are all equal."

The other three were more specific: "One of the plans being used for housing is to provide funds in advance of the need for Spanish churches. If a certain number of dollars are offered when a church is organized, there is no undercurrent as the membership know they will soon have their own church and will not be meeting in sub-standard conditions. We have been able to do this through wills and trusts in the conference and funds have been set aside in advance for areas where new churches are going to come into existence. Plans are to have a full time Spanish coordinator and a full time Spanish secretary in the Conference office."

"At times we've had a Spanish coordinator; however, right now we do not have one in this conference. It seems to me that the program is functioning more smoothly now than when we had a Spanish coordinator. We do, however, have bilingual secretaries in our conference office, and it would be my desire to have even more bilingual secretaries and perhaps bilingual departmental men or bilingual officers."

"We have developed an assistance plan for school aid from the Conference to churches with a low tithe base. This obviously helps Blacks and Hispanics. We have integrated at least one pastoral staff with a white senior pastor and black associate. While this has posed some problems, it has not become insurmountable. One congregation

with many Asians, Hispanics and some Blacks with a base of white congregation has said we will develop an international church. We are at a wait-and-see stage with this inner city church. It is one of the churches in this study, and we are looking for a pastor with this rounded attitude to try this program. We do have both Black and Hispanic administrative assistants to the president who directly deal with their counterparts and represent them. We have just appointed an Asian coordinator who will also serve as a pastor. He is one of our most successful Filipino pastors. We have special annual convocations for Black, Hispanics, and some Asian groups. This is in lieu of campmeeting which is impractical in our area."

The presidents are attempting to address the problems. The financial concerns do seem large though as the growing responsibilities threaten to outstrip Conference resources.

The presidents remain optimistic in spite of the difficulties. Asked to characterize the overall progress of the Conference in adapting to racial and ethnic change, four men chose the response, "Proceeding smoothly with few problems." One selected, "Somewhat rocky but we're making it." None opted for, "Very difficult but we're optimistic" or "Seems hopeless".

The sixth president wrote, "Overall, I am very encouraged about the makeup of this conference and do believe that we are not having great difficulty at all in the working together of different ethnic groups. It seems to me that the black and white function very well in this conference in this area."

CHAPTER III

FINDINGS FROM THE PASTORS

As described in chapter 1, the sample was finally set at twenty-eight churches, and each of the pastors of these churches was asked to complete the questionnaire, "The Pastor in the Changing Church." Twenty-six of these pastors (93%) returned usable surveys. This chapter presents an analysis of the information contained in them.

A Profile of Pastoral Responses

A profile has been constructed which presents the data in two ways. On the first two questions pastors were asked to give the total membership of the church plus the number of members in each ethnic group. The profile shows the mean or average of the churches on each item. The remaining questions called for the pastor to choose a response from several possible responses. Here the profile shows the percentage of pastors who chose each response. Profile 1 is displayed on the following pages.

From the tabulations produced, the average membership ranged from 70 in the smallest church to over 1400 in the largest church. The range in membership with white congregations went from 16 to 1165, while a similar range in the black congregations was considerably lower; from 2 to 139. Despite the tremendous growth rate among Hispanics, this group recorded the lowest range from 0 to 103. The Asia group and category listed as Other both recorded lows and highs of 0 and 150 respectively.

PROFILE I
THE PASTOR IN THE CHANGING CHURCH

	RANGE	MEAN OF 26 CHURCHES				
1. WHAT IS THE CURRENT MEMBERSHIP OF YOUR CHURCH?	<u>70-1400</u>	<u>417</u>				
2. APPROXIMATELY HOW MANY OF THESE MEMBERS WOULD FALL INTO EACH OF THE FOLLOWING ETHNIC CATEGORIES?	RANGE	MEAN				
A) WHITE (NON-HISPANIC)	<u>16-1165</u>	<u>290</u>				
B) BLACK	<u>2-139</u>	<u>37</u>				
C) HISPANIC	<u>0-103</u>	<u>37</u>				
D) ASIAN	<u>0-150</u>	<u>45</u>				
E) OTHER	<u>0-150</u>	<u>21</u>				
3. TO WHAT EXTENT IS THE NON-WHITE MEMBERSHIP GROWING IN YOUR CHURCH IN PROPORTION TO THE TOTAL MEMBERSHIP?						
NO RESPONSE						4%
STAYING THE SAME						15%
GROWING GRADUALLY						50%
GROWING RAPIDLY						31%
4. TO WHAT EXTENT HAS THE ETHNIC MIXTURE IN YOUR CHURCH BROUGHT ABOUT OR REVEALED THE FOLLOWING SITUATIONS?						
	<i>NO RESPONSE</i>	<i>NOT AT ALL</i>	<i>SOMEWHAT</i>	<i>QUITE A BIT</i>	<i>A GREAT DEAL</i>	
A) WHITES ARE UNEASY OVER POSSIBLE LOSS OF CONTROL	4%	38%	39%	15%	4%	
B) ETHNIC MINORITIES COMPLAIN OF BEING UNFAIRLY TREATED		77%	15%	4%	4%	
C) UNITY AND BROTHERHOOD IN THE CHURCH ARE DECLINING		65%	27%	8%		
D) IT IS HARDER TO WIN CONVERTS FROM THE WHITE COMMUNITY	4%	50%	19%	4%	23%	
E) THE FINANCIAL PICTURE OF THE CHURCH HAS SUFFERED		50%	31%	19%		
F) THE FINANCIAL PICTURE OF THE CHURCH SCHOOL HAS SUFFERED, IF NO SCHOOL, LEAVE BLANK	27%	42%	27%	4%		
G) IT IS DIFFICULT TO FIND WORSHIP STYLES THAT WILL BE ACCEPTED BY MOST OF THE CONGREGATION		77%	19%		4%	

5. APPROXIMATELY WHAT PERCENTAGE OF YOUR CHURCH LEADERSHIP IS COMPOSED OF NON-WHITES?		0-25%	25-50%	50-75%	75+%
A) THE CHURCH BOARD		69%	19%	4%	8%
B) THE ELDERS		50%	31%	8%	11%
C) SABBATH SCHOOL TEACHERS		54%	27%	11%	8%
6. TO WHAT DEGREE HAS YOUR CHURCH ATTEMPTED TO USE THE FOLLOWING METHODS IN DEALING WITH RACIAL AND ETHNIC CHANGE? CIRCLE THE APPROPRIATE NUMBER.					
				1. NOT USED AT ALL	
				2. HAVE MADE SOME ATTEMPTS	
				3. HAVE MADE FAIR PROGRESS	
				4. HAVE MADE EXCELLENT PROGRESS	
A) WORSHIP SERVICES THAT INCORPORATE THE VARIOUS STYLES OF RACIAL AND ETHNIC BACKGROUNDS REPRESENTED.		39%	23%	19%	19%
B) SELECTIONS FOR LEADERSHIP POSITIONS THAT FAIRLY REPRESENT ETHNIC COMPOSITION OF THE CONGREGATION.		8%	19%	19%	54%
C) PLANS WHICH CALL FOR THE EVANGELIZING OF ALL ETHNIC AND RACIAL GROUPS IN THE COMMUNITY.		19%	27%	23%	31%
D) FELLOWSHIP GROUPS THAT INVOLVE MEMBERS FROM THE VARIOUS RACIAL OR ETHNIC GROUPS WITHIN THE CHURCH.		23%	27%	15%	35%
E) STUDY GROUPS TO PROMOTE BETTER UNDERSTANDING OF THE VARIOUS RACIAL AND ETHNIC GROUPS.		77%	11%	4%	4%
F) A COMMITTEE FOR SOLVING CROSS-CULTURAL PROBLEMS THAT MAY ARISE IN THE CHURCH.		92%	4%		
G) LONG-TERM GOALS FOR REACHING UNITY IN THE CONGREGATION.		42%	23%	12%	15%
H) COOPERATION WITH OTHER ADVENTIST CHURCHES OF DIFFERENT RACIAL/ETHNIC MAKE-UP.		31%	27%	15%	27%

7. HOW WOULD YOU CHARACTERIZE THE OVERALL PROGRESS OF YOUR CHURCH IN ADAPTING TO RACIAL AND ETHNIC CHANGE?
- | | |
|---|-----|
| PROCEEDING SMOOTHLY WITH FEW PROBLEMS | 4% |
| SOMEWHAT ROCKY BUT WE'RE MAKING IT | 62% |
| VERY DIFFICULT BUT WE'RE STILL OPTIMISTIC | 23% |
| SEEMS HOPELESS | 11% |
8. THE ETHNIC ISSUES IN OUR CHURCH ARE:
- | | |
|--|-----|
| NO RESPONSE | 11% |
| IGNORED, SELDOM TALKED ABOUT | 19% |
| TALKED ABOUT WITHIN OUR OWN ETHNIC GROUPS BUT NOT BETWEEN GROUPS | 35% |
| OPENLY DISCUSSED AMONG ALL GROUPS | 35% |
9. WHEN THE ISSUES ARE DISCUSSED, THE TALK IS:
- | | |
|--------------------------|-----|
| NO RESPONSE | 15% |
| CONSTRUCTIVE AND HELPFUL | 81% |
| DIVISIVE AND NEGATIVE | 4% |
10. TO WHAT EXTENT IS THE COMMUNITY AROUND YOUR CHURCH CHANGING?
- | | |
|---------------------------------------|-----|
| NO RESPONSE | 15% |
| STAYING THE SAME | 8% |
| CHANGING ETHNIC COMPOSITION GRADUALLY | 65% |
| CHANGING ETHNIC COMPOSITION RAPIDLY | 12% |

The average church membership ranged from 290 members in the white congregation to 21 in the category listed "Other" with an average of 39 members in the other three racial groups.

The general response to question 3 indicates a progressive and somewhat rapid growth of non-white members in comparison to the total membership. This growth pattern seems to be normative, and only a small percentage is experiencing no growth.

Question 4 indicates that the large majority of respondents do not perceive that the racial transition is causing serious problems in their congregations. Most of the pastors chose "not at all" or "somewhat" in describing the extent to which the ethnic mixture had created problem situations in their churches. Few chose the responses "quite a bit" or "a great deal".

Items which seemed to indicate the most serious problems (a larger minority choosing the last two responses) were the difficulty of winning converts from the white community where nearly one-fourth of the respondents felt the situation existed to a great deal and the financial picture of the church has suffered with nearly one-fifth choosing "quite a bit".

One other point of interest is the 27% who did not respond to the item on the financial picture of the church school. Probably this is explained by inferring that these members come from a church that did not operate a local church school.

Question 5 indicates that the highest percentage of non-whites find themselves in the lower quadrant of leadership; despite a high representation of church board members.

In the second quadrant, if a total was taken of the three

categories, there would be seen significant numbers of non-whites in leadership roles; however, a much smaller percentage of the churches have non-whites filling over half of the leadership positions.

Question 6 deals with the whole issue of coping with racial and ethnic changes occurring and would suggest that while few are making any serious attempts to incorporate the different worship styles that their congregations represent, a larger percentage have been more willing for non-whites to participate in leadership positions. At least fair progress has been made in plans for evangelizing various ethnic groups and setting up cross-cultural fellowship groups within the church.

The other issues dealt with in this question would suggest that although some attempts are being made to recognize and integrate other ethnic groups within the church a substantial percentage have only reported marginal success.

It could be assumed therefore, that within the broad areas of evangelistic outreach to other groups, and the mission of the church to the community, much more could be done to realize the goals of mutual awareness and ultimate change.

Questions 7-10 could be corporately classified as dealing with the progress and recognition of ethnic issues. The general reaction seems to be one of uneasiness and uncertainty although there are positive indicators that some attempts are being made in adapting to racial and ethnic changes.

The ethnic issue, it would seem, is not a pressing one. This would probably account for the general response to this question. There seems to be though, a strong feeling of commitment and sensitivity to

these issues which would further indicate willingness to help solve them. Awareness of this could be due to the gradually changing ethnic composition of their communities.

In conclusion then, although the problems faced concerning those in interracial churches are by no means solved, nevertheless with the degree of sensitivity expressed, understanding between groups could still be an attainable goal.

Comments and Plans

In addition to the questions described in the foregoing section, each pastor was also asked to describe further the impact of ethnic and cultural change in his church and the plans he has devised for coping with it successfully.

Some emphasized a highly spiritual approach:

"The problem is in the heart and not in the color. When the people are truly converted to Jesus Christ there will be love and understanding among the members. This is my goal in each sermon--to present Jesus and Jesus crucified. This kind of preaching will unite the hearts of people".

"The immediate area of the church's ministry has turned all black. We realize we must make some sort of a decision in terms of Church Growth or plan on selling and moving out. I have a personal opinion on the matter of black and white, black and Spanish, Spanish and white, or Spanish, black, and white congregations. Best described it would be this: How through the grace of God and the power of the Holy Spirit, persons of different classes, cultures, races, and environments can be brought together into a "fellowship" of unity and love. Yet

this is what can happen, and does happen, when its members are committed to it."

Several denied that there were any problems and felt that the best strategy was to ignore the whole issue:

"The ethnic and cultural issues are not pressing consequently there is no need to implement any plans for non-essential problems".

"Race is not an issue here at _____ and we do not want to draw attention to it with surveys. We have more important things to do like preaching the gospel in Chicago--in which all ethnic groups are united and involved in our church."

"Our church basically is very harmonious. Problems and conflicts of the past have not been racially based. While it is true that whites are more socially active with other whites and blacks with blacks and Filipinos with Filipinos, yet there doesn't seem to be prejudice or hurt feelings involved. The leadership of our church is very fairly and impartially divided so that each ethnic group is represented. This division of responsibility is not a regimental process, but the church accepts talent and leadership freely wherever it is found. There is a fear among all segments of our church that our congregation will become "black" or "Filipino". None of our ethnic groups want to see this happen. They feel that our racial mix is working and they feel that it is a good proving ground for human relations. We would not like to see our church become just another "ethnic" congregation".

Others have accepted the fact that the church will have to learn to live with a certain amount of tension. They are working to make this tension productive rather than destructive.

"It is getting more black. The whites don't stay long. They give token gestures of getting along, at least that keeps the peace. They work together openly and it looks like everything is okay. How they feel personally, well, I get different vibrations--all of them falling short of real expressions. My pastoral evaluation is, the whites cooperate on nearly all areas of church life with the blacks and Asians, but my gut feeling tells me they wish they did not have to. Anyway, I have no problems. My sermon materials are predominately Christological. That, I must say, helps exceedingly. That kind of pulpit approach keeps any problems very minimal. It is very difficult to theorize about these things. It really depends on the pastor's sociological, theological, and psychological outlook."

"Almost all of the non-white members of the church are from the West Indies, and they do not seem to have as many problems in integrating with white members as would North American black members. In fact, they seem quite comfortable in this integration. The problem is mainly one of the white members accepting them, but I would say that the white members of the _____ church generally have done this. Those who were unwilling to do so have moved to neighboring congregations, and thus removed themselves from the problem. Race is very seldom mentioned and the congregation at large works very well together. However there is still some tension among some members of the congregation, and I am doing my best to endeavor to remove any causes for complaint of favoritism or ill-treatment from either side. This is not always easy to do but we are doing our best. The _____ situation may be different from some other situations. Ours is not an inner city situation with a deteriorating life style, but rather a suburban situation

with professional non-whites moving to the suburbs and uniting with a congregation that up until ten years ago was predominantly white. It seems that in a few years, non-white, as the whites are generally of 60+ age and the non-whites are generally of age 25 to 40 with the Adventist Youth Society and church choir, at present, almost totally non-whites."

CHAPTER IV

THE RESISTANCE FACTOR

As previously noted, the final sample consisted of twenty-eight churches of which the pastors of twenty-six of them returned the pastoral questionnaire. These pastors were then sent a sufficient supply of the member questionnaire, entitled "Measure of the Church in Change", to survey the members who would be present at a Sabbath worship service.

In two cases it was discovered that the churches were large with a very heavy majority of white members. Member surveys were not sent to these churches since it was felt that a heavy influx of data from these atypical churches would unbalance the results. Repeated attempts were made to collect data from the other twenty-six churches.

However while the response from the pastors was very good (26 out of 28 = 93%), the response of the churches to "Measure of the Church in Change" was far lower. Only twelve churches returned usable questionnaires (46% response rate). Six pastors refused to give the survey. One pastor claimed that he had given it and mailed the results, but they were never received at ICM. The remaining seven churches simply stalled. The pastors agreed to do it, and in some cases a second shipment of questionnaires was sent. But they never got around to it.

All this points to the fact that resistance to answering questions on "Measure of Church in Change" was far higher than for other questionnaires and studies that have been conducted by ICM. This is seen not only in the churches that stalled, "lost" the surveys, or refused outright

to participate. It is also seen in the fact that the twelve churches that did participate returned only 787 usable surveys--a number considerably below what might be expected from the combined attendance of these congregations. It is evident that many who were present at worship when the survey was administered refused to take part. In a few cases these members returned incomplete surveys with highly emotional remarks scrawled on them.

The foregoing leads to the conclusion that racial and cultural transition in the church is an extremely sensitive subject that most members are not willing to face openly and discuss freely. This may be the most important finding of the study. The implications are such a challenge to the church's attempts to promote Christian brotherhood and train in cross-cultural management that this chapter is devoted to a consideration of some of the specific cases.

The Refusals

As mentioned above, six pastors (usually in conjunction with their church boards) refused outright to administer the survey.

In one of these cases the pastor did distribute the surveys with the intention of collecting them the following Sabbath (a method that usually brings meager results). During the intervening week he was surprised and shaken by the violent reactions. The church clerk tore up her survey. Other local leaders wrote letters or called the pastor. Some were infuriated. The pastor backed off and announced to the church on Sabbath to just forget the whole thing. "Your questionnaire is dynamite", he told ICM.

Some pastors claimed that everything was going so smoothly that

they didn't wish to introduce any unsettling ideas. For example:

"On Saturday night, June 19, 1982, our Church Board looked over the survey and considered your request, and the Board voted to return the surveys to you without filling them out. The Church Board wished me to extend to you and your colleagues an invitation to come and attend services here at _____ and observe for yourselves the lack of prejudice and the harmony that exists among all our ethnic groups. I repeat, we haven't any problem and do not wish to draw attention to something that does not exist, especially with all of our newly baptized members."

In another case the pastor wrote that "some of the questions were of highly sensitive nature so I was unwilling to use this until the church leadership had opportunity to review it". The result of the review was that the church board felt that:

"It would be detrimental to the good tone of inter-racial harmony which exists in our church. The feeling was that our minority members would possibly feel threatened by the survey and wonder what was wrong that church leadership felt a need to administer it. Thus, the vote of our Board was to decline to participate."

In the third example of this type of refusal the pastor wrote:

"Our board discussed the survey which you sent that was to be given to our membership and it was unanimously felt that the questions would arouse latent problems and that it was best not to conduct the survey. We at this time do not have any problems and we do not want to 'rock the boat'."

If these churches in transition had really worked through their problems and peace and harmony prevailed, it is difficult to see how a simple attitude survey could create problems. It seems more likely that

beneath a placid surface, there are some strong emotions. Rather than acknowledge these and use them as stepping-stones toward growth into greater understanding and unity, church leaders prefer to ignore them and preserve the surface calm. In the words of the pastor quoted above: "We do not want to 'rock the boat'."

The other two pastors were more open in admitting that problems existed and that they were afraid the survey might address issues which they were not prepared to handle. One had spoken to his conference president expressing his concerns about conducting such a survey among the congregation at the present time. The reason, he explained, was that:

"When I was asked to assume the pastorship of this church a little over a year ago, the church was in a turmoil, divided, with open attitudes of hostility pervading it. The issues which divided the church were not basically racial, but there was a degree of racial hostility entering in to these issues. The condition of the church has now improved, and, with some exceptions, members of the opposite camps are communicating and working together to some degree. I am, however, much concerned lest the taking of the survey which you mentioned in your letter only serve to open old wounds and set back the healing process in the church."

The sixth pastor expressed a similar concern:

"The questions that are asked on the survey tend to cause a person to look closely at himself and ask, 'Am I really getting a square deal at my church?' We have a large number of members from several ethnic groups. In my opinion, they are getting along very well together. However, questions that are being asked on the survey sheets could very well cause some polarization in the minds of a number of our members. Therefore, I am not planning to take the survey as you requested. Sorry."

The Protests

Not only did six pastors refuse to administer the survey and seven others stall, but even where the questionnaires were given, there were evidences of resistance as has been noted.

One cooperating pastor apologized that only eighty questionnaires were returned. He mentioned that quite a few of his substantial Filipino minority did not complete the surveys. Those who did turn them in "represent for the most part the leadership; e.g., the 'old guard'."

Another pastor explained that only a small percentage of the questionnaires were returned. In part this was due to having 160 members of the congregation who don't speak English. But many of the ethnic groups ignored the questionnaire. The pastor stated that he had "perused the enclosed questionnaires and believe they are an accurate reflection of the elderly traditional congregation within our church comprising about 15% of our membership. Unfortunately there are at least eight other congregations that the questionnaire did not touch."

Another pastor informed ICM that "some of the members were a little relectant to fill the questionnaire out. They felt that it was slanted in the direction of the minority groups."

A few members expressed their resistance by turning in blank questionnaires with messages on them. Some examples are: "I can not fill this out. Is it creating a race problem or solving one?" (Of course, a survey is intended to do neither), "Garbage! We need to be fed spiritually and not ethnically," "This is garbage. Christianity should not emphasize ethnic background. Your sister in Christ," and even "File 13".

One member wrote in more detail:

"I feel very strongly that this is not and should not be the attitude of Christians. We should have been very busy praying to God instead of filling out questionnaires about whether we should sell a church and transfer it to ethnic groups that are growing the fastest. I think this is worse than the bigots of the world. Are you trying to discourage people from worshipping because of their race? If you were busy serving God, you would not have had the time to put these prejudicial questions together. We need to transform ourselves".

It is evident that "Measure of the Church in Change" was widely misunderstood. It takes no stand pro or con on racial issues. It only measures attitudes. To do this it presents statements that are supportive of both segregation and integration positions and asks the respondent to agree or disagree with them. Apparently some people feel that the very presence of the statement constitutes an endorsement of its desirability. Thus people from both ends of segregation-integration continuum are uncomfortable with the survey.

These findings on resistance should prove helpful to church leadership for they make it clear that the first step to helping members of all backgrounds to worship together in love and unity is to be able to honestly face and openly discuss the problems that racial and cultural transition bring to a congregation, a school, or a conference.

CHAPTER V
FINDINGS FROM THE MEMBERS SURVEY

By the time data collection was terminated 787 members from twelve local churches had returned usable survey forms of "Measure of the Church in Change". This chapter examines the results compiled from these questionnaires by displaying a series of profiles.

The Total Group

First, the entire group of 787 members are considered. Profile 2 displays their responses to the questions by giving the percentage that chose each possible response.

A study of the responses to questions 1, 2, 3, 7, 11, 12, 13, and 15 indicates that a majority of the respondents favor integrated churches, believe in cross-cultural evangelism, are comfortable in a church where they are in an ethnic minority, have friends in diverse cultural and social groups, and are comfortable or happy about the present composition of their local congregation. There are, however, smaller percentages who would disagree with the above. This is especially noticeable in question 3 where 34 percent would prefer separate ethnic congregations and question 7 where 29 percent wished to worship with members of their own racial or ethnic background. Since 80 percent agreed with statement 1, it would appear that some people are confused and made contradictory replies to questions 1, 3, and 7.

Question 4 is interesting since it reveals 41 percent denying

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CHURCH # _____
 TOTAL GROUP _____

Number of surveys for this report = 787

BELOW IS A LIST OF STATEMENTS WHICH YOU MAY OR MAY NOT AGREE WITH.
 PLEASE EXPRESS HOW YOU FEEL ABOUT EACH STATEMENT BY CIRCLING THE APPROPRIATE NUMBER.
 (PLEASE GIVE YOUR HONEST FEELING, NOT HOW YOU THINK YOU SHOULD FEEL.)

- KEY: 1 = AGREE STRONGLY
 2 = AGREE SOMEWHAT
 3 = NO OPINION
 4 = DISAGREE SOMEWHAT
 5 = DISAGREE STRONGLY

1. CHURCHES THAT ARE MADE UP OF DIFFERENT RACES AND CULTURES ARE THE IDEAL FOR WHICH TO WORK. 1 2 3 4 5
 55% 25% 7% 10% 2%

2. VARIOUS ETHNIC AND RACIAL GROUPS CAN BE EFFECTIVE IN EVANGELISM FOR EACH OTHER. 56% 28% 6% 7% 3%

3. IT IS BETTER TO HAVE ETHNIC AND RACIAL GROUPS FORM SEPARATE CONGREGATIONS TO KEEP THEIR OWN STYLE OF WORSHIP. 15% 19% 10% 24% 32%

4. THERE IS NO RACIAL OR CULTURAL TRANSITION TAKING PLACE IN MY CHURCH. 24% 17% 19% 19% 21%

5. RACIAL AND CULTURAL TRANSITION IN MY CHURCH HAS BEEN PROCEEDING SMOOTHLY WITH FEW PROBLEMS. 33% 32% 20% 11% 4%

6. THERE IS A BASIC LOVE AND SENSE OF CHRISTIAN BROTHERHOOD AMONG MEMBERS OF VARIOUS RACES AND CULTURES IN MY CHURCH. 53% 32% 7% 6% 3%

7. I WOULD PREFER A CHURCH WHERE MOST OF THE MEMBERS ARE OF MY OWN RACIAL OR ETHNIC BACKGROUND. 15% 14% 12% 19% 40%

8. OUR CHURCH WILL EVENTUALLY BE COMPOSED ENTIRELY OF MEMBERS OF NON-WHITE RACES AND CULTURES. 12% 11% 17% 26% 33%

9. OUR CONFERENCE NEEDS TO PLAN A PROGRAM WHICH WILL FOSTER MORE CONCERN AND UNDERSTANDING AMONG PEOPLE OF DIFFERENT RACES AND ETHNIC GROUPS. 44% 24% 16% 10% 5%

10. THERE SHOULD BE _____ OFFICERS AND STAFF OF NON-WHITE RACES AND ETHNIC BACKGROUNDS IN THE CONFERENCE OFFICE. CIRCLE THE NUMBER OF THE BEST WORD TO FIT IN THE BLANK. MORE ABOUT THE SAME # FEWER

11. I WOULD BE COMFORTABLE ATTENDING A CHURCH WHICH INCLUDED MEMBERS OF RACES OTHER THAN MY OWN AS LONG AS THE NUMBER DID NOT EXCEED _____%. CIRCLE THE APPROPRIATE ANSWER. 10% 25% 50% 75% NO LIMIT
 10% 11% 20% 8% 51%

12. DO YOU HAVE ANY CLOSE FRIENDS WITH WHOM YOU ASSOCIATE FREQUENTLY (e.g. SPORTS, CHURCH, PARTIES, WORK) WHO ARE OF A DIFFERENT RACE, CULTURE, OR NATIONALITY THAN YOU? NO, NOT REALLY YES, 1 OR 2 YES, 3 OR 4
 29% 24% 46%

13. DO YOU HAVE ANY CLOSE FRIENDS WITH WHOM YOU ASSOCIATE FREQUENTLY WHO ARE OF A DIFFERENT SOCIAL AND ECONOMIC CLASS THAN YOU? NO, NOT REALLY YES, 1 OR 2 YES, 3 OR 4
 29% 31% 40%

14. MY CHURCH NOW IS MADE UP OF ABOUT _____% OF A MINORITY GROUP. CIRCLE THE NUMBER OF THE BEST ANSWER TO FIT IN THE BLANK. 10% 25% 50% 75%
 34% 30% 26% 10%

15. I AM _____ ABOUT THIS SITUATION. CIRCLE THE NUMBER OF THE BEST WORD TO FIT IN THE BLANK

UNEASY 18% COMFORTABLE 53% HAPPY 29%

YES 94% NO 5%

16. I PLAN TO REMAIN A MEMBER OF MY PRESENT CONGREGATION.

TO WHAT EXTENT ARE YOU WORRIED OR BOTHERED ABOUT THE FOLLOWING CHANGES IN YOUR CHURCH AND/OR SCHOOL? PLEASE EXPRESS HOW YOU FEEL ABOUT EACH STATEMENT BY CIRCILING THE APPROPRIATE LETTER.

KEY: X = NOT HAPPENING IN MY CHURCH
N = HAPPENING BUT NEVER BOTHERS ME
R = RARELY BOTHERS ME
S = SOMETIMES BOTHERS ME
O = OFTEN BOTHERS ME

X N R S O

17. STYLE OF WORSHIP

48% 29% 19% 3% 0%

18. STYLE OF PREACHING

49% 29% 18% 5% 0%

19. MY RACIAL GROUP NOT FAIRLY REPRESENTED IN LEADERSHIP

51% 30% 8% 11% 0%

20. CHURCH IS BEING DIVIDED INTO TOO MANY GROUPS

43% 23% 21% 13% 0%

21. MOST BAPTISMS ARE FROM OTHER RACIAL GROUPS

67% 21% 8% 5% 0%

22. INTEGRATION WILL ENCOURAGE INTERMARRIAGE

39% 22% 19% 19% 0%

TO WHAT DEGREE HAS YOUR CHURCH ATTEMPTED TO USE THE FOLLOWING METHODS IN DEALING WITH RACIAL AND ETHNIC CHANGE? CIRCLE THE APPROPRIATE NUMBER.

KEY: 1 = NOT USED AT ALL
2 = HAVE MADE SOME ATTEMPTS
3 = HAVE MADE FAIR PROGRESS
4 = HAVE MADE EXCELLENT PROGRESS

1 2 3 4

23. WORSHIP SERVICES THAT INCORPORATE THE VARIOUS STYLES OF RACIAL AND ETHNIC BACKGROUNDS REPRESENTED.

38% 20% 19% 23%

24. SELECTIONS FOR LEADERSHIP POSITIONS THAT FAIRLY REPRESENT ETHNIC COMPOSITION OF THE CONGREGATION.

21% 20% 28% 31%

25. PLANS WHICH CALL FOR THE EVANGELIZING OF ALL ETHNIC AND RACIAL GROUPS IN THE COMMUNITY.

20% 23% 29% 28%

26. FELLOWSHIP GROUPS THAT INVOLVE MEMBERS FROM THE VARIOUS RACIAL OR ETHNIC GROUPS WITHIN THE CHURCH.

22% 19% 29% 30%

27. STUDY GROUPS TO PROMOTE BETTER UNDERSTANDING OF THE VARIOUS RACIAL AND ETHNIC GROUPS.

50% 16% 20% 13%

28. A COMMITTEE FOR SOLVING CROSS-CULTURAL PROBLEMS THAT MAY ARISE IN THE CHURCH

64% 14% 13% 9%

29. LONG-TERM GOALS FOR REACHING UNITY IN THE CONGREGATION.

35% 22% 23% 19%

30. COOPERATION WITH OTHER ADVENTIST CHURCHES OF DIFFERENT RACIAL/ETHNIC MAKE-UP.

36% 20% 22% 21%

TO WHAT DEGREE ARE YOU WILLING TO ENGAGE IN THE POSSIBLE SOLUTIONS TO THE CHANGING RACIAL AND CULTURAL SITUATIONS IN YOUR CHURCH LISTED BELOW? CIRCLE THE APPROPRIATE NUMBER.

KEY: 1 = I WOULD NOT CONSIDER IT
2 = IT DOESN'T HOLD MUCH PROMISE BUT I'LL TRY IT
3 = I'M WILLING TO GIVE IT A GOOD EFFORT
4 = I'M ENTHUSIASTIC ABOUT TRYING IT

1 2 3 4

31. WORSHIP SERVICES THAT ARE DIVERSE AND REFLECT VARIOUS CULTURAL STYLES. 23% 16% 37% 24%

32. CHURCH LEADERSHIP BY OTHER ETHNIC GROUPS THAN MY OWN 20% 15% 41% 24%

33. CROSS-CULTURAL WITNESSING AND EVANGELISM. 17% 13% 42% 29%

34. CROSS-CULTURAL FELLOWSHIP GROUPS 18% 11% 40% 31%

35. CROSS-CULTURAL COMMUNITY PROGRAMS. 17% 11% 40% 32%

36. STUDY GROUPS TO CONSIDER ETHNIC AND RACIAL BACKGROUNDS, NEEDS AND CONTRIBUTIONS. 23% 15% 38% 24%

37. SETTING OF LONG-TERM CONGREGATIONAL GOALS. 20% 15% 38% 27%

38. HUMAN RELATIONS COMMITTEE FOR SPECIFIC PROBLEMS. 23% 12% 39% 26%

39. PLANNING THE ORDERLY TRANSFER OF THE CHURCH TO THE ETHNIC GROUP WHICH IS GROWING THE FASTEST. 51% 14% 25% 10%

33

40. SELLING THE CHURCH BUILDING AND RE-ESTABLISHING THE CONGREGATION IN A NEW NEIGHBORHOOD.

41. THE AGE GROUP YOU ARE IN: 19 YEARS AND UNDER 13% 20-35 YEARS 23% 36-50 YEARS 22% 51-65 YEARS 22% OVER 65 19%

42. YOUR SEX: MALE 37% FEMALE 59%

43. HOW LONG HAVE YOU BEEN A BAPTIZED ADVENTIST? LESS THAN 1 YR 13% 1-5 YR 17% 6-10 YR 10% 11-20 YR 17% OVER 20 YR 43%

44. YOUR ETHNIC BACKGROUND: WHITE 70% BLACK 11% HISPANIC 11% ASIAN 2% ORIENTAL 5%

45. WHAT IS THE HIGHEST LEVEL OF FORMAL EDUCATION THAT YOU HAVE COMPLETED? LESS THAN HI-SCH. 22% HI-SCHOOL 20% SOME COLLEGE, NO DEG 28% COLLEGE DEG OR BEYOND 30%

that any racial or cultural transition is even taking place. When the process is admitted however, 65 percent believe it is proceeding smoothly (question 5) and 85 percent sense basic love and brotherhood among the diverse groups composing the congregation. A sizable majority favor solutions such as conference programs to foster understanding and a fair allotment of minority officers and staff in conference positions. An overwhelming number (94%) plan on remaining members of their present congregations. There is no desire to flee.

Questions 17 to 22 probe the extent to which respondents are bothered by the changes that may accompany cultural transition in the church. None report serious concern over any of the changes, and only small percentages are sometimes bothered. The item most likely to raise concern is intercultural marriage where nearly one fifth were sometimes bothered.

Questions 23 to 30 explore the degree to which the church is attempting to use various solutions to the problems that may arise during racial and cultural change. Diverse worship services, leadership positions for minority persons, cross-cultural evangelizations, and mixed fellowship groups are strategies that seem to be working in a majority of the cases. Not nearly as much has been done in special study groups to promote understanding of other cultures and setting up a special committee to consider cross-cultural problems that may arise in the church.

Questions 31 to 40 attempt to determine the willingness of respondents to engage in various possible solutions. Though 17 to 23 percent would not even be willing to try any of the suggestions, the majority are willing to engage to various degrees in most of the suggested courses of action. Exceptions to this are found in the fact that most

members would not consider transferring the church to a fast-growing ethnic group or selling the building and relocating. No doubt they feel that the problem is not of a magnitude to require such drastic actions.

The demographic variables show a heavy tilt toward females, a group of long-time Adventists (60% over ten years) even though the age categories are quite evenly distributed, and about 30 percent non-white respondents. Perhaps the most surprising statistic is the educational level of the group. Nearly 60 percent have been to college and 30 percent have graduated and/or done further study.

The Various Age Groups

In an attempt to understand the differences in attitudes among various sub-groups, cross-tabulations have been performed and profiles constructed for several of the variables. The first such comparison to be examined is the age categories derived from question 41. Five profiles are displayed on succeeding pages as follows: Profile 3 = 19 years and under, Profile 4 = 20-35 years, Profile 5 = 36-50 years, Profile 6 = 51-65 years, Profile 7 = over 65 years. Examining them together will highlight differences between the groups.

Fewer older people agree with question 1 and more agree with question 3 and 7 than is the case in the younger groups. Thus with the advance of age there is a tendency to favor separate ethnic congregations rather than mixed ones. On the other hand, a consideration of question 5 reveals that those in the older groups are more likely than those in the younger ones to see racial transition as proceeding smoothly with few problems. Yet the younger members (below 50) have more close friends

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 CHURCH # _____
 AGE 19 OR UNDER _____

Number of surveys for this report = 104

BELOW IS A LIST OF STATEMENTS WHICH YOU MAY OR MAY NOT AGREE WITH.
 PLEASE EXPRESS HOW YOU FEEL ABOUT EACH STATEMENT BY CIRCLING THE APPROPRIATE NUMBER.
 (PLEASE GIVE YOUR HIGHEST FEELING, NOT HOW YOU THINK YOU SHOULD FEEL.)

- KEY: 1 = AGREE STRONGLY
 2 = AGREE SOMEWHAT
 3 = NO OPINION
 4 = DISAGREE SOMEWHAT
 5 = DISAGREE STRONGLY

1. CHURCHES THAT ARE MADE UP OF DIFFERENT RACES AND CULTURES ARE THE IDEAL FOR WHICH TO WORK. 1 2 3 4 5

61% 26% 9% 5% 0%

2. VARIOUS ETHNIC AND RACIAL GROUPS CAN BE EFFECTIVE IN EVANGELISM FOR EACH OTHER.

3. IT IS BETTER TO HAVE ETHNIC AND RACIAL GROUPS FORM SEPARATE CONGREGATIONS TO KEEP THEIR OWN STYLE OF WORSHIP. 62% 19% 15% 3% 1%

11% 13% 15% 24% 38%

4. THERE IS NO RACIAL OR CULTURAL TRANSITION TAKING PLACE IN MY CHURCH.

5. RACIAL AND CULTURAL TRANSITION IN MY CHURCH HAS BEEN PROCEEDING SMOOTHLY WITH FEW PROBLEMS. 27% 13% 34% 15% 12%

26% 27% 31% 11% 6%

6. THERE IS A BASIC LOVE AND SENSE OF CHRISTIAN BROTHERHOOD AMONG MEMBERS OF VARIOUS RACES AND CULTURES IN MY CHURCH.

7. I WOULD PREFER A CHURCH WHERE MOST OF THE MEMBERS ARE OF MY OWN RACIAL OR ETHNIC BACKGROUND. 50% 33% 10% 2% 6%

16% 7% 14% 23% 39%

8. OUR CHURCH WILL EVENTUALLY BE COMPOSED ENTIRELY OF MEMBERS OF NON-WHITE RACES AND CULTURES.

9. OUR CONFERENCE NEEDS TO PLAN A PROGRAM WHICH WILL FOSTER MORE CONCERN AND UNDERSTANDING AMONG PEOPLE OF DIFFERENT RACES AND ETHNIC GROUPS. 11% 11% 21% 26% 32%

38% 24% 22% 9% 7%

10. THERE SHOULD BE _____ OFFICERS AND STAFF OF NON-WHITE RACES AND ETHNIC BACKGROUNDS IN THE CONFERENCE OFFICE. CIRCLE THE NUMBER OF THE BEST WORD TO FIT IN THE BLANK.

MORE	ABOUT THE SAME	#	FEWER
30%	62%		7%

11. I WOULD BE COMFORTABLE ATTENDING A CHURCH WHICH INCLUDED MEMBERS OF RACES OTHER THAN MY OWN AS LONG AS THE NUMBER DID NOT EXCEED _____%. CIRCLE THE APPROPRIATE ANSWER.

10%	25%	50%	75%	NO LIMIT
9%	17%	13%	6%	55%

12. DO YOU HAVE ANY CLOSE FRIENDS WITH WHOM YOU ASSOCIATE FREQUENTLY (e.g. SPORTS, CHURCH, PARTIES, WORK) WHO ARE OF A DIFFERENT RACE, CULTURE, OR NATIONALITY THAN YOU?

NO, NOT REALLY	YES, 1 OR 2	YES, 3 OR 4
24%	14%	52%

13. DO YOU HAVE ANY CLOSE FRIENDS WITH WHOM YOU ASSOCIATE FREQUENTLY WHO ARE OF A DIFFERENT SOCIAL AND ECONOMIC CLASS THAN YOU?

NO, NOT REALLY	YES, 1 OR 2	YES, 3 OR 4
26%	29%	45%

14. MY CHURCH NOW IS MADE UP OF ABOUT _____% OF A MINORITY GROUP. CIRCLE THE NUMBER OF THE BEST ANSWER TO FIT IN THE BLANK.

10%	25%	50%	75%
26%	34%	32%	9%

36
PROFILE 3

15. I AM _____ ABOUT THIS SITUATION. CIRCLE THE NUMBER OF THE BEST WORD TO FIT IN THE BLANK

UNEASY 13% COMFORTABLE 49% HAPPY 37%

16. I PLAN TO REMAIN A MEMBER OF MY PRESENT CONGREGATION.

YES 83% NO 16%

TO WHAT EXTENT ARE YOU WORRIED OR BOTHERED ABOUT THE FOLLOWING CHANGES IN YOUR CHURCH AND/OR SCHOOL? PLEASE EXPRESS HOW YOU FEEL ABOUT EACH STATEMENT BY CIRCILING THE APPROPRIATE LETTER.

KEY: X = NOT HAPPENING IN MY CHURCH

N = HAPPENING BUT NEVER BOTHERS ME

R = RARELY BOTHERS ME

S = SOMETIMES BOTHERS ME

O = OFTEN BOTHERS ME

17. STYLE OF WORSHIP

X N R S O

18. STYLE OF PREACHING

54% 23% 20% 4% 0%

19. MY RACIAL GROUP NOT FAIRLY REPRESENTED IN LEADERSHIP

44% 33% 21% 2% 0%

20. CHURCH IS BEING DIVIDED INTO TOO MANY GROUPS

53% 28% 10% 9% 0%

21. MOST BAPTISMS ARE FROM OTHER RACIAL GROUPS

47% 28% 12% 12% 0%

22. INTEGRATION WILL ENCOURAGE INTERMARRIAGE

68% 25% 7% 0% 0%

TO WHAT DEGREE HAS YOUR CHURCH ATTEMPTED TO USE THE FOLLOWING METHODS IN DEALING WITH RACIAL AND ETHNIC CHANGE? CIRCLE THE APPROPRIATE NUMBER.

KEY: 1 = NOT USED AT ALL

2 = HAVE MADE SOME ATTEMPTS

3 = HAVE MADE FAIR PROGRESS

4 = HAVE MADE EXCELLENT PROGRESS

23. WORSHIP SERVICES THAT INCOORPORATE THE VARIOUS STYLES OF RACIAL AND ETHNIC BACKGROUNDS REPRESENTED.

1 2 3 4

46% 18% 16% 21%

24. SELECTIONS FOR LEADERSHIP POSITIONS THAT FAIRLY REPRESENT ETHNIC COMPOSITION OF THE CONGREGATION.

27% 22% 27% 23%

25. PLANS WHICH CALL FOR THE EVANGELIZING OF ALL ETHNIC AND RACIAL GROUPS IN THE COMMUNITY.

26% 24% 23% 26%

26. FELLOWSHIP GROUPS THAT INVOLVE MEMBERS FROM THE VARIOUS RACIAL OR ETHNIC GROUPS WITHIN THE CHURCH.

32% 20% 21% 26%

27. STUDY GROUPS TO PROMOTE BETTER UNDERSTANDING OF THE VARIOUS RACIAL AND ETHNIC GROUPS.

47% 16% 22% 16%

28. A COMMITTEE FOR SOLVING CROSS-CULTURAL PROBLEMS THAT MAY ARISE IN THE CHURCH

60% 10% 17% 14%

29. LONG-TERM GOALS FOR REACHING UNITY IN THE CONGREGATION.

40% 27% 18% 15%

30. COOPERATION WITH OTHER ADVENTIST CHURCHES OF DIFFERENT RACIAL/ETHNIC MAKE-UP.

47% 16% 18% 19%