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Worshipping in the Joy of the Holy Spirit

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Worship is directed toward God. It is the appropriate response of the creature toward the creator. The creator is God, the Holy One, King of kings and Lord of lords, the Eternal One, our Saviour and Friend. He alone is worthy of our adoration and worship. "We worship not because worship benefits us (although it does), not because we need to (although we do), nor because it is relevant to our daily lives (although it is), but because God *is*."¹

Worship is service rendered to God. We serve God in our praises, our prayers, our ministry, and our solitude. Worship is both individual and corporate. It can be addressed to God in the desert and in the city; in the synagogue and in the church; in the secret place and in the community of faith. Worship is not simply something observed or attended. It is something we are and we give.

This essay examines some factors that can be taken into consideration when Seventh-day Adventist congregations endeavour to determine appropriate expressions of joy in their worship

services. First, some principles relevant to worship practice in the Seventh-day Adventist Church are presented. These principles have been synthesised from theological, psychological, sociological, and anthropological perspectives. Second, some illustrations of the man-

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ner in which these principles may be applied to the life and practice of the local congregation are given.

Due to the limitations of space, much relevant material has been excluded from this essay. For example:

1. The historiography of Seventh-day Adventist worship is not addressed.

2. Since concern that Seventh-day Adventists avoid the excesses of the charismatic movement is presupposed,

no attempt is made to examine the worship forms of Pentecostalism. The focus is specifically on Seventh-day Adventist worship.

3. It is recognised that there are other attitudes such as awe, reverence, love, celebration, fellowship and communion that should also inform appropriate worship styles. Although we will concentrate on appropriate expressions of joy, the experience of worship would be grossly distorted if only the need for the expression of joy were taken into account when considering just what is suitable.

4. No systematic attempt will be made to define joy. Joy is largely a subjective experience. It should be kept in mind that efforts to objectively determine appropriate expressions of a subjective experience are inherently problematic.

5. No attempt is made to address the situation in countries and cultures other than Australia and New Zealand. Although ethnic and cultural diversity within these countries is recognised, the scope of this essay is limited to the

majority culture.

Since the discussion is intended to examine worship practice in the Seventh-day Adventist Church, the perspective of the paper is set in a Seventh-day Adventist framework. Seventh-day Adventist positions on the Sabbath, biblical prophecy, latter-day events, and mission should find expression in the context of joyful worship. Indeed, it is recognised that for many Seventh-day Adventists the sense of security that comes in a biblically grounded understanding of these perspectives is itself a source of great joy.

PRINCIPLES THAT INFORM THE EXPRESSION OF JOY IN WORSHIP

Among Seventh-day Adventists there appears to be a lack of consensus regarding how worship should be conducted.² Particularly contentious are opinions expressed concerning the appropriate expression of joy in the Sabbath morning “divine service.”³ It is proposed in this paper that there are some important principles that should be taken into consideration when deciding the appropriateness of the expression of joy in the Holy Spirit in Seventh-day Adventist worship. These principles are not only derived from biblical/theological sources. Although there may be some who may choose what they consider to be appropriate expressions of joy in worship, using biblical and theological guidelines, this essay proposes that there are other factors that should be taken into consideration as well.

Limitations of space dictate that the list of principles proposed is illustrative rather than exhaustive. Each principle is dealt with briefly. The thesis of this essay is that these and other principles, derived from diverse disciplines, each have a bearing on how joy is expressed in public worship. They are examples of the many contributive factors that should be taken into consideration when the church discusses appropriate worship forms.

1. Biblical Principles

Acts of worship are described repeatedly throughout Scripture. From Genesis to Revelation the people of God are depicted in various acts of adoration and worship (Genesis 22:5; Exodus 34:14; Psalm 95:6; 96:9; Jeremiah 7:2; Matthew 4:10; John 4:23; Revelation 19:10; 20:4). Worship is a

service rendered to God by his people—a recognition of His Lordship and deity.

Careful examination of scriptural examples of worship is particularly significant for Seventh-day Adventists. In Daniel and Revelation worship is a test of allegiance. In Daniel 3, for example, the issue is the allegiance of the three Hebrew worthies. Will they bow and worship the great golden image, or will they remain loyal to the God of their fathers? In Revelation (Revelation 13:4, 8, 12, 15; 14:9, 11; 19:20) worship of the dragon, the beast, and the image to the beast is shown to be contrary to allegiance to God. Clearly, false worship is an option chosen by many. A remnant

Scripture does not prescribe set forms nor formulae that dictate how joy should be expressed in worship.

remain loyal.

For our purposes in this essay it is important to notice that the issue of worship in Daniel and Revelation does not so much centre on *how* to worship as it does on *who* to worship. Clearly, there are appropriate ways for God’s people to worship. But the discussion of true worship or false worship in Daniel and Revelation is primarily an issue of allegiance. Although related, the manner of worship in itself is never the primary determining factor in the discussion.

As regards expressions of joy and the presence of the Holy Spirit, it is beyond the scope of this essay to systematically analyse the many biblical references to worship. It is helpful, however, if we understand that biblical writers appear to give us two broad perspectives on the issue of how to express Spirit-filled joy in worship. [It should be noted that there are clear directives that worship should be conducted “decently and in order” (1 Corinthians 14:26-40)]. First, Scripture does not prescribe set forms nor formulae that dictate how joy should be expressed in worship. The church is given examples of worship, not prescriptions. Second, there is considerable diversity in worship practice in those examples. In both the Old Testament and the New Testament joy

in worship was not always expressed in the same way. Joyful expression was always a function of the specific context in which it was called forth.

In Exodus 3:5, Moses was commanded to “take off [his] sandals,” because the place where he was standing was holy ground. Almost 1500 years later the author of Hebrews was to call the new Israel to “worship God acceptably with reverence and awe.” He added, “For our God is a consuming fire” (Hebrews 12: 28, 29, NIV). Even a casual acquaintance with the history of the people of God is sufficient to remind us that there were numerous occasions when worship was characterised by solemnity, silence, solitude, fasting, ritual, tradition and awe. Authentic worship had an element of mystery. It called forth an attitude of silence and wonder. Having received the vision of the ladder stretching from heaven to earth, Jacob declared, “What a terrifying place this is! It must be the house of God; it must be the gate that opens into heaven” (Genesis 28:17, TEV).

On the other hand, there were many other occasions (or sometimes even the same occasion), both in the Old Testament and New Testament, when worship was conducted with great exhilaration, exuberance, spontaneity and joy. The psalmist exhorted the people to “praise his name with dancing and make music to him with tambourine and harp” (Psalm 149:3, NIV), and to “praise him with tambourine and dancing, praise him with the strings and flute” (Psalm 150:4, NIV). The prophet Zephaniah proclaimed: “Sing and shout for joy, people of Israel! Rejoice with all your heart” (Zephaniah 3:14, TEV). Deep sorrow and repentance for sin (Psalm 4:4) was to be accompanied by assurance and joy in the knowledge of sins forgiven and the power of the Lord (Psalm 32). Indeed, while worship could be addressed to God in solitude and fasting, it could also be given in the context of community celebration and feasting.

Whether it was a Miriam beside the Red Sea (Exodus 15:20), a David dancing before the returning ark (2 Samuel 6:14), or a prodigal son reunited with father and home (Luke 15:22-23), Scripture depicts expressions of joy, thankfulness and praise to God in most exuberant terms. That joy is grounded in the experience of salvation and the presence of the Holy Spirit in the life—

a recounting of the mighty acts of God in the past and hope in the fulfilment of the promises of God in the future. One can well imagine that the expressions of joy offered by the saints gathered on the sea of glass at the marriage supper of the Lamb will be spontaneous and exuberant. "Hallelujah! For our Lord God Almighty reigns. Let us rejoice and be glad and give him glory!"

Joy in worship is best able to be expressed if that joy reveals a consciousness of the presence of the Holy Spirit.

(Revelation 19:6, 7, NIV). They will also be full of awe and reverence. Each redeemed child of God will be able to express to the Father a heartfelt thanks and adoration, which will be both appropriate and personal.

2. The Principle of Continuity

Joy in worship is best able to be expressed if that joy reveals a consciousness of the presence of the Holy Spirit as the worshipper comes before the Lord in worship. Joy arises out of the ongoing relationship of the worshipper and God as experienced in everyday life. While worship certainly should be joyful, and should enhance the worshipper's joy in the Lord, its purpose is best served when the experience of joy that goes from worship is a continuation of the joy that is brought to worship. An attitude that does not recognise the active presence of the Holy Spirit in the life of the Christian for six of the seven days of the week may find it exceedingly difficult to generate joy in worship on the seventh day.

3. The Principle of Wholism and Expressions of Joy

The manner in which each person expresses himself or herself in worship arises from a number of diverse factors that give the individual a unique sense of what is and is not appropriate. For many Seventh-day Adventists, particularly those who have joined the church through an evangelistic process that heavily emphasises a decision-making process based largely on logic and ratio-

nal thought, the primary source of joy may be the security of doctrinal certainty. For these Seventh-day Adventists, joy may come from certainty in the knowledge that their belief system is "true." Expressions such as "the truth," "the message," and "the landmarks," may give them such a sense of satisfaction that the possibility of other sources or expressions of joy need not be taken into consideration to any great extent.

It is increasingly apparent, however, that there are many other Seventh-day Adventist worshippers who are not able to confine their joy to objective or cognitive modes of expression alone. These Seventh-day Adventists may indeed subscribe to all the tenets of our faith. But for them, joy needs to be expressed in the context of a somewhat subjective appreciation of the great themes of salvation. They point out that joy is an emotion: it is a response to God and His work for us. These Adventists are convinced that great biblical themes such as the sovereign love of God, the plan of salvation, the abiding presence of the Holy Spirit, the consciousness of God's direct intervention in the affairs of life, the sense of community and fellowship in the body of Christ, can best be expressed in subjective terms. They point out that while we remain on this earth, an objective understanding of these experiences is insufficient if we wish to grasp the full implications of God's work on our behalf.

In recent years the spectrum of "opinion" and "conviction" over the appropriate expression of joy in worship has been widening. Worship leaders need to be careful that they do not unnecessarily prescribe forms of worship which exclude opportunities for those with differing perspectives to satisfy their need for expression of joy. There will always be necessary boundaries that limit expressions of joy in the context of Seventh-day Adventist worship. Nevertheless, attempts should be made to find opportunities for appropriate expressions of joy that take into consideration both those who find joy in the cognitive foundation for faith and those who find joy in the affective elements of relationship to God and the community of faith. This will take time and education. However, movement toward consensus on the validity of a more wholistic basis for the expression of joy, as well as tolerance of some diversity, is needed.

4. Psychological Principles

The biblical record is rich with examples of the manner in which the people of God expressed joy in worship. One of the reasons why God regarded diversity of expression with such pleasure may have been His knowledge that their expression of joy reflected the rich diversity of the people themselves. People have always varied in their perceptions of life and the meaning of life events.

Over the past 45 years, thorough research has been able to describe many of the relationships that exist between the psychological disposition of the individual and behaviour. More recently some of the findings of this research have been applied to the investigation of religious behaviour. It has been demonstrated by a number of different approaches that there is a significant relationship between the psychological orientation of the individual and the manner in which that individual expresses and fulfils the need to worship God. While it would be impetuous to assume that psychological orientation is the only factor that should be taken into consideration in seeking to discover why people worship the way they do, it would be just as inappropri-

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ate to disregard the considerable body of research that is continuing to accumulate. By way of example, brief mention of three streams of research is made below.

a. Personality trait theory: For many years it has been recognised that people differ in the way in which they express their feelings. The extroverted personality is generally exuberant, vocal and active. The introverted personality is generally reflective, quiet and sedate. Each individual has a psychological bias

toward the expression of joy in worship that reflects his or her personality traits. Worship should provide opportunity for the needed expression of joy by individuals with different personality traits.⁴ The back door of the church may swing too often because those who plan worship have failed to take this rather obvious factor into account. While consensus should arrive at appropriate boundaries for expression of joy in worship, the local church should be careful in case it inadvertently endorses a pattern of expression of joy in worship that is prescribed by a group of persons who are each of the same personality type. Such a practice will not only fail to attract, but will actually repel other personality types.

b. Developmental psychology: Not only do different people display different personality traits, but each individual passes through a number of developmental stages that also may affect the manner in which joy is experienced and expressed. It has been shown that views of God and methods of worship can undergo significant development as the individual traverses each stage of growth.⁵ Since this growth can continue throughout life, or may indeed be arrested by any of a number of circumstances, worshippers in any congregation may each be at different stages of development and, consequently, need to express their joy in the Lord in ways appropriate to their own stage of growth.⁶ Thus it again follows that there should be allowance for a range of expression of joy within the congregation.

c. Attachment theories: More recently, there have been some significant research findings that link the experiences in early life with perceptions of God and worship. Attachment theories propose that experiences in early life provide cognitive models of the way in which the individual will relate with others in later life. These neural patterns, as they are termed, in turn govern the way in which each individual relates to God. Worship and expressions of the various attributes of worship, including joy, are directly linked to these neural patterns.⁷ Needs and responses in worship differ insofar as each individual has had different life experiences in early childhood. The diversity of neural patterns predisposes the congregation to the need to allow diverse expression of joy in worship. Again, to impose uniformity is to disre-

gard the needs of many.

Summary: These three examples, personality trait theory, developmental psychology, and attachment theories, demonstrate that within any worshipping community or local congregation there is, of necessity, a diversity of personality types, developmental stages, and perceptions of the character and nature of God. The need for expression of joy in worship may be universal, but the degree and manner in which it is done is not. It is entirely possible for Seventh-day Adventist church members

There is a significant relationship between the psychological orientation of the individual and the manner in which that individual expresses and fulfils the need to worship God.

to accept every one of the 27 fundamentals of Adventism and still hold radically different views of God and how worship should be conducted. If the Seventh-day Adventist Church is going to adequately address itself to appropriate forms of expression of joy in worship, it cannot avoid the implications of these data.

5. Sociological Principles

In addition to the psychological factors referred to above there are some sociological factors that lead to the same conclusion: that there needs to be allowance for a spectrum of expression of joy. Some of those factors are: (1) the socioeconomic diversity within the members of the congregation; (2) the diversity of educational attainment within the congregation; (3) the age spread of the congregation; (4) whether the congregation has rural or city orientation (remembering that it is entirely possible to be located in the city but have a rural orientation and vice versa); and (5) the size of the congregation.⁸ The appropriateness of expressions of joy in worship should not be defined by using theological categories alone. Psychological and sociological factors should also be taken into consideration.

6. Anthropological-Cultural Principles

Even a fleeting acquaintance with some of the principles that inform the practice of mission in cross-cultural perspective should be sufficient to indicate that cultural bias has a great deal to do with deciding the appropriateness of the expression of joy in worship. The differences between white and black churches in North America is an obvious illustration. The same holds true, on a less extensive scale, among the various ethnic churches in Australia and New Zealand. Cultural imperialism that unnecessarily imposes culturally alien worship forms on minority churches is not appropriate. No more appropriate is an attitude that fails to recognise varying needs for the expression of joy in worship, even within monocultural Seventh-day Adventist congregations in Australia and New Zealand.⁹

APPLICATION OF PRINCIPLES TO PRACTICE IN SEVENTH-DAY ADVENTIST WORSHIP

The above discussion indicates that the manner in which scriptural principles are applied in worship should arise in the context of a dialogue between those principles and environmental factors such as those listed above. In matters of methodology (and that is what we are discussing here), it is not acceptable to prescribe uniformity. On the other hand, it is necessary that there be boundaries that define the range of appropriateness. The ideal is unity in diversity. How can this ideal be approached? The following are some suggestions that may be helpful:

1. Dialogue

It is vital to the health of any organisation that opportunity be given and encouraged for those with differing perspectives to dialogue in order to reach a satisfactory consensus. The spirit of destructive criticism is anti-Christian and inappropriate. At the local church level leadership should seek the perspectives of the membership and provide opportunities for sharing and dialogue.¹⁰

2. Research

Research that expresses differing perspectives should be made available to the church at large so that the membership can evaluate, discuss and arrive at consensus on the appropriate expression of joy in worship. It is unlikely that the current climate in society and the

church will tolerate an unexamined uniformity in methodology—be it in relation to worship or any other aspect of the life of the church—which is imposed, or even suggested, without adequate rationale being provided. Healthy churches in the 21st century will be those that, in the context of a strong, biblically based theology, are able to implement a broadly based missionary strategy that is committed to flexibility in method.

3. Implementation

When dialogue and research reveals the necessity, congregations need to be willing to experiment. In seeking to give attention to the place of joy in worship, and recognising that joy in worship consists of many different factors for each worshipper, the following aspects of worship may need to be addressed:

a. Participation. Is everything possible being done to maximise participation levels, both in planning and presenting the worship service in the local church? Who plans the service each week? Who prays, reads the Scripture, and presents special music? How often are the minority groups in the church involved (youth, children, aged, widows, ethnics)? Is there variety? Why or why not?

b. Sensitivity. Is there a consciousness that joy in worship must be expressed with sensitivity? There are times when even the most extroverted worshipper cannot be exuberantly joyful. There are those suffering grief; those who are ill; those who are in the centre of an interpersonal conflict. Appropriate expressions of joy will take these members of the congregation into consideration.

c. Good Preaching. Appropriate joy will be enhanced by good preaching. Deductive method in preaching will especially feed those in the congregation who find joy in a more cognitive apprehension of the gospel. Inductive method in preaching will be better suited to those who find their expression of joy orientated more toward the affective.¹¹ A well-planned preaching program will provide both of these sermonic types as well as others.

d. Fellowship. Joy in worship can be enhanced by the sense of fellowship and community that is promoted within the congregation. Many studies have focused on the need for fellowship in the church. The lack of fellowship is

generally recognised as a more significant reason for people dropping out of the congregation than doctrinal aberration or apostasy.

e. Service. Joy in worship is a function of service or ministry. For too long a gulf between clergy and laity has been permitted. If it is permitted it is also encouraged. The New Testament teachings of the priesthood of all believers and the spiritual gifts of the Holy Spirit demonstrate the inappropriateness of that position. The people of God can

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find joy in service if they are empowered to serve. Worship on Sabbath thus becomes a celebration of the ministry that has been integral to the lifestyle of the worshipper during the week.

f. Planning. How well does the local congregation plan its worship? Reference has been made above to the necessity for participative planning processes. The process of planning worship must not only be participative, but it must also be thorough. When careful planning is not carried out, the result is that the orientation of the leader will inevitably determine the “flavour” of worship. If that is the case, only some members of the congregation will be able to find adequate expression of joy in worship. What is more, if the same lack of planning occurs regularly, and the same leader is permitted to dictate the shape of worship, the situation will rapidly develop where some of the congregation will find that they are becoming increasingly dissatisfied with the worship service.

g. Music. Especially should careful thought be given to the music for worship. Probably in no other area is there likely to be so much contention as in the choice of appropriate music. In this area, careful consideration should be

given to finding music that contains some elements that meet the needs of as wide a spectrum of worshippers as possible. Different styles should be chosen that are appreciated by different groups within the church. Never, however, should the extremes of a particular style be permitted within the church. Worshippers need to be sensitive to their fellow worshippers and not demand or expect that others should necessarily find adequate occasion for their expression of joy in the Holy Spirit in exactly the same way as themselves.

h. Sense of Awe. All worship, if it is directed toward God, should enhance the sense of awe. In earlier centuries and in other lands this was done by the erection of gothic cathedrals with stained-glass windows, pipe organs, and choirs rendering Gregorian chants. While Seventh-day Adventists do not generally use these forms of worship, there is, nevertheless, a great need to find ways of creating a sense of awe and the majesty of God in ways that are uniquely Adventist and Australian, for example. One of the deep-seated reasons for the rejection of religion in Australia is the manner in which Christians in Australia have often imported worship forms from other places and failed to contextualise them within an Australian Christianity. Seventh-day Adventists have been particularly guilty in this regard. While we have much for which to be grateful to our North American forebears, we have far too often been guilty of making it almost impossible for the church membership and the society at large to enter into the fullness of joy that they might have experienced in worship because we have uncritically adopted foreign forms. Joy in worship will be enhanced when worshippers can experience God’s presence in the context of Australian imagery resonating with Christian life as it must be lived from day to day.

i. Worship Forms. For some, there will be an openness to more experimental forms of worship events. Great care should be exercised in bringing these into the local congregation. They should be introduced on an experimental basis only and not imposed by the will of any individual. Drama and mime are two such forms of worship that come readily to mind. It should be remembered that in many cultures of the world these mediums are the tradi-

tional vehicles of community knowledge. They are not intrinsically bad nor inappropriate for worship. Another even more debatable form of worship is the dance. There is substantial agreement that the dance as usually performed is most certainly not appropriate as a means of worship.¹² However, it can be demonstrated, both biblically and anthropologically, that the dance has had its place as a means of expressing joy in worship. While it may not be appropriate to introduce the dance as a means of worship in most Adventist churches in Australia and New Zealand, it should be kept in mind that the denunciation of the dance *per se* is a cultural perspective and not one that is biblical.¹³

4. Evaluation

It is an unfortunate commentary on most local Adventist churches that

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there is usually little attempt to institutionalise an adequate evaluation process that assesses the ministries and functions that are integral to the life of the church. Many congregations are content to continue doing the same things with the same people in the same rut year after year. They appear to be making no endeavour to evaluate their success or failure. Joy in worship may well be enhanced if the congregation is prepared to intentionally assess its own performance. The use of agreed trial periods may be one way to do this. Wise leadership will never try to introduce change by deleting an existing program or methodology and substitut-

ing another. Rather, the new and untried will be introduced by addition rather than substitution, and always only for a trial period.

Conclusion

This essay has considered how Seventh-day Adventists may worship in the joy of the Holy Spirit. Some factors that should be taken into consideration in determining appropriate expressions of joy have been discussed and some specifics of implementation in the local congregation have been suggested. No attempt has been made to isolate joy from the totality of worship. Where necessary, other aspects of worship have been mentioned, but the focus on a methodology that enhances appropriate joy in worship has remained.

It has been the contention of this essay that there cannot be one prescribed worship form that is satisfactory to all. Nor should there be a *laissez faire* approach to worship that is dictated by the whim of the person or persons who plan the worship service. Rather, a well-balanced approach in the local congregation should arise in the context of a participative discussion that revolves around the interface between biblical principles and environmental factors, some of which we have discussed. □

1. Rowland C. Croucher, "Worship: Recovering a Spiritual Dynamic for Renewal," Grid, Winter, 1990, page 1.

2. While this statement may be true, broadly speaking, it is recognised that there should be an ongoing endeavour to provide a more thorough theological and theoretical basis for the practice of worship in the Seventh-day Adventist communion so that intentional directions may be more carefully defined.

3. The recent polemic over the use of the term "celebration" and the wide range of opinion that the discussion has generated is indicative of this.

4. Reference to personality trait theory can be found in almost any college-level textbook on psychology. One example is Calvin S. Hall and Gardner Lindzey, *Theories of Personality*, John Wiley and Sons, New York, 1978.

5. See, for example, Lawrence Kohlberg and Clark Power, "Moral Development, Religious Thinking, and the Question of the Seventh Stage," *The Philosophy of Moral Development*, Harper and Row, San Francisco, California, 1981, pages 311-72; James W. Fowler, *Stages of Faith*, Harper and Row, San Francisco, California, 1981; Linda Lawrence, "Stages of Faith," *Psychology Today*, November 1983, pages 56-62; and Perry G. Downs, "Is Faith Staged?" *Christianity Today*, October 17, 1986, pages 29, 30. For some discussion from an Adventist perspective, see Irene Coon, "On God and Moral Reasoning," *Adventist Review*, December 11, 1986, pages 8-11; "The Cognitive-

Developmental Approach to Moral Education," *The Journal of Adventist Education*, 43 (December 1980), pages 24-9; and Glenn E. Rumison, "Kohlberg, Fowler, and Stages of Faith: A Review," unpublished manuscript held by Barry D. Oliver, Avondale College, Cooranbong. While there may be some debate in the literature over the question of how each stage is precisely delimited, there does not appear to be any doubt that there is change and development in moral awareness.

6. Perhaps Paul's observation in 1 Corinthians 13:11, "When I was a child I spoke as a child, but now I have become an adult I have put away childish things," is appropriate here.

7. See Alan Kirkpatrick, *An Attachment-Theoretical Approach to the Psychology of Religion*, University Microfilms International, Ann Arbor, Michigan, 1988; Bradley J. Strahan, "Parents and Interpersonal and Religious Orientation: An Attachment Theory Perspective," unpublished MA thesis, Avondale College, Cooranbong, 1991; id., "Parents, Adolescents and Religion," *South Pacific Record*, April 13, 1991; and id., "Parents, Adolescents and Religion: Part Two," unpublished manuscript available from the author, Avondale College, Cooranbong.

8. Further reference to these factors can be sought in H. Richard Niebuhr, *The Social Sources of Denominationalism*, Henry Holt and Company, New York, 1929; L. Shannon Jung, *Identity and Community: A Social Introduction to Religion*, John Knox Press, Atlanta, Georgia, 1980; David O. Moberg, *The Church As a Social Institution*, Baker Book House, Grand Rapids, Michigan, 1984; and Howard C. Kee, *Christian Origins in Sociological Perspective*, SCM Press, London, 1980.

9. This is not to say that this paper is advocating that anything and everything is acceptable. Rather, it is recognised that it is just as inappropriate to prescribe one worship form as appropriate for all as it is to say that there are no qualifying factors at all.

10. An example of an article that promotes this spirit of healthy dialogue is J. David Newman and Kenneth R. Wade, "Is It Safe to Celebrate?" *Ministry*, June 1990, pages 26-9.

11. Deductive preaching is more logical and propositional in nature. It begins with an assertion and provides evidence to substantiate the initial assertion. It is logical, better suited to apologetics and systematic exposition of doctrine. Inductive preaching is less easily defined. It begins with a problem—a life situation generally related to the need of the worshipper—and works by a series of steps toward a climax that reveals the source of satisfaction or resolution of the problem.

12. See J. David Newman, "Dancing and Worship," *Ministry*, April 1991, pages 4, 5.

13. While studying at Andrews University the author was invited to the wedding of a fellow African student. At that wedding the best man, an African from Zaire, gave to his best friend, the groom, the gift of his joy at this marriage. He expressed that joy in one of the most moving and beautiful dances that I have ever witnessed. There was nothing suggestive or evil about that dance. It was an expression of delight and joy that lifted the whole wedding party and their guests up to God. While the dance was performed at the wedding reception and not in the church, it was a moving experience of worship.