

Inclusive Worship:

Intercessory prayer,

Connecting with 'human hurts and hopes'.

By

Name: Michael Stone

Student Number: 20313145

Submitted towards part fulfillment of the requirements of the Degree of

Master of Arts (Practical Theology)

in the Faculty of Practical Theology

UNIVERSITY OF PRETORIA

SUPERVISOR: PROF. MALAN NEL

October 2005

Contact details: Telephone (033) 344 1202

Email: michael@presmeth.co.za

Word of thanks.

I would like to express thanks to the following persons who without their contribution the writing of this dissertation would not have been possible:

Prof Nel, for his patience, guidance and expertise. Without him, this thesis would not have been possible.

The Department of statistics at the University of Pretoria, Jeanette Paal and in particular Jaqui Sommerville from Research Support staff for all the analysis that she did using the SAS program and the graphs that she put together so efficiently. Dr A. Smit for his assistance and guidance.

The Churches who have taken part (NG Kerk Lichtenburg; Asbury United Methodist Church, Allentown, PA USA; Prestbury Methodist Church) – thank you for your willingness to try something out which has not been tested. I would like to thank especially the Lichtenburg Methodist Church for all the time and opportunity they afforded me.

The Moravian College, Bethlehem, USA for the generous use of their library.

For those who assisted in the editing, Dianne Coke, Joan Crookes, Ralph Jarvis and Alan Bester.

To my family.

This thesis is dedicated to those who have been labeled as having learning problems.

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Key concepts:

1. Intercessory prayer
2. Passive participants
3. Active participants
4. De-centring
5. Building up the local church.
6. Facilitative approach
7. The Body of Christ
8. Synergy
9. Exclusive approach
10. Inclusive approach

Chapter 1

1 Preparation

1.1 What do I want to research?

There are two areas of research.

Firstly, the hypothesis is that **ministers have centralized¹ themselves specifically in worship and this has and is contributing towards the ‘nominal Christian’ problem.**

Secondly, that **a strategically planned and instituted process –Intercessory Prayer as its focus,** (a full description follows in paragraph 1.1.1, I take the liberty to include it at this point so one could understand the process so as to more fully understand it and its relationship within the study) , **will facilitate active participation and build up the Local Church.**

1.1.1 Description of the intercessory prayer process during worship

During the intercessory prayer time, the minister/liturgist invites the congregation to look through the prayer requests and choose one person from the list [or someone they know needs prayer]. The worshippers are then invited to write the name on the prayer request form [see paragraph 1.1.2].

After choosing and writing a name the worshippers are invited to a time of silent prayer for this particular person/situation. This takes place during the allocated intercessory prayer time of the worship service and could be followed by the liturgist leading the congregation in a time of more general intercessory prayers. (The focus could from time to time change one could ask for members to think of countries they would like to pray for. This would be an opportunity to expand the

¹ I was influenced in my thinking around de-centered and facilitative approach by a number of authors they follow; Michael White CF (Michael White Workshop notes Published on www.dulwichcentre.com.au September 21st 2005), Thomas Frank 2000 *The soul of the congregation: an invitation to congregational reflection*, Van der Merwe & Marias 2001:46 *Draes van hoop: werkbare planne vir gemeentes wat wil vernuwe* [more especially the ‘Tydslyn’ which is a development of the ideas of Oswald and Friedrich (1996:69) ‘a night to remember’. Finally James Hopewell 1987 *Congregations Stories and structures*.

congregations horizons). The invitation is then to take the prayer request form (printed on a peel off label or just an ordinary piece of paper) and place it in a significant place in their home or office, where it would remind them to pray for the person/need during the week. Because the ‘sticky prayer’ could be seen by others, it needs to be carefully drafted. The prime objective is that it serves as a reminder to prayer. This does not preclude it from being a conversation piece around which other requests are made and other conversations flow. I would encourage the participating church to add into the reminder the local church’s mission statement and a simple prayer.

Preaching/teaching around the need for prayer and how to pray would be helpful before instituting the process. Teaching on how to use the opportunities which may arise from people seeing the reminder in the office, would also be very helpful.

1.1.2 Example of a prayer form, or ‘Sticky prayer’

<p><i>Living as the people of God,</i> PRESTBURY IN PRAYER Father I bring; </p> <p>Into your presence, trusting in your mercy and grace, We ask you to hold them in the palm of your hand, and that your will be done. Amen.</p>

1.1.3 The desired effects of this process

The instituted process desires to achieve active participation and build up the local church by:

- 1.1.3.1 Moving the minister into a facilitative rather than a dominating role during the intercessory prayer time at worship.
- 1.1.3.2 Facilitating a process in which members become active participants in the intercessory prayer ministry of the local church.
- 1.1.3.3 Creating an interaction through prayer between our faith in God, the ‘hurts and hopes’ of the world in which we live, and our call to service.
- 1.1.3.4 My dream is that through this thesis, members would reach out as a response to prayer in acts of service to those for whom they have prayed. This would then in some way address the issue of nominal Christianity, as members would move from what I call passive participation to active participation during Sunday worship and in ministry opportunities in the week following. The intercessory prayer would direct and lead the congregant to the mission field, with acts of pastoral care for those for whom they have interceded.
- 1.1.3.5 Finally, when the process goes full circle, those for whom we have interceded through their witness of God carrying them through difficult times [as a response to our prayers] will be an encouragement for the Body of Christ.

1.2 How I came to this theme?

In listening to a sermon about the Body of Christ Model I, a practical theologian was intrigued that there appeared to be incongruity between what was preached and the involvement of members other than ministers and para-clergy² during the Sunday morning worship service. While the sermon spoke of the Body of Christ image/model the service of worship, planning and structure did not encourage or allow for active body [congregational] involvement. At best the body [congregation] was invited to respond with passive participation such as singing, liturgical responses and financial contributions. At no point did the congregation member take on a significant role or assigned

² “Para-Clergy, These people volunteer for all the programs within the building or within congregational life. As the staff conceive things, these members are ready to serve. This gives them elevated status...” (Douglas et al 1989: 82). I have heard comments in the church about people who are very actively involved that ‘they are like the minister’ hence the term para-clergy. [When the comparison is made they are not seen as members being faithful to God and the gifts He has given them for the building up of the local church, but rather as people helping the pastor fulfill his/her role]. This comparison is unhelpful as actively involved people are merely fulfilling their God-given call and role in the building up of the local Church. This is a call we are all invited to respond to when we say ‘yes’ to Jesus; discipleship is not an optional extra and never was. When active participants are classified as ‘para-clergy’ [or even disciples] by the members of the local church, discipleship becomes an option one can choose to make. Bester has explored this concept fully in *Rediscovering Discipleship, The development of a model to overcome nominal Christianity*. (Bester 2001 Unpublished Masters Thesis - University of Pretoria).

responsibility as an act of worship. The praxis appeared to contradict the strongly expounded theological understanding and beliefs.

I have taken seriously the question raised by Heitink (1999:289) “more research must be done into the experiences of people who participate in these celebrations. Do they really participate? What appeals to them? What causes resistance? According to Hendrick and Rijken-Hoevens in Heitink (1999:289) “Practical-theological research has shown that many church members do not experience the worship service as meaningful”. I propose that congregants would find worship in which they actively participate meaningful.

The question I have been grappling with is how we can effectively place ministry in the hands of the laity so that the local church can be built up in such a way that we will be more faithful to our call and in our witness.

1.3 The borders for my study

I will be restricting the implementation of ‘sticky prayer’ and the interviewing process to ministers, leaders and members in N.G. Moeder Gemeente, Lichtenburg, the Asbury Methodist Church, Allentown, Pennsylvania USA and the Prestbury Methodist Church, Pietermaritzburg. I will limit the field of study to that of intercessory prayer and the role it could play in ‘building up the local Church’.

1.4 What do I want to achieve with this research?

There are three main goals;

- 1.4.1 That the ministers will be aware of incongruity between what many of them believe and the way they structure and lead worship³.
- 1.4.2 At the end of this research I would like to have developed a tested process. This process would assist churches to become more expressive and inclusive of the Body of Christ in intercessory prayer during Sunday morning worship and would facilitate “getting ministry into the hands of the laity”. (Henrichson and Garrison 1983:9). This would also be a response to the one of the calls of the Methodist Church to “A rediscovery of every member ministry” (Storey 2004:26) and “The liberation of the laity, to be facilitated by the clergy, that will enable their full participation in the life and the witness of the church” (Abrahams as quoted in *The New Dimension* 2005:1).

To contribute to the debate of the “importance of the so called ‘ordinary member’ of the Church” (Kraemer 1962 in Nel 2004: 30).

Beyond this I hope that this approach will help unlock the dormant potential which lies within each member to understand and to fulfil their God-assigned role in the building up of the local church and so “to become all that they already are in Christ” (Nel M 2000 Unpublished lecture – Centre for contextual ministry University of Pretoria).

1.5 Where does this study fit into the field of Practical Theology?

This thesis focuses on the function of liturgy, and more specifically the hermeneutics of liturgy, and its role in building up the local church. I hope not to expend all my energy on proving the incongruity. Rather, I would like to focus on the effects of a carefully worked-out process which would enable the building up of the local church so that members would become the ‘Actors’ [Kierkegaard’s description], or active participants during intercessory prayer as part of their expression of and in worship.

³ A very large percentage of ministers responding to question F in the questionnaire felt their ministry leant towards ‘equipping the Body of Christ’, rather than ‘shepherding the flock’. Only 6 out of 98 respondents felt that the ministers task was exclusively ‘shepherd the flock’. [See table 8].

1.6 What kind of research is this?

The hermeneutical perspective will work with a **descriptive** approach, employing literature to establish a clear understanding of the role of intercessory prayer, in building up the local church within the Christian worship service.

The empirical perspective will focus on explanation via questionnaires of a **quantitative** nature and the method of reasoning will be **inductive**.

1.7 What is the relevance of the research?

The research will help us in three aspects:

It will quantify the levels of congregational participation during Sunday morning worship.

It will point out the incongruity which exists in our present practises of worship.

It will in practise demonstrate a strategically planned intervention which would bring about the desired results of active participation during intercessory prayer.

2 Formulation of the problem and the purpose of the research

Ministers both intentionally and unintentionally are not being facilitative of the Body of Christ model by the way they lead worship. Many ministers believe [**Theology**] in the Body of Christ model⁴, and say they have instituted it. Yet in practise [**Praxis**] during Sunday morning worship the

⁴ “Images are not models. An image is used to explain a less familiar concept in terms of a more familiar one. The Bible uses a great deal of imagery, and some especially striking images are used to describe the church. Paul Minear claims that there are 96 such images” (Pieterse etal 1991:191). Even though there are many images to describe the church, two of the more prominent images have been “employed reflectively and critically to deepen our theoretical understanding of reality and so become what is today called a model” (Pieterse etal :191). The two well-established models seem to be the ‘body of Christ’ and the ‘Shepherd sheep’. I therefore restrict myself to these two models taking into account the warning of Nel that “to make this model in which the pastor is seen as the shepherd and the congregation as the flock, is to stretch the image beyond its meaning. That would result in the image being twisted, and ultimately in the congregation not being built up as the flock to tend one another; but rather becoming helpless sheep that can do nothing without the guidance and care of their pastor as the ‘shepherd’. The *meaning* of the image is care, while the image itself (a shepherd and a flock of sheep) is less important. When a model is forced from this metaphor, the beautiful care-

only person involved in structuring and leading the worship service is the minister, occasionally assisted by a para – minister⁵. Rarely would a congregant be actively involved in a key activity during worship. Nel (2004:134) points us to the fact that “what we today call the *worship service* is and has always been at the centre of the congregation’s life”. Noting the importance of worship as central to the congregation’s expression of faith, the thesis aims to explore the creative possibilities for intercession during Sunday morning worship which would facilitate us being faithful to our call to be the Body of Christ.

Firstly, this incongruity needs to be highlighted and pointed out. Secondly, a model needs to be developed, implemented and then tested.

This thesis thus aims to create reformational worship, in which the pastor would become more of a facilitator of the worship service, by intentionally de-centering her/himself and freeing up space for the body to ‘build itself up’, specifically during the time of intercessory prayer.

“We are in the midst of a second reformation. The first had to do with getting the Scripture into the hands of the laity, this one has to do with getting the ministry into the hands of the laity” (Henrichson & Garrison 1983:9). “Reacting against Roman Catholicism, the reformers emphasised the priesthood of all believers, rejected the authority of the Pope and papal succession, yet maintained the uniqueness of the pastor’s position” (Pieterse et al. 1991:194). The fact that the uniqueness of the pastors was retained seems to have been unintentionally blocking the full reformational process of “getting ministry into the hands of the laity” (Henrichson & Garrison 1983:9).

imagery comes to be blown out of proportion, causing the *meaning* of the image to be lost. There is a real danger that models can be inferred too easily from the images inherent in metaphors” (Nel 2004:145).

⁵ Para-clergy a term used by Hammond (1989) describing people who are actively involved in ministry in the church and so are given the status of Ministers.

2.1 Who says it is a problem?

Søren Kierkegaard (1813-1855), a Danish Theologian from the University of Copenhagen was particularly outspoken on the subject of worship. He (Kierkegaard 1938:161-162) was critical of churches which had become “user friendly”. He developed the idea that Christian worship was a drama, this in its unsatisfactory state consisted of:

Audience - The congregation {who were paying guests, entertained and applauded}.

Actors - The minister/s {who acted out the script}.

Prompt - God {who told the minister what to say and kept the minister to the script}

Kierkegaard taught that this understanding of worship was totally unsatisfactory as we were all taking on the wrong roles. He suggested rather:

Audience - God {the one we gather to worship}

Prompt - The minister {or the liturgical leaders, who keep us on track}

Actors - The congregation {and the prompts who are the facilitators in the drama of worship}.

2.2 For whom is it a problem?

Firstly, for me as a practical theologian it is problematic.

Secondly, for us as a church it is problematic. While the Church is trying to deal with ‘nominal Christianity’ our age old practices of the minister being actively involved during Sunday morning at worship are contributing intentionally and unintentionally, to the problem of the passive involvement of the faith community.

2.3 Are these confirmed in literature as well?

Eugene Peterson (1992:35) confirms this and continues the line of thought of Kierkegaard where the congregation has become the audience. He describes “North American religion” as “basically a consumer religion”. While I was leading worship in Zeerust, one of the members informed me that she really liked a previous minister because he ‘gave us a good service and did things we liked’.

Putting these two statements together, we have a happy consumer who is satisfied with the service she is receiving. On further questioning, it was revealed that the previous minister had very little or no expectation of her, other than coming to church, singing the hymns he had chosen and putting some money in the offering plate. At best she could be described as a passive participant.

“Today’s church is too dependant on hired staff in ht roles of pastors, nuns, evangelists and missionaries. The latest Roman Catholic book on laity aptly describes us as it says, “The church bureaucracy has successfully convinced its pew-sitters that their role in the kingdom is to pray, pay and obey – mostly pay. This immobilization of 99% of the God’s people is both unbiblical and discriminating,..” (Hammond 1989:81).

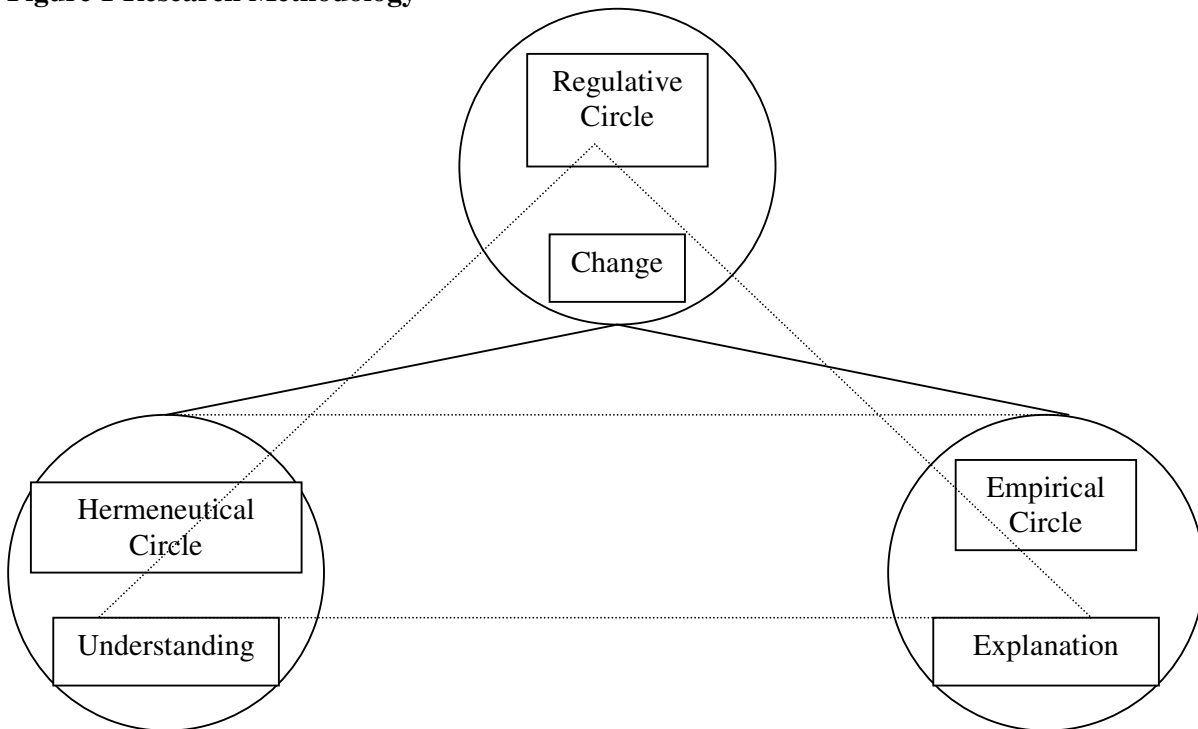
Surely the very essence of the worship service needs to express and help us and our congregations understand who we are and what we believe? This would require attendees to be active participants.

3 Methodology

The methodology of this thesis follows:

“Figure 12: The Methodology of practical theology” (Heitink 1999:165).

Figure 1 Research Methodology



“The three circles correspond to the distinctive goals of the discipline: the interpretation of human action in the light of the Christian tradition (the hermeneutical perspective), the analysis of human action with regard to its factuality and potentiality (the empirical perspective), and the development of action models and action strategies for the various domains of action (the strategic perspective)” (Heitink 1999:165).

Applied to this thesis,

- 1 **The hermeneutical perspective** will work from a descriptive approach employing literature to establish a clear understanding of the role of:

1.2 Practical Theology – unrelenting self examination.

1.3 Theory of Building up the local church – its role in Practical Theology.

1.3.1 Introduction Ephesians 4.16

1.3.1.1 Oikodomics or Building up the local Church.

1.3.2 Communication of the Gospel.

1.3.3 Diakonia and equipping the saints

1.3.3.1 The impact of Sovereign Styles of leadership.

1.3.4 Service

1.4 Liturgy and its role in building up the local church.

1.4.1 Participation – during worship services.

1.4.2 Moving the Body of Christ from passive participation to active participation.

1.4.3 The Methodist Church's Trial Sermon Report – its contribution to passivity in the congregation.

1.5 Prayer and its role in liturgy.

1.6 Intercession and its role in liturgy

1.6.1 Connecting with human hurts and hopes.

1.6.2 Focusing inwardly and outwardly.

1.6.3 Expressing our faith in and with Jesus and the Holy Spirit.

1.6.4 Reaching out to our world.

2 **The empirical perspective** will focus on:

2.1 Explanation of the research process consisting of questionnaires.

2.2 The first questionnaire is to establish who is actively involved in leading worship during the Sunday morning worship service. [The research is of a

quantitative nature and the method of reasoning will be inductive. This would be a convenient survey].

3 The strategic perspective, will focus on intercessory prayer as a growth point

- 3.1 Moving from passive participation to active participation in worship and worship practice.
- 3.2 Part of the strategy would be to conduct structured interviews to observe the effect of participation in intercession in the ministry of the local Church.

These interviews would be conducted with members from;

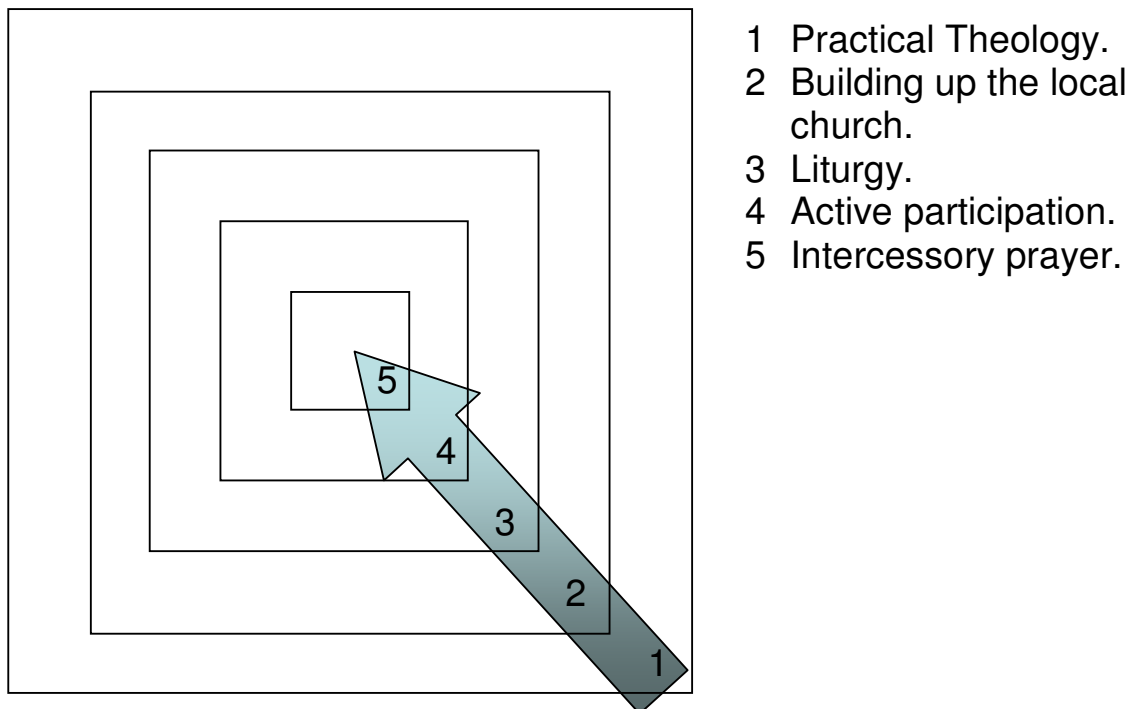
3.2.1 NG Moeder Gemeente, Lichtenburg

3.2.2 Asbury Methodist Church, USA

3.2.3 Prestbury Methodist Church, Pietermaritzburg

3.1 Diagrammatic summary of the theories involved in this study moving from passive to active participation

Figure 2 Diagrammatical summary of the theories involved in moving from passive to active participation



4 Summary

The method of research may be summarised, as Heitink (1999:238) lists, “observation – description – analysis – reflection – suggestions for action”. “These suggestions for action need to be implemented and such action will lead to further observations and thus continue the process” (Bester 2001 Unpublished Masters Thesis - University of Pretoria). Heitink refers to this as the “hermeneutical path, which however demands a clear empirical elaboration” (Heitink 1999:238).

Chapter 2

1 Introduction

“A cartoon depicts a church cemetery. At the centre of the frame is the tombstone of a clergyman. The epitaph reads: ‘He tried to change the order of worship’. Every church member and every pastor would love congregational worship to become more vital, more exciting, more faithful to the Gospel, and more appealing to people outside the church. But getting there means real change, and significant change is almost always difficult, threatening and controversial... As we have explored the examples of congregations with vital and faithful worship, many of us have wondered, ‘Can our congregation travel that road? Can we change in regard to worship? Can the marks of the vital and faithful congregations become a part of our own church’s worship life? Can it happen here?’” (Long 1998:107). “A far sadder epitaph would be, ‘This person saw a vision of what vibrant and effective worship could be, but decided to do nothing about it” (Long 1998:110).

This thesis sees in the future⁶ of the local church a vital, vibrant, faithful and appealing worship service, a worship service in which the Body of Christ actively participates in every aspect, from the initial planning to the member leaving the property enthused to become all that they already are in Christ. I am aware of the constraints around change in worship [as expounded above] and so am inviting the church to engage in intercessory prayer as a starting point, laying the foundation for active participation. For this to happen, we need to be clear on the role of intercessory prayer in the broader field of Practical Theology. In this chapter, we move from Practical Theology towards intercessory prayer via Building up the Local Church and Liturgy.

⁶ cf. Magruder Watkins J. & Mohr B.J. 2001 *Appreciative Inquiry: Change at the speed of thought*. San Francisco: Jossey-Bass/Pfeiffer.

2 Practical Theology – unrelenting self examination

So to begin with, we now look at two descriptions of Practical Theology:

- Von Zezschwitz (1876) (as quoted by Heitink 1999:49) defined Practical Theology as, “The theory of the progressive self-realization of the church with the goal of establishing the Divine Kingdom in the world”
- Heitink (1999:6) defined Practical Theology thus: “Practical theology as a theory of action is the empirically oriented theological theory of the mediation of the Christian faith in the praxis of modern society”.

A long road lies ahead for any aspiring Practical Theologian. In a changing society we will keep asking questions which will take into consideration what it means to be ‘*Faithful Witnesses*’ (Armstrong 1979) within our contexts. The Practical Theologian is keenly aware of the continually changing contexts and our desire to faithfully establish the kingdom within these changing contexts.

The task of Practical Theology is unrelenting, We can never stop questioning our theory of practice in a dynamic world. As questions are asked about our practice, and in particular whether our practice is being faithful to our theology, more questions arise.

Zerfass (1976) (as quoted by in Heitink 1999:113) “showed in this study how Practical Theology starts from the description of a concrete, and usually unsatisfactory, praxis. Something must be done!” Part of the question this study asks is how we could more faithfully express ourselves as the Body of Christ as an act of worship on a Sunday morning.

My preliminary research shows that on a Sunday morning, the minister is very often the primary [if not the only] person involved in the planning and leading of all aspects of worship. The church seems to be in “clerical captivity”⁷ (Stevens and Collins 1996:140). This appears inconsistent with the preferred inclusive model/structure of Ephesians 4:16⁸, which serves as the primary building block of building up the local church and shows our Sunday morning model/structure as ‘unsatisfactory’.

This thesis proposes inclusive worship, intercessory prayer connecting with ‘human hurts and hopes’. It attempts to assist ministers and churches to become more inclusive during worship. The thesis invites the church to move beyond replacing the minister with a para-minister. It is an invitation to RDP in the church. Redistributing and developing the ministry will mean that the minister will take on a facilitative role, more especially during intercessory prayer. This could be a starting point which may affect other areas of ministry as well.

Within the Methodist Church there are local preachers who often preach and fulfill the role of the minister when the minister is not available. Rather than being seen as people who build up the Body of Christ through the exercising of their call and gifts, they are subjugated to the role of standing in for the minister. So many of the members’ involvement is with this in mind. ‘I am here to help the minister’ – rather than ‘I am here in response to my call⁹ and gifting’.

⁷ Stevens and Collins contribute to this discussion, pointing out that “Protestant denominations, all nurtured by the vision of the priesthood of all believers, have yielded to the clerical captivity of the church” (Stevens and Collins 1996:140)

⁸ “Under His direction, the whole body is fitted together perfectly. As each part does its own special work, it helps the other parts grow, so that the whole body is healthy and growing and full of love” (Ephesians 4:16) - The Living Bible.

⁹ Ed Silvano adds to this concern of the undermined laity: “The combination of four major disbeliefs usually neutralizes God’s calling on those anointed for marketplace ministry: 1. There is a God-ordained division between clergy and laity. 2. The church is called to operate primarily inside a building often referred to as the temple. 3. People involved in

As this model is applied in churches I trust that every person would during the time of intercession be given a prayer responsibility for the week and an opportunity to pray during the worship service. This model would also have to be tested to see if it makes a valid contribution to developing a serving attitude within the local Church.

3 Theory of Building up the local church – its role in Practical Theology

3.1 Introduction Ephesians 4.16

Building up the local church bases much of its understanding on Eph 4.16. Roberts (1991:134) expresses that we are “dealing with such a deep theological vision of the exalted Lord with His Church, as well as the essence of the Church itself and its functioning as a sociological entity, that it will obviously have enduring significance”. He feels that the specific contribution of Ephesians 4.16 to the modern day Church is that Christ “remains the Provider who gives according to His church’s need to function fruitfully” (Roberts 1991:134). He calls the Church to move away from the Pastor orientation “where the work resides in a small number of office bearers” (Roberts 1991: 134). Their task is to be “found in training all believers. Each believer will have to learn again that the church functions on the principle of ‘general conscription’. Every believer has to assume responsibility for the upbuilding of the Church” (Roberts 1991: 134). It is when believers are faithful to their function that the Church is built up for acts of service in the world. We have a glorious picture of the Body of Christ in action in Acts 2 - The body ‘actively participating’ in all the communal activities. I have felt that the lack of congregational participation [for whatever reason] contributes to churches being pastor-centered.

business cannot be as spiritual as those serving in traditional church ministry. 4. The primary role of marketplace Christians is to make money to support the vision of those in ‘ministry’ ” (Silvoso 2001:23).

Oikodomics or Building up the local Church

Within the field of Practical Theology, building up the local church has a particular focus and contribution. Nel (2004:6) makes a distinction between building up the local church and church growth. I too think it is important to make and understand the distinction. While building up the local church incorporates church growth, it goes beyond the idea of implementing programs and plans for growth, focusing only on numbers and not on the fundamentals of what it means to know who we are, and what we are called to be in the world. Building up the local church wants the church to become “what it already is in Christ and through the Spirit, and so also becoming what God called it to be” (Nel 2004:7)

“Oikodomics or building up the local church is the scientific study of how the congregation is led to:

- Growing insight and understanding of its own nature and (identity) and *raison d’etre* (theological and hermeneutic dimension);
- Continuing change or renewal in functioning in accordance with the *raison d’etre* of the congregation (agogical and teleological dimension);
- The development of structures in ministry that serve its functioning in accordance with its *raison d’etre* (Morphological teleological dimensions)” (Nel 2004:57).

“To be the Church is to be in step with God who is renewing all things (also by means of his Church)” (Nel 2004:10). “The congregation is always under a calling to be ‘transformed in the likeness’ of Christ (2 Cor .18)” (Nel 2004: 190). The church is the place where signs of God’s kingdom are being erected in response to and with the power God gives us for His glory and the

sake of the world. God “changes things in such a way that the church eventually progresses to become an image of the Kingdom” Heyns (1978) (as quoted by Nel 2004:10).

This thesis examines worship within this context. It notes a lack of participation by the faith community, particularly during worship on a Sunday morning. This leaves one to understand that the church at worship seems to revolve around the minister and her/his gifts and her/his sermon¹⁰.

This then appears to carry over into the weekly activities of the church where the minister is often present at all activities. In some instances, activities cannot take place without his presence.

Building up the Local Church and this thesis in particular is an invitation for the church to shift the ministry into the hands of the people starting with intercessory prayer or using intercessory prayer as a ‘hak plek’¹¹, with the express aim of the “revitalisation of the congregation – in its essence, its existence, and its functions” (Nel 2004:8). “Building up the local church is not merely about doing something to, for and with the congregation... the congregation in order to be true to its nature, has to become involved in *building up* itself. God builds” (Nel 2004:8).

3.2 Communication of the Gospel

We as a church have “come into being through the *missio Dei*” (Nel 2004:17). As we respond to the *missio Dei* we ourselves, as called people, become part of and join with the Trinity in the *missio Dei* to the world. Jesus did not die on the cross for the Church but for the world. As the Church, in everything we do are we expressing the nature of the One who has called and sustains us? We are

¹⁰“Lack of vitality in local congregations can without a doubt be ascribed to the inability and unwillingness of pastors to share their ministry and leadership with others” (Nel 2004:38-39). “Members are unable to develop into the God-given ministry they could well experience because in structure and practice there is room for only one minister” (Watson 1978:246). According to Roux (2004) 35% of church leaders in South Africa experience ill health as a result of their position – quite frankly I am not surprised.

¹¹ Cf. Bill Easum (2001) *Unfreezing Moves: Following Jesus Into the Mission Field*, Nel (2004:72-74), Malphus (1997) *Pouring new wine into old wineskins. How to change a church without destroying it* and Halstead, K.A. 1998. *From stuck to unstuck: overcoming congregational impasse*. N/A:Alban Institute. My aim with this is to “perturb the system in such a way that it compensates with more functional behaviors for the system. In other words, we must provide new information, which the system may choose to incorporate into a self-corrective process that at the same time facilitates self-maintenance” (Becvar and Becvar 1988:110).

not about our mission but about His mission in establishing His kingdom in His world. We as Church are “privileged to participate” (Bosch 1991:391) in God’s activity “which embraces both Church and world” (Bosch 1991:391). “The congregation and the process of building up the local church serves; The glorification of the Father, Son and Spirit by the communication of the gospel through the communicative acts that serve the gospel” (Nel 2004: 16). This is given expression in Kerygma, Leitourgia, Koinonia, Diakonia of the local church. It is three dimensional by nature: “Serving God, one another, and the world. The balanced diet of every healthy congregation is a synthesis of all these modes of ministry” (Nel 2004:16). Often churches fall into the trap of judging their effectiveness by how many people come to church. The way to ensure good numbers at worship is to have or find a really good preaching pastor. Problem solved. In building up the local church we are more particularly interested in how our world experiences us? Do they see the values and attitudes of Christ and His Kingdom in the way we function? “Churches that have been effective in missional outreach have tended to identify very specific human hurts and hopes with which they have shared their principal leadership and financial resources” (Callahan 1983:1). Does our functioning reflect the very essence of our faith?

3.3 Diakonia and equipping the saints

“Under the control of the Holy Spirit the congregation is led and taught to be a serving body of Christ. God reclaims His world, that is to say, lets His kingdom come, in the form of service to Christ and through Christ-motivated ministry in and to the world” (Nel 2004:19-20). The Christian community responding to their call erect signs of the rule of God in their world. “Membership of a congregation is never an end in itself” (Nel 2004:21). Christ continues His work through the *ekkleisia* (the congregation) (Nel 2004:21). This is not a natural occurrence or phenomenon. The church needs training in self-understanding and call. “Transforming a stagnant pastor’s church into a missionary-minded church, where each and every member understands his duty and does his duty,

of course asks for a miracle” (Kritzinger & Saayman 1994:49). Perhaps what is needed is not a miracle but rather strategically instituted training programmes. It is the observation of this thesis that the clearest distinction between laity and clergy is seen on a Sunday morning during worship. The clergy do for the congregation all that needs to be done – the congregation is turned into a passive – audience by our unwitting actions during worship. During normal worship the prime question is “‘How can God mean more to me?’ The key question for being truly human and truly church is, ‘How can I become ever more in service of God’s kingdom on earth?’” (Nel 2004:22).

While there are aspects of Christ’s death on the cross for me and my sin specifically, His death was also for the entire world. Christians need to grow beyond and into that understanding of Christ’s saving love for the world and our part in communicating this love in ways which the world will understand. “Worship should open out into the worship service of life” (Nel 2004:22). It is the contention of this thesis that inclusive worship will help believers understand with more clarity their role, beginning at worship with a prayer offered by each worshipper on behalf of another. The worshipper becomes actively involved in establishing signs of God’s kingdom. The congregation serve those in need through their prayers. The intercession time facilitates the connection with the world out there. This is not the end of the process but rather the beginning - an invitation to actively participate in the request you have just prayed for [to become the answer to your prayer]. ‘You have prayed for Mr Smith in hospital, don’t you think he would appreciate a visit?’.

The trainee would best benefit by being helped to understand the theory behind the training. While we speak of the equipping of the saints we really need to develop opportunities for saints to be engaged in ministry. This is best done by handing over the responsibility for the ministry. I could not think of a better time than during worship and as an act of worship. The intercessory prayer time becomes a time of receiving your assignment for the week. It is this thesis’s contention that much is

done in the area of equipping the saints with very little facilitating of opportunities to serve. The equipper may need more training in order to facilitate creative serving opportunities for the church.

The impact of Sovereign Styles of leadership

[I take the liberty of adding this section to the thesis as it helps in understanding how our leadership style within the faith community is in itself limiting; more especially in the equipping of the saints, and in limiting the saints', self understanding¹² which impacts on their involvement in the faith community and service in the world].

McClure (1995:30&31) describes the sovereign style¹³ as the "...most basic type of pastoral leadership that developed in the history of the Church".

"Sovereign style means the leader embodies the point of final decision within the congregation.... No matter what the situation, authority centralizes in a single person". The preacher is educated to interpret the scripture for us and preach the scripture to us. The faith community are subjugated to passive participants during worship. Their main responsibility is to listen to the interpreted and preached word. While it is most clearly seen in the sermon it is my contention that this carries over into the rest of the service of worship in which the congregation are served with a finished product rather than grappling with the text and its relationship to their contexts. This in my view limits the development of an authentic spirituality which involves; worship, fellowship and service. At worst, the church member lives out a second-hand spirituality which is worked out and handed down by the minister.

McClure(1995:32), sees the impact of 'sovereign style' in two areas:

¹² How does the way worship is led impact on our understanding of our nature and identity as faith community? It is my contention that the way worship is led is critical to our self-understanding and the subsequent roles we assume in our worlds. We talk of the Body of Christ and yet 47% of respondents reported that the ministers of their churches lead worship with out any involvement of the congregation members.

¹³ cf Swain 1986 *Liberating Leadership: Practical Styles for Pastoral Ministry*.

“Firstly, the congregation is placed in a position of dependence and submission,
Secondly, a sovereign style communicates that relationships are built on emulation, obligation and obedience”.

The net result of this style is “that the monolithic Word of the preacher can constrict the unique understandings and experiences of the gospel that are already present in the congregation and usurp the congregation’s power to discern, interpret and practise the Christian Faith” (McClure 1995:32).
“By failing to give hearers a role in the discernment of the preached message, sovereign preaching loses much of its ability to empower congregations” (McClure 1995:34).

He continues, “The basic problem with sovereign approaches to leadership and preaching is the failure to adequately represent the servant charisma, hospitality and mutuality that are fundamental to an empowering Christian ministry” (McClure 1995:37).

McClure (1995:37) sees four problematic tendencies in sovereign styles of preaching and leadership:

- “The tendency to deny the relevance of the hearer’s experience in critically responding to the sovereign Word.
- The tendency of ‘direct inspired utterance’ to preclude communal interpretation of the Word.
- The tendency of assertive rhetoric to become coercive rhetoric.
- The tendency to foreclose on God’s transforming Word as fixed and final and to deny that this Word may change in new contexts”.

To conclude, McClure (1995:37) contends that “congregations are attracted by a more mutual vision of the church, commensurate with the one envisioned by Paul in Galatians 3:28 in which

‘there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus’”. From the perspective of Building up the Local Church we may add, “Under His direction, the whole body is fitted together perfectly. As each part does its own special work it helps the other parts grow, so that the whole body is healthy and growing and full of love” (Ephesians 4:16 New Living Translation).

3.4 Service

“Under the control of the Holy Spirit the congregation is dynamically involved in the triune God’s work of reclaiming the cosmos. Under the control of the Holy Spirit the congregation is led and taught to be a serving body of Christ” (Nel 2004:19). The idea of service seems to be firmly established in the congregation’s mind as the role of the minister within the church. Sadly, understanding their role as servants within the life of the community is not as well established in the minds of Christians. Discipleship seems to be a choice (c.f. Bester 2001). Callahan (1983:10) in his rating guide asks in the first question; “Does your church have one major mission delivering effective help and known and respected on the community grapevine?”. The focus of this question is not from the perspective of the church but of the community Christ has sent us to serve. How does the world in which we live view us? If you are in trouble is this the Church to which you would go? Do you think the church would welcome you with open arms? I find these questions very challenging as I realise most of my energy as a minister is spent in caring for the church members¹⁴ with very little connection to the world in which I live and am called to serve. “Service evangelism is motivated by genuine interest in others, not by self-interest. The purpose is to be a friend not to gain a statistic. It is not, ‘what can they do for our church?’ but ‘what can our church

¹⁴ It seems some members see the church as a military hospital to which the battleworn come for medical attention. Should we not see the church as the military operations room where information is gathered and the next offensive is planned and put into action? I fear that many members have been healed but are still after many years convalescing and waiting for the Lord to come. I see the ministers caught up in making sure the convalescing are comfortable. Sadly the battle rages on outside of the walls, while inside the favourite Hymn ‘Onward Christian Soldiers’ is being sung.

do for them?’ That requires listening more than telling. The approach is incarnational rather than propositional” (Armstrong 1979:64).

Building up the local church offers to Practical Theology this re-emphasis on all our actions rooted in an understanding of who we are and the ensuing desire to serve. “Building up the local church is coordinating and integrating all the ministries in service of the: Communication of the gospel of Jesus Christ. In service of God, of one another and of the world” (Nel 2004:54).

4 Liturgy and its role in building up the local church

The third set of questions which Callahan (1983) asks about the effectiveness of the congregation focus on the worship service. One of the reasons the worship service is such an important aspect of building up the local church and Practical Theology is that it is the “...middelpunt van die Gemeente se gemeenskap met die Heer en met mekaar...” (Vos & Pieterse 1997:16).

The very nature of worship is multiple levels of communication. “Die gemeente is ’n kommunikasie gemeenskap wat met mekaar en met die Heer, asook met die samelewing waarin die gemeente leef, in ’n voortdurende dialoog, in ’n duursame verhouding, in ’n diepe gemeenskap verkeer” (Vos & Pieterse 1997: 16). Nel (2004:84) states that “no effective program for building up the local church can sidestep the worship service”.

When we look at our church we know, “Congregations are born from a spark of interaction between faith and context” (Mann 1999:12). One of the crises we face in the church is that our contexts are changing rapidly. “Aandag aan die liturgiek in die Praktiese Teologie is nou in ons konteks aktueel. Daar het ’n groot sosiale verandering op gang gekom met die verandering in die staatsbestel en die demokratiese verkiesing van 1994. Die lidmate van die Afrikaanse kerke is opeens in ’n krisis gedompel” (Vos & Pieterse 1997: 17). Added to this, our world is changing at an alarming pace.

Have we lost contact with our world, our context? Our declining mainline congregations suggest we are in crisis. It is in this crisis that Practical Theology comes to the fore as "...Practical Theology has often been referred to as a theory of crises" (Heitink 1993: 2).

The study of worship in the field of Practical Theology falls under the heading of liturgy. "Die liturgie omvat all die woorde en handeling van die volle erediens, met insluiting van die preek ... en die nagmaal; sowel as ander handeling..." (Barnard 1981:52). "Die eerste naam in die Nuwe Testament wat in aanmerking kom, is *leitourgia* en *leitourgein* – hiervan word die word *liturgie* afgelei en die vak van *liturgiek*... Lietourgia is saamgestel uit *letos* (Ionies *laos*) wat 'volk' beteken, en *ergon*, wat 'werk' beteken. Ons sou kon sê dat etimologies dit beteken: 'diens van die volk' of, 'werk in belang van die volk'" (Barnard 1981:53).

Callahan (1983:33) draws attention to the need for the sermon to be born out of the pastor's serving role. "It means having pastors who prepare their preaching as they care for their people...". "Within the perspective of service to God and man, an attitude of willing service in the process of building up the local church is created and nourished by the liturgy. It is after all, about guiding the congregation to understand that it is primarily a community of service... The question to ask in building up the local church is whether worship shows this character of service, and whether it builds a willingness to service from within the congregation". "The worship service on a Sunday must open out into the worship service of life" (Nel 2004:22). This thesis asks for inclusivity to be built into the intercessory prayer time which would then connect the worshippers to the world in which they live. In turn, this would open opportunities for service.

In building up the local church we are focusing on building in such a way that congregations are healthy and functioning; a community where God's kingdom is being established in His world by

His people¹⁵. His Church then becomes part of and continues the communicative event between God and His world (Cf. Nel 2004:13-19).

4.1 Participation – during worship services

Responses to the initial research showed that the vast majority of respondents in the NG and Methodist Churches who took part in the Questionnaire, [This could be described as a convenient survey], had very little, if any, congregational participation during the worship service. The minister in many cases was the only person involved in leading of the worship service. Occasionally a *paraclergy* would be involved. The congregation however did have an opportunity to respond by the singing of hymns and the giving of offerings. For the rest they were passive participants. One could not say that they did not participate, participation is there right as congregation. Barnard (1981:452) “Deelname as die lewensreg van die Gemeente. Die wesentlike siening van die erediens volgens die Byble is dat dit ’n onvervreembare voereg van die gemeente is on deel te neem. Immers, die hele eediens is die samekoms en optrede en deelname van die Gemeente”. Barnard (1981:452) continues “Deelname deur elkeen. Dit moet besonderlik beklemtoon word dat die deelname in die eerediens deur elkeen moet en kan geskeid”.

The congregations by their very attendance are taking part in worship. My contention is that we expect our congregants to actively live out their faith in service within the world in which they find themselves, however in many instances there is no facilitation congregational involvement. In some instances the congregation can do very little or anything without the minister’s knowledge, consent and blessing. “The lack of vitality in local congregations¹⁶ can without a doubt be ascribed to the inability and unwillingness of the pastor to share their ministry and leadership with others” (Nel

¹⁵ The image of the Body of Christ (from Ephesians 4.16) fully functioning and building itself up, is a powerful one.

¹⁶ “The worship service is so dull, flat and insipid. And this is because one person is supposed to provide all the inspiration, creativity and stimulus. This is not worship but entertainment and an embarrassingly old-fashioned form of entertainment at that! The liturgy is the work of the whole people of God...” (Manson (1973) as quoted in Barnard 1981:452).

2004:38). This lack of willingness to share is seen most clearly on a Sunday morning during worship. One of the respondents had preached for eight Sundays on the “Body of Christ”, and yet during this series had no active congregational involvement and so modelled “the Shepherd Sheep” structure. “Ongelukkig het dit so ontwikkel dat die liturgy deesdae alleen verantwoordelikheid neem vir die voorbiddingsgebed en dat die diakensamp glad nie hier funksioneer nie. Dit behoort reggestel te word” (Müller 1988:95).

4.2 Moving the Body of Christ from passive participation to active participation

How do we bring change into a system which has been operating a certain way for as long as we can remember? The level of change we are talking of is what Heifetz (1994) refers to as the technical/adaptive type. In this type, the problem can be clearly defined but the solution requires learning. The problem according to this thesis is lack of Body participation on a Sunday morning- the solution is involving the congregants in worship by giving each attendee¹⁷ a prayer responsibility. This requires learning by everyone involved, including the minister. As we move from passive to active participation we are talking of change. “Change will produce conflict, which is good and not to be avoided” (Rendle 1998:21). It is my experience that ministers are poorly equipped to manage change and the possible resultant conflict in the church – I personally have not been trained in any way by the Church to understand the conflict and manage the change.

With this in mind, I felt that the most effective place to introduce active participation would be in the intercessory prayer time. This would offer the easiest significant inclusive opportunity for congregational participation. This does not mean that there would not be resistance from congregants. For so many years congregants have been subjugated in subtle ways so that many

¹⁷ I have wondered about a person who come to worship with a crisis. According to Hammond (1989:82) as much as 10% of the congregation are immobilized “These are people in the midst of crisis”. Do I expect them to pray for another person as an act of worship understanding that they are in crises. Is it unfair for us to add an extra burden to them? Do we skip over such a person or do we include them by handing over to them a prayer responsibility? I feel that we should include them in this process. In crises they may more easily identify with and pray more fervently for another.

believe their prayers are not as effective as those of the ministers. The focus has shifted from the prayer offered, to the person offering the prayer, rather than to the God to whom our prayers are in faith offered.

4.3 The Methodist Church's Trial Sermon Report – its contribution to passivity in the congregation

I have included the trial sermon mark sheet [In the Appendix 1] as it is this trial sermon which all ministers and lay preachers in the Methodist Church are expected to pass on a number of occasions so as to be accredited as preachers. It is worth noting from this that the minister/preacher is expected to do everything in leading the worship, and to do it all well to obtain a good mark. At no point is it asked if the minister involved anyone or handed over responsibility to the faith community. Does this style of examining produce effective ministers for the post-modern¹⁸ world we live in? Could this examination be contributing to ministers becoming the “cork of the congregation” (Nel 2004:38), without whom in some cases nothing can happen?

5 Prayer and its role in liturgy

Prayer is referred to by Vos and Pieterse (1997:60), as the “Hart klop van die gelowiges se geestlike lewe”. We now look at the reasons they give for prayer being referred to as the ‘heart-beat of the faithful’:

¹⁷“Peter Senge noted the importance of connectedness. He reported that topping the book sales for the under thirty crowd are two categories of books: 1) the new economy, and 2) Buddhism. Historian Arnold Toynbee had predicted that Buddhism would move with considerable influence into the Western world in the latter part of the 20th century. Greed may attract folks to books on the new economy, but Senge asks “what is the attraction to Buddhism?” He responds by saying that Buddhism is not a creedal set of beliefs. It is rather a developmental religion that emphasizes “practices.” He speculates that less than five percent of Christians actually practice their faith as a developmental faith. Buddhism attracts because it establishes a set of developmental practices. So the hunger is there. The icon of Worshipful-Work is grounded in a set of basic practices. All denominations engage in a clear set of practices. Take the Church of the Brethren, for example, which engages in feet washing in their love feast. Our practices uniquely position us to meet a yearning world.” (<http://www.worshipful-work.org/articles.html> May 2005-05-15)

- 1 Godsdien as die ontmoeting met die lewende God wek 'n antwoord van die mens se kant af. Hierdie antwoord bestaan wesenlik uit gebed. Deur die antwoord word God se teenwoordigheid ervaar.
- 2 Gebed is méér as net 'n antwoord op God se heilshandeling. Die hoogste doel en sin van gebed is 'n ontmoeting met Hom en met medegelowiges. Hierdeur bevind gelowiges hulle in God se liefde... Gebede begelei ook die gemeente se aanbidding, lof en diens aan God in die erediens.
- 3 Ons het Goddelike hulp nodig om te bid, dit wil sê om as hulpelose mense met God te kan praat. Daarom het ons die hulp van die Heilige Gees nodig. Die Heilige Gees staan ons in ons gebedshandelinge by (Joh 14.13, 16: 16:23 ev.; Rom 8.26; Heb 7:25). Gebed is een van God se grootste gawes aan die mens. Gebed is die uitdrukking van ons kindskap en die bevoeligmagtigde uitoefening van die voorreg van ons kindskap. Gebed is 'n geskenk van God, maar ook die wyse waarop ons ons kindskap ervaar en bevestig.
- 4 God het in Sy vryheid en alomteenwoordigheid nie ons gebede nodig nie, maar Hy wil dit hê. Deur voorbidding word mense se materiële behoeftes voor God gebring en hulp van Hom in die verband gevra...
- 5 Vir gebedsverhooring is dit nodig dat ons in God se goedheid en ook in Sy alomteenwoordigheid glo. Ons moet ook gewillig wees om ons wil aan Sy wil te onderwerp in eerbied vir Sy majestyd...
- 6 Die moontlikheid dat God ons gebede kan verhoor, sluit nie Sy vryheid uit nie.
- 7 Ons moet onder alle lewensomstandighede bid om sodoende in kontak met God te bly. Selfs gebede wat nie verhoor word nie is deur God gewil.

- 8 In die tussentyd wat strek van Christus se oorwinning oor die bose en die vernietiging van die bose by die voltooiing van alle dinge, is die bose steeds ondermynend aan die werk. Ons moet in ons gebed hiermeer rekening hou.
- 9 Deur ons gebed moet ons God se helpers in die stryd teen die bose wees.
- 10 Byna alle Nuwe-Testamentiese gebede is tot God gerig. Slegs in gevalle van uitsondering is gebed tot Christus gerig. Maar verwysing na Christus se woord (Paulus) of naam (Johannes) stemp die gebed in die Nuwe Testament. Hierdeur word die nabyheid van God wat ons liefhet, benadruk. Die trinitariese belydenis stempel die Christelike gebed. Dit vind sy liturgiese uitdrukking in die herhalende *Gloria patri* wat oorspronklik lui; eer aan die Vader *deur* die Seun *in* die Gees. In gebed wend die bidder hom tot God, die Vader. Dit vind plaas in die Naam van Christus Jesus, die Seun. En dit is bid in die Heilige Gees, deur Wie se werk die bidder die verhoring ervaar. In die handhawing van die trinitariese belydenis kan, soos in die latere tradisie gebeur het, ook Jesus en die Heilige Gees aangeroep word. (Cf. Cullman (1995); Köber 1995:696-699).

6 Intercession and its role in liturgy

Müller (1988:94), places intercessory prayer toward the end of the liturgy in the service of worship. He continues: “En so word daar hier aan die einde van die erediens stadig maar seker n brug gelê na die wêreld. Die liturgie van die erediens en die liturgie van die lewe vloei ineen”. Intercession adds a new dynamic in worship, that of engaging with the world in which we live and more especially the pain and suffering of this world. The prayer is also placed towards the end of the service by

Barnard (1981:569) and is seen as a response especially to the Bible reading and the Sermon.

“Eers wanneer die gemeente homself opnuut gesien het in die spieël van die Woord en uit dieselfde Woord die wêreld met sy node werklik leer ken het, kan die voorbidding op die beste wyse gedoen word”.

There are, according to Barnard (1981:570&571) three main areas of prayer,

- “Daar is gebed vir die kerk en sy dienaars.
- Daar is gebed vir die wêreld en die owerhede.
- Daar is gebed vir die nood en lyding op konkrete wyse”.

“Die belangrikste is egter dat alle voorbidding geskied in die Naam van Jesus Christus, in gemeenskap met die Heilige Gees. Jesus tree voor God en neem ons met Hom saam”.

Müller (1988:95) brings to our attention that prayer, as important as it is, is often problematic. The reasons he gives are summarised;

- “Baie dominees gebruik hierdie gebed as verlengstuk van die preek.
- Die lengte van hierdie gebed word met sommige kerkgangers onhanteerbaar.
- Die gebed is dikwels deursprek met clichés.
- Die leraar se rol is so oorweldigend dat die gemeente hierdie gebed as ’n gebed vir hulle en nie as hulle gebed vir die wêreld ervaar nie.
- Die gebed is dikwels vaag, tydloos en algemeen”.

This thesis is an attempt to hand over the responsibility of intercessory prayer to the congregation and make a connection between a) the God we worship (faith), b) the pain of the world in which we live out our faith (context) and c) as a response to God who calls us into service, (service). In doing this, we also attempt to address the concerns listed above.

6.1 Connecting with human hurts and hopes

The Collins Concise dictionary (1978:395) defines intercession as “mediation, pleading or prayer on behalf of another or others”. Intercessory prayer¹⁹ offers the church a unique opportunity to become aware of and connected to our world. It is during intercessory prayer that we as a church hold the reality of God in the one hand and the reality of the world and its pain in the other.

Callahan (1983:1), with extensive experience, talks of effective churches as being churches which in the first instance have been “effective in missional outreach, have tended to identify very specific human hurts and hopes with which they have shared their principal leadership and financial resources”. He continues “Churches that share effective missional outreach with one or more specific human hurts or hopes become legends on the community grapevine. They become, in that community, the church that helps people with a given hurt or hope..... Ironically enough, people seek out churches who give themselves away. People stay away from churches whose only interest is self-interest” (Callahan 1983:8-9).

In this thesis I want to suggest a model whereby every attendee becomes, through their own gift of intercession during worship, a connecting point between the reality of God [my faith in Him] and the pain of our world. This is an opportunity for the church member to “P.R.O.O.F (Probe Responsibly Our Own Faith)” (Armstrong 1979:17). This would assist with the movement of the

¹⁹ “Intercession forms part of the trilogy of petitions, prayers, intercessions of the whole church, with the whole Gospel, for the whole person, in the whole of society, across the whole world. Intercession – (enteuxies) is a Greek word only found in 1 Timothy 2:1-7 and 1 Timothy 4:5 in the New Testament. It is taken from the Septuagint LXX. The word ‘enteuxeis’ intercession used in this story, can best be defined as ‘a privileged chance given someone to have an audience with a king’. This good fortune is a conversation – dialogue – negotiation as a citizen ‘on equal ground with’ and ‘in common terms with’ the king. On common ground of dialogue as agreement is reached in response to the formal petition made by the privileged common citizen. In the interview they meet on common ground as co-equals. This kind of ‘interview’ was frequently used by Josephus, the Jewish historian, as an intercessor-mediator as a Jew with the Roman authorities.

In 1 Timothy 2.1-7, Jesus the God-child incarnation (God becoming a human being) comes to us in Jesus Messiah-Christ, helping us to recapture our true humanity (Imago-Dei: Image of God) to meet with God on equal terms of dialogue-conversation. With Jesus our Mediator becoming Immanuel (God with us), we do not think of the kingship of Jesus, but of the kinship of Jesus, within our intercession with God on behalf of others and not merely of ourselves. In Jesus ‘incarnation’, that is God becoming a human being (cf. John 1:14), Jesus ‘moves into our neighborhood, next door to us’ helping us to meet with him as our dialogue with God on behalf of others” (Jonsson 2005 keynotes)

worshipper from passive to active participant in the worship service, where the worshipper has an audience with the King on behalf of the world in which they live, and is also as a loyal subject ready to respond to the commands of the King to do what needs to be done for the sake of building the Kingdom.

6.2 Focusing inwardly and outwardly

Intercession offers for us as believers a unique opportunity, while we are focusing inwardly on our own spiritual journey to also focus on the needs of the world in which we live and give expression of our faith. Our prayer is that of lovers who talk to one another. “You do not necessarily expect your beloved to solve your problems. Reassurance and comfort may be gained simply through knowing that your beloved listens to you in your anguish and that you are not alone in your plight. I understand petitional prayer as expressing the need of covenantal lovers of God to share their total human situation with God” (Hartman 1985:164). And yet the prayer we pray has a way of changing us. “The intercessor often becomes a nobler and purer person as selfish desires and self-centred anxieties are forgotten²⁰ ... William Law had this in mind when he advised masters to pray for their slaves in order to see more clearly how to treat them²¹” (Bauman 1958:14-15). It is my belief that those who have become active participants in intercessory prayer become involved in caring acts within the world. As we come to God with our prayer He sends us into His world on His mission. Our prayer unlocks the silence, [“The speaker resolves no longer to be dumb in the face of wickedness. That resolve creates new possibilities” (Brueggemann 1986:65)], more especially on justice issues “If there is silence on justice issues in the sanctuary, eventually these issues are

²⁰ The point is made in the dialogue involving the priest and C. S. Lewis in the film, ‘Shadowlands’. The priest says, “I know how hard you've been praying. And now God is answering your prayer.” Lewis responds, “That's not why I pray, Harry. I pray because I can't help myself. I pray because I'm helpless. I pray because the need flows out of me all the time, waking and sleeping. It doesn't change God; it changes me.” (<http://www.christianitytoday.com/movies/spiritualinsights/shadowlands.html> 2004)

²¹ “Many churchgoers are spiritually nominal because they have never been taught the demands of the Gospel of the Kingdom nor personally challenged to consider and respond to Christ’s claims upon their life” (Gibbs 1993:81). William Law, it would seem, trusted the intercessory prayer to do the challenging of thought and practice.

muffled outside the sanctuary as well” (Balentine 1993:290 cf Brueggemann 1986:64). Far worse than that “When the Church acquiesces in this silence, it ceases to minister to the suffering. Of greater consequence, when the church strips faith of lament, it proclaims suffering and injustice as not only ultimate but final” (Balentine 1993:290). At times our intercessory prayers will take on the form of lament and, “the lament makes an assertion about God; that this dangerous, available God matters in every dimension of life. Where God’s dangerous availability is lost because we fail to carry on our part of the difficult conversation, where God’s vulnerability and passion are removed from our speech, we are consigned to anxiety and despair and the world as we now have it becomes absolutized” (Brueggemann 1986:64). If we are unable to engage God in the reality and pain of our intercessions it would reduce our faith to one of “coercive obedience” (Brueggemann 1986:61). Brueggemann (1986:59) continues the discussion of the importance of lament ,.. “the petitionary party is taken seriously and the God who is addressed is newly engaged in the crisis in a way that puts God at risk. The lesser petitionary party (the psalm speaker) is legitimated, so the unmitigated supremacy of the greater party (God) is questioned, and God is made available to the petitioner. The basis for the conclusion that the petitioner is taken seriously and legitimately granted power in the relation is that the speech of the petitioner is heard, valued, and transmitted as serious speech”.

6.3 Expressing our faith in and with Jesus and the Holy Spirit

“Prayer is the language of the Christian community. In prayer, the nature of the community becomes visible because in prayer we direct ourselves to the one who forms community.... Prayer is first of all the realization of God’s presence in the midst of His people and, therefore the realization of community itself” (Nouwen 1966:112). We don’t pray alone. We have a picture of Jesus in prayer in Romans 8:34b(New International Version): ‘Christ Jesus, who died—more than that, who was raised to life—is at the right hand of God and is also interceding for us’. Here we, as believers, are seen in our intercession as joining in with the seeking Saviour. Not only do we join

with our Saviour Jesus but the Comforter prays for us. 'In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express' Romans 8:26 (New International Version). With this in mind, prayer takes us into the presence of the Trinity and it is the time we are most aware of our God to whom our prayers are addressed, and we are most expressive of our faith. "Nowhere is the Church so literally the Body of Christ as when she offers Intercession. No act more closely unites her with her Lord than when...she pours her soul in entreating God's blessing for mankind. She is there indeed the representative of the seeking Saviour" (Milligen (1941) in Barnard 1981:571).

6.4 Reaching out to our world

Bauman (1958:107) goes on to describe our responsibility from a Protestant perspective. "We often quote Luther and Calvin with pride when invoking the doctrine of the priesthood of all believers. This profound Reformation doctrine means that every man has the unique and sacred privilege of approaching God directly. What we tend to forget is that a priest's approach to God is made on behalf of others... Members of the Protestant Church are called to wear the mantle of intercession with a sense of joy and sacred responsibility". In Ezekiel 22:30 God asks who will stand in the gap "If this is what it means to intercede – 'standing in the gap' between God and a hurting humanity – I guess it isn't a task that can be cloistered away all the time in sanitised environments" (Greig and Roberts 2003:268). As we reach out into the world in prayer it means being in touch. This means getting our hands soiled at the very least with the issues with which the world grapples.

A church was trying desperately to become involved in mission work but without success. As a last ditch effort, the church committed to pray for those they were trying to reach. After a number of weeks of prayer, people within the community began volunteering their services for the mission work. The intercessory prayer transformed this community into active participants within the mission field. John Wesley, known as a man of prayer, said: "God does nothing but in answer to

prayer; and even they who have been converted to God, without praying for it themselves (which is exceedingly rare), were not without the prayers of others” (Wesley 1952:100).

Prayer has a way of transforming us!

7 Conclusion

“We cannot read the letters of Paul, for example, without feeling a measure of wonder at the frequency and fervency of his intercession. He opens and closes nearly every Letter with prayer for his fellow Christians and with requests for their prayers. ...Back of his prayers, is his throbbing concern for the whole community of Christians... When one member prays for another, the whole body is strengthened” (Bauman 1958:45).

In this chapter we have looked at participation during the worship service with specific emphasis on congregational participation during the intercessory prayer time. And “while what happens in intercessory prayer cannot be fully explained and scientifically demonstrated its validity is, and probably always will be, a matter of faith and experience rather than proof” (Harkness 1948:79).

I am convinced that ministers doing everything for the congregation on a Sunday morning during the worship service are demeaning of and to the congregation. Subtly through this action we communicate that they are not good enough or qualified enough to make a contribution to the worship service. I do believe that this does not help the congregation discover and find its own identity in Christ as His people in His world. A word of caution here, I am not asking for chaotic ‘do as you please’ participation. Rather the handing over of the intercessory prayer responsibility as a starting point as an act of obedience and worship. I would also not like the participation to stop at that point. Congregation members could be given the responsibility to do the readings, lead the congregation in set prayer, assist the minister in his/her sermon preparation, the possibilities are

endless. In this approach we are affirming the congregants and the fact that they can contribute to the worship service in a meaningful way and one which I dare say would make worship more meaningful because as 'each separate part works as it should, the whole body grows and builds itself up through love' (Ephesians 4.16 Good News Bible).

Chapter 3

1 Introduction

Having set the ground work in the preceding chapters for active congregational participation, I had to gather information which would reflect on present practices of congregational participation during worship. This is the first part of the research; the second will deal with the impact of participatory intercessory prayer within the local churches.

2 Explanation of the questionnaire

2.1 Question A

The questionnaire focuses on who (minister, leader or congregant) does what when the minister is present at worship on a Sunday morning;

- 1 Who chooses the hymns?
- 2 Who plans the worship?
- 3 Who reads the Scripture?
- 4 Who leads the congregation in prayer?
- 5 Who preaches?
- 6 Who makes the announcements?
- 7 Who pronounces the benediction?

My hypothesis is that the congregation's participation is at present mainly in the form of singing hymns or songs, responses in the liturgy and the giving of offerings. (This hypothesis was to a greater degree substantiated by the respondents).

2.2 Question B-E

Additional questions (B-E) were asked of the respondent as to demographics; age, home language, church affiliation, the period of time they had been involved in the local church. This, was to ascertain if demographics had an impact on levels of participation during worship.

2.3 Question F

Question F asked what the respondent felt the minister's primary responsibility was. This was on a continuum so as to have some flexibility rather than being an either/or question, [being one which could incorporate a bit of both response]. The question was also trying to establish whether the theological beliefs had an impact on the Sunday morning worship service. One would think that for the ministers who felt their prime responsibility was that of equipping the Body of Christ there would be significantly more congregational participation as a response to that emphasis in ministry. This was not the case. It seemed as if primary calling had no effect on the way Sunday morning worship was conducted.

2.4 Question G

Question G regarding the sermon was included not for the sake of this study and so could be ignored. (I included this question as I feel this may be the subject of another study and was wanting to use the effort which goes into getting responses to tease out an hypothesis. This is that ministers believe [in the most] that the sermon leans towards dialogue and that the congregation members would view the same sermon as monologue – What a misunderstanding!!). The results are included in the appendix, This shows 25.68% of ministers compared to 54.17% of congregants understood the sermon as leaning towards monologue. I do understand that as the terms monologue and dialogue were unspecified this would impinge on the value of this information. However this exploratory finding could be the birth of another study.

2.5 Question H

Question H was there to clarify whether the respondent was a minister of the congregation or a congregant.

2.6 Question I

Question I was included as I realised I was going to be interviewing people who may be worshipping in a church which is served on a part time basis by a minister with more than one preaching point. (I think a shortfall of this study is that it did not get the ministers to specify the exact number of Churches he or she served. This was an oversight on my part). This I felt would impact on the involvement of the congregation as the minister would only be present some of the time, although I did specify that the questions were focused on worship services at which the minister was present. The fact that the minister would only be available part of the time would mean that leaders and congregants would be by necessity more participative at worship. This proved to be true to a smaller degree than I expected.

Table 1 Number of churches the minister serves

1	51.02%	50
More than 1	48.98%	48

2.7 Question J

Question J was focused on the primary responsibility of the church member during worship on a Sunday morning. I was amused at one respondent who reported that the minister does everything and when asked about the members' responsibility he answered "they must be involved!". Tongue in cheek I remarked that the members were trying to be involved but did not seem to get an opportunity.

The common words (and the percentage) used to describe the congregations responsibilities were;

Participate 31.2%

Worship 25%

Singing and Give money 15.62%

Pray and Active 12.5%

One of the respondents, a minister, saw the congregation's responsibility as being, "To participate in worship and to minister to fellow members. Does it happen? No!"

Another minister had this to say about the congregation's responsibilities: "they are to sing, pray and give offering".

A group of ladies from the Lichtenburg NG Church said this: "Listen to the Lord's voice, speak to the Lord, take in, to serve, to confess, to sing".

I was interested that the word 'participate' was the most common word used as the research seems to show very little opportunity for the congregation to actively participate in the worship service. This for me is the challenge facing the church: how do we in meaningful ways create opportunities for the faith community to participate? I feel that this participation would help church members understand their role as vital member's of the Body of Christ.

3 A convenient survey

The method of research could be described as a convenient survey. I was not targeting a specific denomination or area, rather wanting to have a sample from a number of different denominations. Having said this, I did focus some attention on getting responses from NG and Methodist churches, especially NG Moeder Gemeente Lichtenburg, Prestbury Methodist Church and Asbury United Methodist Church. These would be the churches taking part in the study. I also received responses to the questionnaire from:

- 1 The ministers' fraternal in Lichtenburg.
- 2 The phase one ministers of the Methodist Church in training in Soweto.
- 3 Honours students studying at ESSA in Pietermaritzburg.
- 4 Ministers and church members with whom I had casual contact and who were invited to participate in the survey.
- 5 Lay members of various churches, including the NG Moeder Gemeente Lichtenburg and Prestbury Methodist Church.
- 6 The minister and lay members of the Asbury Methodist Church Allentown Pennsylvania USA.

I received 98 responses in all and felt that this was a significant number and spread from which one could extract useful data for the completion of this thesis.

1. 24 of the respondents were not employed as ministers.
2. 74 of the respondents were employed as ministers.

3.1 Respondent's Denomination

Table 2 Denominational affiliation of respondents

Denomination	Percentage	Count
Methodist	58.76%	57
NG	21.65%	21
Hervormde Kerk	2.06%	2
Lutheran	2.06%	2
Volle Evangelie	3.09%	3
Anglican	9.28%	9
Other	3.09%	3

3.2 Respondents home language

Table 3 Home language

Language	Percentage	Count
English	30.61%	30
Afrikaans	28.57%	28
Tswana	5.10%	5
German	1.02%	1
Xhosa	13.27%	13
Sotho	10.20%	10
Zulu	4.08%	4
Tsonga	6.12%	6
Siswati	1.02%	1

3.3 Respondents ages

Table 4 Age of the respondents

Year of birth	Percentage	Count
1980 -	5.10%	5
1970-1979	28.57%	28
1960-1969	37.76%	37
1950-1959	18.37%	18
1940 -1949	9.18%	9
-1940	1.02%	1

4 Summary of the responses

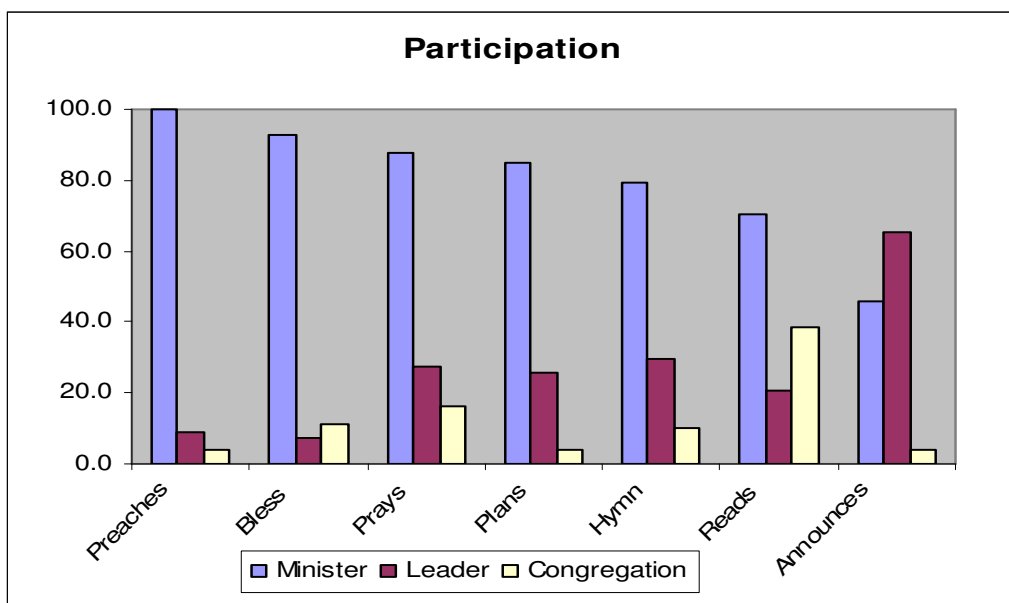
Of particular interest to me was the level of involvement of the congregation member within the worship service. What follows are a number of graphs which show the level of involvement within the Sunday morning worship service.

This follows in the graphs provided.

Table 5 Summary of levels of participation of all respondents

	Percentage			Count		
	Minister	Leader	Congregation	Minister	Leader	Congregation
Preaches	100.0	9.2	4.1	98	9	4
Bless	92.9	7.1	11.2	91	7	11
Prays	87.8	27.6	16.3	86	27	16
Plans	84.7	25.5	4.1	83	25	4
Hymn	79.6	29.6	10.2	78	29	10
Reads	70.4	20.4	38.8	69	20	38
Announces	45.9	65.3	4.1	45	64	4

Graph 1 Summary of levels of participation of all respondents

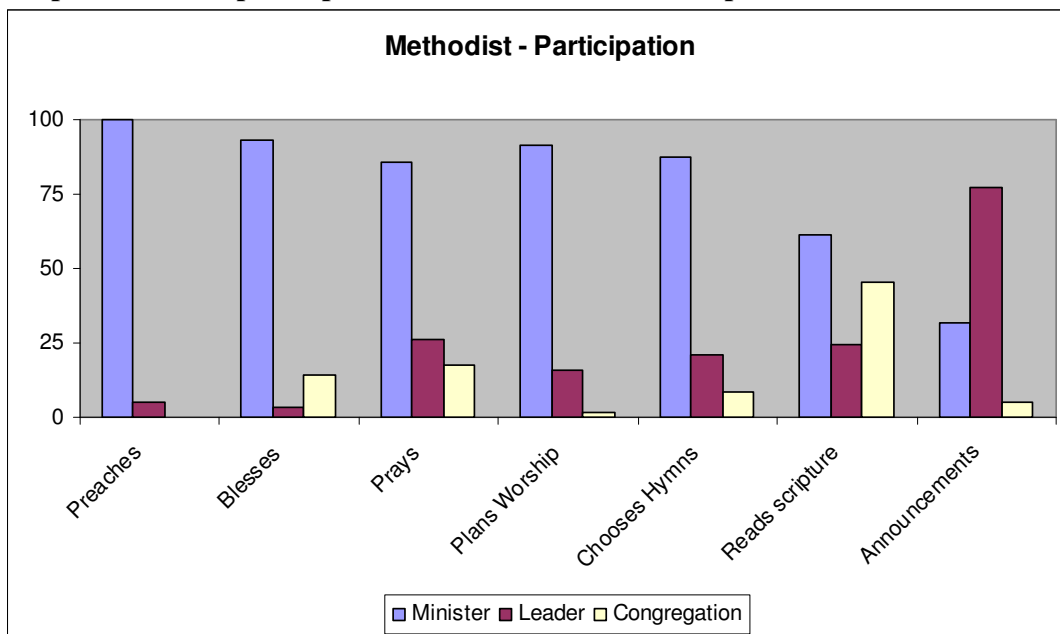


This set of graphs represents the respondents divided into denominational categories. The aim of this set of graphs is to determine if denomination had an impact on congregational member's involvement during Sunday morning worship.

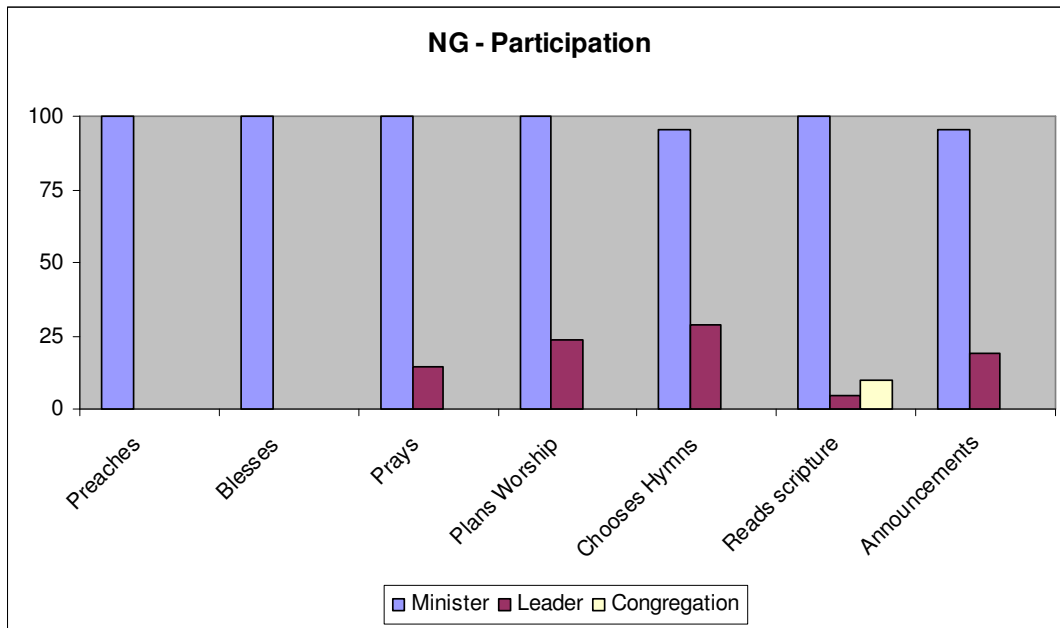
Table 6 Respondents categorized denominationally

	METHODIST			NG			ANGLICAN			OTHER		
	Minister	Leader	Congregation	Minister	Leader	Congregation	Minister	Leader	Congregation	Minister	Leader	Congregation
Preaches	100	5.2	0	100	0	0	100	33.3	22.2	100	30	20
Blesses	92.9	3.5	14	100	0	0	77.8	33.3	33.3	90	20	0
Prays	85.9	26.3	17.5	100	14.3	0	77.8	66.7	44.4	80	30	20
Plans Worship	91.2	15.8	1.7	100	23.8	0	22.2	77.8	11.1	70	40	20
Chooses Hymns	87.7	21.1	8.7	95.2	28.6	0	0	77.8	33.3	70	40	20
Reads scripture	61.4	24.6	45.6	100	4.7	9.5	77.8	33.3	55.6	50	20	50
Announcements	31.6	77.2	5.2	95.2	19.1	0	33.3	100	0	30	70	10

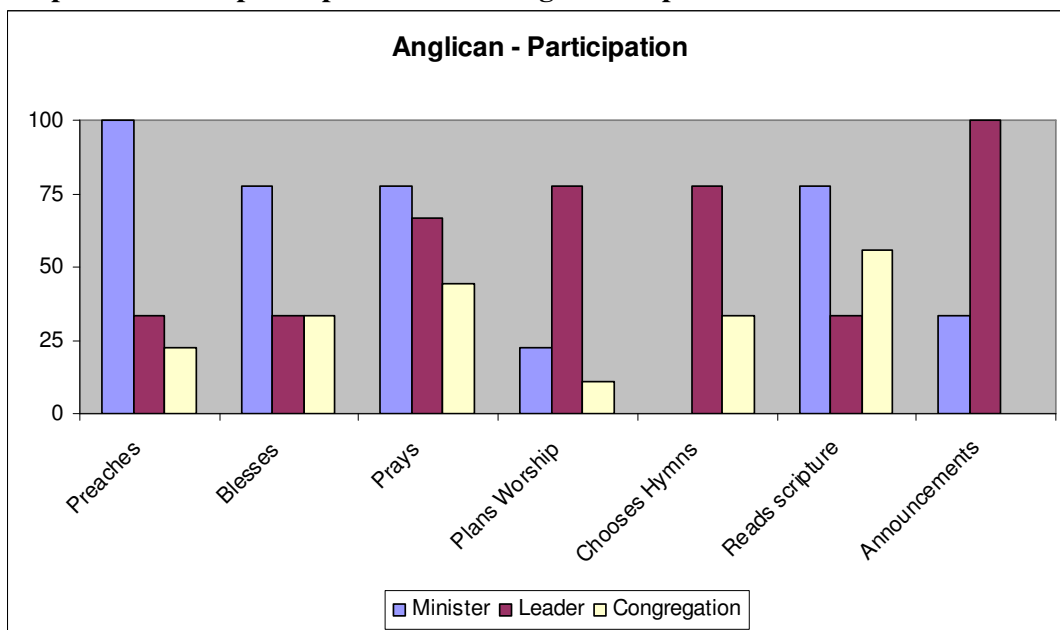
Graph 2 Levels of participation within the Methodist respondents

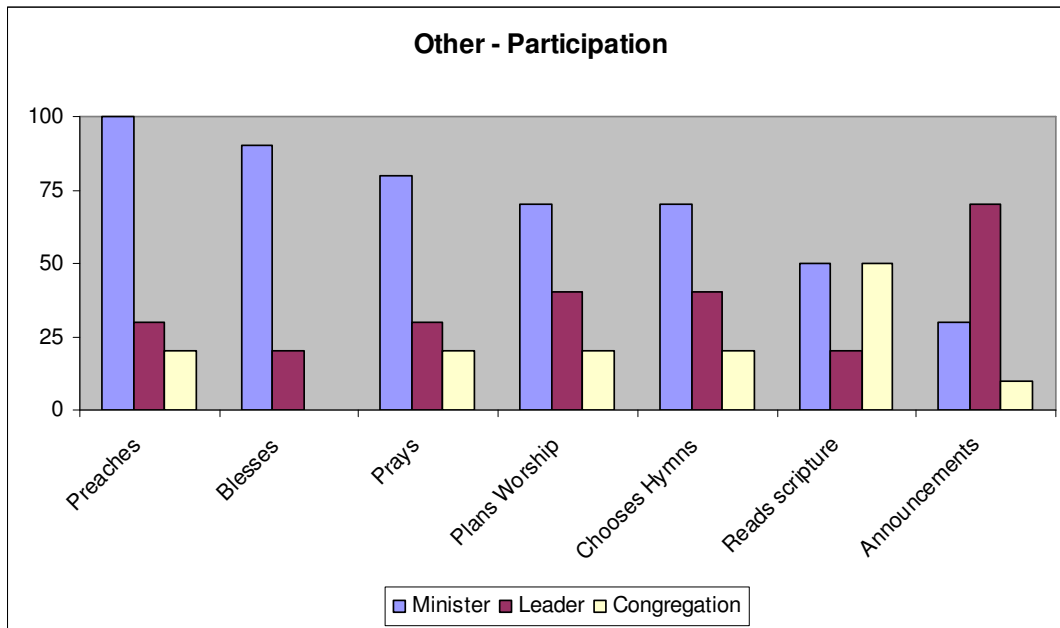


Graph 3 Levels of participation within NG respondents



Graph 4 Levels of participation within Anglican respondents



Graph 5 Levels of participation within other respondents

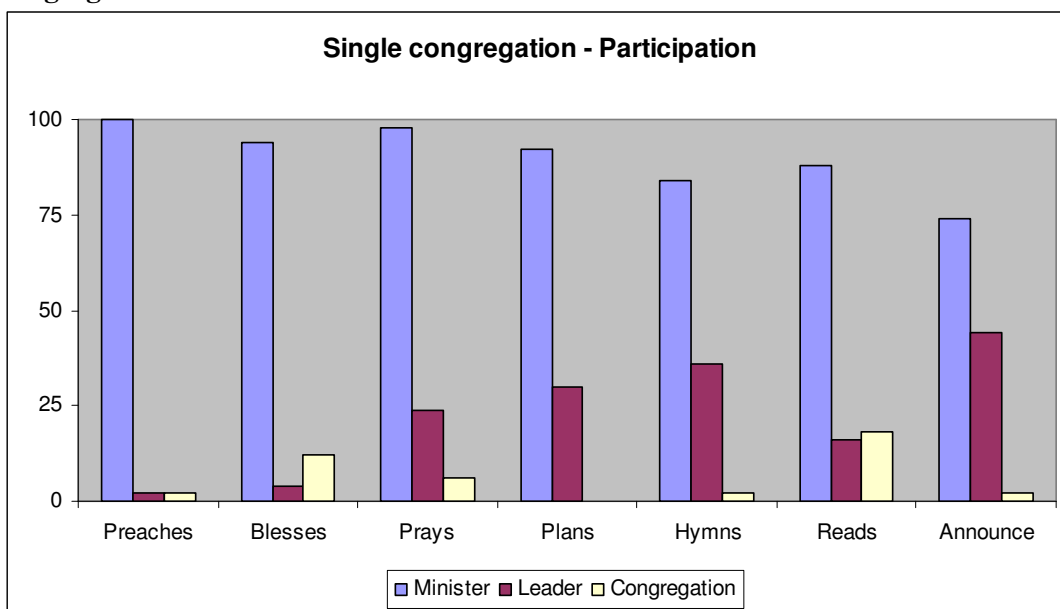
5 Summary of responses from single and multiple church ministries

Aware that some of the respondents were in churches where a minister had more than one church in her/his charge, I wanted to see whether or not this had a significant impact on congregational involvement. I note that the congregational involvement in single minister churches averages 6% while in multiple minister churches it is 19.64%. That is an increase of congregational involvement of over 300%.

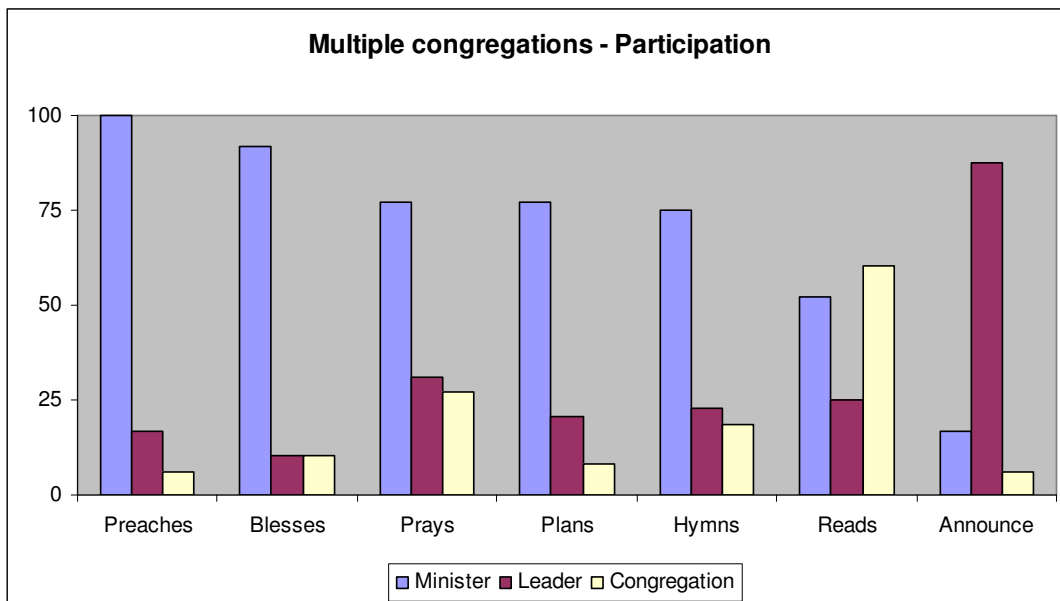
Table 7 Levels of participation in Churches where the minister is responsible for a Single congregation or where the minister is responsible for Multiple congregations

	Single			Multiple		
	Minister	Leader	Congregation	Minister	Leader	Congregation
Preaches	100	2	2	100	16.7	6.25
Blesses	94	4	12	91.7	10.4	10.4
Prays	98	24	6	77.1	31.3	27.1
Plans	92	30	0	77.1	20.8	8.33
Hymns	84	36	2	75	22.9	18.8
Reads	88	16	18	52.1	25	60.4
Announce	74	44	2	16.7	87.5	6.25

Graph 6 Levels of participation in churches where the minister is responsible for a single congregation



Graph 7 Levels of participation in churches where the minister is responsible for more than one congregation



6 Responses taking into account the ministers personal beliefs

In the final set of graphs I was trying to determine whether the ministers theological beliefs had an impact on congregational participation. I felt that if a minister believed that he/she was called to equip the body of Christ, this would impact on the way worship was structured. I suspected that theological beliefs and preferences would have very little impact on the way worship was structured.

6.1 Response to Question F

Do you believe that the minister's primary calling is to **Equip** the body of Christ = 1 or to **Shepherd** the flock = 10 or somewhere in between. The terms are not necessarily meant to be mutually exclusive. (A combination of both would score 5, more of the one than the other would score 3 or 7).

Equip	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>	7 <input type="checkbox"/>	8 <input type="checkbox"/>	9 <input type="checkbox"/>	10 <input type="checkbox"/>	Shepherd
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Table 8 Summary of ministers personal beliefs about calling

Preference	Percentage	Count
1	7.14%	7
2	11.22%	11
3	15.31%	15
4	5.10%	5
5	41.84%	41
6	4.08%	4
7	5.10%	5
8	2.04%	2
9	2.04%	2
10	6.12%	6

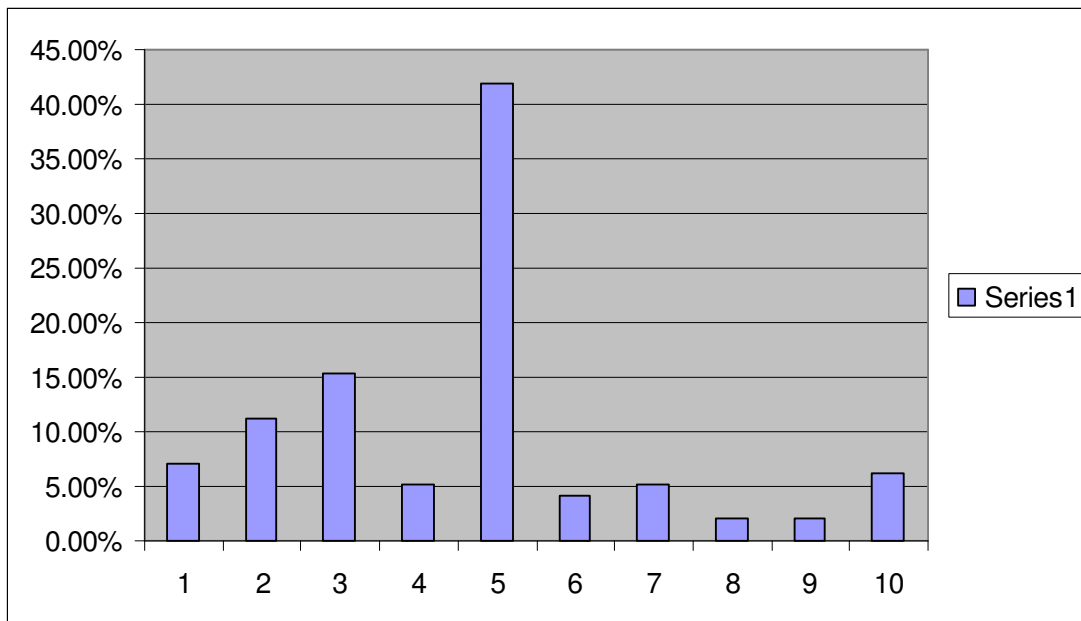
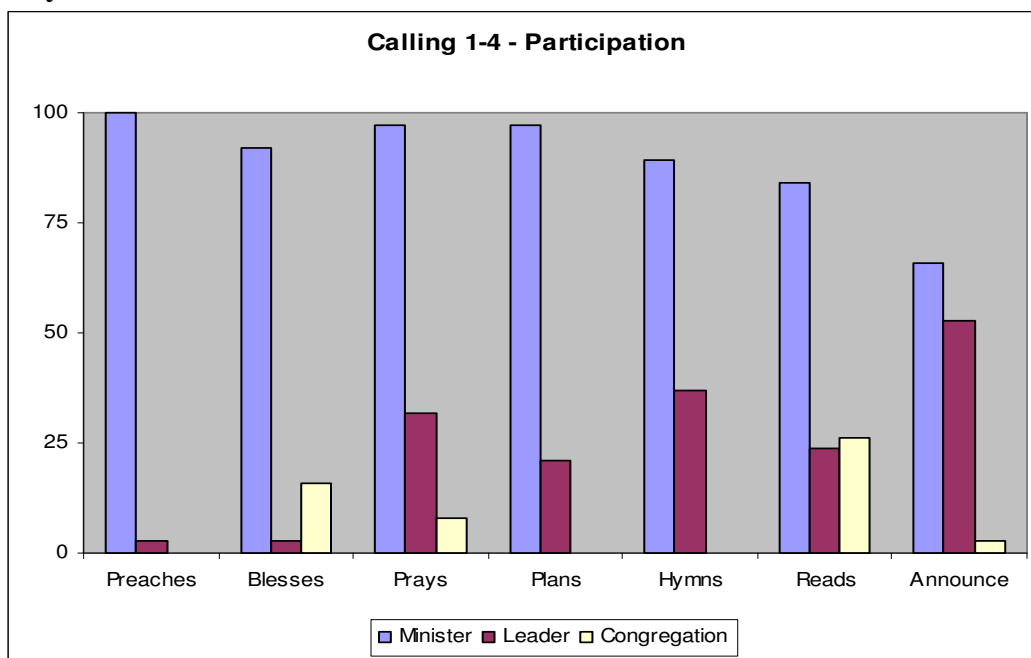
Graph 8 Summary of minister's beliefs about calling

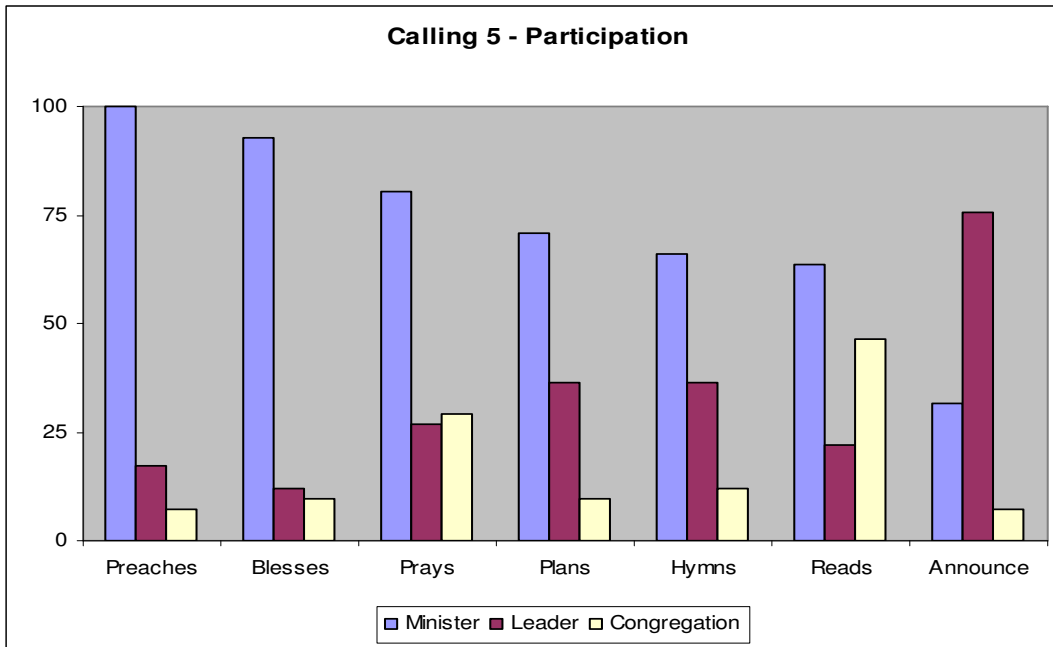
Table 9 Participation in congregations taking into account ministers personal beliefs

	Calling 1-4			Calling 5			Calling 6-10		
	Minister	Leader	Congregation	Minister	Leader	Congregation	Minister	Leader	Congregation
Preaches	100	2.6	0	100	17.1	7.3	100	5.2	5.2
Blesses	92.1	2.6	15.7	92.7	12.2	9.8	94.7	5.2	5.2
Prays	97.4	31.6	7.8	80.5	26.8	29	84.2	21.1	5.2
Plans	97.4	21.1	0	70.7	36.6	9.7	89.5	10.5	0
Hymns	89.5	36.8	0	65.9	36.6	12	89.5	0	26.3
Reads	84.2	23.7	26.3	63.4	22	46	57.9	10.5	47.4
Announce	65.8	52.6	2.6	31.7	75.6	7.3	36.8	68.4	0

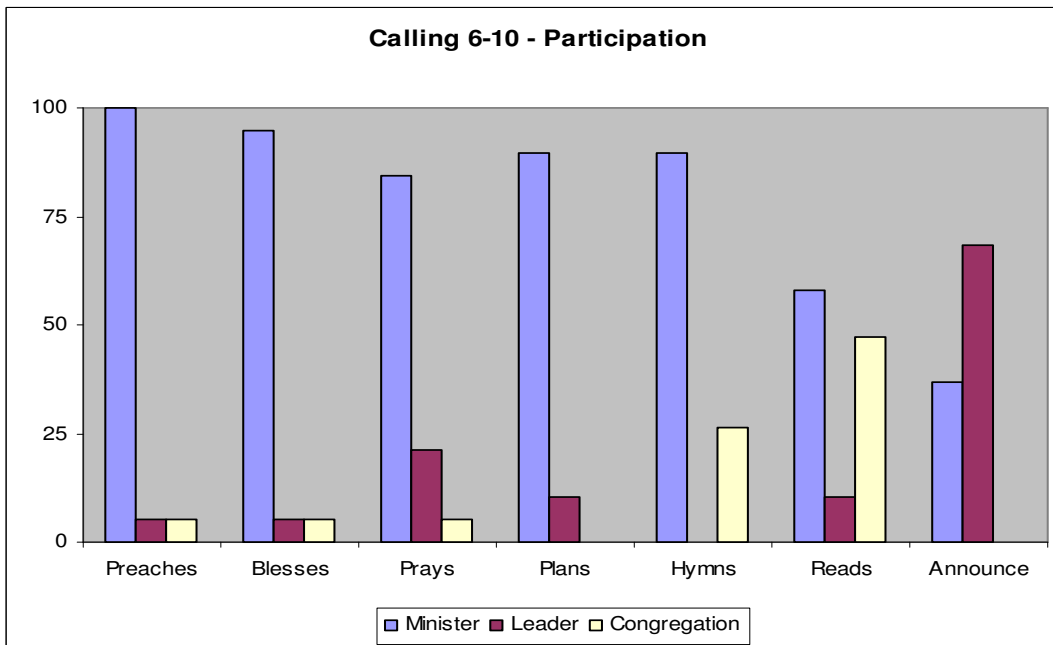
Graph 9 Levels of participation where the minister's call is understood as 'equipping the body'



Graph 10 Levels of participation where the minister's call is understood as 'equipping the body' and 'shepherding the flock'



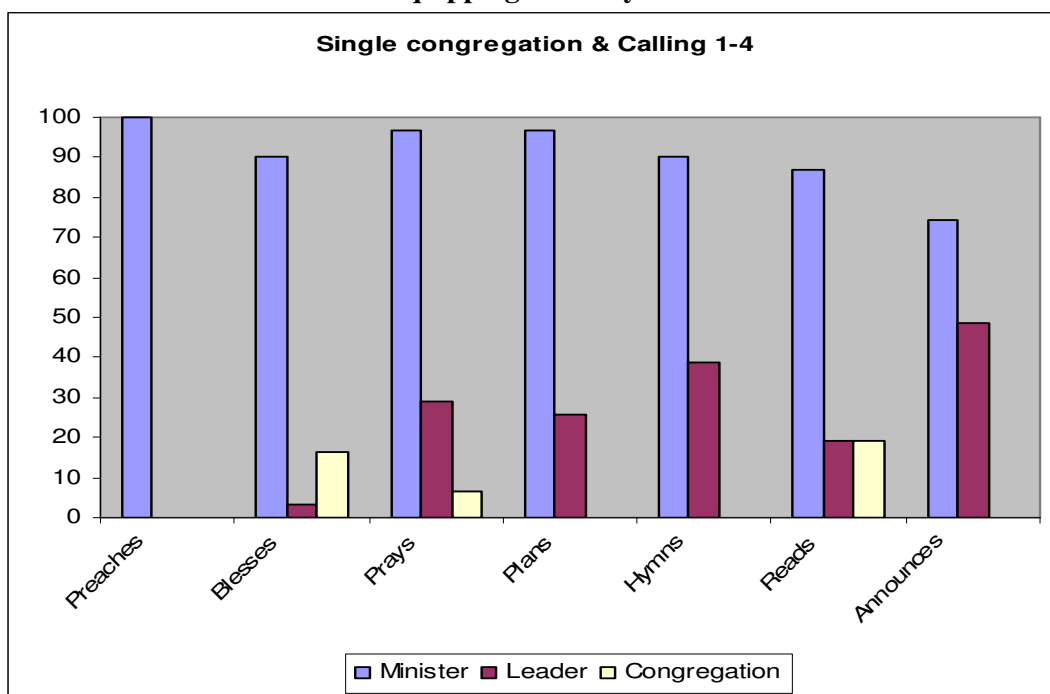
Graph 11 Levels of participation where the minister's call is understood as 'shepherding the flock'



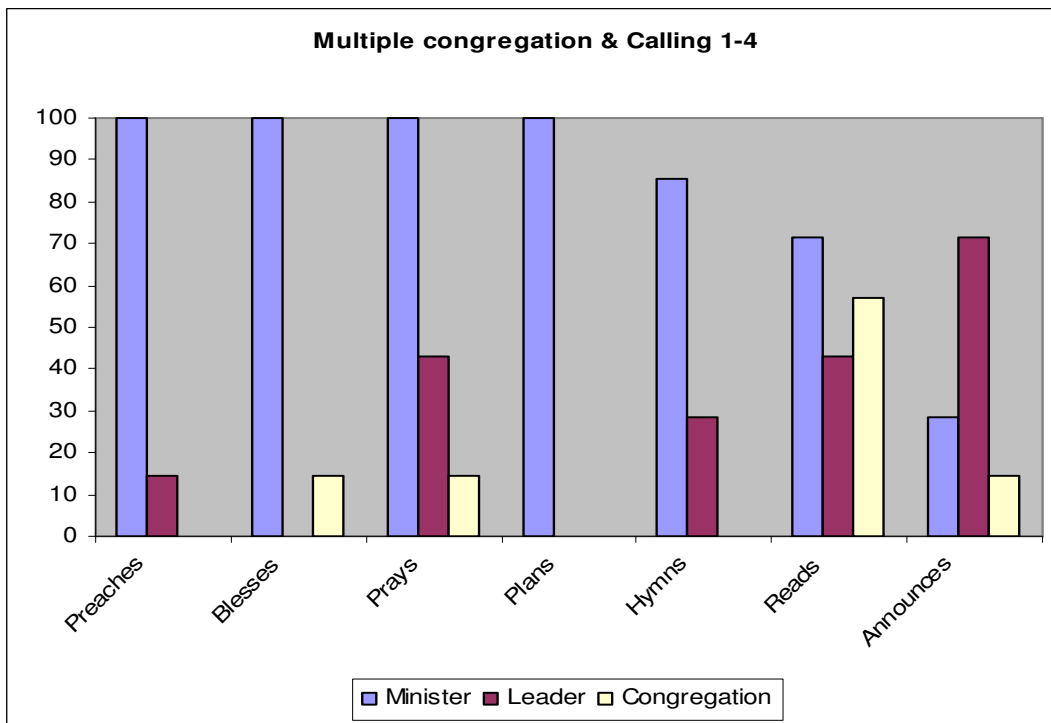
7 Responses taking ministers beliefs and the number of churches they serve into account

In the next set of graphs I place side by side the levels of congregational participation and the number of churches a minister serves.

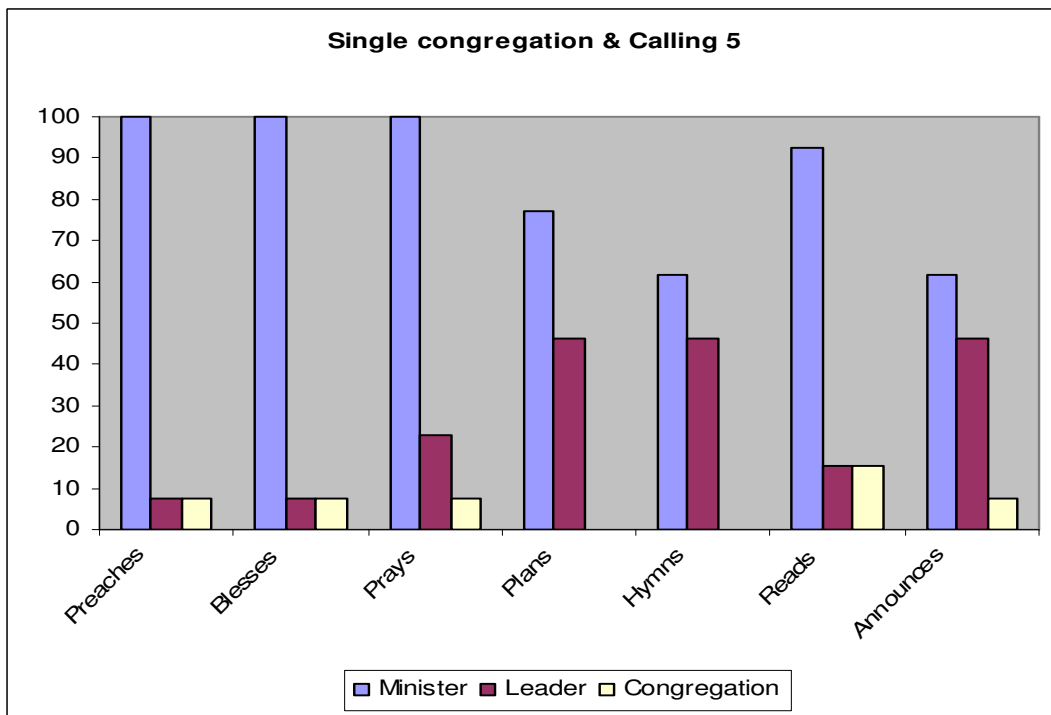
Graph 12 Levels of participation within a church where the minister has only 1 congregation and understands their call as 'Equipping the body'



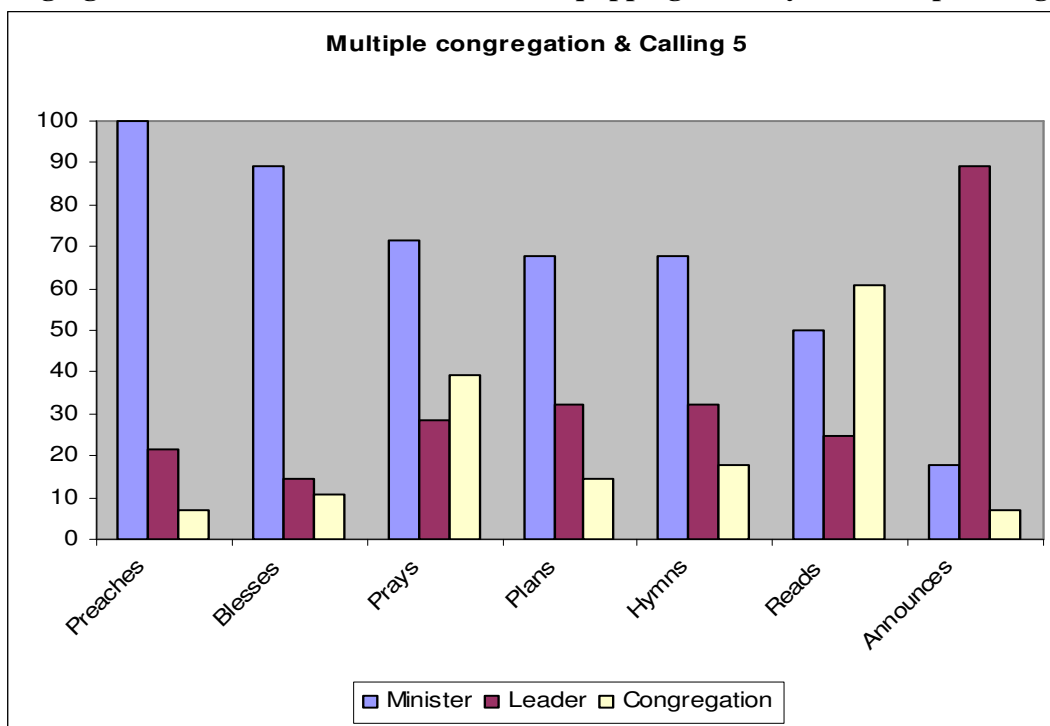
Graph 13 Levels of participation within a church where the minister has more than 1 congregation and understand their call as ‘Shepherding the flock’



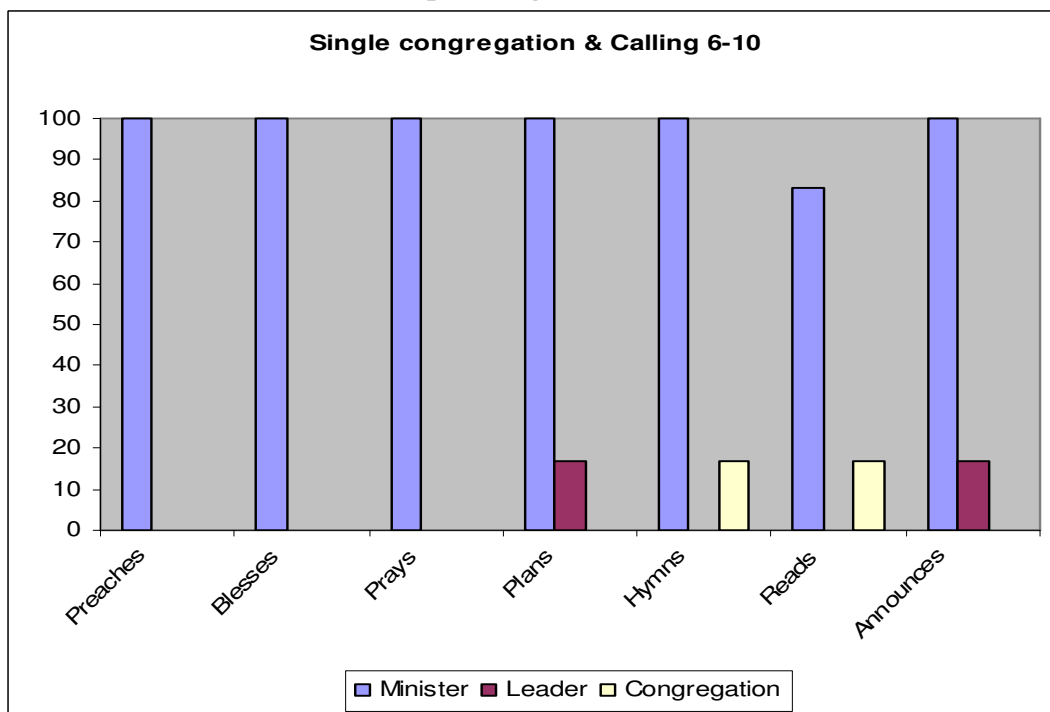
Graph 14 Levels of participation within a church where the minister has only 1 congregation and understand their call as ‘Shepherding the flock’ and ‘Equipping the body’



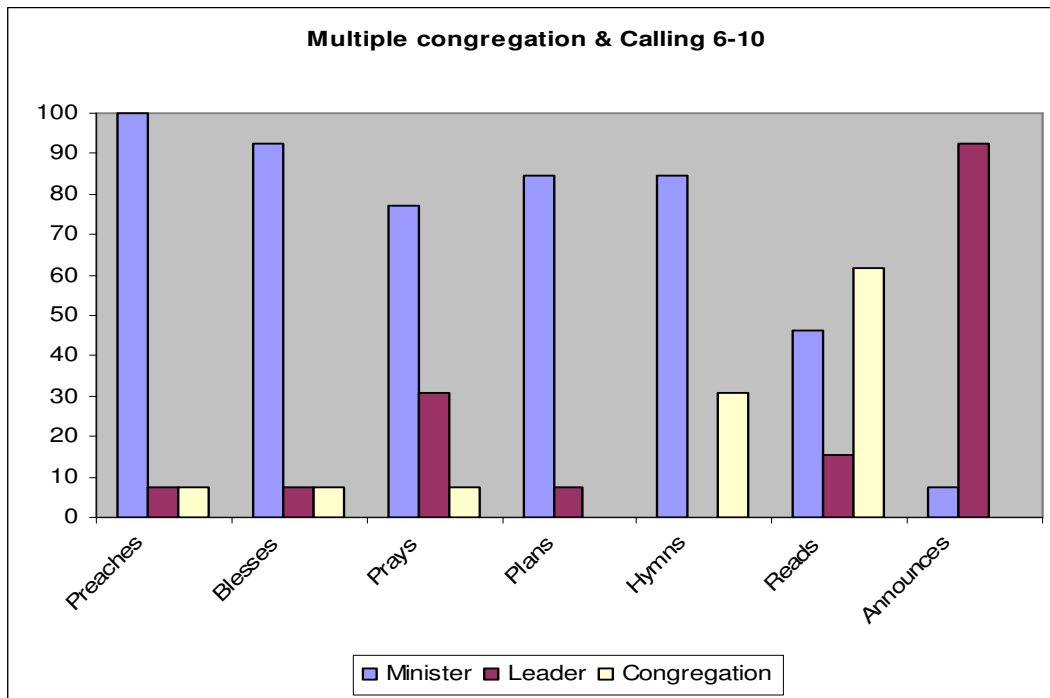
Graph 15 Levels of participation within a church where the minister has more than 1 congregation and understand their call as ‘Equipping the body’ and ‘Shepherding the flock’



Graph 16 Levels of participation within a Church where the minister has only 1 congregation and understands their call as ‘shepherding the flock’



Graph 17 Levels of participation within a Church where the minister has more than 1 congregation and understands their call as ‘shepherding the flock’



The above graphs indicate that congregational participation is connected directly to the minister's presence regardless of theological beliefs. Where the minister is less present in that He/She has a number of congregations to attend to the congregational participation is significantly greater. I was surprised by this finding and somewhat disappointed that for whatever reason minister's theological beliefs seemed to have very little if any impact on the way worship is constructed and lead on a Sunday morning. One would think that if a minister feels called to 'equip the body' that the equipped body would be functional at worship on a Sunday morning the research show this not to be the case.

8 Responses taking the ministers age and its effect on levels of participation

The following analysis has to do with the effect of the age of the minister on congregational participation. Firstly we have a table and graph indicating demographics of the age of the participants.

Table 10 Summary of the ministers age

DOB		Percentage	Count
6	<1940	1.02	1
5	1940-1949	9.18	9
4	1950-1959	18.37	18
3	1960-1969	37.76	37
2	1970-1979	28.57	28
1	>=1980	5.1	5

Graph 18 Summary of the ministers age

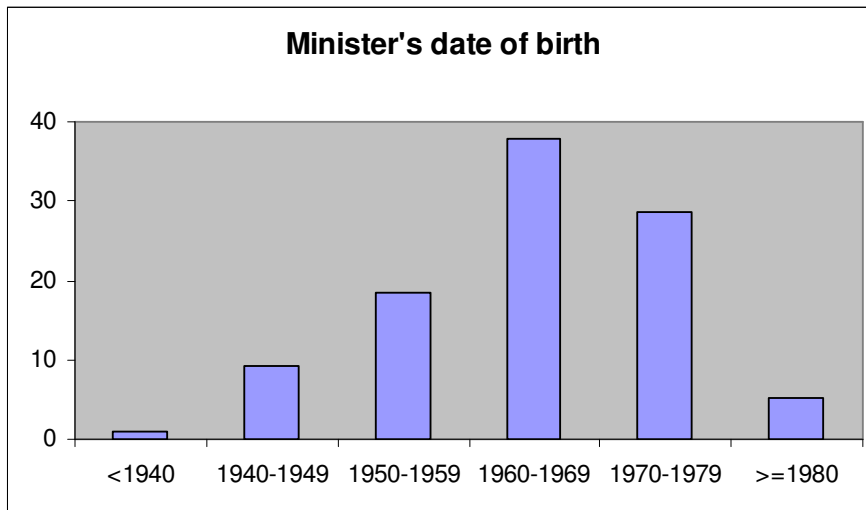
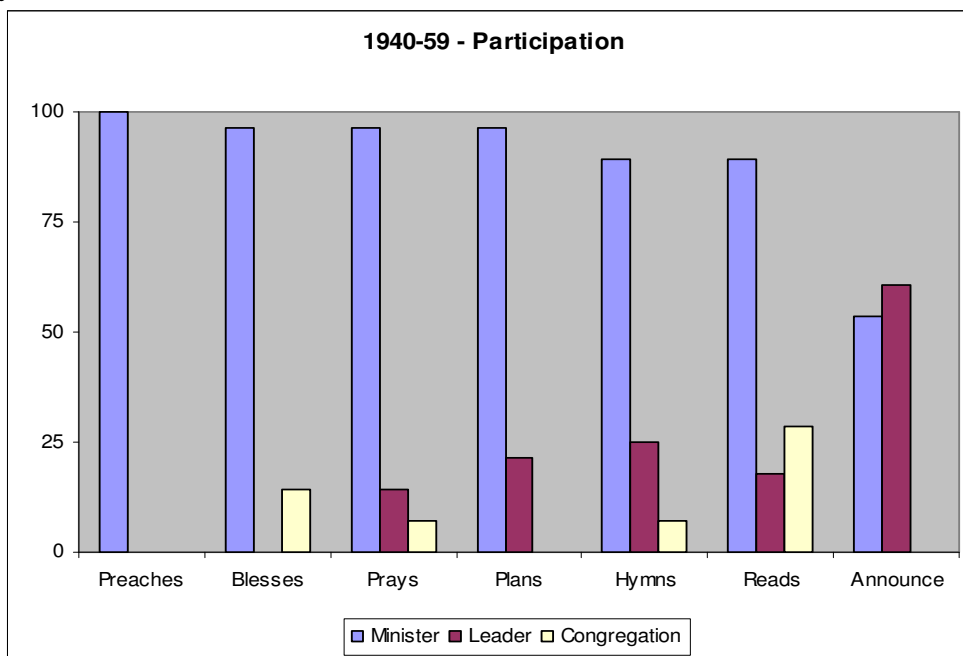


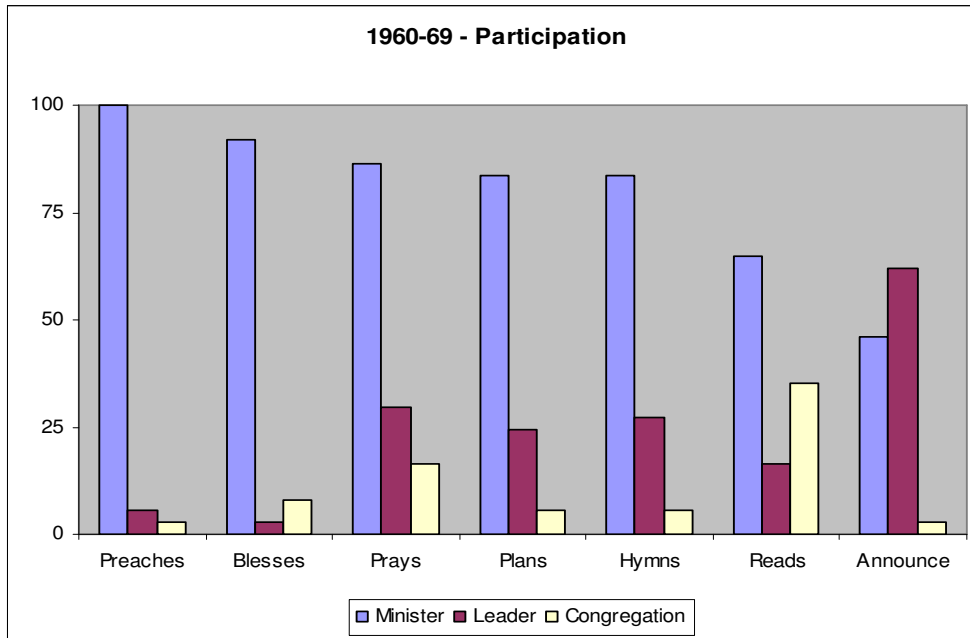
Table 11 Participation taking into account the ministers age

	1940-1959			1960-1969			1970-1980		
	Minister	Leader	Congregation	Minister	Leader	Congregation	Minister	Leader	Congregation
Preaches	100	0	0	100	5.41	2.7	100	21.2	9.09
Blesses	96.4	0	14.3	91.9	2.7	8.1	90.9	18.2	12.1
Prays	96.4	14.3	7.14	86.5	29.7	16	81.8	36.4	24.2
Plans	96.4	21.4	0	83.8	24.3	5.4	75.8	30.3	6.06
Hymns	89.3	25	7.14	83.8	27	5.4	66.7	36.4	18.2
Reads	89.3	17.9	28.6	64.9	16.2	35	60.6	27.3	51.5
Announce	53.6	60.7	0	46	62.2	2.7	39.4	72.7	9.09

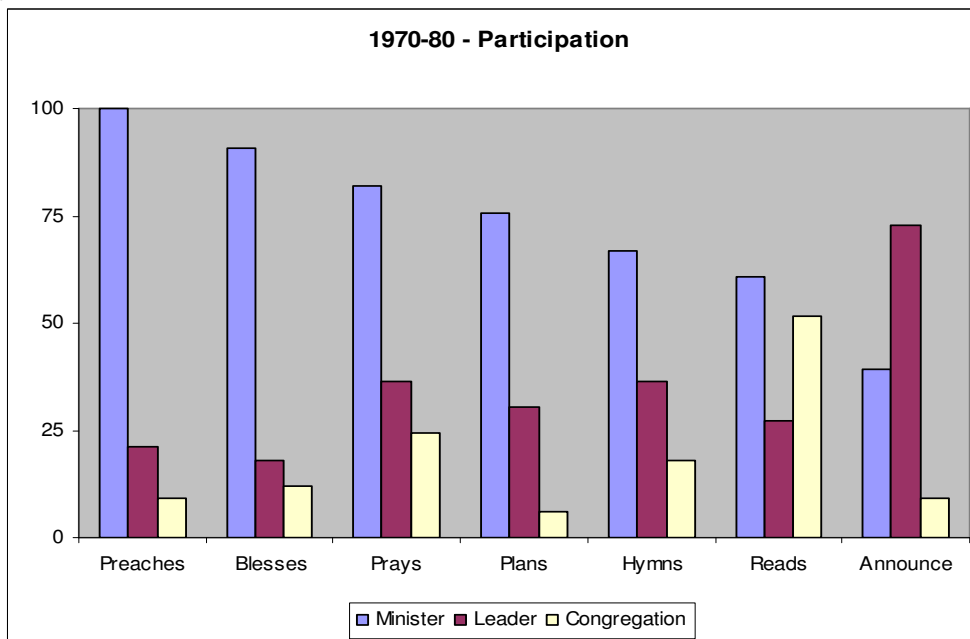
Graph 19 Levels of participation in congregations where the minister was born between the years 1940-1950



Graph 20 Levels of participation in congregations where the minister was born between the years 1960-1970



Graph 21 Levels of participation in congregations where the minister was born between the years 1970-1980



Reflecting on the age of the participants, and the impact this has on the levels of participation with in the worship service of the congregation. The graphs clearly show that there is far greater participation in churches where the minister is younger. I would like to bear in mind the previous

findings which showed that levels of participation were greater in churches where the minister served more than one church – this regardless of theological beliefs. Similarly there are greater levels of participation of the congregation members in churches where the minister is younger – this regardless of theological beliefs.

9 Concluding comments on the research

From the research I have conducted the conclusion I draw is that there is a serious lack of participation of the congregation within the worship service. 43 of the 98 congregants that I surveyed/questioned have no participation by the congregation member in any of the seven areas that I asked them about. Furthermore 93.88 % of the respondents reported that the congregation was involved in 2 or fewer of the seven areas assessed. See the summary below.

Table 12 Summary of number of areas of participation

Cumulative frequency	Cumulative percentage	Number of areas of participation	Frequency	Percentage
43	43.88	0	43	43.88
74	75.51	1	31	31.63
92	93.88	2	18	18.37
96	97.96	3	4	4.08
98	100.00	4	2	2.04

This in my opinion impinges on the understanding congregation members have of themselves as part of the Body of Christ and their functioning as members of the Body of Christ within their Church and world. To overcome this, churches will have to be creative in the inclusion of members of the congregation. I do believe that intercessory prayer is a good place to start the process of handing back ministry to the members.

Chapter 4

1 Introduction

Having instituted the intercessory prayer process within three churches, I was then curious to see what effects it was having in the lives of those churches. I set up a follow up questionnaire, (see appendix). I was trying to establish whether or not people were taking on the responsibility assigned to them during worship. This is answered in the third question ‘How many times did you pray for the person assigned to you’. Beyond that I was curious to know whether or not the placing of the prayer reminder gave them an opportunity to share their faith in a very gentle and non-threatening way. This I feel also gives the church an opportunity to give expression to its caring nature within the work place. Moving on from that, did the prayer reminder open up opportunities for ministry? It was most encouraging to hear of opportunities which arose. Finally I asked if this has had an effect in other areas within the life of the church – I realize however that this would be a difficult question to answer as the effects may not be immediately apparent.

2 Interviews

2.1 Interview Number 1

Are you;

X *The, or a, minister in the Church.*

A leader in the Church

A congregation member

How many times did you pray for the person to whom you were assigned during Worship,

1 – During the worship service

Less than 5 times during the week

X *5 or more times during the week*

Where did you place the prayer reminder?

On my desk, or in my daily calendar, or in my Bible

Did the placing of the prayer reminder give you an opportunity to share your faith, or talk about the church you belong to? (If Yes please give some details)

No

Did this prayer responsibility lead to any other forms of care on your part (did you attempt to make contact with the person you were assigned to pray for)?

No

In what way did the intercessory prayer impact your self understanding and your responsibilities as a Christ follower?

It reminded me prayer is not just about 'my needs', but also the needs of others. It helped me to feel connected to the body of Christ, and helped me to feel connected to God in a new way as well.

Did this intercessory prayer practice have any other direct or indirect effect on the worship service and the church? If yes please explain.

I think it brought about a sense of community and connection among the congregation. It has made them aware that prayer is a gift and a responsibility every Christian has, and it is not simply the "job" of the pastor.

Any other comments you would like to make about intercessory prayer?

2.2 Interview Number 2

Are you;

The, or a, minister.

A leader in the Church

X *A congregation member*

How many times did you pray for the person to whom you were assigned during Worship,

1 – During the worship service

X *Less than 5 times during the week*

5 or more times during the week

Where did you place the prayer reminder?

I placed it in my car and on my computer screen at work, and on my bathroom mirror.

Did the placing of the prayer reminder give you an opportunity to share your faith, or talk about the church you belong to? (If Yes please give some details)

Yes, the custodian at my school saw the note and asked me to pray for a friend who was ill. I added the name to my note. We checked with each other about people we were praying for. One time, he related that, as a teenager, he had stolen something from a church and he wanted to make restitution and ask forgiveness. He didn't think he could ever be forgiven for some things he has done, though I told him that's what Jesus is all about. I told him the story about the recovered stained glass windows from the old burned Asbury, and as we talked, he realized that Old Asbury was the church! Eventually, he called the church and of course the message of forgiveness was again relayed to him and he was also invited to attend.

Did this prayer responsibility lead to any other forms of care on your part (did you attempt to make contact with the person you were assigned to pray for)?

I did not attempt to contact, that I recall, but I said quick prayers more often. I offered to pray for more people I encountered in my daily life, not just the ones from Sunday morning.

In what way did the intercessory prayer impact your self understanding and your responsibilities as a Christ follower?

My list of people to pray for regularly has become much longer, and I remember better.

Did this intercessory prayer practice have any other direct or indirect effect on the worship service and the church? If yes please explain.

I would like to have a longer time for personal prayer during the worship. During Lay Sunday worship, we made small prayer circles, with people sitting nearby, some I didn't know well and we prayed together, holding hands, both aloud and silent as each one desired. This was very powerful. Several of us have requested to do this again.

Any other comments you would like to make around intercessory prayer?

There are so many needs and so many to pray for, sometimes I become overwhelmed with the need. I can do so little, though I try. Prayer is something I can do. Sticky prayer notes were a great jump start. I now just use post-it notes or tape to put a note where I will see it as a reminder. I'm not usually on my knees when I speak many of my prayers, but I don't think God minds. I don't hesitate to say, "I will pray for you," or "will you pray for ____."

2.3 Interview Number 3

Are you;

The, or a, minister.

X *A leader in the Church (District Lay Leader, also)*

A congregation member

How many times did you pray for the person to whom you were assigned during Worship,

1 – During the worship service

Less than 5 times during the week

X *5 or more times during the week*

Where did you place the prayer reminder?

With my regular daily prayer materials

Did the placing of the prayer reminder give you an opportunity to share your faith, or talk about the church you belong to? (If Yes please give some details)

Yes if seen by others—many times a post-it note on my computer is a prayer reminder and folks comment or ask about it—most know I have a spiral notebook and ask to be on my list

Did this prayer responsibility lead to any other forms of care on your part (did you attempt to make contact with the person you were assigned to pray for)?

Yes sent a card and then a prayer ministry card

In what way did the intercessory prayer impact your self understanding and your responsibilities as a Christ follower?

I see this as a lifestyle responsibility for members of the faith family

Did this intercessory prayer practice have any other direct or indirect effect on the worship service and the church? If yes please explain.

Much discussion regarding prayer and spiritual experiences was directly generated

Any other comments you would like to make around intercessory prayer?

A fabulous way to get folks out of their comfort zone and experiencing new and exciting ways to know God. I will be using this technique again on August 28 when I am next liturgist. We will also have a time of unison prayer. I think I will have everyone read the scripture together as well.

2.4 Interview Number 4

Are you;

The, or a, minister.

X *A leader in the Church*

A congregation member

How many times did you pray for the person to whom you were assigned during Worship,

1 – During the worship service

Less than 5 times during the week

X *5 or more times during the week*

Where did you place the prayer reminder?

Taped to my computer

Did the placing of the prayer reminder give you an opportunity to share your faith, or talk about the Church you belong to? (If Yes please give some details)

It gave me an opportunity to talk about the amazing man who presented the idea and the wondrous set of connections it led me to feel about my church and the part that I play in it.

Did this prayer responsibility lead to any other forms of care on your part (did you attempt to make contact with the person you were assigned to pray for)?

No, However, it did lead me to express an emotional side to my set of core beliefs to my co-workers and friends.

In what way did the intercessory prayer impact your self understanding and your responsibilities as a Christ follower?

It deepened my sense of community.

Did this intercessory prayer practice have any other direct or indirect effect on the worship service and the church? If yes please explain.

Yes. It generally made people uncomfortable. It is a difficult thing to get people to openly express “emotion” in the public forum of American Christian (read Methodist) Worship.

Any other comments you would like to make around intercessory prayer?

I felt that our test of intercessory prayer was potent. I’m sorry to say that it has not continued into the present day. Largely due to the protests of buttoned-up congregants.

2.5 Interview Number 5

Are you:

The, or a, minister.

A leader in the Church

X *A congregation member*

How many times did you pray for the person to whom you were assigned during Worship,

1 – During the worship service

Less than 5 times during the week

X *5 or more times during the week*

Where did you place the prayer reminder?

With my Study Group materials and Bible

Did the placing of the prayer reminder give you an opportunity to share your faith, or talk about the church you belong to? (If Yes please give some details)

No

Did this prayer responsibility lead to any other forms of care on your part (did you attempt to make contact with the person you were assigned to pray for)?

No

In what way did the intercessory prayer impact your self understanding and your responsibilities as a Christ follower?

As part of my Study Group program, we prayed during the following week for those lifted up the previous Sunday. The "sticky prayer" was added to this list. I am not sure what, if any, impact this exercise had on my self understanding or my responsibilities as a follower of Christ. Any impact was not discernible to me.

Did this intercessory prayer practice have any other direct or indirect effect on the worship service and the church?

If yes please explain.

Yes, I think that the intercessory prayer exercise had an effect on the worship service because it encouraged worshipers to participate in intercessory prayer, at least during the worship service.

Asbury's prayer ministry has become much stronger and visible during the last year. While I can not ascribe this as a direct effect, it certainly could be an indirect effect.

Any other comments you would like to make around intercessory prayer?

None.

2.6 Interview Number 6

Are you;

The, or a, minister.

X *A leader in the Church*

A congregation member

How many times did you pray for the person to whom you were assigned during Worship,

1 – During the worship service

X *Less than 5 times during the week*

5 or more times during the week

Where did you place the prayer reminder?

Next to my bed.

Did the placing of the prayer reminder give you an opportunity to share your faith, or talk about the church you belong to? (If Yes please give some details)

No.

Did this prayer responsibility lead to any other forms of care on your part (did you attempt to make contact with the person you were assigned to pray for)?

No – except when I prayed for my spouse.

In what way did the intercessory prayer impact on your self understanding and your responsibilities as a Christ follower?

Limited.

Did this intercessory prayer practice have any other direct or indirect effect on the worship service and the church? If yes please explain.

It has focused our prayers and given us a sense of responsibility.

Any other comments you would like to make around intercessory prayer?

It is useful to have focused action within worship – and if we can take this focus action home even better.

2.7 Interview Number 7

Are you;

X *The, or a, minister.*

A leader in the Church

A congregation member

How many times did you pray for the person to whom you were assigned during Worship,

1 – During the worship service

X *Less than 5 times during the week*

5 or more times during the week

Where did you place the prayer reminder?

On the computer in my office.

Did the placing of the prayer reminder give you an opportunity to share your faith, or talk about the church you belong to? (If Yes please give some details)

Not really.

Did this prayer responsibility lead to any other forms of care on your part (did you attempt to make contact with the person you were assigned to pray for)?

Yes

In what way did the intercessory prayer impact your self understanding and your responsibilities as a Christ follower?

A person understands that they become an instrument in the hands of God and that the Lord can actually use you. God's love becomes visible in the prayer time to the world.

Did this intercessory prayer practice have any other direct or indirect effect on the worship service and the church? If yes please explain.

Yes, People begin to understand that worship of God also reaches people, it does not only revolve around the minister and that the congregant also has a part to play during worship. This builds a sense of fellowship.

We are now also asking people to pray for the sermon.

A lady spoke of the fact that she heard people in the church were praying for her and that people had come to her and made a commitment to pray for her. The lady in question was encouraged by the congregations prayers.

Any other comments you would like to make around intercessory prayer?

It has been a good step to help move the church towards and into the Body model of functioning.

2.8 Interview Number 8

Are you;

X *The, or a, minister.*

A leader in the Church

A congregation member

How many times did you pray for the person to whom you were assigned during Worship,

1 – During the worship service

X *Less than 5 times during the week*

5 or more times during the week

Where did you place the prayer reminder?

Desk

Did the placing of the prayer reminder give you an opportunity to share your faith, or talk about the church you belong to? (If Yes please give some details)

Yes – People saw the prayer reminder and asked about it and this gave me an opportunity to share my faith and talk about Jesus.

Did this prayer responsibility lead to any other forms of care on your part (did you attempt to make contact with the person you were assigned to pray for)?

Yes

In what way did the intercessory prayer impact your self understanding and your responsibilities as a Christ follower?

If a person has prayed for someone and you have received a positive response one is encouraged in one's prayer life which means one prays more.

Did this intercessory prayer practice have any other direct or indirect effect on the worship service and the church? If yes please explain.

Yes, members of the church are asked to lead the prayer time and during their prayers I am often prayed for. This makes me feel part of the community and that I belong to this community. During one of our family devotions my son (who is in primary school) asked if he could pray again as he forgot something – he then proceeded to pray for 2 people on the prayer list. When questioned he said that the minister had asked him to choose two names to pray for during the week and this is why he was praying for these two people. It made an impression on my son and he remembered and was part of the prayer ministry of the church.

Any other comments you would like to make around intercessory prayer?

There is power in intercessory prayer, brings me closer to God. It helps one get a heart for the prayer concern. It has strengthened my relationship with the community in that they have responded to the 'plakker gebed'. I feel that this has helped develop my relationship with the congregation I serve as minister.

2.9 Interview Number 9

Are you;

The, or a, minister.

X *A leader in the Church*

A congregation member

How many times did you pray for the person to whom you were assigned during Worship,

1 – During the worship service

Less than 5 times during the week

X *5 or more times during the week*

Where did you place the prayer reminder?

In my Bible

Did the placing of the prayer reminder give you an opportunity to share your faith, or talk about the Church you belong to? (If Yes please give some details)

No

Did this prayer responsibility lead to any other forms of care on your part (did you attempt to make contact with the person you were assigned to pray for)?

When I was praying for one of my charges I visited her a few days before she died and attended her funeral. I chose this person as I felt she was not well known to the congregation.

In what way did the intercessory prayer impact your self understanding and your responsibilities as a Christ follower?

I don't know that it has changed that much.

Did this intercessory prayer practice have any other direct or indirect effect on the worship service and the church? If yes please explain.

I would imagine getting people to focus on one person helps them to take on the responsibility of intercessory prayer which they might not have done.

Any other comments you would like to make around intercessory prayer?

No. However I am looking forward to a time when during the faith sharing opportunity, people would be witnessing to the powerful effect of these prayers on their lives.

2.10 Interview Number 10

Are you;

The, or a, minister.

X *A leader in the Church*

A congregation member

How many times did you pray for the person you were assigned during for during Worship,

1 – During the worship service

Less than 5 times during the week

X *5 or more times during the week*

Where did you place the prayer reminder?

In the Bible

Did the placing of the prayer reminder give you an opportunity to share your faith, or talk about the church you belong to? (If Yes please give some details)

Yes because I asked people to pray with me.

Did this prayer responsibility lead to any other forms of care on your part (did you attempt to make contact with the person you were assigned to pray for)?

Yes I was able to ask the spouse how her husband was doing.

In what way did the intercessory prayer impact your self understanding and your responsibilities as a Christ follower?

That you have the responsibility to carry each other's burden.

Did this intercessory prayer practice have any other direct or indirect effect on the worship service and the church? If yes please explain.

Yes, It makes a person more aware and more willing, also more committed in the prayer life.

Any other comments you would like to make around intercessory prayer?

It opened a lot of things for us, it made us more willing to listen and to grow. It has made us more genuine – We no longer ask people to close in prayer we rather ask who feels called to pray for us and it could be more than one person.

3 Concluding comments

I note that the placing of the prayer responsibility leads to opportunities for sharing faith and ministry. The placing of the prayer is something around which one could do some teaching as it takes the ministry into the community in a very unthreatening way. For respondents 2, 4 and 9 the sticky prayer, as it became known, led to ministry opportunities. For respondents 2 and 4 this was because they placed the prayer reminder in a more public place.

I was intrigued by the response of respondents 1, 4, 7 and 8, saying that 'sticky prayer' had led to a greater sense of community. 'It brought about a sense of community and connection in the congregation', 'It deepened my sense of community.' This was also pleasing to me. It might just be that doing something (in this case sticky prayer) together unites us in ways we might not have

thought possible. Noting that respondents 1, 7 and 8 are ministers, I identified with their comments, as I have felt that when I as a minister do everything during worship for the congregation I have felt isolated and alone. In this case the sharing of the prayer ministry helped create a sense of connectedness between minister and congregation.

All of the respondents prayed for their charges more than just at worship. It was encouraging to me to see how people had taken on their responsibility and, because there was a reminder, their commitment was carried through and into the week. This has facilitated ministry moving out of the confines of the church and into the lives of the community. Intercession, to be what it is, has an element of doing. Intercession does not only move the 'arm of God' but also as respondent 7 pointed out gives the intercessor a heart for ministry and action.

Chapter 5

1 Conclusions

In my conclusions I would like to put the proposal of ‘inclusive worship intercessory prayer’ to the test. The test would need to take into consideration the fundamental understanding of the course ‘building up the local church’ for credibility. “Building up the local Church is coordinating and integrating all the ministries in service of the: Communication of the gospel of Jesus Christ. In service of God, of one another and of the world” (Nel 2004:54). This finds expression in the eight areas of the church life namely; “Witnessing, Preaching, Worship Service, Pastoral Care, Management and Administration, Teaching, Fellowship of Believers, Deeds of Mercy” (Nel 2004:54).

Any theory of praxis and praxis for greatest effectiveness would have as its goal bringing about through synergy to a greater or lesser degree change in all eight areas. Working in one area, if done strategically, could effect change in other areas. I feel confident that the proposal in question achieves this in some measure.

1.1 The Worship Service

The proposal plays itself out in the area of the **worship service** by the handing over of prayer responsibilities, and the allocating of time for prayers to be offered. [A telling statistic was that in 98% of the interviews the congregation members were involved in two or fewer areas of the worship service]. The most common area of congregational participation was reading the Scripture. My original dream was that people would as an integral part of worship be the ‘actors’ in worship with a responsibility [in this particular case that of praying for someone]. In the research, all respondents answered that they had prayed for their charge more than once. Of those interviewed all

reported to have prayed 5 times or fewer or 5 or more times. None had answered that they had prayed during the worship service only. The picture I have of the church in the time of intercessory prayer using this methodology is a church active in prayer.

1.2 Fellowship

This church in prayer seemed to have the effect of helping the church experience community (**Fellowship**). Some of the respondents (more specifically all of the ministers) commented on this, reporting that they felt connected as the worshipping community prayed together. (This was a pleasant surprise for me as this is not what I had anticipated at all).

1.3 Witness

The placing of the prayer reminder also had an effect in the area of **witness** as some of the respondents reported that people in the office asked questions about this 'sticky prayer'. This led to discussions which facilitated gentle witnessing opportunities of one's faith. I believe that underlying that was a message which conveyed to the observer that this church took prayer and people in need seriously.

1.4 Pastoral care

This opened up opportunities with some respondents for **pastoral care** as conversations were started which lead to other prayers offered for colleagues in the work place. This was a particularly exciting report as the 'sticky prayer' had taken the faithful beyond the bounds of the structure of the church.

1.5 Deeds of mercy

The prayer in itself asks of God a **deed of mercy** on behalf of the person being prayed for. I think that this process also helped people to be more aware of the needs of others as some respondents reported a greater awareness of the needs of other people. I would have been delighted if the respondents had made contact with the people they had been praying for as that could be considered a deed of mercy.

1.6 Management and administration

‘Sticky prayer’ asks of the churches’ **management and administration** creative ways to engage people in focused prayer ministry. There are many ways in which the responsibilities could be handed over to the members and rather than being prescriptive I encouraged the various churches to experiment. For some the handing over was formal and sections of the congregation were asked to pray for a specific person. At other times people were asked to choose a person from the prayer list.

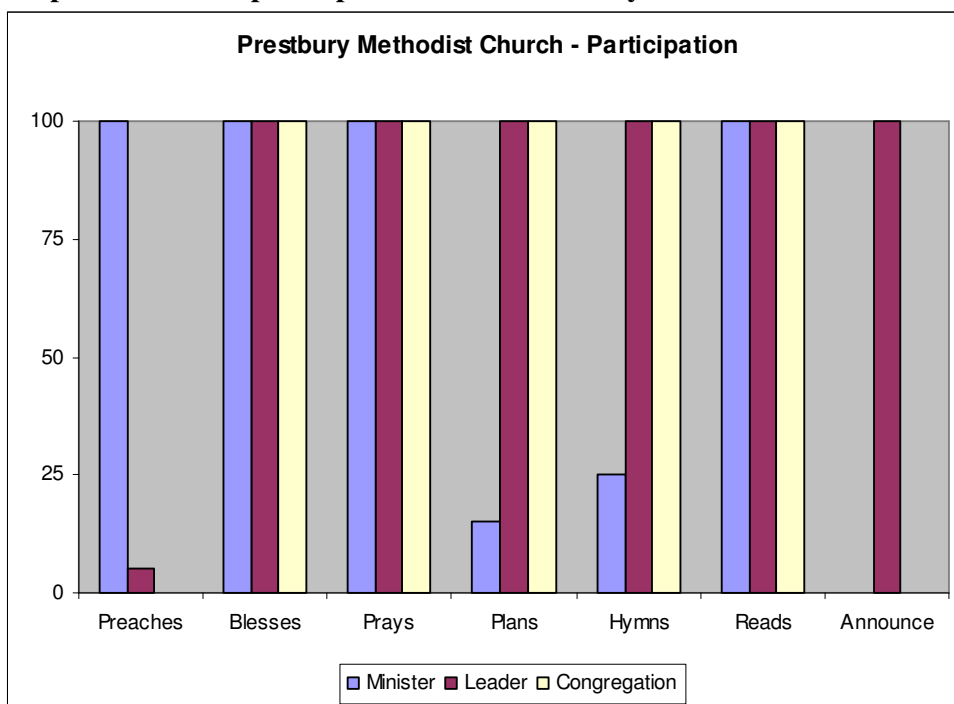
1.7 Preaching and teaching

Preaching and teaching were also employed to remind people of the responsibility which they have to pray. In Asbury United Methodist Church I used a PowerPoint presentation during the sermon to motivate people to take on their responsibility as faithful Christ followers. I think that a particular focus in the preaching ministry could help people understand their role as active participants of the prayer ministry of the church. Congregants would also need to be taught about the placing of the prayer reminder in an office environment which could lead to opportunities for witness and ministry. Congregation members would need to be taught how to use those contacts effectively as an extension of the serving ministry of the Church.

1.8 Graphs indicating levels of participation in participating Churches

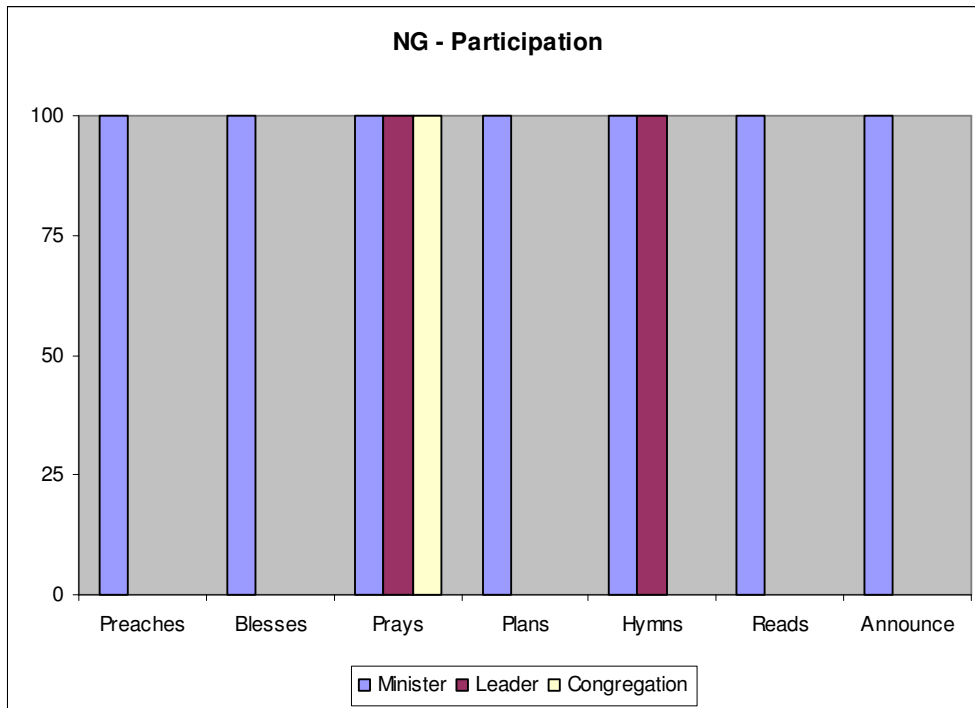
To conclude with I would include two graphs which indicate levels of two of the participating churches. I am the pastor of the Prestbury Methodist Church and have work towards creating participatory worship in more than just the prayer aspect of worship. I am pleased at the resultant participation in both communities. (I would like to express some caution as these are still early days of the process being incorporated, it may have an increasing or decreasing effect time will tell). This I believe calls for another study to be conducted to determine whether or not the levels of participation have an effect on the congregations self understanding as being the body of Christ and how they integrate faith and life.

Graph 18 Levels of participation within Prestbury Methodist Church.



[Information for the completion of this graph was obtained via interview with 5 members of the Prestbury Methodist Church.]

Graph 19 Levels of participation within Lichtenburg NG Kerk Moeder Gemeente.



[Information for the completion of this graph was obtained via an interview with one of the ministers of the Lichtenburg N.G. Moeder Gemeente Kerk].

2 Shortfalls in the Study

Shortfalls in the study could be:

- 2.1 The issue of who is responsible for Sunday morning worship was never discussed. (While there was a question as to the responsibility of the congregation this did not adequately cover the subject). One feels that the responsibility for Sunday morning worship would rest squarely on the minister/preacher assigned to that particular service. Perhaps another study would be, 'how does one facilitate the handing over of the responsibility of the worship service to the faith community?' As always, more churches could have been surveyed or the study could have been restricted to a particular denomination. Restricting the study may have been of greater value as a more exhaustive study could have been undertaken in a

specific denomination. While the question was asked as to the number of churches the minister serves and the results are shown, I felt that I should have also asked if the minister serves in a church which is served by more than one minister as this could also have impacted on the results.

2.2 I would also have preferred to have had more time for the testing of the results of the 'sticky prayer' and its impact on the church over a much longer period, say over a three-year period. Asbury United Methodist Church, after a number of months, stopped using the 'sticky prayer' process as one of the respondents reported. I found this to be disappointing yet knew that this might happen as the senior minister was not there at the time of motivation and implementation and so may not have understood, agreed with or supported this fully - (The reason the senior pastor was not there was that we had a pulpit swap; she was in the church I worked at in Lichtenburg and I was in the church she worked in at Allentown. We never really had a chance to talk this process through, which was an oversight on my part. She agreed to the process but was not part of it at its inception). This is a lesson for any new activity in the church - if the senior pastor is not on board wait until they are. Having said that, Judy (one of the respondents and a liturgist in this community) indicated she would be using the 'sticky prayer' process the next time she led worship. Perhaps, for her, things have changed and she has become more inclusive in her planning and leading of worship. This is one of the intentions of the thesis.

2.3 Question, A 4, could have been phrased differently. The question reads, During a typical Sunday morning worship service at which the minister is present who; leads the congregation in prayer. Who prays the prayers? may have been more helpful. My reason for drawing attention to this is that during the 'sticky prayer' time postulated by this thesis the

prayers would be led by the liturgist and prayed more specifically by the congregation members.

- 2.4 Clarity on the follow up questionnaire in regard to the amount of times prayed for ones charge would have been helpful. The question reads.

How many times did you pray for the person to whom you were assigned during Worship,

1 – During the worship service

Less than 5 times during the week

5 or more times during the week

I have assumed (this I feel is not an unsafe assumption but it is an assumption none the less) that if you choose the second or third option that this would be inclusive of the first option.

For clearer clarification the options could read;

How many times did you pray for the person to whom you were assigned during Worship,

1 – During the worship service

1 – During the worship service and 5 times or less during the week

1 – During the worship service and 5 times or more times during the week

3 Concluding comments

In 1 Corinthians 14.26, Paul talks of the congregants bringing a gift for the edification of the body.

The responsibility lies with the faith community as - each played its part the body built itself up -

Ephesians 4.16. This thesis is an attempt at creating opportunities for every attendee to be an active participant as an expression of worship, (remembering that 31.2% of respondents felt that it was the congregation's responsibility to participate – in answer to question J), and then beyond that to carry the active participation home and into the work place.

“Rather than measuring the church by its attendance, we will measure the church by its deployment” (McLaren in *Theology News Today* Fall 2004: 5). As church we gather as the actors to act out the message of the Gospel, intentionally connecting with human hurts and hopes in our world.

Appendix

1 Trial Sermon Report for the Methodist Church.



THE METHODIST CHURCH OF SOUTHERN AFRICA

ASSESSMENT OF TRIAL SERVICES (Local Preachers, Candidates, Probationers, Ordinands)

Name of Preacher :

Status of Preacher :

Place :Date :

	2 Marks	
	Max	Awarded
1. THE PREACHER What impression did the preacher convey through personality, dress, body language, gestures, inflexions of voice, mannerisms? Note should be taken of projection of voice, use of vocabulary and general demeanour.	10	
2. CONDUCT OF THE SERVICE		
a) General : An overall impression of the Service as an act of worship. Did the congregation meet God in real worship? Were there any creative and helpful innovations which enabled worshippers to participate effectively in the service?	10	
b) Use of Liturgy and Form of Service : Where liturgy was used, was this done in a way that showed an understanding of the words spoken? Was the congregation enabled to sense the progression in the service that clarified the meaning of what they were doing? Was there familiarity with the liturgy that showed careful preparation?	10	
c) Hymns and Spiritual Songs : Was the choice of hymns and spiritual songs suited to the theme of worship? Credit should be given for variety of subject, appropriateness for each part of the service and good choice of metre.	3	
d) Scripture : Was the Scripture read intelligently clearly and with the natural emphasis required by the passage?	2	
e) Prayers : Sincerity and spirituality should be evident. There should be evidence of original work. The service should include the elements of Adoration, Praise, Thanksgiving, Confession, Petition, Intercession, Forgiveness and Invocation of God's presence.	15	

2.1 Total for service		50	
2.2 3. THE SERMON		15	
a)	Interpretation of the Word: Did the preacher understand and interpret scripture accurately? Was a clear understanding given of the context of the passage. Did the message harmonise with the Christian Gospel and with Methodism?	10	
2.3	b) Content of Sermon: What was the sermon about? How adequately did the preacher deal with the subject? Was there a clear structure? Was the congregation challenged?	15	
2.4	c) Use of resources: Was the subject well-researched? Did the preacher understand human nature and show in the delivery a grasp of the essence of the Gospel? Was the message appropriate to the hearers? Was the use of illustration creative, and did the illustrations apply accurately to the points the preacher was making?	10	
2.5	d) Application: Did the sermon lead to a climax and did it seek to answer the question "How"? Did the preacher show a clear understanding of the context? How clearly was the content of the sermon related to the scripture lessons and the context of the congregation?	50	
2.6	Total for sermon (Subminimum = 25/50)	50	
2.7 TOTAL		100	
2.8 What suggestions are there to improve the quality of this service of worship?			

EXAMINERS:

	2.8.1	Name:	Signature
	2.8.2	_____	
_____	_____	CATEGORY _____	
_____	_____		
_____	_____		

Categories: 49% and under (or if any subminima not achieved) 50% - 54% 55% - 59% 60% = 69% 70% - 79% 80% and above	F = Fail E = Weak D = Fair C = Good B = Very Good A = Excellent	Note: 2. For Candidates for the Ministry a full written Report on the Trial Services must be submitted to the Synod with this Assessment sheet. 3. For Probationers a brief paragraph for the information of the Synod and the Probationer is sufficient. 4. For Ordinands a written Report (briefer than for Candidates) is also required by the Synod.
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/assessment.trialservices

2 The first Questionnaire.

My name is Michael Stone and I am presently working towards a Masters Degree in 'Building up the local church' with Prof Malan Nel at Tukkies. I am attempting to research the role a minister assumes on a Sunday morning during worship. You could become part of this research by simply filling out the questionnaire – should you be interested in the results please do indicate this as I could let you have a copy once the research is complete.

Who does what during Sunday Morning Worship?

A) During a **typical Sunday morning** worship service at which the minister is present who;

	Minister	Church leader	Congregation member.
Chooses the Hymns	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Plans the worship	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Reads the Scripture	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Leads the Congregation in prayer	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Preaches	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Makes the announcements	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Pronounces the benediction	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

B) **My year of Birth;**

After 1980 <input type="checkbox"/>	1979-1970 <input type="checkbox"/>	1969-1960 <input type="checkbox"/>	1959-1950 <input type="checkbox"/>	1949-1940 <input type="checkbox"/>	Before 1940 <input type="checkbox"/>
-------------------------------------	------------------------------------	------------------------------------	------------------------------------	------------------------------------	--------------------------------------

C) **Home Language,**

Afrikaans <input type="checkbox"/>	English <input type="checkbox"/>	Tswana <input type="checkbox"/>	German <input type="checkbox"/>	Xhosa <input type="checkbox"/>
Zulu <input type="checkbox"/>	Tsonga <input type="checkbox"/>	Specify		

D) **Church Affiliation,**

Methodist <input type="checkbox"/>	N.G. <input type="checkbox"/>	Hervormde <input type="checkbox"/>	Lutheran <input type="checkbox"/>	Anglican <input type="checkbox"/>	Pentecostal <input type="checkbox"/>	Specify
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E) I have been a member/minister of my **present** church for _____ Years.

F) Do you believe that the minister's primary calling is to **Equip** the body of Christ = 1 or to **Shepherd** the flock = 10 or somewhere in between. The terms are not necessarily meant to be mutually exclusive. (A combination of both would score 5, more of the one than the other would score 3 or 7).

Equip	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>	7 <input type="checkbox"/>	8 <input type="checkbox"/>	9 <input type="checkbox"/>	10 <input type="checkbox"/>	Shepherd
--------------	----------------------------	----------------------------	----------------------------	----------------------------	----------------------------	----------------------------	----------------------------	----------------------------	----------------------------	-----------------------------	-----------------

G) Would you say the **sermon leans** towards **Dialogue = 1** or **Monologue =10**. The terms are not necessarily meant to be mutually exclusive. (A combination would score 5, more to one side or the other 3 or 7).

Dialogue	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>	6 <input type="checkbox"/>	7 <input type="checkbox"/>	8 <input type="checkbox"/>	9 <input type="checkbox"/>	10 <input type="checkbox"/>	Monologue
-----------------	----------------------------	----------------------------	----------------------------	----------------------------	----------------------------	----------------------------	----------------------------	----------------------------	----------------------------	-----------------------------	------------------

H) I am employed as a minister of a congregation, Yes No

I) I am a minister of a single congregation or multiple congregations

J) What, would you say, is the primary responsibility of the church member during Sunday Morning Worship?

Thank you for taking the time and the trouble to complete this questionnaire. I do appreciate it immensely.

Michael.

3 Sermon score by minister/non-minister.

Table 13 Sermon score by minister/non minister.

1 == The sermon leans to dialogue.

10 == The sermon leans toward monologue

SERMON SCORE BY MINISTER/NON-MINISTER

Frequency Percentage	Table of Sermon by Minister			Total
	Value on continuum	Minister(Minister)		
		Non- minister %	Minister %	
	Did not answer	1 4.17%	0 0	1
	1	1 4.17%	7 9.46%	8
	2	0 0	2 2.7%	2
	3	0 0	1 1.35%	1
	4	0 0	8 10.81%	8
	5	2 8.33%	14 18.92%	16
	6	1 4.17%	1 1.35%	2
	7	3 12.5%	6 8.11%	9
	8	3 12.5%	10 13.51%	13
	9	0 0	6 8.11%	6
	10	13 54.17%	19 25.68%	32
	Total	24	74	98

4 Standard Deviation and mean average.

Table 14 Standard deviation and mean average.

Variable	Label	N	Mean/ Average	Std Dev	Minimum/Lowest	Maximum/Highest
Years	Years	97	7.4	8.02	1	40
Calling	Calling	98	4.6	2.24	1	10
Sermon	Sermon	97	7.0	2.92	1	10

5 Follow-up questionnaire used.

Name of the person being interviewed;

Are you;

The, or a, minister.

A leader in the Church

A congregation member

How many times did you pray for the person to whom you were assigned during Worship,

1 – During the worship service

Less than 5 times during the week

5 or more times during the week

Where did you place the prayer reminder?

Did the placing of the prayer reminder give you an opportunity to share your faith, or talk about the church you belong to? (If Yes please give some details)

Did this prayer responsibility lead to any other forms of care on your part (did you attempt to make contact with the person you were assigned to pray for)?

In what way did the intercessory prayer impact your self understanding and your responsibilities as a Christ follower?

Did this intercessory prayer practice have any other direct or indirect effect on the worship service and the church? If yes please explain.

Any other comments you would like to make around intercessory prayer?

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Theology News and Notes Fall 2004

The New Dimension Volume 35 Number 09 September/ October 2005

Abstract

Inclusive Worship.

Intercessory prayer, connecting with ‘human hurts and hopes’.

By: Michael Stone.

Supervisor: Prof Malan Nel.

Department of Practical Theology

Master of Theology.

This dissertation explores congregational participation in worship services in the discipline of “Building up the local Church”. The research indicates the levels of participation within worship services of 98 respondents. I have felt that the low levels of participation (43 % of the respondents reported no active congregational participation and in 93% of the indicated the congregation were involved in two or less areas of the worship service) contribute to the practice of nominal Christianity. The congregation view themselves as the ‘Audience’ (passive participants) at worship rather than the ‘Actors’ (active participants).

The hypothesis is that ministers have centralized themselves specifically in worship and this has and is contributing towards the ‘nominal Christian’ problem experienced by the Church presently.

Secondly, that a strategically planned and instituted process with the aim of involving all attendee’s at worship will facilitate active participation (the congregation become the ‘actors’ in and during the intercessory prayer time) and in so doing build up the local church.

The Thesis sadly also points out that, ministers fundamental beliefs seem to have little or no influence on there practices. Of the ministers interviewed some indicated there primary task as that

of 'equipping the body of Christ' yet those who held to that tenet had no significant levels of congregational involvement during worship. The research also shows that regardless of fundamental belief where ministers serve more than one congregation there is a 300% more congregational involvement during worship.

The thesis then focuses on the roles of intercessory prayer in worship as a vehicle for getting ministry into the hands of the congregation. Interviews have been conducted and stories recorded as to the effectiveness of this process. I was particularly encouraged that the 'sticky prayer' as it became known took the ministry in some cases into the work place and created opportunities for ministry within the worlds of the respondent. Beyond this it also sends a message to the world at large of the church as being faithful to God (expressed in prayer) and serving the world (those for whom we pray).

Ekserp

Inklusiewe erediens.

Voorbidding wat ‘menslike pyn en hoop’ aanraak.

Deur: Michael Stone

Studie Leier: Prof Malan Nel

Departament Praktiese Teologie

MA (Teologie).

Hierdie tesis ondersoek gemeente-deelname binne die erediens in die vakrigting Gemeentebou. Die navorsing toon die stand van gemeente-deelname gedurende eredienste aan. Vir hierdie doeleindes is vraelyste aan 98 respondente versprei en terug gekry. Ek het gevoel dat die lae stand van gemeente-deelname (43% van die respondente het geen aktiewe gemeente-deelname getoon nie. In 93% van die gevalle, was gemeentede by net 2 of selfs minder areas van die erediens betrokke) bydra tot die praktyk van naam-christenskap (nominaliteit). Gemeentede beskou hulleself as die ‘gehoor’ (passiewe deelnemers) tydens die erediens eerder as die ‘akteurs’ (aktiewe deelnemers).

Die veronderstelling is dat predikante hulleself spesifiek in die erediens in die middelpunt plaas en daardeur bydra tot die nominaliteits-probleem wat tans deur kerke ervaar word. Om hierdie probleem aan te spreek word ’n strategies-beplande en ingestelde proses voorgestel met die doel om alle aanwesiges by die erediens te betrek, aktiewe deelname aan te help (die gemeente word die ‘akteurs’ spesifiek tydens die voorbiddingsperiode) en sodoende die plaaslike gemeente op te bou.

Die tesis toon ongelukkig ook dat predikante se grondliggende oortuigings min of geen invloed op hulle praktiese bediening blyk te hê nie. Van die predikante met wie onderhoude gevoer is, het sommige hul hoofsaak gesien as toerusting van die ‘liggaam van Christus’, maar nogtans het

diegene wat daardie leerstelling gehuldig het, tog nie betekenisvolle vlakke van gemeentebetrokkenheid tydens die erediens gehad nie. Die navorsing toon ook dat, ongeag grondliggende oortuigings, waar predikante meer as een gemeente bedien, daar 'n 300% groter gemeente-betrokkenheid tydens die erediens is (dit kan waarskynlik toegeskryf word aan die feit dat die gemeente verantwoordelikheid neem wanneer die predikant nie daar is nie).

Die tesis het verder op die rol van voorbiding tydens eredienste gefokus as 'n middel om evangeliebediening in die hande van die gemeente te plaas. Onderhoude is gevoer en opnames aangaande die doeltreffendheid van hierdie proses is gedoen. Ek was veral bemoedig daardeur dat die sogenaamde 'sticky prayer' die bediening, in sekere gevalle, in die werksplek gebring het en geleenthede geskep het vir bediening binne die wêreld van die respondente. Hierbenewens stuur dit ook 'n boodskap na die hele wêreld, naamlik van die kerk wat getrou is aan God (deur gebed) en die wêreld bedien (diegene vir wie ons bid).