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**Developing more inclusive liturgy praxis for the Evangelical Presbyterian  
Church in South Africa**

By

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August 2014

## Declaration

I hereby declare that **‘Developing more inclusive liturgy praxis for the Evangelical Presbyterian Church in South Africa’** is my own work and that all sources that I have used have been indicated and acknowledged by means of complete references.

Ms H.P. Khosa

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Ms HP Khosa

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Date

**For my father, Hlengani Michael Khosa, who spent most of his life in the SANDF for endless months away from home to provide the best for his beautiful wife, Nkhensani Maria Khosa and his three daughters.**

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## Key words

Practical theology; liturgy; Evangelical Presbyterian Church; liturgical inculturation; liturgical language; inclusivity

## Abstract

I hope this study will bring hospitality into the communities of the Evangelical Presbyterian Church in South Africa (EPCSA) and will also bring the gospel to the people within their context. I hope this study will not only be fruitful to the EPCSA, but also to outside readers or other churches or congregations that might experience growth in their congregations that might come with language challenges. The principal aim of this research is to develop more inclusive liturgy praxis for the Evangelical Presbyterian Church in South Africa. The main focus of this study is the Sunday liturgy of the EPCSA, known as *Magandzelelo Ekerekeni*. *Magandzelelo Ekerekeni* is a Sunday liturgy for the EPCSA and is exclusively in the Tsonga language. It consists of five (5) Sunday orders of service, i.e. one for each Sunday of the month.

Chapter 1 introduces the thesis and the church to the readers. The motivations for the chosen research are discussed as well as the relevance and the importance of the research. This chapter also states its aims and objectives of the research, the problems to be researched, methodologies and the expected outcomes. Chapter 2 introduces the history of the church (EPCSA), looks at the profiles of the founders of EPCSA and the possible influence they might have had on the Sunday liturgy of EPCSA. This chapter also considers the influence of the community on the development of the EPCSA in the past. Chapter 3 introduces the liturgy of EPCSA; it looks at John Calvin's view on liturgy and his influence in the EPCSA, discusses the historical development of the liturgy of EPCSA, analyses the liturgical inculturation in the township and city churches within EPCSA and concludes with a critical review of the liturgy. Chapter 4 shares Paul's theology of being inclusive and how South Africa's democracy helps us in this regard (Truth and Reconciliation Commission).

This chapter also discusses Christology and inculturation from a biblical perspective and concludes with inculturation and liturgy. Chapter 5 concentrates on data collection and discusses the methodology considered, the ministers' view on the inculturation of the church's Sunday liturgy, compares the data collected from individual church members found in townships as well as in the villages, provides a brief detail on the meaning and methods of EPCSA and concludes with areas in the EPCSA in need of inculturation based on the collected data. Chapter 6 discusses the findings of the study and the challenges to the EPCSA liturgical team in the twenty-first century and multicultural context found in the church.

To give the readers a brief idea on the structure, management and values of the church, I share a quotation from the general secretary's office. I found this to be very important to offer background to what I am working with and the kind of Presbyterian Church I am working with:

**Quote from the office of the general secretary of the church:**

*“The Evangelical Presbyterian Church in South Africa —formerly known as the Tsonga Presbyterian Church —is the result of the work of the Swiss Mission in South Africa which that began in the Northern Transvaal in 1875. The gospel was first proclaimed to the Shangaans people by two Basotho evangelists, seconded by the Parish Evangelical Missionary Society. A Network mission station was established in the northern and eastern parts of the Transvaal. As Whilst the rapid growth of the mining industry drew many people to the towns, congregations were established in the Pretoria Reef and later the Welkom (Orange Free State) areas (Orange Free State) and also in Zululand.*

*The church became autonomous in 1962, but still relied on the Swiss churches for financial support. Tsonga is the official language of the church.*<sup>1</sup>

*The church confesses one universal faith, this faith being in Jesus Christ, the Son of God and Saviour of the World: the same Jesus whom God revealed*

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<sup>1</sup> Weeks (1983:37): “From the Greek word for ‘elder’, *presbyteros*, came the name Presbyterian, ‘those ruled by elders’. “Presbyterian pioneers considered the word ‘elder’ as a synonym in the New Testament for the word ‘bishop’, a word of importance for the Catholics, Anglicans and Methodists among others.”

*Himself. The church, therefore, worships the ONE GOD, Father, Son and Holy Spirit. Under the guidance of the Holy Spirit, it strives to foster the advent of the Kingdom on earth and to prefigure God's new creation.*

*I acknowledge her (EPCSA) dependence on the Word of God, as contained in the Scripture of the OLD and New Testament. This Word stands in judgment over the Church and constitutes the only foundation of faith and life.*

*She (EPCSA) confesses the faith proclaimed by the early church as embodied in the declaration of the Ecumenical Synods and represented by the Apostles and Nicene Creeds. These are considered to constitute a witness and test of its faith, which the Lord Jesus Christ taught His disciples and are still confirmed by the Holy Spirit in the church.*

**Activities and priorities:**

- *Evangelism: planting of new churches;*
- *Promoting of spiritual growth of the church;*
- *Playing a leading role in health matters in the battle against HIV/AIDS, malaria etc.;*
- *Empowerment of ministers—lay preachers and administrative staff with management skills;*
- *Health matters;*
- *Addressing poverty and unemployment.”*

A quote such as the above from the general secretary of the EPCSA is informative for this research because it provides an understanding of what the church stands for and what its aims are.

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## **Chapter 1: Introduction**

### **1.1 Introduction**

From my own personal experience I can state that feeling out of place is an awkward situation to find oneself in. Some people like me might have experienced this when visiting a place for the very first time or visiting a church that is different from the one they are used to. 'Stranger/s' is the term I am going to use to refer to the visitor/s (cf. Keifert, 1992). The stranger/s either keep looking around inside the building to try and find something that would make him/her feel welcomed, or they keep looking at the clock because time seems to be standing still, or they look down throughout the entire service. This behaviour may be caused by the feeling that he/she stranger is being stared at by everybody.

I cannot say for certain that all strangers feel like that, but for those who may and who love to visit different churches to the one they grew up in or the one they are attending currently, many had some of these experiences or maybe all at the same time. It is sad to be exposed to such experiences in a church that one has been a member of for years. I have had those experiences a number of times before I became a minister in this church. Now that I am a minister, although less often than before, I still feel unwelcome in the very same church where I conduct the Sunday services. Sometimes people will ask: "Are you Sotho?" And when I ask "Why?" they would say, whilst, trying so hard not to laugh: "It's the way you read the liturgy, your Xitsonga...."

This topic of *developing more inclusive liturgy praxis for the Evangelical Presbyterian Church in South Africa* is very close to my heart. Therefore it is necessary to provide some personal background at the outset, in order to place the research in context. I grew up in a military camp (Schiëttocht) in Phalaborwa (Limpopo Province, South Africa). My father has been working for the Special Force his whole life and still is. During my 10-year stay in the military camp, I grew up with a lot of non-South

Africans and I could count the number of Xitsonga words I used per day. Whilst there, I attended the United Church of Conquer (UCC), which I found to have conducted its services similar to a Roman Catholic Church based in the small town of Phalaborwa (Limpopo Province, South Africa). This comment is based on what I had gathered during some of my visits with friends to that specific Roman Catholic Church. My parents used to travel out of the camp every Sunday to the nearest Presbyterian Church (EPCSA). After 10 years in the base, my family moved into the town of Phalaborwa where I attended high school at “Hoërskool Frans Du Toit”. I was still able to count the number of Xitsonga words I used daily. The only time I was surrounded by exclusively Xitsonga speaking people was at church, since I had moved back into the Presbyterian Church, which is the church of our family. I have never owned a copy of the Sunday liturgy, ‘Magandzelelo Ekerekeni’, up to my final year as an undergraduate student at the University of Pretoria. When people stood and sat in church I did the same, but I could not respond to the liturgy after the reverend had read his part, not because I did not own a copy of the liturgy but because I could not read or write Tsonga. Like most young black South Africans today, I cannot read or write my mother tongue. It is not something that I am proud of, but it is a reality that I am working on to change.

During my last year as an undergraduate student I mastered the ‘*Magandzelelo Ekerekeni*’, which was not easy, considering the fact that I still cannot write Xitsonga nor do I understand all the words in the liturgy that I have been using every Sunday for two years now to lead the service. The sad part is that my childhood friends who are non-South Africans do invite me to their congregations but I cannot invite them to mine, as they do not understand Xitsonga. Some of them say they would love to hear me preach in church but they do not understand Xitsonga.

The theology of the Evangelical Presbyterian Church in South Africa says and believes that God is for us all. This theology and founding of its liturgy can also be found in the ‘*Magandzelelo Ekerekeni*’ (2001:9):

#### Nsinya wa milawu

*“Rhandza Hosi Xikwembu xa wena hi mbliu ya wena hinkwayo, no moya wa wena hinkwawo, ni ku anakanya ka wena hinkwako. Lowu hi wona nawu lowukulu, lowo*

*rhanga; kutani lowa vumbirhi lowu fanaka na woman, hi lowu nge: Rhandza munhukuloni, kukota loko u tirhandza.”*

In English, it means:

### Table of laws

*‘You must love the Lord your God with all your heart, all your soul, all your strength and your entire mind. This is the first greatest written law, and the second law similar to the first one states: Love your neighbour as yourself.’*

This very theology needs to be welcoming and open to all those who believe in God with all their hearts, bodies, souls and minds. A church with a history such as ours should be open to all. If those missionaries that came to South Africa were willing to learn our language, why can't the church learn hospitality from them? As part of this research I asked a few members of my congregation if they knew who wrote the *'Magandzelelo Ekerekeni'* (Sunday liturgy). To my surprise, no one knew. Even most of those who have been in the church all their lives, did not even seem interested in how this Sunday-to-Sunday liturgy that they have been using for years came into practice. Often congregations are known to adapt easily to proclaiming the gospel, yet remain inept at welcoming strangers. This brief personal background is important in order to provide the context of the research that follows in this thesis and to assist in explaining the importance of the theme of hospitality and liturgy. Schumaker, in Donald Munro's book *Motivation and Culture* (1997:193) says that religion is an important motivational system that interacts closely with the working culture. In the very same book Schumaker (1997:200) shared how Berger (1969) describes how individuals today find themselves in a competitive marketplace, in a position of selecting a private religion that is 'individualization' where religion becomes a matter of choice and preference. However, he also argues that private religiosity cannot any longer fulfil the classic task of religion.

## **1.2 Motivations for the chosen research**

Before giving any motivation for the research, it is relevant to quote Gelineau from his book *the liturgy today and tomorrow* (1978: 11):

*“Let’s not make a mistake, translating does not mean saying the same thing in equivalent words”*. The aim is not to change or translate the liturgy, ‘*Magandzelelo Ekerekeni*’ as it is, into English or Sotho word for word. The objectives of this study will be stated under the subtitle Aims and Objectives in Section 1.1.2.

According to Gelineau (1978:17) the church is known by its liturgy. As an example, used the Catholicity as an example, saying that it is in her liturgy that the church can show that it is neither Jewish nor Greek, neither Western nor Latin only, but African with Africans and Chinese with Chinese and it also says a lot about where the church as a whole stands and what it can become.

In this research I hope to help the EPCSA to review its liturgy and to be more welcoming. I do not want the church to have English liturgy in all their churches, but to take a look into those that need it. It is understandable to have an exclusively Xitsonga liturgy in Limpopo in some village in Giyani, where every member of the church is a Tsonga-speaking member within a Tsonga community. Based on the fact that some presbyteries, like Tshwane Presbytery, also have non-Xitsonga speaking church members, but also accommodate IsiZulu-, Sesotho- and Setswana- speaking members, the church should take this into consideration in developing a more inclusive liturgy. Not only does the church need to preach within context, but it also needs to lead the liturgy or order of the church service within context. I believe Practical Theology is not practical nor is it theological if it is not accessible to all Christians.

Finding a computerised history of the EPCSA in South Africa libraries is almost impossible. Therefore, during this study, most of the information was based on word of mouth and some typed papers in the head office in Braamfontein, in the office of the general secretary of the whole church, in an effort to understand how the church functions today, including leadership and decision making regarding management.

### **Looking at where the EPCSA stands today (at the time of the research)**

Report by Rev Dr T.R. Mobbie, General Secretary of the Church

Moderator: Rev H.D. Masangu

Vice Moderator: Rev S.P.H. Khosa

General Secretary: Rev T.J. Mayayise

Finance Chairperson: Mr V.H. Mabunda

#### Structures:

The Synod is the supreme body of the church, followed by presbyteries and consistories at the grassroots level. The executive committee as well as the church commissions or committees act on behalf of the Synod. These commissions and committees are as follows: Administration, Synodal Finance committee, Sasavona Board/literary, Constitution committee, Ecumenism, Union Negotiations, Church unity commission, Project committee, Health committee, Sunday school, Church conference centre, Liturgy committee, Women's guild and men's guild committees.

#### Statistics:

Membership:	70,000+
Parishes:	47
Preaching stations:	255
Pastors:	46
Specialized ministry:	1 HIV & AIDS co-ordinator
Evangelists:	2
Students of Theology:	6
Lay elders:	2,500

#### Member of the Ecumenical bodies<sup>2</sup>

##### World Council of Churches (WCC)

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Safrá.JE & Anguilar-cauzj: (2000:1049): definition of SYNOD: (from Greek synods, "assembly") in the Christian church, a local or provincial assembly of bishops and other church officials meetings to resolve question of discipline or administration.

South African Council of Churches (SACC)

All Africa Conference of the Church (AACC)

World Alliance of Reformed Churches (WARS)

With more than 70,000 members and 255 preaching stations, the evangelical Presbyterian Church in South Africa is still formally known as the Tsonga Presbyterian Church. This either implies that the church is saying they have 70,000 Tsonga Christians or that they are saying they have 70,000 Christians who are all able to read and write Tsonga. Sometimes the author feels as if we, as the Evangelical Presbyterian Church in South Africa, are in our own country and that the passport for one to enter into that country is to be able to speak Tsonga.

One quote that I kept in mind during my research: *“Let’s not make a mistake, translating does not mean saying the same thing in equivalent. It does changes the form. And liturgy is not just information or teaching, what is important is its content. It is also symbolic action by means of significant ‘forms’. If the forms changes, the right changes. If one element changes the total meaning changes”* (Gelineau: 1978: 11)

### **1.2.1 Relevance and importance of the research**

The research is relevant and important because in the Evangelical Presbyterian Church in South Africa, we have Tsonga members married to spouses speaking Xhosa, Sotho, Venda, etc. We have not really been welcoming people in our church by telling them we are a Tsonga Church. These kinds of intercultural marriages are found in EPCSA churches that are in townships and cities as well. Our Sunday worship services are therefore exclusive and not accommodating non-Tsonga speaking worshippers. Even though, up to date, no research has been done on the exclusivity of the EPCSA, one needs to consider the members in the church and therefore I find it to be of great importance to develop a more inclusive theory for the liturgical praxis of the church. Developing a more inclusive liturgy for the church as a way to attract more members cannot, however, at this stage, be used as a strong argument due to the fact that no research has been done on non-members and their



understanding of the liturgy and its appropriateness. At this point, the argument of departure would be based on the church's current members. According to Khorommbi (2001:78), in his dissertation *Lutheran and Pentecostal in mission among the Vhavenda – A comparative study in missionary methods*, missionary Christianity did not consider it to be wrong to impose its culture on others and, to support his argument, he quoted Bosch (1992:293) as quoted by Warneck, a nineteenth-century German missiologist, "It is currently not by accident that it is Christian nations which have become the bearers of culture and the leaders of world history." According to Bosch (1992:293) Warneck maintained that the gospel made the Western nation strong and great and would do the same for other nations. Missionaries took it upon themselves to uplift the people deprived of the privileges they themselves enjoyed. It was felt that culturally impoverished people would be elevated to a higher level.

### **1.2.2 Aims and objectives**

- The aim of the study is to develop a liturgical praxis that will enable the Evangelical Presbyterian Church in South Africa to try to accommodate other non-Xitsonga speaking worshippers.
- To help to accommodate not only other non-Xitsonga worshippers, but to also to accommodate Presbyterian children who are not good at their mother tongue.
- To help to enable the church to review its liturgy and work towards a better inculturated liturgical praxis, especially with regard to language usage and inclusivity.
- To help improve the quality of the liturgy in worshipping in the Evangelical Presbyterian Church in South Africa.
- To do research on the development of worship in the Evangelical Presbyterian Church in South Africa and its current meaning.
- To find out how members within the church and non-members feel about the Evangelical Presbyterian liturgy with regard to inclusivity/exclusivity.

### **1.3 Problems to be researched**

The focus of this research is in general on the liturgy of the EPCSA, especially of the Sunday-to-Sunday liturgy, better known as '*Magandzelelo Ekerekeni*'. More specifically, it will focus on the perceived exclusiveness of this liturgy. As a practical theological inquiry it will aim at developing more inclusive liturgy praxis for the EPCSA. The Evangelical Presbyterian Church in South Africa's liturgy is exclusively in Xitsonga. In a ministers' retreat (March 2012) in Swadini Forever Resort, the theme or topic came to me when one of the church's ministers had prayed in English and one of the other ministers made a comment which I found to be really disturbing namely, "My God is Tsonga not English". This remark serves to delineate the research question or problem statement even further, namely that focus will also fall on the role of language with regard to the development of a more inclusive liturgical praxis.

But what is Presbyterian Worship and what does it mean—and how did it come into being? These questions and more will hopefully be answered in Chapter 5 of this thesis. Being identified as a 'Tsonga Church' is one thing, but when ministers within that church identify God who is for all as a 'Tsonga God, then there is a need for change. It is either a need for a change in language, or need for change in the church's theology or its liturgy. Therefore, the need for this research couldn't have come at a better time. Gelineau (1978:75) stated that "almost from, one day to the next the catholic liturgy which had previously been celebrated was only officially written into Latin had been translated into a living language". Of course such translation takes time and long preparation. Missals in English and other languages were widespread among the faithful for half a century beforehand. During this celebration (itself), according to Gelineau (1978), some efforts were made to get round the rigour of the law. Reading was repeated in the vernacular, prayers superimposed and explanations were provided during the course of the service. The change of language has been the most spectacular feature of the liturgical reform. Having stated Gelineau (1978) on the language change in liturgy, one is made aware

that change in liturgy is not something new and should not be treated as such. Often it creates debate among church elders and even among individuals within one congregation. However, such issues should be handled with sensitivity, especially among the elderly of the church, since change is often not something they might easily adapt to. Creating an inculturated liturgy is not aimed at creating division among older ministers and younger ministers, or between older congregational members and younger congregational members, but should be aimed at improving the church for those in it and those who might join it due to the change that might take place.

Non-Tsonga-speaking members in the EPCSA cannot be ignored; it can be too much for one to follow the Sunday liturgy, especially for someone who is not familiar with the language that is used. Gelineau (1978: 12/13):

“Although the liturgical law had not changed, every possible way was sought to use the language of the people in the bible readings, to translate these in a manner understood by the people, to involve the people in singing and responses, explained the meaning of the rites and prayers, restore the sacraments to their French hymns which belong to the repertory of liturgical singing that were composed during these years. Again, the English development came later. Without all this activity and long preparation, the Vatican II reformed would have not been possible and would have had no meaning. The Council fathers admitted that it was necessary to adapt the liturgy to conditions of our times (Const. Lit.1). They voted for the constitution on the liturgy, which was a charter for the reform to come. They obviously did this bearing in mind the current juridical view that the liturgy depends exclusively on the Holy See. However, they also admitted that this reform could entail a diversity of usage in different places and culture.”

In this regard, Gelineau (1978) confirms that, even though the laws of liturgy were not changed, changes in liturgy was possible through long preparation and that it is not something that should be forced onto the church; rather it should be open to the church, since the church is the body to adapt to the liturgy.

In developing a liturgical praxis for the EPCSA that is inculturated, the problem statements to be researched is the use of the liturgy being exclusively in Xitsonga,

ministers' views on being a 'Tsonga Church' and/or 'our God being Tsonga not English', on ministers who are non-Tsonga speaking by birth, on non-Xitsonga speaking persons in different congregations, mostly congregations based in the cities and the townships and, finally, on church members who are Xitsonga speaking by birth but are not, due to the environment they grew up in, able to read or write in their own mother tongue. These are the problems to be studied. The aim of this research is not so much to help develop that perfect liturgy, because no liturgy will ever be perfect in the eyes of the whole church, which is composed of individuals. Individuals see the church differently, come to church for different reasons and might have different ideas when it comes to church orders, laws and/or norms. According to my personal view, the liturgy says a lot about the church using the EPCSA as an example of a 'Tsonga church', due to the fact that our Sunday liturgy, '*Magandzelelo Ekerekeni*' is written in the Xitsonga language. To confirm my view on this, I again refer to Gelineau (1978:17); "And isn't this the way in which the Catholicity of the church is revealed? Isn't it her liturgy that the church can show that it is neither Jew nor Greek, neither Western, nor Latin alone, but African with the Africans and Chinese with the Chinese? And what is the church where we are and what can it become?" I agree with Gelineau, that a particular character may be common to an entire church region if that region is fairly homogeneous, but it may differ locally if it is in a multicultural area, in this case the congregations in the cities and towns, since the EPCSA found in rural areas are found in Tsonga rural areas.

According to Wepener (2008: 1) in his article "Liturgy on the edge of tradition":

"The delicate relationship that exists between liturgy and tradition can also go wrong. This happens when the fine and delicate balance which should exist between liturgy and tradition gets skewed in order for one to dominate the other. These potential dangers for domination of either the role of the liturgy or role of the tradition often arise when the edge of our existence are encountered. On these edges, firstly, the liturgy is challenged by the context in terms of, for example, its relevance for today and for the celebrating people, and then questions regarding renewal will surface. Secondly, these edges challenge the role of tradition or rather the voice of tradition which often calls us back to our roots when engage with the renewal processes. And

challenges to either tradition or liturgy are also challenged direction towards identity.”

### 1.3.1 The core task of the interpretation of practical theology

According to Osmer (2008:4), chances are good especially if one is a leader of a congregation. And stated that congregation leaders will someday run into situation where they could be used as a chance or opportunity. In his book, he explored four questions that he said would guide our interpretation and response to situations:

What is going on?

Why is this going on?

What ought to be going on?

How might we respond?

According to him, answering each of these questions is the focus of one of the four core tasks of practical theological interpretation, namely:

- *The descriptive-empirical task:* Gathering information that helps us discern patterns and dynamics in particular episodes, situations, or contexts.
- *The interpretive task:* Drawing on theories of the arts and sciences to better understand and explain why these patterns and dynamics are occurring.
- *The normative task:* Using theological concerns to interpret particular episodes, situations, or context, constructing ethical norms to guide our responses, and learning from ‘the good practice’
- *The pragmatic task:* “Determining strategies of action that will influence situations in ways that are desirable and entering into a reflective conversation with the ‘talk back’ emerging when they are enacted (Osmer: 2008:4).”

Looking at the four questions above with the knowledge gained during this research, I will answer these questions in my own words and not those of Osmer (2008).

### **1.3.1.1 What is going on?**

The EPCSA has become comfortable with being called the 'Tsonga Church' and some members even glow at the name 'Tsonga Presbytery'. It is reasons like these and pride taken by some elderly members that may make it hard for change to take place. The church has become a Tsonga community in the house of the Lord that it is also blinded to the well-known biblical commandment: "love your neighbour as yourself" (Mark 12:31). Clearly, there cannot be enough love in making strangers in the church feel that they are strangers and indirectly saying to them that they are not Tsonga enough for the EPCSA. One might ask who our neighbours are our neighbours are people we work with, live next too, but our neighbours should also be people we attend church with. *"Love is patient and kind. Love is not jealous or boastful or proud or rude. It does not demand its own ways. It is not irritable, and keeps no record of being wrong. It does not rejoice about injustice but rejoices whenever the truth wins out."* (1 Corinthians 13:4-6). In loving our neighbours we should not demand our ways, in other words, we should not oppress them with our ways of doing things for love does not demand its ways. Ever since those missionaries have brought the gospel to the EPCSA in 1875, the church has taken pride and ownership of the church, which is not right but also, unaware, it has taken ownership of the gospel by only sharing it with fellow Tsonga speaking people. Most of its members are Tsongas that goes without saying. But there are those few who are not Tsonga-speaking. Growth in any organisation and church takes place in church. The possibility of this church growing could be in developing more inclusive liturgy.

### **1.3.1.2 Why is this going on?**

According to Chupungco (1992:19) the term 'contextualization' was introduced into the active vocabulary of the church in 1972 by the World Council of Churches.

Derived from the word 'contextual', it fittingly expressed the need for the church to be relevant. The reason why the Sunday liturgy of the EPCSA is exclusively Tsonga might be that it was written for the Tsonga people (Tsonga Presbyterian Church). The EPCSA is still leading its Sunday Liturgy according to the context it was first written in. According to Grimes (1993:41), liturgy is no longer seen as an established pattern of invariable words, music and gesture, but as a freely improvised service that varies enormously from parish to parish, or from Mass to Mass, within the same parish.

### **1.3.1.3 What ought to be going on?**

This research aims to prove that any church should be a church for all and not for a certain language. A welcoming church, a growing church, a changing church, like the Republic of South Africa should be better for all. No church should oppress others and be selective regarding who should receive the gospel in that church. The EPCSA has more parishes than ministers; therefore it would be right for one to conclude that there is a shortage of ministers. The EPCSA has ministers within the church who are not Tsonga-speaking but who were forced to learn the language in order to minister in the EPCSA. Therefore, the church has even failed to welcome its own non-Tsonga ministers by oppressing them.

To answer the question: "What ought to be going on?" the EPCSA ought to be a church for all, it ought to be a developing church and it ought to be a welcoming church and it ought to open the door of the Good News to all those who believe in God the Father, Jesus Christ the Son and the Holy Spirit.

### **1.3.1.4 How might we respond?**

The first step in trying to respond would be to first look at the EPCSA's members, study the seven Presbyteries and each parish within each presbytery. That kind of information will be very useful for the whole research as it would help answer the following questions:

- “How many non-Tsonga speaking persons are in each church?”
- “Where is each parish located and what is the medium of language in that community?”
- “How many of the young members in each church are unable to read and write Xitsonga”?
- “How many ministers in the whole EPCSA are not Tsonga by birth?”
- “Can they be moved to churches where most of its members are non-Tsonga?”

The above are the kind of questions that would help in finding a way to respond to “What is going on?” and “What ought to be going on?” “How do we respond?” By reviewing the church, reviewing the liturgy, to inquire from people about their willingness to join the church if the liturgy was reviewed and changed. It is here that the church should get ready and willing to welcome possible candidates and to become a church of hospitality. This inquiry is very important, liturgical evangelism should take serious conviction that, at the heart of the world, is the mystery of God’s gracious presence. The EPCSA still shares the assumptions of the Victorian high-pulpit performance, in the sense that Tsongas are standing on this Victorian high-pulpit in church and the rest of South Africa and non-Tsonga members are far from it— all they will ever be in the EPCSA are observers who will never become full members of the church.

To support this argument let us look at what Keifert (1992:144) had to say about culture and its influence on power. According to Keifert, one cannot possibly plan or lead effective worship without listening carefully to the profound power of the culture within our lives. To support Keifert, it is true that one needs to understand the power of culture within our lives. The same culture that was used to develop the liturgy of the EPCSA might have died with many that lived during that time; chances are it might still not hold water today in the very same church. For some argue that culture changed with times and it is culture that influenced the first EPCSA Tsonga liturgy.

#### **1.4 Methodologies**



The research methodology will involve both a study of literature and qualitative empirical work in the form of interviews that will be conducted with Evangelical Presbyterian members on their views on the liturgy. The study of the liturgy, together with the outcome of the interviews, will help me as the researcher to develop more inclusive (inculturated) liturgy praxis for the Evangelical Presbyterian Church. I will also interview both groups and individuals and my purpose will be to attempt to determine the general feeling of members on the current liturgy as opposed to the researcher's personal views; hence an interview approach will be followed. I will also be using some of Scott's (2009:189) methodologies for my study:

- Mass observation: I will observe Sunday Church services at as many EPCSA parishes as possible
- Evaluating documentary evidence: I will study all data given to me carefully, either given to me by an individual or by the church's Head Office.
- Participant observation: I will be a participant in the church service, observing with the congregants and not from the pulpit.
- In-depth interview: I will interview the participants and note all their responds in detail.

### 1.5 **Outcome expected**

The Evangelical Presbyterian Church in South Africa together with its higher body the Synod will, after reading this research, hopefully gather for a review on the Sunday Liturgy for the EPCSA that has been used since the Sunday Liturgy came into being. The core research question of this study relates to what an inculturated liturgical praxis regarding hospitality in the EPCSA can look like; and based on this question the aim is also the development of a better inculturated liturgical praxis in this regard. The EPCSA can thus use the insights from this study to work towards a better inculturated liturgical praxis, especially with regards to language usage and inclusivity which will translate to Christian hospitality in worship. The Synod will hopefully take into consideration the usage of language in its churches in the townships and cities. It will develop more inclusive liturgy praxis for the Evangelical Presbyterian Church in South Africa. After wholly understanding of an investigation

into the liturgical problem, I hope it will promote hospitality in church and move from just being the 'Tsonga church' to being a church for all those who share in the body of Christ.

## **Chapter 2: A brief history of the Evangelical Presbyterian church in South Africa**

### **2.1 Introduction**

According to the records of the World Council of Churches, The EPCSA is a reformed church. In his typed article the late Reverend Phelembe (2000) shared a brief history of the EPCSA and according to that article, the Evangelical Presbyterian Church in South Africa, formerly known as the Tsonga Presbyterian Church, is the result of the work of the Mission in South Africa which began in 1875 in Northern Transvaal (currently the Limpopo Province in South Africa). The gospel was first proclaimed to the Tsonga/Shangaan people by two Basotho evangelists seconded by the Paris Evangelical Missionary Society. A network of mission stations was established in the northern and eastern parts of the Transvaal. As the rapid growth of the mining industry drew many people to the towns, congregations were established in the Pretoria Reef, in Orange Free State and also in Zululand. The church became autonomous in 1962, but still relied on the Swiss churches for financial support. Xitsonga is the official language of the EPCSA.

The church confesses the one faith held by the church universal, in Jesus Christ, the Son of God and Saviour of the world in whom God revealed himself. The church therefore worships the one God, the Father, the Son and the Holy Spirit. Under the guidance of the Spirit, the EPCSA strives to foster the advent of the Kingdom of God on earth and to prefigure God's new creation. I acknowledge her (the church's) dependence on the word of God, as contained in the scripture of the Old and New Testament, which stands in judgment over the church and constitutes the only foundation of faith and life. I confess the faith proclaimed by the early church as embodied in the declarations of the ecumenical synods and represented by the Apostle's and Nicene Creeds. The synod is the supreme body of the church. An executive committee acts on its behalf in between sessions of the synod. Several

committees assist the synod, e.g. education, health, youth, literature, ecumenism, women's guild, and men's guild.

The EPCSA is a member of the Church Unity Commission. The activities and priorities of the EPCSA include evangelism and planting of new churches, thereby promoting the spiritual growth of the church. The EPCSA plays a frontier role in the battle against HIV/AIDS, in the empowerment of ministers, lay preachers and administrative staff with management skills and in improving the financial situation of the church. This was the brief history shared by the late Reverend Phelembe (2000) in his article.

Weaver (2002:8) says that the Christian liturgy did not begin last Sunday or the Sunday before, or even with the generation before us. He states that it did not spring into being spontaneously or from the laborious work of a special committee appointed for that purpose, but that it has evolved over two millennia. The same holds true for the EPCSA; its liturgy was developed somewhere, but the question remains: By whom and what influenced it? The aim of the study is not to change the language and throw away what already exists. The EPCSA is known as a 'Tsonga church' (as mentioned a number of times in this research), but in reviewing its liturgy I am not aiming to turn the church into being perceived as an English church. The aims of the study will at all times during the research be those mentioned in chapter one. According to Wepener (2008:18), in reference to the proposal for a so-called Missional Liturgy in the 2010 Worship Manual of the Dutch Reformed Church:

" some advice is given for all four movements of the liturgy ... in short: (a) be as hospitable as possible without making people feel uncomfortable and experiment with different art form;(b) preaching should take the world of secularised people into account and invite them to become part of God's kingdom in the world; (c) a long paragraph is devoted to the table service in which the core suggestion is basically that one should skip the table service; and (d) during the last movement contact information should be communicated (cf also Wepener 2008)

Wepener (2008) then warned against such an oversimplification regarding the Missional nature and inclusivity with regards to worship and liturgy. This warning will be taken into account when working with the (history of) the liturgy of the EPCSA.

The EPCSA was founded in the year 1875. The year of its foundation documented in almost all the church's liturgy, showing pride in the years it came to being (Phelembe: 2000:10). The first missionaries who recorded to have made contact with the Tsonga People of Valdezia on the 9<sup>th</sup> of July in 1875 were Cruex and Berthoud. Looking at the history of the Swiss in South Africa, it is important for one to note that the first mission in South Africa was in the year 1744, which was established at Genadenal by George Schmidt of the German Moravian. November the 4<sup>th</sup> in the year 1822 in Paris, the Paris Evangelical society was founded and during that time the first student to enrol was Prosper Lemue, who was at a later stage moved to or came to South Africa. In 1829 Isaac Bisseux Samuel Rolland and Prosper Lemue of Paris Mission came to the Cape, where they consulted Dr. John Philip of the London Missionary Society before they settled at Wagenmakers Vallei (Wellington) (Scheurer: year unknown).

According to Phelembe (2000:6), in 1833, Maria Mission station, Thomas Arboussets, Eugene Casalis and Constant Gosselion received an invitation from Mii, Chief of the Basotho people. The invitation led to the first mission station in the Basotho land being founded. It was only in 1854 that the free Evangelical Church of Vaud considered the possibility of starting the missionary work. In 1857 a committee was found by Vaud Free Church to collect funds, to train and keep in contact with missionary work. In 1868 Gonin started building up mission stations in Saulspoot. Vaud later approached Ernest Creux and Paul Berthoud to start as missionaries of the Free Church of Vaud, in which Vaud was supported by Adolphe Mabile who was attached to Paris mission. In February 1872 Creux left to come to South Africa and that very same year Berthoud followed and Maria with Mabile too. In 1873 Mabile and Berthoud determined the future activities of the mission. It was then decided to undertake the evangelisation to the Tsonga people who, at that time, were living in the north of the Transvaal (South Africa Republic).

The above information is relevant for this study, because it gives the readers a brief background on how the EPCSA came to being. How the church was brought to the Tsonga people, not by Tsonga people, but by foreign missionaries. The missionaries hereby brought the gospel to the Tsonga people in their Tsonga language, even though they were not Tsonga themselves.

## **2.2 History of the EPCSA from 1875-**

Taking a look at mission from the year 1875, the year the Evangelical Presbyterian Church in South Africa (EPCSA): It was founded by the Switzerland missionaries. Having travelled to Kroonstad and to Potchefstroom, then to Pretoria in Marabastadt, to Thabo Mosego now known as Lydenburg and to Albasini, Creux and Berthoud founded first mission at Valdezia on the 9<sup>th</sup> of July 1875. Going back a little too when Cruex and Berthoud were young theology students in the year 1869, they dedicated themselves to their own church. The Free Church of the establishment of a mission depended directly on the church. As young pioneers they spent three (3) years in Basotho land doing the services of the Paris mission whilst supported by their own church. They used all the opportunities that they came across to make themselves familiar with the special problem of the African mission.

Creux and Berthoud started on their long 'trek' by ox-wagon and on the 9<sup>th</sup> of July 1875 they brought the journey to an end at a spot in Soutpansberg which they named Valdezia, in honour of their native Vaud. From that day, the definitive work of the Swiss Mission in South Africa begun. Strangely enough, not once in the number of years that I have being part of the church (EPCSA) had I asked myself why Valdezia was called Valdezia, a place where the 'Tsonga Presbyterian Church' came into being. It is during this research that I learned more about the church's history.

Here I think it is important to introduce the environment and geography of Valdezia and the important role missionaries and the EPCSA played *in situ*. According to Wikipedia <http://en.wikipedia.org/wiki/Valdezia> Valdezia (where the first EPCSA mission came into being) is today a sprawling rural settlement situated 10km east of Elim Hospital in the Hlanganani district in the former Gazankulu homeland, South Africa. Formerly known as Klipfontein, it was a Swiss mission station, and it was named after the Swiss canton of Vaud. Valdezia became a bastion of Swiss mission stations in Africa. Valdezia is said to be the biggest and the most important Swiss enclave in the whole African continent. Unlike in the past, where the Swiss missionaries used to run the village and the church, the current leadership of the Presbyterian Church is composed solely of Tsonga people, but the Church in Switzerland used to take some of the major decisions concerning the activities of the church and the village of Valdezia but no longer. During the time of Swiss

colonisation of Valdezia, there were more than 1000 white Swiss citizens staying in both Valdezia and Elim respectively, but now there are only graves of Swiss citizens remaining. Swiss missionaries withdrew from Valdezia and Elim in 1994 when the dawn of democracy came to South Africa. The only relics left of these missionaries at Valdezia are the graves of missionaries and their families. The graves are in a bad condition, since there is no Swiss community to take care of them. Valdezia is a large town that, according to the national census of 2011, comprises between 7600 to 8000 people. Valdezia is situated in the Elim area approximately 74 km from Greater Giyani Town in the Limpopo (northern) province of the Republic of South Africa. The nearest town to Valdezia is Elim. It is surrounded by villages that are close to each other, but have different names: Shirley, Chavani, Bungeni, Nwaxinyamani, Bokisi, Mbokota etc.

The Tsonga people, during the time of this mission, are believed to have originally been living in Portuguese colonies in the east of Africa. They were harassed and also putted to shame by the perpetual warfare which followed on the foundation of the Zulu military empires by Shaka. . Some could use this historical factor as a reason why some of the Tsonga people or Shangaans identify themselves as Zulus in and around Johannesburg areas, since they were put to shame. They have become ashamed of whom they are but research that will investigate this matter remains for another day.

Using the EPCSA's own liturgy to create an open mind to forgiveness and loving those who oppressed us:

*“Nongonoko wa vumbirhi”* (liturgy for the second Sunday of the month)

*“Magandzelelo Ekerekeni”* (Church Liturgy):1983:24

*“Mi swi twile leswi nga vuriwa loko va te:”* (You have heard the law that says)

*“U ta randza warikwenu, u venga nala wa wena.* (Love those who love you and hate your enemies).

*“Kambe mina ndzi ri ka n wina:*

*Rhandzani valala va n’wina,*

*Mi khongelela lava va mi xaniseke, leswaku mi ta*

*Hundzuka vana va Tata wa n'wina la nge matilweni”*

(Matewu 5: 43-45)

*“Loko mi rhandza lava va mi rhandzaka ntsena, xana mi ta kuma hakelo yihi ke?*

*Na vona valovisi a va nga endlisi sweswo ke? ( Matewu 5:46)*

*“Hikwalaho ke, na n'wina mi fanele ku hetiseka , hi laha*

*Tata wa n'wina wa le tilweni na yena a hetisekeke”*

(But I say unto you:

Love your enemies,

Pray for those who persecute you. In that way

You will be acting as true children of your father in heaven.”

*(Matthew 5: 43-45)*

If you love only those who love you,

What reward is there for that?

Even corrupt tax collectors do that much. If you are only kind to your friends how different are you from anyone else? (Matthew 5:46)

But you are to be perfect,

as our Father who art in heaven is perfect.

It is at this point in the church's liturgy that one can use an argument that our true identity is in Christ and not in a tribe. Therefore, the church as part of the body of Christ needs to be open to all those who are also part of that body, regardless of tribe and other differences, because Christ is for us all. The missionaries that brought the mission to the Tsonga speaking people had to study Xitsonga incessantly to provide it with orthography and a grammar and, on top of that, they had to translate it into the Holy Scripture and also had to master Dutch. If

missionaries went through so much to make the gospel as clear as possible to the Tsonga people, why can't the very same EPCSA try to make the liturgy as clear as possible to all its members, including those who are non-Tsonga speaking people? The question asked here is a question that can be easily answered as it is written, not so much to give answers to it, but to create a debate in any readers' mind and to the liturgy team of the EPCSA.

Phelembe (2000) stated that in the year 1875 the baptism of the first converts took place and Swiss, French and German missionaries, and their converts, Messrs. Francois Coilard and Schwelnuss and their people joined the Swiss church in rejoicing by participating in The Lord's Supper. It is no secret that South African history is filled with bloodshed in fact, much like the rest of the world.

Phelembe (2000) also adds that the same applied for African Christianity; the work of the missionaries should be appreciated along the indigenous knowledge that was already present with the people of South Africa. Mr Berthoud lost his wife and all his children within a space of twelve months (1 year) and Mr Cruex also lost two of his children. Since the suffering and hardship of those times, the work in the Transvaal has grown and prospered. It is during my research that my interest in the EPCSA's history grew due to the number of things I have discovered about the church, things that I was not aware of. Even though I was born into a Presbyterian family, my research has helped me to improve my understanding of the history of the Evangelical Presbyterian Church in South Africa and made me keener to assist the church developing a more inclusive liturgical praxis.

One would not be amiss in finding Ernest Cruex and Paul Berthoud to have been men of courage and determination. Sometimes it is courage and determination that gets people into trouble, using our former President Nelson Mandela as an example; it was courage and determination for freedom that led him to jail for twenty seven (27) years. Jesus Christ Himself is the greatest example of a person getting into trouble for standing up for what He believed in, namely God. What got Jesus into trouble was saying that He was the son of God, and that He was God. Cruex and Berthoud were imprisoned without being charged by the rulers of the Transvaal Republic; and not only did they imprison them, but they went out of their way to



make them feel unwelcome. They destroyed their property and added fuel to the fire by killing their loved ones.

The EPCSA has proved in the past that it is a church of hospitality, for it is still credited for it; people still give it credit for having started the first hospital in 1896, even though it has lost ownership (Phelembe :2000:8) of the Elim hospital in the Northern Transvaal. In 1976, the government took over the following institutions: Lemana College of Education, Elim Hospital, Waterfall Farm and Masana Hospital. Compensation for the take-over was paid to the church. Now the last two pillars of the church's work are the sole responsibility of the government.

The first Tsonga convent was Lydra Shihlomulo in 1876. It was only in 1877 that the Basotho evangelist founded congregations at Barota, Barcelona and Elim. The history of the church would not be complete if one did not mention Josefa Mhalmhale, who was sent by Elim to do missionary work in the then Portuguese East Africa (now Mozambique) in 1822. Another important event at the Elim mission station was the arrival of Dr George Liengme in 1896. The Elim hospital church took credit, for it played a vital role during the Anglo-Boer war of 1899-1902. By the end of the Anglo-Boer war (1899-1902), the mission Romanda had the following missions: Valdezia (established in 1875), Elim (1879), Shiluvani (1886), and Mhinga (1899) and Pretoria, which included Johannesburg (1897) (Phelembe: 2000).

According to Phelembe (2000), the whole of the New Testament was printed in Xitsonga in 1962, the very same year Rev Creux was transferred to Pretoria. In 1905 mission work started at Ekurhuleni whilst the church had its first Synod meeting at Elim. In 1907 the whole of the bible was printed in Xitsonga. During an agreement or debate in 1907, the sister church of the EPCSA church in Mozambique, was required to invetage the work of the mines in South Africa. During the point of ratification of the agreement, Professor HWE Ntsan'wisi was the moderator of the church. He was a lay person of considerable leadership qualities, who later went into politics. The period was concluded by the centenary celebration at Valdezia in 1975. When the centenary celebration took place, the following parish and extension charges were in existence: Natal (1958), Chiawelo (1962), Bungeni (1963), Mambedi (1964), Johannesburg (1966), Hlanganani (1967), Nkowankwa (1968), Hammanskraal (1969), Great North (1969), Sisimukani (1969), Phelidaba (1969), Phalaborwa

(1969), Nelspruit (1969), Malamulele (1969), Muhunguti (1969), Shirley (1969), Nhlaniki (1969), Vuyani (1969), Ntlhaveni (1969) and Giyani (1970); these exclude those already mentioned above. The EPCSA has indeed grown since then to seven (7) Presbyteries: Giyani, Letaba, Lowveld, Tshwane, Rand, Soutpansberg and Malamulele. These presbyteries are found in the Mpumalanga, Free State, KwaZulu Natal, Limpopo and Gauteng provinces. This is five (5) out of the nine (9) provinces of South Africa, excluding the Western Cape, North-West, the Eastern Cape and the Northern Cape provinces. From my research by word of mouth with fellow ministers, the reason the EPCSA has not grown into these provinces yet, is because of the languages found in these provinces and having very few Tsonga speakers in these provinces, resulting in the EPCSA not being able to attract membership in them. KwaZulu Natal, for instance, has only one parish, namely Zululand this is one of the smallest parishes in the church, because KwaZulu Natal is a Zulu-speaking geographical area. This study shows that, even though the church has the potential to grow, language might be the reason why the church has not grown as much as it would have liked to.

## **2.3 Short profile on the founders of Evangelical Presbyterian church in South Africa**

### **2.3.1 Profile on the founders of EPCSA: Refer to Appendix A**

A short profile on the founders of the church can be found in the Appendix of this report. It gives a brief profile of the founders and the year they started to contribute to the EPCSA. It also shows the parishes they helped establish.

### **2.3.2 Their influences on the liturgy**

Not much has been said about the founder's influence on liturgy by word of mouth research. However, they taught the Tsonga people who they brought the mission to. According to an article written by the late Reverend HM Phelembe of the EPCSA, (2000:11) "the printing of the first literature in Xitsonga, whilst Paul Berthoud was furlough in Switzerland he supervised the printing of the first two books ever to be printed in Xitsonga in 1883, namely: **Xipele** and **Buku ya Tshwambu**. By that time,

his younger brother had taken up the work at Valdezia until he was called for higher service in 1904 at the age of forty-nine. Although in his (Rev HM Phelembe) article, he did not state the influence the missionaries might have had on the liturgy, here we see the influence they had on Xitsonga literature. Again in this article, Rev HM Phelembe wrote of the Jubilee celebrations which had taken place in Valdezia from the 7<sup>th</sup> – 9<sup>th</sup> of July 2000 (2000:18) in anticipation of the 7-9 July 2000 Jubilee celebrations at Valdezia. The question to be asked, is whether or not the EPCSA people all over the world are speaking of globalisation, interculturalisation, contextualisation, etc. the influence of the first literature in Xitsonga was influence by the people missionaries brought mission to, there were Tsonga people therefore they wanted to bring the good news within their context.

In the year 2000, the jubilee listened to this article as the author read it and, more than ten years later, the church has not yet reached the goal of interculturalisation and neither has it reached the goal of contextualisation. Phelembe (2000:12) during the period (from the silver Jubilee [1989] to the golden jubilee) under review, many occurrences that shaped the historical development of the EPCSA took place. An example of the New Testament being printed in Xitsonga (1902) was given. It was printed that same year. Rev Cruex, one of the founders of the EPCSA, was transferred to Pretoria; furthermore, he started mission work amongst the lepers, the insane and those sentenced to death. In the year 1907, the whole of the Bible was printed in Xitsonga. During the same year, according to Phelembe (2000: 12-13), an agreement with the EPCSA's sister church (Church in Mozambique) was entered into about the work of the mines in South Africa.

#### **2.4 The influence of the community on the development of the liturgy of the EPCSA in the past.**

Let us look at what the community is.

A community is best defined as a group of people who, regardless of the diversity of their backgrounds, have been able to accept and transcend their differences, enabling them to communicate effectively and openly and to work together toward goals identified for their common good ( Hampton: 2004).

Atkinson (2004) defined community as a group of a race of people sharing beliefs that allow a *single shared* understanding that insensibly incorporates the racial character of the group. Hence all communities, from tribes to nations, are founded in a particular race with a unique understanding of being.

In Chapter 3 of the book *Paul's idea of community* by Banks (1980:33-42), under the subtitle: 'Church as household gathering', Paul's idea of the church as a community is stated. It is the view of Paul that one can only begin to understand the true definition of community and the influence the community has on the church or gospel, because the two cannot be separated. The message of Paul in this chapter is said to bond men and women as one to one another, as well as to God therefore, to embrace the gospel, are to enter into community. This chapter argues that one cannot separate the people, the community and the gospel. The following questions were asked: What sort of a community? Where does it exist? How is it expressed? These are the type of questions I will try to deal with in the rest of this chapter of my study.

The influence the community had in the EPCSA in the past cannot be fully answered if the past community is not fully studied and understood. What kind of community surrounded the EPCSA in the past and what influence did it have on the liturgy? A liturgy cannot and should not be developed or changed without having studied the community that is to share in this liturgy. Before I answer these questions, I find it of importance to firstly give the view of Paul's idea of a community as written in the provided reference in the above pages of Chapter 3 of Banks (1980). After asking these questions in this chapter, Banks said that any discussion of these questions must begin with Paul's use of the term *ekklesia*, church, or must very soon come to grips with it. The term is said to have occurred sixty times in his letters, more often than in all the other occurrences of the word in the New Testament combined. It is also said to be his favourite way of referring to the communities to whom he was writing to at those times. Banks (1980: 34) In the Greek *ekklesia* was a familiar word. From the fifth century BC onwards it referred to the regular 'assembly' of citizens in a city to decide matters affecting their welfare. We have an example in the New Testament itself where *ekklesia* is used to describe just a meeting. Banks (1980:35); it simply means an assembly or gathering of people in a quiet ordinary sense so that,

as in Greek usage, it can refer to meetings that are quite secular in character. To support Banks' view on people and community of Christ/Church, I will quote Weaver Jr (2002: 29): "Christian worship is the response of a grateful heart to God's own self-giving in Jesus Christ. That doesn't change. It is the same in every age, but the liturgy, the medium by which that worship is rendered has, as we have seen, changed and developed throughout the ages. Through the same liturgy God speaks and we respond through the liturgy, we call and listen for God's response. The Greek word from which we derive the English word Liturgy (*leitourgia*) is actually a combination of two other words, the words for people and for work. The liturgy is, quite literally, the work of the people. It is something that we do together in the presence of God. It is something that involves us all and is all-involving, as it calls us to commit heart, soul, mind and strength in this work of hearing and responding, receiving from and giving to God a new life in Jesus Christ. To call a service 'liturgical' is to indicate that it was conceived so that all worshipers may take an active role in offering their worship together. According to Weaver Jr (2002: 30) "The liturgy is something that we go to church, come together as the church, not to watch but to do". But, one can agree that people do not want to be spectators in their church's liturgy but that they want to participate in it as part of their worship, in which case the EPCSA's liturgy or any liturgy that accommodates one group of people while there are other people within that community, that liturgy is incomplete, judging from Weaver (2003). Wright, in Long (2001:28), believes that people also want to know God in a personal and interior way, but this need is to be related to other people. Thus, worship that is overly directed towards God (What Wright calls "Liturgical worship. Wrights also says that people are drawn to worship mainly out of a need to be known and to form warm relationships, and an overdose of transcendence can frighten them away."

Now to answer the question: "What kind of community surrounded the EPCSA in the past and what influence did they have on the liturgy?" Fortunately I had the opportunity to visit the EPCSA church in the Soutpansberg at the Elim parish the first parish of the EPCSA about a month ago (April 2012) to attend Moderator, Rev SHP Khosa's (Vice Moderator) welcoming service. The common languages in that community are Xitsonga and Tshivenda. The singing and dancing during the service was mostly done in two languages. It was quite an experience visiting a parish where

it all started, right in the middle of my study. Even though the Soutpansberg Presbytery is now known as the Presbytery of the Two (Tsongas and Vendas), it was not so in the beginning. The fact that the Soutpansberg Presbytery has Venda speaking members is also one of the reasons for the development of that Venda liturgy, but that will be dealt with later in the study.

The Soutpansberg presbytery in 1875, the year the church was founded, was a Tsonga Presbytery. They were known during that time (and even today by some) as the 'Shangaans' a term not often accepted by the Tsonga people of today. Therefore, this could be the influence that a community of that past had on the development of the current Sunday liturgy. The missionaries faced difficulties when they first came to the Soutpansberg Presbytery, because of the language. It is said that not only did they have to study the Xitsonga language, but they had to provide it with the orthography and a grammar to translate it into the Holy Scripture, but they also had to master Dutch (and later English) or Portuguese, according to their sphere of work, as already stated in the brief history of the Evangelical Presbyterian Church in South Africa in this research. Thus, the community did not only have an influence on the development of the Holy scripture being translated into their mother tongue, but it would not be wrong to say (without much evidence) that the Xitsonga Liturgy came into being in the year 1983, *because of the language of the people of that community at that time*. There is so much more to learn from those missionaries about gospel within the context of the people. They did not force down their own language, nor oppressed the people into learning their language instead; they did all the learning so that the Gospel could be as clear to the Tsonga people as if it was given to them in their own language. I believe you cannot separate people from language; it is part of who they are, it is their identity. The aim of the Gospel should not be to help people find their own identity, but to make the accessible within their own identity.

After having read Phelembe (2000), I found that Cruex and Berthold were men of courage, men who understood context and men who studied the community they brought the mission to. One of the biggest mistakes missionaries make (from my personal observation) is that they tend to study the context in the sense of class. The rich and the poor and work on that, but they forget to study one of the most important

things when dealing with missionary, namely the language of the people. I would like to conclude by saying these words; ‘As much as the community in the past had influenced the development of the past, as much as the past cannot be ignored nor forgotten, we should not fail to see what influence the present people could have in developing an inclusive liturgy for any church, because of the pride we carry in the past that is no longer there and cannot be changed. If we can’t change the past we can learn from it and change the present and future”. Using Pretoria for example, are we really just changing street names or are we trying to change the past? That is food for thought. According to Long (2001:29), if people are seeking companionship with other people but are put off by ‘God-directed’ worship and formal talk of God, then the church could develop a strategy of easing people gradually into full worship. Both culture and liturgy should be able to evolve through mutual consideration and without one damaging the other.

## **2.5 Summary**

This chapter presented a brief history of the Evangelical Presbyterian Church in South Africa and how it came into being and how it came to be a Xitsonga church from missionaries that were non-Xitsonga-speaking people. It also looked at the influence of John Calvin and his influence on the liturgy of the Presbyterian methods and means of worship. A short profile on the founders of the Evangelical Presbyterian Church in South Africa was also presented to give readers an idea on how far the church has ‘travelled’. Throughout this historical chapter the focus was/is on the development of Presbyterian liturgy, from the beginning, especially as it was transplanted in the EPCSA. While focusing on a more inclusive theory for the liturgical praxis for the Evangelical Presbyterian Church in South Africa, I have studied and stated the influence that the community might have had on the development of the Sunday Liturgy. In my view, hospitality is part of the EPCSA tradition and should be part of its future. In this chapter I have developed a better understanding of the EPCSA. It is in this history that I have learned the importance of language and why the EPCSA is Tsonga-based. The first parishes to be established by missionaries were based in areas where people spoke Tsonga. As a last word in this chapter I quote Long (20001:33) on true Christian hospitality and worshippers’ approach regarding the strangers in their midst:

“The reality, however, is that these people are not exactly like you; indeed, they may not be much like you at all. They are the other, strangers, different. Because they are the other, they bring the promise of gifts and wisdom the congregation does not yet have. Because they are different, they also bring challenges and potential dangers. They may be hard to accept, disruptive, or even violent, or they may have needs, financial or otherwise, beyond the capacities of your congregation to meet. Regardless of their promise or their danger, the church is called to be hospitable to these strangers, and you are on the front role of this ministry. This hospitality goes beyond the narrow bounds of modern nation of intimacy, and self-fulfilling friendship. Like Abraham and Sarah by the oaks of Mamre, we are commanded to show hospitality when strangers appear at the flap of the tent, to open our house and table and God’s house and table to these strangers so that they will find safe lodging, nourishment, cool water for the face, the oil of blessing, and the rest of the soul.”



## **Chapter 3: The liturgy of the Evangelical Presbyterian church in South Africa**

### **3.1 Introduction**

The EPCSA has many liturgies, namely the liturgy to bury the elderly, the liturgy to bury children, the liturgy for blessing a wedding, one for tombstone unveiling, one for Easter services, one for Christmas services (Katekisma Kumbe masungulo ya Vukriste: 1971, Vu, mica bya kereke: 1978, Xipfuno xa mulanteri wa kereke: 1979, Tivani ta vukriste: 1958), etc. These liturgies are all written in one language, namely Tsonga. The study at this stage is not focusing on all of these liturgies but on the Sunday liturgy. This liturgy is used Sunday after Sunday and is the liturgy this chapter will be referring to when talking about the liturgy of the EPCSA.

According to Kunzler (2001:83); the liturgy is unthinkable without culture and its achievements. In the course of the history of Christian worship, the various liturgies have been stamped by many cultures and people. Speech, music and song, the visual arts, including architecture, bear cultural witness of various epochs that have become interwoven with the liturgy. Thus, the necessary drawing of nature into the relationship with God always has a cultural aspect. The Tsonga language is part of the tradition of the EPCSA, because of the fact that it is part of who and what they are (Tsonga Presbyterian Church), and by taking that away from them, we would take away who and what they are. We don't take that away from them, but we enable them to welcome these are not part of that history so that they create a future with them.

According to Kunzler (2001:93), liturgy scholars of the Enlightenment period were motivated not only by historical interest, but also by a desire to renew liturgical life, so that it may adapt to changes and times. "While giving all due credit to the pastoral liturgical intentions of this period one cannot ignore the general tendencies of the Enlightenment, which were antagonistic towards the church and even towards faith" (Kunzler, 2001:93). This study confirms Kunzler's statement that liturgy needs to adapt to change and times. And times have changed for the EPCSA, in that it used to have Tsonga speaking church members only and that change should be taken into account by the church's current liturgical team.

Kunzler (2001:86) stated that the theological basis of inculturation and all new development stemming from it, is the need, 'to make man able to experience God's self-revelation in Jesus Christ, so that he can receive it and respond to it'.

"For this reason all inculturation remains bound to the Christ-event, to the end incarnation, life and death, Resurrection and Glorification of Christ. 'Thus', this reference has a memorial quality and creates a tradition, in which loyalty to what was established by Christ finds this form of tradition may not be broken off arbitrarily, but must proceed in the measure in which the spirit directs history to its completion. Since, however, this world-historical process, in contrast to God's becoming man in Jesus Christ, unfolds not only in the historically defined and culturally contained time and place, but at all times and in all places in the world. It is possible only by taking many forms, as in the events of Pentecost, God's self-revelation as heard and answered in many languages" (Kunzler 2001:86).

This should encourage growth and warmth in our different churches and communities, since we are part of the body of Christ.

Kunzler (2001:85) argued that, because of the body-spirit composition of man, there is no relationship with God which is devoid of a cultural dimension. For this reason, the task of liturgical inculturation is one which can never be regarded as complete. In this lies the danger of regarding liturgical inculturation as completed. And the danger of absorption of the religious element by a self-glorifying culture should be kept in mind. It is very dangerous to tie the expression of faith so closely to the particular culture that this cultural expression becomes mistaken for the faith. (Kunzler 2001:85) "Is faith more than the cultural garment in which it is clothed? Can it be translated into another culture? What are the criteria by which the accuracy of such translation is measured?" The decisively new element of Christianity is precisely the katabasis of God in Jesus Christ. He came so that men and women would have life in full (John 10:10), in order that they might share in the fullness of the life of the Trinity. Looking at these questions will help the church to consider extending its Sunday liturgy to all those that come and worship together regardless of race, culture, tradition and language. The statement made by a minister that was quoted in Chapter 1 "my God is Tsonga" is here confirmed to be a dangerous one. It is glorifying one's own culture and it is here said to be dangerous to be tied to faith, even though it might have just been intended as an expression of faith.

With this background in mind, as well as the need for liturgical inculturation in the EPCSA, it is now necessary to firstly take some steps back. As part of responsible

attempts at liturgical inculturation it is of critical importance to also include tradition and specifically the liturgical tradition of the denomination being researched, namely the EPCSA. Therefore, the European roots of the worship in the EPCSA will now be explored by firstly looking at the liturgy of John Calvin.

### **3.2 John Calvin**

It is relevant to provide a background on John Calvin, in order that we may have an idea of what could have brought up his views, not only on liturgy, but also on theology. According to Wikipedia, John Calvin was born on the 10<sup>th</sup> of July 1509 in Picardy in northern France at Noyon His father was a financial administrator of the cathedral chapter of Noyon and his mother died early. As a student, Calvin was rapidly acquiring the priestly training when in his father, who at the time has fallen out with the ecclesiastical authorities in Noyon, had ordered to change his field of study to law. When Calvin's father passed away on the 26<sup>th</sup> of May 1531, he left Bourges and returned to Paris to study Hebrew and the classics. He got married early, in August of 1540 to Idelette de Bure, who was a widow of Jean Stordeur of Liege, who was not a stranger to Calvin. He was an Anabaptist who Calvin had converted to the pedobaptist position. After she passed on, on the 29<sup>th</sup> of March 1549, Calvin did not marry again. Some biographical information about a person provides one with some idea on what type of person you are dealing with or reading about, as a theology student at the University of Pretoria once said to me: 'Our past experiences define the theology we will walk out of this University with'. At the time he had made the statement it did not make any sense to me, but during my Bachelor of Arts Honours research, I found it to be true, because of the way I became emotional over my research topic due to the way I grew up and because of what I had observed.

According to Richard C. Gamble (1992:102), Calvin's position is perhaps revealed most clearly in his actual dealings with the other protestant churches of his day and indeed, even with the Church of Rome. On the one hand, he was always opposed to minimising differences, particularly differences of doctrine. He was never guilty of drawing up agreement of which the words could be given two different meanings at the same time. He believed that true unity came only by true agreement covering the greatest possible area. He rejected the idea that suggested that what were

fundamental remains safe, while the loss of other things is tolerable, whereas what the Son of God has given us in the doctrine of his gospel to be enjoyed for ourselves is most sacrilegious on the other hand. Calvin was always prepared to do his utmost to bring about unity, and even when he was not successful, as long as there was an agreement on what was essential, he was prepared to recognize those who differed from him as a Christian. Contrary to much popular thinking today, Calvin was not intolerant of those who differed from him, as long as he felt that they did not disagree because of pure wantonness or hatred of the truth.

According to Barth (1995:118), because Calvin was so much an ethicist, he had to be such a strong dogmatician. His one reformed, ethical reformation had to raise the question: What are we, to think of that which is actually taking place in time, in the world, and in life? His concept of God, which at once puts another great question mark after all human action as soon as it takes place, was Calvin's own answer. This concept shows us the sharp criticism to which he subjected himself and his own primary thrust. Neither a religious admiration of his individual genius, nor a doctrine at this central point in explanation of Calvin." Quoting Calvin is neither a show of my religious admiration of Calvin, nor his individual genius. I agree with Calvin's take on the question what we are to think of that which actually takes place in time, in the world, and in life. From my experience, I see how we tend to hold on to the past and even carry the past into our churches, ministers, community and even into our liturgy.

According to Backus & Benedict (2011:306):

"Calvin's legacy is always mediated through communities of faith that claim him as their chief reforming ancestor. In South Africa, as well as other places, that legacy was originally plated by various ecclesial and colonial settler communities, as well as mission societies, coming from different European countries. Although the Dutch part of the Reformed family has been dominant, this diversity of origin has meant that other theological inter petitions and historical embodiments of Calvinism have also taken root. But even within the Dutch Reformed Church and its sister churches, Calvinism has found different expressions. In addition to this already complex scenarios that has unfolded over almost four centuries, the demography of Calvinism as embodied in various Reformed churches, and has shifted considerably during the past century. Today it reflects the ethnic diversity that contemporary South Africa represents. All of this has to be kept in mind as we consider the way in which Calvin(ism) has contributed to the making and unmaking of apartheid. Our subject, then, is complex defying neat analysis or simple lines of enquiry whether historical, sociological, or theological. Held together by some common thread or family resemblances, Calvinism in South Africa is not a seamless garment, but a patchwork quilt roughly woven together, and in some places, badly soiled and in need of repair."

There are perhaps many reasons to decry Calvinism's significance in South African history, since they are, in some ways, regarded as formative. But one way or another, it cannot be ignored when it comes to understanding the making and unmaking of Apartheid both as an ideology and as a social reality. In telling the story, I will unpack its paradoxes, indicating its role as providing hospitality. According to word of mouth, the EPCSA was and still is influenced by the theology of John Calvin; but this study confirms this fact to some extent only.

According to '*The New Schaff-Herzog Encyclopedia of Religious knowledge by Philip Schaff (1952) Vol.II*', John Calvin based his system upon the Apostle's Creed, and followed its lines. Ethics and theology were handled in the closest connection. His reformation in theology was pre-eminently a practical affair. Even the doctrine of predestination was developed, not as a speculation, but as a matter of practical concern. By the extraordinary emphasis put upon it, the Genevas were taught to consider it almost the cornerstone of the Christian faith.

### **3.2.1 John Calvin's view on liturgy**

To quote Lewis Loflin in his article under the subtitle: Basic Theology

- "Calvinist theology into the following basic doctrine, expressed by the word TULIP:
- T: Total Depravity (inability) refers to the human sin has affected every aspect of the human character thought, emotions, will, etc. Calvinism teaches that an unsaved person completely unable to find salvation on his or her own. Salvation is only possible if God wills it and causes it through the work of the Holy Spirit.
- U: Unconditional Election is the doctrine which teaches that God chooses some to be saved and some to be damned. These choices are not, however, based upon any acts performed by those people or any merits which they have achieved (otherwise, there would be a violation of the principle of Total Depravity). According to Calvinism, election and damnation were decided before the world was even created, which results in complete predestination for all humans. Somehow, though, humans are still responsible to believe in Christianity, not that this appears to do any good. Denying either is heresy, thus it is necessary to believe both, despite the fact that they contradict each other.
- L: Limited Atonement is a concept which teaches that Christ died for the sin of some (those predestined to heaven), but not for others (those predestined to hell). Thus, Christ did not die for the sins of the entire world, because otherwise the entire world would go to heaven. Instead, Calvin believed that Christ died to atone for the specific sinners, and only God knows who they are. This runs counter to universalism.
- I: Irresistible Grace refers to the fact that when God has bestowed his grace upon a person because they have been predestined for heaven, it is impossible for a person to 'resist' this grace and not end up in heaven. No matter what they think, they are saved. In Calvinism, this is the corollary of the principle of Total Depravity, which teaches that it doesn't matter what a person does or think, it is impossible for them to avoid hell unless that happens to be what God wills. Calvinists takes comfort in the idea that God's love will overcome their sins, but only because they assume that they are among the elect.

- P: Perseverance of the Saints is the doctrine which argues that the saints (i.e. those whom God has saved), will always remain under God's protection until they are brought to heaven. In other words, once a Saint, always a Saint. The difference to this and Irresistible Grace is more a matter of emphasis than content. <http://www.sullivan-county.com/news/mine/calvin.htm>.”

This basic theology talks about human beings unable to find salvation on their own, therefore we need God and we need each other as his people. We all want to remain under God's protection. It is part of our Christian beliefs and prayers. Because we want to be saved by Him and belong to Him, not because we are Tsonga-speaking, Venda-speaking or Zulu-speaking, but because Christ is for us all and therefore, His church should be opened to all of us His people.

In his theology, Calvin (Calvin: 1958) sought to retain balance in the full range of biblical teaching, arranged in a coherent pattern, but not with absolute logical precision. He often refused to make conclusions that his followers were willing to make. Calvinism in its second form began to develop after Calvin's death in 1564. Certain developments, never postulated by him, tended to produce a more legalistic pattern in doctrine and discipline. Calvin's successor at Geneva, Theodore Beza, placed far greater importance on the doctrine of double 'Predestination' (the doctrine that some persons are elected to be saved and others to be damned) than Calvin himself had. Beza also emphasized literalism in the inspiration of the bible, which led him to believe that the church must be Presbyterian in government i.e., a form of governance that believes the church is a community in which Christ is head and all members are equal under Him, and thus the ministry is given to the entire church and is distributed among many elected officers and not Episcopal (based on a hierarchical<sup>3</sup> structure of bishops and priests). According to Calvin (1958), the fifth Article of the Synod of Dort (1618-19) represented a powerful definition of this post-Calvin 'Calvinism' and included the proposition that Christ died only for the elect (chosen), a statement that Calvin himself did not formally propose. The deterministic element in Beza's Calvinism was modified by the introduction of 'covenant theology', which emphasized the successive "covenant " made by God (from Adam through

Moses to Jesus Christ) to which man is to respond in obedience in daily life to God's commandments in the moral law, through the covenant in Christ. The Westminster confession (1646), long the standard creed of English speaking Presbyterians, was influenced by covenant. Another modification of Calvin's theology was the pietistic and pragmatic concern for personal salvation that developed in English 'puritanism'. Calvinism also refers to the theological emphasis and forms of church organization, worship, and discipline that became widespread in the 16<sup>th</sup> century. This emphasis is reflected in various confessions, catechisms, and statements of faith of the Reformed and Presbyterian churches (Calvin 1958).

The liturgy of the church is for the people, written by the people and therefore it should be influenced by the people. When people pray in a different language of the liturgy, the church needs to take note; when they sing in a different language, the church needs to take note; when they respond in a different language during church meetings, the church needs to take note. If the church has a liturgy committee and no liturgy has been changed in many years, one needs to ask if the committee is necessary or if the committee is functioning as intended.

Calvin's fundamental Ideas, Calvin (1958) based his system upon the Apostles' Creed, and followed its lines. Ethics and theology were handled in the closest connection. His reformation in theology was pre-eminently a practicality affair. Even the doctrine of predestination was developed, not as a speculation, but as a matter of practicality. By the extraordinary emphasis put upon it, the Genevans were taught to consider it almost the cornerstone of the Christian faith. In opposition to the lax views of sin and grace which the Roman Catholic Church inculcated, he revived the Augustinian doctrine in order to, through it, conquer Rome. In doing so he was one with Zwingli, (Ecolampadius, Luther, and Melanchthon, but in his supralapsarian views, he stood alone among the reformers. His views of ecclesiastical authority and discipline are also important. He allowed to the church a greater authority than any other Reformer. Here, again, the influence of Augustine is seen. He says, "The church is our mother" ("Institutes", IV.i.1"). Outside of the church there is no salvation. Her ministry is divinely instituted; but civil cases arise, the offenders are handed over to the State for punishment. State and church, therefore, have separate

and exclusive jurisdiction; yet they exist side by side, and cooperate. They mutually support each other. The ideal government embraced a democracy, an aristocracy, and a king or autocracy. Calvin taught obedience to the power that is. In this scheme he had in mind the Israelites. He aimed at a theocracy. He bowed before the majesty of the righteous judge. His fear of God led him to unquestioning submission. In a sense it was his way, as the lover of all in Christ, who was the object of his reverence. He spoke of the idea of government embracing a democracy. Democracy is for all South Africans and those who live in the Republic of South Africa. As much as it is the church's democratic right to language of choice, it is no church's right to make some members feel oppressed in terms of language (Calvin 1958). The same holds for liturgy it should not need to oppress some members of the church or strangers in its language (text), but rather it should offer hospitality at all times. Calvin, in this regard, spoke of the church embracing democracy. This study wants to help the EPCSA to do the same through developing more inclusive liturgy praxis.

Wolterstorff in Mckim (2004:52) shared some of Calvin's concerns regarding liturgy. Calvin's concern with liturgy was part of his concern with the building of the church. In the institutes of 1536 he pleaded for a weekly celebration of the Lord's Supper. He advocated the singing of psalms in his Article (1537). He set some Psalms to verse as well as the Songs of Simeon, the Ten Commandments and the Apostles' Creed. He published these along with thirteen psalms' versification, mainly by Marot. After Marot's death, Beza set the 101 remaining psalms to verse and these were published in 1562 in a large impression. About 27,000 copies were sent to France.

In his *'La Forme des priers et chantz ecclesiastiques'* (1542), Calvin devoted considerable attention to the structure of public worship. He said that there were three important elements in a worship service, namely preaching, prayer (including singing), and the administration of the sacrament. De Jonge (1988:1) described Calvin's tone of worship as the true preaching of the word; heartfelt prayer, congregational praise, and proper use of the sacraments were the Sunday liturgy meant joining the believing worshipper to the living God



### 3.2.2 Calvin's influence in the EPCSA

John Calvin is still honoured today as the founder of an enduring family of churches and one of the core texts of Protestantism. According to Mckim (2004:46-47) "Calvin appeals for the renewal of the old church. He mentioned the doctrine, discipline, and the sacrament and also the forms of his letter, Sadoleto does mention justification by faith, but it is with the meaning of this term that Calvin takes issue. If the knowledge of justification by faith disappears, the honour of Christ will be extinguished, religion abolished, the church destroyed, and the hope of salvation will disappear. Justification by faith is according to Calvin the heart (*summum*) of the religion." This study, like Calvin, appeals for the renewal of the old church of EPCSA, formally known as the Tsonga Presbyterian Church (TPC), to acknowledging all its members. The Ten Commandments and the Apostles' Creed are also important to the EPCSA, which is also one of Calvin's influences and are found in the liturgy of the EPCSA. However, Holy Communion is not celebrated every weekend, but only on special occasions, for example, on the Good Friday and Christmas services.

According to De Jonge (1988:2), Calvin's service opened with the minister entering, positioning himself behind the communion table, and saying: "Our help is in the name of the Lord, who made heaven and earth" (Psalm 124:8). This is also done in the EPCSA; the Sunday service starts with the minister entering and positioning himself in the pulpit and starts saying his opening word. Opening words differ from each Sunday of the month as written in each Sunday's liturgy. In Calvin's serves this was followed by a call to confession of sins and an appropriate prayer followed and this is also true for the EPCSA. According to De Jong (1988:3), after the confession of sin and appropriate prayer, Calvin ministered and then led the congregation in a prayer for illumination, concluded with the Lord's Prayer. The singing of a psalm, a Scripture reading, and the sermon followed. He then ended the service with collections for the poor, intercessions, singing the Apostles' Creed, brief pastoral encouragements, singing another psalm and the Aaronic benediction. In the EPCSA, after the confession of sin and appreciative prayer, the minister, like in Calvin's time, lead the congregation in a prayer for illumination and sometimes conclude with the Lord's Prayer, depending on which Sunday liturgy of the five (5) he/she would be using. That is followed by the sermon, Sunday offerings, intercessions and singing

the Apostle's Creed, brief pastoral encouragement, singing of another psalm and in conclusion a benediction. De Jonge (1988:4) affirms that, to most of us, Calvin's liturgy sounds surprisingly familiar. That is because many of his ideas and practices are evident in reformed worship services today

### **3.3 Historical development of the liturgy in the EPCSA**

Everything has a beginning it started somewhere and even though sometimes we might not be sure of when it came into being or how it came into being. The historical development of the liturgy of the EPCSA is one of these things we are not certain about when it might have come into being and why—considering the fact that all the people who brought mission to the Tsonga people in 1875 have passed on, even though some of their deaths might not be recorded. Because of the lack of written records on the development of the liturgy of the EPCSA, my research will be based on qualitative empirical work in the form of information from church elders, church members and ministers of the church. The moderator of the EPCSA, Reverend HD Masangu, in this attempt to answer who might have written the Sunday liturgy, said the first printed Sunday liturgy was written in 1983 by a group of ministers who saw the need to have a formal order of Sunday services. He said it was edited in 2001 where the 5<sup>th</sup> order of the service was written by him, Reverend TDY Sombhane (current chairperson of the liturgy committee) and Reverend Dr Mobbie and this was influenced by the later modification that some months have five (5) Sundays not four (4). I went further and asked the vice moderator of the EPCSA, Rev SPH Khosa. When asked who had written the liturgy, his words were: “I cannot tell, because it was there even before I became a minister. I can only assume that Dr Kalternrieder should be among those responsible because he taught me Reformed Tradition at the Seminary and he holds a PhD in worship from Rhodes University, and he is a retired EPCSA Minister.” No further information was available on Dr Kalternrieder. Mikateko Silindane, whose mother has been a Synodal delegate for more than a decade, reported that the information he could gather from his mother was that the liturgy was written by the late Reverend Sydney Ngobe, but indicated that he was not sure. Among all the ministers of the EPCSA that I had asked if they knew who wrote the Sunday Liturgy, none were able to give a direct possible answer. I was referred from one minister to another, from elderly ministers to the younger ministers and also to a

previous moderator of the church, who are alive today, but were not able to provide an answer. I have also gathered that it was almost impossible to find out who the authors of the first printed Sunday liturgy were, because most ministers admitted that they entered into ministering in their late age and therefore did not have much information on who wrote what in or before 1983. This confirms that this liturgy has not been studied or reviewed in years.

Moiré (2004: 173) argues that the critical issue in the determination of the 'Tsonga Presbyterian Church' was first used in the 1950s and seems to have been taken over as a name for the independent native church without any debate. When the first draft for the 1960 convention spoke in terms of the "Eglise Tsonga-Ronga" (The Tsonga-Ronga Church), on the basis of the hopes held by the SMSA that both its Mozambican and Transvaal churches would achieve independence at the same time, the second draft, five months later, uses the name "Eglise Presbyterienne Tsonga du Transvaal" (Tsonga Presbyterian Church of the Transvaal). The name might have changed, but it is still in context Tsonga Presbyterian Church.

According to Moiré (2004: 174), the fact that the TPC was being anchored within an ethnic category was not problematized either in the mission church or the Native Church at the time of the convention. It came up only in the context of discussions with the Presbyterian Church of South Africa (PCSA) in 1959 about a possible union between the Native church and the PCSA. In this context, Theo Schneider raised the point that the choice of an ethnic name for the Native church might make it difficult to unite with the PCSA which was based on a multi-racial membership. As much as the Native Church raised that it might be difficult for the TPC to unite with the PCSA which was based on a multi-racial membership, it is also different for members who were interviewed and not Tsonga-speaking, but full and active members of the EPCSA. Some raised a concern that it is difficult for them to fully unite with the church, because of the language. Some said to have made 'peace' with it and have taken time to learn the Tsonga language. These suggests that the church take a step back into history where it was asked to change its name, 'Tsonga Presbyterian Church', because the name excluded anyone that was not Tsonga. If it considered others in changing its name in the past, it is yet again necessary to consider

reviewing its liturgical language, as not to exclude others, in the present time and also in the future.

According to Moiré (2004:174), despite the lack of discussion on the use of an ethnic identifier in the title of the Tsonga Presbyterian Church (TPC) at the time of the 1762 convention, the official use of the ethnic affiliation 'Tsonga' was to be questioned soon afterwards. The issue was raised in 1966 in a report by the finance committee of the TPC. In a section recommending ways to restructure the handling and administration of church and mission funds, the committee recommended that the word 'Tsonga' be discarded from all the church documents including the receipt book, as "this word is extremely exclusive." (Moiré 2004:1740 during this debate in substitution, the committee suggested the name "Swiss Mission in South Africa (Presbyterian Church)" as new name for the church. From this date onwards, many of the committees of the church used the latter, non-restrictive title as the letterhead on minutes and official reports, though many continued to use the abbreviation "Tsonga Presbyterian Church" (TPC) in the text of their documents. This proves that change takes times and hence the change in liturgy should also be a gradual process. An elder was asked what his view might be on having a multicultural liturgy and he answered in anger: "This church belongs to the Tsonga people and we won't let these Zulus and Sothos take it away from us these people and this country looks down on us as Tsonga people, so we are keeping our church." This study acknowledges the slow process of change and all those who are to be part of this church and are very much aware of it.

At the end of the debate, the Tsonga Presbyterian Church and ethnic politics, the TPC obtained its independence from the Swiss Mission in the same year that government recognised MTN as a self-governing authority. The first chairman of the Synodal committee of TPC at that time was Prof H.W.E Ntsan'wisi. According to Moiré (2004:174), after holding this position from 1962 to 1968, he was elected as Moderator in 1969, thus becoming the first black lay church moderator in South Africa. There were some concerned Swiss friends of Maluleke engaged in a debate with him. They argued that there was more to the question of the ethnic identity that the Swiss Mission fostered in the church and among the Tsonga nation as a whole than its appropriation by the Apartheid state in the form of the homeland policy, and

that the case of the Swiss Mission should be seen in its South African context. In his response, Maluleke reiterated his position more strongly, arguing that right from the beginning, “The missionary strategies were that they led towards a situation of warped relations between the church and state, church and mission. As well as church and society,” and he added that the case of the Swiss Mission was indeed particular in that there was “no other so-called mainline” or “mission” church whose membership (was) as narrowly defined in non-ethnic teas as the EPCSA in South Africa( Moiré 2004:174). There will always be those who question change, ideas brought or persons who brought those, and that is the way the church (EPCSA) is divided into two (2) today: EPCSA and EPCSA *standing for the truth*. EPCSA looks like it is about to break into half again with the court battle between the church management (EPCSA) and the Tshwane Presbytery.

### **3.4 Liturgical inculturation in the townships and city churches within the Evangelical Presbyterian church in South Africa**

In the first year of my ministry I was placed in the Tshwane presbytery that is a presbytery within Pretoria, now known as the city of Tshwane. During my study at the University of Pretoria as an undergraduate, I attended Sunday services in the very same presbytery in the Tshwane central parish, and from time to time I was asked to lead the Sunday service, but during these times I would ask someone to handle the liturgical part of the service as I could not read the Tsonga liturgy and I would do the preaching, which I always did in English. But at the back of my mind I would always wonder what people thought of my preaching in English in a Tsonga church with me being Tsonga born of two Tsonga parents. To my surprise most people within the Tshwane central parish appreciated it. It is here that I would like to present to you the settings of the Tshwane central parish. The Tshwane central parish consists mostly of young people; some are students staying in Sunnyside, some are young working people staying in up market area of Pretoria, Centurion, Sandton, Silverton, Menlyn etc. and some are young couples and very few older married couples with children. Some people call it a parish of well-educated people or the rich parish, because of its settings. Within this parish you do find non-Tsonga-speaking people. The need for an English Sunday liturgy as a need for others is

used as an example, because not every Tsonga speaking person in the EPCSA can read or write English.

After having completed my studies, I was placed within the very same presbytery, but in a different parish namely the Ga-rankuwa parish. It is a parish located in a township of Pretoria. The congregation was big in the sense of building, but small in terms of members, doctors. Even though this parish is within the EPCSA, most of the congregation members were not Tsonga-speaking. Their response to the liturgy whenever I led the liturgy was poorer than the response in Tshwane central parish. Tshwane central parish is located right in the city of Pretoria while Ga-rankuwa is located in the township of Pretoria and parishes such as these needs to be more welcoming especially to members from different tribes who are all Tsonga-speaking.

Pecklers, in this book *Liturgy in a postmodern world* (2003:100), asked the question would the universal church continue to hold as external to the essence of the Christian liturgy, the theological and cultural contributions that have issues from other people and other civilization. Then inculturation would be merely a pretty word that did not mean anything after all. How then can we release this tension between the local church and the universal church? What can we do for our liturgy to fully belong to the church in which we work? In this context, how can we work to render the liturgy a living part of our communities and how can we train liturgical leaders to celebrate the praises of God according to the liturgy of a particular church?

Having said that, he said that he believed that we always enter into the local church that lives a determinate liturgy and that we must strive to rediscover the fully ecclesiastical and communitarian liturgical life. A critical study in doing this is needed because the aim is not to welcoming the unwelcomed and chasing those who are part of that family in this case the Tsonga Presbyterian family. Still in Pecklers (2003: 64-67) he spoke of postmodern challenges to liturgical inculturation, of which he mentioned a few:

- The first challenge was with regards to the concept of the inculturation itself. He argued that if the gospel and, more specifically, the liturgy must be regarded as culture, symbolic 'world', a social construct with its own interest and

idiosyncrasies, then inculturation is not an ‘incarnation’ of a timeless, unchanging and a cultural reality. Still, on this first challenge, he asked a question that this researcher and future researchers on this topic need to take into consideration. What are the dynamics and rules of intercultural communication that liturgical inculturation must attend to in order to be successful?

- Second challenge concerns, first of all the relation between Roman authorities and the local churches, which raise the question on how does power play out in liturgy inculturation, especially if the process of liturgical inculturation must preserve the substantial unity of the Roman rite, which by itself is a cultural world? Or if it is conceived mainly as translation into the vernacular of the [Latin] typical editions of liturgical books, which themselves embody a particular culture (e.g., Latin/Roman)? In this second challenge he also raised questions that they themselves are challenged as well. Why should Latin be used as the official language of the Roman liturgy (incidentally, which Latin?) which itself forms and is formed by a cultural world? Why can’t the liturgical texts be composed directly in the vernaculars in the first place? Why should translation of culturally foreign texts be resorted to? Is the unity of the church maintained and promoted by a common liturgical text? Finally, why should translations, which have been approved by the national Episcopal conferences, still need to be given the recognition by the congregation for Divine Worship and the discipline of the Sacraments, which more often than not has but minimal linguistic skills, if any, in the language concerned. If the process of inculturation is carried out in this way, is not the Latin/Roman culture imposed on other churches? Times are changing and so are people, but even though things and people change, God remains the same, but His church is changing too. The EPCSA Sunday

liturgy that was approved in 1983 might no longer be in context in 2012, especially where language is concerned.

- Majority rules, he argued that is what we choose to believe, but sometimes it is power that rules. That is why, in this challenge, the strong emphasis is on power. The third challenge he stated was the question of power, as it emerges again in the choice of the culture into which the Roman liturgy is to be inculturated. The culture of a particular country or ethnic group is not an integrating and integrated whole, equally and fairly encompassing the beliefs, values and practices of all the people constituting that country or ethnic group. Rather, the economically, politically and religiously dominant elements will exclude or subjugate the weaker ones whose culture will, consequently, be marginalized. He gave an example by asking which culture would the liturgy dialogue be with in India: the Hindu culture or that of the davits, who make up the larger membership of the church?
- In trying to answer that, I believe that every person in the church should matter and therefore should be considered when dealing with the liturgy.
- The issue of power looms large again in the question of the place and role of popular religion in liturgical inculturation. Pecklers (2003:67) argues that this popular religion has often been depicted as the religion of the poor and dispossessed, a form of identity-affirmation and resistance of the 'subaltern class' (Antonio Gramsci) against the ruling class.

“In liturgical inculturation, the official liturgy will inevitably have to deal with popular religion, not only as it has already been Christianized (e.g. Marian piety) but also as it is practised in non-Christian religions (e.g. the cult of ancestor). How should popular religion with its myriad devotional practices be viewed as the official religion? Is popular religion to be seen as the 'small traditions' as opposed to the 'great traditions'? Should the practices of popular religion be introduced unto liturgical worship? How are they to be evaluated theologically? The issue of power does not come as a surprise to the church. Churches today are fighting among themselves because of power, they are separating because of power, congregants are fighting among themselves, and ministers of religious are fighting



among themselves. I don't think power should be a factor in church but it does however also influence the language of liturgy Pecklers (2003: 66)."

- Christian liturgy re-enacts the great biblical narratives of God's acts in history, especially in Jesus Christ. With the death of metanarratives in postmodern times, such re-enactment faces difficult challenges, particularly in places where Christianity has to compete with other religious metanarratives in metanarratives. Can liturgical inculturation be carried without an effective dialogue with these religious metanarratives? What is the connection between liturgical inculturation and inter-religious dialogue? Can liturgy be fully Inculturated without making use of religious rituals and sacred texts of other religions?
- He also argues that the scope of liturgical inculturation includes not only sacred texts and rituals but also music, songs, musical instruments, gestures, dance, art and architecture of the local culture. In his argument he asked: "How far can and should it go in adopting classical or traditional art forms without falling into archaeology and nostalgia? On the other hand, how much of postmodern art forms can it adopt without succumbing to ephemeral fads and passing trends? If liturgical celebrations are performances, how far can the community and the preside experiment with improvisation, group authorship and audience participation, and still preserve the unity of faith and worship? (Pecklers 2003:67))"
- According to Pecklers (2003: 67) "Liturgical inculturation cannot be divorced from theology. How then can it meet the major challenges of postmodernism to such theological themes as God, Christ and Church? How can liturgy justify its pervasive use of anthropomorphic and anthropocentric (and most often sexual exclusive) language for God and God's agency in the world against the postmodern decentring of the

human person? How can inculturated Christian worship preserve and proclaim the truth of Jesus Christ as the universal and unique Saviour against the postmodern affirmation of radical religious pluralism that *dace nitres* Christ/ how can inculturation, through liturgical celebrations, build up a church that is truly local against the globalizing trend of postmodernism that homogenizes everything with its ‘hyper culture’?.”

### **3.5 Critical review of the liturgy: general liturgy**

Before giving a critical view on the liturgy of the EPCSA I am aware that the reader might not have an idea of what the EPCSA’s Sunday liturgy looks like. I will here quote the liturgy of the first Sunday of the month to give the reader an idea of the order of the service. The whole liturgy is in a book form as I have already mentioned so will only use one Sunday, I will use one (1) of the five (5) Sunday services’ liturgy as an example. I am aware that the reader and possible readers in the future might not be Tsonga speaking and therefore might not be able to read nor understand the liturgy. After having quoted from the liturgy I will translate the very same liturgy into English.

Magandzelelo Ekerekeni (2011:6-14)

Ripfumelo Ra Vaapostoola

Xikhongelo xa Hosi

Nsinya wa milawu

Nongonoko wa sungula

1. Marito YA KU PFULA NTIRHO

2. RISIMU RA KU DZUNISA

3. MARITO YA KU DZUNISA

4. RISIMU Kumbe PISALEMA YO DZUNISA

5.NAWU WA XIKWEMBU

6. XIKHONGELO XA KU TISOLA

7.RISIMU RA KU TISOLA

8.MARITO YA TINITSWALO

9.RISIMU RA KU NKHENSA

RISIMU HI KHWAYERE

10. XIKHONGELO

11. KU HLAYIWA BIBELE

12. DYONDZO

13. RIFUMELA RE KEREKER

14. SWITIVISO NI MARUNGULO

15. TINYIKO

16. XIKHONGELO

17. RISIMU RA VURHUMIWA NI VUTIRHEL!

18. KU KATEKISA

Amen.

English

APOSTLE'S CREED

THE Lord' sprayer

Table of laws

Liturgy for the first Sunday of the month

1. Opening words
2. HYMN OF WORSHIP
3. WORDS OF WORSHIP
4. HYMN OF PRAISE OR PSALM
5. TEN COMMANDMENTS
6. PRAYER OF CONFESSION
7. HYMN OF CONFESSION
8. WORDS OF GRACE
9. HYMN OF THANKSGIVING

#### HYMN BY CONGREGATION

10. PRAYER
11. READING OF THE BIBLE
12. SERMON
13. APOSTLE'S CREED
14. ANNOUNCEMENTS
15. OFFERINGS
16. (R) PRAYER FOR OFFERINGS
17. HYMN OF. Senders.
18. BENEDICTION

Amen.

Most of the church elders that I have interviewed claimed that the EPCSA's Sunday liturgy is a well written liturgy and a good one to follow.

*Me: What is your view on the Sunday liturgy?*

*Musa Baloyi: I am happy about the order. And the manner in which church members respects each other. This Liturgy is a very good one and it is very well written. Even our parents used this Liturgy. Because of that, every Sunday we have a new member, and that shows that we are preaching a true gospel that attracts people. We also have ideas of extending our church due to the number of members we recruit in our church.*

My study does not argue that, however good it might be, it still defines the name Evangelical Presbyterian Church in South Africa (EPCSA) as the name used to be called, 'Tsonga Presbyterian Church' (TPC) as a monoculture church. This good liturgy needs to lead within context. Having said this, I would like to quote words by a minister student of the Uniting Presbyterian Church in Southern Africa at the University of Pretoria, when asked about the Sunday Liturgy of his church: "There is no book that has all the languages, each language has its own book, and they are not translations of each other, but different services books written by different people in different contexts". I found this statement as a summary of my study, to lead within context. In my circle review of the liturgy of the EPCSA, I would like to think it was written by a certain person/s within a certain context and a certain year (published in 1983), but we are in the year 2014 where most people in the cities and towns and even in some rural areas live in multicultural communities and the church should be that community. Like Mr Mbhele, a Uniting Presbyterian Church in Southern Africa (UPCSA) Student minister, it is not so much about translating the current Sunday liturgy into other languages, but having different people writing different liturgies in languages within their context. The church elders and their congregational ministers know its context better than the synod does. Zane Mukhari, who is based in the Mpumalanga province, from the AFM church says, "His congregation is nothing out of the ordinary, it's just like any other church where the church board controls the church and makes decisions over their pastors, and depending on the domination of people in the church, a preferred language is chosen". On supporting Zane Mukhari, I would like to quote David Crystal (2007) "The prime need of the liturgist in this field is to know as much as possible about the organisation and resources of the contemporary English language, so that when he build a liturgical language he does not contravene important structural contrast, being unwanted stylistic overtones, lose essential traditional connotations or jar people's sensitivity too greatly". Linguistic realism is crucial, but to obtain this (which involves considering the suitability of language to context, i.e., the essential, accompanying non-linguistic activity and the liturgy's ultimate purpose) one first needs a fairly detailed knowledge of the character of liturgical language (seen within the framework of all religious language) in relation to other, non-liturgical styles of language. On the basis of this information, one could then begin to suggest realistic principles for constructive thinking. We need to be

realistic in our way of thinking and leading as a church. It is not about ownership, but hospitality for all even for those who have joined us only a few years or months ago.

### 3.6 Importance of inculturation in liturgy

According to Amadi (2003:33), inculturation is useful because not only does it act as an agent of change, but it will also be an instrument for identifying local resources. In support for his argument, he quoted Okure (110:103) “Inculturation of faith in the Gospel by Christians of different culture will mean for the church a new discovery of the Gospel, proclaimed authoritatively to all people and, therefore, enrichment for the life of the church” By so doing it sends out a message that God is for us all. It might also attract non-Tsonga people in the EPCSA regardless of language difference. According to Amadi (2003:34) Instrumentum Laboris (1993:44) explains that inculturation will show much more clearly that, in biblical perspectives, everyone is given to Christ as his inheritance, and that by the inculturation process, people can offer to Christ what they received from him. According to Gatineau (1978:75), to pass on the good news of salvation in a language not understood by the people, is contradictory. Chupungco (1992:67) argued that the use of the mother tongue in the administration of the sacraments, and sacraments can often be of considerable help for the people that are actively participating as I have already mentioned above. According to Phan (2003:54) conversion takes place within the total context of a person’s life. It is therefore necessarily related to the community or the culture to which the person belongs. He (2003:78) also argues that if you want to touch people’s hearts, proclaiming the gospel to people, young or old, celebrating salvation in the liturgy demands not only profound knowledge of the faith, but also knowledge of the cultural environment.

#### 3.6.1 Culture and language

According to Richmond (year unknown: 1)

“ when we come together as people from different cultural backgrounds we are called to reflect in our worshipping life the vision of Pentecost, the vision of Kingdom banquet where ‘ *people will come from the East and West, North and South, and will take their places in the feast in the Kingdom of God*’. (Luke 13:29) perhaps that vision will only be fully visible when the Kingdom comes in all its fullness, Nevertheless we are called to live as though this eschatological kingdom is already here. There are signs that some of our congregation truly becoming multicultural congregations. They are “*the Peter and Cornelius’s examples of our church*” But we realize we need to be doing more to encourage congregations to move in this direction becoming places of cross-cultural learning where active hospitality is obvious and infectious. Such congregations are a sign of hope and make the power of

the Gospel visible. We are tapping the wealth of cultures in our congregations but we should do more... We want to find ways to share those God has been showing us as we develop as a multicultural church our worship life and share those insights with the whole church-this means helping the whole church affirm and embrace cultural diversity and letting that diversity enrich and reshape us as a church.”

Richmond suggests the importance of not only realizing that a congregation/s is becoming a multicultural congregation but also the importance of doing something about it, in terms of hospitality. This is a valid point, since as we have already acknowledged the importance of inculturation in liturgy. Chupungco (1992) argues that the constitution on the liturgy is not telling us that the liturgy should refrain from further contacts with the culture in order to avoid falling into the mistake/s of the past. It is telling us that the rites of the sacraments need to be updated so that the faithful may participate more actively in them. He adds that it is far from downplaying the incontestable role of culture but rather it suggest that our success in updating the liturgy of the sacraments and promoting active participation will depend on how we involve culture in the process. The culture of EPCSA is suggested that in be involved in this process of change in culture. Culture change in time and some cultures change faster than other.

Olagoke in Amadi (2003:108) affirms: “it is the language in which the child has acquired his [her] first experience of life, the one which he [she] dreams and thinks, and in which he [she] can easily experience and conveniently express his [her] feelings and emotions”. The very same language is important to the child, it is her/his mother tongue, and it is part of who he/she is. This language becomes important for the child when she plays she use it, and it is the same language in which she might possibly want to use in celebrating her/his religion as an adult. According to Wepener (2008: 317), the process of inculturation and the role of tradition within that process should ask a series of questions, some of which he said included:”

- To which specific part of the history of the liturgy does one look back at? Or do you look past the history of the liturgy and only at scripture (if that is possible)?
- To which voices from the post do you listen and which do you ignore?
- Which practices are rituals and symbols do you deem as central important, and should be repeated, and which ones not?
- What aspects of your tradition do you deem as the heart of it, the ones without which you are not who you are any longer?
- Which aspects of tradition are *adiafora* and therefore not really essential and which aspects are not.

Phan (2003:6) shared the transformation on culture by the gospel that he claimed to be well explained by the WCC-WCME Ecumenical conference in Salvador, de Bahia, Brazil:

“The gospel gives culture an orientation towards the glory of God.... Transformation means being freed from the oppression of particular aspects of culture....Transformation means purification of certain elements of culture...Transformation implies the empowerment of people to gain deeper insights into both the gospel and their own culture. Transformation further implies that missionary entering a different culture to proclaim the gospel must begin a journey of conversion in knowing, living, and loving culture.”

According to Phan (2003:7) the WCC text “On Interculturation Hermeneutics” affirms that there is no pure gospel that can be understood apart from the various forms in which it is embodied in culture and in language. This chapter has also affirmed that in its research of the Sunday liturgy of the EPCSA and the importance of culture and language. The very same WCC text in Phan (2003:7) sees the challenge of inculturation as follows” “How can we recognize that we share the same story when it can be appropriated in so many different ways?” .The WCC argues that this should be guided by a robust theology of the local church.

### **3.7 Summary**

This chapter introduced the liturgy of the Evangelical Presbyterian Church in South Africa. It also argues that one cannot separate people from who they are and inculturation is not in process if others are still feeling oppressed in worship. As the previous chapter presented a diachronically historical overview regarding this development of the liturgy, this chapter looked synchronically by bringing the current liturgy of the EPCSA into focus. What its liturgy is and what it means to the church. This chapter also showed and stated its findings on the inculturation and exclusivity of the Evangelical Presbyterian Church in South Africa. It dealt with the difference and the inculturation of the church in the township, cities, small towns and villages. Here the author also gave a critical review on the liturgy based on general inquiry. The aim of this chapter was to give background on the development of the liturgy of EPCSA and to also use that to explore what hospitality means for this church. This chapter also examined the importance of culture, language and importance of liturgy. Since the focus study is the EPCSA, this chapter also aimed at suggesting the importance of hospitably for this church and it taking into consideration of the findings of this chapter. This challenges EPCSA to talk about inculturation and hospitality in Sunday liturgy. According ding to Wikipedia “Calvin’s writing and preaching provided the seeds for the branch of theology that bears his name. The Reformed, Congregational, and Presbyterian churches, which look to Calvin as the chief expositor of their beliefs, have spread throughout the world.” In this chapter it was important to share Calvin’s style of worship as it is very much like the style of



worship in the EPCSA. As much as he could have influenced the style of worship his style of public worship and openness should also help in making EPCSA a church of hospitality in its Sunday liturgy.

## **Chapter 4: Theology of inclusivity and hospitality**

### **4.1 Introduction**

According to Pieterse (2004:5) the people of our time are matured, autonomous human beings. South African people, too, insist on their rights as creatures endowed with human dignity. The Bill of Rights, the cornerstone of our political system, is evidence that our people no longer want to be oppressed and dictated to by others.

The same applies for church: people do not want to feel oppressed and dictated in church and no church should make one feel that way. The metaphorical door of a church building should be open at all times and it should also be open to all, regardless of different tribes within it. South Africa is known as a rainbow nation (as coined by Desmond Tutu), it would not be wrong for one to say that churches within this rainbow nation country should also show rainbow nation qualities in view of some biblical scriptures in the New Testament about unity: 1 Corinthians 1:10-13

*“I appeal to you, dear brothers and sisters, by the authority of our Lord Jesus Christ, to live in harmony with each other. Let there be no divisions in church. Rather, be of one mind, united in thoughts and purpose. 11. For some members of Chloe’s household have told me about your quarrels, my dear brother and sister. 12 Some of you are saying, “I am a follower of Paul. ‘Others are saying’, ‘I follow Apollos’, or ‘I follow Peter’, or ‘I follow only Christ.’ 13. Has Christ been divided into functions? Was I, Paul, crucified for you? Were any of you baptised in the name of Paul? Of course not!”*

Here we read about the importance of unity among Christians. Often people spend most of their time being Presbyterians, Methodist, Dutch Reformed Church members or Zionist and less time on being Christian. The very same thing can be said of the EPCSA, it spends most of its time being identified as a Tsonga Church instead of moving to being a church for Christ and Christ that is for all. In Colossians 3:10-11 it is written:

*“Put on your new nature, and be renewed as you learn to know your Creator and become like him. 11 In this new life, it doesn’t matter if you are Jew or a Gentile,*

*circumcised or uncircumcised, barbaric, uncivilized, slave, or free. Christ is all that matters and he lives in all of us”.*

Christ is for us all. Therefore, it shouldn't matter if you are Tsonga or Venda. It is not only the EPCSA that is facing this problem of hospitality in South Africa, but some other churches in South Africa as well. Let us take the Dutch Reformed Church for example. It is known as an “Afrikaans Kerk (An Afrikaans church)’ and along with two other Reformed churches in South Africa they are often referred to as the Afrikaans Kerk. When did tribe gain ownership in the church that is meant for Christ and Christ that is meant for all? This rhetorical question is raised as a way to help the church being anything in South Africa or anywhere in the world to review its church and the issue of language not just in its liturgy but the service as a whole.( Ephesians 4:19:22)

*“So now you Gentiles are no longer strangers and foreigners. You are citizens along with all of God’s holy people. You are members of God’s family. 20 Together, we are his house, built on the foundation of the apostles and the prophets. And the cornerstone is Christ Jesus himself 21 we are carefully joined together in him, becoming a holy temple for the Lord.22 Through him you Gentiles are also being made part of this dwelling where God lives by his Spirit.”*

We are all members of God’s family, and it is in these Bible verses that we learn about the importance of welcoming those who are not one of us in the sense of language or nationality—after all, we all form part of the one body of Christ.

Still in terms of language, I cannot say for certain that this applies to all of us, but one can always argue that many people find it easier to express themselves in their mother tongue; especially those who grew up within their own tribe and were also taught at school in their mother tongue. According to Ramshaw (1996:7), liturgical language must be crafted so as to be both metaphoric and inclusive. She (1996:10) argues that liturgy is an expression of all the people of God, and all those people need to have their voices heard and that this goal is called inclusivity. She affirms:

“Perhaps this characteristic religious tendency to separate the insiders from the outsiders, the scared from the profane, was the foil behind Paul’s radical manifesto

that in Christ there is no difference between Jew and Greek, slave and free, male and female. But although this inclusivity may have been the goal of the primitive Christian community, two thousand years has not yet brought the church here. The New Testament chronicles the Church's struggle to see Jew and Greek as equal before God. Only in the last few hundred years was a consensus of Christian seen "slave and free" as distinction inappropriate within the Christian community, and in our time the distinction between male and female is the tumult of the Church. Paul's extraordinary vision would encourage a liturgy enacted without distinction of race and class, unmarked by economic divisions, free from androcentrism." (1996:11)

According to Keifert (1992:144), culture has its influence on power; one cannot possibly plan or lead effective worship without listening carefully to the profound power of the culture within our lives. To support Keifert, it is true that one needs to understand the power of culture within our lives. The same culture that was used to develop the liturgy of the EPCSA might have died with many that loved it during that time; chances are that it might not hold water today in the very same church. For some argue that culture changed with times and that it is culture that influenced the first EPCSA Tsonga liturgy. Keifert(1992), in his book *welcoming the stranger* he wrote strongly about welcoming those who are not of us. He spoke about how the experience of being excluded can be a painful experience. This is also the experience the author shared in chapter one:

"The pain of being excluded is particularly deep for the "inside strangers", those members of the congregation who are not a part of the extended family but who maybe long-time members. Some of them may have at one time been members of the inner circle but, for one reason or another, left the core, and now when they come to worship, they have an acute understand of what they are missing. Other members indeed, perhaps those who most desperately need intimate support were never invited or never joined; they may suffer the shame of not being thought good enough to be included." Keifert (1992:29)

It is a problem not to feel ignored when one has been in the church for such a long time and still does not feel like a full member, because of feeling excluded from some part/s of the service, whether is from the liturgy the sermon or the worship it's a problem and needs to be changed. Still, according to Keifert (1992:55), the liturgical renewal movement of the previous century have been contaminated by modern undercurrents, and those very same modern undercurrents prevented the church from ensuring the health of its own public worship and of aiding in the establishment of viable public life outside of the church. However, he does not argue with the need for a place for liturgical renewal. He has made critique of the renewals' efforts in the previous century can be overcome with positive proposal consistent with many of the concerns of the green current for continued liturgical renewal and

committed to effective evangelism. One cannot ignore Keifert's strong views on a church being an open space or institution for all.

Keifert argues:

“Surely one of the morally sound reasons for Christians to seek to convert and evangelize both themselves and others is urgent need in the intimate society to liberate themselves and others from the self-justifying system that depend upon and grow out of their egocentric, self-justifying selves. While this need does not release the church from its responsibilities as a public citizen to ameliorate and seek to prevent the great injustices of racism, sexism, and classism through means available to all persons, it remains the unique ministry and responsibility of the church to bring the eschatological liberation of humanity, person by person, from the root to these system of injustice. To believe that God's own Son for the liberation of humanity and to believe that one is the beneficiary of such liberation but then not to seek to share that liberation with others is truly immoral and an example of one's bondage of self-Justifying system (1992: 87).”

In support of Keifert, Christianity (or a church) should seek to convert people and not persons of a certain race, sex or tribe. It should seek to convert all and aim to become a society and a community that is not controlled by tribe, but by the love for Christ and for one another.

## 4.2 Paul's theology of inclusiveness

Often Paul spoke of the church as being people who gathered to worship; he referred to them as the body, the body of Christ with different parts (Corinthians 12:27). A church consists, amongst other things, of different individuals who come together from time to time to worship the same God despite their differences. Looking at the use of language when dealing with those individuals is not something new in the church history. Paul's official priesthood, which existed to mediate between God and man, is shared by the whole community and never by one member or group as distinct from others. The point made here about what Paul considered to be a community is what led to the research, that the word of God should not be closed and should not be meant only for certain groups, as the church should be a community and not a society. It is here that we have a common priesthood, with no distinction between clergy and laity. The EPCSA might argue to be a welcoming church considering the fact that most of their members are Tsonga-speaking, especially the ones they consider to be full members of the church. It is here that the research will use Paul's theology regarding the difference the church any church—might use to define the difference between officials and ordinary

members. According to Banks (1980: 134-135), Paul rejected any formal distinction between official figures and ordinary members in the community.

Biblically (New international version Holy bible 2011), we are taught to welcome strangers and make them welcomed: To give a few examples:

- Hebrew 13:2 do not forget to show hospitality to strangers, for by so doing some people have shown hospitality to angels without knowing it.
- 3 John 1:5, 5 Dear friend, you are faithful in what you are doing for the brothers and sisters, even though they are strangers to you
- Titus 1:8 but hospitable, loving what is good, sensible, just, devout, self-controlled.
- Galatians 3:28 there is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.

According to an article by Ellis Paul (September 27, 2013), the reasons why the doctrine of inclusion is not good news according to him, is that one has to appreciate the positive and this sometimes means that you have to highlight the negative. I agree with him. I appreciate the history of the EPCSA and respect it as part of the body of Christ, but I cannot ignore the language factors that are my main study in liturgy. He shared his experience he had with a man who got caught up in exclusionism: "It ruined me and destroyed my faith". When he couldn't reconcile exclusionism with the words of Jesus, it filled him with anxiety and caused him to doubt God. This is what inclusionism does to people. Like every other *-ism*, it undermines faith by distorting the truth". In the very same article he shared ten more reasons why he thought inclusionism was not good news, namely:

1. Inclusionism is complicated
2. Inclusionism is unreal.
3. Inclusionism robs you of your freedom to choose.
4. Inclusionism says you weren't born again.
5. Inclusionism preaches pretence salvations.

### Can you spot the difference?

Universalism: "All will come in, whether they like it or not."

Inclusionism: "All are already in. Some will get kicked out."

The Gospel: "All are welcome. Come in!"

EscapeToReality.org

6. Inclusionism requires you to add bits to the Bible.
7. Inclusionism requires you to remove bits from the Bible.
8. Inclusionism promotes passivity bordering on unbelief.
9. Inclusionism puts the brakes on the great commission.
10. Inclusionism promotes insecurity.

In these ten (10) reasons he highlighted the danger of inclusion. He speaks of how one is not free of choice, how it is pretence of salvation; how it says one is not born again. He made it sound like something of selfishness. The church should not be selfish or exclusive, only for some people and not for others.

#### **4.3 How do ,the South African democracy help us in this regard (work towards the TRC (Truth and Reconciliation Commission)**

Presbyterian Church of Southern Africa. Testimony before the Truth and Reconciliation Commission, East London, 17 November 1999:

MS V GCABAI's speech:

"Thank you Chairperson. I would like to commend this panel on the way in which you have made your presentation. When Dr Box spoke about the Hammanskraal SACC Conference, you reminded me of the young Dr Bax who was so vigorous in opposing some of the things that were brought before the SACC; I can see that you haven't lost that spirit. The question I was going to ask has been answered partially because I was going to ask why we have so many Presbyterian Churches in this country when we are trying to come together. That was my one question. Then my other question was: How are you planning to address the question of white control in your church? I think you mentioned something about white control in the leadership of the church?"

Rev. Douglas Bax's response:

"The reason why we have several Presbyterian Churches in this country is firstly because there were missions from different countries. There was a mission or two missions from two different churches, two different Scottish churches, in what is now called the Eastern Cape. There was a mission from a Swiss Church in the Northern Transvaal (now known as Limpopo Province) and there was a mission from the Paris Evangelical in Lesotho. And then there was

a breakaway from...well let me first of all say when the Presbyterian Church of South Africa was formed in 1897 there was an attempt to include all the congregations that did subsequently join that church, plus all the Scottish missions, but some of the Scottish missions - one of the Scottish missions, particularly that of the Free Church of Scotland decided to stay out, largely to stay out, and then in 1921 or 1920 rather, some missionaries were sent out to look at the whole issue and they made a recommendation that it would be better if the black congregations first of all formed a church on their own that would much later join up with the white congregation, with the Presbyterian Church of South Africa. So in 1923 what was called the Bantu Presbyterian Church formed, and because the Presbyterian Church of South Africa at that stage was asked if it would release some of its black congregations to join that church, it gave them the option to do so, which many of them did. Some of them subsequently came back. For a long time the Assemblies of the two churches had representatives from each other present at all their meetings and the idea always was that eventually they would join up. There have been attempts to unite those two churches and what is now called the Evangelical Reformed Church which is the church in the Northern Transvaal, but these have failed. Partly because of the making the Transkei independent which aroused quite a feeling of nationalism amongst many people in the Transkei and made people in the Reformed Presbyterian Churches that subsequently became a bit hesitant to join us. Partly because I think of the experience of white paternalism in the PCSA. We hope now that things will move ahead. We have tried in the past and the attempts to unite have always failed.”

In 1994 South Africa was declared a democratic country and we now live in a country where everyone has freedom of speech. On June 16, 1976, we had young people marching down the streets of Soweto because of the use of language at schools and that is one of the reasons why we have eleven (11) languages today declared as South Africa’s official languages. Surely, no Church wants its members to march to be heard or to be included shouldn’t the history of this country mean something to the churches within this country about humanity or about how people are sensitive in being excluded, especially where language and race is concerned? Even though we are, as Christians, not of the world, we live in the world where rights of others should not be ignored, whether in community or church, because the church is not only in the community it is also part of that community. We live in a country where we have a Bill of Rights that protects our human dignity and freedom and freedom is not freedom if it oppresses others. Just as the EPCSA had the right to choose which language to write its liturgy in; but if it oppresses those within the church that are not of that language then it is not truly freedom but oppression. Theology or Christianity should be accessible to all, it is not only meant for a certain race, tribe, or country. For the Bible says: “we are all equal before God. Galatians 3 verse 28: (New living translation) There is no longer Jew or Gentile, Slave or free, male and female. For you are all one in Christ Jesus.”

Quoting Pieterse (2004:5) again on his understanding of the people of our time: “*The people of our time are mature autonomous human beings*” .*South Africa people too,*



*insist on their rights as creatures endowed with human dignity. The Bill of Rights, the cornerstone of our political system, is evidence that our people no longer want to be oppressed and dictated to by others”.*

People in church are matured as well and therefore should not be dictated to in the house of the Lord. Freedom was fought for, not for certain individuals or the rest of the world excluding the church. The church was involved in fighting for freedom; therefore it should also enjoy the fruits of those who had sweat for it and even those who died for it. We should not make people feel oppressed in church. The door of a church building should be open at all times and it should also be open to all.

The Truth and Reconciliation Commission of South was not only meant to help bring the healing to a people wounded through decades of violence on both sides, but it was meant to show the positive role that religious leadership and language can play in contemporary conflict. Not all those involved in the struggle were saints, there were of course those who were there just to blow things up and there were those who were there to try and put the pieces back together. Some prophetic religious voices are said to have called for moderation, justice and environmental protection in a fractured and endangered world.

They also have tried to facilitate the understanding and tolerance necessary for the multicultural communities created by globalisation. Mergan (2009) quoted: “some of the traditional values of religion-including honesty, justice, fair play, tolerance and respect for others are necessary for the maintenance of any society, perhaps even more so for a globalised society that has no single culture tradition. In a global culture the shared values of different religious traditions can provide a collective sense of virtuous conduct in public life.” The tension between the parochialism of religion and its potentially global society. In some instances, religions can support movements not only for justice but also for mercy. When religions are conceived in its widest sense, as a stratum of spiritual sensibility and shared moral responsibility, it is congenial with the notion of civil society in its broadest sense - the idea of global citizenship - and thus can play a constructive role in reaching out across social divisions and playing a reconciling role in a fractured community.

Here he was trying to make it clear what his views on humanity and culture were, where religions are concerned. The world's religious traditions have abundant resources for thinking about tolerance, harmony and human dignity on a global scale. He believes that no one tradition has a monopoly on a vision of shared values and family of humanity. That is why there is every reason to expect that members of religious traditions are potential participants in an emerging multicultural world civilisation. He had a prophetic vision that someday, global societies will be animated by new forms of shared morality, spiritual and social values; and perhaps a future generation of global citizens will look back on the reconciling role that religion has played in the conflict of our present age and see them as harbingers of a few place for religion in public morality. Like the author, he took note of the importance or influence of time on religious practices. In (2009) he argued that, as the world changes, the role of religion in global civil society also evolve often in innovative and surprising ways. It is not inconceivable, then, that the religious role in healing fractured communities may lead to new forms of public religion.

Those who are aware of the South African history of Apartheid will always remember those times when humanity was only given to a certain group of people and respect was also given to a certain race only. Some even used Christianity as a significant contributor to the theory of Apartheid. The Dutch Reformed Church (DRC), was the dominant Christian tradition at the time among the ruling Afrikaners in South Africa. It is in his autobiography that Nelson Mandela explained that the Apartheid 'policy was supported by the DRC, which furnished Apartheid with its religious underpinning by suggesting that Afrikaners were God's chosen people and that blacks were subservient species. The principle that Christianity's leaders fought for in terms of a certain race taking ownership of God, may be the same principle that many South African churches are following today by taking ownership of His Word through not wanting to share it with those who don't belong in terms of ethnic group or race or, sometimes, even class.

Sometimes we fail to understand what South Africa's history has to do with Christianity or, in this sense, with humanity, but the two are not separate. Hence, Christianity has played a<sup>4</sup> role in the history of Apartheid and the religious resources

that were at the disposal of the TRC, even though that sometimes goes unnoticed in the study of South African history. According to Magen (2009:36), Apartheid is the Afrikaans word for 'separation'; it denotes 'apart-hood' or 'apartness'. In South Africa, the term was used to justify racial separation to varying degrees. From the arrival of the Dutch in Southern Africa until the early nineteenth century, an informal system of racial separation existed, first imposed by the Dutch and then by the British. Although not an official policy until 1948, when Daniel Malan, the chief architect of Apartheid, and his National Party won the general election, racial segregation and apartness can be traced back to the colonisation of South Africa.

Most people want someone to talk to, someone to understand one. I know sometimes it is easier to talk to someone who understands our mother tongue; and that could be one of the reasons why most EPCsAs might be comfortable with being called a Tsonga church, but what does the gospel says? What would Jesus do? What if Jesus only preached to people of his tribe? Would He have healed as many people as He did? Would He be known by so many today? Would we even have known of Him today? Even though He is known to be Jesus of Nazareth, in the true sense, He was and is still Jesus of all nations. Just as much as Jesus was neither for the Jewish, nor the Galilean only, so should His gospel be shared by all?

There is a time for everything ("Ecclesiastes 3 King James Version (KJV)<sup>3</sup> To everything there is a season, and a time to every purpose under the heaven: a time to be born, and a time to die, a time to plant, and a time to pluck up that which is planted, a time to kill, and a time to heal, a time to break down, and a time to build up, a time to weep, and a time to laugh, a time to mourn, and a time to dance, a time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing, a time to get, and a time to lose, a time to keep, and a time to cast away, a time to rend, and a time to sew, a time to keep silence, and a time to speak, a time to love, and a time to hate, a time of war, and a time of peace"). There is also a time for transformation.

The church starts transforming when it moves from being just a church and turns into a community. A community, according to my personal experience, should consist of different people with different ideas, from different tribes and different races. A church has defined Christianity when it becomes that community. *“The human body has many parts, but the many parts make up the whole body. So it is with the body of Christ. Some of us are Jews, some are gentiles, some are slaves, and some are free. But we have all been baptized into one body by one Spirit, and we all share the same Spirit. Yes, the body has many different parts, not just one part. If the foot says, “I am not part of the body because I am not a hand, “that does not make it any less a part of the body. And if the ear says, “I am not part of the body because I am not an eye”, would that make it less a part of the body? If the whole body were an eye, how would you hear? Or if the whole body were an ear, how would you smell anything? But our bodies have many parts, and God has put each part where he wants it. Yes, there are many parts, and only one body. The eye can never say to thee hand, “I don’t need you”, and the head can’t say to the feet, “I don’t need you”.* (Holy Bible; New Living Translation; 1 Corinthians 12; 12-21).

As we are all part of the body of Christ, we cannot say, “We do not need non-Tsonga-speaking people in our church that is for Christ”. The body of Christ being the church in this case, should also consist of different people who form part of that body, who cannot say to each other that they don’t need each other. For years black South Africans complained about being treated like outsiders in their own country, because they were not white—how different are we from those who oppressed black people, who made them, feel like outsiders in their own country? We too make people feel like outsiders in their own homes, ‘homes’ being the church of the Lord that should be open for all, if we say, “You are not Tsonga enough”, then what are we saying about our theology as a church?

#### **4.4 Why do people leave the mainline churches and why are African Independent Churches (AICs) growing bigger than mainline churches?**

In this respect I find it important to also hear views of the EPCSA-reverends on what they thought could be the reasons that mainline churches seems not to be growing in numbers, bigger than the church with a history as long as the EPCSA. I used face-

to-face interview as suggested by Lloyd, Steven and Tovey (2010:29). These interviews were conducted in between breaks during ministers' retreats that were held between 2011 and 2012 (twice a year). This interview was not too formal, but rather took the form of a conversation between some ministers and myself. I would ask, "Where do you think the mainline churches are lacking where the AICs are not and if that could be the reason they seem to be growing in numbers?" These were the reasons found among reverends of mainline churches:

- Transferring of the clergy from one parish to other results in some instability, since as it derails continuity. This can lead to members becoming disgruntled.
- Recruitment of members in mainline churches is generally through being born into the church and who therefore are already members. Charismatic and Pentecostal churches urge their members and or congregants to invite others to their church service.
- Signs and wonders- There is reluctance in mainline Charismatic and Pentecostals thrives on.
- Worship, The worship in mainline churches is generally rigid and traditional (things like rising of hands is not encouraged). The worship is experience can become too static and predictable
- AIC: They represent a bridge between what can be deemed to be churches that are mainly Eurocentric and of local culture, which might be subdued. Therefore in the AICs people who are rooted in their culture and tradition of their tribe feel that their ways, customs and traditions are not ignored

AICs have not been initiated by Europeans; for example, they were started by Africans for Africans. Often these churches are criticized, especially by members of the mainline churches and mainline theology students; maybe this is because some know very little about them or because of the fact that, whenever we visit them, we do so with a 'mainline churches' mind set. One can almost see Makhubu's tears as he writes (1988:2-3) in his book titled *who are the independent churches?*

“We of the independent churches find it difficult to understand why we are criticized for forming different churches. Missionaries came to us divided. They came from different names; some came from the same countries and towns, believing the same doctrines and practices. But each one wanted converts for their own mission and doctrine emphasis. Even today the mainline churches are poles apart, and will not agree or compromise. Those who are seeking unity are having problems. They do not agree on a number of issues. In Mainline churches today blacks want to be identified separately, and in some the whites are trying their best to be multiracial and to equalize things in order to stop the dissatisfaction among blacks. Many people say: ‘The future of the church in Southern Africa lies in the hands of the indigenous churches (independent churches)’. Whatever they mean by that is anyone’s guess. People can call us what they want, they judge us, and put us in pigeon holes if they wish. We exist and are growing fast. They may ignore us now in some quarters, but they cannot dismiss us. We are a thorn in the flesh of some mainline churches for various reasons.”

This ‘war’ as I would like to call it between the mainline churches and independent churches is nothing new; hence this book was published in 1988 by someone who I believe was hurt at the time, judging by his style of writing in this book. He felt judged and undermined by mainline churches and, if this is the case today, we clearly have missed the true definition of ‘church’. Has much really changed since this book, or we are still the same mainline churches, that in speech bring down AICs? Here I would like to share an experience that I as the author have come across during my research. A reverend from one of our mainline churches was referred to as ‘pastor’ and felt very offended by it, saying that the title ‘pastor’ is a title for mainline church ministers who had gone only to Bible college or underwent training in the local church and therefore he should be given his rightful title, since he went to a university and held degree in theology. It was in his speech that I concluded that the war is not yet over, with such words coming from a reverend.

I agree with Makhubu (1988:71) when he says that singing comes naturally and that every black person is a natural singer and even though I am not a very good singer, I can relate. Music is said to be part of who we are as Black people. It is not just in South Africa, it is all over Africa. He gave a few examples about the love of music by black people. At work, when lifting anything heavy, it is done in song. When digging trenches and rhythms regulate the rising and falling of the pick. Singing permeates the life of a black person. In the AICs, singing is a major part of the worship and many of these AICs do not have their own hymnals. It is no secret that young people love music; that could be one of the reasons why many young people are leaving the mainline churches joins the AICs. The mainline churches like the Presbyterians, for example, are led by liturgy. AICs, on the other hand, are said to be led by the spirit and sometimes people do not want that order in the mainline churches. A young

man, for example, works in a very formal sector from Monday to Friday and when he goes to church he wants to get away from that formal order just for the service—and some mainline churches might not allow him the space to do that, since the liturgy does not either. According to Wepener and Barnard (2010:192) in their abstract, “in ritual and liturgical studies, AICs and their abundance of ritual is still rather under-explored field of research with several reasons making it difficult areas to access? It is not an easy task to compare a written liturgy, mostly found in the mainline churches, to unwritten liturgy, which is said to be led by the Holy Spirit in most AICs, but it could be an interesting study. They (2010:194), in the light of this situation, were convinced that an exploration of some examples of what field workers in that project encounter when entering the field could be of value to future researchers in ritual and liturgical studies when collecting data in local congregations, especially in the AICs.

Examining the reasons why people leave mainline churches to join the AICs, is not about comparing the two to see which is better than the other, but it is only to try to understand why people are leaving the mainline churches today; and the reasons for this phenomenon might help not only the EPCSA with reviewing its liturgy, but other mainline churches as well. Before South Africa was declared a democratic country if a single black person walked into worship God in some white churches that person would summarily be requested to go out and told that blacks are not allowed in that church. It is sad that some churches today still do that. Maybe even the EPCSA is indirectly excluding people out of the Tsonga church with its liturgy, those who are not part of them, or their history and struggle.

According to Makhubu’s (1988: 19-20) the independent churches were born out of the bitter experience and the cry of freedom of being oppressed. They wanted freedom of worship and close-knit fellowship. According to him they also needed caring fellowship and somewhere to express their feelings in singing, dancing and praying together aloud. In chapter three titled *why leave the Mainline churches* Makhubu gave a few reasons were written by Tomlinson Commission of 1955 why people were leaving the mainline churches and also comparing the two in his reasons at the time he wrote namely:

- Anti-white feelings and attitudes

The lives of black people in South Africa have always been that of master and servant, a paternalistic way of life. That attitude was also carried into the church and that is why some people back then left mainline churches to the AICs

- Anti-white agitation and the furthering of communism

The anti-white agitation is too wide and too strong an accusation to make against the AICs

- Resentment of the strict demand of the original churches

Some of our customs and traditions which are good were said to be evil and heathen. People were told to abandon them without much teaching and explanation. Western culture was preached as being Christian.

- Political unrest

The AICs are members are silent majority who are sometimes mistaken for political innocence.

- Avarice, ambition, imperiousness, mutual suspicion, faulty biblical interpretation, lack of an established church tradition, the multiplicity of missionary agencies in South Africa and the lack of mutual consultation and co-operation.

Missionaries arrived under the same umbrella from the same country and town, and publicity differed a great deal, on doctrine, liturgy, political views and practices.

- Disappointment due to the fact that Christianity as taught by whites destroyed so much of the tribal life and customs of Africa.

Some white missionaries, instead of teaching Christianity, promoted and taught white civilization. The blacks were stripped of their customs, and in exchange were forced into a culture they could never embrace.

- Unfulfilled emotional needs in western orientated churches

When black people worship, it is with the entirety of their being. Singing and dancing go together. This does not mean disorder. They become emotionally involved, especially in the Zionist and Pentecostal churches. In the mainline churches restraint and control, which amount to suppression of emotions, is sometimes visible. It is not shameful in an African Church service, to sing louder than others, never mind dancing.

- Personal quarrels

Personal quarrels may be sparked by differences on church issues.

- A sense of frustration as a result of the fact that the African members in the Western church are not able to use their own language or follow their own organization and administrative procedures.

Some missionaries took the trouble to learn the language of the people where they were to work. They would attempt to use the language in their sermons and teaching. The black people could not express their deepest feelings where God was concerned in the sense of the church.

- The autocratic and uncharitable behavior of some white missionaries in their relations with African ministers and evangelists.

Some missionaries had brought the gospel and people accepted it. The problem came to being where western cultures was being introduced as the gospel and the culture of blacks condemned as evil and heathen.

- A lack of knowledge, on the part of some missionaries, of African psychology, language, culture and traditions
- The inroads of western culture on African life without an accompanying Christianization, with the result that the African had been dislodged from the former anchors of his soul and at present bobs about on the turbulent sea of religious doubt.
- A striving after independence by individuals and groups and towards an African-orientated church where the language and spiritual values of the African could receive full recognition (Makhubu 1988: 19-20)."



The reasons listed above are the same as the reasons AICs came to being and some could be the reason some people are leaving mainline churches today. I would like to name some of the reasons collected from word-of-mouth from those I know of personally that have left mainline churches.

- Sense of belonging

Some found it hard to find in their previous mainline churches because of their standards of living

- Order of the service

Most found the order of the service in mainline churches to be too formal and some even called it old fashioned

- Language

Most mainline churches have only one language that they use

- Healing

They want to feel the sense of healing by having ministers of religious placing his/her hands on them when praying for them instead of praying for them from the pulpit.

Whatever reasons there might be for one leaving mainline church to the AICs both these churches can learn something from each other. Because this research is dealing with the liturgical side of worship it does not however ignore the reasons why AICs are growing because majority members of the AICs that are creating such growth are from the mainline churches, clearly there must be something missing in the mainline churches that is being found in the AICs what better way to start in discovering what that might be than reviewing the church's liturgy. Research on who our members really are, what is their culture, what about their traditions and freedom of worship and are they really oppressed in our liturgy that was written many years ago or is it the church as a whole that is oppressing people. According to Nairobi in his article: Advancing legal empowerment of the poor: The role and perspective of the African Independent Churches (Nairobi: 2008) he abstracted the following:

“African Independent Churches (AICS) are members of grassroots Christian movement which draws its values and beliefs from African tradition and the Hebrew and Christian scripture. They represent a continuation of many African traditional values into Christian faith. Numbering some 60 million members across the continent and in the African Diaspora, they are divided into thousands of different denominations. The majority of these denominations are very small, and resistant to

bureaucracy, but there are few large churches with membership numbering in the millions. Members of AICs are generally drawn from the poor and less well-educated inhabitant of the rural areas and the informal urban settlements (shanty-towns or slums). The strength of the churches lies in their spiritual and social capital, which is strongest at the grassroots.”

Almost everywhere you go more AICs seem to be growing in numbers and also in church planting. For example, according to research done on Phepheni, by Wepener and Barnard (2010:195-196) , Phepheni is a small rural village in the Northern region of the Eastern Cape, they found the population to be a total of 232, all of whom were black Africans, most spoken language is isiXhosa and a few isiZulu. They did a study on one of the churches there: the Corinthian Church of South Africa in Zion and is under the leadership of Bishop Walter Zamindlela. This church is said to be part of the AICs and according to the 2001 census statistics, amounts to 32.6% of the total 79.8% Christians in South Africa. Wepener and Barnard (2010:198) affirm this during a workshop where it was decided that both the mainline churches and AICS would be involved in the field of work because they represent two single largest Christian groups in South Africa. It was found that of the 79.8% Christians in South Africa, 31.8% belong to the mainline churches and 32.6% to the AICs. Therefore it constitutes the largest Christians group in South Africa. These AICs and other AICs that were the first to develop or grow out of the mainline churches, are said to have broken away from the mission founded churches because they objected to the dominance of white leadership during the apartheid era and even after the Republic of South Africa was declared a democratic country some AICS are still today developed for the very some reasons. This might not be today so much of a racial issue; it might be that some black people feel that mainline churches especially Western worship kind of mainline churches lack that space for African understanding of the gospel. Even though the EPCSA is black owned and a Tsonga church, it is formal and western in the sense of the order of worship, something that might have been adopted from the missionaries that brought the mission to the Tsonga people. AICs on the other hand, are all primarily black in membership and led by blacks. The first AICs were bonded together in the struggle for liberation from racial oppression. Those times when comparing the mission-founded churches and the English-speaking churches, the AICs were said to be far more welcoming to incorporate traditional African culture into their worship and doctrine. The willingness to incorporate traditional African Culture into worship is one of the reasons the AICs are

growing in numbers today. Most AICs that the researcher had visited do not have a certain language as their main language and they didn't have any formal written liturgy to lead the Sunday services. According to its members it allows the movement of the 'Holy Spirit' so that it leads the people leading the service.

The church needs to connect with people when communicating to them and about things that matter to their lives and in a language known to them. The church must be relevant to reach and impact its communities. It is heart-warming to see the impact a church filled with hospitality could have on its communities.

#### **4.5 Christology and inculturation: Biblical perspective**

According to Weaver (2002:9) the New Testament does not give us a fully developed Christian liturgy, but only glimpses of the rites and practices that served as the foundation for the liturgy that would develop over the next two millennia and which continues to develop today. Acts tells us that the earliest Christian believers lived in a communal fellowship, devoted themselves to the apostles' teaching, to prayer (perhaps services of daily prayer), a common meal, which included the Lord's supper, and participation in the synagogue service (Acts 2:42). The baptism of the Ethiopian eunuch by Philip (Acts 8:26ff.) gives us a description of an early Christian baptism. Of course, the New Testament also contains the institution narratives of the Lord's Supper (Matt 26:26-29); Mark 14:22-25; Luke 22: 15-20; 1 Cor.11:23-26). There are, as well, examples of early Christian canticles and hymns: Mary's Magnificent ( Luke 1:46-55), the Canticle of Zechariah (Luke 1:68-79), the Canticle of Simeon (Luke 2:29-32), perhaps the kenosis passage in Philippians 2, and Paul's beautiful hymn of love in 1 Corinthians 13.

In her essay Gail Ramshaw (1996:5) used the term "liturgical language" to refer to the words used by assemblies of Christians in their corporate praise and prayer. Liturgical language is not the whole of the vocabulary of the Christian faith. Mystics speak and write in words and syntax less tamed, more idiosyncratic, and more fragmented, than can be the speech of public worship." Systematic theologians write

language more philosophical, speculative or arguments than a typical assembly could tolerate. While liturgical language is only one of the several types of Christian speech, the basic language from which all other speech flows in exposition and reflection and to which, when Sunday comes around again, all Christian talk returns. The precise list of words, phrases, and forms in the language of liturgy varies from one denomination to another. In some Christian communities, the words admitted to Sunday worship are prescribed by past tradition or by contemporary authorities. All the appropriate words are written down, and all the participants, including all leaders of worship, read or recite their parts with no variation. In other communities, the particular congregation or perhaps the ordained ministers has the continual task of reviewing and selecting texts. Prayer is expected, rather than forbidden, it will not be long before a particular denomination or assembly regularizes a pattern for preferred improvisation. One way or another, a canon of words will be approved for corporate worship and will constitute the liturgical language of that community. Ramshaw (1996) says forms of language of liturgy varies from one denomination to another which I agree within language here he is referring to the sound of the text, prayers and hymns. Ramshaw also spoke of other communities, the particular congregation or perhaps the ordained ministers having the task of reviewing and selecting texts prayers etc. This can be a good thing especially if the ordained minister is part of that community, he/she is about to review and select prayers and hymns within the context of the people and within the language of the people. It does not really make sense to have someone sitting in a congregation in central Cape Town to review a liturgy for a congregation in Mamelodi, a township in Pretoria.

According to Tony Neelankavil (2010:10) in his article: From inculturation to interculturality: a methodological move in Asian churches' encounters with culture. In his conclusion he wrote: Conclusion – The First Council of Jerusalem (Acts 15, 1-35)

In his conclusion, he wanted to leave his paper as a reflection on the first Council of Jerusalem in the Acts of the Apostles from the intercultural perspective we have proposed in this paper. The Council witnesses the encounter of not only two seemingly opposing theological/dogmatic propositions, but also of two cultural milieus-one, Pharisees in Judea and the other represented by the gentiles in

Antioch. He gave an example of his former presupposed the Jewish custom of circumcision as part of Christian identity and faith. But their encounter with the gentile Christians initiated a collegial gathering to 'consider this matter'. The intervention of Peter broadens the dogmatic framework of the Jewish Christians beyond their Jewish identity. The sharing of Barnabas and Paul broadened their theological horizon, and thus, they learned from the cultural expressions of faith other than theirs. This sharing shows humanity and unity regardless of cultural differences. The Jewish culture could also speak to the gentiles recognising them as they are. The cultural identity of either group was not lost; instead, a harmony between them was developed. Is it not the real spirit of *koinonia*, the fundamental aspect of being church? Thus the intercultural encounter not only resulted in a mutual and critical learning at the level of culture but also resulted in a furthering of Christian faith/doctrinal tradition and in living truly as one church. Being a one church is welcoming and accepting those that are different from us without reminding them through our liturgy Sunday after Sunday that they are different.

#### **4.6 Inculturation and liturgy**

According to Wolterstorff (2011:19) every Sunday morning for almost 2000 years now we Christian have left our beds, our tables, our fireplaces, and gone out onto the paths and roads and streets of our world, by foot, by bicycle, by car, from dispersion of our daily existence to our liturgical assemblies. Then after our divine service is finished, we go back again over the paths and roads and streets to our homes and places of work and recreation. Some things in our Christianity have become patterns of lives, tradition and what we are. We preached unity but because it is not new to our ears after hearing it we go on with our normal lives. We sing "God is for us all," but because we have been singing the same songs for so many years, such songs do not minister to us, so we come back to our normal lives.

Wolterstorff (2011:21) says the liturgy nourishes our daily lives while being also the summit of the Christian life. That is clear, for example, in these passages from The

Constitution on the Sacred Liturgy of Vatican II. Every liturgical celebration, because it is an action of Christ the Priest and his body, which is the church, is a sacred action surpassing all others. No other action of the church can equal its efficacy by the same title and at the same degree. He also said our sacred liturgy does not exhaust the entire activity of the church. I agree with him that (2011:121) before men can come to the liturgy they must be called to faith and to conversation. To believers also the church must ever preach faith and penance; That one must prepare them for the sacraments, teach them to observe all that Christ has commanded and encourage them to engage in all the works of charity, piety and the apostolate, thus making it clear that Christ is faithful, though not of this world, are to be the light of the world and are to glorify the Father before men. According to him (2011:121) the liturgy is the summit toward which the activity of the church is directed; it is also the fountain from which all her power flows. For the goal of apostolic endeavor is that all who are made sons of God by faith and baptism should come together to praise God in the midst of his church, to take part in the sacrifice and to eat the Lord's supper. The Lord's Supper is for all of us for we are all the Lord's children. How great would it be to receive it in a language you fully understand and can relate to?

Changing the language of worship needs a careful study of the community church. Language can be a sensitive thing to others especially in South Africa hence there is still separation between different tribes. It would not be surprising to find, for example, a Zulu speaking man who swears to never date nor marry outside his own Zulu tribe. Within African cultures you also find mothers-in-law not talking to their daughters-in-law, because their sons chose to marry someone outside his own tribe. Those who grew up in South Africa, especially in places where people carry their language with so much pride, would consider that as an example of reality. Change in language of anything will always create tension whether in church or the country's identity document and that is why change is a process.

In his Masters of Arts degree with the University of Pretoria: The exodus from the mainline churches to the African Independent Churches: a case study of the community of Mashashane in the Pietersburg (now known as Polokwane) West district of the Northern Province (now known as the Limpopo province), Ledwaba (2000:2) used Isichei (1995:331) to define inculturation. In his definition he referred

inculturation to that process whereby the basic core (which represent the essential of the Christian faith) and historical forms of Christian ritual and government which originated in the Middle East and Europe are reconstituted according to the culture and customary forms of an indigenous people who were originally introduced to the Christian faith by missionaries during the process of the colonization of the 'new world'. (The 'indigenous people' referred to in this study are those African people who historically lived, and still do live in the Mashashane region of the Northern Province of South Africa). Inculturation refers to the process whereby traditional forms of the Christian faith are harmonized with historical and cultural forms of an indigenous people. The latter half of the twentieth century saw a deepening appreciation of the fact that all people are entitled to worship God, and other affairs of a church in ways that are harmonious with their historical, cultural, linguistic and customary preferences. Inculturation only becomes possible if Christians respect their own historical and ethnic legacies and strive to give form to their own distinctive communal identities, whilst respecting the culture and ethnic identity of other communities. Respecting the culture and ethnic identity of other communities should also include acknowledging them as well.

Kunzler (2001:85) believes that because of the body-spirit composition of man there is no relationship with God which is devoid of a cultural dimension. For this reason, the task of liturgical inculturation is one which can never be regarded as completed. The mentioned danger it came with, the danger of absorption of the religious elements by a self-glorifying culture should be kept in mind. It is very dangerous to tie the expression of faith. "Is faith more than the culture? That this cultural expression becomes mistaken for the faith? Is faith more than the cultural garments in which it is clothed? Can it be translated into another culture? What are the criteria by which the accuracy of such a translation is measured?"

According to Kunzler (2001: 86) the theological basis of inculturation, and with it for all new development stemming from it, is the need, to make man able to experience God's self-revelation in Jesus Christ so that he can receive it and respond to it.

“For this reason all inculturation remains bound to the Christ-event, to the incarnation, life and Death, Resurrection and Glorification of Christ. Thus, this reference has a memorial quality and creates a tradition in which loyalty to what was established by Christ finds its form as a response of faith under the impulse of spirit. But again, this development of tradition may not be broken off arbitrarily but must proceed in the measure in which the spirit directs history to its completion. Since however, this world historical process, in contrast to God’s becoming man in Jesus Christ, unfolds not only in an historically defined and culturally contained time and place, but at all time and in all places in the world, it is culturally contained time and place, but at all the times and in all places in the world, it is possible only by taking many forms: as in the events of Pentecost, God’s self-revelation is heard and answered in many languages. Thus, what is needed is not uniformity but a legitimate pluriformity. In all of this it should be remembered that every inculturation of Christian faith and with it of the liturgy, must articulate undermined for the new culture that which is specifically Christian, i.e. the increase of life of those addressed by the son of God made man. There can be no inculturation of Christianity into an atheistic culture, but only a radical critique of that culture by Christianity (2001: 86)”

Ukpong (1994) in his article titled: “Christology and inculturation: A New Testament perspective defines the term inculturation as a new term in Christian theology, and that its meaning is still developing, but in his article he used it in the terms of it being understood as an approach in mission/evangelization, and that it involves evangelizing a culture from within the perspective of their culture. Inculturation is a process, it can never be fully developed, and it is a developing process

Ukpong (1994:42) says that culture needs to be opened to the gospel and converted to Christ, and the gospel also needs to be opened to African cultures so that it may attain fullness of meaning. In concluding his (1994:57-58) article titled: Christology and inculturation: A New Testament perspective used the following words: ‘Jesus’ was a Jew. He was born into Judaism, subject to the Law of Moses, and lived within the limits of that Law. The movement he founded stood in the tradition of the Old Testament prophetic movement and that of John the Baptist. It was a sectarian movement whose purpose was to call Israel back to God and restore the true meaning and observance of the Law. Later the movement developed into an independent religion of its own Christianity. The Law of Moses, sacred to the Jews, was also for Jesus the sacred Law of God. But Jesus had come as a fulfillment of this Law. New Testament scholars would agree that Jesus did not introduce any new set of laws or commandments. The Old Testament Law of love of God and neighbor was central for him, and he gave a new and wider interpretation of it. The Ten Commandments, a norm of Christianity morality today, is an inheritance from the Old Testament. But Jesus did something new: He revealed the imitate bond between



God and humanity that transcends all laws. This may be said to characterize 'Jesus' approach to evangelization. Liturgical inculturation is important in congregations and Christianity.

#### **4.7 Summaries**

This Chapter has functioned as an introduction to theological inclusivity and hospitality on liturgy and worship. It also looks briefly to Paul's theology of inclusiveness, how South African democracy helps us in theology with regard to the given topic (working towards the TRC) and it looked at the importance of the Christology, and inculturation biblical and concluding this chapter with inculturation and the liturgy. This chapter has discussed the difference between mainline churches and the AICs; it has also given possible reason for growth in the AICs. It also explored possible reasons given by ministers of EPCSA on why they think people today are leaving mainline churches for the AICs. It has also discussed the important of hospitality in church in church political and biblical. In all its findings this chapter agrees with Wepener (2013:1) in his abstract that the AICS are, to a large extent paperless churches. This means that for the biggest part of liturgical documents do not exist and that a study of their worship must entail a study of their enacted rites which includes recordings and transcriptions of verbal expression such as sermon.

## **Chapter 5: Empirical research: quantitative and qualitative analyses**

### **5.1 Introduction**

This chapter is aimed to study the church, the church members of the EPCSA, its ministers and this study will be a success if these people are involved in the study by listening and noting their views of the church order especially the Sunday liturgy of the church.

When doing research on a specific problem, there are many ways to approach the problem. According to Pieterse (2004:14-15) when doing research, we firstly need to determine the existing practical-theological theory about that particular praxis and analyse it conceptually. And this can be done in a questionnaire for an example, where upon we would do a survey, process the results statistically, and then let our findings interact critically with the existing theory for praxis in hermeneutic fashion. This could lead to a new practical theological theory for that specific praxis which would improve the praxis in that particular context.

According to Pieterse (2004) the context of people is important when bringing the gospel to people. In his book *Preaching in a context of poverty* he attempts to develop a theory for the praxis of preaching in a situation of poverty. The aim of developing this theory was to help preachers to preach emancipating and inspiring sermons, so that the church and its proclamation can help to put an end to the stark poverty in this country. In doing this he started with an empirical analysis of the poverty situation. The researcher here notes the importance of analysing the situation or issue to be studied.

According to Lloyd, Steven and Tovey in their booklet in the series *Joint Liturgical Studies* the study of liturgy should focus on people;

“Why don’t people conduct more research on liturgy that focuses on people rather than on history, text or language? With any research it is always important to be aware of what motivates the researcher and it is helpful if the researcher states this openly. It might be a local vicar trying to gain support for a particular new policy on an aspect of worship, or a new incumbent genuinely wanting to discover the different experiences members of her congregation have, or an MA student who has chosen to do some research into people’s feelings about worship and now worried in case his selection of people, questions and methodology do not stand up to the test of academic rigour. It might be a lecturer in worship wanting to test out if a theory about how people react to the exchange of the Peace is correct; if it is going to be produced as a paper at the conference or as a possible contribution towards a further degree, it is important to get it right (2010:3).”

The study of liturgy in this research is as much about language as it is about the people. It is the study of those people of the church who are non-Xitsonga speaking and their views on the liturgy. It is important to listen to the view of others about the Sunday liturgy and my experience of the Liturgy should not be any influence to their responses, although my identity as a researcher inevitably will to a certain extent influence the research process (cf. Chapter 1). In order for me to truly understand, how others truly feel and think I had to do a study on them as well, whether as individuals or groups the study of people in liturgy is important. No method on a study of people and their feelings and convictions can be sufficient, but it gives me an idea on how they are feeling. According to Lloyd, Steven and Tovey (2010:5), this matters, because people's experience of worship, or their lives, or their future, or their growth and wellbeing of the church can be changed by good or bad research. But it matters most, because research is about getting somewhat closer to the truth, and telling it like it is. Telling how people think, believe and behave in a way which they will recognize as the truth about themselves. It is the truth which will lead to change in them, in their churches and in other churches, in teaching institutions and places where policy is made, which will bring glory to God.

Research such as this, are mostly based on asking questions, but conducting a research such as this should be taken seriously. Questions to be asked should be considered, including how they are going to be asked. It is important to write down questions and not go to individuals or a group and just ask questions right from the top of one's head. People like to be taken serious, therefore in doing research on the type of people one is going to interview, prepare the questions before hand to show people to be interviewed that they are taken seriously just as must as the research.

There is a famous saying "if it's not broken don't fix it", one might use that argument to say that the EPCSA has lots of members so there is no need to change or review its liturgy. To quote Weaver Jr in this book Presbyterian worship:

"Sunday to Sunday, year after year, the people of God gather to worship. What is it that draws us together in our places of worship? Obedience, perhaps? God has commanded this of us. Habit, maybe? Going to church is a part of a routine for many

of us, and breaking that routine leaves us feeling out of sorts, incomplete, for the rest of the week. Being with friends may be another draw. (2002”1-2)”

Change should not take place only when something is ‘broken’, we clean the house sometimes, and not because it is dirty, but because it could be cleaner. We buy new pairs of shoes not because our old ones are broken, but because we want to try out a certain new look. According to Chupungco in his article titled Liturgical inculturation:

The Future That Awaits Us:

“Among Lutherans liturgical inculturation is not a novelty. When Martin Luther translated the Latin liturgy into German and adopted popular songs for church services, he embarked on liturgical inculturation. The vernacular, unlike Latin, is a living language and is thus a sure vehicle of culture. It expresses the people’s thought and behavioral patterns and is an established bearer of their values and institutions. In short, the use of the vernacular in the liturgy is in itself a sign that inculturation has taken place. On the other hand, the type of the vernacular defines the quality of inculturation. There are many types of vernacular language. Some are suited to church worship, others to theological discourse in classroom; some are formal, solemn, and dignified; others are familiar, informal, and banal. The use of the vernacular is a first and important step, but its suitability is second and qualitative step of inculturation.(1992:1)”

We review the liturgy not because the history that it came to being is no longer important, but we review it because the people and society keep on changing. We have an additional liturgy in English not because there is something wrong with the Xitsonga liturgy, but because we have strangers (refer to chapter one) among us. We marry outside our own tribe not because there is something wrong with men or women within our own tribes, but we do so because love is a universal language and so is our God. And in the essence of a theology of hospitality is of course the fact that we are all strangers, sojourners like father Abraham (cf. Chapter?). God is the Great Host and we are all guests and therefore on that basis we execute our hospitality, also in liturgy. If you have this argument not yet in your thesis, please include it.

## 5.2 Methodology considered

As the aim is to create change or additions to the current Sunday liturgy that has been part of the EPCSA for years, it is important to work with the people in the church. The method that will be used is firstly the study of congregations by using the participatory observation method. I agree with Victor Turner in Wepener (200 :&) in his remarks that “it is one thing to observe people performing the stylized gestures and singing the cryptic songs of ritual performances and quite another to reach an adequate understanding of what the movements and words mean to them”.

He also argues that it is important that when rituals are being researched in the field, the research methodology must be able to incorporate the documentation of both the enactment, as well as the appropriation of the ritual by the participants. He also adds that rituals are, however, always embedded within a larger cultural system according to Lloyd, Seven and Tovey (2010:25-26) being an observer is a role that we would regard as a natural human activity and at its simplest participant observation is the task of joining the activities of others in order to notice what goes on. However that may be, they added by saying that we should not assume the task of being straightforward. Social interactions are often sufficiently complex to make it possible for an observer to capture everything that goes on, which will quickly become apparent to anyone wanting to give an account of public worship. One way to avoid being overwhelmed by the totality of the worship event is to refine the scope of observation. Even those research projects that begin with a ‘soft focus’, asking the general questions and in the essence of a theology of hospitality is of course the fact that we are all strangers, sojourners like father Abraham. God is the Great Host and we are all guests and therefore on that basis we execute our hospitality, also in liturgy. If you do not have this argument yet in your thesis, please include it and develop a more refined focus as points of interest emerge through repeated observation.

Having read Lloyd, Seven and Tovey (2010), I noted that in order for me to become a successful participant observer I needed to always remember my focus of study and not let my personal experience in this regard get in the way, although remaining conscious of the fact that my observation is always subjective. One might ask how

one becomes a participant observer in the church that one has been part of for years and was a minister of the church. In trying to answer that, I believe that there is a huge difference between standing in front of a neither large crowd ministering to them, as you are not fully nor truly part of the crowd, for the crowd is sitting and listening to you. Once you sit in the crowd and have someone else stand in front of the crowd, you are in a good position to become a good observer. This observation method I have used in my research as an outsider and I have visited different churches within different Presbyteries where I felt would be more helpful for my research. This method was a way of better understanding the settings and atmosphere of the congregations. Without the people the liturgy is incomplete. I have observed and studied the way the Sunday liturgy was being used in different congregations. Do they all use it the same way? If not, what could be the reason? Not forgetting to study the way people react or respond to the liturgy as the minister leads it. The observation is helpful in researching the background. It can give one an idea on the kind of people or persons one would be dealing with or the kind of congregation in question. According to Grimes in Wepener (2005:2), he gave a series of questions in a chapter entitled “Mapping the field of ritual”, which a researcher can ask in the field concerning the rituals encountered. Along with these questions, he also presents six headings under which the ritual data can be systematised, namely ritual space, ritual time, ritual objects, ritual sounds and language, ritual identity and lastly, ritual action.”

The second method that was used was interviews. The purpose of the interview was to try and understand people’s thoughts on certain subject, and it gathers descriptions of the life of the church in this case, interviewee with respect to interpret the meaning of the described phenomena. I have used all three possible modes of doing interviews stated by Lloyd, Steven and Tovey (2010:29) namely:

1. The face-to-face interview
2. Telephonic interviews
3. Internet interviews

### 1. The face-to-face interview

According to Lloyd, Steven and Tovey this face-to-face interview should be conducted formally, individuals sitting and talking, however there can also be a focus group face-to-face interview. “The researcher here would have known the kind of group and individuals she would be interviewing. So she will also look at the language that she will use to interview the individuals in group A.” For example one cannot use English to interview an elderly person at Mhinga parish, where the community is Tsonga. The language and the concepts used must be according to the person or persons interviewed. I still also had to observe, picking up useful information from their faces and body language as well as their words and accent. These interviews were mostly held after church services of different congregations that were visited. This was cost-effective for me.

### 2. Telephonic interviews

Driving to the North of the Republic of South Africa when you are in the South of the country can be quite expensive. This kind of interview is cost effective, as it is cheaper to call the North than driving from the South. Because EPCSA is a big church in the sense of the number of parishes it has, one will not be able to drive to each parish and not be bankrupt after those visits. This is also useful as one is able to follow up on answers provided as well.

### 3. Internet interviews

Here emails were sent to different individuals and ministers with questions that they would feel free answering in order to make the research effective.

There are some basic rules that were helpful in selecting the methods to be used that will be noted at all times during the interview. Rules that were given by Lloyd, Steven and Tovey: (2010:33)

- “Only ask questions which relate to your subject. “Do you like vicar’s hairstyle? ‘Might not be relevant to your survey on attitudes to robes in church, and will give you a lot of extraneous data that won’t be fitting. Ask one question at times. This makes both concentration and recording easier. ‘Do you think the vicar should wear robes and that choir should too?’ Will be confusing and make your work harder.

- Avoid built-in bias in your questions. ‘Don’t you agree that the Vicar really ought to wear robes in church?’ Leaves no doubt which way you think they ought to answer the question, and will skew your results
- Make sure there is some point to your questions, preferably one that can be recorded. ‘So what do you think about the robes?’ may be too general and confuse some interviewees, who might not know whether you’re talking about the Lord Mayor or what is worn in church. However, there may be a place for such questions early on in the interview, perhaps to establish the interviewee’s general approach to the subject, before narrowing it down to what you want to know.
- Decide what kind of an answer you are looking for. You may be looking for fairly brief responses, particularly if you are intending to interview a good number of people, and need to have responses which are brief enough to be corrected, so that you can say how many people thought wearing pink albas was a good thing. But this is particularly true of in-depth interviews used as a follow-up to some paper based research you may want people to tell their story. ‘Can you tell me a bit about how your attitude to people wearing robes in church has developed over the years?’ Invites a longer answer which may be rich in date.
- Work out the best order for your questions, and decide how long you think it is going to take. “

Asking questions should be based on wanting to hear the other person’s answer regarding their view on liturgy. Keeping in mind that some might not agree that the church’s liturgy need to be reviewed or to be written in any other language beside the current one. When asking the questions I have in my questioning avoided questions such as these: ‘Don’t you think the EPCSA Sunday Liturgy is unfair?’, because this will entail so-called leading the question. Rather ask, ‘what is your view on the language of the liturgy of the Sunday liturgy?’ which is a more open-ended way of formulating a question. We live in a world where everyone is trying to make something out of their lives or looking for a way to put food on the table. Sometimes researchers might get carried away during the interview and find themselves asking endless questions during. Here I will work with appointments, will set time for the interview and state how long each interview should last. This should be done for both individuals, group (face-to-face) interviews and if possible also for the telephonic interview.

This is a practical theology research therefore context should also be noted. Noting Pieterse (2004: 12-13) where he referred to Van der Ven (1998:51-52) who refers to hermeneutic empirical approach in our methodology, where he cited five hermeneutic principles that apply to empirical studies in practical theology put it as follows:”

- Empirical researchers approach their theme or topic of study with their own prejudices or biases. We all have our own ideas or points of view when we consider an issue. Researchers simply need to be aware of their views of the issue or people that they study. Only when are aware of our biases will the people, issues or themes that we are researching communicate with us properly so that we hear what they are



telling us. We become aware of our prejudices when, in dealing with our research topic, we encounter the otherness of the text, issue, people or situation that we are observing. Authentic hermeneutic understanding occurs in such encounters

- Researchers participate in the life worlds of their fellow human beings whose praxis they study. As a result they are influenced by them, but they in their turn influence these people. This should be taken into account when interpreting the praxis and the situation in which it occurs.
- The history of the texts, people or praxis under investigation should be taken into account. History or tradition influences present-day people, the researcher and the one whose praxis is studied. Thus one can bridge the gap between past and present hermeneutically. By the same token current events influence the future of both the people and the praxis that is being researched.
- Due attention should be paid to context of the people who are being studied in order to understand what is happening in their praxis. The context includes aspects such as the economy, politics, ecology, and social and cultural life. If we do not allow for these, our understanding ends up in a vacuum, just abstract theology without flesh and blood. Taking account of the context makes our understanding and theorising come alive and makes them relevant.
- The thoughts, feelings and praxis of the people whom we research should be studied and analysed from an ideologically critical point of view. We have already explained why we opt for this approach. Our reason for using such a hermeneutics of suspicion (Ricoeur 1981) is that we need to be able to discern signs of oppression and suffering in people's statement and responses, even if they themselves are unaware of them. The direction of our communicative acts in the service of the gospel is emancipator and liberating, so that our research subjects can truly become God's people. Such emancipator goals should be built into our theorising with a view to improving praxis."

A theological study is meant to provoke minds and something even creates a debate among scholars or theologians or the people being studied, according to Wepener in his article, "The object and aim of multi-disciplinary liturgical research."

"Liturgy as a Practical "Theological inquiry strives to develop the celebration doksa of the congregation which finds expression in worship and celebration so that the gospel can be effectively communicated. To achieve this ideal or goal, it is necessary to bring the object of the inquiry into focus, that is, the celebrating congregation as well as a determined "theology of celebration. To this end, an anthropological and theological approach is thus required. Accordingly there was also in the liturgy since the 1960s talk of a so "called antropologische Wende", a focus shift away from the message to "de bonte religieuse werklijkheid welke in de liturgie wordt gecommuniceerd"

The current EPCSA liturgy started somewhere and it was started by people or a person who at that time had the reason for writing such liturgy with the possibilities of having studied the community or the church members of that time. It would not be wrong to say culture of any church had an influence on its own liturgy but the question at hand is: are the same people that influences mainline churches liturgy still alive, are the people that were studied in helping the liturgy and is the language that also influences it still the same language or languages found in these mainline churches? Questions such as these can also be answered with a critical research at

these mainline churches and liturgy. The methods used here will hopefully help the EPCSA answer those questions.

According to Schreiter, Wepener and Dreyer:

“A new area of study in the field of Practical theology has, in recent years, come to the fore. This new field has as its point of departure the life of the congregation, it then moves into faith and then back to life, practice to theory to practice. The first step is therefore to describe the situation of the congregation. Thereafter the description is correlated with the belief and convictions of the congregation, and to then move to the life of the congregation for refocused praxis. Thus we find here a spiraling between theory and practice with a focus on the improvement of the praxis. For both Groome and Browning, the final move in doing practical theology is action, a renewed practice of the faith”. Dingemans’ view on the purpose of Practical theology is linked to that of Schreiter. For Dingemans, Practical theology is not positioned in contrast to theoretical theology, but rather points towards a theological reflection on the practice. Room has also been made since the sixties for the factual situation within a congregation, through office bearers and the gospel, which has been transported through the congregation into society. Didactic terminology has been applied here to describe the process, to wit the starting situation, as factually encountered/ and the desired situation, as envisaged.

This mutual relationship between theory and practice within Practical theology is labelled the research object by Practical theology and is termed the 4 inseparable reciprocal relationship<sup>5</sup> by Dreyer. She says that it is this relationship which not only tests the situation but also makes recommendations for the situation in which believers find themselves.”

Not forgetting the Participatory Action Research (PAR) methodology. Wepener (2005:110) quoted Post (2001a:18) saying that a big challenge to the discipline of liturgy today lies in the terrain of theory and method. With this aim of exploring the applicability of PAR methodology in mind, one relatively new approach to the field of liturgy will firstly be investigated.

The PAR will be used for the above mentioned modes of interviews. Here the researcher will make use of less formal unstructured and semi-structured interviews. Keeping in minds the importance of keeping records of all conversation interviews whether written or recorded. At the beginning of the interview before any questions are being asked or answered the researcher will read to the persons being interviewed their rights and ethics of the interview, where if the persons being interviewed are not comfortable with the ‘terms and conditions’ they have the right to withdraw from the interview or refuse to answer the questions. Names of people that

will appear on this research will not be the correct names of the person's interviewed that would be done to avoid church politics or discomfort between elder ministers and younger ministers.

### **5.3 Ministers interviewed and their view on the inculturation of the liturgy**

Here ministers within different congregations were interviewed. Because of the year (1875) the EPCSA was founded, it is not surprising that one would find huge age gaps between ministers because over 40 ministers in the EPCSA less than 10 are under their 30s and less than 10 are in their late 40s. A older minister said this was because in the past the church had the mentality that you had to be older to be called into ministry and to study theology Even though the aim of the research is to bring change, that church does not mean not involving elderly ministers and their view on the change that one is trying to bring to the church. Just like a church should not only consist of a certain group of people, it should consist of all kinds of ministers. The participants also consist of ministers of different age groups and from different congregations within the EPCSA. As ministry is not determined by age, but by ability to answer to God's calling to ministry and for some it is by the interest in the study of theology that later on might have led to the interest in ministry.

This qualitative part of the study was one of the most interesting pieces of research I have ever had to do. It is during the interviewing of ministers that I learnt that even age gaps or groups play a role in their response. The EPCSA at the time of research consisted of 44 ministers. It was also of interest that it was only during this study that I discovered that the church has a Venda liturgy that is used by a Venda Minister in the church who ministers to fellow Venda speaking congregation. Even though of all the ministers who were interviewed many were not sure of how this liturgy came into being. But those who had little knowledge said the Venda minister brought it to existence for his people. This shows openness from the EPCSA to add more languages into its liturgy. However the church still remains Tsonga based as stated in its history that it used to be called the 'Tsonga Presbyterian Church' even though the name has been changed to Evangelical Presbyterian Church in South Africa. The language still plays a huge role in the church and the point of argument is that

most of its church members are Tsonga speaking people. Most ministers in their late 50s was of the opinion that the liturgy should not be changed nor should people read or say things while leading the liturgy that are not there. When I asked a minister how he led his Sunday church service he replied with just one word “liturgy”. I could almost hear the pride in his voice as he answered me. While the younger group on the other hand felt the liturgy was too formal and did admit that they don’t lead the church word for word from liturgy. This conclusion on the young group and their take on the liturgy are based on the observation methods and face0toface interviews with the younger group of the EPCSA in different parishes.

### **5.3.1 Data collection**

This is the interview schedule that I used as to help me collect data via emails to individuals that I could not sit down with for an interview face-to-face due to time and distance.



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**Questions that I would like to use to help me with my chapter 5, in better understanding of church members and ministers of different parishes. Names will not be stated unless asked by the person or group interviewed.**

Interview schedule: Congregation members

1. How do you feel about the order of the Sunday service at your parish?
2. What more would you like to see within your parish?
3. How would you describe your parish as a whole?
4. What changes would you like to see or add in the order of your Sunday church service?
5. Would you say the church is growing? If so, in what sense?

Interview schedule: Ministers

1. How did the Venda liturgy come into being? Do you know?
2. How do you lead your Sunday church service and how do you feel about it?
3. Is there anything that stands out for you as a minister in this church about its history?
4. If you had to convince someone about coming to your parish for a church service how you would go about it?
5. What does hospitality means to personally and would you say the church is able to be so? if so, how so?
6. What is your view on hospitality in the worship service as well as language used during the service?

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### 5.3.2 The voices of Ministers participants

When I asked if there was anything about the church's history that stood out for them, the younger ministers had little knowledge about the history of the church. As there is little written history in the Head office of the church and the little they knew was from word of mouth. Some ministers, of course appreciate the long history of the church and spoke of some of the churches that I speak about in chapter four (4) in the history of the church, for example: From white people leadership to Tsonga people leadership and how they have grown in numbers since then.

When asked what they thought hospitality meant to them personally and how they would go about inviting people to church, the responses can be summarised as follows. Most speak of how they always encourage people to invite their friends and family to church and how they have different ways of welcoming people in the congregations they are based in. When asked about the language, the church being a Tsonga church and how they dealt with that as Ministers and as individuals in charge of different congregations, the ministers in the rural area did not seem to have a problem. According to them, their congregations consist of only Tsonga speaking members. One added saying, when one goes to school in his congregational area, it's a Tsonga school, when the play, they play with their fellow Tsonga friends because it's a Tsonga only area, when they go home, it's also Tsonga because both parents are Tsonga speaking and chances are if that person never leaves that village he/she will marry a Tsonga. Therefore these kinds of congregations do not see language as an issue in the EPCSA. When looking at a congregation that is also in a village in Elim where the Swiss Mission started, it is interesting to see that even though it's a village and that's where the roots of EPCSA are, it is not a "Tsonga " only congregation, it also has Venda speaking congregation members. It is a fact the congregation cannot ignore. There is EPCSA congregation that is based in a township of Phalaborwa (Limpopo Province), in a township called Lulekani where all its members are Tsonga speaking, in the very same area of Phalaborwa, there is a congregation in another township called Nnamakgale where some of its members are Sotho and Pedi speaking and both these congregations are led by the same liturgical language of Tsonga. The none Tsonga members in this

congregation most felt they were not enough Sotho or Pedi members to have a liturgy in that change, while others admitted they would appreciate a Sunday liturgy within their contextual language.

Some ministers are of the opinion that maybe we can learn something from other churches that have a liturgical book in many languages as they can in order to make everyone feel welcome and included. Some however, feel that if you want to be a member of the EPCSA you must learn the EPCSA language. Someone went as far as saying “if you go to China, you do what the Chinese does”. This statement was made by one Reverend in a group of Reverends, even though some laughed at the statement, others fully agreed with it.

Most ministers think that when you talk of inculturation of liturgy or change or editing of liturgy, they think one is talking of changing the liturgy into English of which it's not always the case. Some believe it would take up the church's time when the church should be dealing with more serious issues. I am aware that there are of course members within the EPCSA that might not know Tsonga well enough, because they were not born in a Tsonga speaking family, but yet cannot speak, read or write English therefore a liturgy in English would still not include them.

I have interviewed 35 of ministers of religion in the EPCSA and there are just over 40 ministers in the EPCSA and I have also interviewed about 40 ministers from both the mainline and AICS, outside the EPCSA. I have picked up that some were not very comfortable in answering the questionnaire and some asked that their name should not appear in this study and it is within their rights. There were also ministers that had a strong view on the church's liturgy that were very happy having their names appear on this study. Reverend Patrick Ndlovu is a 41 year old minister at Braamfontein (Gauteng Province) also within the Rand Presbytery. To Reverend Ndlovu being a Presbyterian means being bound to certain forms of the church government which was started centuries ago which are beautiful but sometimes outdated, restricting yet orderly.

The EPCSA has been defined as a family church- something I can relate to because every member of my family is a member of this church. Sadly, that is not the case with Reverend Ndlovu who is the only person in his father's household that is a member of this church. He defined a family church as people we come as one to worship and because of the sense of faith they share they automatically become a family. When asked: "It is said that one finds it easy for one to express themselves in their own mother tongue- are non-Xitsonga speaking ministers in your church given that freedom?" He replied: *"I think they are not barred from using their own language, but yet we convert them together with strangers in our church into Tsonga speaking people. EPCSA has always had Sotho and Zulu members and ministers, but they end up worshipping in Tsonga"*. He said the whole interview made him feel that the church needs to be accommodating in all possible ways. He also came up with a possible solution for non-Tsonga speaking ministers in the church. They, according to him should be placed in churches within towns or cities where there is a mixture of languages and an interpreter might also be a possible solution, but that still does not solve the Sunday liturgy issue.

The EPCSA also has a student minister (who is Zulu speaking and from a Zululand Parish (KwaZulu Natal Province), who admits that he had trouble reading and leading the Sunday liturgy, because it is written in Tsonga and he is Zulu. He added that he had to learn Tsonga to get it right. According to my point of view, one shouldn't feel forced to learn a language to belong to a church, but it should rather be a choice open to all. When asked how the rest of his congregation back home handled the Tsonga liturgy, when it's a Zulu congregation, he said some Sundays they don't use it because it is hard for them to read so they lead from their hearts. Should a church have one set of rules for others and another for others? The question remains a research topic for another study. This student is a final year theology student at the University of Pretoria- a student minister in the EPCSA. According to him the Sunday liturgy is outdated and does not cater for most people now. When asked if he knew when or how the Venda liturgy came to be, he had no idea.



When asked if there was anything that stands out for him in the EPCSA's history as a student minister, he replied: "Yes, the greed of ministers that led to the divisions in the church, which led to the formation of the break-away "Standing for the Truth" (SFT). What also interest me are the recent conflicts in the church involving Tshwane Presbytery. It stands out for me because it propelled me to question the motives behind everything that happens in church and this has taught me to pay attention to every little detail, because some things happen that are pushing agendas of certain individuals." He also spoke of acceptance of others irrespective of their age, gender, race or sexual orientation something that church is accepting even though he says some of the mentioned above are viewed with prejudice. He also quoted the worship service to be "Too Tsonga". His choice of words were, "In terms of worship I think my church is too Tsonga. By that I mean that the official language of the church is Tsonga and if you do not know the language you can feel lost in the worship service. Even though you do feel welcome I think it would be productive if the liturgy was to be made available in other languages of the people in the church."

#### **5.4 Comparing township and village church members interviewed**

The research is an interesting one yet it is quite challenging as it is not so much about the church as such, but it is about the different persons that are in that church. It is about the congregations, their differences, their environments, their history, the possibility of a different future; it is about their language and who they are and who they have always been as a church. It is here that we need to note that a congregation might have its own culture and might be seen as a cultural institution, but no congregation is better than the other. I believe that all congregations are equal in the presence of God regardless of the financial situation of the congregations or the number of members. The same God that is found in congregations that are smaller is the same God that is found in congregations with bigger memberships. Before comparing the churches in the cities, townships and villages let us not forget that the aim of comparing is for developing a more inclusive liturgical praxis for the Evangelical Presbyterian Church in South Africa and not for looking at which congregations are better than others. In what follows responses of

participants will be presented in order to provide an indication of their views in general:

Them bani Billy Ntuli is a 31 year old male from the Rand Presbytery (Gauteng Province) that is based in the Johannesburg area. He is the chairperson of the Hlanganani youth, vice-chairperson of the Rand Presbytery youth, and also the vice secretary of Zone one section under Chiawelo church.

When asked what it meant to be a Presbyterian to him personally, Ntuli responded that it meant that he got educated and well prepared sermons, because of the fact that Presbyterian ministers have gone through theological university training.

He defined the 'Magandzelelo' as a guide on how the church services should be, however he felt that a few changes still had to be made on some sections of the Sunday liturgy. He also raised a concern on the Sunday liturgy of the church and added: "I feel bad that the very same liturgy that I feel needs a few changes is limited in the sense of its language". He used an argument that it could be one of the reasons the church is not growing as fast as he would have liked it to, because it is not able to attract non-Tsonga members. He gave himself as an example: As a young unmarried man and with the possibilities of him marrying any tribe in South Africa- say, a Xhosa woman for example. She would be less interested in joining the church, because of the lack of inclusivity of language. In Mr. Ntuli's parish there are Zulus, Sesotho's, Vendas and Xhosa speaking members as well. This parish is located in a township. He also says that even though the liturgy should be more open the church is open as so much has changed since he joined, especially the leadership style. He also reminded me that there is a liturgy in the EPCSA that is written in Tshivenda and would like to see the liturgy written in more languages. Even though the church is not welcoming in the sense of language Mr Ntuli takes pride in his church and by doing so he says: "hospitality means being welcoming and being able to make whoever is an outsider, make them to feel involved in whatever way we practice as a church and to a certain point we are able to do that."

Jabu Mkhathswa is a 36 year old man within the Lowveld Presbytery (Mpumalanga Province). He was once chairperson of Twalakule, (branch within Masana parish) Chairperson of Masana parish, Vice Chairperson of Lowveld Presbytery and Vice

Chairperson of Safety at National conferences. Having joined the EPCSA at the age of five (5), he carries lots of pride of where the church is and what it stands for and he is very proud of the fact that the EPCSA is known as the “Tsonga church” as that is what it is, a church for the Tsonga people. Even though he is aware that there are also non-Tsonga speaking people in the congregation that are members too, (Swati, Sothos and Vendas) he said: “I am very much aware of the fact that we are not only Xitsonga speaking members in the church, but the liturgy is the guide on how the church services should be. The most important thing to me is not so much on the language, but how the Word is preached in a manner that is relevant to our current situations”. He said there are bigger things to worry about than the Sunday Liturgy in the church as his biggest concern is on the Management of the church. Mr. Mkhathshwa is not the only member of the EPCSA that does not see anything wrong with the church being known as the ‘Tsonga Church’. In fact, they take pride in it. It is that sensitivity and pride that I cannot ignore and makes one aware that indeed change is a slow process.

Mukela Nkatini is a 29 year old man based in Pretoria, attending church in Rand Presbytery in a parish called Tembisa West (Gauteng Province). He became a member of the EPCSA because he was born into this Presbyterian Church. According to him the order of the service is a good one, because he believes it guides everyone on how to lead the service and it helps with time management. When asked how he would describe his parish, he said currently it is almost in the right direction, he is happy with it. Added they all understood that the church is a place of worship and praise and not a place to show-off or be seen as putting yourself above others. He was also asked what more he would like to see within his parish and he spoke of continuity and a bit of transparency with less people pushing their personal agendas at church- which is a problem for most churches. He was fine with the order of the service; however he would like to see more people putting God’s agenda first.

Doctor Patient Sannah Mativandlela who is a researcher at the University of KwaZulu Natal also a member of the Tshwane Presbytery feels the church service to be well organised and says that the church is indeed growing, because its name can be found on social networks such as Twitter, Facebook etc. and there are also

partnerships within the SADC region where every Sunday during announcements they welcome visitors by calling different Provinces, SADC names and other parts of Africa and International. She also raised her concern of language: “My parish serves over 200 people. There is tremendous diversity, though there’s an occasional problem of members speaking other languages (English, and Sesotho). As such, I think the bringing together of the diverse people as leaders will address issues of cultural diversity.”

### **5.5 Meaning and methods of the Evangelical Presbyterian Church in South.**

It is relevant to state the meaning and methods of the EPCSA here; it is within these means and methods that the church and what it stands for is understood better. Before trying to bring something to a church- a change in language, style of worship or music it is best to understand that church’s structure, as well as worship Liturgy. According to the current information of the EPCSA website ([www.epcsa.org.za](http://www.epcsa.org.za)), Copyright © Evangelical Presbyterian Church in South Africa. Year 2012. All Rights Reserved. The structure of the Evangelical Presbyterian Church in South Africa is threefold, that is, the Parish, representing a number of congregations that are governed by one Consistory; the Presbytery, the body constituted by representatives of the Parishes of a region, the bounds of which have been determined by Synod; and the Synod, the supreme body of the Church constituted by ministers and evangelists in active service, elders from the Parishes, the General Secretary, the General Treasurer and the Presbytery Treasurers.

The website defines parishes, synod presbytery as follows: “The Parish Christians gathered in one place constitute a congregation and a number of congregations governed by one Consistory constitute a Parish. One of the congregations in the Parish may be designated as headquarters, in cases where there is more than one congregation. A new Parish may be formed when it became apparent to a Parish that one or a group of its congregations has developed sufficiently to warrant a change in status and the creation of a new pastoral post. The formation of a new Parish is approved by the Synod in collaboration with the Presbytery in which the

Parish is to be governed. The control of the Parish is exercised through the Consistory of that Parish, chaired by the minister appointed by Synod in consultation with the Presbytery concerned. The chair of the consistory, that is, the minister, is responsible for reporting to Presbytery on matters pertaining to the Parish in his or her care. The requirement of a Parish is that it must be served by a minister it has called or allocated, governed by its own Consistory, represented on Presbytery and at Synod by its own appointed delegates, able to participate in all schemes of the Church as instructed by Synod, and able to raise sufficient income to cover all its expenses.

**The Presbytery:** The Presbytery is the body constituted by representatives of the Parishes of a region, the bounds of which have been determined by Synod. It deals with such matters as are brought before it by the Consistories within its region and serves both the Consistories and Synod. Members of Presbytery consists of all workers of the Church stationed within the bounds of the Presbytery; the delegates from Consistories to Synod; representatives of structures of the Church residing within the bounds of the Presbytery; the treasurer of each Consistory within the bounds of the Presbytery; and retired Church workers (who may attend Presbytery meetings as associate members). The Presbytery discusses all matters pertaining to the life of the Churches within its bounds, the activities of Church structures within its bounds, to evangelisation and proclamation of the Word, to the extension of the activities of the Church, and all matters pertaining to the witness and service of the Church in the community. It also ensures that the Consistories act according to the constitution and procedures of the Church and that there be co-operation between the Church and its structures. The Presbytery also examines the budgets of Parishes within its bounds, all yearly accounts, means of concerting on contributions; creates special funds for its own and for departmental activities and supervises the state and maintenance of church buildings within its bounds. It examines any request or petition from Consistories for referral to Synod.

The Elders are communicant members of the Church in good standing, elected by the meeting of communicants to supervise and exercise pastoral functions in the Church. Some of the functions of elders are exercised in the local Consistory, or the Parish Consistory, or Presbytery, or Synod. Elders may also exercise other functions outside the structures of the Church, such as, conducting public worship when so appointed, supervising the supply to the pulpit according to plans, replacing any one

unable to fulfil his or her appointment and generally supervising the regular holding of public worship. Elders are also tasked to divide the congregation into districts and to ensure the regular visitation of those residing in the district entrusted to them; to conduct prayers in the homes of members, to confirm the wavering, to help the troubled, to exhort and advise those with problems, to console the bereaved and to rebuke public sinners and show them the way to godly life. In faith, behaviour and life, an elder bears example to his or her fellow Christians.

God on Christ is the Head of the church as scripture attests. God has put all things under the Lordship of Jesus Christ. The church is one with the church universal, the body of Christ. The church has a special relationship with the Reformed churches in Switzerland. The church is concerned with the planting of the Kingdom of God in the Republic of South Africa and abroad. The church strives for the advent of the Kingdom of God on earth. The church confesses the one faith by the church universal, being in Jesus Christ. The church worships one God. The church acknowledges its dependence on the Word of God, as contained in scripture of the Old and New Testament. This word stands in judgment over the Church and constitutes the only foundation of church and life. The church confesses the faith proclaimed by the early church as embodied in the declarations of ecumenical Synods and represented by the Apostles and Nicene creeds.

Baptized communicant members—these are considered full members. They have bound themselves publicly to live according to the Gospel with the invocation of the Holy Spirit. Catechumens—these seek instruction in faith and bind themselves to live according to the Gospel until such a time as they may be admitted to communicant membership. Transfer communicants—any member of the church universal may be admitted to membership provided he/she has taken proper leave from the congregation of their origin and bears a certificate to this effect.”

## **5.6 Areas in the Presbyterian in need for inculturation**

After understanding the history of EPCSA and looking at the parishes within different presbyteries, I have found that some parishes within certain presbyteries are in need for inculturation. The scripture says that: “Therefore if you have any encouragement

from being united with Christ, if any comfort from his love, if any common sharing in the Spirit if any tenderness and compassion <sup>2</sup> then make my joy complete by being like-minded having the same love, being one in spirit and of one mind. <sup>3</sup> Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves <sup>4</sup> not looking to your own interests but each of you to the interests of the others” (Philippians 2:1-4). I felt it was important here to introduce the parishes within different presbyteries in the EPCSA.

○ Giyani Presbytery

- Giyani East Parish- Based in the town of Giyani; all its members are Xitsonga speaking.
- Giyani West Parish- Based in the township of Giyani; all its members are Xitsonga speaking people.
- Hlaneki Parish- Based in a village about 70km from Giyani township and all its members are Xitsonga speaking.
- Ngove Parish- Based about 15km from the township of Giyani; all its members are Xitsonga speaking.
- Polokwane Parish: Based in the capital city of Limpopo, Polokwane. In this parish, there is a need for inculturation most of its members speak English most of the time and their children cannot read or write the Xitsonga language. Cross cultural marriages are also found in this parish..

○ Letaba Presbytery

- Dan Parish- Based in the Tzaneen area; most of its members are Xitsonga speaking people, but it is not in a Tsonga base community.
- Mafarana Parish- Based in the Tzaneen area; most of its members are Xitsonga speaking.
- Nkowankowa Parish- Based in the Tzaneen area; most of its members are Xitsonga speaking.

- N'wamitwa Parish- Based also in the Tzaneen area; most of its members are Xitsonga speaking people.
  - Phalaborwa Parish- Based in Phalaborwa; some of its members are Xitsonga speaking, while others are Sotho and Pedi speaking.
  - Shiluvana Parish- Based in the Tzaneen area; most of its members are Xitsonga speaking people.
- Lowveld Presbytery
- Malamule Parish- Based in a village within the Mpumalanga province; most of its members are Xitsonga speaking but it is not based in a Tsonga only community..
  - Manyeleti Parish- Based in a village found in the Mpumalanga Province; most of its members are Xitsonga speaking people.
  - Masana Parish- Based in a Township in the Mpumalanga Province; most of its members are Xitsonga speaking but Swati speaking members are also found in this parish because of cross cultural marriages.
  - Mpisana Parish- Also based in a township in the Mpumalanga Province; most of its members are Xitsonga speaking people, however cross cultural marriages are also found in this parish.
  - Nelspruit Parish- Based in the capital city of Mpumalanga; some of its members are Xitsonga speaking people, some are Swati speaking people and a few Zulu speaking people are also found in this parish.
  - Rixile Parish- Based in a township in the Mpumalanga Province; most of its members are Xitsonga speaking people and very few are Swati speaking.
  - Wisani Parish- Based in a village in Mpumalanga; all its members are Xitsonga speaking people.



○ Malamulele Presbytery

- Malamulele Parish- Based in a small town in the Limpopo province. All its members are Xitsonga speaking people and the community is a Tsonga community.
- Shingwedzi Parish- Based in a village in Limpopo; all its members are Xitsonga speaking people and it is within a Tsonga community.
- Mhinga Parish- Based in a Village in Limpopo about 75km from Giyani; all its members are Xitsonga speaking people and it is within a Tsonga community.
- Ntlhaveni Parish- Based in a village in Limpopo all its members are Xitsonga speaking people and it is within a Tsonga community.
- Tlangelani Parish- Based in a village in Limpopo all its members are Xitsonga speaking people and it is within a Tsonga community.
- Xikundu Parish- Based in a village in Limpopo all its members are Xitsonga speaking people and it is within a Tsonga community.

○ Rand Presbytery

- Braamfontein Parish- Based in Gauteng, in the central of Johannesburg, most members are Xitsonga speaking people. There is a need for implementation of hospitality in its Sunday liturgy
- Diepkloof Parish- Based in the township in the Johannesburg area, some of its members are Xitsonga speaking people, some are Zulu speaking and some are Venda speaking people.
- East Rand Parish- Most of its members are Xitsonga speaking people but however non Tsonga speaking people are also found in this parish.
- Free State Parish- Not all its members are Xitsonga speaking.

- Hlanganani Parish- There are some Xitsonga speaking people in this parish that are based in the Free State province but most of its members speak English and non-Xitsonga speaking members are found.
  - Meadowlands Parish- Most of its members are Xitsonga speaking people, non-Xitsonga speaking people are also found in this parish.
  - Tembisa West Parish- Most of its members are Tsonga speaking people and very few are non-Xitsonga speaking
  - West Rand Parish- Based in a township in the Johannesburg area, within this parish mixed cultural marriages are found. Within the congregation Sotho speaking people are found and also within the community. It does also have Xitsonga speaking members.
  - Zululand Parish- Parish found in Kwazulu-Natal, it is within a Zulu speaking community and the majority of its members are Zulu speaking people and very few Xitsonga speakers are found in this parish.
- Soutpansberg Presbytery
- Bungeni Parish- Found in a village in Limpopo, most of its members are Xitsonga speaking people and it is within a Tsonga community.
  - Elim Parish- Based in a village in Limpopo, some of its members are Xitsonga speaking people and some of its members are Venda speaking people.
  - Kurhuleni Parish- Based in a village in Limpopo it is within a Tsonga community and all its members are Xitsonga speaking people.
  - Muhunguti Parish- Based in a village in Limpopo it is within a Tsonga community and all its members are Xitsonga speaking people.

- Ribolla Parish- Based in a village in Limpopo, some of its members are Venda speaking people.
  - Valdezia Parish- Based in a village in Limpopo within a Tsonga community. Most of its members are Xitsonga speaking people and very few are Venda speaking.
- Tshwane Presbytery
- Ga-rankuwa Parish- Based in a township in Pretoria, mixed cultural marriages are found in this parish, majority of its members are not Xitsonga speaking people.
  - Hammanskraal Parish- Based in a township in Pretoria, mixed cultural marriages are found in this parish, most of its members are not Tsonga speaking people
  - Mamelodi Parish- Based in a township in Pretoria, mixed cultural marriages are found in this parish, some of its members are not Xitsonga speaking people and it is a parish found within a Sotho speaking area.
  - Mid North Parish- Based in a township in Pretoria, mixed cultural marriages are found in this parish, some of its members are not Xitsonga speaking people.
  - ODI Parish- Based in a township in Pretoria, mixed cultural marriages are found in this parish, majority of its members are Sotho speaking people.
  - Phelindaba Parish
    - Atteridgeville- Based in a township in Pretoria, mixed cultural marriages are found in this parish. The majority of its members are not Tsonga speaking people.
    - Saulsville- Based in a township in Pretoria, mixed cultural marriages are found in this parish, majority of its members are not Xitsonga speaking people.

- Tshwane Central- Based within a suburban area, most of its members are Xitsonga speaking people; however mixed cultural marriages are found in this parish.
- Soshanguve Parish- Based in a township in Pretoria, mixed cultural marriages are found in this parish, and some of its members are not Xitsonga speaking people.

Even though some of these parishes are in Tsonga communities and have only Xitsonga speaking church members, all parishes are always in need of becoming more welcoming and therefore state that since liturgical inculturation is always an on-going process it will always be needed. There is always a possibility of visitors in each and every parish and one cannot always be certain that they will all be Xitsonga speaking or understand Xitsonga. So each and every parish should work on developing a liturgy that can be used on days when there are visitors. Those parishes with permanent non-Xitsonga speaking church members should work even harder at developing a Sunday liturgy that will also accommodate these members in the context of their own language or rather a language they can all understand.

## 5.7 Summaries

In this chapter all the interviews conducted were used to better understand the members of the EPCSA in South Africa and their personal take on the liturgy. This chapter also took an overall view of interviews done by ministers of the church on the liturgy, both old and young ministers who were interviewed. This chapter focused on the responses of the participants. Data was collected on their responses. It has also acknowledged and respected the views of all individuals. In concluding this chapter I would like to quote Chupungco (1982:32) “Liturgical inculturation does not inflict violence on culture; rather it works according to the cultural patterns whether of language and rite or of time and space.” During my conversation with the different ministers I came to realise that they do not all have the same idea where the Sunday liturgy is concerned. Also, when I was talking to the Zulu student minister I felt moved; it felt like his answers were a cry for help. He was saddened by the fact that he felt unwelcomed as a Zulu in a Tsonga church that has being a Tsonga church for

so many years. It was also interesting to hear the individuals speak about how they felt about the church and how they felt about hospitality with regards to the worship liturgy. What I have learnt about different congregations is that they all need to be taken seriously especially in their context, culture and language.

## **Chapter 6: An incultured liturgical praxis for the Evangelical Presbyterian Church in South Africa**

### **6.1 General conclusion**

Chapter one (1) gave a brief introduction to the EPCSA as well as its structure, it gave motivations for the study which was to developing more inclusive liturgical praxis for the EPCSA. It gave the aims and objectives of this study and problems that were also researched in this study. In introducing the study answered the core task of practical theology interpretation: What is going on? Why is this going on? What ought to be going on? How might we respond? (cf. Osmer, 2008) These core tasks of practical theology interpretation were discussed in regards to the EPCSA. Different methodologies were given and so were the intended outcomes.

Chapter two (2) gave history of the EPCSA and also gave the relevance for it in this study. Shared profile of the founders of EPCSA from the year 1875 and the possible influence they could have had on the Sunday Liturgy of the church. It also looked at the influence of the community in the development of the Sunday Liturgy of EPCSA in the past.

Chapter three (3) looked at John Calvin's view on liturgy; it also compared his style of worship to the one of the EPCSA. This chapter also looked at the development of the liturgy in the EPCSA. It studied the liturgical inculturation in the townships and city churches within the EPCSA. It gave a general critical review of the liturgy of EPCSA and the importance of inculturation in liturgy and the factors contributed by culture and language in liturgy.

Chapter four (4) discussed Paul's theology of inclusiveness, also discussed how South Africa helps us with regards to hospitality in terms of the TRC (Truth and Reconciliation Commission). It discussed and gave possible reasons for why people leave the mainline churches and the growth of the AICs and concluded with biblical perspective on Christology and inculturation, and inculturation and liturgy.

Chapter five (5) dealt with empirical research, stated the considered methodology, and gave interview results of ministers interviewed on inculturation in liturgy. It also compared interview results of township and village church members. It also shared the methods and meaning of the EPCSA and shared areas in the EPCSA in need of more inculturation than others, taking into consideration that inculturation is a life time process for all churches found in the EPCSA.

After the collection of all data and a study in liturgy based on the research, I agree with Long (2001: 32-33) as we plan for worship, then we should replace the category of intimacy with one that is deeper theologically namely “hospitality to the stranger.” In his thoughtful book *The Company of strangers*, Quaker educator Parker Palmer launches an “ideology of intimacy.” A nest of attitude that together posit that the main purpose of human life is the development of autonomous, individual personalities and this development takes place only within the context of warm, intimate, interior-directed relationships. In *Welcoming the stranger: A public Theology of worship and Evangelism*, theologian Patrick Keifert builds on Palmer’s critique and provides a provocative assessment of the damage this “ideology of intimacy” can do to public worship. When congregations import private and intimate images into their worship planning, Keifert (1992) argues that the attempt to make the church a warm, friendly, family like environment backfires. “It is precisely this projection of the private onto the public that excludes so many strangers, both inside and outside”. Keifert (1992) calls upon the intimacy with the biblical category of hospitality to the stranger.” He states, “Hospitality to the stranger implies wisdom, love and justice, rather than intimacy warmth, and familiarity in our dealing with others.”

Long (2001:33) also shares the reality that these people are not exactly like you; indeed, they may not be much like you at all. They are “the others”, “strangers”, different. Because they are “the other”, they bring the promise of gifts and wisdom the congregation does not yet have. Because they are different, they also bring challenges and potential dangers. They may be hard to accept, disruptive, or even violent, or they may have needs, financial or otherwise, beyond the capacities of your congregation to meet. Regardless of their promise or their danger, the church is called to be hospitable to these strangers, and you are the front line of this ministry.

This hospitality goes beyond the narrow bounds of modern notions of intimacy and self-fulfilling friendship. Like Abraham and Sarah by the oaks of Mamre, Christians are commanded to show hospitality when strangers appear at the flap of their tent, to open our house and table and God's house to these strangers so that they will find lodging, nourishment, cool water for the face, the oil of blessing, and rest for the soul. As different as they are the church should open its heart to them by allowing them the opportunity to understand and connect with 'Our' Sunday liturgy just as much as we do because it is within a language that we are familiar with.

According to Kreider (1995:45) "Whatever the benefit of Christendom - and there are many- we today are no longer living in Christendom. The grand edifice built on coercive Christianity has crumbled, and in many western countries it is now a counter-culture act to go to church".

According to Moiré (2004: 174), Maluleke was criticised by Nicolas of Swiss Missionaries in the crystallisation of a Tsonga ethnic identity. Moiré felt that by relying on an "independentist" framework of analysis, Maluleke had put too much emphasis on external dynamics the intervention of Swiss missionaries and not enough on African agency. Besides, the Tsonga elite education in the mission also invested in the Tsonga, moral economy, appropriating it and imbuing it with new meaning. This debate illustrated the dilemma that faced the mission, and later the church during the apartheid period. Having linked its development quite directly, though never exclusively, to its immersion in a particular ethnic group, thereby contributing to the shaping of the identity of this group and also profiting from it, the mission found itself in a fundamentally ambiguous position when it was confronted by homeland policies.

Sheffield (2012) says

"What would lead a congregation to want to consider becoming functionally multicultural rather than just remaining rooted in one particular cultural milieu? There are several directions from which this desire might emerge. Some congregations may have become gradually aware that their demographic makeup is changing. In practical terms, they are no longer a community of essentially one cultural background. What does it mean to come to terms with



their already observable differences, practically? Another congregation, or pastoral leader, may be wrestling with the theological implications of Scripture regarding culture and the Body of Christ, in passages such as 1 Corinthians 12:12–14 and Romans 5:9–10. What does it mean to come to terms with God’s acceptance of all nations, tribes and languages, theologically? Some Christian leaders are also asking how a “**missioned** orientation” to their community will result in engagement with the different cultures already present there, even if people from those cultures are not yet feeling welcome in their church. Does becoming missionary change how a Christian community relates to differences in worldview? Different factors need to be considered when changing a church or congregation from a one culture or one language space; the need for change and the needs for people.”

The main aim should not be to gain membership but to help people gain full understand in their response to liturgy, also taking into consideration Sheffield’s thoughts that the churches are in fact, a micro-culture on their own (2012). That is, particular congregations have beliefs, values, and symbols that organize the way they think and act and determine congregational roles and behaviors. These beliefs, values, symbols and behaviors are passed from one generation to another, so that churches maintain certain ways of understanding and doing things. Some of these things are good and right, if rooted in biblical theology. Some of these things are just “the way we have always done it” and may have cultural meaning rather than biblical. And that’s not wrong either, if those cultural values and practices don’t steer the congregation away from biblical values and practices. When someone “from another culture,” however, enters such a congregation with their own set of values and practices some biblical and some cultural then the cultureshapers have to decide how they will respond.

Organizational culture, or “the way that our church does things,” is rooted in a set of beliefs about how members of the community think the world operates. Christians believe in a living God who is at work in the affairs of human beings a belief which sets Christians apart from a lot of other social and even religious organizations. They also have beliefs about what it means to “be a Christian,” some of which are rooted in Scripture and some of which are not. Some of those “beliefs” at the center of a Christian community are shaped by the dominant culture’s way of understanding things, rather than Scripture or biblical theology. This mixed-bag can be viewed as an “operational theology”, that is, the things the congregation *really* believes. Built upon these systems of beliefs and values, congregations develop ways of organizing themselves. Churches develop assumptions and expectations for how things should happen and how their members should conduct themselves, based on their beliefs

and worldview. Often these behaviors or activities no longer have a meaning that is understood, they are just acted out.

Change happens in organizational cultures when leadership begins to ask the hard questions, challenging their assumptions: What are we doing? What are the results? Why are we doing this? Is this really what we believe? This is the beginning of organizational change. To explore a congregation's development towards becoming an intentional, functional, multicultural congregation, leadership must become more culturally self-aware. This involves becoming aware of how culture impacts what they do, in one way or another. Culture must be brought to the table, not left parked outside the door of the church board room.

The development of intercultural sensitivity comes via an increasing capacity to perceive differences. This capacity is built upon actual experience combined with reflection on that experience. Cultural knowledge is not the same thing as intercultural sensitivity. Intercultural competence requires increasing experience of difference coupled with reflection and integration of insights. Thus the transition toward an intentionally multicultural church can only happen as leadership becomes increasingly more self-aware regarding their experiences of cultural difference. This argument is a response to one of Osmer's (2008:4) core task of practical theology interpretation: How should we respond?

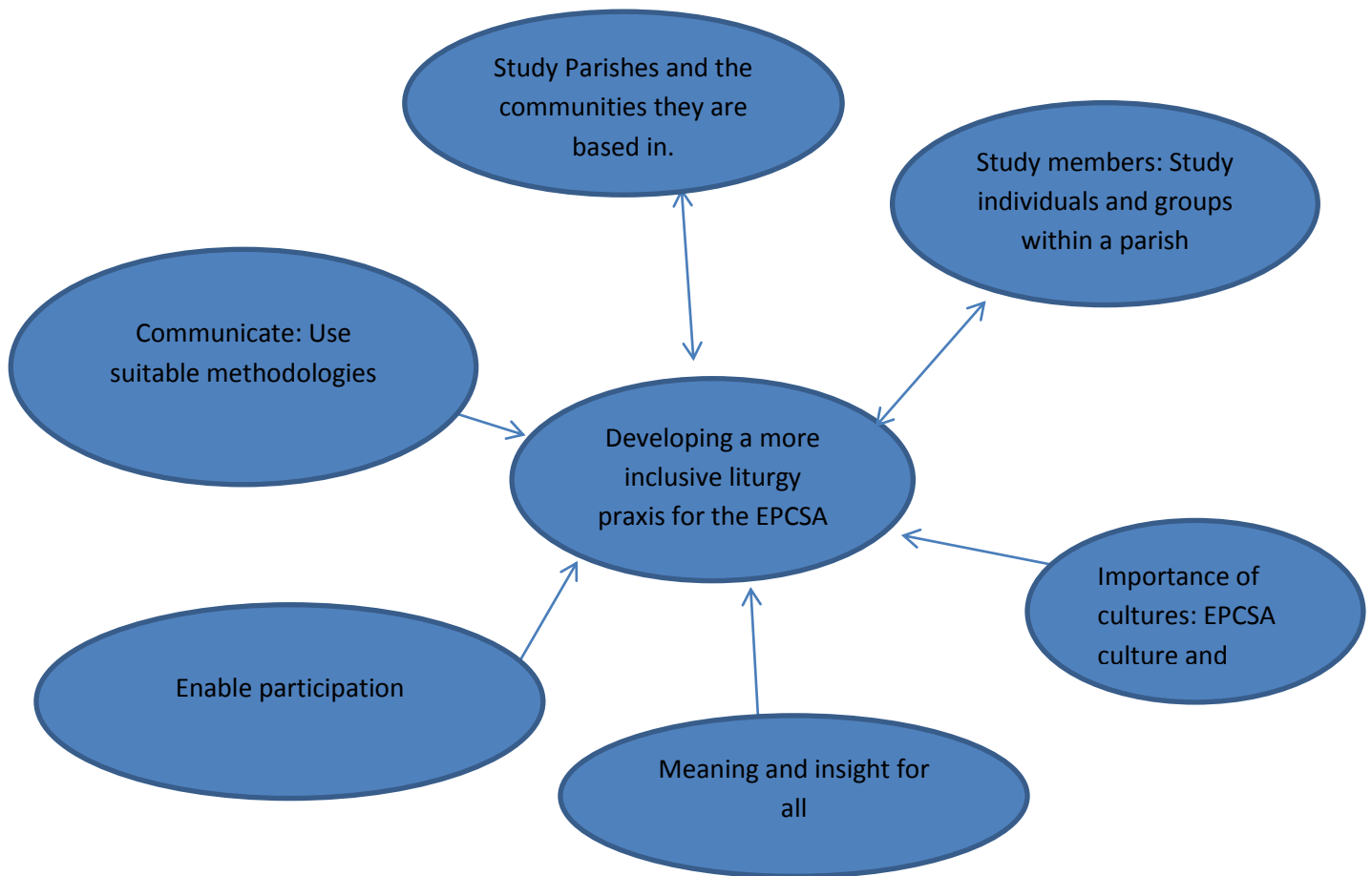
Ratzinger in Biliniewicz (2013:56) says "the best (or the proper) way of human participation in the liturgy consists of all allowing oneself to be drawn into the act of God who is the source and true subject of every liturgy celebration. It is not through 'producing' liturgical forms of texts, creativity and constantly doing something that we are most active in liturgy."

I agree with Fred (1979:161) when he says creative liturgy rarely happens spontaneously because we tend to be formal in planning out liturgy or anything church related. Fred says that spontaneously planning requires structures that assure it will be done and facilitates the process by which it is done. In establishing or evaluating such structure, he gave two conditions that must always be kept in

balance. Structure must be simple enough, yet practical and functional but structures must also involve a representative cross-section of the parish in the planning process, and my research has proved that to be true, so that the liturgy will truly reflect the community celebrating it and again support my study (Zimmeran 1993: 134) when he says that liturgy does not happen in a vacuum. That is celebrated out of the rich experience of the depth dimension of Christian living- the interconnectedness of liturgy and of life as logical in making demands on our everyday living.

According to Biliniewicz (2013:246) liturgy is primarily God's gift, which should not be manipulated according to one's wishes'. And this study confirms that after all the methodologies were considered and used and completed, the questionnaires were categorised carefully under its particular group. The analysis and the interpretations of all the data collected was also done accordingly. I discovered that the understanding of certain cultural groups, ministers, church elders and congregational members varies in its priorities of the EPCSA's Sunday liturgy. This study shows that you cannot separate human lives from liturgy hence many felt the need to change in liturgy whether in language or style. To support Biliniewicz I will use Joseph *Ratzinger* (1978:80) and quote his words "We lose the chance of restoring these various functions of language to the liturgy unless we give them a significant form.

## Towards developing a more inclusive Sunday liturgy for the future



- Study the parishes found in different presbyteries
- Study the members according to their languages and write down their language breakdown according to percentage
- Communicate to them and who they are
- Enable all congregation members to participate in Sunday liturgy, language of the liturgy should be within their context language.
- Find meaning and insight in liturgy for all
- Study what the culture of EPCSA and also study the cultures and the languages found within the EPCSA

In supporting my six (6) points in liturgical development Wenham (1995:207) speaks of Paul who when speaking of the church did not just speak of the group gathering to worship but also of the individual believers as the temple of the Holy Spirit. As much as those who are non-Xitsonga speaking church members might belong to a large group of Xitsonga speaking members, we need to remember that they are also individuals within the church (Phan 2003: 75) and the liturgy of the church must not be foreign to any country, people or individuals and at the same time it should transcend the particularity of race and nation. According to Kavanaugh (1984:86) what happens in an act of language is not only transfer of data from speaker to the hearer, but a social transaction whose ramification escapes over the horizon of the present and beyond the act of speech itself. He said that the act changes the society in which it occurs. The society then adjusts to that change becoming different from what it was before the act happened. And I believe this was the main focus of this study- the change that has taken place in EPCSA and in our society.

In my conclusion I would like to quote the constitution of the South African Council of Churches as quoted by Hofmeyer, Millard & Fronema in my confirming the importance of choice of language in worship (1991: 261) under the subtitle *Language* “Each member of a body constituted in terms of clause 4 hereof shall have the right to speak in the language of his or her choice provided that, if the language is not one of the official languages of the Republic of South Africa, such member shall arrange for the necessary interpreter.”

According to the document *Instrumentum Laboris* (1993:49), “The work of inculturation involves the entire Church community because it is the whole Church that must be missionary. Therefore, it must never be thought that inculturation falls under the responsibility of foreign missionaries or of a handful of experts. It is the responsibility of the whole believing community.” A church that contextualizes its Sunday Liturgy and the gospel as a whole is an effective church to its people and those around it. According to a paper read on the occasion of the launch of the Broken Bay Institution-University of Newcastle’s Graduate certificate in theology-liturgical studies and master of theology-liturgical degrees (Chupungco :10 January 2010) to this end the study of liturgy should have due regard for its historical, theological, and cultural elements. “This argues that in that way we will not dismiss

too readily the ancient prayers and rites of the liturgy on grounds that they belong to another culture and age.

## 6.2 Suggestions for future study

The study brought suggestions for future studies to the EPCSA. This study and the interviews made it clear that people who are not Xitsonga speaking are excluded in the Sunday liturgy of the church. It also brought up a question of burial liturgy *Magandzelelo yo lahla vafi* when studying the language and text in Sunday Liturgy of the EPCSA. This study encourages the church to want to lead its Sunday liturgy in the language of people's mother tongue- Xitsonga. However, it suggests that a study of the burial liturgy cannot be ignored and that people should have the opportunity to be buried in their mother tongue; the right to be buried in Xitsonga in the EPCSA.

EPCSA also has a shortage of ministers, with the majority of its ministers Xitsonga speaking by birth. It has very few ministers that are not Xitsonga speaking by birth but are able to speak it now because of the nature of their job in the EPCSA; Rev Mashangoane who is Pedi speaking, Rev Maringa who is Xhosa, Rev Mokoene and Rev Tsela who are Sothos, Rev Mulaudzi who is Venda, Rev Mthabela and Rev Madela Senior who are Zulus. This study suggests that a study is done on the shortage of ministers in the EPCSA and whether language is a factor in this regard. Would the EPCSA not have a shortage of ministers as one of the requirements of ministry in the church is that one must be able to preach in Xitsonga? Ministerial church in the EPCSA: The shortage of ministers. This research should act as a challenge for the EPCSA ministry and also encourage ministers who are not able to read, write or speak Xitsonga to apply for ministerial positions in the EPCSA.

During interviews that were conducted, a 'Reverend' felt offended when he was called a 'pastor' (Refer to Chapter 4). He, among others, was not the first Reverend to have felt this way. This study suggested that a research in ministerial titles might be of great interest. Some are called Bishops, some Pastors, some "Man of God", some Prophet, Archbishop, Pope etc. Do these titles define one's ministry,

qualifications, gifts etc.? This would also help even people who are not in ministry to have an understanding of these titles and the difference in them if any: Ministerial titles in South African churches and their impact.

## Appendix A

Magandzelelo Ekerekeni (2011:6-14)

### Ripfumelo Ra Vaapostoola

*Ndzi pfumela eka Xikembu,*

*Tatana wa matimba hinkwawo,*

*Mutumbuluxi wa tilo ni misava.*

*Ndzi pfumela eka Yesu Kriste,*

*N'wana wa xona a ri un'we,*

*Hosi ya hina*

*U tswariwile hi matimba ya Moyo lowo kwetisma,<sup>5</sup>*

*A velekiwa hi wanhwana Mariya,*

*A xaniseka ehansi ka Pontiyo Pilato*

*A vambiwa exihambanweni, a fa, a lahlwa esirheni ,*

*A xikela endhawini ya lava feke. Hi siku ra vunharhu, a pflake eku feni.*

*A tllhandlukela etilweni,*

*Kutani a tshame evokweni ra xinene ra Xikwembu,*

*Tatana wa matimba hinkwawo.*

*U ta tilela a vuya, ku ta avanyisa lava hanyaka ni lava*

*Feke*

*Ndzi pfumela eka Moyo lowo Kwetsima,*

*Ni kereke leyo hlawuleka ya vanhu hinkwawo,*



*Ni vuxaja bya vahlawuriwa,  
Ni ku rivaleriwa ka swidyoho,  
Ni ku pfuka ka vafi,  
Ni vutomi lebyi nga heriki.  
Amen.*

Xikhongelo xa Hosi

*Tata wa hina, la nge tilweni!  
Vito ra wena a ri hlawuleke  
A ku te ku fuma ka wena.  
Ku rhandza ka wena  
A ku endiwe misaveni.  
Tani hi loko ku endliwa tilweni.  
U hi nyika namuntlha vuswa bya hina bya siku rin'wana ni  
rin'wana  
U hi rivalela swidyoho swa hina,  
Tani hi loko na hina  
Hi rivalela lava hi dyohelaka.  
U nga hi yisi emiringweni,  
Kambe u hi ponisa eka lowo biha,  
Hikuva ku fuma,  
Ni matimba,  
Ni ku twala,  
I swa wena*

*Hi masiku ni masiku.*

*Amén.*

### Nsinya wa milawu

*‘Rhandza Hosi Xikwembu xa wena hi mbliu ya wena hinkwayo, no moya wa wena hinkwawo, ni ku anakanya ka wena hinkwako.’*

*Lowu hi wona nawu lowukulu, lowo rhangá; kutani lowa vumbirhi lowu fanaka na wona, hi lowu nge:*

*Rhandza munhu-kuloni, kukota loko u tirhandza.*

### **Nongonoko wa sungula**

#### 1 Marito YA KU PFULA NTIRHO

(y) *A hi yimen, hi sungula ntirho wa ku gandzela Hosi:*

*Ku pfuniwa ka hina, ni ku tiya ka hina,*

*Swi huma ka Xikwembu,*

*Tata wa hina, loyi nga hi nyika vutomi*

*Lebyi nga heriki,*

*Ha Yesu Kriste ya hina (1 Yohane 5:11)*

***Amén.***

#### 2. RISIMU RA KU DZUNISA

(y) *A hi yimbeleni risimu ra.....*

#### 3. MARITO YA KU DZUNISA

(y) *Hosi Xikwembu*

*Tintswalo ta wena ti fika ematilweni;*

*Ku timbeka ka wena ku fika emapapeni;*

*Ku lulama ka wena ku fana ni tintshava letikulu;*

*Ku avanyisa ka wena ku entile ngopfu. (Pisalema 36:5-10)*

***Xikwembu, tintswalo ta wena ti rhandzeka***

***Swonghasi!***

***Engeta tintswalo ta wena eka lava ku tivaka***

***Ni ku pfuna ka wena eka vanhu va timbilu to lulama!***

***Amén!***

#### 4. RISIMU Kumbe PISALEMA YO DZUNISA

*A hi yimbeleleni risimu ra.....*

*Kumbe*

*A hi hlayeni Pisalema ya..... hi ku hlamulana*

#### 5.NAWU WA XIKWEMBU

(T) *Tshamisani, mi yingisa nawu wa Xikwembu:*

*Hi mina Hosi Xikwembu xa wena, loyi a ku ntshunxeke*

*Evukhumbini*

*U nga tshuki u va ni swikwembu swin'wana emahlweni ka*

*Mina.*

*U nga tshuki u tiendlela swifaniso leswi vatliweke:*

*U nga tshuki u swi nkhinsamela ni loko ku ri ku swi tirhela.*

*U nga tshuki u tlanga hi vito ra Hosi, Xikwembu xa wena.*

*Anakanya siku ra ku wisa u ri hlawulekisa.*

*U va ni xichavo eka tata wa wena ni mana wa wena.*

*U nga tshuki u dlaya*

*U nga tshuki u oswa.*

*U nga tshuki u yiva.*

*U nga tshuki u lumbeta warikwerhu hi vumbhoni byo*

*Hemba*

*U nga tshuki u navela swa warikwenu.*

(Eksoda 20: 1-2)

*Hosi ya hina Yesu Kriste u vurile a ku:*

***Rhandza Hosi, Xikwembu xa wena, Hi mbilu ya wena***

***Hinkwayo, ni moya wa wena hinkwawo, ni matimba ya***

***Wena hinkwawo, ni ku anakanya ka wena hinkwako.***

*Lowu, hi wona Nawu lowukulu lowo rhangang; kutani lowa*

*Vumbirhi lowu fanaka na wona, hi lowu nge:*

***Rhandza munhu-kuloni kukota loko u tirhandza.***

(Luka 10: 27)

## 6. XIKHONGELO XA KU TISOLA

(T) *Vamakwerhu, un'wana ni un'wana a tiveke emahlweni*

*Ka Xikwembu hi ku titsongahata, a tivula swidyoho swa*

*Yena, a ri karhi a landzelela hi mbilu mariyo lawa*

*Hinkwawo.*

*A hi khongeleni*

*Hosi xikwembu,*

*Tatana wa minkarhi hinkwayo ni wa matimba hinkwawo,*

*Emahlweni ka vukulukumba bya wena lebyo hlawuleka,*

*Ha titwa ni ku tivua vadyohi, lava velekiweke emisaveni*

*Ya vudyoho, hi voyamela eka leswo biha , hi tsandzeka ku*

*Endle xilo ni xin'we lexi lulamekw.*

*Siku rin'wana ni rin'wana , hi mikhuva leyo tala, hi tlula*

*Swileriso swa wena leswo hlawuleka.*

*Hikwalaho,*

*Hi ku avanyisa ka wena loku lulameke, hi tivangela ku*

*Lahleka ni rifu*

*Hambi swi ri tano, Xikwembu Tatana, hi twa ku vaviseka*

*Lokukulu hi leswi hi ku dyohелеke. Hi tivona nandzu,*

*Kutani hi tisola*

*Hi kombela leswaku hi tintswalo ta wena, u hi humesa*

*Ekhombyeni lerikulu ra hina.*

***Hi twele vusiwana, Tatana wa tintswalo, u hi rivalela***

***Swidyoho swa hina,***

***Ha Yesu Keriste , Hosi ni Muponisi wa hina. Amen.***

## 7.RISIMU RA KU TISOLA

*Ri nga sumiwa hi mufambisi ri nga tivisiwanga , ndzimana  
Yin'we Kumbe timbirhi.*

(T) *A hi tiyiseni ku tisola ka hina hi ku yimbelela risimu ra....*

*Ndzimana ya... hi tshamile.*

## 8.MARITO YA TINTSWALO

(Y) *A hi yimeni hi yingisa marito lama kombisaka tintswalo ta*

*Xikwembu:*

*Hi tona tintswalo ta Xikwembu le ti mi poniseke hi mhaka*

*Ya ku pfumela ;*

*Kutani leswi, a swi humi eka n'wina , kambe i nyiko ya*

*Xikwembu.*

*Hikuva Xikwembu xi rhandzile misava swonghasi , xi ko xi*

*Nyika N'wana wa xona la nga un'we, leswaku un'wana ni*

*Un'wana la pfumelaka ka yena, a nga lovi, kambe a va nivutomi*

*Lebyi nga heriki (Vaefesa 2:8; Yohane 3: 16)*

## 9.RISIMU RA KU NKHENSA

(Y) *A hi yimbeleleni risimu ra ku nkhenisa, ra 139 ndzimana*

*Ya 1.*

Kumbe

## RISIMU HI KHWAYERE

(T) *Hi kombela khwayere ku yimbelela risimu ra ku nkhenisa.<sup>6</sup>*

## 10. XIKHONGELO

*Mufambisi wa ntirho a khongela Xikhongelo xo koma, a*

*Kombela ku hlavuteriwa Rito hi Moya lowo kwetsima*

*A hi khongeleni.....*

## 11. KU HLAYIWA BIBELE

(T) *A hi yingiseni Rito ra Xokwembu.*

*Hi ta hlaya eka Testamente ya khale,*

*Ebukwini ya.....*

---

The letter "T" stands for 'tshamisa' which means be seated , the congregation is to be seated during that time , therefore the letter "S" in the English version stands for "seated". The letter "y" stands for "yima" which means raise, the congregation is seated during that time. In the English version the letter "R" stands for "Rise"

*Hi ta hlaya eka Testemente leyinshwa,*

*Ebukwini ya.....*

*Eka papilla ra.....*

*Eka evangeli ya.....*

## 12. DYONDZO

*Endzhaku ka Dyondzo, ku nga va na risimu Kumbe  
Xikhongelo.*

(T) Vamakwerhu

## 13. RIPFUMELO RA KEREKE

*Endzhaku ka ku vuriwa ka Ripfumelo, ku nga yimbeleriwa  
Risimu ra 40*

(Y) *A hi yimeni, hi vula ku pfumela ka hina hi marito ya*

*Ripfumela ra vaapostola, hi laha ma tsariweke ha kona*

*Eka papilla ra 3*

***Ndzi pfumela eka Xikwembu,***

***Tatana wa.....***

## 14. SWITIVISO NI MARUNGULO

(T) *Switiviso swi ta hlayiwa hi.....*

*Marungulo ya..... mata nyikiwa hi.....*

## 15. TINYIKO

*Vakriste va yima loko ku yimbeleriwa ndzimana yo  
Hetelela, Kumbe va yima loko khwayere yi yimbelerile,  
Kumbe va yima loko va hetile ku cina. Tinyiko ti ta  
katekisiwa nhlengeletano yi yimile*

(T) *A hi nkhenseni Xikwembu hi ku humesa tinyiko ta hina.*

*Hi ta humesa hi ri karhi hi yimbelea risimu ra.....*

*Kumbe*

*Hi ta humesa, khwayere ya ri karhi yi yimbelela.*

*Kumbe*

*Hi ta humesa hi tisa tinyiok ta hina etafuleni hi ri karhi hi*

*Cina.*

## 16. XIKHONGELO

*a) Xa ku nyiketa tinyiko ni xa ku tinyiketa*

(Y) *a) A hi khongeleni*

*Xikwembu Tatana , hi amukele kun'we ni tinyiko ta hina,*

*Leswaku hinkwaswo leswi hi nga swona,*

*Ni hinkwaswo leswi hi nga na swona,*

*Swi tirhisiwa hi wena*

*Ku andzisa ku fuma ka wena, ni ku twakarisa vito ra*

*Wena.*

*Ha Yesu Keriste, Hosi ya hina.*

***Amén.***

*Risimu ra 176:1*

*Risimu ri yimbeleriwa ri nga tivisiwanga, kantani vakriste va tshamisa ehansi.*

***Hosi Yesu, Muhanyisi,***

***Leswi ndzi feleke,***

***Hi mina nandza wa wena,***

***Ndzi tinyiketa wena.***

***U Hosi yanga!***

***U Hosi yanga!***

***Ndza ku rhandza,***

***Ndza ku landza.***

***U Hosi yanga!***

*b) Xa ku nkhensa Xikwembu:*

*mufambisi a longoloxa leswi nhlengeletano yi fanelaka ku*

*nhensani Xikwembu Hikwalaho ka swona.*



(T) *A hi yeni mahlweni hi khongela:*

*Xikwembu Tatana, ha ku nkhensa*

*c) Xa Ku khongelela van'wana*

( T) *Hi Khongelela Kereke ya wena*

*Emisaveni hinkwayo*

*.....kereke ya wena*

*Ematikwen ya Afrika*

*.....tihuvo leti*

*Hlanganisaka tikereke:*

*(SACC, CUC,.....)*

*.....kereke ya hina*

*Vafambisi, vatirhi, valanguteri, vakriste*

*Ni mintlawa y vona.*

*Hi khongelela vafumi va matiko,*

*Ni va tiko ra hina*

*.....ku lulama ni ku rhula emisaveni*

*.....ku lulama ni ku ruhla etikweni ra hina.....*

*.....mindyangu, vatekani*

*Vatswari ni vana*

*Lavantshwa ni lava dyuhaleke*

*Hi khongelela lava xanisekaka*

*Ni lava va va pfunaka*

*..... lava nga khombyeni*

*Lava vabyaka*

*Hi khongelela lava feraweke.....*

*.....lava nga khotsweni.....*

*Lava nga nyimpini*

*Lava nga vusiwaneni.*

(T) *A hi khongeleni xikhongelo xa Hosi*

***Tata wa hina, lage tikweni,.....***

***Amen.***

#### **17. RISIMU RA VURHUMIWA NI VUTIRHELI**

(Y) *Hosi ya hi rhuma ku ya yi trihela exikarihi ka vanhu.*

*A hi tiniketeni eka yona*

*Hi ku yimbelela risimu ra.....*

#### **18. KU KATEKISA**

(Y) *Amukeleni mikateko ya Hosi:*

*Tintswalo ta Hosi Yesu Kriste, ni rirhandzu ra Xikwembu*

*Tatana, ni ku hlangana kun'we ni Moya Lowo kwetsima,*

*A swi ve na n'wina hinkwenu.*

***Amen.***

Fambani hi ku rhula.

English

## APOSTLE'S CREED

I believe in God the Father, Almighty,

Maker of heaven and earth:

And in Jesus Christ, his only begotten

Son, our Lord:

Who was conceived by the Holy

Ghost, born of the Virgin Mary:<sup>7</sup>

Suffered under Pontius Pilate; was

Crucified, died and buried: He

Descended into hell

The third day he rose again from the

Dead:

He ascended into heaven, and sits at

the right hand of God the Father

Almighty:

From thence he shall come to judge

The quick and the dead:

I believe in the Holy Ghost:

---

Safra.JE & Anguilar-cauzj (2006:268) definition of Creed: an officially authorized, usually brief statement of the essential articles of faith of a religious community often used liturgically in public worship or initiation rites.

Safra .JE & Anguilar-cauzj (2006:68) definition of APOSTLE'S CREED: also called apostolicism, a statement of faith used in the Roman Catholic, Anglican, and many protestant churches. It is also not officially recognized in the Eastern Orthodox churches. According to tradition, it was composed by the Twelve Apostles, but it actually developed from early interrogations of CATECHUMENTS (persons receiving instructions in order to be baptized) by the bishop.

I believe in the holy Catholic Church:

The communion of saints:

The forgiveness of sins

The resurrection of the body:

And the life everlasting.

Amen.

### THE Lord's Prayer

Our Father in heaven,

May your name be kept Holy?

May your Kingdom come soon

May your will be done on earth,

As it is in heaven

Give us today the food we need,

And forgive us our sins,

As we forgive those who sinned against us.

And don't let us yield to temptation

But rescue us from the evil one.

Forever and ever

Amen.

### Table of laws

You must love the Lord your God with all your heart,

All your soul, all your strength and your entire mind

This is the first greatest written law, and the second law similar to the first one that states:

Love your neighbor as yourself

## **Liturgy for the first Sunday of the month**

### 19. Opening words

(R) Let us all arise as we begin to worship the Lord

Our help and trust

Comes from God, our heavenly

Father, who gave us

Eternal life

Through Jesus Christ our Lord! (1 John 5:11)

**Amen.**

### 20. HYMN OF WORSHIP

(R) Let us all arise and sing hymn.....

### 21. WORDS OF WORSHIP

(S) Father God

Your grace, O Lord is as vast as the heavens;<sup>8</sup>

Your faithfulness reaches beyond the clouds.

---

Safra .JE & Anguilar-cauzj: (2000:248) definition of confession: in the Judeo-Christian tradition, the acknowledgment of sinfulness in public or private, regarded as necessary to abstain divine forgiveness.

CONFESSION OF FAITH: formal statement of doctrinal belief ordinarily intended for public avowal by an individual group, a congregation, a synod, or a church, confessions are similar to Creed, although usually more extensive.

Safra.JE & Anuguilar-cauzj: (2000:1083) TEN COMMANDMENTS definition: also called Decalogue (Greek: Dekalogic, "utterance") list of religious precepts that according to various passages in EXDS (20:2-17) and Deuteronomy (5:6-21), were divinely revealed to Moses on Mount Sinai and were engraved on two tablets of stone.

Safra.JE & Anguilar-cauzj (2000:483) definition of HYM: (Greek: hymnos, "song of praise "in honor of gods, heroes, or famous men) strictly, a song used in Christian worship, usually sung by congregation.

Your righteousness is like the mighty mountains

Your justice is like the ocean (Psalm 36:5-10)

**Lord your grace is adorable**

**Add more grace to those who acknowledge you**

**Help those with pure hearts.**

**Amen.**

## 22. HYMN OF PRAISE OR PSALM

Let us sing hymn or let us read from Psalm in response

## 23. TEN COMMANDMENTS

(S) Be seated and listen to God's laws

I am the Lord your God, who rescued you from

The place of your slavery

You must not have any other gods before me

You must not make for yourself idols of any kind or

Image of anything in the heaven or on the earth or in

The sea.

You must not bow down to them or worship them,

Do not misuse the name of the Lord your God

The Lord will not let you go unpunished if you

Misuse his name

Honor your father and mother. Then you will live a long,

full life in the land that the Lord your God has given you.

You must not murder.

You must not commit adultery.

You must not steal

You must not testify falsely against your neighbor.

You must not covet your neighbor's house.

You must not covet your neighbor's wife,

Male or female servant,

ox, donkey or anything else that belongs to your neighbor.

(Exodus 20:1-2)

Our Lord Jesus Christ has said:

**'You must love the Lord your God with all your heart,'**

**all your soul, all your strength and your entire mind.**

This is the greatest written law, and the second law that goes with it

**Love your neighbors as you love yourself.**

#### 24. PRAYER OF CONFESSION

(S) Brethren, submit and

Humble yourself before

God and confess your sins

By saying the following;

Let us pray:

O Lord, everlasting and mighty God,

We come before your divine supremely,

We acknowledge and confess our sins.

We are born in/children born of sin,  
We always do wrong and can not  
Even do a single thing that is right before you.  
We disregard your divine laws every day in many ways  
And through your righteous judgment,  
We have condemned ourselves to failure  
And well deserved death.  
However Lord, we are deeply hurt  
That we have sinned against you,  
We acknowledge our sins and  
Regret our wrong doings for that request your forgiveness.  
We ask that by your grace that you  
Remove us from our own shame.  
**Have mercy on us gracious  
God and forgive us our sins  
Through Jesus Christ  
Our Lord and Savior  
Amen.**

## 25. HYMN OF CONFESSION



Can be led by the liturgist unannounced, can be the first verse or first and second verse, while seated, let us assure our confession by singing hymn...  
Verse.... while seated

## 26. WORDS OF GRACE

(R) Let us all rise to listen to the word of God's grace:

It is by God's grace that you are saved

Because of your faith

This is not by your own strength but by God's grace

For God loved the world so much

That he gives his only Son, so that everyone

Who believes in him will not perish

But have eternal life. (.....; John 3:16)

## 27. HYMN OF THANKSGIVING

Let us sing a song of thanksgiving hymn 139, verse one

Or

## HYMN BY CONGREGATION

We ask the church choir to sing a song of thanksgiving

## 28. PRAYER

The liturgist says a short prayer asking for the revaluation of the Holy Spirit.

Let us pray

## 29. READING OF THE BIBLE

Let us listen to the word of God

### 30. SERMON

After the sermon there can be a song or prayer

### 31. (R) APOSTLE'S CREED

After the slaying of the creed, we can sing hymn 40 standing

Let us all raise and read the Apostle's creed

**I believe in God the Father Almighty,**

**Maker.....**

### 32. (S) ANNOUNCEMENTS

It will be read by....

### 33. OFFERINGS

Let us thank God by giving our offerings. We will give our offerings while singing hymn

Or

We will give while the choir still sings

Or

We will bring our offerings to the table while dancing

### 34. (R) PRAYER FOR OFFERINGS

(a) Prayer of our offerings and our submission, let us pray

Father God accept our us

Together with our offerings,

So that all we have

And all we do can be used for your Kingdom

And to glorify your name

Through Jesus Christ, our Lord.

**Amen.**

Hymn 176:1 is sung unannounced while the congregation is seated

(b) Prayer to thank God

(c) Let us proceed praying

(S) Pray for others

.....

(S) Let us pray the Lord's Prayer

**Our Father.....**

**Amen.**

35. HYMN OF.....

(S) The Lord calls us to work through people. Let us submit to him by singing hymn...

36. BENEDICTION

Receive the Lord's blessings

May the grace of the Lord Jesus Christ,

The love of God, and the fellowship

Of the Holy Spirit be with you all.

**Amen.**

Go in peace

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