

**Inadequacy of a Model of discipleship in respect of the decline
of youth Ministry in Rustenburg/Tlhabane Uniting Reformed
Church in Southern Africa (URCSA)**

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DECLARATION

I SOLEMNLY DECLARE THAT THIS IS THE ORIGINAL WORK OF THE RESEARCHER AND THAT ALL SOURCES CONSULTED HAVE BEEN ACKNOWLEDGED.

DEDICATION

THIS STUDY IS DEDICATED TO:

GOD Almighty, for His fulfilled will

Tlhabane Congregation and Saulspoort Presbytery

My family and friends for their unconditional love and outstanding support

Thank you all and

MAY GOD BLESS YOU

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CHAPTER ONE

Catechism and the decline of youth Ministry in Rustenburg/Tlhabane Congregation of the Uniting Reformed Church in Southern Africa (URCSA)

1.1 INTRODUCTION

The focus of my dissertation will be on the youth ministry as well as the Catechism class members and why there is a decline in terms of membership and inactive involvement of the youth in the church after they have been confirmed. The researcher also wants to examine the relationship between Catechetical classes with the growth of a congregation. Importantly, one thing is to research if there is a model of discipleship from Sunday school to Catechism class until the youth ministry in our Congregation.

This dissertation considers Christian leadership as an important component of the search for models of discipleship that could be helpful. It regards leaders who are consciously committed Christians as well as youth members and catechetical class members as important sources for the research. Their faith and their worldview are of central importance in understanding their roles and leadership practices. We would expect their faith and belief system to influence their character, their conduct, and their course of action. In particular we would expect them to believe that the leader is not only answerable to the people she or he leads or to the task to be accomplished, but primarily to God, hence the question of discipleship is regarded as important.

The ethical dimension of leadership is of great importance in Christian leadership studies. This is the case because this dissertation is not just about youth and leaders who are Christians or about leadership from a Christian perspective, but it is also about leadership in a Christian institution, a 'missionary' organisation living in community. This is not just an end in itself but a means towards an end and a way of dealing with leadership in a more responsive way and who are to lead the youth to be responsible member in church matters.

The question then is what is leadership and if there is a model of discipleship that can be used to encourage youth to be active in the church? Is leadership about power, position, talent, skill, authority, some unique physical traits, social status, family heritage, or special charisma? Is leadership a product of birth privilege or the result of casting lots or a democratic vote? Is leadership reserved for just an elite few chosen by providence and separated from the masses of us normal mortals who struggle for a sense of significance? What is leadership and what is discipleship? Does leadership require followers? Is it necessary for leaders to have titles? Is leadership a distinction of superiority, disposition of advantage and qualities of greatness that separate one from the rest? Is leadership reserved only to specific race or class of people? Are leaders smarter, wiser, better, greater, more intelligent, more equipped, more skilful, and more charismatic than followers are? These are questions that we need to struggle with throughout our lives in church, sports, politics, home and school.

What is a youth? As Setswana speaking people can we identify youth in our environment and tell if they can cope with what is expected of them in terms of what happened years ago or even before they were born and what is happening now. Is the Calvinistic model still relevant? What is Calvinism for the so-called “born frees”? Is there a difference between today’s youth and youth of yester years? Are we now responding to the call of discipleship? These and many other questions related to the topic, provide a motivation for an examination of discipleship in relation to the decreasing number of youth in our congregation.

This research portrays the ethical challenges are faced by South Africans in the post-apartheid era. The researcher used the Confession of Belhar 1986 to argue that Belhar plays an illuminating role in describing these challenges as well as in suggesting ways in which South African churches can respond to them especially in a Reformed perspective. The focus is on the significance of the five articles of Belhar for identifying; describing and showing ways to address the ethical challenges facing South African churches will be indicated. Opposition to deism, agnosticism, disunity, alienation, injustice and wrong loyalties is strongly pleaded for. These are discussed further in Chapter 2

The research is about the project that I have observed after realizing the issue which to me is a problem. We are having a group of children in our church called the catechism class. To me this class was supposed to develop the youth to be full members of the congregation but this is not the case, it seems. What the researcher has observed is that after completion of this class immediately after confirmation the youth withdraw their membership from the church. This to me is a serious problem because the importance of the teaching is neglected and tends to be substituted with the benefits like to have full membership, to gain recognition in the church, to be able to bring your children to be baptised, for the church and minister to help them in case of death and to be served with Holy Communion. Those benefits always come after completing Catechism class and confirmation. Failure by the church management to support that group after confirmation leads the youth to withdraw their membership and join other churches or just stay home.

This research thus seeks to examine the role that the leadership can play together with the model of discipleship to help deal with the gap that might exist after the completion of the catechetical class.

1.2. GEOGRAPHICAL AREA OF RUSTENBURG TOWN AND ITS CONTEXT

Tlhabane is located about 8 kilometres from the town of Rustenburg. The area is surrounded by mines; hence it is a mining area. People working in the mines are coming from our neighbouring countries like Zimbabwe, Botswana, Mozambique, and Malawi to mention but a few. Some miners together with their families live in Tlhabane and they are the official members of our church.

Tlhabane Township existed many years ago. It is the oldest of such townships in Rustenburg. Black residents of Rustenburg like all others did not have a single identity in terms of ethnic groups, and this is still the case in Tlhabane where there is more than one ethnic group in this congregation.

1.2.1. Socio- Cultural-Economic Reality of the Area

The people in this area are basically attending the church. To the researcher it seems the problem is that we have a section which is relatively poor and they don't attend the church as expected. They only attend the church if they want their children to be baptized or if there is somebody in their family who passed away and they just need the services of the church and the minister of the word. Some parents only visit or come to the church if their children are attending the catechism class and after confirmation they don't come to the church any longer. In the next following paragraphs the researcher will explain the social context of each section separately for the readers to understand the context.

Tlhabane is divided into the following sections:

- a) Old location
- b) Fox Lake
- c) GG location
- d) Bester

a) Old location

We describe this area as the poor area of Tlhabane. The people who live there are not in good financial position. They are not working but have big families of about ten people living together in a single roomed house. Few of them live in four roomed houses and the rest live in shacks. In this area, children are not encouraged to attend school. Only few of them attend. Some of them attend our church because of various reasons like if they want their babies to be baptized, if they want to be confirmed and if they want the church to bury their families. In the street you find dirt and sewage running down the street. This is the core of the former township. Many people who live here never managed to improve their lives and they did not move to a better place. There is influx of immigrants from Zimbabwe, Mozambique. Very few of them attend our church services.

b) Fox lake

This place is known as the semi-rich side of the township. Fox Lake is neat and quiet. It has shops that are very tidy. You wouldn't describe it as a place located in a township because it has almost everything.

The people in this area are working as nurses, teachers, policemen, clerks in courts, schools, government offices and they are attending our church regularly.

c) GG location

It is the first extension of Tlhabane after the old location. Nowadays it is an important public area. In terms of acres, it is the biggest part of Tlhabane. You will almost find everything you need: schools, a Clinic, a Shopping complex, a Roman Catholic Church, our Uniting Reformed Church, a stadium, a public bar, and the graveyard. This graveyard is used by all the inhabitants of the area, whatever their religion or background is. A problem is drugs trafficking. In the old location this happens mostly in backyards, in GG the school areas are under threat of drugs being sold and used.

d) Bester

When we enter this place, we are entering the wealthy place. This is a high class part of the township you will find only big houses in this area. There is a big hospital, a health clinic, a tribal hall used for community activities, bus station, and number of different churches like Roman Catholic, Bethany Baptismal church, Lutheran church as well as primary and high schools.

1.2.2 The URC Congregation of Rustenburg/Tlhabane

Growing the Congregation in the context outlined above is based on the following stipulations by the URCSA Northern Synod Church Order (2011:14):

- The task of the minister and church council in the congregation is to equip members for their work in the Lord's service (Ephesians 4:11) and for their testimony regarding Jesus Christ in the world (Acts 1:8) in order to mobilise the congregation for witness and to find ways in which believers can fulfil this calling.
- To give effect to the task of diaconal service each congregation shall establish a core ministry for service and witness in order to supervise the help and care for all

who need it, promote community development, and campaign for the combating of poverty and injustice, and

- To Encourage members to contribute to God's work according to the principles of Scripture so that the congregation may be able to provide aid to the needy from these offerings (URCSA Northern Synod Church Order 2011:14).

These principles above have a clear bearing on the nature of discipleship. Equipping members for their work and witness, diaconal services and the promotion of justice and community development. In relationship to these questions, let us briefly examine what writings on discipleship have to say.

1.3. Literature Review

According to Duncan (2010:58) the word discipline has a numerous meanings some of which are not related to the process of discipleship. Duncan further states that the word discipline is derived from the Latin word *discipulus*, which means a learner or apprentice or disciple and is a derivative of *discere*, to learn, and involves the process of 'inner education'. Furthermore in the Hebrew the word *talmid*, refers to a learner with the emphasis on participating in a reflective process inculcating both theory and practice. Duncan further argues that the Christian concept of discipline has the same scope as the Latin *disciplina*, which signifies the whole range of nurturing, instructional, and training procedures that disciple-making requires. It also has an element of chastisement and correction. It refers to approaches that emphasise character formation, the teaching of self-discipline and acceptable behaviour.

According to Duncan (2010:59) from the study of Ascetical Theology, we learn that discipline is 'concerned with the development of Christian life, and in particular with training in self-discipline and prayer. He also states that it deals with 'ordinary' ways and can only occur or happen within the sacramental fellowship of the church. He also continued to say that is connected to attitudes and practices. On this basis it is also linked with human behaviour (original sin). Duncan is of the opinion that it is holistic because it depends on unity with the father in the Christ from whom true Christian behaviour can alone derive. It is eventually life in communion with God and the Christian fellowship manifested in a living relationship.

Discipline (Duncan 2010:61) refers to the entirety of the common Christian life lived out within a reforming context as well as the mode in which the church deals with offenders and disciplines its members. A necessary remedial is required for the assumption that the church is... {Inter alia} where strict discipline is exercised' "accurately" (Duncan 2010:61). The aim was to enforce order on society. Discipline does materialize as a corrective to the failure of the Christian life but it is far more than that; it changed social behaviour in many ways.

According to Even if Calvin is often 'credited' with the institution of retributive discipline, an assessment of his writings reveals a different portrait (Duncan 2010:61). In his Institutes of the Christian Religion, another picture emerges. The marks of church, preaching of the word and celebration of sacraments, produce spiritual fruits. This gives authority to the church through discipline, whereby he feeds us with spiritual nourishment and provides us with whatever is conducive or acceptable to our salvation. Calvin's main concern is with the development of a spiritual discipline that is this-worldly and convenient: 'the object of regeneration is to bring the life of believers into accord and agreement with the righteousness of God. However the preaching of the word, the celebration of the sacraments and the exercise of discipline are integrally related.

According to Duncan (2010:61) Andrew Melville refined and developed the thinking of the first Book of Discipline. He separated the powers of the magistrate and minister, with the latter having responsibility for 'inward affections and external actions, in respect of conscience, by the spiritual sword and spiritual means' i.e. discipline, both punitive and educative.

The above ideas are relevant for this research because discipline in this study involves the following:

- Correcting what is wrong through the teachings of the word of God.
- Encouraging smooth transition from catechism to youth ministry and sustainability of church membership.

- Well-groomed member of the church who understand the norms and standards of URCSA.
- Well-groomed spiritually in Christian life and showing self-discipline.
- Disciplining people to know what is right and wrong according to the Bible.
- Development of Christian life in an individual and also in an institution.
- The practice of training people to obey the set of rules or code of acceptable behaviour by using the word of God.
- A holistic development of Catechism class members in Unity with the Father in Christ.
- Teaching Catechists members to be a self-discipline, responsible, caring and sympathetic member of the congregation.

Covey, 1989, 2004 & Gallops, 2008:28, argue that there are similarities and differences between secular and Christian leaders but both secular and Christian leaders should engage in the following:

- (1) Environmental monitoring,
- (2) Organizing subordinate activities,
- (3) Teaching and coaching subordinates,
- (4) Motivating others, and
- (5) Intervening actively in the group's work.

For this research the focus will be on Christian leadership because the topic is about the decline of the youth and the role of leaders in the Church.

The above serves as the guidelines of what the secular church leaders are supposed to be doing as part of their ministry to avoid the conventional understanding and theology that restricted the work of church leaders to only concentrating on the internal or the spiritual in its abstract reality.

- Covey, 1989, 2004 & Gallops, (2008:28), agree that both church and secular leaders are people who should act in a supportive manner towards others. Actions of the leaders focused specifically on the task accomplishment. This could include role clarification, setting performance standards, and holding their followers or congregants accountable to those agreed upon standards. Leadership is like given power to perform certain tasks. The leader is always looking for ideas that move the

organization to reach the church's vision. But church vision need not to be interpreted in its conservative understanding as meaning that the church is the church within its walls. The understanding should be that the church is the church that moves out of its walls moving into the general community. In our church, the Uniting Reformed Church, a minister is our leader and it is someone who is authorized by a church or religious organization to perform functions such as teaching of beliefs; leading services such as weddings, baptisms or funerals; or otherwise providing spiritual guidance to the community. These should also be responsible for the growth of the church.

According to the stipulations of the URCSA, church order provides the following as the responsibilities of the minister of the word (URCSA Church Order, Northern Synod, 2011:16):

- Proclaiming the Word of God and the ministry of prayer and conduct services of public worship.
- Administering the sacraments and Holy Communion.
- Conducting worship services and preaches the word of God.
- Taking responsibility for catechetical instruction.
- Conducting public confession of faith.
- Exercising governance and discipline over the congregation, together with the church council.
- Proper house visitation (huisbesoek) and pastoral care of the congregation.
- Equipping believers in general for their ministries, particularly those serving in special offices and other leadership positions in the congregation, as well as those with the potential to perform such duties.
- Chairing church council meetings.
- Reaching out to people who are not Christians and do not belong to a church.
- The Christian consecration of marriages. (URCSA Church Order 2011:16, Northern Synod)

In our church, the Uniting Reformed Church, a minister is our leader and it is someone who is authorized by a church or religious organization to perform functions such as teaching of beliefs; leading services such as weddings, baptisms or funerals; or otherwise providing spiritual leadership and counselling.

The above roles of a minister in the light of the catechism class and the ‘disappearance’ of the youth can best be practiced and strengthened by involving them through capacity building. Programmes can be offered to enlighten the youth in their ministry.

1.4 PROBLEM STATEMENT

The relationship of Catechism classes, namely, confirmation of members to full membership of the church in our congregation with nurturing and thus discipleship is central to the research question of this dissertation. There should be a link between an approach to catechism with the process of growth from the stage of baptism, catechism and confirmation. The question for us is “what kind of link there is between an approach to catechism classes and the retention of young people in the congregation?” In a survey that sought to establish how young people who are in the catechism class enjoy it, most of the candidates showed that they were enjoying the class. The table below shows part of the results of the survey conducted fully in the year 2016.

Table: 1

	1	2	3	4
Statement	Definitely disagree (%)	Disagree (%)	Agree (%)	Definitely agree (%)
I enjoy catechism class	0	8.0	33.3	58.3
I can complete my catechism tasks	0	17.1	31.4	51.4
I enjoy reading my catechism book to my friends at school	5.7	17.1	48.6	28.6

A definite answer from this survey with regard to reading the catechism with friends at school is lower even though those who agree are relatively higher in percentage.

A broader survey was conducted in matters related to catechism and the retention of young people in the congregation.

In a survey that sort to examine why young people seem not to stay in the congregation after their confirmation, young people who are in the church and who left the church said the following:

Do you think that catechetical class teachings help to keep young people in the congregation after confirmation?

Table 2

Responses	Frequency	Percentage
No	8/10	80
Yes	2/10	20

Do you think that catechetical class members enjoy and understand their roles in the church after confirmation?

Table 3

Responses	Frequency	Percentage
No	8/10	80
Yes	2/10	20

These two questions above indicate that there might be something the catechetical classes miss in helping young people to stay after they finish their catechetical class or that the young people themselves have their own purposes that so far remain undisclosed for their attendance of the catechetical classes. The two specific questions above, teachings and role of the young people are important for this research. Further to the question of catechism and its relationship with the current model of nurturing our youth, this research will argue that liturgy in the URCSA, especially in Rustenburg/Tlhabane Congregation, probably has a role toward fostering growth and discipleship. There will be a need to confirm and check if there is something or anything appealing that can interest the youth liturgically and that can keep and sustain them in the church after confirmation. The ultimate aim of this research is to find out why youth or young people are leaving the church after confirmation. Therefore one of the most important reasons for this research is to

examine the relationship between catechetical classes with the growth of a congregation and if church leaders are able to handle and support them and what strategies can be implemented to turn this situation around.

1.5 HYPOTHESIS

The catechism and the current model of nurturing youth in a congregation does not succeed to keep young people in the Church (congregation) after confirmation, if implemented to respond to the needs of the youth catechism can contribute positively in the sustainability and growth of the church (congregation).

1.6 AIMS AND OBJECTIVES

The following are the objectives of the study:

- An examination of the Catechism class, i.e. the process of the confirmation of members to full membership of the church and its relationship with the growth of church membership.

An analysis of the related growth model in the URCSA congregation Tlhabane, and the retention of young people in the congregation and a general analysis of the current liturgical forms of the Congregation and how they appeal to the youth.

When examining the catechists for confirmation, the Belhar Confession is one of the documents catechists should know. Belhar Confession, according to Tshaka (2014:9) is a confessional document that was brought about to repudiate the theological and biblical justification of apartheid. He is quite sure that Belhar Confession appeared in draft form in 1986. He continued by saying that Subsequent to this confessional document, the Dutch Reformed Mission Church, considered the reformed church for coloured people, merged with the Dutch Reformed Church in Africa, considered the Reformed church from those classified as Black in South Africa. Another Reformed church for Indian people is called the Reformed Church in Africa. The name of the newly merged church is the Uniting Reformed Church in Southern Africa.” He argues that the Belhar Confession of the Uniting Reformed

Church in Southern Africa remains one of the rare challenges to the race issue in South Africa today (Tshaka, 2014:6).

Koopman (2002:443) and Tshaka (2014:6) agree on the issue of the origin of Belhar. Koopman (2002:443) further explains that the apartheid ideology and praxis and the religious and biblical legitimacy thereof by reformed thoughts, theology and churches; the struggle of various South African churches and of the ecumenical movement inside and outside South Africa against apartheid; the inspiration drawn from the Confessing church in Germany, and the *Wirkungsgeschichte* of the Barmen Declaration, in South African churches are the factors in the broader historical context that led to Belhar. Dirkie Smit is of the opinion that factors in the narrower historical context are the declaration of a *status confessionis* on the theological legitimating of apartheid by the World Alliance of Reformed churches in Ottawa, Canada, in August 1982 and a similar declaration of a *status confessionis* by the synod of the former Dutch Reformed Mission Church in October 1982. The declaration of a status confession is opened the doors for the formulation of Belhar at the same synod. The same draft document was discussed at all levels of the church.

1.7 METHODOLOGY

1.7.1 Introduction

The main aim, intend or purpose of this part of the research is to explain the rationale behind the methodology used in this study and also how the research was conducted. It further outlines the steps that were taken, among others, to ensure or make certain validity and reliability of the data. As such, the aims and objectives of the study as stated in this Chapter (see 1.6) were the guiding principles for the investigation. This part of the research will also portray, explain and describe the population or inhabitants that will be involved and how sampling will be done.

1.7.2 Research instruments

Eichelberger (1989:141) states that all researchers in all fields mostly, predominantly, or mainly use questionnaires and interviews for many different aims, reasons or purposes. Questionnaires and interviews are the most common, familiar, regular research instruments used for collecting data in survey studies (Legotlo, 1996:132). The researcher used the question and answer method to gather data from the respondents. The researcher chose this method because it is relevant and it is the most suitable. Also because of its greater assurance of anonymity.

Another reason is that of homogeneous stimuli. The stimuli provided are identical, the same or equal since questionnaires are identical.

One other thing is that questionnaires are easy to process. The questionnaires could be carefully structured, pre-coded with a few open-ended questions being used (see appendix A).

Lastly, the questionnaires may be completed at the respondent's convenience. The respondent is not compelled, bound or forced to answer all the questions at once, but he/she is free to do some and others during his/her spare time. The respondent is able to start with easy questions and later tries the more difficult ones.

The researcher chose this method of question and answer because the primary aim was to test the faith of young black people based on the model the congregation employs for catechetical classes. The researcher also wanted to test the relevance of the current approach in faith instruction which is catechism especially in a township.

The researcher will use the following teachings of John Calvin as an example of the approach used in the teaching of catechism some many years ago. Afterwards I will use my own interpretation of how the teaching was done in terms of approach and methods.

The content of catechism of the church of Geneva according to John Calvin (1545:1-15) was presented as below. The questions were categorised according to the word of God, Faith, believe and other subheadings. The following questions are based on the word of God and were supposed to be memorised by the catechist of that time. The M stand for Master and the S stand for the student whom we call catechist now.

- Q296 *M.* The order already adopted by us requires that we now consider the fourth part of divine worship.
- **S.** We said that this consists in acknowledging God as the author of all good, and in extolling his goodness, justice, wisdom, and power with praise and thanksgiving, that thus the glory of all good may remain entirely with him.
- Q297 *M.* Has he prescribed no: rule as to this part?
- **S.** All the praises extant in Scripture ought to be our rule.

The second example that the researcher is presenting is Belhar Confession.

Belhar Confession, according to Tshaka (2014:9) is a confessional document that was brought about to repudiate the theological and biblical justification of apartheid. Now the researcher will present part of Belhar confession on the same basis of argument as stated in an example above. The confessional character of the Belhar Confession, its relationship to the model of catechetical class in Tlhabane is important. The Belhar Confession was a critique of the Reformed faith that was used by the Calvinists who supported apartheid. One of the pillars of apartheid education was the absence of the question: “why” in the pedagogy of the black person. Belhar rejected Apartheid. The question remains “What model would suit the teaching of Belhar in a black congregation then? The current one or an alternative one? Surely its content is not neutral to the conventional documents and confessional documents of the Reformed faith. In the current catechetical classes is the Bible critiqued and what role does justice as taught in the Belhar Confession play?

The relevance of Belhar in the sense of identity and clarity of calling that it gives to the Uniting reformed church (Koopman, 2002:446). Churches who for decades found their identity in their involvement in the struggle against apartheid experience unclarity about their identity and calling in the post-apartheid situation of

transformation to a pluralistic, secular democracy, where individualism and privatism, freedom of choice and the appeal of modern success-oriented religions pose big challenges to churches. In this situation Belhar, according to Smit helps the Uniting Reformed Church.

The second locus of the relevance of Belhar according to Koopman (2002:446) is to be found in its contents, especially the articles which focus on unity, reconciliation and justice. The Researcher is of the opinion that Koopman's five articles are of importance for South African churches in the so-called post-apartheid era. This comes at the time when the challenges facing South African churches seem to be overwhelming. The researcher agrees that the most important challenge to South Africa is to get clarity on their challenges.

In the same breath, it is exactly in this regard that Belhar makes a crucial contribution. It helps us to identify, to see and to describe our challenges. This recognition and description of challenges pave the way for eventually addressing it adequately. The ways in which the ethical challenges for the current South African context can be inferred from Belhar is discussed in subsequent chapters.

The above mentioned questions and ideas are methodological and will shape the content, character and coherence of the dissertation which will reflect on the data collected through the instrument.

Cantrell (2016:1-2) argues that "an honest look at today's evangelical church doesn't exactly reveal a work that will "endure long" and not "fall into decay". Instead, statistics show that the majority of youth raised in Christian homes will have nothing to do with Christ by the end of their university years. Most mainline denominations that once stood firm have now departed from the truth. What is clearly in greatest demand in churches, Christian bookstores, and on Christian radio and television, is predominately a man-centered, prosperity gospel that is ravaging the church". So this might be related to the content of the catechetical class, what it reveals. This question in the light of the prosperity gospel that is pervasive is critical to the approach to the question at hand, methodologically speaking.

In line with Cantrell, As a researcher am also of the opinion that the content of catechism does not actually respond to questions relevant to their situation when you look at the cited examples you really feel that catechists were not liberated in what they were taught. Catechists, the dissertation argues, were not given enough time to think for themselves and come up with their own solutions to the questions asked. Their thinking skills were very limited. They were not given the opportunity to think for themselves. The Belhar Confession is thus a conversant with the catechetical content and approach of the catechism class in Tlhabane Congregation.

How can we halt this decline? As Calvin urges, a biblical catechism can be a powerful tool in preserving the faith in future generations. But what happened to catechisms? Why don't we use them anymore?

1.7.2.1 Questionnaire design

The questionnaire is similar alike or related to the paper-and-pen or pencil test. It contains questions aimed at collecting specific data on a variety or assortment of topics (Borg, 1987:139). Great care or concern should be taken in the construction of the questionnaire because the measuring instrument has the greatest influence on the reliability of the collected data. Therefore, a well-designed questionnaire boosts the reliability and validity of the data to an acceptable level of tolerance.

Some guidelines for designing a questionnaire are pointed out by Bailey (1994:221) and MacMillan and Schumacher (1993:167) and are listed below:

- Double-barrelled questions or two-in-one questions should be avoided at all costs or expenses. Thus, a question should be limited or restricted to a single idea or concept;
- Slang in the wording or phrasing of questions, ambiguity should also be avoided. It should be borne in mind that item achieves clarity when all respondents interpret it in the same or similar way;
- It is better when writing a questionnaire item to use the shortest version or description that conveys what is intended or proposed. Long and complicated items should not be used because they are more difficult to understand or comprehend;

- Questions should be asked in their more neutral form. If stated negatively, respondents may unconsciously overlook, ignore or fail to see the negative word, so their answers will be the opposite of the intended or projected;
- Questions asked refer or should submit to concrete and specific issues and have specific or precise answers, if possible;
- Questions should be relevant and applicable. Respondents should be asked questions that are important or significant to them. If they are unimportant, the respondents will respond carelessly or hastily and the results will be misleading or ambiguous; and
- Respondents must be competent, knowledgeable, and proficient to answer. Questions should be constructed in such a way that the respondents are able to provide, give or offer reliable information.

1.7.2.2 Format and content of the questionnaire

In this study, the questionnaire was designed such that it had three parts or sections. Section A was aimed at collecting the biographic data of the respondents. It focused on the church identity, the phase or grade they are in at school, their age, if they have Catechism book and knowledge acquisition of Catechism content. Section B of the questionnaire consisted of fifteen (15) items which aimed at determining whether the respondents knew anything about the church, the Bible, the power of prayer, church uniform, music, as well as the Sunday sermons. Section B also used the Likert scale. According to MacMillan and Schumacher (1993:172), a true Likert scale is one in which the stem includes a value or direction and the respondent indicates agreement or disagreement with statement. Likert-type items use different response scale; the stem in this scale is directional. The respondents have to check on the scale that best represent their reaction to each statement (Ary, Jacobs and Razavieh, 1990:126).

Thus, for each item the respondents were asked to reflect, on a four point scale, their opinion about factors that affects catechism class, namely:

4 = Definitely agree

3= Agree

2 = Disagree

1 = Definitely disagree

These types of questions were used mainly because of the following advantages (Bailey, 1994:222):

- They allow respondents a chance or possibility of creativity;
- They allow respondents to answer adequately or sufficiently all the details. Thus, they can clarify and qualify their answers;
- They can be used when the researcher wishes to see what the respondent views as appropriate or suitable answers categories; and
- They can also be used when there are many potential, possible and probable answers categories to list on the questionnaire.

Enough space was provided for the respondents to outline or sketch out how they feel and the challenges they encountered during this process or method (cf. Appendix A).

In Section C, the purpose of the items was to establish, ascertain or institute the opinions of the respondents on number of factors, inter alia, Catechism, if they enjoy catechism class, if they can complete the catechism tasks, if they love their catechism teachers, if they really read their catechism books and if they can really talk with other youth or any other person about what they do in catechism class

In order to gather relevant, pertinent or appropriate and more information on catechism class, the researcher chose to use a structured questionnaire.

Another example was based on the issue of Belhar Confession concerning how it must be taught and be practiced. Based on Belhar confession, the researcher has the following observations:

According to Belhar document, Unity must be visible at all the times. To me unity is nonexistent in that black and white people are not yet united. A good example is that there is no unity in the Dutch reformed Family. We experience differences in the issue of language, culture, separate synod sitting, praying together, and yet we are still not there.

According to Cantrell (2015:5-6) There were other great theologians before the above stated. To the researcher they can be called their role models because they were following on their path or footsteps. What is important is that Martin Luther and his successor Philipp Melanchthon were undoubtedly significant influences on these theologians, and to a larger extent later reformed theologians.

According to (Maluleke 1996: 18) there is a need to talk about general crisis in theology and a call for change. According to (Maluleke 1996:20) he was wondering about the relevancy of the issues of apartheid if they were relevant even by now. His main question which was supposed to be pursued was: “In what ways are present-day Christian activists, missionaries and researchers engaging in something that is qualitatively different and better than what has been done before”.

According to Tshaka (2015:1-9) his first main finding was that theology in South Africa was influenced by theology of German origin. He was more on finding out about the relationship between theologies that originated in Europe especially in country like Germany. He wanted to understand the theological influence which challenged apartheid as a sin and as a heresy. He also concentrated on the influence of Swiss theologian Karl Barth, who also did his theology in German.

1.7.3 Covering letter

The covering letter forms part of any survey, study, appraisal or investigation involving a questionnaire. Legotlo (1996; 163) states that its purpose, rationale or principle is to introduce the questionnaire to the respondents, to indicate the aim of the survey and its importance, to assure them of confidentiality and to encourage them to participate or contribute. The covering letter must be signed by someone who is, or appears to be, associated with the researcher and it should be on the letterhead of the institution with the researchers is registered (Wiersma, 1995:61). Wiersma further argues that if a graduate student writes the covering letter, stating that the purpose for the data collection is for a thesis or dissertation, the response rate will be low and disappointing, unacceptable or unsatisfactory.

One of the requirements of a covering letter is that it should be short, petite or undersized and neat, but broad enough to cover all essential, indispensable or critical details. Thus, a straightforward and a simple, uncomplicated but clear covering letter that explained the purpose, reason or rationale of the study accompanied each and every copy of the questionnaire that went out to respondents (see Appendix B). It also had instructions about how to fill in the questionnaire.

1.7.4 Research Design

The researcher will focus on Tlhabane Uniting Reformed Church in Southern Africa (URCSA). The dissertation will specifically focus on the youth ministry as well as Catechism class members and why there is decline in terms of membership and inactive involvement of the youth in the church. The researcher also wants to examine the relationship between Catechetical classes with the growth of a congregation. The researcher will draft some structured questions related to the relationship between catechetical classes and youth with the growth of a congregation. Some questions will be open-ended so that participants can express themselves.

The questionnaires was administered to all the youth between the ages of thirteen (13) and thirty (30) years. The literature study was verified by means of set of different questionnaires testing the Catechetical members who are active in the church and the Catechetical members who are no longer attending the church. The Catechetical members in the church formed eighty per cent of the total representation of the youth present in the church.

1.7.5 Population and sampling

The researcher used purposeful sampling because the number of youth in the class was 46. That is, the 36 of the catechism class and 10 who are no longer attending the class formed the population for this research. A population is defined as a group or collection of interest to the researcher, the group to which he or she would like the results of the study to be generalized or indiscriminate. Furthermore, Wiersma (1995:54) states that in certain instances, an entire population or residents of

individuals may be included in a research study, but in many social research studies, it is simply not feasible to include all the members of the population. This research also used the entire population. The time and effort required would be prohibitive, unavoidable or unreasonable. This is certainly true of survey research when large populations are concerned or apprehensive. Thus, a sample is used much more commonly.

A sample is a subset of the population or inhabitants to which the researcher intends to generalise results (Wiersma, 1995). Selecting a random sample ensures representivity from a mathematical point of view. However, it is not possible or feasible to select random samples for all church research so at times; purposeful or focused samples are used. A sample either is or not random and a random sample must incorporate, include or intergraded some aspect of random selection. Obtaining a random sample may be a relatively or comparatively complex procedure, especially if large (a possibly diverse) population are to be sampled (Wiersma, 1995:57).

It is estimated that 90% of our church members belongs to the comparatively wealthy class of the general Tlhabane population. They are mainly from places within Tlhabane itself (GG, Fox Lake, Bester but not the old location) but also from other parts of the greater Rustenburg town, such as Geelhout, Cashane, Phokeng, Lefaragatlha, Rustenburg North and Rustenburg East (see 1.2). The remaining 10% comes from Old Location, where people are not wealthy enough to provide for their families.

An estimated 98% of the people in our church are Setswana speaking. This is the language of our services. Yet 2% of our members speak isiXhosa or isiZulu.

Our church membership is declining yearly in terms of numbers but the church leaders has to agree on how best to extend it because if we have activities in the church we receive visitors and it becomes overcrowded. I think it should be extended so that everyone can be able to attend functions and not to sit outside in the sun. The benches are old and some are new but we really enjoy our church. If you enter our church, you can easily see which chairs are new and which ones are old. The

development is on with the intention to finish this project before the end of December 2015.

I have preached in my church on Christian leadership and the spiritual and moral benefits it holds for every believer and I have preached on corruption from the biblical point of view and how it affects our moral life. I must confess that in my community corruption has become the norm. People are not working and they buy stolen property. Young people will rather pay for their driver's license from corrupt officials than following the legal route. Most of our young children come from gangster invested communities where they have little regard for life. They come from households where the father and mother is both alcoholics where fights and bad language is a common phenomenon. I see it as a challenge to work with them and to enrich their moral way of living. It is hard but we must persevere if we want to make a difference in our church especially in the whole community. I think the first and the most important thing that we as Christians should do is to know the Bible and to fear God.

1.7.6 Confidentiality

For the sake of confidentiality, the names of the participants were not used in this study. All information was be treated as confidential that is the data collected, participants and organisations will be kept anonymous. For the sake of confidentiality, the names of the participants are not used in this study. The questionnaire prepared did not require the names of identity of the participants in the survey. Rather, the participants were designated by code numbers.

The questionnaires indicated that the names of the participants are not supposed to be written and that they should feel free to answer questions provided. It is also indicated on top of the questionnaires that " This is a questionnaire to determine your perception of catechism classes in your Congregation. Besides your personal information, we would appreciate if you share your views in the model of catechism in your church". (See appendix A).

The researcher also made the participant clear that the data collected will only be accessed by my supervisor on request.

Lastly the relevant data will be destroyed, should the participant choose to withdraw from participating.

1.7.7 Response rate

A total of 46 copies of the questionnaire were distributed to the sampled youth and or catechists. Out of total number of (n=46) of the questionnaire which were distributed, the researcher managed to collect all 46 questionnaires that give a response rate of about 100 %. This response rate indicates the importance of follow-ups done by the researcher. It also shows the importance of delivering and collecting questionnaires directly from the catechists by the researcher, and also the importance of the study as it was explained to the respondents by the researcher.

1.7.8 Data Analysis

The services of a statistician, Mr. Maruma, from the North-West University were used in the analysis of data. A computer-aided statistical analysis was employed. The first step in the analysis of data was to compute descriptive data for each respondent in the study. These include statistics such as simple statistical techniques, frequencies and percentages.

Test of significance (Spearman's rank correlation) was used.

This test is concerned with the relationship between two ranked variables (X and Y). The relationship is statistically significant if the p-value is less than 0.05 level of significance.

The coefficient of Spearman's rank correlation is given by

$$r = 1 - \frac{6\sum D^2}{N(N^2 - 1)}$$

Where

D = differences of ranks of corresponding values of X and Y

N = number of paired values in the data

$-1 \leq r \leq 1$ (see chapter 5 section D)

The cross-tabulation of catechism members was also used according to different phases.

1.7.9 Conclusion

In this survey, the questionnaires were the main instruments used for the collection of data because of their advantages and (see 1.7.2 & Appendix A). Furthermore, the methodology employed in this study has been explained to give an understanding of the procedures that were followed in the collection of data (see 1.7).

The aims of catechism also play the most important role if understood by those who are involved in it. According to Rensburg & Hoffman (2009:796) & Kruger (2013:61-64) catechesis is not an evangelisation tool. It is about edification of the believer through knowledge of God and the Bible. The curriculum followed in a congregation should state emphatically that its aim is to edify the believer. This does not rule out the use of catechesis as an opportunity to convert children/young people.

Kruger (2013:61-78) stresses the importance of catechism and also talks about the renewal of catechism particularly in lands where the Christian church is still young, and where the tasks of church and mission are still considerably interwoven. According to him, catechetical is a ministry of the word, it has been called the “soul of a congregation”, the life-blood of the church. Fresh insights from the Bible must be brought to bear on this great task.

According to Kruger (2013:65) it is clear and it has been explained from the New Testament that the word *katechein* means to tell of something, or to receive a report or feedback of something. It is further explained from the Pauline letters, that it was used completely to refer to instruction in the faith. That was used as appoint of departure and later on it was clear that the word 'catechesis' can be used for the instruction of any person, a member of the covenant or not, believer or unbeliever.

According to Potgieter (2014:4) it was implied that children would be examined by means of the catechism and those who qualify would then be presented to the bishop for confirmation in an Anglican church.

In his injunction to the early catechisms he remarks that it is to be taught to the young so as to, amongst others, establish true religion and the right worship of God (Ketley 1844:493–494).

According to Anno Della Fede (2012/2013: 1), Mother Theresa argue that knowledge of the content of faith is essential for giving one's own agreement that is to say for adhering fully with intellect/cognitive and will to what the Church proposes. Knowledge of faith opens a door into the fullness and richness of the saving mystery revealed by God.

1.8 DELIMITATION

The research is for a Master's degree and the ethical interpretation of the model of discipleship in the Congregation. It employs the relationship between discipleship and the approach to the current model of nurturing youth for growth in a church and how best can we sustain the youth after confirmation. It focuses on the catechism class and confirmation as well as youth in order to grow spiritually and in numbers and sustainability of the congregation.

The benefit of this research for other congregations in the same denomination and beyond our denomination, situation in townships cannot be overstated.

1.9 SCOPE

This study is divided in to six (6) chapters as indicated below:

Chapter 1: Introductory Orientation

Chapter 2: Social Theological ethics regarding the subject of Catechism

Chapter 3: The catechetical approach in URCSA Tlhabane congregation

Chapter 4: Engaging why young leave the church? Leadership and the researcher's observation

Chapter5: Analyses and interpretation of data

Chapter 6: Summary, findings, strategies, recommendations and conclusion

1.10 DEFINITION AND ELUCIDATION OF CONCEPTS

The definition of the following key concepts was necessary for providing directions or clarifications for the line of discussion in the study.

1.10.1 Reformed Theology

According to <http://www.theopedia.com/Reformed> (2015:01) theology, reformed theology is in general considered one and the similar with Calvinism and for the most part often, in the U.S. and the U K, is entirely associated with the theology of the historic church confessions such as the Westminster Confession of Faith or Three Forms of Unity.

1.10.2 What is reformed Theology?

According to <http://www.theopedia.com/Reformed> (2015:01) reformed theology generally speaking, includes any organization of belief that traces its pedigree back to the Protestant Reformation of the 16th century. Indeed the Reformers themselves traced their dogma to scripture, as indicated by their credo of ‘sola scripture,” so Reformed theology is not “new” belief system but one that seeks to prolong apostolic doctrine (Duncan, 2015:3¹).

Generally, Reformed theology holds to the authority of scripture, the sovereignty of God, salvation by grace through Christ, and the necessity of evangelism. It is from time to time called covenant theology because of its emphases on the covenant God made with Adam and the new covenant which came through Jesus Christ (Luke 22:20).

1.10.3 What does it mean to be reformed?

According to <http://www.theopedia.com/Reformed> (2015:01)

¹ Reformed Theology includes many items by all evangelicals. Nevertheless, we also have some doctrinal emphasis. For instance, at the heart of Reformed Theology is belief in God’s sovereignty and human dependence. We believe the scripture teach that God is in complete and absolute control of His creation. These central beliefs are especially important in Reformed outlook on the plan of salvation.

- 1.10.3.1 It means to affirm, assert, confirm and verify the great “Solas” of the Reformation.
- 1.10.3.2 It means to affirm, assert, confirm and promote a profoundly high view, vision and outlook of the sovereignty of God.
- 1.10.3.3 It means to affirm, assert and confirm the doctrines of grace... to see God as the author of salvation from beginning to end.
- 1.10.3.4 It means to be creedal... to affirm, assert and confirm the great creeds of the historic, orthodox church.
- 1.10.3.5 It means to be confessional... to affirm, assert and confirm one or more of the great confessions of the historic orthodox church.
- 1.10.3.6 It means to be covenantal... to affirm, assert and confirm the great covenants of Scripture and see those covenants as the means by which God interacts with and accomplishes His purpose in His creation, with mankind.
- 1.10.3.7 It means to take seriously the Great Commission of Matthews 28:19-20...to affirm the superiority, domination, power and control of mission and understand that mission.
- 1.10.3.8 It means to have a distinctly, definitely and clearly Christian worldview that permeates or all of life.

1.10.4 Leadership

Leadership involves demonstration of the ability to command wilful following of members in pursued of common goal and also to influence people to act positively in your absence. This wilful following occurs because of the characteristics and aspects of leadership demonstrated by a leader. It is the ability to lead and manage successfully. This can be evident when you are able to make your organization or non-profitable organization like a church to grow (Covey, 1989, 2004 & Gallops, 2008:18: 14).

- The first problem in our church is about Catechism, confirmation of members and full membership as well as youth and how to sustain their membership after confirmation.

- The second problem is about nurturing of discipleship. This will talk about the process of growth with regards to baptismal, catechism and confirmation which will allow a child a smooth progress to be a full member in the church.
- The third problem will be the issue of growth and development model in URCSA church. The question will be “do we have one. If we agree that we have one, is it adequate to address the issue of discipleship. Is the model holy? What is Calvinism model in our born free children? Is the model still relevant today? Are our youth happy in the church? Do the catechists understand their roles after confirmation? Do they understand what catechists class entails?
- The fourth problem statement will focus on Liturgy in URCSA. There will be a need to confirm and check if there is something or anything appealing that can interest the youth and that can keep them in the ministry.
- There is a loss of membership in URCSA especially in youth ministry.
- Discipleship: A Theology of discipleship as a model.
- Intervention strategies on how to retain the youth in the Church.

Kretzschmar (2002:42) poses a difficult question to us saying “Can Christians develop and exemplify authentic rather than abusive forms of leadership and offer a constructive model for the continent”? Let us discuss what authentic Christian leadership is all about.

According to Kretzschmar (2002:42), “leadership is a complex and multifaceted entity that takes on different meanings and functions, depending on the personality and maturity of those who exercise leadership”. She referred us to the Bible text where Jesus was used as a servant leader. (MK 10:35-45) Jesus taught with authority but was never authoritarian, he was compassionate but never ineffectual, and he was just but never judgmental.

Leadership to me means somebody who has the ability to see things differently. This is about seeing things beyond the ordinary way. To me, the leader's main job is to see that whatever is necessary to group needs is taken care of; thus, a leader can be said to have done their job well when they have contributed to group

effectiveness. For me, seeing this beyond the ordinary involves the redefinition of leadership.

According to Maxwell (1993:53) everyone talks about leadership; few understand leadership. Most people want leadership; few achieve it. He gives the following:

- Because most of us want to be leaders, we become emotionally involved when trying to define leadership.
- Some try to cope with their behaviours and describe leadership as a personality.
- Leadership is influence. That's it. Nothing more or less.
- Leadership proverb is: He who thinks he leads and has no one following him/her is only taking a walk.

What is leadership? Maxwell further states that leadership is the ability to obtain followers (How one influences others to follow him). Once you define leadership as the ability to get followers you work backward from that point of reference to figure out how to lead.

According to Maxwell (1993:53) most people define leadership as the aptitude to achieve a place or a position, not to get supporters and or followers (In most cases they use people to achieve that position). Therefore, they go after a position, rank, or title and upon their arrival, think they have become a leader. This type of thinking creates two common problems: those who possess the "status" of leader often experience the frustration of few followers, and those who lack the proper titles may not see themselves as leaders and therefore don't develop their leadership skills (They will be always requested to vote for someone and they will never ask why not me). Clarke (1991:396²) defines leadership according to Graeco-Roman leadership profiles as expensive and therefore not easy to get. He said for a person to be a leader, he is supposed to possess some special qualities.

² Leadership in Roman colony of Corinth was expensive and therefore elitist. It was thus a necessary pre-requisite to be among the wise, well-born and powerful. A leader was one who was respected, had standing and honour, was eloquent in the assembly and had a number of influential friends and clients.

1.10.5 Decline

According to dictionary.Com Unbridged (2001:812), decline means “to refuse courteously, to cause to slope downwards, to inflect, and to lose strength and deterioration”.

When one talks of growth, there are two ways to look at it, one, may look at the growth of an individual encompassing spiritual maturity, character and moral formation and secondly the growth of the church in terms of number.

According to Hendriks (2004:113) this growth can only take place if the congregation worships God with singing, praising, and by telling the world about the liberating work of Jesus on the cross, and of God’s love. To the researcher this should not be understood only as internal and superficial because it must involve practical reality also that impact on the lives of the people and that develops them holistically. Hendriks (2004:113) further states that to care is to support one another materially, physically, emotionally and spiritually (Good Samaritan)

The researcher understand to serve as a way of being involved in issues such as poverty, HIV/AIDS, community up-liftment programs, etcetera, and as a church, Rustenburg/Tlhabane congregation is called to serve its members and the community at large. The church leaders must do this to inspire and guide the youth and other members of the church.

1.10.6 Active involvement

Active involvement refers to preoccupation and taking necessary consequences. It involves active and responsive engagement in church activities. It is defined to be a situation whereby a person is not a “receptacle” or not a passive receiver of knowledge but rather create his or her own ideas. This could be done through participating freely where youth is consulted in decision making and through working together such as joint projects (i.e. HIV/AIDS, skills development, etc). Moreover, church services that accommodate youth such as youth-Sundays where young

people will be responsible for service and participate in activities of the day that are dedicated to them.

1.10.7 Youth

According to Oxford English dictionary (2007:679) youth is the period between childhood and adult age. It also refers to young people considered as a group associated with qualities of vigour and freshness. They are referred to as the possessors of lot of energy but that time has passed. According to corpus telling a story tale of the state of today's youth; unemployed, disaffected, nuisance and drunkenness are some of the most common modifiers. Most of the verbs associated with youths are violent, or threatening, with attack, vandalize, intimidate and assault Oxford English dictionary (2007:679).

What is a youth? Youth is a relatively young people. Youth is an energetic person. Youth is an open vessel to learn and develop. Youth is an agent, of change. Youth is a vehicle for the adults to travel place. Youth is the vessel of knowledge for the adults. According to United Nations Educational, Scientific and Cultural Organisation (2009-2013:1³) youth is associated with period of transition in personal growth.

For the sake of this research the youth refers to young people between the age of 13 and 30 years old.

1.11 DEFINING THE AREA OF RESEARCH

This research will be undertaken on Rustenburg/Tlhabane congregation only. Catechists' class members as well as the youth members who are still in our church and those who are no longer attending our church will be given open-ended questionnaires to answer. Both girls and boys will be interviewed but the main focus will be on youth and catechists between the ages of thirteen (13) and thirty (30) years. Participants will be randomly selected.

³"Youth" is best understood as a period of transition from the dependence of childhood to adulthood's independence and awareness of our interdependence as a member of a community. It can be based on for instance on the definition given in the African Youth Charter where "youth" means "every person between the ages of 15 and 35 years".

1.12 CONCLUSION

Our longitudinal study of youth in the township of Rustenburg/ Tlhabane congregation provides new insights into questions and theories about what factors produce Christian adults who have an active spiritual life and are involved in the church. First, how pervasive is the pattern of dropping out and returning? Is it clearly the norm? Second, youth and adult variables differentially condition personal spirituality and institutional church practice. Adult influences have a greater impact on a person's church involvement than on their spiritual practices. However, both youth and adults experiences influence personal religious involvement and the combined impact of the youth and adult variable means that personal religious involvement is more predictable than church involvement. Church involvement is mostly determined by adult experiences, not earlier religious upbringing, practices, or beliefs.

When I thinks about the church, I only think of the Holy place and God and nothing more else. I also thought of a place where my spiritual needs will be satisfied. It is now very important to know and understand that, there are even problems in the church and some of the problems went unnoticed. For me as the researcher I think that the youth's problem can be addressed at the level of the church by church leadership as well as the minister of the word.

Factors such as the overall religious culture of the family and denomination, church youth involvement, and later experiences of becoming inactive or joining a different denomination proved more important. Participation in church youth groups, becoming inactive in church, joining a different denomination, can be understood as occasions within which religious modelling and learning takes place.

Lastly, the core business of URCSA is service, service to God, service to the world and service to others. Leadership in the Christian Youth Ministry (CYM) should be service orientated, knowing that you are influencing someone somewhere and somehow.

CHAPTER TWO

Social Theological ethics regarding the subject of Catechism

2.1 Introduction

Being a believer, is a relationship between the individual and Christ. It is this tendency that we think that once a person gets saved they just need to grow in their relationship with Christ through emotional experiences and nibbling on Scripture. We think that all we need are some daily devotions, a Sunday sermon and small group relationships. We don't realise the extent to which our relationship with Christ feeds on in-depth biblical knowledge.

2.2 What is catechism?

According to <http://www.hts.org.za> (1993:2) "Catechism comes from *kateleo* and means 'to cause to listen', implying instruction." "From the Latin *catechismus* the further implication is that of word of mouth teaching". "Catechetical teaching generally followed the threefold pattern of faith (Apostle's Creed, hope (Lord's Prayer and charity (Ten Commandments)".

D'Assonville (2013:4) defines the word catechism as a short and simple oral account of the most significant parts of Christian teaching, concerning which the young and unlearned are questioned, which questions they must answer with what they have learned. <http://www.hts.org.za> (1993:3-4⁴) defines catechism as a manual of Christian doctrine.

Rensburg & Hoffman (2009:782) are of the opinion that different denominations use different terms for their "educational Ministry". I do agree with them when they say that the term catechesis can be used as a synonym and an alternative for other concepts like covenant teaching and educational ministry and can be used to demote to the official work of the church in the formation of faith of the children and

⁴ A brief overview of the first catechism reveals that it was limited. It only extended to provide some explanation of the Lord's Prayer. Successful instruction supposedly produced knowledgeable children, who were brought to the bishop to be confirmed.

youth. Many significant principles revealing Calvin understands of catechesis could be acknowledged, helping us to revisit our own advance. Calvin's principles in relation to catechism and also the role of the parents in developing their children's faith are as follows:

- Every class meeting should be a genuine encounter between the child/young person and God.
- The meeting must also be between the educator and the children and the children amongst themselves. Thus, the term lesson should be replaced with meeting.
- The Bible must be fundamental in each meeting.
- Even when the doctrine is the subject matter in the catechesis, the child/young person must ascertain that the base of it all is still the Bible.
- The child/young person must be taught about Christ and his incalculable grace.
- The forms of unity will also be used in catechesis. The child/young person must build up a love for the truths that can be confessed on the base of the Bible.
- Children/young people must find out how their relationship with the Lord affects their everyday lives.
- Faith values must be revealed and experienced.
- It is not a single communiqué. Group discussions must also be encouraged. Children/young people must experience that they and their teacher are learning mutually as truth in the Bible and confessions are revealed. The teacher must share personal experiences, thus modelling his/her faith.
- Catechesis must unite the child/young person with the congregation. It must open their eyes for service opportunities in the congregation, fascinating and equipping them for service.
- Children/young people must be supported in the growth of a faithful prayer life and Bible study.
- Conversation between parent and child must also be encouraged. Parents and children must be empowered to share their faith. Here, the covenantal aim of exodus, so strongly emphasised by Calvin, is operational (Rensburg & Hoffman 2009:782).

According to Rensburg & Hoffman (2009:781) Calvin's wish was that the church would have one catechism common to all churches. However, he consented to different churches developing different catechism. He also warned about the power of catechesis, as it has the potential to influence the church for decades to come, and as the body of Christ can be strengthened or wounded through catechesis.

Pope John Paul II (1992:23) defines a catechism as a summary or exposition of doctrine and served as a learning introduction to the Sacraments traditionally used in catechesis or Christian religious teaching of children and adults converts. John Calvin produced a catechism while at Geneva (1541), which underwent two major revisions (1545 and 1560). Calvin's aim in writing the catechism of 1545 was to set a basic pattern of doctrine, meant to be imitated by other catechists, which could not affirm local distinctions or dwell on controversial or contentious issues, but would serve as a pattern for what was expected to be taught by Christian fathers and other teachers of children in the church. The catechism is organised and structured on the topic of faith, law, prayers and sacraments (Catechism-Cantrell 2016).

According to (Cantrell 2016) in Anglican Catechism view, the Anglican Book of Common Prayer includes a catechism. In their older edition it is a brief or concise manual for the instruction of those preparing to be brought before the Bishop for confirmation. The term catechist is most frequently used in Catholicism, often to describe or portray a lay catechist or layperson with catechetical training who engages in such teaching and evangelization. The structure of catechism has four pillars: the baptismal profession of faith, the sacrament of faith, the life of faith which refers to true faith, a wholehearted trust that God has freely granted to us also, eternal righteousness, salvation and the prayer of believers. The last part deals with meaning and importance of prayer in the life of believers.

Zwanepol (2011:398) refers to catechism as catechism or Christian instruction. He is arguing that the ordinary person, especially in the villages, knows absolutely not anything about the Christian "acta Theologica" faith, and regrettably many pastors are completely lacking ability teachers. To provide in this Luther kept the sketch of his Catechism quite easy. He talks about small and large catechism. To him, small catechism has two versions: a "lay version" with an alphabet, containing only the

texts of the Ten Commandments, the other the Baptism Command and the Words of the Lord's Supper. The large catechism's first aim was to present sermon material. Small Catechism is indicated as God's total assert on man's heart and soul, while the Large Catechism at this point starts with a very open attitude towards divinity and religion as a broad field wherein the proper faith in the true God is sketched (Zwanepol 2011:398).

According to Bierma (2013:191) prayer is important because it is the most part of the thankfulness God requires of us. Also because God gives his grace and Holy Spirit only to those who pray continually and groan inwardly, asking God for these gifts and thanking God for them. What is most important is that we must pray from our heart to no other than the one true God, revealed to us in his word, asking for everything God has commanded us to ask for. He further states that we must fully recognize our need and misery, so that we humble ourselves in God's majestic presence. Lastly, we must rest on this unshakable foundation: even though we do not deserve it, God will surely listen to our prayer because of Christ our Lord. That is what God promised us in his Word.

Bierma (2013:1) maintains that the catechism was "the most attractive, 'the most sweet-spirited' of the confessions of faith that came out of the Protestant reformation." More than that it, it survived" as the most ecumenical of the Protestant confessions," since, according to the editorialist, it was written to mediate the views of Lutherans and reformed at a time when Germany was being torn apart by theological controversy. Bierma (2013:4) had a code that says" The catechism is no cold workmanship merely of the rationalizing. It is full of feeling and faith....A rich vein on mysticism runs everywhere through its doctrinal statement. A strain of heavenly music seems to flow around us at all times, while we listen to its voice. It is moderate, gentle, soft, in one word, Melanchthonian, in its whole cadence. The mind of Melanchthon and the mind of Calvin joined hands and the Heidelberg Catechism bears the clear marks of both.

Bierma (2013:131) argues that the new catechism was intended as a tool for teaching young people, a guide for preaching in the provincial churches, and a form of confessional unity among the several Protestant factions in the Palatinate. This

was also intended to bridge the gap between the Reformed and Lutheran traditions. This project was actually the work of a team of ministers and university theologians under the watchful eye of Frederick himself. Bierma (2013:ibid) further states that the synod of Dort approved the Heidelberg Catechism in 1619, and it soon became the most ecumenical of the Reformed catechism and confessions.

The aims of catechism also play the most important role if understood by those who are involved in it. According to Rensburg & Hoffman (2009:796) & Kruger (2013:61-64) catechesis is not an evangelisation tool. It is about edification of the believer through knowledge of God and the Bible. The curriculum followed in a congregation should state emphatically that its aim is to edify the believer. This does not rule out the use of catechesis as an opportunity to convert children/young people. However, using catechesis material with content that focuses mainly on converting children/young people will not be balanced enough to build up their faith. Children attending catechesis are members of the covenant community. As such, the focus should be on the religious potential of the covenant child, realising their faith through catechesis.

Kruger (2013:61-78) stresses the importance of catechism and also talks about the renewal of catechism particularly in lands where the Christian church is still young, and where the tasks of church and mission are still considerably interwoven. According to him, catechetical is a ministry of the word, it has been called the “soul of a congregation”, the life-blood of the church. Fresh insights from the Bible must be brought to bear on this great task.

2.3 What do its contents usually address?

According to Anno Della Fede (2012/2013: 1), Mother Theresa argue that knowledge of the content of faith is essential for giving one’s own agreement that is to say for adhering fully with intellect/cognitive and will to what the Church proposes. Knowledge of faith opens a door into the fullness and richness of the saving mystery revealed by God.

The Catechism provides a permanent or eternal record of the many ways in which the Church has meditated on the faith and made progress in doctrine so as to offer

certitude or conviction to believers in their lives of faith. In its very structure, *the Catechism of the Catholic Church* follows the development of the faith right up to the great themes of daily life. What is important is that according to Mother Theresa what is presented here is no theory to her, but an encounter with a Person who lives within the Church. The profession of faith is followed by an account of sacramental life, in which Christ is present, operative and continues to build his Church. Without the liturgy and the sacraments, the profession of faith would lack efficacy, because it would lack the grace which supports Christian witness. By the same criterion, the teaching of the Catechism on the moral life acquires its full meaning if placed in relationship with faith, liturgy and prayer (Anno Della Fede (2012/2013: 1).

Content plays a very important role in catechism. The researcher now present the way catechism was presented during the years of John Calvin. Thereafter the summary will be provided by the researcher in her way of interpreting the whole thing. Some readers will agree with me and others will not depending on how things were done those years and how they are done in the resent years.

The researcher's point of departure is that the catechists were given a set of questionnaires and they were also given the set of possible answers I may say. In other words their catechism book consists of set of questions and set of answers. There is a possibility that catechists were supposed to know the questions and answers by heart. John Calvin's catechism book consisted of three hundred and seventy seven (377) questions and three hundred and seventy seven answers. The researcher is only going to present five questions out of each set of category of five main points for the reader to understand what was taught.

The content of catechism of the church of Geneva according to John Calvin (1545:1-15) basically addresses the following five important things:

i: faith

ii: law, that is the ten commandments of God

iii: prayer

iv: the word of God

v: the sacraments

i: faith

Question1 Master. — What is the chief end of human life?

Scholar. — To know God by whom men were created.

Q2 M. What reason have you for saying so?

S. Because he created us and placed us in this world to be glorified in us. And it is indeed right that our life, of which he is the beginning, should be devoted to his glory.

Q3 M. What is the highest good of man?

S. The very same thing.

Q4 M. Why do you hold that to be the highest good?

S. Because without it our condition is worse than that of the brutes.

Q5 M. Hence, then, we clearly see that nothing worse can happen to a man than not to live to God.

S. It is so.

ii: the law, that is the ten commandments of God

Q131 M. What is the rule of life which he has given us?

S. His law.

Q132 M. What does it contain?

S. It consists of two parts; the former of which contains four commandments, the latter six. Thus the whole law consists of Ten Commandments in all.

Q133 M. Who is the author of this division?

S. God himself, who delivered it to Moses written on two tables, and afterwards declared that it was reduced into ten sentences. ([Exodus 24:12](#); [32:15](#); [34:1](#); [Deuteronomy 4:13](#); [10:4](#).)

Q134 M. What is the subject of the first table?

S. The offices of piety towards God.

Q135 M. Of the second?

S. How we are to act towards men, and what we owe them.

iii: prayer

Q233 M. As the second part of Divine Worship, which consists in service and obedience, has been sufficiently discussed, let us now proceed to the, third part.

S. We said it was revocation, by which we flee to God in any necessity.

Q234 M. Do you think that he alone is to be invoked?

S. Certainly; for he requires this as the proper worship of his Divinity.

Q235 M. If it is so, how can we beseech men to assist us?

S. There is a great, difference between the two things. For when we invoke God, we testify that we expect no good from any other quarter, and that we place our whole defence in no other, and yet we ask the assistance of men, as far as he permits, and has bestowed on them the power of giving it.

Q236 M. You say, then, that in having recourse to the faith and help of men, there, is nothing that interferes with our invocation of God, seeing that our reliance is not fixed on them, and we beseech them on no other ground, than just because God, by furnishing them with the means of well-doing, has in a manner destined them to be the ministers of his beneficence, and is pleased by their hands to assist us, and draw out, on our account, the resources which he has deposited with them?

S. Such is my view. And, accordingly, whatever benefits we receive from them, we should regard as coming from God, as in truth it is he alone who bestows all these things upon us by their instrumentality.

Q237 M. But are we not to feel grateful to men whenever they have conferred any kindness upon us. This the mere equity of nature and law of humanity dictates?

S. Certainly we are; and were it only for the reason that God honours them by sending to us, through their hands, as rivulets, the blessings which flow from the inexhaustible fountain of his liberality. In this way he lays us under obligation to them, and wishes us to acknowledge it. He, therefore, who does not show himself grateful to them by so doing, betrays his ingratitude to God.

IV: the word of God

Q296 *M.* The order already adopted by us requires that we now consider the fourth part of divine worship.

S. We said that this consists in acknowledging God as the author of all good, and in extolling his goodness, justice, wisdom, and power with praise and thanksgiving, that thus the glory of all good may remain entirely with him.

Q297 *M.* Has he prescribed no rule as to this part?

S. All the praises extant in Scripture ought to be our rule.

Q298 *M.* Has the Lord's Prayer nothing? Which applies here?

S. Yes. When we pray that his name may be hallowed, we pray that he may be duly glorified in his works — that he may be regarded, whether in pardoning sinners, as merciful; or in exercising vengeance, as just; or in performing his pro-raises, as true: in short, that whatever of his works we see may excite us to glorify him. This is indeed to ascribe to him the praise of all that is good.

Q299 *M.* What shall we infer from these heads which have hitherto been considered, by us?

S. What truth itself teaches, and was stated at the outset, viz., that this is eternal life to know one true God the Father, and Jesus Christ whom he hath sent, ([John 17:3](#),) — to know him, I say, in order that we may pay due honour and worship to him, that he may be not only our Lord but also our Father and Saviour, and we be in turn his children and servants, and accordingly devote our lives to the illustration of his glory.

Q300 *M.* How can we attain to such blessedness?

S. For this end God has left us his holy word; for spiritual doctrine is a kind of door by which we enter his heavenly kingdom.

v: the sacraments.

Q309 *M.* Is there no other medium, as it is called, than the Word by which God may communicate himself to us?

S. To the preaching of the Word he has added the Sacraments.

Q310 *M.* What is a Sacrament?

S. An outward attestation of the divine benevolence towards us, which, by a visible sign, figures spiritual grace, to seal the promises of God on our hearts, and thereby better confirm their truth to us.

Q311 *M.* Is there such virtue in a visible sign that it can establish our consciences in a full assurance of salvation?

S. This virtue it has not of itself, but by the will of God, because it was instituted for this end.

Q312 *M.* seeing it is the proper office of the Holy Spirit to seal the promises of God on our minds, how do you attribute this to the sacraments?

S. There is a wide difference between him and them. To move and affect the heart, to enlighten the mind, to render the conscience sure and tranquil, truly belongs to the Spirit alone; so that it ought to be regarded as wholly his work, and be ascribed to him alone, that no other may have the praise; but this does not at all prevent God from employing the sacraments as secondary instruments, and applying them to what use he deems proper, without derogating in any respect from the agency of the Spirit.

Q313 *M.* You think, then, that the power and efficacy of a sacrament is not contained in the outward element, but flows entirely from the Spirit of God?

S. I think so; viz., that the Lord hath been pleased to exert his energy by his instruments, this being the purpose to which he destined them: this he does without detracting in any respect from the virtue of his Spirit.

Q314 M. Can you give me a reason why he so acts?

S. In this way he consults our weakness. If we were wholly spiritual, we might, like the angels, spiritually behold both him and his grace; but as we are surrounded with this body of clay, we need figures or mirrors to exhibit a view of spiritual and heavenly things in a kind of earthly manner; for we could not otherwise attain to them. At the same time, it is our interest to have all our senses exercised in the promises of God, that they may be the better confirmed to us(John Calvin 1545:1-15).

In short, the above questions and answers were supposed to be memorised by the catechists before they can be confirmed as full members of the church. Now the question will remain as indicated in chapter one, if this was a good approach to learning and teaching or not. Another important thing is that we really had to ask if catechists were given enough time to think for themselves, to think out of the box and whether they were they given the opportunity to be creative or not. Even if they had lot or many questions are we saying all the cognitive thinking skills were taken in to consideration during the teaching. To me as a researcher this was just question and answer method without giving the catechists the opportunity to look for answers in their Bibles. Even though they got a chance to read and respond in that way, my thinking is that they were not really engaging with the real Bible and look for relevant scriptures themselves. To me I think the questions were many but had good contents as most and many things were addressed. My thinking is that the approach can be improved. But the question will still remain” is this method of question and answer as a way of learning and teaching still applicable even today? I don't think so.

The second example will be based on the issue of Belhar Confession concerning how it must be taught and be practiced. Eventually we must evaluate if catechist on completion of their catechist teachings are complying.

- that this unity must become visible so that the world may believe that separation, enmity and hatred between people and groups is sin which Christ has already conquered, and accordingly that anything which threatens this unity may have no place in the church and must be resisted;
- that this unity of the people of God must be manifested and be active in a variety of ways: in that we love one another; that we experience, practice and pursue community with one another; that we are obligated to give ourselves willingly and joyfully to be of benefit and blessing to one another; that we share one faith, have one calling, are of one soul and one mind; have one God and Father, are filled with one Spirit, are baptized with one baptism, eat of one bread and drink of one cup, confess one name, are obedient to one Lord, work for one cause, and share one hope; together

come to know the height and the breadth and the depth of the love of Christ; together are built up to the stature of Christ, to the new humanity; together know and bear one another's burdens, thereby fulfilling the law of Christ that we need one another and up build one another, admonishing and comforting one another; that we suffer with one another for the sake of righteousness; pray together; together serve God in this world; and together fight against all which may threaten or hinder this unity;

Based on the above example taken from Belhar confession, the researcher has the following observations:

According to Belhar the phase emphasis is on unity. The South African constitution expressed this newly found unity. The second phase talks to reconciliation which resembles article three of Belhar and justice that the researcher may call transformation and renaissance. According to the researcher one is not possible without the other.

Koopman (2002:447) talks about Article one of Belhar Confession which confesses faith in the triune God, who assembles and cares for his church. This acknowledgement of the triune God is of utmost important. He further continues to argue that in a context where existence, life, the future and even the truth of the gospel are threatened, confession of faith in the triune God who calls us and who cares for us is no insignificant step. Despite so many positive developments like the drawing of democracy, the current South African situation is still filled with various threats. These negative facets of South African society cause many people to become despaired, pessimistic, melancholic depressed and eventually hopeless. Many negative experiences in our country and in churches like the lack of unity, reconciliation, justice and sound morality lead to *acedia*. We need to remember that there are people who believe that God cannot make a difference and they do not take God seriously.

- According to the first bullet, unity is nonexistent in that black and white people are not yet united. A good example is that there is no unity in the Dutch reformed Family. We experience differences in the issue of language, culture, separate synod sitting, praying together, and yet we are still not there.
- According to the second bullet the researcher is of the opinion that unity is neither visible nor active. We are not pursuing things together. We do our own things separately without even thinking of others. We are not obligated to give ourselves willingly and joyfully to be of benefit and blessing to one another; we do not share one faith, one calling, one soul and one mind. We are not eating of one bread and drink of one cup. Separation ideology is still well and alive in our church. During catechism class we teach catechumens these confessions but in real life situation separation and hatred are still predominant.

A united church can be a symbol of hope in a society where the unity in government, sports and cultural bodies, schools and universities, workplaces and in various agents of civil society is still so very fragile and in many instances artificial and forced by external, political and economic rather than internal, fundamental motives.

2.4 The essence and purpose of Catechetic.

According to Kruger (2013:65) it is clear and it has been explained from the New Testament that the word *katechein* means to tell of something, or to receive a report or feedback of something. It is further explained from the Pauline letters, that it was used completely to refer to instruction in the faith. That was used as appoint of departure and later on it was clear that the word 'catechesis' can be used for the instruction of any person, a member of the covenant or not, believer or unbeliever. The importance of catechism was raised especially in areas where the task of church and mission are still considerably interwoven.

The catechetical concept is not, in fact, defined purely by the New Testament meaning, but also by the general understanding of the word in the course of church history. This usage has excluded from the meaning the instruction of unbelievers. Such instruction is covered by words associated with announcing or proclaiming. Catechesis is used for heathen who have already some to repentance and are being prepared for baptism. It also applies to the further instruction of those already within the covenant, aimed at bringing them to spiritual maturity. It is in fact not possible to draw a rigid distinction between catechesis and preaching, and this has never been attempted (Kruger 2013:65).

This catechism will make a very important contribution to that work of renewing the whole life of the Church ... I declare it to be a valid and legitimate instrument for ecclesial communion and a sure norm for teaching the faith (Anno Della Fede 2012/2013: 1).

'A catechism (Potgieter 2014:3) has been defined as a manual of Christian doctrine, designed for a popular audience' (Turrel 2006:500), suggestive of a particular occasion and place.

According to Anno Della Fede (2012/2013: 1), Mother Theresa is of the opinion that during the Year of Faith, every baptised person is invited to re-read the Catechism to deepen their understanding and appreciation of the most important gift that they've been given which is their faith. In that way, the Catechism helps everyone to learn about the content of the faith as received and safeguarded by the Church during the past 2000 years.

The Catechism of the Catholic Church is offered as an indispensable tool to support growth and development in faith. Some parishes already have groups that meet or congregate at intervals to read and study this text. During the Year of Faith you may choose to start such a group and / or commit and entrust to reading a paragraph daily as a way of deepening your appreciation and admiration of the Church's (Anno Della Fede (2012/2013: 1).

2.5 "Catechetical Sermons" in the Reformed Churches

The content of the catechetical concept (Kruger 2013:66) has been determined throughout history by the particular interests and concerns of individuals who did the determining. If a person's labours were directed towards the old established church, his concerns were limited to this church and he had very little to do with missions. It is not uncommon to find such a person's definition of the *catechumenate* did not have within its horizons any idea of converts from paganism. Pagans were not in principal excluded - they simply did not enter the circle of awareness.

This attitude has persisted until recently in the older churches. The best example of this is the definition that in his first, it is possible to conclude that he wants to limit catechesis to the instruction by the church of her baptized children - but this is due simply to his perspective at that time. From his second definition it is clear that the wider scope is the result of the renewal in catechetic - and it is itself a contribution to that renewal. Catechesis is now seen to include the instruction of all Christians in a fuller and richer participation in their faith. This is in accordance with what is happening all over the world in catechetical renewal (Kruger 2013:66).

According to Kruger (2013: 66) in the examples above he has concentrated on the Netherlands reformed tradition. If we look further afield, and especially if we turn our attention to the Roman Catholic Church in its extensive reappraisal of catechetic, we are impressed even more powerfully by the breadth of the explanation. This wider view is, in his opinion, a consequence of the position of the church in today's world. There is a strong drift away from the church in traditionally Christianlands, there is the tendency of modern theology to weaken the church from inside and rob it of its uniqueness, there is growing materialism and lack of time for spiritual service, and there is the growth of mission and the shrinking of church which brings church and mission close together.

Century ago when mission was geographically remote 'from church.. It is less and less the case that one nation is the object 'and another' the subject of mission. Thus it has come about that catechetic is now the concern of everybody, and 'it embraces a greater variety of people than before. Instruction in the life of faith is so important today and the church. Now calls, each member to be a witness for Jesus Christ more than ever' before, preaching is sometimes even subordinated to catechesis. It is, however, not correct to say, that the ministry of the Word is catechesis, although catechesis is' always a ministry of the Word (Kruger 2013:67).

Some people confession of faith and, admission to Holy Communion (Kruger 2013:67) is still the decisive feature of catechesis. But others have already adopted a much wider perspective. For them catechesis still aims at bringing candidates to a public confession of faith and' Holy Communion, but this pinnacle is the highest of a series of other peaks, which in the 'old scheme were not even noticed. Catechesis is now seen as a process of life-formation, an education in the faith, an aid to living the dynamism and mysticism of Christianity in one's own environment. The parish and the family will in due course replace the school as the centre of religious formation. Instead of concentrating on the child attention is now directed towards the maturing youth and adult. The concern, to impart above all' a mass of 'information; concerning the faith and, morals is being replaced by the intention to form the faithful who will assume responsibility himself for his faith ".

According to Kruger (2013:67-68) It is also evident that the accent in catechetical, is shifting from instruction in the doctrine of the church to an assimilation of the, message of good news following the biblical pattern rather than a systematized catechism. It intends to include the following within the spiritual horizons of the catechesis: carefulness and openness, interrelatedness, unity and specific centres of gravity, exteriorization of duty and personal responsibility, reverence for the mystery and the actual dynamism of the faith, and a positive and maturing character. In the renewal of the essence and purpose of catechetical the notion of solidarity' of the Gospel and of the knowledge and fear of God in the biblical sense's now emerges with great clarity.

As far as the change in the essence and purpose of catechetical is concerned (Kruger 2013:68) we must in conclusion also state that much of what was once expected of preaching is now seen as the task of catechetical. Is this because it has been perceived that preaching was no longer really effective? Does preaching, particularly for us of the Reformed tradition, take place in a vacuum in which we listen but do not act? By contrast catechetical has a better chance to strike into the life of a person.

According to Kruger (2013: 69) various writers emphasize the toddler and kindergarten stage strongly. Sometimes this has been badly neglected. Catechetical is frequently relegated to the last years before confession of faith. Terms are used which highlight these few years and depreciate the earlier phase. The division of children of the covenant into Sunday School and catechism, with the infants in the former and those preparing for confession of faith in the latter, has contributed more than a little to the confusion, and has created an underestimation of the importance of the early years.

He disputes the assertion that the years immediately preceding confession of faith are the most formative and important. He believe it is more true to say that a child who has been formed from his earliest years will cope far better in later years and keep his personality balanced in difficult times and remain on the Christian course.

Foundations are not laid in the difficult years, but earlier. If this is not done the child has a far smaller chance of surviving the storms which come to all (Kruger 2013:69).

2.6 The role of parents in the subject of Catechetic

According to Kruger (2013:71) the first catechist a child encounters either at home or at church is its parents. It is therefore important for the parents to have understanding or to play a role on catechism class members. The catechetical function of parents is already highlighted in the Old Testament. There is a world-wide complaint' that parents do not 'carry out this task or maybe they are not aware of their role in this matter. There is a tendency to abandon it to the official catechists of the church who are the catechist teachers. Parents should be educated so that they may discharge this responsibility more adequately. As the researcher I strongly agree with Kruger in this regard. What I have experienced is that parents come at the beginning of the year, register their children for catechism class to be taught for the whole year by catechism teacher, but they don't even ask what their children are taught until they are confirmed by the minister of the word.

Kruger (2013:71) is of the opinion that where standard house visiting is the ruling, we have a golden opportunity for helping parents with the catechizing of their children. Clergy presuppose too willingly that this is a simple task which parents can easily manage. The total incapability is often exposed when there is indeed support on the part of the parents to do something as catechists for their children, but they discover that they are not prepared for the task or maybe they have self doubt. The mere fact that a person has been catechized and digested the contents of the instruction is of itself no guarantee that he will be able to convey this to another. Also remember that teaching is a call. Also a person must have interest in the subject at hand. They must also have the love of the children at heart. An important fact is that someone who has himself been catechized by his parents is later more willing to catechize his own children. A long-term policy with good planning must be adopted to equip parents individually and in groups to act as catechists for their children. This is above all necessary in the young churches of Africa. Inability and unwillingness mean that parents neglect this responsibility almost completely (Kruger 2013:71).

2.7 Calvin's views on Catechism and Reformed Theology

2.7.1 History of Calvinism/Background

According to Cantrell (2015:5) Calvin was well known as a Reformed Theologian by that time in memorial. He preached at St. Pierre Cathedral the main church in Geneva. Other First-generation Reformed theologians who preached with him include Huldrych Zwingli (1484–1531), Martin Bucer (1491–1551), Wolfgang Capito (1478–1541), John Oecolampadius (1482–1531), and Guillaume Farel (1489–1565). These reformers came from diverse academic backgrounds as well as diverse

cultures but later distinctive of reformed theology can already be detected in their thought and cognitive skills including the levels of thinking, especially the priority of scripture as a source of authority. Scripture was also viewed as a unified consolidated whole, which led to a covenantal theology of the sacraments of baptism and the Lord's Supper as visible signs of the covenant of grace and a visible sign of commitment in their work. To them it means that they had to look into scripture as being together or unity or as a unified whole. To the researcher it might mean that completeness. Another Reformed distinctive present in these theologians was their denial of the bodily presence of Christ in the Lord's supper. Each of these theologians also understood salvation to be by grace alone, and affirmed a doctrine of particular election (the teaching that some people are chosen by God for salvation Cantrell (2015:5)).

According to Cantrell (2015:5-6) There were other great theologians before the above stated. To the researcher they can be called their role models because they were following on their path or footsteps. What is important is that Martin Luther and his successor Philipp Melancthon were undoubtedly significant influences on these theologians, and to a larger extent later reformed theologians. The doctrine of justification by faith alone was an undeviating inheritance from Luther. John Calvin (1509–64), Heinrich Bullinger (1504–75), Wolfgang Musculus (1497–1563), Peter Martyr Vermigli (1500–62), and Andreas Hyperius (1511–64) belong to the second generation of Reformed theologians. Calvin's Institutes of the Christian Religion (1536–59) was one of the most influential theologies of the era. Toward the middle of the 16th century, the Reformed began to perpetrate their beliefs to confessions of faith, which would shape the future definition of the Reformed faith. The 1549 *Consensus Tigurinus* brought together those who followed Zwingli and Bullinger's memorialist theology of the Lord's supper, which taught that the supper simply serves as a reminder of Christ's death, and Calvin's view that the supper serves as a means of grace with Christ actually present, though spiritually rather than bodily. This information demonstrates the diversity as well as unity in early Reformed theology. The remainder of the 16th century saw a detonation of confessional movement.

According to Cantrell (2015:5-6) due to Calvin's missionary work in France, his programme of reform eventually reached the French-speaking provinces of the Netherlands. Calvinism was adopted in the Electoral Palatinate under Frederick III, which led to the formulation of the Heidelberg Catechism in 1563. Of importance is that the Heidelberg Catechism was used for so many in our church as one of the books to be known by all the catechists. Even up to this year 2016 our catechists still use it as a source book because they are using book one and book two as well as the third is the Lamb Book. This and the Belgic Confession were adopted as confessional standards in the first synod of the Dutch Reformed Church in 1571. Leading divines, either Calvinist or those sympathetic to Calvinism, settled in England (Martin Bucer, Peter Martyr, and Jan Łaski) and Scotland (John Knox). During the English Civil War, the Calvinistic Puritans produced the Westminster Confession, which became the confessional standard for Presbyterians in the English-speaking world. Having established itself in Europe, the movement continued to spread to other parts of the world including North America, South Africa, and Korea. As a researcher I think it was good for this movement to spread also to South Africa and Africa because today

as Uniting Reformed Church in Southern Africa (URCSA) we understand how this was formed. As a researcher I am of the view that it is important for the movement to be used in the future but some new methods needs to be employed to address the issues faced by the churches of today. My dream as a researcher is for the reformation to be implemented in totality so that in future we can be called a United Reformed Church in Southern Africa and no longer Uniting Reformed Church in Southern Africa. The researcher is also of the opinion that it is important for reformation to be implemented in totality to change the black continent of Africa. We need to unite and face the same direction so as to address issues at hand with the same understanding.

Calvin did not live to see the foundation of his work grow into an international movement; but his death allowed his ideas to break out of their city of origin, to succeed far beyond their borders, and to establish their own distinct character. Calvinism was a significant religion. Dutch Calvinist settlers were also the first successful European colonizers of South Africa, beginning in the 17th century, who became known as Boers or Afrikaners Cantrell (2015:6-7).

2.7.2 Views of Reformed Theologians about reformed Theology

According to Reformed theologians, (Cantrell 2015:7) God's self-revelation is always through his son Jesus Christ, because Christ is the only mediator between God and people. Revelation of God through Christ comes through two basic channels. The first is creation and providence, which is God's creating and continuing to work in the world. This action of God gives everyone knowledge about God, but this knowledge is only sufficient to make people culpable for their sin; it does not include knowledge of the gospel. The second channel through which God reveals himself is redemption, which is the gospel of salvation from condemnation which is punishment for sin.

In Reformed theology, the Word of God takes several forms. Jesus Christ himself is the Word Incarnate. The prophesies about him said to be found in the Old Testament and the ministry of the apostles who saw him and communicated his message are also the Word of God. Further, the preaching of ministers about God is the very Word of God because God is considered to be speaking through them. Taking in to consideration what is happening about the ministers (how they preach, lack of preparing the sermons, very interested in church as a money making industry, mushrooming of many charismatic churches, lack of love for the poor, orphans and the disabled, you can really ask yourself if this is still true about the church of Christ) and congregation God also speaks through human writers in the Bible, which is composed of texts set apart by God for self-revelation. Reformed theologians emphasize the Bible as a uniquely important means by which God communicates with people. People gain knowledge of God from the Bible which cannot be gained in any other way. According to the researcher I think this is the truth about the Bible as a unique book about God and the word of God. Reformed theologians affirm that the Bible is true, but differences emerge among them over the meaning and extent of its truthfulness. The researcher is also of the opinion that the Bible is true and should be treated as such Cantrell (2015:7).

Reformed theologians use the concept of covenant to describe the way God enters fellowship with people in history.

The concept of covenant is so prominent in Reformed theology that Reformed theology as a whole is sometimes called "covenant theology". However, sixteenth and seventeenth-century theologians developed a particular theological system called "covenant theology" or "federal theology" which many conservative Reformed churches continue to affirm today. This framework orders God's life with people primarily in two covenants: the covenant of works and the covenant of grace. The covenant of works is made with Adam and Eve in the Garden of Eden. The terms of the covenant are that God provides a blessed life in the garden on condition that Adam and Eve obey God's law perfectly. Because Adam and Eve broke the covenant by eating the forbidden fruit, they became subject to death and were banished from the garden. This sin was passed down to all mankind because all people are said to be in Adam as a covenantal or "federal" head. Federal theologians usually infer that Adam and Eve would have gained immortality had they obeyed perfectly Cantrell (2015:8)

A second covenant, called the covenant of grace, is said to have been made immediately following Adam and Eve's sin. In it, God graciously offers salvation from death on condition of faith in God. This covenant is administered in different ways throughout the Old and New Testaments, but retains the substance of being free of a requirement of perfect obedience. According to the researcher it is clear from the Bible that "In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace" Ephesians 1:7.

Through the influence of Karl Barth, many contemporary Reformed theologians have discarded the covenant of works, along with other concepts of federal theology. Barth saw the covenant of works as disconnected from Christ and the gospel, and rejected the idea that God works with people in this way. Instead, Barth argued that God always interacts with people under the covenant of grace, and that the covenant of grace is free of all conditions whatsoever Cantrell (2015:8)

According to Cantrell (2015:9) John Calvin and many Reformed theologians who followed him describe Christ's work of redemption in terms of three offices: prophet, priest, and king. Christ is said to be a prophet in that he teaches perfect doctrine, a priest in that he intercedes to the Father on believers' behalf and offered himself as a sacrifice for sin, and a king in that he rules the church and fights on believers' behalf. The threefold office links the work of Christ to God's work in ancient Israel. Many, but not all, Reformed theologians continue to make use of the threefold office as a framework because of its emphasis on the connection of Christ's work to Israel. They have, however, often reinterpreted the meaning of each of the offices. For example, Karl Barth interpreted Christ's prophetic office in terms of political engagement on behalf of the poor. Reformed theologians, along with other Protestants, believe salvation from punishment for sin to be given to all those who have faith in Christ. Faith is not purely intellectual, but involves trust in God's promise to save. Reformed theologians teach that sin so affects human nature that they are unable even to exercise faith in Christ by their own will. While people are said to retain will, in that they willfully sin, they are unable to not sin because of the corruption of their nature due to original sin. To remedy this, Reformed Christians believe that God

predestined some people to be saved. Hebrew 7:25 “Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them”.

Reformed Christians see the Christian Church (Cantrell 2015:9-10) as the community with which God has made the covenant of grace, a promise of eternal life and relationship with God. This covenant extends to those under the "old covenant" whom God chose, beginning with Abraham and Sarah. The church is conceived of as both invisible and visible. The invisible church is the body of all believers, known only to God. The visible church is the institutional body which contains both members of the invisible church as well as those who appear to have faith in Christ, but are not truly part of God's elect. In order to identify the visible church, Reformed theologians have spoken of certain marks of the Church. For some, the only mark is the pure preaching of the gospel of Christ. Others, including John Calvin, also including the right administration of the sacraments. Others, such as those following the Scots Confession, include a third mark of rightly administered church discipline, or exercise of censure against unrepentant sinners. These marks allowed the Reformed to identify the church based on its conformity to the Bible rather than the church tradition. My personal opinion as a researcher in this matter is that one cannot continue to do something because it is a tradition. Change must be inevitable.

According to Cantrell (2015:10) the regulative principle of worship is a teaching shared by some Calvinists and Anabaptists on how the Bible orders public worship. The substance of the doctrine regarding worship is that God institutes in the Scriptures everything he requires for worship in the Church and that everything else is prohibited. As the regulative principle is reflected in Calvin's own thought, it is driven by his evident antipathy toward the Roman Catholic Church and its worship practices, and it associates musical instruments with icons, which he considered violations of the Ten Commandments' prohibition of graven images.

On this basis, many early Calvinists also eschewed musical instruments and advocated a capella exclusive psalmody in worship, though Calvin himself allowed other scriptural songs as well as psalms, and this practice typified presbyterian worship and the worship of other Reformed churches for some time. The original Lord's Day service designed by John Calvin was a highly liturgical service with the Creed, Alms, Confession and Absolution, the Lord's Supper, Doxologies, prayers, Psalms being sung, the Lord's Prayer being sung, and Benedictions.

Since the 19th century, however, some of the Reformed churches have modified their understanding of the regulative principle and make use of musical instruments, believing that Calvin and his early followers went beyond the biblical requirements and that such things are circumstances of worship requiring biblically-rooted wisdom, rather than an explicit command. Despite the protestations of those who hold to a strict view of the regulative principle, today hymns and musical instruments are in common use, as are contemporary worship music styles with elements such as worship bands (Cantrell (2015:10-12)).

2.7.3 Baptism as the process to catechism according to Calvinism

The 1689 London Baptist Confession of Faith does not use the term sacrament, but describes baptism and the Lord's supper as ordinances, as do most Baptists Calvinist or otherwise. Baptism is only for those who "actually profess repentance towards God," and not for the children of believers. Baptists also insist on immersion or dipping, in contradistinction to other Reformed Christians. The Baptist Confession, describes the Lord's Supper as "the body and blood of Christ being then not corporally or carnally, but spiritually present to the faith of believers in that ordinance," similarly to the Westminster Confession Cantrell (2015:14-15)

According to Potgieter (2014:4) it was implied that children would be examined by means of the catechism and those who qualify would then be presented to the bishop for confirmation in an Anglican church. The Order of Confirmation or laying on of hands upon children baptised and able to render an account of their faith according to the Catechism following. The final form was reached in the BCP 1662 on St. Bartholomew's Day, 24 August, in the title A Catechism, that is to say, an instruction to be learned of every person before he be brought to be confirmed by the Bishop (Allen 1892:10). Allen (1892:16–17) shows that in the development of the various rubrics (liturgical rules included in the PB and usually in cursive) from 1552, the onus on teaching progressively extended the age of confirmation and was a forerunner of later Sunday Schools.

Mere repetition was not regarded as being sufficient for confirmation by the bishop, as by 1662 the rubric allowed for the bishop to ask questions of confirmees not normally covered by the catechism. In practice, the bishop relied greatly upon the minister's recommendation. With the expansion of the Commonwealth, the word 'children' was substituted for 'persons', so as to include anyone the minister thought fit to be confirmed (Allen 1892:18). With this development, the examination of persons by a bishop was in effect, to some extent diminished. A brief overview of the first catechism reveals that it was limited. It only extended to provide some explanation of the Lord's Prayer. Successful instruction supposedly produced knowledgeable children, who were brought to the bishop to be confirmed. This allowed them the privilege of receiving Holy Communion. Remarkably, Cranmer also associates the tedious pace of reform in England with the lack of religious education and profession of faith, which a catechism would clearly address (Dowling 1993:94) as, in (Potgieter 2014:4).

In his injunction to the early catechisms he remarks that it is to be taught to the young so as to, amongst others, establish true religion and the right worship of God (Ketley 1844:493–494). Whereas it was seen to be part of the order of confirmation in the BCB 1549, in the BCP 1662 the catechism was published as a separate entry and so gained prominence as a key document for Anglican instruction (Lankshear & Francis 1991:95). Ideally, this would ensure one generation after another continuing with the same faith in and worship of the same God and lead to express their devotion in daily life.

2.8 Calvin's views on Geneva Catechism

According to (Cantrell 2015: 4-10) John Calvin produced a catechism while at Geneva (1541), which underwent two major revisions (1545 1560). Calvin's aim in writing the catechism of 1545 was to set a basic pattern of doctrine, meant to be imitated by other catechists, which could not affirm local distinctions or dwell on controversial issues, but would serve as a pattern for what was expected to be taught by Christian fathers and other teachers of children in the church. The catechism is organised on the topics of faith, law, prayer and sacraments. Reformed catechism was used in modifying them to reflect their own convictions concerning the nature of the church and the sacrament of baptism.

Cantrell (2015: 1) said the following as once written by John Calvin: "Believe me...the Church of God will never preserve itself without a Catechism, for it is like the seed to keep the good grain from dying out, and using it to multiply from age to age. Wherefore, if you desire to build a work of continuance to endure long, and which should not shortly fall into decay, cause that the children in their young age be instructed in a good catechism". This is such a powerful message that most people can endure.

2.9 Heidelberg catechism as a main article

According to (Cantrell 2015:5) after Protestantism entered into the palatine, in 1546 the controversy between Lutherans and Calvinists broke out, and especially while the region was under the elector Otto Heinrich (1556-59), this conflict in Saxony, particularly in Heidelberg, became increasingly bitter and turned violent. When Frederick 111, Electoral Palatine came into power in 1559 he put his authority behind the Calvinistic view on the Lord's Supper, which denied the local presence of the body of Jesus Christ in the elements of the sacrament. He turned sapiens College into a school of divinity, and in 1562 he placed over it a pupil and friend of Luther's colleague, Phillip Melancthon, named Zacharias Ursinus. In an attempt to resolve the religious disputes in his domain, Frederick called upon Ursinus and his colleague Caspar Olevianus (preacher to Frederick's court) to produce a catechism. The two collaborators referred to existing catechetical literature, and especially relied on the catechism of Calvin and of John Lasco.

To prepare the catechism, they adopted the method of sketching drafts independently, and then bringing together the work to combine their efforts." The final preparation was the work of both theologians, with the constant co-operation of Frederick 111. Ursinus has already be regarded as the principal author, as he was afterwards the chief defender and interpreter of the Catechism; still, it would appear that the nervous German style, the division into three parts (as distinguished from the five parts in the Catechism of Calvin and the previous draft of Ursinus), and the genial warmth and unction of the whole work, are chiefly due to Olevianus." In catechism basically the method used was question and answer. The teacher will ask questions and the catechist have to respond. To the researcher this is still applicable in the Uniting Reformed Church in Southern Africa. Question and answers cover the usual elements: faith, the Ten Commandments, the sacraments, and prayer.

2.10 Calvinism’s focused points in theology that can be used as foundation to Catechism in a Reformed Tradition

According to the researcher, after reading number of Calvin’s work, the following concepts are important in Calvin’s teaching and form the foundation in Catechism class as well as the growth of the church in a reformed tradition. Those concepts are going to be presented by the researcher in a column form but not according to any specific classification.

Christianity Jesus Christ Jesus in Christianity Virgin birth Crucifixion Resurrection Son of God Church Death Sin	Creed Gospel New Covenant Bible Books Bible Canon Old Testament New Testament Theology Benediction
God Father Son Holy Spirit Baptism Catholicism Christology Community of believers History of theology Mission	Salvation Trinity Congregation Evangelical Holiness Lutheran Pentecostal Protestant Catechism Minister
Related topics Art Criticism Ecumenism Liturgy	Music Other religions Prayer Sermon Symbolism

To the researcher if the above concepts can be used as a model when teaching catechists, I think that we can manage to improve the knowledge of the bible and minimising the problems of youth not coming to church. In fact the above concepts can make learning appealing and more interesting which will encourage catechist to participate in debates around their common issues. Also church growth in terms of spiritual acquisition of knowledge and in numbers can be attained.

The most important thing that we should not lose focus of it that It is the genius of the Reformation and its continued influence that a single catechism does not serve exclusively in the Protestant church. Most reformed churches accept the Heidelberg Catechism (HC), Belgic Confession of Faith, Synod of Dordt and see these as complementing one another, without a single one exhausting all that is contained in the Word of God. In a like manner, the PBC is complemented in a remarkable manner by its inclusion into the context of worship, comprising of a library of ceremonies, rites and symbols, supplemented for instance by specific doctrinal views expressed by the church calendar, 39 Articles, modes of baptism and rubrics guiding its ordered praxis (Potgieter 2014:8).

2.11 The struggles experienced by Black Theologians with regards to Reformed faith and Blackness

According to (Maluleke 1996: 18) there is a need to talk about general crisis in theology and a call for change. This was actually about the formal demise of apartheid associated with societal changes which actually affected the ordinary people. He started to question the relevance of theology to ordinary people and the need for theology to address the issue at hand. His thinking was that this double-edge uncertainty will have a negative impact on social significance of theology itself and that some people wondered if South African churches and theologies are still relevant since 1994 until to date. Change for him was to be anticipated. He saw the crisis in South African theology as being so fundamental that nothing short of an abandonment of its basic premises, i.e., orthodoxy, will suffice (Maluleke 1996: 18).

He also talked about theological grassroots. This to me is like closing the gap or space between grassroots people and theology. To the researcher this is about getting issues and addressing real issues from real people in the real situation. This actually reminds me of the relationship between a tie and a shirt. If someone wants to be a gentleman he needs to dress in a more special way especially a suit and wear a tie on top of a shirt to be more formal. That harmony was to be realised.

According to (Maluleke 1996:20) he was wondering about the relevancy of the issues of apartheid if they were relevant even by now. His main question which was supposed to be pursued was: “In what ways are present-day Christian activists, missionaries and researchers engaging in something that is qualitatively different and better than what has been done before”. He reminds us about what Steve Biko said(in Moore 1973:42):” the first people to come and relate to blacks in a human way in South Africa were the missionaries”. This was the issue of Fire by Fire to me not fire by water as is supposed to be. There was a serious issue of blackness. What is important is that they were free to participate and engage. They struggled about some themes and topics. This made them struggle to see what was wrong and right. The following to me were the real issues to him:

- How the wrongs can be corrected
- The issue of very few theologians, church leaders and scholars of religions who are aware of the crisis and very few proposals which were made. To me as a researcher this was like just a drop in the ocean.
- How other people respond to other writers views.

- The lives of Black people and Black theology.
- Confusion caused by missionaries.
- The terror campaign by missionaries
- Strange and twisted logic caused by missionaries.
- Not to be satisfied with the humaneness of modern-day missionaries.

Am trying to use my deem view as a researcher here to try to find out what is the real issue in terms of what was presented in Maluleke(1996:20-28) and the message he is conveying to the readers. To me as a researcher this is a serious wakeup call on the above stated issues.

According to Maluleke (1996:19-35) the following were the most important issues in his article on Black Theology:

- He was worried about the non-participation of blacks in meetings and in important debates.
- Little number of theologians attending conferences was also his main concern.
- He talked about the issue of the church and oppression, church and politics. What is the role of the Christian church now? Is it still the same?
- He was worried about interpretation of the Bible and proper implementation of the text in solving current issues in South Africa.

He also talked about various methods of research by other theologians of which to me is an eye opener. Methods presented to me were known and others unknown of which I can try to employ as a researcher and also tests the benefits of those methods. As I look at my research dissertation I start to think outside my black box. I wish in future to also employ this other new methods to me, not necessarily meaning that these other methods are new in the field of research they are the very old in the field of research because they were used so many years ago.

According to Tshaka (2015:1-9) his first main finding was that theology in South Africa was influenced by theology of German origin. He was more on finding out about the relationship between theologies that originated in Europe especially in country like Germany. He wanted to understand the theological influence which challenged apartheid as a sin and as a heresy. He also concentrated on the influence of Swiss theologian Karl Barth, who also did his theology in German.

Secondly he was struggling to understand the relationship between Germany and South Africa especially since after the arrival of Europeans in South Africa. He was more concerned about the theological transactions that concern the South Africans. He gave an example of the establishment of Lutheran Church in South Africa as one of the significant transaction. He is very loud that theology of German origin had impacted greatly on theological life in South Africa. He thinks that this point is clear and is based on his findings when he read the works of the South African theologian, John de Gruchy. His opinion is that theological works by the likes of Dietrich

Bonhoeffer and Karl Barth were found appealing, especially to those who had refused to engage in a theology that was removed from its socio- economic and political context. To him, it is for this reason that many theological research dissertations on Bonhoeffer and Barth were written by many South African students, both black and white. According to his findings, one of the foremost black students who would engage with black liberation theology was Manas Buthelesi, a Lutheran priest.

Thirdly he was aware that many more would force their ecclesiastical traditions to speak to the black reality which was confronting theology in South Africa especially during the era of legal apartheid. According to him, it was the socio-political context of the legal apartheid era that forced contextual theologians to look for theologians that could deal with context and not simply ignore it.

Based on the above arguments or reasons, he came to the conclusion that theologians from the underside of history were concerned with a unified approach to the evil of apartheid than with ecclesiastical differences. To him then it remained clear that the relationship of German theology cannot be confined to Lutheran theology in South Africa only but to include ecclesiastical traditions such as Reformed Church and others. This then contributed to various denominations to transcend their traditional differences and focus on a common challenge such as apartheid in South Africa. This was not a strange decision according to him because the very confessing movement had transcended ecclesiastical differences when it felt that the integrity of the gospel was at stake during the Nazi epoch. As a result of what happened, it became clear that the challenges of apartheid were direct results of theologised politics in South Africa. Indeed The researcher agree with (Tshaka, 2015:2-5) when he says that this, as observed or will be observed was not a uniquely South African phenomenon.

According to Tshaka (2015:2) other struggles for him as a black theologian was the following:

- Great confusion that was caused by the situation in Germany after its defeat in World War 1.
- The collapse of the Weimar Republic which was precipitated by an extreme unfavourable combination of political circumstances both in Germany and abroad.
- 'right-wing' opposition which undermined all attempts at political consolidation as another possibility for the final collapse of the Weimar Republic
- Non existence of a state church as a result of the new constitution which was endorsed in august 1919 which also guaranteed freedom of speech and assembly, and rested on the principle that the state's power emanated from the people, but nevertheless vested great emergency powers in the president who was free to choose and dismiss the chancellor at any given time.
- The separation of church and state was welcomed by liberalism as well as religious socialism, but frowned upon by the conservatives.
- The new nationalism, which was also seen as the propagandist of the 'conservative' revolution, was regarded by many as being the real nucleus of the anti-democratic movement. One of its chief characteristics was a passionate rejection of liberal democracy.
- The separation between church and state also had further implications for

church governance. Thus the 'people's church movement in the form of people's church councils- called for a general German ecclesiastical assembly to provide a constitution, as well as for a free electoral system based on the sovereignty of the people in all ecclesiastical offices and church councils. However, the German Christians' exploited elements of the conservative revolution as well as social nationalism.

2.12 African and reformed?

According to Tshaka (2014:1-9) "the Reformed faith, to which we have made reference to in this document, is part of theological tradition that has contributed immensely to the many struggles that we are faced with locally and globally. Some countries and people referred to Reformed faith as old told stories. Telling these stories to them is like a norm. Some think that Reformed faith tradition is just a story without and ending. The debate of pre-democratic South Africa of what constituted 'pure theology' can also not be understood apart from an environment that aggressively insisted that proper theology is one that claim the centrality of the Word of God and eschews the socio-economic and cultural realities which exist within the sphere of that claim (Tshaka 2014:2). He also talked about the following:

- Being African and Reformed in our theological reflections which courses irritation in some circles particularly within South Africa. This will always be the case if you want to understand some underlying issues like poverty, apartheid, whiteness and discrimination.
- The question of interlocution. In simple terms the poor? Questions such as what is meant when reference is made to those on the margins of society. What is our role with regards to our calling in serving people who struggle to attain basic material as well as food and spiritual possession?
- The issue of middle class losing its organic credibility when escaping the masses.
- The significance of engaging the notion of being African and Reformed.

Avoidance to speak or debate about continued relevance of theology as an academic discipline to be taught at universities. In this topic I am going to be highly controversial in what I am going to present as an example. It is indeed very discouraging and heartbreaking to look at what is happening in the universities and just keep quiet. South Africa and the issue of "# fees must fall" in relation to theology is a very burning issue. As an interesting matter it might maybe help the theological academic institutions. Theological implication bearing in mind that there are theologians in those institutions or are we back again to the issue where (Maluleke May 1996:28) talks about bypassing academics in the universities or that they opted to be observers or witnesses. Whether entertained by students riots or hurt from their hearts from the inside and they can only think about the text that can fit best to what is happening and ends there. Maybe writing a pastoral letter to the government on what is happening in different universities on the issue of the following:

- # Fees must fall.
- Wild fire in universities
- Universities burn dawn
- Students angry at management
- Managements in meetings more than 8 hour a day

- Students sprayed by police with spray guns and crying while supposed to study and pass
- Sleepless nights
- Postponement of examinations in universities
- Students summoned to move out of university accommodation

As a researcher I am trying to link what was happening in the past and what is happening now. Is this the outcome of what the bible says? As a Researcher I was also interested in the article (Maluleke May 1996: 28) where he said “both the black theologians sitting at universities’ and the ‘grass-root communities’ are important. It is, however, curious that ‘white liberation theologians sitting at universities’ find it necessary to by-pass the thinking of ‘Black theologians sit at universities’, focusing extremely on the so-called ‘grass-root’ communities. Maluleke (May 1996:19) is of the opinion that theology would include a deliberate and systematic concern for (new) issues on nation-building, human rights and the economy.

2.13 Africanness and its relationship to Reformedness

An African Reformed theology is one that recognises our inter connectivity. Yet it asked for more than that. It realises the need and the importance to enter into a conversation with the majority in a manner that is neither supercilious nor arrogant. It realises that the issues that are important to the black African communities of the Reformed faith can only be dealt with when the very members of these communities antagonistically insist and maintain that they be considered important conversational partners in any Reformed theological discourse(Tshaka 2014:5).

According to Tshaka (2014:4) the notion of being African and reformed are perceived and alleged as problematic, based on the history of how this faith came to impact itself on South African soil. The Dutch Calvinist, who were later followed by the French Huguenots, and later still by the Scottish Presbyterian and Swiss Missionaries, transported the reformed ecclesial tradition to South Africa more than three hundred years ago from Europe (Boesak1998:416). Boesak reminds us that that when the Khoi people of the Cape were confronted for the first time with Christianity, it was the reformed expression of it that they experienced. It also came clear that upon entry into this faith, they discovered the contradiction that characterised it (Boesak1998:416).

Contrary to Roman Catholicism and Lutheranism, this faith trajectory has always prided itself in the authorship of its confession as expression of what it believes at given times in the history of its evolution. The confessing of the faith here is perceived to be totally different to the act of simply reciting confessions. In fact, confessional basis that is insisted upon here calls for the embodying of that which is being confessed (Tshaka 2014:1-9)

It is for this reason that the confessional theology of the Reformed tradition (Tshaka 2014:4) takes its particular situation seriously in its reflection. The particular context of confessional theology in South Africa is its African context and reality. Whilst we must never lose sight of the fact that confessional theology was immensely influenced by the fathers of the Reformed faith tradition, it nevertheless must deal with its particular African context and realities. What is this African context and

realities that this faith must take seriously if it to retain its significance and relevance on this continent? African is essentially a creation of the west; it is a wounded continent and a land characterised by different world views and cultures. At the same time, it is a land that is plagued with conflicts and wars, disease and famine. It has a well documented history of colonisation and was pillaged and maimed by western countries for their own leisure. In short, Africa is a land with complexities (Tshaka 2014:9)

2.14 Belhar confession, Catechism and Reformed

Belhar Confession, according to Tshaka (2014:9) is a confessional document that was brought about to repudiate the theological and biblical justification of apartheid. He is quite sure that Belhar Confession appeared in draft form in 1986. He continued by saying that Subsequent to this confessional document, the Dutch Reformed Mission Church, considered the reformed church for coloured people, merged with the Dutch Reformed Church in Africa, considered the Reformed church from those classified as Black in South Africa. Another Reformed church for Indian people is called the Reformed Church in Africa. The name of the newly merged church is the Uniting Reformed Church in Southern Africa.” He argues that the Belhar Confession of the Uniting Reformed Church in Southern Africa remains one of the rare challenges to the race issue in South Africa today (Tshaka 2014:6).

However it is also clear and apparent that this confession was not allowed to speak nor articulate directly to the racial exploitation of Africans. This point is clearly illustrated in the accompanying letter to the Belhar Confession of the URCSA. This accompanying letter, (Tshaka2015:6) according to his view negates the very issue confessed in Belhar, served the singular and outstanding liberal purpose of evading and soft paddling the real or genuine issue, which is that of racism and exploitation(Tshaka 2015:6).

According to Tshaka (2015:5) “Confessions are seen in the reformed church as not being on the same plain as symbols because they have to be re-examined from time to time in order to be able to speak to the cultural existence at particular moments in history. Unlike an understanding prevalent in Lutheranism where Confessions are interpreted as being on the same significant level as creed, reformed confessions- because they constantly have to be re-examined-are compared with a bell and the mighty sound that it makes. The mighty sound dies away gently. it is for this reason that Barth(2000) contends that the significance of the confession in the reformed church consist in its essential no significance. A reformed confession is seen as such because it wants and aspires to point beyond itself. It must be said that a reformed confession points beyond its history. It does not nullify and vilify this history, but because it knows that its purpose is simply to confess the revelation of Christ in scripture underpinning how Christ continues to reveal himself to his church.

The word apartheid, (Tshaka 2015:5) has become synonymous with the name of the country South Africa. In 1982 a status *confessionis* was declared by the then Dutch Reformed Mission Church (DRMC) in the suburb of Belhar, which is located in the Cape Town vicinity. The DRMC realised that apartheid in South Africa was more

than a political situation imposed on the South African society. Apartheid was exposed as a comprehensive ideology and view of life involving the organisation and control of humanity and society with the pretence of a pseudo-gospel. The Belhar Confession rejected this as a heresy.

- Belhar confession is opposing the theologised politics of the apartheid regime.
- It emphasised the primacy of the word of God.
- Belhar confession opted for stronger theological language in contrast to political language.

Belhar confession is clear in explaining that one of the institutions in society that can and must address racism is the church as a faith community. There are various reasons why the church should be part of the solution to foster human dignity by addressing racism in a constructive way.

- In South Africa churches have been directly and indirectly involved in the establishment of racism and racist attitudes and behavior. Churches provided a theological basis for race discrimination. The churches owe it to themselves and to society to embark on a journey to undo their legacy.
- The church is witness to the Gospel of Jesus Christ that brought salvation to all humankind. In Christ all is restored in their human dignity.
- According to Ephesians Christ has broken down the walls that separated people.
- The church has the ministry of reconciliation
- The church has the ministry of justice.
- The church is strategically placed in society by having congregations everywhere and is therefore able to reach people from all walks of life at grassroots level.

Articles one and two of the Belhar Confession speaks to this role of the church and which must be visible and practiced when catechism class members. As part of the content, catechists should be taught that:

1. We believe in the triune God, Father, Son and Holy Spirit, who gathers, protects and cares for the church through Word and Spirit. This, God has done since the beginning of the world and will do to the end.
2. We believe in one holy, universal Christian church, the communion of saints called from the entire human family.

We believe

- that Christ's work of reconciliation is made manifest in the church as the community of believers who have been reconciled with God and with one another; Unity (Potgieter 2014:1) amongst its communion of believers, centred in the uniform text

of the Belhar confession should be visible in the teaching of catechism. This is in principle unity within the ministries of the church, unity in congregations, and unity with other churches.

- that unity is, therefore, both a gift and an obligation for the church of Jesus Christ; that through the working of God's Spirit it is a binding force, yet simultaneously a reality which must be earnestly pursued and sought: one which the people of God must continually be built up to attain;
- that this unity must become visible so that the world may believe that separation, enmity and hatred between people and groups is sin which Christ has already conquered, and accordingly that anything which threatens this unity may have no place in the church and must be resisted;
- that this unity of the people of God must be manifested and be active in a variety of ways: in that we love one another; that we experience, practice and pursue community with one another; that we are obligated to give ourselves willingly and joyfully to be of benefit and blessing to one another; that we share one faith, have one calling, are of one soul and one mind; have one God and Father, are filled with one Spirit, are baptized with one baptism, eat of one bread and drink of one cup, confess one name, are obedient to one Lord, work for one cause, and share one hope; together come to know the height and the breadth and the depth of the love of Christ; together are built up to the stature of Christ, to the new humanity; together know and bear one another's burdens, thereby fulfilling the law of Christ that we need one another and upbuild one another, admonishing and comforting one another; that we suffer with one another for the sake of righteousness; pray together; together serve God in this world; and together fight against all which may threaten or hinder this unity;
- that this unity can be established only in freedom and not under constraint; that the variety of spiritual gifts, opportunities, backgrounds, convictions, as well as the various languages and cultures, are by virtue of the reconciliation in Christ, opportunities for mutual service and enrichment within the one visible people of God;
- that true faith in Jesus Christ is the only condition for membership of this church;

Therefore, we reject any doctrine

- which absolutizes either natural diversity or the sinful separation of people in such a way that this absolutization hinders or breaks the visible and active unity of the church, or even leads to the establishment of a separate church formation;
- which professes that this spiritual unity is truly being maintained in the bond of peace while believers of the same confession are in effect alienated from one another for the sake of diversity and in despair of reconciliation;

- which denies that a refusal earnestly to pursue this visible unity as a priceless gift is sin;
- which explicitly or implicitly maintains that descent or any other human or social factor should be a consideration in determining membership of the church.

It is therefore important that the teaching of Catechism especially the content should reflect what Belhar Confession dictates to us.

According to Koopman (2002:448) in this context article one of Belhar appeals to South African Christians to take God seriously, to expect redemption and healing from Him to focus on Him in the midst of suffering and despair. This article is true to the First Commandment of the Decalogue, which appeals to us to honour God. Those who obey the first commandments, who acknowledge God as God, who honour God, are the people who trust upon Him. This trust enables them to obey the other commandments. This article also indicates that the honour of God is at stake in the other articles. The South African theologian Russel Botman is of opinion that the article of Belhar does describe God to us. It tells us something of the nature and actions of God and of its implications for our lives.

Article one of Belhar calls us to honour God as the one who is alive and who can be known, and thereby oppose agnosticism. It appeals to us to believe in God as the one who is involved in this world and not apathetic, as deists believe. It inspires us to recognise his nature and deeds of unity, reconciliation and justice and to trust Him enough to be his followers.

There is continues disunity in the churches. The dream or scene with regards to church unity in South Africa remains bleak. Solidarity, oneness, mutual love, mutual trust, and support are on the decrease within denominations. Even within churches that unified, practised unity is hard to be found and noticed. This is true of, amongst others, the Uniting reformed church, the Anglican Church, the Lutheran Church and the Presbyterian Church. Moreover, the unification process amongst different denominations, like the uniting reformed church, Dutch reformed church, reformed church in Africa and the part of the Dutch reformed church that did not unify with the Dutch reformed mission church in 1994, are not progressing satisfactorily. Despite noble decisions by all these churches about church unity, the praxis of their unity processes currently does not raise excitement.

According to Koopman (2002:449) this continued disunity in South African life can be attributed to sociological factors like wrong dealings with diversity in terms of ethnicity, socio-economic and related status, culture, and language and worship style. The dawn of the modernistic or liberal *Zeitgeist* with its elements of individualism, privatism and even secularisation causes many Christians not to take the question of unity, *koinania* and community seriously. It rather causes them to be apathetic with regards to these issues and to live self-centeredly. The South African theologian Etienne de Villiers reckons that the process of modernisation has not only restricted the influence of religion and churches to the private spheres, but that it also has led to an attitude of individualism amongst believers.

This brief analysis explains the relevance of article two of Belhar in the current South African society. In the light of the theological logic of the articles of Belhar referred to above, this article confesses that God is a God of unity. It therefore appeals to God's church to accept the gift of unity and to seek unity. The church, therefore, cannot accept that division and separation are the only way to deal with ethnic, economic and other kinds of diversity. The church cannot accept the apathy and neutrality with which the spirit of individuality responds to this challenge. Unity is not only a gift, it is a divine command. It is not something that you can be neutral about. It is a command of God (Koopman 2002:449).

There is still alienation in South Africa and in the church. What does Belhar say about it? According to Koopman(2002:450) despite the progress with regards to reconciliation in our country, as exemplified, among others, by the work of the Truth and Reconciliation Commission, which was established by parliament to deal with the gross violations of human rights during the apartheid years, the levels of alienation, enmity and suspicion amongst various ethnic groups remain high. The description of relationships in South African society by Dirkie Smit as well as by Frank Chikane, former secretary general of the South African Council of Churches and currently director general in the office of the President of the Republic of South Africa, remains applicable.

"If I had to sum up the situation in South Africa, I would say that South Africa consists of at least two worlds and at least two histories. The black world and the white world. The world of the privileged and the unprivileged, the oppressors and the oppressed. All this because of the heretic system of apartheid....In the past we have alienated ourselves from one another. We have been divided one against another: blacks against whites; women against men; young people against old people; rich against the poor; privileged against underprivileged. We have hated one another. We have fought one another. We have killed one another even within the very body of Christ (Koopman 2002:450-451).

The WCC Conference on Racism in 2010 also declared the following about the church's role:

We note and celebrate the various ways in which some of our churches have been working diligently not only to challenge diverse forms of discrimination, but have also initiated programs designed to promote greater understanding and acceptance across multicultural and religious lines. However, the churches have not done as much as they should in addressing racial and other exclusionary practices within their own ranks. This is a state of affairs which cannot continue if the churches are to have any credibility in their claim to be the Body of Christ. Because the very nature of racial and other forms of discrimination entails levels of economic, social, and political marginalization which create profound suffering and life-long hardship, our local and national churches cannot continue to ignore this nightmarish reality in which men, women, and children of God are condemned to live. The entire Body of Christ has a prophetic task to denounce by word and deed all forms and expressions of existence which constrain the reality of the abundant life which God offered to us in Jesus Christ. Our failure to do so constitutes disobedience to the God we endeavor to serve through faithful discipleship.

The Belhar Confession in articles three and four further spell out the role of the church in our society and also to teach our catechists that:

Article 3: We believe

- that God has entrusted the church with the message of reconciliation in and through Jesus Christ; that the church is called to be the salt of the earth and the light of the world; that the church is called blessed because it is a peacemaker; that the church is witness both by word and by deed to the new heaven and the new earth in which righteousness dwells.
- that God's life-giving Word and Spirit has conquered the powers of sin and death, and therefore also of irreconciliation and hatred, bitterness and enmity; that God's life-giving Word and Spirit will enable the church to live in a new obedience which can open new possibilities of life for society and the world;
- that the credibility of this message is seriously affected and its beneficial work obstructed when it is proclaimed in a land which professes to be Christian, but in which the enforced separation of people on a racial basis promotes and perpetuates alienation, hatred and enmity;
- that any teaching which attempts to legitimate such forced separation by appeal to the gospel, and is not prepared to venture on the road of obedience and reconciliation, but rather, out of prejudice, fear, selfishness and unbelief, denies in advance the reconciling power of the gospel, must be considered ideology and false doctrine.

Therefore, they as catechists should reject any doctrine

- which, in such a situation sanctions in the name of the gospel or of the will of God the forced separation of people on the grounds of race and color and thereby in advance obstructs and weakens the ministry and experience of reconciliation in Christ.

Article 4: We believe as catechists:

- that God has revealed himself as the one who wishes to bring about justice and true peace among people;
- that God, in a world full of injustice and enmity, is in a special way the God of the destitute, the poor and the wronged;
- that God calls the church to follow him in this; for God brings justice to the oppressed and gives bread to the hungry;
- that God frees the prisoner and restores sight to the blind;

- that God supports the downtrodden, protects the stranger, helps orphans and widows and blocks the path of the ungodly;
- that for God pure and undefiled religion is to visit the orphans and the widows in their suffering;
- that God wishes to teach the church to do what is good and to seek the right;
- that the church must therefore stand by people in any form of suffering and need, which implies, among other things, that the church must witness against and strive against any form of injustice, so that justice may roll down like waters, and righteousness like an ever-flowing stream;¹¹
- that the church as the possession of God must stand where the Lord stands, namely against injustice and with the wronged; that in following Christ the church must witness against all the powerful and privileged who selfishly seek their own interests and thus control and harm others.

Therefore, they must reject any ideology which would legitimate forms of injustice and any doctrine which is unwilling to resist such an ideology in the name of the gospel.

Article 5: We believe that, in obedience to Jesus Christ, its only head, the church is called to confess and to do all these things, even though the authorities and human laws might forbid them and punishment and suffering be the consequence. Lastly that Jesus is Lord.

Goals to be bear in mind

- Assisting the church at different levels of her existence to acknowledge the presence of racism in the church and society on personal and institutionalized level
- Assisting the church to understand the consequences of racism in and for the church
- Acknowledging the lack of focused programmes to address racism in church and society
- Equip and empower theological students and ministers to constructively deal with racism in their own lives as well as in their ministries
- Provide the church with resources
- Provide the church with research
- Fulfilling a prophetic role in speaking out against racism

2.15. Action plan/Strategies or interventions.

Developing a program to address racism that includes knowledge and understanding of:

- Dynamics of a society and the process how racism develops and is perpetuated
- Human psychology and internalization of racism
- Scriptural understanding of human dignity
- The church as a healing community of unity and diversity

Partnerships with an academic institution(s) to ensure that the program can:

- Be academically recognized and research can be done to support the program
- Be part (compulsory) of all theological students' curriculums.

Establish a partnership with churches of the World Communion of Reformed Churches in South Africa to make it a joint program that supports the goal of the WCRC for communion and justice.

Develop short courses and material for ministers and their congregations.

Facilitate racial integration in churches

Develop instruction material for use in Sunday school and catechism

2.16. Conclusion

Racism on various levels, personal and institutional, is toxic to interpersonal relations and to society. It destroys the core of communion in the church amongst God's people and in society. Racism operates with the assumption that certain persons or groups of people are superior to others. These assumptions determine our thinking, or attitudes and our actions towards others. Racism prevents people to contribute to one another so that we all may benefit in the fullness of life. Due to the fact that racism perpetuates itself within society if left unchallenged, it cripples society. It scares people. It harms people and society. It destroys people and society.

If churches can embark together on a systematic programme to address racism, the human dignity of people can be restored and together we can build and contribute to a healthy society in which our children can have a future.

According to Koopman (2002:453) the Confession of Belhar calls upon churches especially reformed churches in South Africa and hopefully in other parts of the world, to honour and trust God and to put their hope in Him as the living God who is present in our midst. It challenges us to live in unity in a world where diversity and pluralism lead to disunity, enmity and bloodshed. It appeals to us to be just people who care and sacrifice on behalf of the suffering people of this world.

It has hopefully also become clear from the outline of the ethical challenges in the light of Belhar that Behar is representative of the reformed position. Belhar indeed affirms the honour and sovereignty of the triune God, the election and calling to service of the church by God, nature of unity and reconciliation and the faithfulness to scripture.

According to Tshaka(2015:6-7) While the belhar confession has been credited as being one of the bold attempts by the reformed faith in south Africa, it remains inevitable that there are still many challenges with which theology is being faced in present day south Africa. This confession went on to become one of the statements of faith adopted by churches across the globe.

Believe me not my brothers and sisters, as a researcher as I am trying to read with understanding and try to fit in, I also struggled. My question was how best I can fit in this debate and also made a positive contribution but at the end of it all, I think one or two words that I have contributed in my dissertation will also open one reader's eye in terms of understanding this debate.

The Bible warns, "If you think you are standing firm, be careful that you don't fall" (! Corinthians 10:12). Some among the Galatians had believed for a while, but had fallen into soul-destroying error. Paul warned them, "You who are trying to be justified by law have been alienated from Christ; you have fallen away from grace" (Galatians 5:4). In his explanation of the parable of the sewer, Jesus says, "Those on the rock are the ones who receive the word with joy when they hear it, but they have no root. They believe for a while, but in time of testing they fall away" (Luke 8:13). According to Jesus a person can believe for a while and then fall away. While they believed they possessed eternal salvation, but when they fell from faith they lost God's gracious gift.

Calvin was, as he himself confessed, not free from impatience, passion, and anger, which were increased by his physical infirmities; but he was influenced by an honest zeal for the purity of the Church, and not by personal malice." Let it be with some of us or all of us. Because catechetical is indeed a ministry of the word, it has also been called the "soul of a congregation" and the "life-blood of the Church "(Kruger 2013:62)

Concerning the issue of catechism, the reality is that children must be instructed in Christian truth, incorporating the whole of reality and grounded in a living faith in Jesus Christ. Reflection on the faith will have to be intensified, so as to help all believers in Christ to acquire a more conscious and vigorous adherence to the Gospel. Twenty years ago Blessed Pope John Paul II published the Catechism of the Catholic Church. He wrote at the time:"...this catechism will make a very important contribution to that work of renewing the whole life of the Church ... I declare it to be a valid and legitimate instrument for ecclesial communion and a sure norm for teaching the faith(Anno Della Fede 2012/2013: 1).

CHAPTER THREE

THE CATECHETICAL APPROACH IN URCSA TLHABANE CONGREGATION

3.1 INTRODUCTION

This chapter outlines the basic principles of African Reformed approach in the Uniting Reformed Church in Southern Africa (URCSA) at Rustenburg /Tlhabane Congregation. It will specifically focus on the catechetical class/approach as to how the young people in this class are cared for, what they do in terms of content, if there is age limit in this class, the issue of uniform, if they really enjoy music in their church, if they have their own Bibles, if they pray, why they pray, if there is power in prayer, how long they take to complete this class, language barrier if any and the kind of discipleship available to strengthen their spirituality.

The purpose is to research if there is a model of discipleship that can be used to avoid the youth drop-out of the church and to look in to the issue of leadership and catechism teachers. Are these teachers trained to teach this group of children? Are they trained professionals in terms of catechism class? Can leaders as well as ministers of the word play their roles in uplifting the spirituality of this group?

The researcher will try to discuss the problem in detail. Draw ideas from literature and experience. Having to listen to some members of our church that have been in this congregation for many years, one hears of the decline in membership especially the youth which started just before 1994.

I have observed that many young people leave the church after the completion of their catechism classes. Also, those that remain are not always actively involved in the ministry of the Church. This research seeks to identify the reasons for this decline in Church involvement on the part of the youth and what the leadership of the Church can do to turn this situation around. The purpose of this chapter is to explain the logic behind catechism class and also to determine the relationship between catechetical classes with the growth of a congregation.

The question might be what is the church growth? According to Kritzinger, Meiring & Saayman (1994:150-151) church growth is the spreading out of the people attending worship. It is the spreading out in the sense that if the congregation understands the Word of God and believe that Jesus is their personal saviour and also acknowledge that He died for their sins and they repent, and become Christians, they turn out to be part of the body of Christ, which is His church.” everybody who would understand the growth of Christian churches must distinguish it above all as faithfulness to God. God requests it. Christians, like Master, is sent to look for and put aside the lost. Rather getting hold of something for oneself, verdict the misplaced is like becoming” your servant for Christ sake” Church growth is compassionate in action: the strong demeanour the burdens of the pathetic and introducing to the hungry the bread by which humans be in this world. Nevertheless, God’s obedient servant seek church growth not as an exercise in improving humanity, but because the extension of the church is pleasing to God. In these circles development is regarded as the sign of the being there of the Spirit and of a vigorous church. That is why the ideal for a church is that it must be a growing church. God want everybody to know and honour Him, therefore the church- the body incorporating all the disciples of Jesus- is to nurture in knowledge, in faith, in worship but also in figures” (Kritzinger, Meiring & Saayman,1994:150-151).

URCSA is shaped by the fact that it has committed itself through its name and by the wording of its Church Order to be a (Southern) African church, a uniting church and a reformed church. The URCSA is an African Church and the researcher is an African human speaking Setswana as her home language.

3.2 OUTLINE OF THE URCSA’S LITURGICAL SELF-UNDERSTANDING

The congregation conducts its services in Setswana only because the large number of the congregants are Setswana speaking despite the fact that we have people coming from other countries as explained in Chapter one(see 1.2). What I have observed is that most of our youth as well as the catechism class members are attending so-called model c schools. This means that they are taught in English at school, but at home and at church they speak Setswana. The problem might be that

they don't understand Setswana well and it might be possible that they may experience language barrier.

Our worship is characterized by singing, but basically Hosanna songs. According to Maluleke (1993:57) "we celebrate our spirituality in songs, rituals and symbols which show that the energizing spirit animating the community to move together in response to God". Body percussions and some musical instruments are allowed during offerings. Calvinism from Cantrell 2016, (the free encyclopaedia, 2015:11⁵) also agrees with this notion of music.

Our worship is also communal, collective and mutual. Our worship unites us with one another as much as it unites us with God. We greet one another and pray together in our worship as a community or society of faith. Worship services are conducted on Sundays from ten o'clock until around half past eleven. The catechist instructor and the children attend their class on Sunday at nine in the morning an hour before the start of the church service. Our sense of time is shaped by the momentous relationships and having an important effect on events in which we are actively participating which encourages a sense of unity amongst the congregants.

We need to be sensitive and responsive to the basic needs of our members. Rituals are special, unique and exceptional events in our church. The most common rituals are the sacraments of baptism and the Lord's supper, but weddings, funerals, tombstone unveilings, confirmations, thanksgiving services and congregational meals also fall into this group or class. Special days like Easter and Christmas are also observed in my church and are also regarded as most important.

According to URCSA Northern Synod, Draft No.2 (2015:75-98) URCSA is part, element or component of the Dutch Reformed Church (DRC) family of churches and comes from a divided past, where language, culture, race and class were used to establish separate, divided or break-up churches. The URCSA is basically and essentially exposed to this and has devoted and dedicated its self to the Belhar

⁵ Early Calvinists also eschewed musical instruments and advocated a capella exclusive psalmody in worship, though Calvin himself allowed other spiritual songs as well as psalms, and this practice typified Presbyterian worship and the worship of other Reformed churches for some time. Despite the protestations of those who hold to a strict view of the regulative principle, today hymns and musical instruments are in common use, as are contemporary worship music styles with elements such as worship bands.

confession to conquer this division. The URCSA does not accept as true that Reformed tradition is the only or the best way of being a Christian. It places itself in the main tributary of ecumenical Christianity as Part of the catholic Body of Christ which includes people from all centuries, countries, languages, cultures and denominations. Since the URCSA Church Order affirms the three ecumenical creeds, congregations are gratified to use of them frequently in worship to articulate these ecumenical connections.

“There would be no such thing as a Reformed church today if God had not sent the great Reformation. But the reformation was not only a mighty work that came from God; it was also effected through men. That it was God ‘work did not make their work easy. It was the Reformers, therefore, who taught us to understand that the work of reforming the church is not finished. They said, “*Ecclesia reformata semper reformanda est*”: the church that is Reformed is always reforming”. (<http://www.opc.org/WhatIsReformedFaith:18-19>).

A faithful Reformed church is therefore a church that is consistently striving to think and act, to believe and live, according to the written word of God.” The purest churches under heaven are subject both to mixture and error”. Also, some have degenerated horribly. It follows, then, that there is but one antidote to degenerate, namely continued diligence. It is for this reason that the vows taken by ministers in the Orthodox Presbyterian Church include the promise “to be zealous and faithful in maintaining the truths of the gospel, and the purity, the peace, and the unity of the church, whatever persecution or opposition may arise unto you on that account”. A reformed faith must focus on doctrine. Nonetheless, merely: buying into” some abstract body of truth does not qualify an individual or a church as “Reformed”. Rather, the Reformed faith is a relationship to God, through Jesus Christ, based upon the gospel revealed by him and in Holy Scripture. In this regards the readers are directed to Confessions, Catechism and the book of church order. (<http://www.opc.org/WhatIsReformedFaith:18-21>).

3.3 MINISTRIES IN THE CHURCH AND EXAMPLE OF ABSTRACT FROM YOUTH CONSTITUTION

The URCSA has the following ministries, the Sunday school, Youth Ministries, Women's Ministries and the Men's Ministry. All these ministries have a uniform for instance according to the URCSA Church Order Chapter Ten (10) section 7 subsections 7.2, all ministries that belonged to the former Dutch Reformed Church in Africa are obligated to wear the uniform. Now there are young professionals that belong to these Ministries and may be less interested in wearing the uniform but have an obligation to comply to their dress code and some of them become reluctant to join these Ministries because of this obligation.

It is in wearing of the uniform that we see how Materialism has influenced the practices of the URCSA because here one makes a reference to the young professional men and women who want "to look and feel good" in their designer suits and once they join the Ministries they will be expected to wear the uniform of which some may not feel at ease.

One of the purposes of why the youth should wear uniform is to identify the URCSA Ministries from other denominations and because of this obligation these ministries may lose focus as to what their calling is and end up focusing on how one should wear this uniform. There is nothing wrong in wearing uniform but once it becomes a must, the church may start losing members because of the obligation as much as it is advantageous to wear a uniform because not everyone affords to buy nice clothes and they may feel inferior and leave the church. Perhaps the best is to encourage ministries to wear uniform and not compel them to do so.

In our church, we also have catechism class and the choirs. These two do not qualify to be called a ministry because they don't have their constitution. On Sundays, they don't wear uniform like all the other ministries, they 'dress to kill' and they don't even cover their head like all the other women in the ministries. It is clear that they are free to make special hairstyles or so. After completion of this class they are supposed to choose to join the youth Ministry, or just be the full members of the church. There is

nothing to compel them to join the youth ministry and this might be one of the reasons why they are not interested in this ministry.

Another reason might be that they don't want to wear the uniform or maybe they are bored the way the youth ministry present their ministry in the church. The Christian youth Ministry in the Church is the ministry where the children from catechism class should go and attend after confirmation. In that ministry members are supposed to adhere to their constitution (See the addendum D attached). Failure for them to abide by the rules leads to suspension.

One another important issue is that the issue of age is not the same as that of the catechism class (see the abstract from the Youth Constitution below 6.1.1) or there is a gap difference of two years for those who attend catechism at the age of 14. The question might be after completion what are they doing? They belongs nowhere in the ministries in our church. Only the people who are 18 years and above are members of CYM and we still have people who are more than 40 years old who are still members of this ministry. We have mothers and fathers who are more than the stipulated age limit and they are in leadership in the same ministry. It is important to research if catechism class members are not free to join this ministry and why there is decline in terms of membership and inactive involvement of the youth in the church after they have been confirmed as full members of the congregation.

Another serious problem I think is the issue of uniform (see Youth constitution below 16.1-16.2.2.2). The question can be, "are these children from catechism class ready to abide by this issue of uniform since they were not wearing any uniform at the catechism class?"

Even though the constitution of CYM states that Baptised members; catechism candidates and communicants of a congregation are members of CYM, (See abstract from Youth constitution below (15.1.1) that is not the case in our church. It is clear from the Youth ministry constitution that the local minister is an ex officio member of the executive (see abstract from Youth constitution below 17.1.2). Again this is not the case with our church or specifically our congregation. The minister of the word is not an ex officio member of the executive. The minister of the word can

only be invited when the need arises to come and open with a word of prayer in case they have an event. What is amazing is that the minister is not always part of their meetings.

The following is an example of the abstract from the constitution of Christian Youth Ministry in URCSA: Only the most relevant sections from their constitution were used.

1 The age limit for youth in URCSA is from sixteen years (16) to thirty five (35) years. Baptised members; catechism candidates and communicants of a congregation are members of CYM.

16.1 The CYM shall have a uniform and each responsible level of the CYM will decide when the uniform shall be worn.

16.2 When a uniform is worn it shall consist of:

16.2.1 IN THE CASE OF FEMALES

Formal wear

16.2.1.1 A black head-dress, white blouse, black skirt, black stockings, black shoes and a covering over the shoulders with the CYM badge and the words "CYM" embroidered on it in golden thread.

Casual wear

16.2.1.2 White T-shirt with CYM logo, Sweater with CYM logo, Tracksuit in colours and logo of CYM, trouser or jean and any comfortable casual shoes or sneakers.

16.2.2 IN THE CASE OF MALES

Formal wear

16.2.2.1 Black shoes, black pants, a white shirt with a black tie and jacket. The CYM badge will also be worn with this uniform.

Casual wear

16.2.2.2 White T-shirt with CYM logo, Sweater with CYM logo, Tracksuit in colours and logo of CYM, trouser or jean and any comfortable casual shoes or sneakers.

2 The local minister is an ex officio member of the executive.

3.4 PREACHING IN OUR CHURCH

The minister of the word together with the church elders and church deacons are responsible for preaching in our church. They draw a preaching programme together with proclamation and worship team. On special occasions like youth day, Father's days and woman's day then that ministry will be given the opportunity to prepare and to preach. The congregation conducts its services in Setswana only because its members are mostly Setswana speaking. Even though we have other people from different African countries we don't use interpreters. We seldom use an interpreter if we have visitors from overseas/other countries especially Europe.

What I have observed is that our youth are attending model c schools which means they are taught in English and Afrikaans. This is what we call the language of teaching and learning in schools. The problem might be that they don't understand Setswana well. In that understanding or that sense, it is possible that they may experience language barrier during preaching because we only preach in Setswana which is our mother tongue.

Let us hear what the literature has to say about preaching. According to (<http://www.opc.org/WhatIsReformedFaith:18-19>) the Word of God is vital to corporate worship. It must be comprehended, for through it God speaks most directly to the congregation. It must be preached, being: a powerful means of compelling and converting sinners, and of building them up in holiness and comfort, through faith, unto salvation. Preaching is the assertion of the Word of God, and the preacher, ordinarily a minister (teaching elder), is the messenger of the gospel (2 Tim. 4:1:11). His task is to proclaim Christ (Col.1:28). He is concerned not with the approval of men, but with serving the Bread of life to sinners.

The preaching of the Word of God is a particular form of discourse, not to be perplexed with any other. It is, strictly speaking, neither a theological lecture nor a speech that seeks to convince by moral suggestions, although it resembles both at certain points. The preacher needs to lay both the doctrinal foundation and the ethical configuration in every sermon. He is a portent; he has a message. But that message is not a compilation of fascinating information; it is the heralding of wonderful,

blessed, good news that must be both believed and acted upon (<http://www.opc.org/WhatIsReformedFaith:18-19>).

Preaching begins with a “What.” It must state publicly in order to be called preaching. “Christ in you, the hope of glory” (Col.1:27) is what to preach. Here preaching is correctly third-person discourse- the preacher points his listeners to Christ- who he is, and especially what enormous transactions of grace God the Father performed in him in command to save sinners.

Preachers are to preach Christ. But which Christ? Sometimes we hear people ask for “no creed but Christ.” Now, that may sound self-righteous and even accommodating, but it is not. The apostle continues, “We proclaim him, admonishing and teaching everyone with all wisdom” (Col.1:28). Christ is not a mantra, a song, a hymn or some other mindless feeling; he is the one who asked the disciples, “Who do you say I am?” (Matt.15:15). Their answer to that question would be their creed- it is inescapable (<http://www.opc.org/WhatIsReformedFaith:18-19>).

3.5 MUSIC IN OUR CHURCH

Not all the musical instrument are used or allowed in our church. This is evident because according to Hendriks (224:194) all human systems seek to maintain stability by adhering to established routines, traditions, rituals, music family tradition and control measures. The story is told that the well-known Reformer, Martin Luther, wanted to introduce the organ into the churches, as it was a preferred instrument, for example, in beer halls where ordinary people relaxed it was very long before the organ was accepted in the church, now, it is even more difficult to exchange it for something else.

Like most of the reformed churches, Tlhabane Congregation has an organ but instead of playing the organ during the service the congregation prefers using what is called “a beat” Once the beat is beaten then the congregation starts moving and dancing, this is where the influence of African Spirituality becomes prominent as the type of the hymns that are sung are more traditional. It should also be exciting in

worship: utilizing songs from diverse languages, preserving psalmist songs, hosanna hymns and innovative gospel songs.

When one was growing up, stories were told about how the then Dutch Reformed Church in Africa used to worship in terms of singing. When singing in church service it is said that the members could not dance during the church service as dancing was associated with paganism? When one looks at URCSA today and in our church this is no longer the situation because one will find that during the church service the congregation does not only sing from the hymn books but will sing some choruses with African rhythm and they will start moving and dancing.

According to Cochrane et al (1991:19) Christian spirituality is a way of speaking about discipline, the following of Jesus Christ as Lord, in relation to the resources of the spirit and the means of grace which enables us to be disciples. This includes our life together in Christian community, prayer, meditation and worship, study and reflection on the scripture.

According to Brown (1988:119) spirituality would describe the way in which Christians live every aspect of their existence, including politics and merchandizing as well as prayer and meditation. Spirituality would mean how the congregation contributes to the wellbeing of the congregation itself and that of the community. The researcher thinks that it is indeed important to follow African spirituality.

3.6 HOW THE PROGRAMME OF CATECHISM IS FOLLOWED

The researcher will look in to the following: What is catechism, the issue of age in catechism class, people who are responsible to teach these children, and lastly people who are eligible to be the members of this class.

3.6.1 Teachers responsible for catechism class

According to the stipulations of the URCSA Church Order Northern Synod (2011:16) the minister of the word is responsible for teaching this group of learners. Now in our church this is not the case. Anybody who has interest in this class can teach this

group of children. As long as you are a member of our church and you show interest in their teachings. The minister of the word or the church council members did not check if you are qualified to teach or not. They don't even check if you have grade twelve, certificate, a diploma or something like a qualification or not. This is more or less similar to what was a practice according to <http://www.hts.org.za> (1993:3⁶).

Rensburg & Hoffman (2009:789) warns us about the models that we are using in our congregation by arguing that the danger of it is that the explorer can easily get misplaced, behind sight of “the object in the middle”, have an inadequate sense of progression and have complicatedness in evaluating diverse pathways available, while rolling in the incorrect direction.

In most cases the church elders are the ones teaching this class. Sometimes Catechism classes are left in the hands of newly confirmed members of the church. Not all the elders are involved. Instruction in catechism is the backbone of our church. Catechism teachers basically use the Bible and stories from the Bible. Even though the General Synod had approved the use of book 1 and book 2, in our church they still use “Buka ya Bokreste” and the book called “Thy word is the lamb”. According to the deliberations of the General synod those two books can be used as sources, but in our church this is not the case. Teachers of Catechism are not using book 1 and book 2. While talking to them as to why they are not using the prescribed books they are saying that those books are written in English only so it is not easy for them to translate into their mother tongue. What the researcher has observed is that the content depends on the choice made by the teachers. To the researcher this is a serious gap. It is important that members should undergo true instruction in catechism so that they should stand firm in the teaching and doctrine of our church. So we need to be careful how we allocate responsibilities to our catechism class.

What the researcher have observed is that the minister sometimes visit the catechism class and also had a standing agreement to have a meeting with catechists a week before confirmation where he got the opportunity to ask them questions about their experiences and some questions from the work that they have done for that year. In this meeting the parents and the guardians are invited. The

⁶ Traditionally, Protestant reformed instruction is given by a catechist who may be a minister, curate, lay person or a person in good standing in the church.

minister will then get an opportunity to talk to the parents also motivate the catechist and discuss what is expected of them on confirmation day.

Rensburg & Hoffman (2009:789) warn the congregations about the danger of some of these models that we use in our congregation and has outlined the following:

- Unsuccessful faith formation could result in children or catechists not being equipped adequately for the challenges of life.
- Focusing on preferred topics of the presenter.
- Forgetting the unity of all believers, thinking only of the formation of the individual person.
- Focusing so much on arrangement or outcomes, that good Biblical and doctrinal content is compromised.
- Meeting only the "wants" of the children and not satisfying their deep spiritual requirements could result in a one-sided emphasis on life, ensuing in neglecting a true spirituality. Calvin's emphasis on piety is tremendously significant in this regard.
- Not giving sufficient concentration to the choice of teacher could lead to a collapse in communication, a lack of spiritual influence and a humiliating of catechesis into pleasing socialisation.
- Adopting catechesis material from diverse theological points of exodus could send contradictory messages to children, confusing their perceptions of the significance of the Bible. In this regard, we particularly think of Calvin's reformed approach of *sola gratia* in distinction to the prominence on man's own choice and decisions (Pelagianism) in the tradition of some denominations (Rensburg & Hoffman 2009:789).

3.6.2 Catechism class membership

According to Kruger (2013:71-74) it is indeed clear from literature that Catechism was the bone of contention in our churches. It was also the subject of discussion in

the most important meetings. The purpose of catechism was clearly outlined <http://www.hts.org.za> (1993:5⁷).

The following two paragraphs will explain a brief introduction of how it was formed and why it was needed.

In the palatine church order of 1563, the introduction to the catechism on the catechism gives us an important insight into the place and function of Heidelberg Confession with regards to its origins as well as into the intention of its authors and the churches of the palatinate (D'Assonville (2013:4).

According to D'Assonville (2013:4) the status of church order of the Palatinate in catechism needs to be understood as documents with two prefaces of Frederick 111. There is one crucial difference between prefaces on the one hand and the Church Order on the other. The text of the church order was officially sanctioned and consequently has authoritative status. The church order's introduction to the Heidelberg Confession and other related remarks are of importance concerning the teaching of the Catechism. Based on the arguments, it was decided that catechism which directly follows the formulary for baptism, should be applied).

What follows is what is practically happening in my church:

Catechism class was initiated so many years ago. The catechists are categorised according to age groups. When coming to the issue of age in catechism class there is a serious problem. People who can attend catechism class are between the ages of fourteen (14) and seventeen (17). This group attend the class every Sunday for about one hour before the church service starts. Attendance is compulsory for this group of people. Register is kept to check those who are present and those who are absent.

We have the second group who will register for catechism, buy catechism book and they did not attend the class. They are people who are already attending at the Universities or are at boarding schools. This group is allowed to attend and join the

⁷ The distinct purpose of the Catechism was to effect religious unity through the express statement of doctrinal belief.

other group during the school holidays. We also have another group of people who form part of this group (catechism) but they are old and some of them are working. They just come and register their names and go home without attending the class. These three categories will be confirmed by the end of the year on the same day.

What the researches perceive as a challenge in our church is as follows:

- The age group of those preparing for confession of faith and eventually in the last year of catechesis especially who are younger than 18 years.
- The catechetical functions of parents are not clear. They only pay for registration and buy new clothes for the day of confirmation. There is no support in terms of teaching the catechist or giving them support in this regard.
- Parents are not acting as catechists for their children. They are not involved in the teaching of catechists. Everything is done by catechism teacher.
- Parents are not educated on catechism so that they may discharge their responsibilities more adequately.

Based on the above argument, D'Assonville (2013:4), Zwanepol (2011:401) & Kruger (2013:70) alluded to the following as their experiences and opinions:

- Baptism is preceded by two introductions that is teaching and preaching.
- Catechism is situated between baptism and the Lord's Supper.
- It concerns the teaching of the confession.
- Good government has to guide and instruct catechists into righteous insight and fear of God Almighty and his Word of salvation as the only foundation of all virtues and obedience.
- Due to lack of a good catechism and a thorough education, the youth of his principality are growing up without the fear of God or knowledge of his Word.
- The youth should be instructed. He speaks about "schools and churches of our electorate" where the youth have an insufficient knowledge of Christian doctrine due to the lack of a solid, uniformly applied catechism. (D'Assonville 2013:4).
- The catechetical function of the parents should be highlighted.
- Education of parents so that they may discharge their responsibilities more adequately.

- Parents to act as catechists for their children and should be prepared for this task.

Based on the above recommendations, Kruger (1013:71) is of the opinion that someone who has himself been catechized by his parents is later more willing to catechize his own children.

3.6.3 The issue of Language in our church and in catechism class

The language of instruction is Setswana. The books catechists use are written in English. Catechists are speaking both English and Setswana even though they are basically Setswana speakers. We must also remember that it is not a bad thing to use more than one language in a church because Christ promise in Luke 24:46 that repentance and remission of sins would be preached in his name among all nations. Activities are given to learners in both languages. Teachers are translating from English to Setswana and there is nobody who is responsible to assure quality of translations. Learners are free to speak in the language of their choice and they use the two languages interchangeably. It is important that the church should be a church with cultural diversity: language, art, age group and foreign nationals. In Acts chapter 2 we find that the apostles were in the city of Jerusalem at that time:” And they were all filled with the Holy Spirit and began to speak in other tongues, as the spirit gave them utterance. Now there were dwelling in Jerusalem and Jews, devout men from every nation under heaven. And at this sound the multitude came together, and they were bewildered, because each one heard them speaking in his own language” (Acts 2:4-6).

3.7 THE DUTIES AND ROLES OF THE MINISTER OF THE WORD

In our church in Rustenburg/Tlhabane congregation we had a history of letting our ministers of the word to make almost all the decisions in the church, especially about planning and leading worship. Then as time went on, the minister came and encouraged members of the church council to help in planning and leading in worship. He called them proclamation and worship committee members and they hold regular meetings to tell them his plans for sermon and agree on a plan which will also include the names of the church elders who will preach for that year. Slowly

the committee began offering ideas. This method of planning together with the leadership of the church is also explained by an experience minister of the word (See Grand Rapids 2005:8).

In the following paragraph, are the guidelines of what the secular church leaders are supposed to be doing as part of their ministry to avoid the conventional understanding and theology that restricted the work of church leaders to only concentrating on the internal or the spiritual in its abstract reality.

The church council calls a minister legally to come and perform his/her professional service.

The stipulations of the URCSA Church Order Northern Synod (2011:16)& Church Order and Supplementary Stipulations for (2015:17) 2nd Edition provide the following as the function and responsibilities of the minister of the word:

- Proclaiming the Word of God and the ministry of prayer and conduct services of public worship. A minister as a professional person is to preach the word of God. He/ She have to prepare a sermon and not a speech or a lecture. A sermon must appeal to the lives of the congregation. It is the task of the minister to read the word of God in its original context.
- Administering the sacraments and Holy Communion. According to Bierma (2013:162) sacraments are visible, holy signs and seals. They were instituted by God so that by our use of them he might make us understand more clearly the promise of the gospel, and seal that promise. This is god's gospel promise: to grant us forgiveness of sins and eternal life by grace because of Christ's one sacrifice accomplished on the cross. In our church, the minister is to administer the sacraments, which are Baptism and Holy Communion. These sacraments are also very important in the life of a Christian church. Many members do not always attend Sunday services, but on the day of baptism and Holy Communion they are always present. A minister should administer these sacraments which strengthens and encourages many in their spiritual lives.
- Conducting worship services and preaches the word of God. According to Bierma (2013:119) it is the duty of a civil ruler or a minister not only to

promote” quiet and peaceable living” among his subjects, but also “constantly to admonish and lead them to devout knowledge and fear of the Almighty and His holy word of salvation, as the only foundation of all virtue and obedience.” Public worship in normal church service is the responsibility of a minister, as he/she must lead the congregation. If congregations are not guided, members will take any Liturgy they come across. In most congregations that I visited Liturgy is not followed anymore because I think the ministers failed to guide the congregations. In the end, there is serious confusion. A minister is the only trained preacher and a leader of public worship. A public worship is a professional person’s duty.

- Taking responsibility for catechetical instruction. According to Frame (1994:2-6) the minister of the word in a church is a teaching elder. As He carries his work out, he must teach with gentleness and respect. Christian apologetics seek to serve God and the church by helping believers to carry out mandate of 1 Peter 3:15-16. We may define it as the discipline that teaches Christians how to give a reason for their hope. He must present a rational basis for faith or” providing Christianity to be true” Ministers should be committed to the lordship of Christ. The minister in his teaching, must “set apart Christ as Lord” to speak and live in a way that exalts his lordship and encourages others to do so as well especially the catechetical class members. In his teachings the minister should also talks about the principle of thinking and knowing.

According to Frame (1994: 7) Catechist should be made to understand that the fear of the Lord is the very beginning of knowledge, says the author of Proverbs (1:7; cf. Ps. 111:10; Proverbs 9:10). Those who are not brought to fear God by the new birth cannot even see the Kingdom of God (John3:3). The minister may not take the easy road, uncritically following the thinking of the unbelieving world. Ministers should also give to the believers an intellectual foundation, a basis for faith and a basis for making wise decisions in life. According to Frame (1994:27) the danger of teaching and a warning according to James is that “not many of you should presume to be teachers, my brothers and sisters, because you know that we who teach will be judged more strictly.” Ministers should also speak with love.

A minister is a teacher and instructor for a catechism class. He/she is to be in charge of his teaching. A church without strong catechism teaching does not have strong roots, or does not know its doctrine. Members of such a church do not have a base of their faith. Faith is good knowledge and informed trust. That is the reason why a minister is involved in the teaching of catechism. The elders who are responsible for instructing catechism need the support of a minister who has more knowledge on catechism matters.

- Conducting public confession of faith. What is true faith? Bierma (2013:139) defines true faith as not only a sure knowledge by which I hold as true all that God has revealed to us in Scripture; it is also a wholehearted trust, which the Holy Spirit creates in me by the gospel, that God has freely granted, not only others but to me also, forgiveness of sins, eternal righteousness, and salvation. These are gifts of sheer grace, granted solely by Christ's merit.

A minister as a professional person is to conduct public confession ceremonies. He/she is to confirm new members. He/she is to perform it in the presence of the congregation. Those new members are to confess their faith in front of the congregation. A minister is to ask questions while the congregation are called to witness. New members are to commit themselves. A minister is to pray on behalf of the new members. This must be done with great respect and dignity.

- Exercising governance and discipline over the congregation, together with the church council. A minister is part of the church council. Therefore one of his/her duties is to exercise the management and church discipline in conjunction with the church council. All church members are under the leadership of the church council. A minister alone cannot discipline a member. He/she can only do that in conjunction with the church council. A true church will implement church discipline when needed.
- Proper house visitation (*huisbesoek*) and pastoral care of the congregation. Proper house visitation and pastoral caring for the congregation members are the responsibilities of a minister. A minister is there for all church members. He/she is to visit everyone. Sometimes ministers only visit certain

group of people and neglect others, which is improper. Before God, all people are equal therefore; they are all to be visited equally.

- Equipping believers in general for their ministries, particularly those serving in special offices and other leadership positions in the congregation, as well as those with the potential to perform such duties. Equipping the believers for their service to the Lord and his church. He/she has to encourage believers to live a Christian lifestyle. He/she is to motivate church members to take part in leadership positions that are in the congregation. (Eph 4: 12).
- Chairing church council meetings. Chairing of church council meetings is the responsibility of a minister. Some congregations do not want a minister to be a chairperson. But by his calling and his training he/she has more knowledge about church matters. A minister must always be present to guide the meeting. A church council may elect its chairperson, but a minister must always be present as an ex-officio. His/her task is to give guidance.
- Reaching out to people who are not Christians and do not belong to a church. By preaching and by lifestyle, a minister must be ministering even to those who are not church members. Where-ever he/she is, must lead by example, and be a role model. Those who are not believers must witness that a minister is a good person with good moral values.
- The Christian consecration of marriages. (URCSA Church Order 2011:16, Northern Synod). The Christian blessing of a marriage is the responsibility of a minister. Marriage comes from God; hence it is to be treated with dignity. A minister in blessing of a marriage is also to be rendering an intercession prayer on behalf of a new family. Blessing of a marriage comes from God. The minister must perform it in such a way that it will give glory to God.
- A minister as a professional person is to instruct and teach the church council members. Before the new council members start their duties, it is important that a minister should teach and instruct them about their responsibilities. This can be done in the form of a camp or a workshop. This should be an ongoing process.

3.8 ROLES OF THE CHURCH COUNCIL MEMBERS

In each congregation there are church Elders and church Deacons elected (1 Timothy 3: 1-13). Both male and female members of the church can be elected to be Elders and Deacons. Only those church members who are committed to a Christian lifestyle can be elected to be Elders and Deacons. Elders and Deacons are to serve for at least two years in their positions. After two years, new members are to be elected. The aim is to also give other church members an opportunity to be on the church council. The synod wants to promote the idea that says each church member must be in leadership position at least once in his/her lifetime. No one can be an elder or a deacon for life. It is indeed a good thing to rest. After a rest you can be re-elected again.

Young adults are also to be included in the church council membership. This arrangement or plan will give young people the chance to be actively involved in church matters as they are also full members of the congregation.

The church council in URCSA is divided into two. We have the church deacons and the church elders. Their roles are complimentary to each other but there is a slight difference.

3.8.1 Responsibilities or roles of a church Elder

According to URCSA Church Order General Synod (Stipulation 31: 48) & Maluleke (1998:3-20) the responsibilities or official duties of an elder are:

- Serving the congregation pastorally together with the minister(s) of the word and striving to lead others to Christ. In this regard the primary aim of the church elders is calling and leading to Christ those who are not members of a Church. The elders must convince the unbelievers that Christ is the Lord of all creation. The calling should be done by way of life and word of mouth.
- Exercising supervision over the congregation and over their fellow church council members. Elders should exercise discipline in their different wards. Church members need guidance in their Christian life. Sometimes they do

wrong things, therefore, it is the task of the elders to show them the right way. What is important is that a church elder is neither an earthly ruler nor a chief. Church matters are to be treated with love and humility. Church supervision and discipline should be the same to all church members.

- Visiting the congregation members faithfully. The elders are to visit church members at their homes. The members must be given the chance to share their experiences and expressions about church management and where improvements maybe needed. The elder should have a small and manageable ward where he/she could visit all families. According to Maluleke (1993:47) we should not treat other people or members of the congregation as underprivileged and the marginalised.
- Taking responsibility with the deacons to find the means to maintain the worship services. The task of elders is the management of the congregation. A congregation is like a business; it needs a good management and good governance. Things must be run properly, following the church order. There must be a sign of mutual respect.
- Administering the funds and property of the congregation.
- Supporting the minister of the Word diligently and carefully in everything that can enhance the spiritual edification of the congregation. Elders are to be watchful on the purity of the doctrine of the church. In order to do justice to the purity of doctrine, elders must study their Bibles, Catechism books as well as other Bible commentaries. Also read the church order so that you may become a well-informed watchdog for the purity of the church doctrine. The teaching must be Christ centred. Maluleke (1993:47) argues that people should not act like they are coming from the centre of the politics of the powerful who rule by torment and elimination and the contriving of the vanishing of women and men.

3.8.2 Responsibilities or roles of a church deacon

According to URCSA Church Order General Synod (stipulation 32: 48) & Maluleke (1998:3-20) the responsibilities or official duties of a deacon are:

- Leading the congregation in the service of compassion. Deacons are supposed to render service to who are even outside the church. When there are floods, fire or hunger, it is the responsibility of the church to render assistance. If those who are outside the church get help, they witness the love of Jesus Christ. Remember what Jesus said in Matthew (25:35-36): “I was hungry and you fed me, thirsty and you gave me water, was a stranger and you received me in your home, naked and you clothed me; I was sick and you took care of me, in prison and you visited me.”

There is witness through the rendering of service to those outside the church. By so doing, the deacons are witnesses to Jesus Christ. The deacons are to motivate people to start self-help projects as well as community gardens. The deacons are to encourage believers to start small businesses with the aim of creating employment for the needy and the unemployed people. According to Maluleke (1993:47) the needy and unemployed are not supposed to be treated like exodus of refugees and displaced people. This is a kind of witnessing to those who are outside the church.

Deacons are for lifting up, comforting and supporting of all who are in need of assistance in the congregation; there are many people who need some sort of help just like the youth. It can be spiritual or material assistance. Deacons are the first people to know the plight of these people because the deacons are to visit them. They are supposed to report this state of affairs to their ward elders. Both elders and deacons are to visit needy families in order to uplift them and give them the moral support. Maluleke (1993:47) states that we should not cling to power and the worsening poverty of the people or congregation. They are supposed to be source of great encouragement. The matter will be reported to the whole church council for further support. Deacons act as the eyes and the ears of the church council.

- Collecting and administering the contributions of the congregation, as well as seeking and employing other acceptable means, for the above purpose. Deacons collect offering from congregation members who are in their demarcated wards. Therefore it is important that when deacons visit their wards members, they should be in possession of the official church receipt books given them by the congregation treasurer. Never collect money from the congregants without issuing a receipt at the same time. Make sure that

the carbon paper is placed at the right place in the receipt book. The receipt book together with the money collected should be handed over to the congregation treasurer for control and banking. Deacons must never give money to the treasurer without presenting the receipt book. Deacons must also have a name register of his/her ward members. All the money collected must be recorded in the register. The elders and the deacons should also contribute to set a good example.

- Inspiring members of the congregation to become personally involved in practising Christian compassion.
- Elders and the deacons manage and organise the collection of the offerings for the maintenance of the worship services.

3.9 SOME REASONS THAT AFFECT THE CATECHISM AND THE YOUTH IN THE CHURCH

The reason for this decline is not immediate evident. However one can postulate that this decline has had a bad influence on the members of the URCSA Rustenburg/Tlhabane congregation because it has proven difficult to attract youth to the church.

One does not really know where to put a blame about this decline, hence it is important for me to take this initiative to research the problem with regards to the decline of membership (youth) in the Rustenburg/Tlhabane congregation. The researcher observed that not only young people have lost interest. In coming to church or participating in church activities but this problem is also affecting people from all age groups, but this research will focus on the youth and catechetical class members?

The researcher will establish to what extend does the drastic change in the community of believers, life style, Uniform, Catechism class, Catechism teacher, Catechism book, Love for the church, Bible, Church attendance, prayers, the role of the church, Hosanna book song, Sunday sermons, the whole service, preaching by a minister of the word and preaching by church elders contribute to the decline by the

youth in the church. The question will remain what is the cause? To the researcher, this topic is vital because due to this problem, it is not only the church that suffers but the whole community.

The main problem of the decline of youth in the church I think is lack of understanding, lack of maturity of catechetical members and exclusion. The youth feel that they are not catered for in the running of the church but they do enjoy the Sunday sermons presented by both the minister of the word and the church elders because they address their problems and challenges they face in life.

The decline becomes a challenge for the church as a whole. However it is not really known yet whether this decline is much more influenced by the lifestyle, mushrooming of other churches in Rustenburg or not. What is important is that the church has social needs to respond positively to in our daily challenges.

Because this was a long standing problem, it tends to be a serious challenge to the researcher. The researcher took a drastic step by speaking with the current Minister of the word, the catechism teacher as well as with some members of the church council and general members of the church.

The feedback received from the people spoken to varied, from the challenges of the distance because they are supposed to use taxis or common transport to travel to church. This group of people is those without money and they are not working. Some of them are working but they don't earn much. Some said they don't have the proper clothes to wear because of their conditions at home (Can't the Christian Youth Ministries then wear a uniform every Sunday?). Most of the catechetical members confess that they do not have a church uniform. It was astonishing to notice that this challenge is not only amongst the youth or members of catechetical class but also amongst old people and others decided to stay home, instead of going to church and talk over these issues. We need to understand that a growing or a well-developed church is a church which is economically viable by remunerating its workers, meaning its ministers, lay workers, administrators and project workers.

Some members that the researcher has spoken to have identified lack of leadership, they alleged that the leadership is not visible in their social life and they only see it on

Sunday at church and this may have a negative effect in the church growth because the researcher believes that may be, some of the challenges highlighted by some of the people spoken to could have been attended to immediately if the church council members have been doing the house visits. They would have received first-hand information and dealt with them instantly.

3.10 THE ORIGIN, DEVELOPMENT AND DECLINE OF YOUTH

Robertson (1970: 120) stresses the explicit inter-relation of four factors in the growth and development of religious organizations. They include the prevailing environmental culture; the wider social structure and the constituency upon which the movement draws its support, the cultural or ideological nature of the group; and the collectivist's internal organization. He uses these factors to explain the development of the Salvation Army. These four factors, which can be categorized as either environmental or organizational, constrain the movements in relation to the wider society.

Robertson (1970:113-149) has argued that church sect issues are infiltrated by culturally biased “ problems of parochialness” and that specific attention must be paid to the social-cultural levels at which cross-cultural applications of terms take place. He is concerned with the relationship between the collectivist's self-conceived basis for legitimacy (as either exclusive or inclusive). (See Pilarzyk 1978:26) Perhaps these factors could also help deepen the conversation: How does the catechetical class relate to the environmental culture, the structure of society, the constituency of the Congregation and the internal dynamics of the Congregation?

3.11 CONCLUSION

There is much to make us think more. Everybody could, therefore, be a Christian leader, using their fastidious or particular gifts for the greater advantage of the Christian community and our society. This leadership did not demand a place of authority. This form of leadership asked people to take responsibility for their lives, their homes and their communities. Besides being concerned with their personal

holiness, Christians were encouraged and optimistic to live their faith and so develop and expand social holiness. (Bentley & Methodist 2010:559).

In ministry every person should be encouraged and be confident to pursue Christian perfection, to express or articulate their faith to those who find themselves in dire situations (social holiness) and to choose to be accountable and liable to fellow sojourners on this path and course of faith and life. (Bentley 2010: 564)

Bierma (2013: 181) advises that we should use the holy name of God only with reverence to awe, so that we may properly confess God, pray God and glorify God in all our words and deeds. This should give us strength to be more determined and pray much louder, pray for help from God according to (Maluleke-1993:47) He continued to say that the cry for life is not a cry of despair, sorrow, hopelessness or grief. It is a cry for bread and water.

According to *STIPULATION 60 (2011:52): YOUTH WORK*: the following must be adhering to: The Congregational Ministry of the Regional Synod and the Presbyteries should encourage and develop the care of the youth in the Church. This care includes spiritual care of young people and oversees their intellectual nurture and education. Surely, there is plenty of room for mutual support and encouragement in the Lord. There must be an excellent communications on the whole of the Gospel of Christ.

What is also important for us is to pray daily and specifically for the gifts of the spirit. In all corners of the church until today, we plan more than we pray. Prayer is more powerful and very important. What we also do wrong is to cast our problems and burdens of the church members, ministries and the world on our own shoulders and continue as if nothing is happening. Finally we go down under the scale of them. We must understand that prayer is powerful and it bears fruits.

The action of reading and studying the Bible should begin with the elected church council members as leaders of the congregation. These leaders include all the church deacons, church elders catechism teachers and the minister of the word or a teaching elder. When they concentrate on the Bible, they will grow spiritually and will

also continue with discussions on Biblical theology and its implications for their congregations.

We require praying in a healthy developed church. A well-developed church is a church which is ecumenically superior. There is so a great deal religious separation in the world. And yet, unity can by no means brought about with the religious bodies of men in accord to vary. God hates those that propagate splitting up or friction among the brethren. In the book of Corinthians we are told of the church at Corinth flattering alienated. The Apostle Paul took immediate steps to obliterate the extraction cause of it. He began by saying, "Now I plea with you, brethren, by the name of our Lord Jesus Christ. That you all speak the same thing, and that there be no division among you, but that you be perfectly joined together in the same mind and in the same judgement" (1 Corinthians 1:10)" The Church subsist as a continuation of the incarnation of the Logos in the "oneness" of mankind to which all grassroots and nation belong; and while this process is ongoing, the "sacramental" sign of salvation is already in attendance for all people" (Hillman, 1965:13)

CHAPTER FOUR

ENGAGING WHY YOUNG PEOPLE LEAVE THE CHURCH? LEADERSHIP AND THE RESEARCHER'S OBSERVATION

4.1 INTRODUCTION

In this chapter the researcher will try to discuss the problems of the youth in detail. Draw ideas from literature and experience. Having to listen to some members of our church that have been in this congregation for many years, one hears of the decline in membership especially the youth which started just before 1994.

Abrams (2012:48) is of the opinion that “as far as youth of the future is concerned, we may not anticipate any marked change in characteristics and behaviour. He cannot deny the complaints which old people commonly make. Old people complain that young people are grown too independent, disobedient, and what not. It is too true, frightfully, miserably true, that there is not the same reverence for parents as there was a generation back; that the children break loose from their parents, spend their parents' money, choose their own road in life, their own politics, their own religion, for themselves; that young people now presume to do and say a hundred things which they would not have dreamed in old times”.

According to Abrams (2012:48) “young people are much alike in every age, and no doubt the older generation will continue to be shocked and horrified at the ideas and the behaviour of the younger element in the population especially in the church. He is of the opinion that as long as society endures and people continue to propagate, there will always be youth, though, naturally, the specific outlets for its energies will depend upon the cultural setup in any given time and place”. What is important is that social institutions come and go. They are not eternal. In terms of the church, it may like many other social institution, decline and pass out of existence.

I have observed that many young people leave the church after the completion of their catechism classes. This always happens immediately after confirmation. Also, those that remain are not always actively involved in the ministry of the Church. We

need to understand the need of our congregants before embarking on Jesus teachings. The Bible tells us that before embarking on his teaching about mission, Jesus explained why it is needed. He summoned his disciples to pray to God as now, for more people who could do what he was doing. There was then desperate need for people to follow in the footsteps of Jesus in order to bring the much needed relief to others. Jesus has been to all towns and villages and he knew from personal experience the things that made life difficult for ordinary people. Indeed they appear as vulnerable as sheep without a shepherd” (Adeyemo 2006:130). The youth of today need a shepherd and somebody who will lead them according to the teachings of the Bible.

The leadership of Rustenburg/ Tlhabane felt that what they did is enough because they have preached the good news to the people and all the people who have been the members of the congregation, they did understand their teachings. By leaving the church now means that they did not want to be members anymore, so is not their problem anymore to question people. They felt that they did evangelize; and people were baptized; if they did not repent then God should continue with the action of making them to repent. They forget that early Christians confessed their faith at baptism. Candidates for baptism called “Catechumens” learned about the Christian faith and after this time of instruction were ready to profess their own Christian faith. Their confession consisted of reciting “creed” that summarized what the church believed and what they believed.

This research seeks to identify the reasons for this decline in Church involvement on the part of the youth and what the leadership of the Church can do to turn this situation around.

4.2 REASONS FOR THE DECLINE OF THE YOUTH

Pilarzyk (1978:26) “stressed the explicit inter-relation of four factors in the growth and development of religious organisation. They include the prevailing environmental culture; the wider social structure and the constituency upon which the movement draws its support; the cultural or ideological nature of the group; and the collectivist’s internal organisation. These four factors, which can be categorised as either

environmental or organisational, constrain the movements in relation to the wider society”.

Maluleke (1998:2)” is of the opinion that there is a lack of understanding within the church on African family and youth ministry. It is also important to notice that there are diversities in families and youth. Youth are coming from different background as alluded to chapter one (see sec 1.2.1). He continues to say if we want to talk about youth ministry in the African context, we must be prepared to move out of our theological comfort zone, which does not always address the socio-economic and spiritual questions that are asked by African family and youth ministry. It is in these circumstances of poverty that it must be realised that believing in God is not the issue. The real issue is believing God, believing that he is present and that he wants to, can and will make a difference”. He also talked about the issue of HIV/AIDS pandemic as one of the possible reasons which is relevant to my topic though he puts it in different context (Maluleke (1998:2⁸).

According to Maluleke (1998:2⁹)” youth ministry must be transformational; the church must aim for Christian discernment to recognise and understand what God is doing at the moment with those who are being ministered to”.

The reason for this decline is not immediate evident. According to Abrams (2012:48) the church, “although they constantly point to their membership growth, are consciously of the fact that they are slowly slipping”. There is abundant evidence of a lessened interest in the church and diminishing attendance. Sunday it is becoming increasingly secular. The few churches, here and there, with capacity audience are the exception”. However one can postulate that this decline has had a bad influence on the members of the URCSA Rustenburg/Tlhabane congregation because it has proven difficult to attract youth to the church.

⁸ The influence of the AIDS pandemic on families and youth orphans as ‘the fact that the rights of millions of children to be free of abuse, exploitation and violence are compromised in totality by the loss of a traditional family environment. In this reality of the loss of family structures, youth ministry cannot simply be Christian information, Sunday school and catechism which are run in a legalistic manner.

⁹ ‘Ministry is not something we “do” to someone else. It is a holy way of living towards God and towards one another”.

One does not really know where to put a blame about this decline, hence it is important for me to take this initiative to research the problem with regards to the decline of membership (youth) in the Rustenburg/Tlhabane congregation. The researcher observed that not only young people have lost interest. In coming to church or participating in church activities but this problem is also affecting people from all age groups, but this research will focus on the youth?

The researcher will establish to what extent does the drastic change in the community of believers, life style, improper implementation of decisions taken in upper structures of the church, unattractive activities for the youth, dictatorship by leaders, lack of support, poor or lack of leadership skills contribute to the decline by the youth in the church. The question will remain what is the cause? To the researcher, this topic is vital because due to this problem, it is not only the church that suffers but the whole community.

The main problem of the decline of youth in the church is exclusion. The youth feel that they are not catered for in the running of the church. All the decisions are taken by the church leaders on their behalf. Whatever decisions they decided upon as youth are not accommodated. To them implementation of decisions is a top down approach.

The decline becomes a challenge for the church. However it is not really known yet whether this decline is much more influenced by the lifestyle in Rustenburg or not. What is important is that the church has social needs to respond positively to in our daily challenges.

Because this was a long standing problem, it tends to be a serious challenge to the researcher. The researcher took a drastic step by speaking with the current Minister of the word as well as with some members of the church council and general members of the church including the youth.

The feedback received from the people spoken to varied, from the challenges of the distance because they are supposed to use taxis or common transport to travel to church. This group of people is those without money and they are not working. Some

of them are working but they don't earn much. Some said they don't have the proper clothes to wear because of their conditions at home (Can't the Christian Youth Ministries then wear a uniform every Sunday?). Others raised issues of gossip and it was astonishing to notice that this challenge is not only amongst the youth but also amongst old people and others decided to stay home, instead of going to church and talk over this issues.

Some members that the researcher has spoken to have identified lack of leadership, they alleged that the leadership is not visible in their social life and they only see it on Sunday at church and this may have a negative effect in the church growth because the researcher believes that may be, some of the challenges highlighted by some of the people spoken to could have been attended to immediately if the church council members have been doing the house visits. They would have received first-hand information and dealt with them instantly.

Some reasons for joining the fellowship of the church are fairly clear. To others the church serves as social and get-acquainted centres. Parents want their children to receive religious instruction. Moreover, children, seeing other little boys and girls attending Sunday school, feel that they are left out of the scheme of things unless they are permitted to go also.

4.3 MUSICAL INSTRUMENTS

The youth in the church are not allowed to use musical instruments especially during the liturgy and during preaching. They are only allowed to use musical instruments during offering time and to them they are not given ample time to sing. Basically they use the beat.

Unemployment is one of the biggest problems in our area especially in villages around our church and old location as stated in chapter1. Some of the people are not working and it is not easy for them financially. For the church to grow it must have financial muscle. Some people are not working and that affects our church adversely. We need to consider projects that would help the youth to transform community. Due to poverty people end up losing hope. In this situation the church

should speak prophetically to the society, by proclaiming the Kingdom of God.

Another reason might be people affected and infected with HIV/AIDS. The gospel of Jesus Christ obliges all Christians to embrace and be in solidarity with those who are living with HIV and AIDS, and provide care and support for those infected and affected. The church is called not to judge, but to be an agent of reconciliation and healing in a broken world; to devise ways and means of removing stigma from those who have been stigmatised. The local church needs to be understood as being part of the universal church. There is genuine need for help and sharing between churches of different localities and contexts. Most of the infected people feel lonely, uncomfortable which makes them not to talk about their situation because of things that they come across within the church.

4.4 THE DECLINE OF PARTICIPATION OF THE YOUTH

In line with what is discussed in chapter one about the decline of youth members, another problem of the decline of youth in the church is exclusion. The youth feel that they are not catered for in the running of the church. All the decisions are taken by the church leaders on their behalf. Whatever decisions they decided upon as youth are not accommodated. To them implementation of decisions is a top down approach.

URCSA has the following ministries, the Sunday school, Youth Ministries, Women's Ministries and the Man's Ministry. Maluleke (1998:3¹⁰), has a way of defining a ministry. All these ministries have a uniform for instance according to the URCSA Church Order Chapter Ten (10) section 7 subsection 7.2 states that all women that belonged to the former Dutch Reformed Church in Africa are obligated to wear the uniform and now there are young professionals that belong to this Ministry may be less interested in wearing the uniform but have an obligation to comply to their dress code and some of them become reluctant to join these Ministries because of this obligation.

¹⁰ This ministry is not only about the liberation of people from bad circumstances, because circumstances will not save people, they must be lead to faith and obedience in Christ.

It is in wearing of the uniform that we see how Materialism has influenced the practices of the URCSA because here one makes a reference to the young professional women who want “to look and feel good” in their designer suits and once they join the Ministries they will be expected to wear the uniform of which some may not feel at ease.

One of the purposes of why the youth should wear uniform is to identify the URCSA Ministries from other denominations and because of this obligation these ministries may lose focus as to what their calling is and end up focusing on how one should wear this uniform. There is nothing wrong on wearing uniform but once it becomes a must, the church may start losing members because of the obligation as much as may it is advantageous to wear a uniform because not everyone affords to buy nice clothes and they may feel inferior and leave the church Perhaps the best is to encourage ministries to wear uniform and not compel them to do so.

4.5 CHURCH MISSION

Many URCSA congregations are flourishing. They are clear about the mission to whom God has called them, and they love one another as they carry that mission. But many other congregation face challenges in figuring out their direction and purpose. Some wish their congregation had a clear sense of direction and purpose. Others are full of pain because they are sharply divided on the matter of their church’s direction. In virtually every church, people give quite different answers to these basic questions, who is our church’s leader? Who should be and what is leadership. (Grand Rapids 2005: 7).

The notion of Christian leadership is understood in many different ways. The most simplistic interpretation of Christian leadership points to the holding of an office or fulfilling a specific function in a church or Christian community, which demands of the individual to make decisions on other people’s behalf. This definition of Christian leadership is characterized by the use of titles and it differentiates between various levels of church participation. It offers a way to form people who are able to make a positive difference in their own lives and also in the lives of the broader community (Bentley 2010:551).

As discussed earlier on chapter one, when one talks of growth, there are two ways to look at it, one, may look at the growth of an individual encompassing spiritual maturity, character and moral formation and secondly the growth of the church in terms of number. According to Hendriks (2004:113) this growth can only take place if the congregation worships God with singing, praising, and by telling the world about the liberating work of Jesus on the cross, and of God's love. But this should not be understood only as internal and superficial because it must involve practical reality also that impact on the lives of the people and that develops them holistically.

According to STIPULATION 60 (2011:52): YOUTH WORK: the following must be adhering to:

The Congregational Ministry of the Regional Synod and the Presbyteries should encourage and develop the care of the youth in the Church. This care includes spiritual care of young people and oversees their intellectual nurture and education.

In one of the paragraphs (2.9) above it is clear that not all the musical instrument are used or allowed in our church. This is evident because according to Hendriks (224:194) all human systems seek to maintain stability by adhering to established routines, traditions, rituals, music family tradition and control measures. The story is told that the well-known Reformer, Martin Luther, wanted to introduce the organ into the churches, as it was a preferred instrument, for example, in beer halls where ordinary people relaxed... it was very long before the organ was accepted in the church, now, it is even more difficult to exchange it for something else.

Like most of the reformed churches Rustenburg/ Tlhabane Congregation has an organ but instead of playing the organ during the service the congregation prefers using what is called "a beat" Once the beat is beaten then the congregation starts moving and dancing, this is where the influence of African Spirituality becomes prominent as the type of the hymns that are sung are more traditional.

When one was growing up, stories were told about how the then Dutch Reformed Church in Africa used to worship in terms of singing. When singing in church service it is said that the members could not dance during the church service as dancing was associated with Satanism. When one looks at the URCSA today this is no

longer the situation because one will find that during the church service the congregation does not only sing from the hymn books but will sing some choruses with African rhythm and they will start moving and dancing.

According to Cochrane et al (1991:19) Christian spirituality is a way of speaking about discipline, the following of Jesus Christ as Lord, in relation to the resources of the spirit and the means of grace which enables us to be disciples. This includes our life together in Christian community, prayer, meditation and worship, study and reflection on the scripture.

According to Brown (1988:119) spirituality would describe the way in which Christians live every aspect of their existence, including politics and merchandizing as well as prayer and meditation. Spirituality would mean how the congregation contributes to the wellbeing of the congregation itself and that of the community.

4.6 EFFECTIVE LEADERSHIP IN THE CHURCH

First church had a history of letting the pastor make almost all the decisions in the church, especially about planning and leading worship. Then as time goes on the pastor came and encouraged members of the congregation to help in plan and lead in worship. He called them worship committee and held regular meetings to tell them his plans for sermon and ask them their ideas for music, bible readings, and prayer. Slowly the committee began offering ideas. They also plan somewhat humorous sketch about the Ten Commandments and then the pastor encouraged them to continue doing a good work. (Grand Rapids 2005:8).

4.7 WHAT IS GOD'S MISSION OF THE CHURCH?

God's missions in the world can be summarized this way: God's purpose in Christ is to reconcile all things to him. The church is the body of Christ in the world-the means by which the world will know that Jesus Christ is Lord and through which all believers will reach maturity in Christ and unity in the faith and knowledge of Christ. Mission usually refers to one's deepest purpose or belief, while vision usually refers to how one will live out that mission in the future. (Grand Rapids 2005:9).

4.8 THE DIFFERENCE BETWEEN LEADERSHIP IN THE CHURCH AND OTHER SPHERES OF SOCIETY

Is there a difference between leadership in the church and leadership in any other organizations? I think there are differences as well as similarities. There is similarity in terms of laws of human behaviour, social laws, psychological laws, and organizational laws that are rooted in creation and apply to all organizations including the church. The best of Christian wisdom discerns these deep and universal patterns to human life and community. God's common grace makes it possible for a person who may not be a Christian to be an effective leader in an organization.

Reformed Christians are always aware that God has created and still works in the whole world, not just the church. But there is also a difference. The church is a unique organism in which Christ and the Spirit dwell. The church has a unique source of life, is directed toward particular end and goal, and is governed by particular commitments and practices such as prayer, worship, study, witness, and service that give peculiar shape to the church's life and ministry. (Grand Rapids 2005:14).

4.9 WHAT IS CHRISTIAN LEADERSHIP?

Maddox (2003:115) draws John Wesley's sermons in asserting the following: "... the reason that Christian communities around the globe had done so little good in the world was that they were producing so few real Christians". True leaders were those who understood their faith to be more than lip-service in their cathedrals. The so-called Christian leaders of the day simply did not inspire change. So, where these leader come from? According to Wesley, true Christian leaders who could make a difference did not necessarily come from those with obvious ability, but simply from the people whom God provided (Weems 1999:18).

Wesley looked for leaders from among the people, not above the people (Weems 1999:19), because they had a genuine love and awareness of the realities of daily

life. Everybody could, therefore, be a Christian leader, using their particular gifts for the greater benefit of the Christian community (Bentley 2010:557 - 559).

4.10 DEVELOPING A LEADERSHIP IDENTITY

Leadership identity as moving from a leader-centric view to one that embraces leadership as a collaborative, relational process. Developing a leadership identity was connected to the categories of developmental influences, developing self, group influences, students' changing view of self with others, and students' broadening view of leadership. Burns (1978) observed that despite the large volume of scholarship on the topic, leadership is not well understood. Numerous books and articles focus on leadership theory, behaviours, effective practices, or on particular populations (e.g. women, youth, and ethnic groups), specific settings (e.g. civic leadership, business leadership, church leadership) and diverse outcomes.

Rost (1993:20) concluded that most of what has been labelled leadership in the past was essentially good management. Leadership worked well in an industrial era when the predominant goals of leadership were production and efficiency. (Heifetz, 1994; Wheatley, 1999) noted that the society has shifted to knowledge –based, networked world. Rapid advancements in technology, increasing globalization, complexity, and interconnectedness reveal the new post-industrial paradigm of a networked world and call for new ways of leading, relating, learning and influencing change (See Komies, Owen, Longerbeam, Mainella & Osteen 2005: 593).

4.11 CIRCULAR AND CHRISTIAN LEADERSHIP IN CORINTH

Leadership in the Roman colony of Corinth was expensive and therefore elitist. It was thus a necessary pre-requisite to be among the wise, well-born and powerful. A leader was one who was respected, had standing and honour, was eloquent in the assembly and had a number of influential friends and clients. Furthermore he recognized and affirmed the social barriers of class and status. (See Clarke 1991:396)

4.12 PAUL'S VIEW OF LEADERSHIP IN 1 CORINTHIANS 1-6

In the light of secular perceptions of leadership into the Corinth church, Paul defines for the church some Christian principles of leadership. His own examples demonstrate an avoidance of persuasive oratory and secular boasting, and a refusal to give particular esteem to certain Christians on the grounds of their secular status. Paul's criticism arises from his aspect of secular leadership in the church. (Clarke 1991: 398)

4.13 WHAT DOES THE BIBLE TEACH US ABOUT "SERVANT LEADERSHIP?"

The bible teaches us many things about the nature and quality of Christian leadership. Perhaps the most profound insight comes from the life of Christ himself and Christ's clear teaching regarding servant leadership.

4.14 CHRIST IS THE SERVANT OF LEADERSHIP

In his incarnation, Christ embodies the message of servant love. The cross is the ultimate message of self-giving love (see Phil 2:1-11; John 13:12-17).

4.15 AUTHORITY IN THE NEW TESTAMENT

Jesus Christ himself exemplifies both: he rules with power "far above all rule and authority and power and domination" (Eph 1:21), but he also stoops down to wash the feet of his disciples (John 13). We can see this same example of power combined with servant hood in the role of parenting. In their relationship with children, parents have authority that includes right and power; good parents also love their children with a servant love, and use their authority through this love.

4.16 THE PRACTICE OF SERVANT LEADERSHIP

John 13:14 Jesus makes it clear that those who follow Jesus must practice his servant love: "So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet." In Ephesians 5:1-2, Paul calls believers to imitate God

in self-giving actions. Therefore be imitators of God, as beloved children, and live in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God.(page 11 biblical and theological themes regarding Leadership in the church).

4.17 CONNECTED LEADERSHIP: JEREMIAH 8: 18-9:3

Jeremiah 8: 18-9:3 brings to the table an element those leaders- especially religious and Christian leaders need to take note of. Leaders should answer to a “higher power” and to ethical norms because of connectedness to this “higher power”. As a leader, Jeremiah identified with his people and their woeful condition. South Africa had a leader who, despite having many competencies, was unable to connect with the people whose leader he was. Connected communication is an exchange between two or more people, facilitated by empathy, honesty, and clarity of purpose and message.

It argues cogently that a well-balanced leader should excel at connecting with people he/she wishes to lead. Leadership is not just to exercise power, to demand certain things from people or to order them to do something. It has to do with connecting people and communicating with them on a deep level. Perhaps one of the best examples of this is Dr Martin Luther King Jr, best known for his “I have a dream” speech. It is said of him that he succeeded in leadership for the reason that his communication with people was highly strategic and well-articulated (Traversi 2007:187). As a leader in difficult time in the history he managed to communicate with people in a sincere way and on a deep level.

Traversi (2007:188) says that if he had to summarise what he has read and heard from King, it would boil down to the following: what King communicated was “I feel your pain, humiliation, fear, oppression, and isolation. I feel how the injustices of our society wear on you. And I know what you want. I know you yearn for freedom, acceptance, respect, opportunity and love. The result of this connected communication was that people trusted him and were willing to follow him (Wessel 2010:485).

4.18 LEADERSHIP AND POWER

Leadership does not exist without power. Thus we have to reflect on power in order to lay a theoretical foundation for responsible leadership. It provides a concise summary of what a Christian leader should know about power in order to use his/her power in an adequate way. A leader in this sense might be a boss in a typical workplace hierarchy, a leader within an organization of volunteers, a teacher at a university, a speaker or an author who has influenced people through his/her ideas, et cetera. By using the term Christian leadership, the researcher refers to two different groups.

Firstly he refers to leaders in a specific Christian context like a church congregation or a Christian non-governmental organization (NGO). Secondly he refer to leaders who work in a secular environment like the business world or the government, but who want to lead their staff/followers according to their Christian worldviews and ethical standards, whether or not these followers share the Christian worldview of the leaders.(Kessler 2010:527 & 530)

4.19 WHAT HAVE I OBSERVED?

What the researcher have observed is that after completion of Catechism class the youth withdraw their membership. This to me is a serious problem because the importance of the teaching is neglected and tends to be substituted with the surface benefits that come after completing that class. Failure by the church management to comply with the benefits leads the youth to withdraw their membership. The researcher observed that not only young people have lost interest in coming to church or participating in church activities but this problem is also affecting people from all age groups, but this research will focus on the youth and the catechism class members of 2015.

The researcher also observed that since the Areas Act was abolished the country has seen many African people moving out of the township to the suburbs and this may be one of the reasons that have crippled church growth.

4.20 CONCLUSION

Everybody could, therefore, be a Christian leader, using their particular gifts for the greater benefit of the Christian community. This leadership did not demand a place of authority. This form of leadership asked people to take responsibility for their lives, their homes and their communities. Besides being concerned with their personal holiness, Christians were encouraged to live their faith and so develop social holiness. (Bentley & Methodist 2010:559). In ministry every person should be encouraged to pursue Christian perfection, to express their faith to those who find themselves in dire situations (social holiness) and to choose to be accountable to fellow sojourners on this path of faith and life. (Bentley 2010: 564)

The researcher also observed that since the Areas Act was abolished the country has seen many African people moving out of the township to the suburbs and this may be one of the reasons that have crippled church growth.

The youth who left the church before or after confirmation is still the responsibility of the church to go, preach, and make them believe, and confess their own Christian faith and make them full members of the church that is what Jesus came to do as God's mission. Those who left the church, still is the responsibility of the church to bring them back because the mission of God is infinite. God's people are not supposed to perish hence youth needs good shepherd.

CHAPTER FIVE

DATA ANALYSIS AND INTERPRETATION

5.1 INTRODUCTION

In Chapter 1, the research method was discussed in terms of the research design, research problem and purpose, the study population and respondents and data collection procedures.

The purpose of this chapter is to report on the results of the empirical investigation conducted in order to determine the factors that influence catechism class members and why there is a decline in terms of membership and inactive involvement of the youth in the church after they have been confirmed. This will also include examination of the relationship between Catechetical classes with the growth of the congregation. The qualitative and quantitative data collected through this investigation are summarized and discussed.

5.2 REVIEW OF RESPONDENTS

The analysis and interpretation of data were based on the response of 46 copies of the questionnaire which were returned by respondents.

5.3 SECTION A: BIOGRAPHIC INFORMATION

The biographic information was requested from the respondents in order to give a picture of their background information.

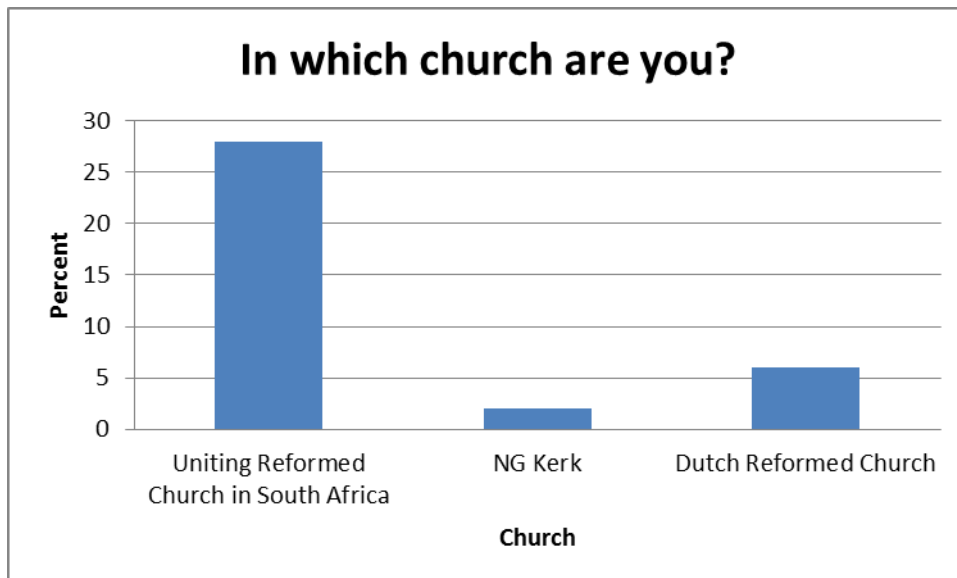
5.3.1 Type of church

Table 5.1: In which church are you?

Church	Frequency	%
Uniting Reformed Church in South Africa	28	77.8
NG Kerk	2	5.5
Dutch Reformed Church	6	16.7
Total	36	100

Majority of respondents (77.8%) are attending the Uniting Reformed Church in Southern Africa. The remaining (22.2%) are attending the other two denominations which are NG Kerk (5.5%) and Dutch Reformed Church (16.7%) (cf. Table 5.1 above and Figure 5.1 below).

Figure 5.1: Type of church



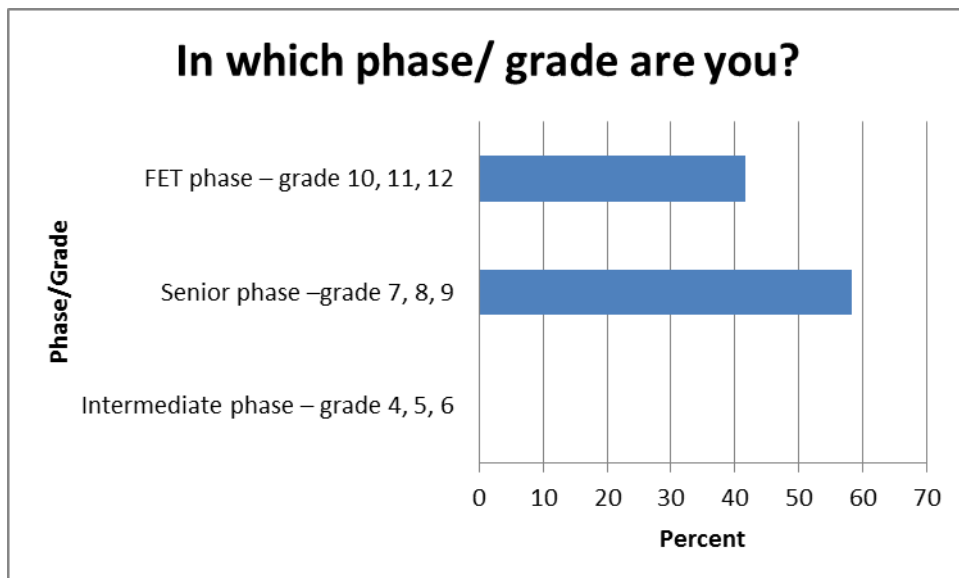
5.3.2: Phase/Grade

Table 2: In which phase/ grade are you?

Phase/Grade	Frequency	%
Intermediate phase – grade 4, 5, 6	0	0
Senior phase –grade 7, 8, 9	21	58.3
FET phase – grade 10, 11, 12	15	41.7
Total	36	100

Table 2 above and figure 4.2 below Indicates that Intermediate phase (grade 4, 5 &6) were not part of this research study because they are still in the Sunday school class. In other words they are still young to attend the catechism class. This research project focused on the catechism class between the age of 14 and 30 (cf. Most of the respondents (58.3%) in this research study are in senior phase which is (Grade 7, 8 &9) at their different schools.

Figure 5.2: Phase/Grade



5.3.3 Age category

Table 5.3: How old are you?

Age category	Frequency	%
13 – 14 years old	14	38.9
15 – 16 years old	9	25
17 – 18 years old	6	16.7
Older than 18 years of age	7	19.4
Total	36	100

Table 5.3 above and figure 5.3 below indicates that the majority of participants (38.9%) are within the age category of 13-14 years old. The other 25% falls within the age category of 15-16 years. Respondents who are older than 18 years old make a total of 19.4%. Only 16.7% of the respondents are between the ages of 17-18 years old. I think it is important to encourage the children who are over the age of (14) fourteen years old especially who falls between 15-16 years old to attend the catechism class. It is also to encourage people who are older than 18 years to attend the catechism class while at tertiary institutions or maybe they are just home after completing their grade (12) twelve class.

Figure 5.3: Age category

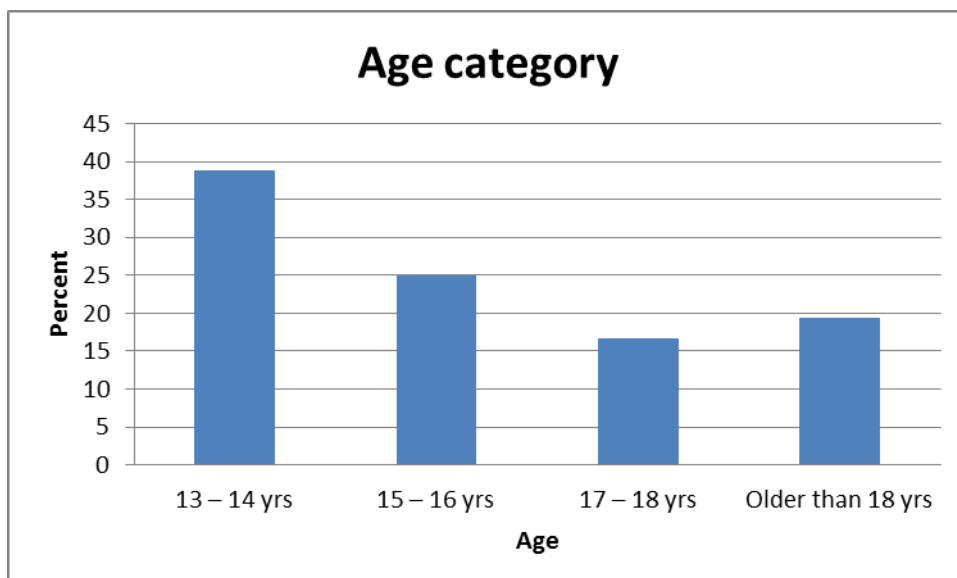


Table 5.4: Did your catechism teacher provide you with the catechism book?

Response	Frequency	%
Yes	33	91.7
No	3	8.3
Total	36	100

The majority (91.7%) were provided with the catechism books. The minority (8.3%) were not provided with catechism books. The problem might be that they were not present; another possibility is that they experienced shortages of catechism book; another reason might be that they did not pay for the book and registration fee. If that is the case, respondents may be given the books when they come if they were absent. If it was due to shortages, more books should be ordered and the surplus can be given to those who will join the following year. If the catechist did not pay in full amount or if they did not have enough money to pay for the book, they can be encouraged to pay by installment until all the money has been paid up.

Figure 5.4: Did your catechism teacher provide you with the catechism book?

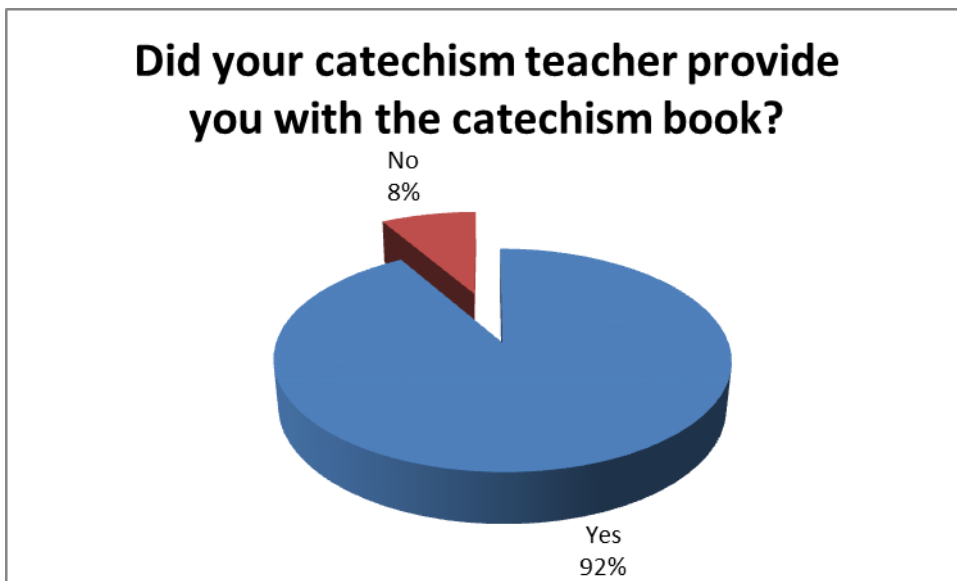
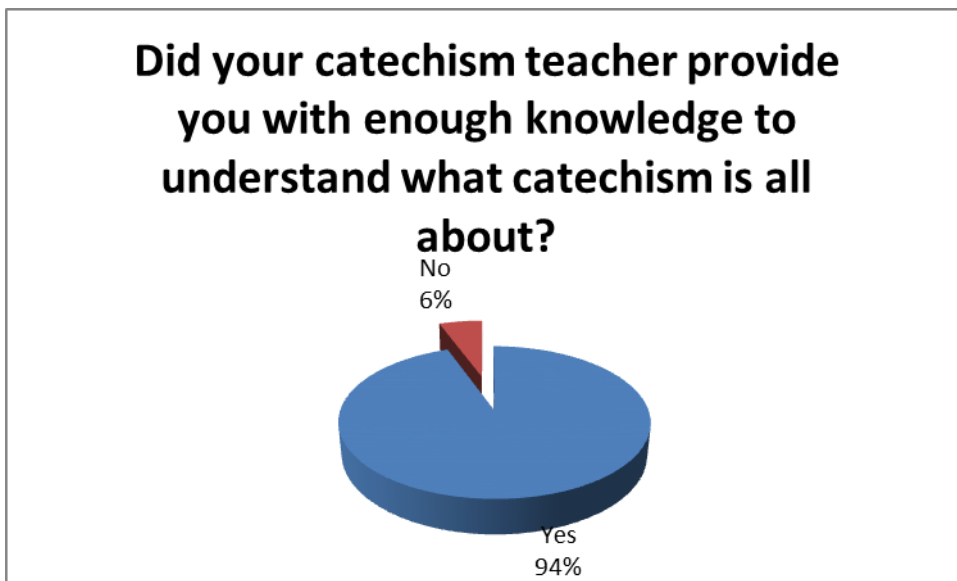


Table 5.5: Did your catechism teacher provide you with enough knowledge to understand what catechism is all about?

Response	Frequency	%
Yes	34	94.4
No	2	5.6
Total	36	100

Majority of participants (94.4%) agreed that their catechism teacher provided them with enough knowledge to understand what catechism is all about. It might also imply that they were also showing interest and love towards what catechism is all about. It might also mean that they were participating actively and asking questions where they needed clarity. The minority of participants (5.6%) claim not to be provided with the necessary support. This might affect the growth of the church membership.

Figure 5.5: Did your catechism teacher provide you with enough knowledge to understand what catechism is all about?



SECTION B: CHURCH

Table 5.6: Matters related to passion for church.

	1	2	3	4
Statement	Definitely disagree (%)	Disagree (%)	Agree (%)	Definitely agree (%)
6. I love my church	0	0	11.1	88.9
7. I read my Bible always	0	16.7	52.8	30.5
8. I don't have my own Bible	55.5	11.1	16.7	16.7
9. I go to church every Sunday	11.1	19.4	25	44.4
10. My church plays a big role in my happiness	2.8	5.6	47.2	44.4
11. I talk about my church with other people	2.8	5.6	47.2	44.4
12. I pray everyday	2.8	5.5	25	66.7
13. Prayer plays an important role in my life	2.8	2.8	8.3	86.1
14. I know how to pray	0	0	16.7	83.3
15. I love to pray	5.6	0	19.4	75

Item 6: Love for the church

As indicated in Table 5.6 above, the majority of the respondents (88.9%) definitely agree that they love their church. 11.1% agreed that they love their church. According to the above Table, this implies that all the respondents love their church. They admire their church.

Item7: Reading the Bible

As indicated in Table 5.6 above, 52.8% which is in majority agree that they always read their Bibles. This might mean that they have interest in the stories that are in the Bible. Maybe they are also encouraged by their parents to do so. It can also mean that their catechism teachers motivate them to read the Bibles even at home.

Item8: Did not have own Bible

As indicated in Table 5.6 above, 33.4% of catechism class did not have their own Bibles. This might imply that they use the family Bibles or maybe there is a possibility that there is no Bible at home.

Item9: Church attendance

It is evident from Table 5.6 that 30.5% agree that they did not go to church every Sunday. This is something that needs attention of the leadership of the church. It is also evident from the literature that some catechism class members might not necessarily be available always at the neither church nor catechism class because of different reasons (cf Table 5.6 Question 9). It is evident in Table 5.6 above that (69.5%) agreed that they go to church every Sunday.

Item10: The role of the church in the participant's happiness

The data reflected in Table 5.6 indicates that the majority of the participants (91.6%) are positive about the role of the church in their happiness. Minority of the participants which is 8.4% did not enjoy the services or the role of the church in their happiness. This means that the minority of respondents are not happy about the way some other things are done in the church.

Item11: Talking about the church with other people

As indicated in Table 5.6 above the majority of the participants (91.6%) agree that they talk freely about their church with other people and people from other

denominations. There is disclosure about what they do in the church and during the process of catechism. This implies that they are able to share even good practices with people from other denominations.

Item12: Pray every day

Majority of participants (91.7%) agree that they pray every day. Minority of participants (8.3%) did not pray every day. This means that the majority of the respondents understand the importance of prayer. It can also mean that prayer plays an important role in their lives. They see the value of prayer.

Item13: Prayer plays an important role in life

As indicated in Table 5.6 above, the majority of the participants (94.4%) are in agreement that prayer plays an important role in their lives. It implies that when they pray they get good results. They see the importance of prayer. When they pray, they get positive reward. They feel good about themselves when they pray.

Item14: I know how to pray

100% of the participants agreed that they know how to pray. It implies that they understand how to pray and why they are supposed to pray. It is evident that respondents were taught how to pray during the catechism class and during the Sunday school period. This will also implies that the teachers, parents and family members did play a role in teaching them how to pray.

Item15: Love to pray

It is evident from Table 5.6 above that 94.4% of the participants said that they love to pray. Prayer is close to their hearts. This implies that they are not forced to pray. So prayer to them is spontaneous. It is forced. It is automatic. They treasure prayer in their lives. It shows that really prayer is also important in their lives.

Table 5.7: Matters related to church uniform.

	1	2	3	4
Statement	Definitely disagree (%)	Disagree (%)	Agree (%)	Definitely agree (%)
16. I am not comfortable in my church uniform	40.6	40.6	15.6	3.1
17. I am comfortable with my church uniform	12.9	12.9	32.3	41.9
18. I hate to wear my church uniform	71	22.6	3.2	3.2
19. I love my church uniform	3.5	6.9	31	58.6

Item16: Not comfortable in church uniform.

Table 5.7 above indicates that the majority of the respondents that is (40.6%) definitely disagree and (40.6%) disagree that they are not comfortable in their church uniform. This implies that majority of the respondents are comfortable and they don't have problems with their church uniform. The minority of the respondents that is (15.6%) agree that they are not comfortable with their church uniform and (3.1%) definitely agree that they are also not comfortable with their church uniform. In other words a total of (81.2%) is in favour of church uniform and only (18.7%) are not in favour of church uniform.

Item17: Comfortable in church uniform.

As indicated in Table 5.7 above (41.9%) which is in majority of the respondents definitely agree that they are comfortable with their church uniform. (32.3%) of the respondents agreed that they are comfortable with their church uniform. This means that a total of (74.2%) of the respondents are comfortable with their church uniform when adding up a total of definitely agree and agree. Only (12.9%) and (12.9%) of the respondents definitely disagree and disagree that they are comfortable with

church uniform. This means that sum totals of (25.8%) definitely disagree and disagree that they are comfortable with their church uniform.

Item18: Hate wearing church uniform.

Table 5.7 again points out that the majority of the respondents (71%) definitely disagreed and (22.6%) disagreed that they don't hate to wear church uniform. The minority of about (3.2%) and (3.2%) agreed and definitely agreed that they hate to wear church uniform. This implies that a total number of (6.4%) indicated that they hate to wear the church uniform.

Item19: Love my church uniform.

More than (89.6%) of the respondents as indicated by Table 5.7 above definitely agreed and agreed that they love their church uniform. The majority of the respondents (58.6%) definitely agreed that they love their church uniform and (31%) of the respondents agreed that they also love their church uniform. A total of (10.4%) of the respondents indicated that they did not love their church uniform. (6.9%) of the respondents disagreed that that they love their church uniform and (3.5%) of the respondents definitely disagreed that they love their church uniform.

Table 5.8: Matters related to music.

	1	2	3	4
Statement	Definitely disagree (%)	Disagree (%)	Agree (%)	Definitely agree (%)
20. I love hosanna book	2.8	11.1	27.8	58.3
21. I hate hosanna book songs	66.7	22.2	8.3	2.8
22. Music is boring in my church	66.7	16.7	13.9	2.8
23. I love the music part in my church	2.8	5.6	19.4	72.2

Item20: Love Hosanna book.

The majority of the respondents (58.3%) definitely agreed that they love their Hosanna hymn book. This means they love the booklet including the contents thereof. Positively (27.8%) agreed that they love their Hosanna song book. Participants who are in favour of the Hosanna books are (86.1%). The minority of the respondents which is (11.1%) disagrees and (2.8%) definitely disagree that they love their Hosanna books.

Item21: Hate Hosanna book song

According to Table 5.8 above, majority of the respondents which is (66.7%) definitely disagreed that they hate Hosanna book songs. This means that they love it and they did not have problem with it. (22.2%) of the respondents disagree that they did not hate the Hosanna book songs. A total number of participants which disagreed and agreed with this statement are in majority which totals (88.9%). The minority of the participants which is (8.3%) agrees that they are not in favour of Hosanna book songs and (2.8%) of the respondents definitely agree that they hate the Hosanna book songs.

Item22: Music is boring.

According to Table 5.8 above, the majority of the respondents (66.7%) definitely disagree that music is boring in the church. According to them they enjoy the music in the church. (16.7%) of the respondents disagree that music is boring. The total number of respondents that disagree and definitely disagree is (83.4%). The minority of the respondents (13.9%) agree that music is boring in the church and only (2.8%) definitely agree that music is boring in the church. The total number of respondents that agree and definitely agree is (16.7%)

Item23: Love music part.

The majority of the respondents (72.2%) definitely agreed that they love music in the church. (19.4%) of the respondents agreed that they love music in the church. (5.6%) and (2.8%) which total amount of (8.4%) definitely disagreed and disagreed that they love the music part in the church.

Table 5.9: Matters related to sermon.

	1	2	3	4
Statement	Definitely disagree (%)	Disagree (%)	Agree (%)	Definitely agree (%)
24. I hate the Sunday sermons	72.2	22.2	5.6	0
25. I love the Sunday sermons	0	5.6	30.6	63.9
26. The Sunday service is too long and boring	47.2	33.3	19.4	0
27. The Sunday service is short and straight to the point	5.6	8.3	47.2	38.9
28. The sermons are always interesting	0	8.3	36.1	55.6
29. The sermons are boring	58.3	36.1	5.6	0
30. The sermons do not address our problems	45.7	25.7	22.9	5.7
31. I love when the minister is preaching	0	2.8	36.1	61.1
32. I love when church council members are preaching	2.8	13.9	50	33.3

Item24: Hate Sunday Sermons.

The majority of the respondents (72.2%) definitely disagree that that they hate Sunday sermons and (22.2%) disagree that they hate Sunday sermons. It means that (94.4) love the Sunday sermons. Only (5.6%) of the respondents agreed that they hate Sunday sermons. It is evident that the catechists did not hate Sunday sermons.

Item25: Love the Sunday Sermons.

According to Table 5.9 above (63.9%) of the catechists definitely agree that they love Sunday sermons. (30.6%) of the respondents agreed that they love Sunday sermons. Only (5.6%) of the participants disagreed that they love Sunday sermons.

Item26: Sunday service is too long and boring.

The majority of the respondents (47.2%) definitely disagree that the Sunday service is too long and boring. (33.3%) of the respondents disagree that the Sunday service is too long and boring. A total number of (80.5) definitely disagree and disagree on this item. (19.4%) of the respondents agree that the Sunday sermon is too long and boring.

Item27: Sunday service is short and to the point.

According to Table 5.9 above (47.2%) and (38.9%) agreed and definitely agreed that the Sunday service is short and to the point. Only (8.3%) disagreed and (5.6%) definitely disagreed with this statement.

Item28: Sermons always interesting

The majority of the respondents (55.6%) definitely agree with the statement and (36.1%) agree that sermons are always interesting. Only (8.3%) of the respondents are against the statement.

Item29: Sermons are boring.

The majority of the respondents (58.3%) and (36.1%) are of the opinion that sermons are not boring. Only (5.6%) of the respondents agreed that the sermons are boring.

Item30: The sermons do not address our problems.

(45.7 %) and (25.7%) of the respondents as indicated by the Table above indicated that the sermons do address their problems. (22.9%) and (5.7%) which make up a total of (28.6) are of the opinion that the sermons do not address their problems.

Item31: Love when the minister is preaching.

(61.1%) and (36.1%) which make up a total of 97.2 definitely agree and agree that they love when the minister is preaching. Only (2.8%) of the respondents disagree with the statement.

Item32: Love when church council members are preaching.

According to Table 5.9 above (50%) of the respondents agree that they love when the church council members are preaching and (33.3%) of the respondents definitely agree that they love when the church council members are preaching. (13.9%) of the respondents disagree with the statement and (2.8%) definitely disagree with item 32.



SECTION B: CATECHISM

Table 5.10: Matters related to catechism.

	1	2	3	4
Statement	Definitely disagree (%)	Disagree (%)	Agree (%)	Definitely agree (%)
33. I enjoy catechism class	0	8.3	33.3	58.3
34. I am always present in my catechism class	0	11.1	41.7	47.2
35. I can complete my catechism tasks	0	17.1	31.4	51.4
36. I love my catechism teacher	0	2.8	25	72.2
37. I love my catechism classmates	0	2.8	33.3	63.9
38. I read my catechism book without difficulties	0	2.8	52.8	44.4
39. I love reading my catechism book	0	5.6	55.6	38.9
40. I take lead in catechism class	2.8	11.1	44.4	41.7
41. I always help my catechism teacher	5.6	30.6	44.4	19.4
42. I am proud to let everyone know about our catechism classes	0	11.1	44.4	44.4
43. Catechism gives me direction in life	0	0	25	75
44. I enjoy reading my catechism book to my friends at school	5.7	17.1	48.6	28.6

Item33: Enjoy catechism class.

As indicated in Table 5.10 above, 58.3 definitely agree and 33.3%% agree that they enjoy catechism class. This implies that they are happy with the teachings in catechism class. It also means if they enjoy themselves teaching will be spontaneous. Then learning will be very easy for them. The minority which is (8.3%) disagree with the statement.

Item34: Always present in my catechism class.

Table 5.10 above indicates that (47.2%) definitely agree that they are always present in the catechism class while (41.7%) agree that they are always present.

Item35: Completion of catechism tasks.

As indicated in Table 5.10 above, 51.4 respondents definitely agree that they can complete their catechism class tasks. It implies that if they are supposed to do six (6) assignments, they make sure that they do and complete all the tasks.

Item36: Love for catechism teacher.

It is evident in Table 5.10 above that majority of respondents (72.2) definitely agreed that they love their catechism teacher. 25% of respondents agreed that they love their catechism teacher. Minority of respondents (2.8%) disagree with item 36.

Item37: Love for catechism classmates.

Majority of respondents (63.9%) definitely agree with the statement in item 37 and (33.3%) also agree with the same item. Only (2.8%) of the catechists disagree with item 37.

Item38: Reading catechism book without difficulty.

The majority of the respondents which is (52.8%) agree with item 38 and (44.4%) of the respondents definitely agree that they can read their catechism books without difficulty. Only (2.8%) disagreed with the statement.

Item39: Love reading catechism book.

(55.6%) and (38.9%) agreed and definitely agreed that they love reading their catechism books. Only (5.6%) of the respondents disagreed with item 39.

Item40: Take lead in catechism class.

The majority of the respondents which is (44.4%) and (41.7%) agreed and definitely agreed that they take lead in catechism class. This is something which is positive because it prepares them to take the lead in future.

Item41: Always helps my catechism teacher.

According to Table 5.10 above (44.4%) of the respondents agreed that they always help their catechism teacher. Only (19.4%) of the respondents definitely agreed that they always help. (30.6%) of the respondents disagree that they always help the teacher. This is a high number.

Item42: Proud to let everyone know about our catechism classes.

The majority of the respondents which is (44.4%) agreed and (44.4%) definitely agreed that they are proud to let everyone know about their catechism classes. Only (11.1%) disagree with item 42.

Item43: Catechism gives direction in life.

Majority of the respondents which is (75%) agreed that catechism give them direction in life. (25%) of the respondents definitely agreed that catechism give them

direction in life. This means that (100%) of the respondents are saying that catechism gives them direction in life.

Item44: Enjoy reading catechism book to my friends at school.

According to Table 5.10 above (48.6%) of the respondents agree that they enjoy reading catechism book to their friends at school. (28.6%) of the respondents definitely agree that they enjoy reading catechism book to their friends at school. (17.1%)

SECTION D:

TEST OF SIGNIFICANCE (SPEARMAN'S RANK CORRELATION)

This test is concerned with the relationship between two ranked variables (X and Y). The relationship is statistically significant if the p-value is less than 0.05 level of significance.

The coefficient of Spearman's rank correlation is given by

$$r = 1 - \frac{6\sum D^2}{N(N^2 - 1)}$$

Where

D = differences of ranks of corresponding values of X and Y

N = number of paired values in the data

$$-1 \leq r \leq 1$$

Table 5.11: Spearman’s rank correlation between age and perception about church and sermon.

Perception		
11. I talk about my church with other people	Correlation coefficient(r)	0.333
	p - value	0.047
13. Prayer plays an important role in my life	Correlation coefficient(r)	-0.486
	p - value	0.003
24. I hate the Sunday sermons	Correlation coefficient(r)	0.442
	p - value	0.007

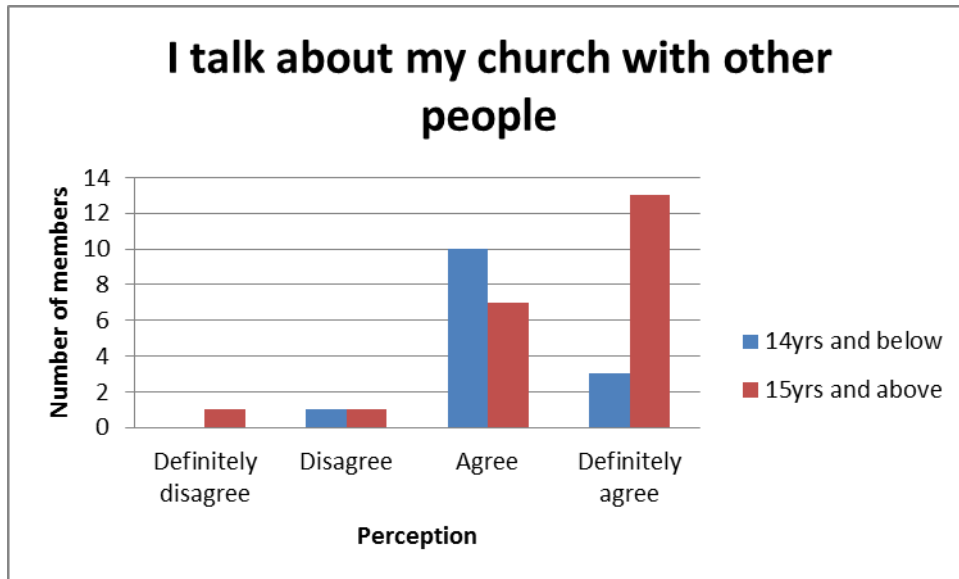
Table 5.12: Cross-tabulation of members by age and their perceptions about church and sermon

(a)

	11. I talk about my church with other people				
Age category	Definitely disagree	Disagree	Agree	Definitely agree	Total
14yrs and below	0	1	10	3	14
15yrs and above	1	1	7	13	22
Total	1	2	17	16	N = 36

Figure 5.6: Classification of members by age and their perceptions about church and sermon

(a)



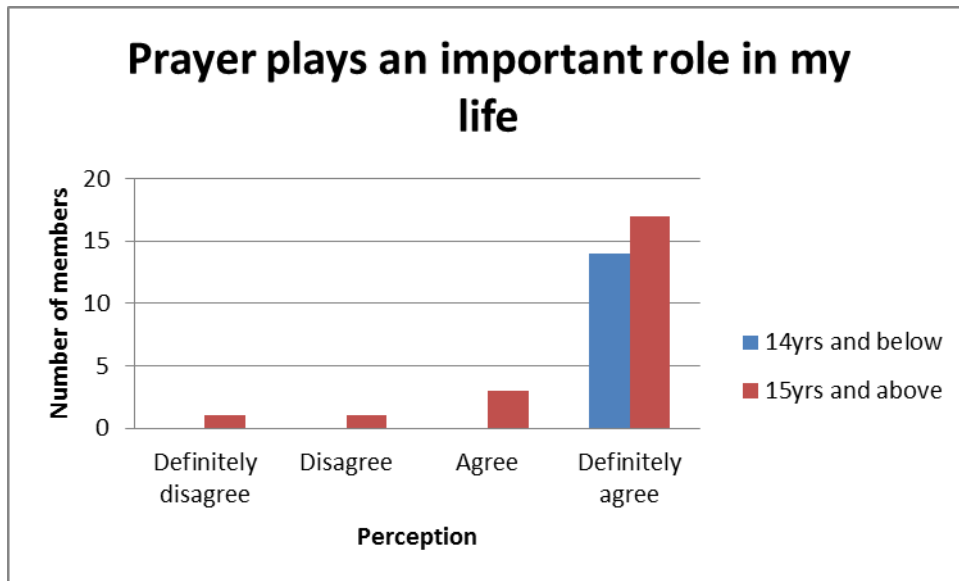
59% (13/22) of the older members tend to definitely agree with item 11.

71% (10/14) of the younger members tend to agree with item 11.

(b)

	13. Prayer plays an important role in my life				
Age category	Definitely disagree	Disagree	Agree	Definitely agree	Total
14yrs and below	0	0	0	14	14
15yrs and above	1	1	3	17	22
Total	1	1	3	31	N = 36

(b)

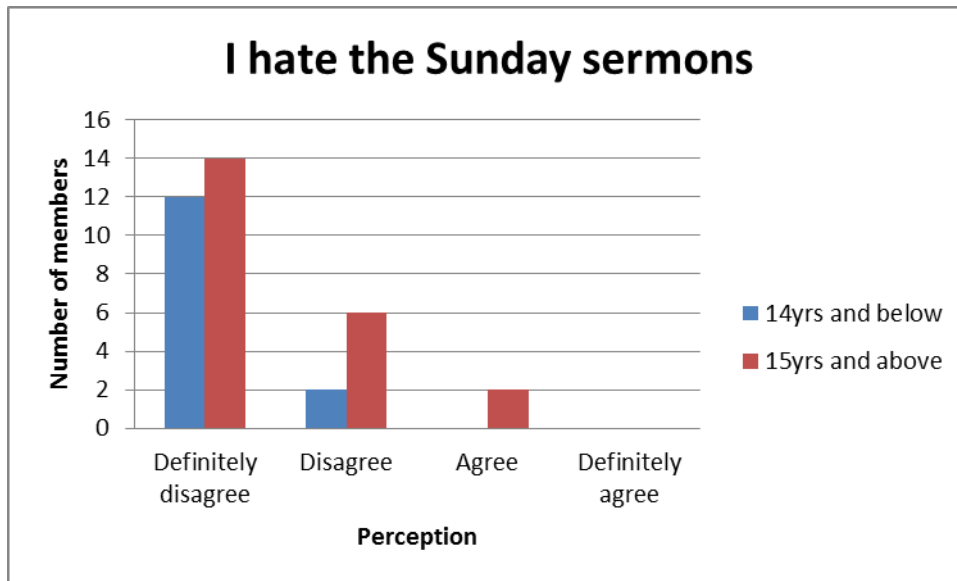


100% (14/14) of the younger members tend to definitely agree with item 13
 77% (17/22) of the older members tend to definitely agree with item 13

(c)

	24. I hate the Sunday sermons				
Age category	Definitely disagree	Disagree	Agree	Definitely agree	Total
14yrs and below	12	2	0	0	14
15yrs and above	14	6	2	0	22
Total	26	8	2	0	N = 36

(c)



85% (12/14) of the younger members tend to definitely disagree with item 24
 63% (14/22) of the older members tend to definitely disagree with item 24

SPSS 22 software package was used to perform the correlation and cross-tabulation analyses and the results are shown in Tables 4.11 and 4.12, respectively. Since the p-values (0.047, 0.003 and 0.007) are less than 0.05 level of significance, then the correlation between age category and perception of class members about church and sermon is statistically significant. Negative correlation coefficient ($r = -0.486$) implies that older members tend to not strongly agree with the item listed in Table 4.11 (item 13) whereas young members tend to strongly agree. Positive correlation coefficient ($r = 0.333$) implies that older members tend to strongly agree with the items listed in Table 4.11 (item 11) whereas young members tend to not strongly agree. Positive correlation coefficient ($r = 0.442$) implies that older members tend to not strongly definitely disagree with the item listed in Table 4.11 (item 24) whereas young members tend to definitely disagree. See Figures 4.6(a) and (b) below.

Figure 5.6 (a) Age versus Perception ($r < 0$)

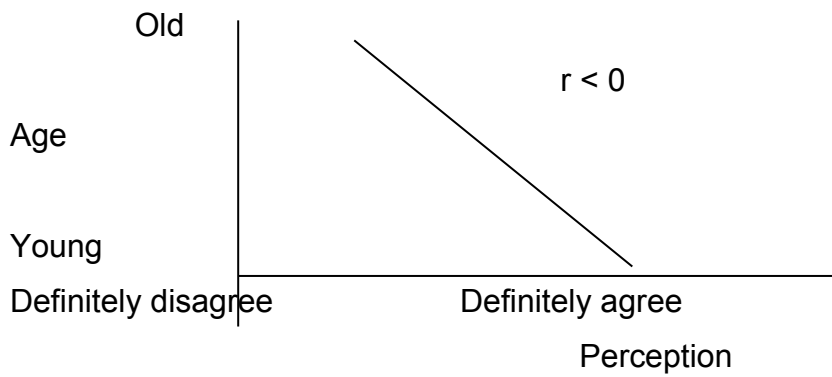


Figure 5.6 (b) Age versus Perception ($r > 0$)

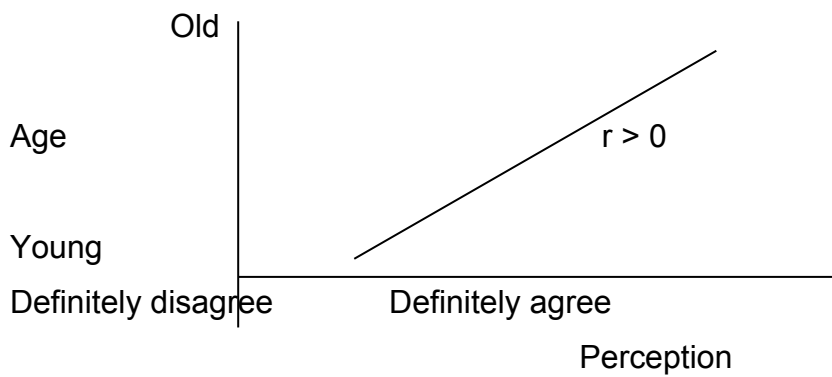
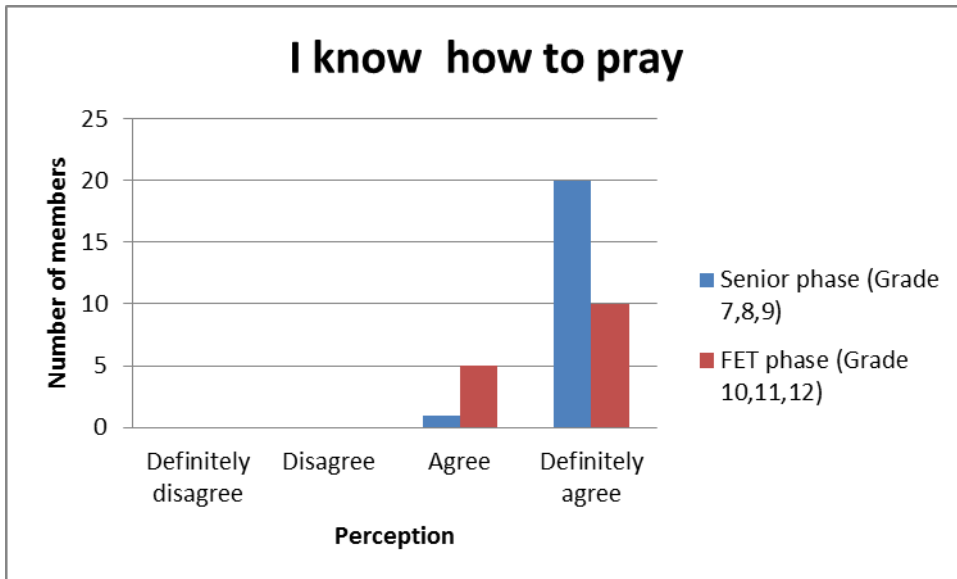


Table 5.13: Spearman's rank correlation between phase (grade) and perception about church and sermon.

Perception		
14. I know how to pray	Correlation coefficient(r)	-0.378
	p - value	0.023
25. I love the Sunday sermons	Correlation coefficient(r)	0.367
	p - value	0.028
31. I love when the minister is preaching	Correlation coefficient(r)	0.334
	p - value	0.046

Figure 5.7: Classification of members by phase (grade) and their perceptions about church and sermon

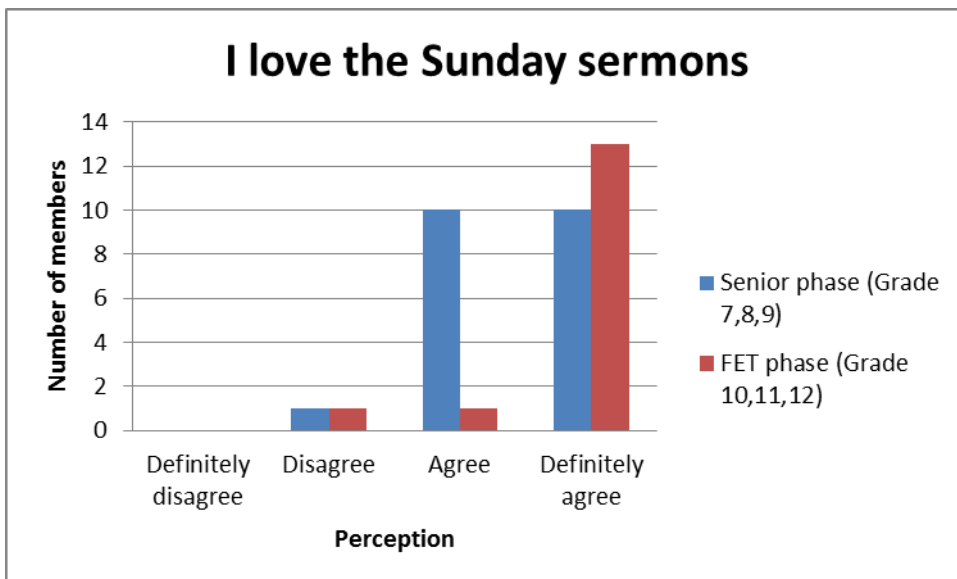
(a)



Item14

100% of the participants agreed that they know how to pray. It implies that they understand how to pray and why they are supposed to pray. It is evident that respondents were taught how to pray during the catechism class and during the Sunday school period. This will also implies that the teachers, parents and family members did play a role in teaching them how to pray.

(b)



(c)

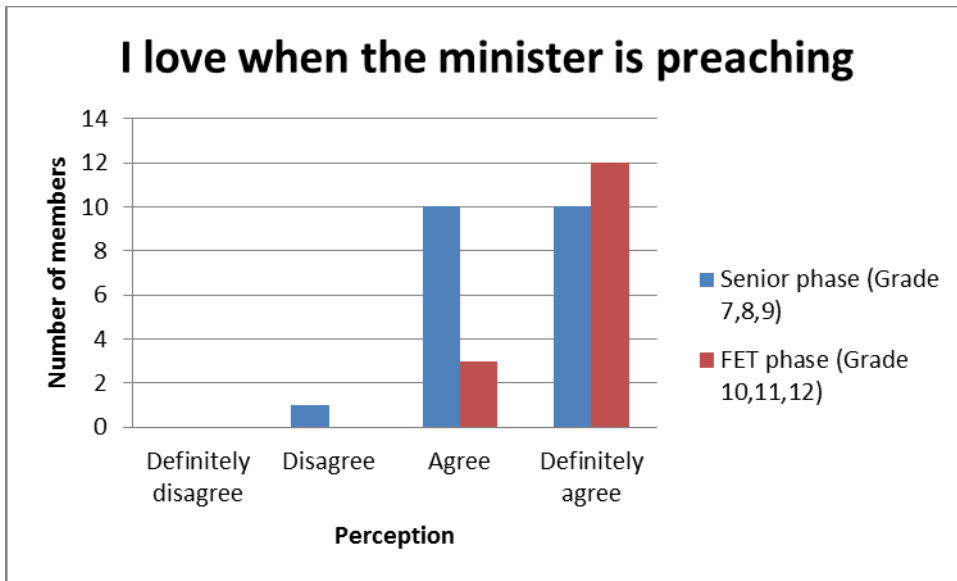


Table 5.14: Cross-tabulation of members by phase and their perceptions about church and sermon

(a)

Phase category	14. I know how to pray				Total
	Definitely disagree	Disagree	Agree	Definitely agree	
Senior phase (Grade 7,8,9)	0	0	1	20	21
FET phase (Grade 10,11,12)	0	0	5	10	15
Total	0	0	6	30	N = 36

95% (20/21) of the members in senior phase tend to definitely agree with item 14

67% (10/15) of the members in FET phase tend to definitely agree with item 14

(b)

	25. I love the Sunday sermons				
Phase category	Definitely disagree	Disagree	Agree	Definitely agree	Total
Senior phase (Grade 7,8,9)	0	1	10	10	21
FET phase (Grade 10,11,12)	0	1	1	13	15
Total	0	2	11	23	N = 36

48% (10/21) of the members in senior phase tend to definitely agree with item 25

87% (13/15) of the members in FET phase tend to definitely agree with item 25

(c)

	31. I love when the minister is preaching				
Phase category	Definitely disagree	Disagree	Agree	Definitely agree	Total
Senior phase (Grade 7,8,9)	0	1	10	10	21
FET phase (Grade 10,11,12)	0	0	3	12	15
Total	0	1	13	22	N = 36

48% (10/21) of the members in senior phase tend to definitely agree with item 25

80% (12/15) of the members in FET phase tend to definitely agree with item 25

Since the p-values (0.023, 0.028 and 0.046) in Table 4.12 are less than 0.05 level of significance, then the correlation between phase category and perception of class members about church and sermon is statistically significant. Negative correlation coefficient ($r = -0.378$) implies that members in higher grade tend to not definitely agree with the item listed in Table 4.12 (item 14) whereas members in the lower

grade tend to definitely agree. Positive correlation coefficients ($r = 0.367$ and $r = 0.334$) imply that members in higher grade tend to strongly agree with the items listed in Table 4.10 (items 25 and 31) whereas members in lower grade tend to not strongly agree. See Figures 5.7(a) and (b) below.

Figure 5.7 (a) Grade versus Perception ($r < 0$)

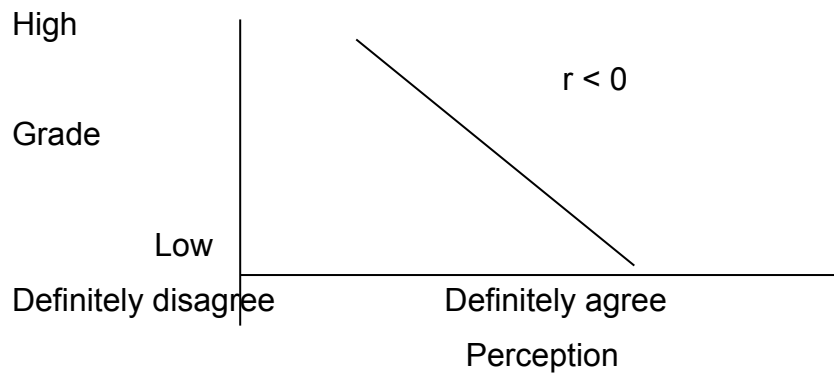
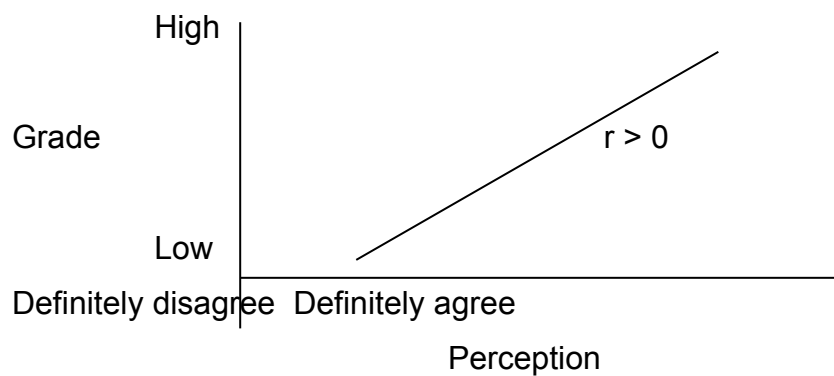


Figure 4.7 (b) Grade versus Perception ($r > 0$)



45. Table 5.15 Experiences in the Church

Responses	Frequency	Percentage
Preaching: is done by the ministers and church elders	7/10	70
Preaching: It is done by the minister of the word	3/10	30
Preaching is boring and does not address the issues facing the youth in particular.	7/10	70
Music: Music is boring. Some songs are too difficult to memorize.	8/10	80
Music is good they have church choirs and some musical instruments	2/10	20
Church attire: Those who wear church attire and feel positive about wearing it	4/10	40
Church attire: Those who did not wear church attire and did not feel positive about it(Black and white)	6/10	60
Visitation: done by the Minister and church council members	1/10	10
Visitation. Not done. They were never visited by the church council members nor the minister of the word	9/10	90

The table above shows how the youth responded to different sub-topics on their personal experience.

As indicated in the table above (70%) of the youth feels that preachers prepare for average adult as a result the youth feel excluded. They also feel that preaching is boring and does not necessarily address their issues. Majority of the respondents which is (80%) indicated that music is stereotype and it is also boring. Youth prefer lively music. They also indicated that some songs are difficult to memorize and pronounce. They have used the deep Setswana words. Majority of the participants which is (60%) indicated that the attire is prescribed to the dislike of the youth. They are not comfortable in church uniform and they prefer to wear their own designs. Majority of the respondents (90%) indicated that they were never visited by the church council or the minister of the word at their different homes. Visitation is not done as expected. Only (1%) of the respondents indicated that they were visited by

the church leadership at their home for support and prayers after the death of their mother.

46. Table: 5.16. The views on why youth left the church after confirmation

Responses	Frequency	Percentage
Because of personal problems like the death of the mother, mother ill. Unhappiness in the church matter,	7/10	70
Lack of money to buy church uniform and they are not comfortable in it	8/10	80
Yes they feel comfortable in their uniforms	2/10	20

Table 5.16 above indicates that seven of the ten participants which are (70%) stated that they left the church because of the problems they have experienced. Problems such as that of ill health, death of a family member, and taking care of their siblings. Those problems were not always solved to their satisfaction in the church if reported and at times problems were not reported because they did not know whom to talk to at the church. Another reason is that some of the youth were unhappy because they must pay money for everything that they are supposed to do in the ministry and they are not working. The table above indicated that the majority of the respondents which is (80%) did not wear uniform because they don't have money to buy it. They also feel they are comfortable in their own attire. The minority which is (20%) indicated that they are comfortable in church uniform and it is their identity.

47. Do you think that the Pentecostal or Charismatic churches attract young people from our church?

Table: 5.17

Responses	Frequency	Percentage
No.	3/10	30
Yes	7/10	70

According to Table 5.17, the majority of the respondents (70%) indicated that Pentecostal or Charismatic churches attract young people from our church. This really implied that we are losing young people in our church. Only (30%) which is in

minority disagree with the statement that we are successfully retaining the young people in the church.

48. Do you think that catechetical class teachings help to keep young people in the church after confirmation?

Table: 5.18.

Responses	Frequency	Percentage
No	8/10	80
Yes	2/10	20

According to Table 5.18, the majority of the respondents which is (80%) disagree that catechetical class teachings help to keep young people in the church after confirmation. They are saying most of them are no longer attending the church. Surprisingly if they have babies and they want their babies to be baptized is then that they come to church until the day of baptismal and they did not attend afterward. Only (2%) which is in the minority agreed that catechetical class teachings help to keep young people in the church after confirmation.

49. Do you think that young people come to church when they want to be confirmed and be full members only?

Table: 5.19.

Responses	Frequency	Percentage
No	3/10	30
Yes	7/10	70

The majority of the respondents which is (70%) agreed that young people come to church when they want to be confirmed and be full members and after that they leave the church either to stay at home or join other nearby churches. Minority of the respondents which is (30%) disagree that young people come to church when they want to be confirmed and be full members. They think that they love their church and they will remain in it until death do them part.

50. Do you think that catechetical class members enjoy and understand their roles in the church after confirmation?

Table: 5.20.

Responses	Frequency	Percentage
No	8/10	80
Yes	2/10	20

The majority of the respondents (80%) disagreed that catechetical class members enjoy and understand their roles in the church after confirmation. They are saying that they just want to see themselves as full members of the church and also taking part in Holy Communion. To them they think that it is just compulsory for them to attend the class and have full membership.

5.5 GENERAL FINDINGS

- The youths complain that their expectations are not met by the leadership of the church which is the minister and the church council members.
- That their problems are not always resolved. It means sometimes they had real problems which they think the leadership can deal with but unfortunately that is not the case.
- They receive no support from the church leadership. They feel that the minister and the church council members only came to their homes to bury their family members and after that they don't visit them anymore.
- They are not allowed to sing their own songs during the formal part of the sermon. Choruses and usage of musical instruments is limited to offerings only.
- They are not given the opportunity to preach on Sundays. Only the minister and the church council are given the opportunity to preach. They only preach once in a year on youth Sunday.
- That as the youth there are no funds allocated to them to run their own youth activities. They are also not working. Money is their real problem.

CHAPTER SIX

SUMMARY, KEY FINDINGS, STRATEGIES, RECOMMENDATIONS AND CONCLUSION.

6.1 INTRODUCTION

In this chapter, a brief summary of the whole study is given. Furthermore, a reflection on the findings of the study is provided, as well as recommendations that will be valuable or helpful to the church to meet the challenges they face in combating the loss of youth in the church. The chapter also look into the area of catechism and its relationship to the growth of the congregation.

The most important aim of this research is to establish the decline of the youth in the church. Youth who are still members of the church, youth who went out of the church and the church leaders also come under the spotlight. The above problem has been investigated in-depth in the previous chapters. The purpose or rationale of this chapter is to give a synopsis of the research undertaken.

The main findings from both the literature and the research undertaken will be discussed. Thereafter the strategies arising from the findings will be presented. Few annotations made by the researcher will conclude this study.

6.1.1 STATEMENT OF THE PROBLEM

In chapter one, the problem that the researcher is confronted with in this study, has already been mentioned and explained. The focus of my dissertation was on the youth ministry as well as the Catechism class members and why there is a decline in terms of membership and inactive involvement of the youth in the church after they have been confirmed. The researcher also wanted to examine the relationship between Catechetical classes with the growth of a congregation. Importantly, one thing was to research if there is a model of discipleship from Sunday school to Catechism class until the youth ministry in our Congregation.

The purpose of the study was also to determine the perception of the catechism classes in the Congregation. Another purpose was to share the views in the model of catechism in the church. In short, it deals with the problem of decline of the youth in the church especially after completion of catechism class and confirmation.

In chapter two, outlined the basic principles of African Reformed approach in the Uniting Reformed Church in Southern Africa (URCSA) at Rustenburg /Tlhabane Congregation. It specifically focused on the catechetical class/approach as to how the young people in this class are cared for, what they do in terms of content, if there is age limit in this class, the issue of uniform, if they really enjoy music in their church, if they have their own Bibles, if they pray, why they pray, if there is power in prayer, how long they take to complete this class, language barrier if any and the kind of discipleship available to strengthen their spirituality.

The purpose was to research if there is a model of discipleship that can be used to avoid the youth drop-out of the church and to look in to the issue of leadership and catechism teachers. Are these teachers trained to teach this group of children? Are they trained professionals in terms of catechism class? Can leaders as well as ministers of the word play their roles in uplifting the spirituality of this group?

Another purpose was to explain the logic behind catechism class and also to determine the relationship between catechetical classes with the growth of a congregation.

In chapter three, the researcher discussed the problems of the youth in detail. Draw ideas from literature and experience.

Chapter four reflected the data collected, analysed and interpreted to determine factors that influence the catechists.

In chapter five recommendations were made, which was guided by the literature and also the findings of the investigation conducted in chapter 4. The model is simplified so that all the catechists in the church can be in a position to utilise it.

6.1.2 DEMACATION OF THE FIELD OF STUDY

This research was undertaken on Catechists in Rustenburg/ Tlhabane congregation. Thirty six (36) catechists from that church were given open-ended questionnaires to answer. Ten youth (10) who are out of the church were also given the questionnaires to answer. A total number of forty six (46) Catechists' class members as well as the youth members who are still in our church and those who are no longer attending our church were given open-ended questionnaires to answer. Both girls and boys were interviewed but the main focus was on the youth and catechists between the ages of thirteen (13) and thirty (30) years. Participants were randomly selected. The sample youth are the most representatives of all youth in South Africa.

6.1.3 AIMS OF THE INVESTIGATION

This research has investigated the following aims and objectives of the study:

- An examination of the Catechism class, i.e. the process of the confirmation of members to full membership of the church and its relationship with the growth of church membership.
- An analysis of the related growth model in the URCSA church Tlhabane, and the retention of young people in the congregation and a general analysis of the current liturgical forms of the Congregation and how they appeal to the youth.

6.1.4 THE METHOD OF RESEARCH

The literature study was undertaken to investigate if there is a model of discipleship as well as growth model from Sunday school to Catechism class until the youth ministry. The logic behind catechism class and also determining the relationship between catechetical classes with the growth of a congregation was also investigated by means of literature study.

Having completed the foregoing, the researcher undertook an empirical study. Questionnaires were developed and administered to catechists and youth to answer.

6.2 RESEARCH FINDINGS

From this study there are important findings that were made and that could also contribute to the successful catechism model in the church.

Finally, recommendations are made to all and interested parties for the improvement of the problematic situation, which could lead to better understanding of catechists in URCSA.

Finding with regards to:

6.2.1 AIM 1: An examination of the Catechism class, i.e. the process of the confirmation of members to full membership of the church and its relationship with the growth of church membership.

- People who can attend catechism class are between the ages of fourteen (14) and seventeen (17). This group attend the class every Sunday for about one hour before the church service starts. Attendance is compulsory for this group of people. Register is kept to check those who are present and those who are absent (cf. 3.6.3).
- Literature states according to the URCSA Church Order Northern Synod the minister of the word is responsible for teaching catechists. But in some churches this is not the case. Anybody who has interest in catechist can teach them. As long as he/she is a member of the church and has shown interest in their teachings. The minister of the word or the church council do not check if you they are qualified to teach or not (cf. 3.6.2).
- Furthermore, Catechism teachers use the Bible, stories from the Bible, “Buka ya Bokreste” and the book called “Thy word is the lamb” in order to prepare them for confirmation and full membership of the church (cf. 3.6.2). The empirical data confirms that 92% of the catechists have received catechism books, that is, “Buka ya Bokreste” and “Thy word is the lamb” (cf. Fig. 5.4)

6.2.2 AIM 2: An analysis of the related growth model in the URCSA church Tlhabane, and the retention of young people in the congregation and a general analysis of the current liturgical forms of the Congregation and how they appeal to the youth.

- Retention of young people in the church
 - As way trying to retain the young people in the church, they given the opportunity to prepare and to preach during special occasions like youth days, Father's days and woman's day (cf. 3.4).
 - During the church service the congregation does not only sing from the hymn books but are allowed sing some choruses with African rhythm and to dance (cf. 3.5)
 - A minister as a professional person, is expected to prepare a sermon that is appealing to the lives of the congregation and not a speech or a lecture (cf. 3.7)
 - Hence 88,9% of the respondents indicated that they love their church (cf. Table 5.6)

6.3 Empirical findings

- The youths complain that their expectations are not met by the leadership of the church which is the minister and the church council members.
- That their problems are not always resolved. It means sometimes they had real problems which they think the leadership can deal with but unfortunately that is not the case.
- They receive no support from the church leadership. They feel that the minister and the church council members only came to their homes to bury their family members and after that they don't visit them anymore.
- They are not allowed to sing their own songs during the formal part of the sermon. Choruses and usage of musical instruments is limited to offerings only.
- They are not given the opportunity to preach on Sundays. Only the minister and the church council are given the opportunity to preach. They only preach once in a year on youth Sunday.
- That as the youth there are no funds allocated to them to run their own youth activities. They are also not working. Money is their real problem.

6.4 Strategies to address concerns raised by young people in the church

The researcher recommends the following strategies in order to address the problems and concerns of catechism class members and the youth in the church in the church:

- Conduct workshops where causes of decline and possible solutions to these challenges will be dealt with in a collective way. Also provide inspiration and vision for a new way of living. They need to understand that God is always present in all our challenges.
- In trying to find solution to the problem the congregation must have meetings, workshops especially in which leadership skills for the church council will be dealt with so that each and everyone in the church council be acquainted with his or her role formal or informal discussions. Encouraging the need for opening up avenues for their participation in decision-making and processes.
- They should all have and understand the church order, be able to listen to the young people and be accommodative of others.
- Support and encourage personal conviction of youth in the church rather than family allegiance to the church.
- Should have sense of value and involvement to all church structures for youth.
- The minister to be the catechist himself. Since he cannot possibly execute this task alone, assistants are required. It must not be that the minister of the word has this responsibility taken from his shoulders, but that the duty remains primarily his as he leads and prepares his assistants.
- Training of official catechists so that the standards of instruction can be raised. When the church appoints catechists it should take the very best available. Must also have spiritual qualities and love.
- Should encourage parental value of God's business in commitment, financial support, and appreciation of pastoral support for church members.
- Encourage freedom of spiritual expression of youth at their level without prejudice.
- Prospects of serving in ministry for youth without losing dreams of being prosperous in life.

- Use the text in the Bible that encourage them, praise them and motivate them. According to **(Journal of Black theology volume no1-1993:59)** they need to understand that Jesus also experiences the conflicts we face, undergoes suffering as we do, shares in joys and sorrows, and remains faithful to his mission even when it brings him death on the cross.
- Songs that bear sung in the church: Choose tunes that please them, by that way you are trying to win them.
- Dress code: Explain to them the importance of dressing in a particular way. They just need to understand.
- Encourage stewardship, fellowship, prayer, and companionship from a Christian perspective.
- Introduce the use of technology for example projectors when preaching. Face book should be used to promote religious discussion.
- Increase the number of youth weeks and activities like preaching.
- Use a church as the centre of opportunities like people who work can offer youth bursaries and those in higher positions to recommend them for employment.
- Singing in the church which will accommodate their style using musical instruments like drums and beats and body percussion.
- Identify a project for the youth/catechists and give them full responsibility as for financing and administration
- Include them in all the structures of the church and should also be regarded as full members of the structures in decision making. We should not leave our youth in a quandary.
- In cases where there are youth/catechists with skills in piano, violin and other musical instruments allow them to participate during service and this should be a standing item on the programme of the church. We can also contribute by participating in their efforts, learning from them and supporting them by our faith, analysis and commitment. Commitment here refers to a radical conversation to the God of liberation and life.
- Bible studies and Sunday school classes should be given to capable matured youth/catechists under the supervision of the Sunday school teacher.

6.5 CONCLUSION

The young people in any organization need recognition, involvement, and active participation in church activities. There should be programs in the church which accommodate them. There are many activities outside and inside the church where they could be accommodated. **(Journal of Black theology volume no1-1993:70)** It is the call of Jesus Christ to all disciples to take up the cross and go forward towards a more hopeful future for all.

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Appendix A

QUESTIONNAIRE - CATECHISM CLASS

SECTION A - BIOGRAPIC INFORMATION

Dear Catechism Candidate in Christ

I am **Winnie Moime**, a candidate for a Master's degree at the University of Pretoria. I am doing research in the area of catechism and its relationship to the growth of your Congregation. Please feel free to participate in this research as your views will remain invaluable to help me in my report. It is not necessary to write your name as your signature will be adequate once you have filled in the questionnaire.

This is a questionnaire to determine your perception of catechism classes in your Congregation. Besides your personal information, we would appreciate if you share your views in the model of catechism in your church. Will you please circle the right number in your right hand sight to indicate your answer?

1. In which church are you?	
Uniting Reformed Church in South Africa	1
NG Kerk	2
Dutch Reformed Church	3

2. In which phase/ grade are you?	
Intermediate phase - grade 4, 5, 6	1
Senior phase -grade 7, 8, 9	2
FET phase - grade 10, 11, 12	3

3. How old are you?	
13 - 14 years old	1
15 - 16 years old	2
17 - 18 years old	3



Older than 18 years of age	4
----------------------------	---

4. Did your catechism teacher provide you with the catechism book?	
Yes	1
No	2

5. Did your catechism teacher provide you with enough knowledge to understand what catechism is all about?	
Yes	1
No	2

SECTION B – CHURCH

Use the following four point scale for each of the statement below to indicate to what extent you agree with the statement. Circle the number of your choice on the scale at the right side.

Four Point Scale

1	2	3	4
Definitely disagree	Disagree	Agree	Definitely agree

6. I love my church	1	2	3	4
7. I read my Bible always	1	2	3	4
8. I don't have my own Bible	1	2	3	4
9. I go to church every Sunday	1	2	3	4
10. My church plays a big role in my happiness	1	2	3	4
11. I talk about my church with other people	1	2	3	4
12. I pray everyday	1	2	3	4
13. Prayer plays an important role in my life	1	2	3	4
14. I know how to pray	1	2	3	4
15. I love to pray	1	2	3	4

Please explain in two lines to second your answer in question (15)

.....
.....

UNIFORM

GIVE TWO REASONS FOR ALL YOUR ANSWERS BELOW.

16. I am not comfortable in my church uniform	1	2	3	4
.....				
17. I am comfortable with my church uniform	1	2	3	4



.....				
18. I hate to wear my church uniform	1	2	3	4
.....				
19. I love my church uniform	1	2	3	4
.....				

MUSIC

GIVE TWO REASONS FOR ALL YOUR ANSWERS BELOW

20. I love hosanna book	1	2	3	4
.....				
21. I hate hosanna book songs	1	2	3	4
.....				
22. Music is boring in my church	1	2	3	4
.....				
23. I love the music part in my church	1	2	3	4
.....				

SERMON

GIVE TWO REASONS FOR ALL YOUR ANSWERS BELOW

24. I hate the Sunday sermons	1	2	3	4
.....				
25. I love the Sunday sermons	1	2	3	4
.....				
26. The Sunday service is to long and boring	1	2	3	4
.....				
27. The Sunday service is short and straight to the point	1	2	3	4
.....				
28. The sermons are always interesting	1	2	3	4
.....				



.....				
29. The sermons are boring	1	2	3	4
.....				
30. The sermons do not address our problems	1	2	3	4
.....				
31. I love when the minister is preaching	1	2	3	4
.....				
32. I love when church council members are preaching	1	2	3	4
.....				

SECTION C – CATECHISM

Use the following four point scale for each of the stamen below to indicate for what extend you agree with the statement. Circle the number of your choice on the scale at the right side.

Four Point Scale

1	2	3	4
Definitely disagree	Disagree	Agree	Definitely agree

33. I enjoy catechism class	1	2	3	4
34. I am always present in my catechism class	1	2	3	4
35. I can complete my catechism tasks	1	2	3	4
36. I love my catechism teacher	1	2	3	4
37. I love my catechism classmates	1	2	3	4
38. I read my catechism book without difficulties	1	2	3	4
39. I love reading my catechism book	1	2	3	4
40. I take lead in catechism class	1	2	3	4
41. I always help my catechism teacher	1	2	3	4
42. I am proud to let everyone know about our catechism classes	1	2	3	4
43. Catechism gives me direction in life	1	2	3	4

44. I enjoy reading my catechism book to my friends at school	1	2	3	4
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SECTION D – YOUTH

Questionnaires for the youth

Dear youth members in Christ

I am **Winnie Moime**, a candidate for a Master’s degree at the University of Pretoria. I am doing research in the area of catechism and its relationship to the growth of your Congregation. Please feel free to participate in this research as your views will remain invaluable to help me in my report. It is not necessary to write your name as your signature will be adequate once you have filled in the questionnaire.

This is a questionnaire to determine your perception of catechism classes in your Congregation. Besides your personal information, we would appreciate if you share your views in the model of catechism in your church.

You are invited to participate in this research project by answering the questions listed below as freely and honestly as possible. If you are willing to provide information that can assist me in my research, please fill in this questionnaire. Your name will not be mentioned in the research.

45. What is your experience of the following in the church? Give two reasons.

- preaching;
.....
.....
.....
- music;
.....
.....
.....
- church attire/ church uniform;



.....
.....
.....

46. Do you think that young people leave the church after confirmation?

.....
.....
.....

47. Do you think that the Pentecostal or Charismatic churches attract young people from our church? Give two reasons.

.....
.....
.....

48. Do you think that catechetical class teachings help to keep young people in the church after confirmation? Give two reasons.

.....
.....
.....

49. Do you think that young people come to church when they want to be confirmed and be full members only? Give two reasons.

.....
.....
.....

50. Do you think that catechetical class members enjoy and understand their roles in the church after confirmation? Give two reasons.

.....
.....
.....

51. Did you enjoy your catechism class when you were a catechist?

.....
.....
.....

52. Are you proud to let everyone know about our catechism classes?



.....
.....
.....

.....THANK YOU FOR YOUR PARTICIPATION.....
.....MAY GOD BLESS YOU.....



Appendix B

18 July 2015

To whom it may Concern

This letter introduces **Dr W M Moime, STUDENT NUMBER: 12379400** to whoever has authority to allow her to conduct a survey based on a questionnaire she has prepared for her research.

Winnie is examining the relationship between catechetical classes with the growth of a congregation. She has prepared a questionnaire that does not require the names of identity of the participants in the survey.

In my capacity as her supervisor, I recommend her to whatever party that might have an interest in helping her.

Yours faithfully

Prof Vuyani Vellem

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Appendix C

YOUTH CONSITUTION

According to URCSA GENERAL SYNOD CHURCH ORDER (2012: 216-249)

CHRISTIAN YOUTH MINISTRY CONSTITUTION is as follows:

1. NAME

The name of the movement is the Christian Youth Ministry (CYM) of the Uniting Reformed Church in Southern Africa (URCSA).

2. FOUNDATION

The CYM is based on the Bible as the unfailing Word of God and the doctrine that the church confesses, as contained in the three formularies of unity, namely the Belgic Confession, the Heidelberg Catechism, the Doctrinal Rules of Dort and also the Confession of Belhar (1986).

3. GOAL

The CYM as service organisation of the Congregational Ministries (CM) in the Uniting Reformed Church in Southern Africa aims to form the church youth to become spiritual adult members of the body of Christ, who are competent in the doctrine, active in the mission, service and sacrifice.

In order to achieve this goal every member of the organisation aims to:

- 3.1 Live in compliance with the will of God according to the Holy Scripture;
- 3.2 Be a true witness for Christ and never to be ashamed of the gospel of Christ;
- 3.3 Go out into the practical life and tell the world that Christ can and will liberate her from sin, suffering and oppression;
- 3.4 Remain faithful to the doctrine of the URCSA which every member must confess and regularly attend the gatherings of the church, the church services and prayer meetings;
- 3.5 Regularly attend the meetings of the organisation and faithfully attend to the responsibilities and activities that arise from his/her membership of the CYM;
- 3.6 Preserve and conserve the environment, which is God's creation.

4. DENOMINATION

4.1 The CYM is a service organisation of the URCSA and functions in accordance with the regulations of the URCSA.

4.2 All branches of the CYM shall be constituted in compliance with the regulations of Integrated Ministries as approved by the General Synod and be registered by the Central Executive. The names of the branch executive shall be submitted to the Synodical Congregational Ministries (SCM) for its notice.

5. STRUCTURE

5.1 BRANCHES

5.1.1 Every branch chooses an executive whose names shall be submitted for approval to the local church council and functions under the supervision of the church council.

5.1.2 The church council may only refuse to approve the name(s) of those under church censure. In such cases the matter will be referred back to the CYM branch.

5.1.3 At the end of each financial year the branch shall report to the church council on its activities.

5.1.4 Where there is more than one CYM branch in a congregation, a Congregational Union Executive (CUE) shall be established, which will report annually on its activities to the church council. (See sub-regulations).

5.2 PRESBYTERIAL UNION EXECUTIVE

5.2.1 Within each Presbytery, a Presbyterial Union Executive (PUE) shall be established. It shall be composed of:

5.2.1.1 Two representatives from each CYM branch and CUE within the boundaries of the presbytery and;

5.2.1.2 Two representatives of the Presbyterial Congregational Ministries (PCM).

5.2.2 Every PUE chooses its own Executive committee and annually presents a report on its activities to the local PCM.

5.2.3 Presbytery Executive Committees shall be elected every 2 years.

5.2.4 Each Presbytery has a Presbyterial Congregational Ministries (PCM) which functions in accordance with the Regulations of the URCSA.

5.3 REGIONS

5.3.1 Presbyteries are further integrated into Regions, which shall, as far as possible, form geographical units. Where necessary, Regions may be divided into Sub-Regions.

5.4 CENTRAL EXECUTIVE COMMITTEE

5.4.1 A Central Executive Committee (CEC) for the CYM is elected at the general congress, which takes place every four years. The General Synod Congregational Ministries (GSCM) nominates two (2) of its members to serve on the CEC.

5.4.2 The activities of the CEC are supervised by the GSCM.

6. MEMBERSHIP

6.1 Membership shall be subject to the following principles:

6.1.1 **The age limit for youth in URCSA is from sixteen years (16) to thirty five (35) years.**

6.1.2 Membership is open and not in addition to membership of the congregations.

6.2 Members

(Sub regulation 15.1)

6.3 Associate Members

(Sub regulation 15.2)

6.4 Honorary Members

(Sub regulation 15.3)

7. SYNODICAL CONGREGATIONAL MINISTRIES (SCM) FEE

7.1 An annual fee per branch shall be payable to the SCM. The treasurer of the congregation shall send this fee to the SCM.

8. RELATIONSHIP WITH OTHER CONGREGATIONAL MINISTRIES.

8.1 The particular tasks of the CYM namely service and offerings follow the Scriptural teaching done by the Sunday school and the development of a love for authority and order done by the church youth brigade (regulation 44.2.6.6.3). It also builds on the work done by the Christian Children's Ministries.

8.2 The CYM must constantly interact with the other service organisations in terms of ideas and activities.

9. CENSURE AND DISCIPLINE

9.1 All members and office-bearers of the CYM fall under the supervisions of the church meetings to the extent that they commit moral transgressions.

9.2 In case of infringements or disputes over the interpretation or application of the CYM constitution, the final decision rests with the GSCM.

10. FINANCES

10.1 The church council under whom the branch functions acts as trustee of all the property of the CYM branch. It may only approve expenditure on receipt of a proper withdrawal request from the branch.

10.2 The church council may not appropriate any money for itself without the prior written approval of the relevant branch.

10.3 The funds of the Presbyterian Union Executive are held in trust by the Presbyterian Quieter.

11. DISSOLUTION CLAUSE

11.1 Before the dissolution of a branch, the church council, PCM and PUE should investigate the matter.

11.2 After due consideration by all the parties involved, they shall submit their recommendations to the Presbytery, which has the authority to give a final ruling.

11.3 At the dissolution of the branch, the Presbytery should inform the following in writing of the reasons for its decision:

11.3.1 The branch;

11.3.2 Church council;

11.3.3 PUE;

11.3.4 PCM;

11.3.5 SCM;

11.3.6 GSCM;

11.3.7 CYM Regional Executive; and

11.3.8 The CYM Central Executive.

11.4 The church council, under whose authority the branch exists, remains the trustee of all its property until the branch is re-established. If the branch is not re-established within five years of its dissolution, the property automatically becomes the possession of the church council.

11.5 At the dissolution of the PUE, the PCM remains the trustee of all its property until that PUE is re-established. If it is not reestablished within five years, the property becomes the possession of the SCM.

11.6 All executives retain the right to appeal to the GSCM via the CYM Central Executive, if they feel aggrieved with decisions by the relevant church councils or presbyteries.

12. AMENDMENT CLAUSE

12.1 The underlying regulations may only be changed by the General Synod of the Uniting Reformed Church in Southern Africa. All draft resolutions for amendments are presented to the GSCM. The latter submits them, together with its recommendations, to the Support Ministry for Judicial Matters in accordance with the relevant articles.

12.2 The sub-regulations can be changed by the general congress and after approval by the GSCM it will become effective in respect of all URCA structures.

SECTION 2 - SUB-REGULATIONS

13. SUB-REGULATIONS

13.1 The sub-regulations can be changed by the general congress and after approval by the GSCM it will become effective in respect of all URCSA structures.

14. BRANCHES

14.1 NAME

14.1.1 The name of the branch shall be: the Uniting Reformed Church Congregation _____ branch Christian Youth Ministry - CYM.

14.2 GOAL

14.2.1 This branch strives for the achievement of the objectives of the CYM as contained in Article 3 of the Primary Regulations and tries to realise the motto of the CYM. The motto is: "The Youth for Christ and His Church."

14.3 ESTABLISHMENT OF BRANCHES

14.3.1 Branches can be established within congregations along age lines, as determined by the young people in the local congregation.

14.3.2 These branches shall at all times be CYM branches and function in accordance with these regulations.

14.3.3 Where there is more than one branch in a congregation a CUE shall be established.

14.3.4 The establishment of a branch may, at the request of the church council, and depending on the circumstances, be handled by any one of:

14.3.4.1 The Congregational Ministries,

14.3.4.2 Congregational Union Executive,

14.3.4.3 Presbyterian Union Executive,

14.3.4.4 Presbyterian Congregational Ministries.

14.3.5 Notice of the proposed establishment should in any case be given to the Presbyterian Congregational Ministries beforehand.

14.3.6 Immediately after a new branch has been established, the newly elected branch secretary should inform the:

14.3.6.1 Presbyterian Union Executive,

14.3.6.2 CYM Regional Executive and;

14.3.6.3 CYM Central Executive of the name of the branch, date of establishment, the congregation, number of members and the names and addresses of the chairperson and secretary of the branch.

14.4 Relationship with the local congregation

The branch is part of the activities of the local congregation and submits at the end of each financial year a written report of its activities and finances to the church council.

15. MEMBERSHIP

15.1 Ordinary Members

15.1.1 Baptised members; catechism candidates and communicants of a congregation are members of CYM.

15.1.2 New members may be handed a membership card, containing the aim of the CYM, which they can sign and keep reminding them of the commitment they made when they joined the CYM.

15.2 Associate Members

15.2.1 Associate membership may be granted to young people (within the age group) who are not members of the URCSA or the local congregation, but prepared to subscribe to the aims of the CYM.

15.2.2 Associate members have the right to vote but cannot be elected into any position of office.

15.2.3 Associate members, like ordinary members, fall under the supervision of the church council in collaboration with the PUE to the extent that they commit ethical and moral transgressions of whatever nature.

15.3 Honorary Members

15.3.1 Honorary membership may be awarded to persons who are above thirty five years and thus regarded as too old to be active as full-time members, but are truly friends of the youth.

15.3.2 They would normally be people who try to encourage, support and uplift the youth that they meet by means of their personal interest in them and the love they display.

15.3.3 Honorary members do not have a vote and may, consequently, not serve on the executive.

15.3.4 They receive a card or such other appropriate token when they join to show their association with the CYM.

15.3.5 On receiving such membership they undertake to:

15.3.5.1 Support the CYM branch in all its activities,

15.3.5.2 Assist with all youth activities of the congregation,

15.3.5.3 Show hospitality to young people, and

15.3.5.4 Make an annual contribution towards the funds of the CYM.

16. UNIFORM

16.1 The CYM shall have a uniform and each responsible level of the CYM will decide when the uniform shall be worn.

16.2 When a uniform is worn it shall consist of:

16.2.1 IN THE CASE OF FEMALES

Formal wear

16.2.1.1 A black head-dress, white blouse, black skirt, black stockings, black shoes and a covering over the shoulders with the CYM badge and the words "CYM" embroidered on it in golden thread.

Casual wear

16.2.1.2 White T-shirt with CYM logo, Sweater with CYM logo, Tracksuit in colours and logo of CYM, trouser or jean and any comfortable casual shoes or sneakers.

16.2.2 IN THE CASE OF MALES

Formal wear

16.2.2.1 Black shoes, black pants, a white shirt with a black tie and jacket. The CYM badge will also be worn with this uniform.

Casual wear

16.2.2.2 White T-shirt with CYM logo, Sweater with CYM logo, Tracksuit in colours and logo of CYM, trouser or jean and any comfortable casual shoes or sneakers.

17. BRANCH EXECUTIVE

17.1 COMPOSITION

17.1.1 The branch executive consists of:

17.1.1.1 The chairperson,

17.1.1.2 Vice-chairperson,

17.1.1.3 Secretary and assistant secretary,

17.1.1.4 Treasurer,

17.1.1.5 The chairpersons of the various service groups,

17.1.1.6 and a member nominated by the church council.

17.1.2 **The local minister is an ex officio member of the executive.**

17.1.3 At its annual general meeting the members of the branch elect the chairperson, vice-chairperson, secretary and assistant secretary and treasurer.

17.1.4 These elected office bearers, in turn, decide on the number of service groups.

17.1.5 Elected and nominated members of the executive shall be members of the branch.

17.2 DUTIES OF THE EXECUTIVE

17.2.1 THE EXECUTIVE

The Executive attends to the general management of the branch and ensures that a program for each year is drawn up.

17.2.2 THE CHAIRPERSON

The chairperson attends to all the responsibilities normally associated with this office. She/he has the particular responsibility of looking after the interests of the branch and has to see to it that the service groups perform their duties.

17.2.3 THE VICE-CHAIRPERSON

She/he supports the chairperson in the performance of her/his duties. She/he chairs all meetings in the absence of the chairperson.

17.2.4 THE SECRETARY AND ASSISTANT SECRETARY

17.2.4.1 Regularly write the minutes of all meetings and gatherings.

17.2.4.2 Follows instructions and implements decisions normally attended to by this office.

17.2.4.3 Handles the correspondence of the branch and responds in writing to letters.

17.2.4.4 Keeps a register of the names and addresses of the branch members and ensures that new members sign their membership cards.

17.2.4.5 Must ensure that an annual report on the activities of the branch is submitted on time to the church council, PUE and PCM.

17.2.4.6 When a new branch secretary takes office, the Presbyterian Union Secretary and the Central Executive must be provided with the name and address of the new incumbent.

17.2.5 THE TREASURER

17.2.5.1 Draws up an annual budget.

17.2.5.2 Receives all money of the branch and issues receipts for all amounts received.

17.2.5.3 Ensures that all transactions are accurately recorded.

17.2.5.4 Ensures that all moneys are deposited with the treasurer of the congregation.

18. NEGLECT OF DUTIES

18.1 Members of the executive who are repeatedly guilty of dereliction of duty should be reprimanded and ministered to with Christian love. If such persons persist in neglecting their duties, their office may be declared vacant by at least a two thirds majority of the membership at a branch meeting.

18.2 The meeting then proceeds to elect a substitute and submits the name of the newly elected office-bearer to the church council for its approval.

19. EXECUTIVE COMMITTEE

19.1 The chairperson, secretary and treasurer shall comprise an Executive committee to attend to urgent business of the branch.

19.2 The branch executive must ratify decisions made by the Executive committee. The Executive committee also provides the branch with advice about financial matters.

20. BRANCH ADMINISTRATION

20.1 The administration of the branch should at all times be of a high standard. Each branch should at least keep the following books and files to ensure that the administration of the branch is placed on a solid foundation:

20.1.1 Two minutes books: One for branch executive meetings and one for ordinary meetings.

20.1.2 One or more files for branch reports, circulars and important correspondence.

20.1.3 A visitors' book.

20.1.4 An analysis cash book.

20.1.5 A receipt book to indicate all moneys received.

20.1.6 An inventory book to indicate all property (including documents).

21. SUPERVISION BY THE CHURCH COUNCIL.

Every year the names of the executive of the branch must be submitted to the church council for approval.

22. BRANCH MEETINGS AND GATHERINGS

The branch meets at least once per month to attend to the general branch activities. The minutes of the previous general meeting are read. Reports of service groups are given and the activities are planned in advance.

22.1 ANNUAL GENERAL MEETING

Every year the branch holds an annual general meeting to attend to the following matters:

22.1.1 REPORT OF ACTIVITIES

The executive presents a written report of all its activities for approval by the annual general meeting.

22.1.2 FINANCIAL REPORT

The treasurer presents a written financial report for approval by the annual general meeting.

22.1.3 ELECTION OF THE MEMBERS OF THE EXECUTIVE

The new executive, with the exception of the chairperson of the different service groups, is elected by means of secret ballot.

22.1.4 HANDING OVER OF THE BOOKS

All books and documents are officially handed over to the new office-bearers per inventory.

22.1.5 SUBMISSION OF REPORTS

The outgoing secretary remains responsible for submitting the annual branch report to the church council, Presbyterian Union Executive, Regional Executive or Sub-Regional Executive and Central Executive. The compulsory contribution to the Central Committee Fund is allocated and the treasurer is authorised to forward it.

22.2 MEETINGS

The branch meets weekly or as often as local conditions allow for:

22.2.1 RELIGIOUS FUNCTIONS

The aim of the religious functions is to mould and intensify the spiritual lives of the members by means of Bible study, devotional evenings, and topical studies. Bible quizzes, Christian debates, activities relating to public testimony, etc.

22.2.2 CULTURAL AND RECREATIONAL FUNCTIONS

The aim of these functions is to provide the members with healthy recreation and to assist with their cultural development. Furthermore, it should serve to reach the youth that have not joined the CYM yet, and to win them for Christ and His church.

23. QUORUM

One more than half of the membership of a branch forms a quorum at meetings.

24. SERVICE GROUPS

24.1 AIMS OF THE SERVICE GROUPS

In order to promote Christian Education and develop the youth into useful members, the executive and membership decides on service groups, based on local needs and conditions.

24.2 ESTABLISHMENT OF SERVICE GROUPS

The establishment of the service groups occurs as follows:

24.2.1 The executive establishes each service group according to the needs and demands of the branch, e.g. service groups for Active Witnessing, Christian Charity or Aid, Culture and Recreation.

24.2.2 The branch executive elects the service group leader.

24.2.3 The service group appoints its own secretary.

24.2.4 The service group also appoints an additional service group executive member itself.

24.2.5 The service group leader, the secretary and the additional member will constitute the service group executive.

24.3 SERVICE GROUP MEETINGS

Each service group meets regularly to plan its activities.

24.4 SERVICE GROUP REPORTS

24.4.1 Each service group has to report regularly on its activities to the general meeting.

24.4.2 Each service group submits an annual report on its activities to the general meeting.

24.4.3 Each service group submits an annual report on its activities to the branch executive who, in turn, includes it in the CYM report on its activities for the year.

24.5 CO-OPERATION WITH COMMISSIONS OF THE CHURCH COUNCIL

The service groups perform their functions in collaboration with the commissions of the church council involved in the particular services.

25. FINANCIAL AFFAIRS

25.1 FINANCIAL COMMITMENTS

25.1.1 BRANCH FUNDS

Each member should regard herself/himself as being called to assist with fund-raising required for the maintenance, development and organisation of the activities of the CYM and to attend to the financial obligations related to youth work in the broader context.

25.1.2 PRESBYTERIAL UNION FUND

Each branch will make an annual contribution of R50, 00 to the funds of the PUE. This amount will be reviewed at every General Congress.

25.1.3 SUB-REGIONAL FUND AND REGIONAL FUND

Each branch within a Regional will make an annual contribution of R100, 00 to the Regional fund. Where there is a Sub-Regional the Regional will have to ensure the SubRegional is adequately funded in proportion to those branches within that Sub-Regional that actually paid their contributions. This amount will be reviewed at every General Congress.

25.1.4 CENTRAL EXECUTIVE FUND

Every branch should make a contribution of R100, 00 to the Central Executive fund. This amount shall be reviewed at every General Congress.

25.1.5 SYNODICAL YOUTH FUND

25.1.5.1 The Central Executive annually contributes as generously as possible to the General Synodical Youth Fund to enable the General Synodical Congregational Ministries to attend to its financial responsibilities.

25.1.5.2 Regions and Sub-Regions should similarly contribute to the youth funds of their Regional Congregational Ministries.

25.2 BRANCH ACCOUNT

Moneys of the branch are kept in trust for the CYM branch in the banking account of the church council. The procedures for requesting payments should be agreed upon by the church council and the branch (e.g. by means of a withdrawal request form).

25.3 BRANCH PROPERTY

The “property” of a branch means all the money, movable items and fixed assets, which belongs to a branch. A complete inventory should be kept and checked annually.

26. ANNUAL REPORT

26.1 Before the end of March of each year each branch executive should prepare an annual report for approval of the general meeting.

26.2 Before 15 April of each year the branch secretary sends the approved and duly signed report to the church council, secretary of the Presbyterian Union Executive, Regional Executive and the Central Executive.

26.3 The branch executive also approves the treasurer’s report and sends it to the treasurer of the Presbyterian Union Executive.

27. DOMESTIC RULES

27.1 Each branch may, according to circumstances, draw up its own set of domestic rules, on condition that they are not at variance with this Set of Regulations.

28. CONGREGATIONAL UNION EXECUTIVE

28.1 In the event of there being more than one branch in a congregation, a congregational union executive, consisting of the chairpersons and secretaries of all the branches within the boundaries of the congregation, is established. This executive elects its own secretary and chairperson.

28.2 DUTIES

The congregational union executive shall attend to the following:

28.2.1 Do everything possible to attend to the spiritual needs of the youth, in close co-operation with the church council.

28.2.2 The secretary annually submits a report to the church council. It would contain statistical detail and a financial report based on the reports provided by the various secretaries. It could also contain ideas on how to promote the spiritual welfare of the youth in the congregation.

28.2.3 Regularly visit all the CYM branches in the congregation.

28.2.4 Co-ordinate the work of all the CYM branches in the congregation.

28.2.5 Elect one representative to serve on the Presbyterian Union Executive.

29. CYM PRESBYTERIAL (CIRCUIT) UNION EXECUTIVE

29.1 DETERMINATION OF BOUNDARIES

The CYM branches within the boundaries of each Presbytery of the church are grouped together and organised as a Presbyterian Union Executive of the Uniting Reformed Church in Southern Africa.

29.2 COMPOSITION

The Presbyterian Union Executive comprises:

29.2.1 Two representatives, preferably from the executive of each CYM branch in the Presbytery. For each of these representatives an alternate member should be appointed.

29.2.2 Two members nominated by the Presbyterian Congregational Ministries

29.2.3 One representative from each congregational union executive.

29.2.4 The Regional or Sub-Regional representative has a seat in the PUE with an advisory vote.

29.3 TERM OF OFFICE

29.3.1 The representatives of a branch or congregational union executive serve from 1 April of the first year to 31 March of the second year.

29.3.2 The representatives of the Presbyterian Congregational Ministries serve from one Presbyterian Session to the next.

29.3.3 The Regional or Sub-Regional representatives serve from one regional or sub-regional congress to the next.

29.4 ELECTION OF OFFICE-BEARERS

The members of the Presbyterian Union Executive elect their own chairperson, vice-chairperson, secretary, Assistant Secretary and treasurer by secret ballot under the supervision of the PCM, Regional Executive or Sub-Regional Executive.

29.5 EXECUTIVE COMMITTEE

29.5.1 The chairperson, secretary and treasurer form an Executive Committee, which attends to urgent matters.

29.5.2 The Presbyterian Union Executive must ratify decisions of the Executive Committee.

29.5.3 The Executive committee annually prepares a budget for the Presbyterian Union Executive and provides it with financial advice.

29.6 DUTIES OF THE PRESBYTERIAL UNION EXECUTIVE

The Presbyterian Union Executive essentially has to:

29.6.1 Link the CYM branches within the Presbytery with one another, and also serve as a link between the branches, the Presbytery and the Presbyterian Congregational Ministries.

29.6.2 Co-ordinate and organise all the activities of the CYM at Presbyterian level.

29.6.3 In collaboration with the Presbyterian Congregational Ministries, try to ensure that at least one branch in each congregation is functioning.

29.6.4 In collaboration with the Presbyterian Congregational Ministries, provide guidance to youth leaders and organise youth conferences, youth camps and training courses.

29.6.5 Assist with the development of youth campsites at Presbyterian and Regional levels.

29.6.6 Organise on an annual basis visits by the members of the executive committee to all the branches in the Presbytery. The purpose of these visits is to show interest in the work, provide encouragement and guidance to the branch and determine how effective the branch is functioning.

29.7 PRESBYTERIAL UNION CONFERENCES

29.7.1 FREQUENCY

The Presbyterian Union Executive organises at least one Presbyterian Union Conference at a venue and a time determined by the PUE.

29.7.2 FORMAT

Details like the format, length, time and venue are decided upon by the PUE on an annual basis.

29.7.3 NOTICE

The Presbyterian Union secretary must notify all CYM branches in the Presbytery two months before the conference. The programme should be attached to the notice.

29.7.4 REPORT OF THE CONFERENCE.

Within not more than 3 weeks after the conference the Presbyterian Union secretary has to present a report to all the CYM branches involved, church councils, PUE members, the Sub-Regional Executive and the Presbyterian Commission for Christian Education.

29.8 Presbyterian Union Funds

29.8.1 A Presbyterian Union Fund is kept under supervision of the Presbyterian Union Executive and controlled by the chairperson, secretary and treasurer of the Presbyterian Union Executive. This money is kept in trust for the PUE by the Presbyterian quieter.

29.8.2 Administrative and other essential costs are paid from the Presbyterian Union Fund.

29.8.3 Official expenditure of Presbyterian Union Executive members visiting branches in the Presbytery and attending Sub-Regional Executive or Regional Executive meetings is refunded from this fund.

29.8.4 The treasurer of the Presbyterian Union Executive should not later than 30 April present an annual report on the finances of the Presbyterian Union Executive and the branches, as contained in the financial reports which the branches submitted to the PUE.

29.8.5 An amount of R50, 00 per branch is levied by the PUE. The church council submits the levy to the Presbyterian quieter annually, before the end of March.

29.9 INTERNAL RULES

Presbyterian Union Executives may draw up internal rules, on condition that they are not at variance with the Underlying Regulations and the sub-regulations.



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5 November 2015

Appendix D

TO WHOM IT MAY CONCERN

This note serves to confirm that **Dr WM Moime** is a loyal member of the URCSA Northern Synod Moderamen. In the period that I have known and worked with, she has shown to be a hard worker, armed with administrative skills. A very good communicator, a great supporter of orderliness under the Cross of Christ.

It has come to the attention of the Church Office that Dr WM Moime is a final year student at the Northern Theological Seminary and that she is busy with research.

It is also understood that her research is in pursuance of understanding the effects of catechism and its growth in our church within its reformed tradition.

The URCSA Northern Synod does hereby give permission to Dr WM Moime to implement designed questionnaires on catechumen class learners in any congregation of her choice as a research student. However, the URCSA-Northern Synod would appreciate to be availed with a research report that tables' results attained in order to apportion us an opportunity to understand ideas and rational of behavioral moves in our synod.

I do recommend her to any direction of study or opportunity she intends to explore; to extend her ministry into any other service that matters to make a difference in His ministry.

Yours in His service,

Mr. Tebogo Phatudi

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