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**PRAYING, BELIEVING AND BEING CHURCH:
A RITUAL-LITURGICAL EXPLORATION**

By

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Abstract:

This thesis is the result of a concern over 'being church' in a multicultural setting, in accordance with the aphorism '*Lex orandi, lex credendi, lex (con)vivendi*' (cf. Smit 2004). The urban setting of the City of Centurion, in Gauteng Province, The Republic of South Africa, displays a diversity of cultures, languages and individuals in relation with one another. South Africans, as a nation, are still learning to live together (*lex (con)vivendi*), in unity and inclusivity, some two decades after the birth of democracy in a post-Apartheid context. This context cannot be overlooked, neither can the multicultural context of urban South Africa.

Therefore, the research question of this thesis is: how does the form and content of prayer impact the ways in which people connect with God and other people? This question is the response to the research problem described above and in agreement with Long (cf. 2001:25), who suggests that there are two profound human needs: communion with God and communion with other people. Prayer is a form of communication between fellow believers as well as between believer and God, which can be appropriated by believers. If the beliefs of worshippers (*lex credendi*) is the subject, then the act of prayer (*lex orandi*) will be the object. By exploring the act of prayer, it should be possible to develop a theory about a specific group's beliefs in today's society (*lex (con)vivendi*), which will be used for the *liturgia condenda*, 'liturgy in the making' (cf. Wepener 2005, 2008) and thus also as a part of a liturgical theory for praxis with regard to prayer.

The research aims of this thesis are: (1) to determine if people feel they can connect with God and fellow worshippers through prayer, within their diverse, cultural context(s) and if so how they connect and; (2) to develop a suggested theory for praxis that allows the congregation to connect with God in prayer through their cultural-liturgical and cultural-ritual contexts - where diversity meets familiarity. This was achieved by using Osmer's (cf. 2008:4) "four core tasks of practical theological interpretation".

In the first chapter, the research problem was stated. The second chapter described theory relevant to the research project as well as the research methodology. In the third chapter, the qualitative research data was described. Chapter four involved drawing on theories from various arts and sciences to interpret the empirical data. The fifth chapter considered theological concepts that would aid in developing ethical norms and learning from 'good

practice'. The sixth, and final chapter, formed a pragmatic response by means of suggesting a new theory for praxis.

The suggested theory for praxis involves the liturgical inculturation process of continual critical-reciprocal interactions between liturgy and culture, with the inclusion of focussing on the concepts of unity and inclusivity. This should then aid the worshippers' unity and inclusivity in 'being church', in living together — with one another (*lex (con)vivendi*) in a multicultural setting.

Key terms:

Liturgy, Liturgical inculturation, Culture, Prayer, Ritual, Ritualisation, Inclusivity, Unity, Practical Theology, Ecclesiology.

Ethics statement:

The author, whose name appears on the title page of this thesis, has obtained, for the research described in this work, the applicable research ethics approval.

The author declares that he has observed the ethical standards required in terms of the University of Pretoria's *Code of ethics for researchers* and the *Policy guidelines for responsible research*.

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1. An Introduction:

Lex orandi, lex credendi, lex (con)vivendi. This statement can be loosely translated, for the purpose of this thesis, as: 'as we pray, so we believe, so we live (together)' (cf. Smit 2004 and De Clerck 1994). This presupposes a causal interrelationship between prayer, belief and being church. As an explanation of this causal interrelationship, consider the following: as people worship (or pray), so should they believe, think and talk and as they believe, think and talk, so should they live - each and everyone, together (cf. Smith 2004:890). In a similar regard: as people live together and with one another, so should they believe, think and talk and as they believe, think and talk, so should they pray. Prayer affects belief, which affects being church, while belief affects prayer and being church, furthermore while being church affects prayer and belief. For these reasons the term interrelationship, which accentuates the to and fro between *lex orandi, lex credendi* and *lex (con)vivendi*, is preferred to the term 'relationship'.

By examining prayer whilst examining that which is or should be believed through prayer and considering the appropriate aspects of being church, is to conduct an investigation with the purpose of liturgical inculturation. Being church in a multicultural setting influences belief and prayer while prayer, simultaneously, influences belief and being church. The intention of investigating, in terms of liturgical inculturation, the appropriate concepts of each component in the above statement is to better understand: "What is going on?", "Why is this going on?", "What ought to be going on?" and "How might we respond?" (cf. Osmer 2008:4).

The statements above serve as the point of departure for investigating the main research problem, posed in the form of a main research question: *how does the form and content of prayer impact the ways in which people connect with God and other people?* To aid in investigating the above question, research questions and research aims are described below. Before listing the research questions and aims, context and explanations of the research problem are engaged with below. This is specifically done, in this manner, in order to illustrate how such questions and aims were deduced.

If one were to ask the question: "Who is God?" to a hundred different people, one would get a hundred different answers, which is the basic discourse of hermeneutics (cf. Schuster 2013). Consumerism plays a potentially influential role in this theory, especially

regarding when people ask questions such as "What's in it for me?" or "What can I get out of it?". With regards to consumerism, the self often comes before the community, the individual worshipper often comes before the congregation. There is a popular saying, "The true measure of a man [or woman] is how he [or she] treats someone who can do him [or her] absolutely no good." (cf. Van Buren 1964). In a similar fashion, one can see what a person believes by the way they communicate with God and fellow worshippers as one's communication (*lex orandi*) should be as a result of one's beliefs (*lex credendi*) and, considering the culture of consumerism, the way one lives (*lex vivendi*).

The word 'communicate' is a lot more than simply the way one talks to another, it's also about the language they use; the emotion behind certain terms — for example, terms of endearment; the topics that are discussed; the questions that are asked and the requests that are made. One will notice aspects of respect, love, honour and humility as well as the opposite end of the spectrum: disrespect, anger, shame and pride. Furthermore people have the ability to communicate with their body language, bodily gestures, clothing and the style and colours of clothing items as well as that which is displayed either graphically or in written words thereon (cf. Wepener 2006:387).

*The Oxford Living Dictionary*¹ (cf. n.d) defines the word 'communicate' as: "share or exchange information, news, or ideas." The same word is also defined by *The Oxford Living Dictionary* (cf. n.d) as follows: "Convey or transmit (an emotion or feeling) in a non-verbal way". The latter definition being one that creates a metadiscourse. From a sociological perspective there is no set definition for the word 'communication', rather there are different definitions that allude to the word being easy to define contextually. Littlejohn and Foss (cf. 2011) illustrate this point by describing the following after considering Frank Dance's "three points of "critical conceptual differentiation"": the first dimension is that of "observation, or abstractness" where they mention that some definitions are "inclusive, others are restrictive". Definitions can be restrictive, for example: "the means of sending , military messages, orders, etc, as by telephone, telegraph, radio, couriers" or general as in the dictionary definitions above. The second dimension, known as "intentionality", where some definitions included a purposeful 'send and receive' attitude and others that are not so limiting — where there is no direct intent. The third dimension, termed "normative judgement" alludes to definitions that "include a statement of success, effectiveness or

¹ Accessed from: <https://en.oxforddictionaries.com/definition/communicate> [Accessed 24 July 2017]

accuracy” — these definitions vary from those which state information that was shared or exchanged, to definitions that don’t elaborate an outcome, something was sent but not necessarily “received or understood” (Littlejohn & Foss 2011:4). The term ‘understood’ brings forth a contextual element, to the word(s) in question, as one understands something from a certain context that is influenced by factors such as culture, this opens up a discussion within a discussion. Hence, the definition of the words ‘communicate’ and ‘communication’ can be defined by dictionaries but also conceptually and contextually as a result of metadiscourse.

‘What a friend we have in Jesus’:

“What a Friend we have in Jesus,
All our sins and griefs to bear!
What a privilege to carry
Everything to God in prayer!
O what peace we often forfeit,
O what needless pain we bear,
All because we do not carry
Everything to God in prayer!

Have we trials and temptations?
Is there trouble anywhere?
We should never be discouraged,
Take it to the Lord in prayer.
Can we find a friend so faithful
Who will all our sorrows share?
Jesus knows our every weakness,
Take it to the Lord in prayer.

Are we weak and heavy-laden,
Cumbered with a load of care?
Precious Saviour, still our refuge—
Take it to the Lord in prayer;
Do thy friends despise, forsake thee?
Take it to the Lord in prayer;
In His arms He’ll take and shield thee,
Thou wilt find a solace there.”

- Joseph Scriven (cf. <https://www.hymnal.net/en/hymn/h/789> : accessed 07 February 2016)

The above hymn is an isolated example of the aphorism ‘*lex orandi, lex credendi, lex (con)vivendi*’. There are multiple examples of the song writer’s idea(s) of prayer (*lex*

orandi), which both illustrate and are illustrated by his beliefs (*lex credendi*) whilst the 'we' suggests being church, within and outside of the worship service (*lex (con)vivendi*). We live in a world where communication is abundant, especially with the ever thriving world of social media which provides the opportunity of being church 'online' (cf. Barnard, Cilliers & Wepener 2014). Prayer is a form of communication between fellow believers as well as between believers and God. Prayer forms a massive part of the liturgy in a worship service and the church is known as a 'hospital for sinners not a museum for saints', a hospital that should be overflowing due to the nature of the world and all its problems (cf. Wepener 2012(a)). Hospitals are places of healing, healing is something that can be achieved through therapy. Therapy comes in many different forms and has many different elements (cf. Scott 2013:3-4). As an example, therapy can come in the form of a ritual within the worship service, the efficacy of such a ritual could depend on the inclusivity, unity and 'being church' that a worshipper experiences in the worship service.

One of the aims of this research project is to suggest a theory for praxis that strongly includes the therapeutic dimensions of prayer with the aim of healing through inclusivity and unity — being church (cf. Ackermann 1998; Van Wyk 2014; Van Deusen Hunsinger 2005:348; Volf 1996 & Zizioulas 2006). There is a psychology behind prayer, which will be discussed and examined through interpretation of episodes, situations and contexts by using relevant theories from psychology and sociology. Whilst considering the perceptions (cf. Stringer 1999), or beliefs, people have of God, by means of what they believe, and how they pray.

When considering prayer, for this thesis, Liturgical Studies was not exclusively used (as an example) for any and all methods, models or theories. Using this research project as an example, it can be advantageous to expand the field of study and include a range of other disciplines, in other words an interdisciplinary approach (cf. Wepener 2006). This project not only makes use of Liturgical Studies, it also investigates through the lenses of Practical Theology and its facets, such as Pastoral Care and certain homiletical aspects. The literary research ripples outward from Practical Theology, to the likes of ecclesiology, psychology, cultural anthropology (Ritual Studies). The concept of interdisciplinary studies will be discussed at a later stage (cf. 2.2.). The overarching field of study here is Liturgical Studies, as a sub discipline within Practical Theology, but there are other fields of study such as Pastoral Care, Psychology, Systematic Theology, Cultural Anthropology, Ritual Studies which will be used in the study. The study will examine prayer through all these

lenses and then suggest a new theory for praxis from a liturgical perspective due to a 'calling' from Pastoral Care as well as being church (cf. van Ommen 2015).

The reason for this is illustrated by the statement made by Abigail Van Buren (1964): "A church is not a museum for saints — it's a hospital for sinners". Hospitals are spaces of healing, healing of a person — not so much physically — is of great importance to Pastoral Care. Another reason for using the quotation above is because a hospital is a place of healing for all people, it is inherently inclusive, therefore a suggestion could be made that being church involves healing together which could be encompassed by *lex (con)vivendi*. Along with this suggestion is the notion that the aspects of Pastoral Care that are involved in this theory, form part of being church.

Prayer isn't necessarily, always, a conversation — it can also be a state of reverence, a time of meditation and contemplation. However prayer does presume that someone, in this case God, is being addressed (cf. Barnard, Cilliers & Wepener 2014:356 - 359)². This all depends on what is believed, how liturgy, prayer and worship are understood and how all of these function in different contexts. This will be explained in greater detail in the next chapter.

Prayer is not limited to Christians, or believers of any faith for that matter. Non-Christians also have a perception of the identity of God, they may not have a relationship with God, they may not even believe in God but in times of crisis they are capable of asking people to pray, thus showing they perceive God as a last resort, for example.

If the beliefs of worshippers (*lex credendi*) is the subject, then the act of prayer (*lex orandi*) will be the object. By exploring the act of prayer, it should be possible to develop a theory on a specific group's beliefs in today's society (*lex vivendi*) in an urban South African context, which will be used for the *liturgia condenda*, 'liturgy in the making' (cf. Wepener 2005, 2008) and thus also as a part of a liturgical theory for praxis with regard to prayer.

² The authors explain a few different types of prayer (petitionary, penitence and thanksgiving and praise) and how there is a relationship involved in each of them. As well as how it affects both parties.

South Africa is a country blessed with the epitome of cultural diversity as well as vivid examples of cultural differences³. By mentioning prayer in the worship service is to consider any number of cultures as well as their associated languages. South Africa boasts a high number of official languages, each coming with their own cultures and subcultures. The last census conducted in South Africa (2011), listed twelve languages as well as an 'Other' category. These languages are: Afrikaans (13,5%), English (9,6%), IsiNdebele (2,1%), IsiXhosa (16%), IsiZulu (22,7%), Sepedi (9,1%), Sesotho (7,6%), Setswana (8%), Sign Language, SiSwati (2,6%), Tshivenda (2,4%) and Xitsonga (4,5%)⁴ (cf. Statistics South Africa 2011:23-27). For the sake of scientific procedure and results that are congruent, it is not the intention of this research project to go through all the cultures one can think of. The intention was to rather focus on a larger metropolis in South Africa and consider more popular liturgical cultures and then observe the cultures and the traditions, as well as the beliefs that come with said cultures and traditions, examining the back and forth conversations between the traditions of the church and the cultures and traditions of the people within those churches.

South Africa, as a whole, is still learning to live together (*lex (con)vivendi*), in unity and inclusivity, some two decades after the birth of democracy in a post-Apartheid context. The context of a new country, born out of the end of Apartheid, reveals concerns of reconciliation and transformation from various fields of study as well as the people of South Africa in general. In terms of reconciliation, concerns are shared over the restoration of broken relationships between cultures, race groups, economic statuses, education levels and those with various statuses of previous advantage⁵. Setting limits on variables is imperative, the entire South African context is too large and diverse for the purpose of this study especially when considering theories of 'the other' and 'other spaces' (heterotopia⁶) (cf. Van Wyk 2014). As an example of this diversity, some rural population groups have minimal understanding of lives of urban inhabitants and vice versa: a person that lives without electricity and has never had it cannot comprehend the life of someone that has electricity wherever they go, the same can be stated in reverse.

³ Examples include but are not limited to: Apartheid, Xenophobia, historic battles such as the Anglo-boer war (South African war), the Anglo-zulu war and the tyranny of Shaka and the Zulu people.

⁴ The percentages provided next to each language indicate the percentage of the national population that cite the language as their home language or mother tongue (cf. Statistics South Africa 2011:24)

⁵ For example Black South Africans can be seen as previous disadvantaged, contrary to their Caucasian compatriots.

⁶ A concept developed by Foucault, which is used by Van Wyk (cf. 2014).

Observing South Africa as a whole certain variables, as alluded to above, become extreme and incomparable.

The context here is the diversity of cultures, languages and individuals in relation with one another within a single city — namely Centurion. By looking at a single metropolitan area, one considers multiple languages and cultures (where most people are most probably able to communicate in English without it being their home language); a variety of economic statuses; an environment of development and a Christian context that, in general, shares similar theological points of departure. While there are a variety of differences, there are also many similarities among urbanites that are literally living together. The same and more contexts would apply to the entire country, by focussing on one metropolitan the range and number of these contexts and variables is more controlled — or less extreme and therefore in certain ways comparable. As an example there are inhabitants of urban areas that live in poverty but not as extreme poverty as those that live in rural areas, without electricity and water supplied by means of plumbing and a tap.

A metropolitan, or urban area, such as Tshwane (in which Centurion is situated) has a population consisting of many languages and cultures (among other contributing factors as seen above) that have learnt to co-exist — a place where cultures and languages are married and shared, within and outside of the church. South Africa, as a whole, will not provide as good a testing ground as a city within the country will due to the fact that there are parts of the country that have more isolated cultures, this will be the case in the rural areas of the country — where cultures aren't forced into 'conversation' with each other like they are in the city. This will be discussed in the following chapter(s). The aforementioned co-existence can, and has already been, be referred to as living together in terms of *lex (con)vivendi*. The efficacy of living together should have an effect on how people of Centurion are 'being church'. Due to the interrelationship, described earlier in this introduction, it should be possible to determine how inculturated the liturgy is for those 'being church' (*lex (con)vivendi*) by examining prayer (*lex orandi*) and, as a result of it, belief (*lex credendi*).

The basis of the approach for this research project will be Osmer's core tasks of practical theological interpretation (cf. Osmer 2008:4, and for other approaches see: Browning 1991, Gerkin 1997, Heitink 1999, Hendriks 2004), which will be used in parallel with the principles of Participatory Action Research (referred to as PAR) (cf. Babbie & Mouton

2001:58-68). Osmer's four core tasks, will serve as a guideline to follow throughout the research project, as well as providing useful pointers for the core subjects for most of the chapters in this thesis. Other approaches such as Browning (cf. 1991); Gerkin (cf. 1997); Heitink (cf. 1999) and Hendriks (cf. 2004) were considered however Osmer's approach (cf. 2004) was chosen, which will be qualified in the next chapter (cf. 2.1.; 2.2. & 2.3.). Osmer's four core tasks are (cf. Osmer 2008:4):

- The descriptive-empirical task
- The interpretive task
- The normative task
- The pragmatic task

Each one of these tasks asks a question that is relevant to that specific step of the research process⁷.

The reason behind using Osmer's core tasks of practical theological interpretation is due to the qualitative nature in which the research was conducted: "Qualitative research seeks to understand the actions and practices in which individuals and groups engage in everyday life and the meanings they ascribe to their experience" (cf. Osmer 2008:49). Due to the nature of qualitative research being about the actions and practices of people, individually or in groups, the word 'describe' or 'description' appears regularly in academic literature (cf. Babbie & Mouton 2001: 53 - 58; 271, Miller-McLemore 2014: 137 - 139). The descriptive element of qualitative research aligns itself well with the first task mentioned above, namely the descriptive-empirical task. The same literature explains that with describing the actions, or what is going on, comes interpreting or understanding these actions or practices. In this regard, the second and third tasks guide one on how to interpret and what interpretive tools to use. The final task, the pragmatic task, involves determining a response — in this case a new theory for praxis. Overall, Osmer's core tasks are an ideal guideline for the research approach of this project.

The first two, investigatory, questions that should be asked in order to better understand the main research problem (which asks 'how does the form and content of prayer impact the ways in which people connect with God and other people?') are: (1) what beliefs (*lex credendi*) are exhibited by the worship manuals (*lex orandi*)? and (2) what beliefs are

⁷ These questions will be mentioned and discussed as they become necessary in the following chapters. All four questions have been mentioned already, without any explanations, earlier in this introduction — in the first paragraph.

exhibited (*lex credendi*) by peoples' prayers (*lex orandi* and *lex (con)vivendi*)? The first question (1) considers fixed, rehearsed or prepared prayers, for example The Lord's Prayer or even The Benediction. The second question (2) refers more to extemporaneous prayers: prayers most often said in one's private capacity — for example, the type of prayer a mother and child would say while kneeling at the bed side, as well as spontaneous prayers — such as in a charismatic church that doesn't follow as strict of a liturgical structure as the Anglican Church. Both types of prayer, in- and outside of the church, are liturgical and of a ritual nature, they are diverse as they are performed by individuals — each and every one of them unique. Their uniqueness is a matrix of factors including, but not limited to, culture; language; race; city/province/country of origin, age, gender and perhaps even health.

The ritual example of kneeling at the bed side was used as an example to show that prayer is not just an oral exercise but an overall bodily action (cf. Grimes 2010:29-31); perhaps involving the simple bowing of heads or even the joining of hands in a congregation. The first question will be better answered through literary research and close examination of worship manuals. This will involve an extensive investigation into the dogma, systematic theology and liturgy involving prayer. The question "Who is the God of peoples' prayers?" will be best answered by qualitative research techniques, involving principles from PAR (cf. Babbie & Mouton 2001:313-332).

The qualitative empirical components of the research project were done within Centurion, which forms part of the greater Tshwane in the Gauteng Province of the Republic of South Africa. The ideal situation was to conduct said research at one higher liturgical congregation (for example a Roman Catholic or Anglican Church), one mainline congregation (for example a Methodist or Baptist Church) and then one charismatic church. The cultural contexts within the congregations should be South African, in the way that each congregation will have a variety of subcultures, revealing a community of diversity. If the context mentioned above is Western, Christian South Africans then the subcultures (mentioned in the previous sentence) could vary from black, isiZulu speaking South Africans — not only isiZulu speaking but being involved in Zulu culture — to white (Caucasian), Portuguese⁸ speaking South Africans. In both of these examples are South

⁸ Note that Portuguese is not an official language of South Africa, however there are Portuguese speaking people across the country. This is as a result of Mozambique being a neighbouring country as well as there being immigrants from Portugal and Angola.

African people who are Christian, each has its own culture within the larger culture being examined — therefore a subculture. These subcultures influence a person's beliefs within the larger South African Christian cultural context. In other words, each subculture — in the diverse country of South Africa — has its own context. The main cultural context under the microscope will be the western church culture and not, for example — the African Independent Church context (cf. Müller & Wepener 2011).

A short preview of the cultural and linguistic contexts has been given, both of these contexts have various methods of communication which is why there is a need for an explanation.

The reason these contexts came to the fore was due to prayer being examined as a form of communication, something that will now be discussed again below. Prayer, or praying, as a form of communication with people and/or with God is not the only topic going to be discussed. Another topic that will now be discussed is further validity of examining prayer, through qualitative empirical research⁹, in terms of the interrelationships of *lex orandi, lex credendi, lex (con)vivendi* (cf. Smit 2004) in order to better understand how prayer, its form and content, impacts the ways in which people connect with God and other people.

Below is a table of how many times the word 'pray' appears in different translations of the Bible:

Translation	Old Testament	New Testament
King James Version	245	68
New American Standard Version 1995 ed.	57	52
New International Version	48	73
New Revised Standard Version	61	61

(cf.: http://www.christianbiblereference.org/faq_WordCount.htm : accessed 16 October 2015)

'Pray' is one of twenty-eight words on this list. It is clearly not mentioned the most, however the fact that this word made it onto the list shows two things: (1) It is a word that is clearly mentioned many times in the Bible(s); and (2) that it is something of concern to many people who asked the question, "How many times does the word 'pray' appear in the

⁹ The research methodology will be discussed in the next chapter.

Bible?”, thus explaining why it was of enough relevance to place on this list as a frequently asked question (or FAQ). It is relevant to mention, without delving into the field of Biblical Studies, that there is a causal relationship between prayer (*lex orandi*) and belief (*lex credendi*) illustrated in the Bible as noted by Smit (cf. 2004:890) who describes that the disciples learnt to pray through Jesus’ example and these prayers were of the utmost importance to the early church as a guideline, model, norm of how to truly pray — but also how to truly believe and therefore live.

This is a different angle on explaining, outside of the church, how important or relevant prayer and praying is to Christians. It is mentioned, suggested and instructed a varying numbers of times in different translations of the Bible and also that it is a popular question to ask, not only answering the direct question but also the indirect question of how important prayer or praying is to Christianity in terms of belief and living — the answer given by the direct question answers or alludes to the indirect question.

As mentioned earlier, prayer is a form of communication. Communication gives an indication of how one person feels about another — if one person is fond of another, one will speak to them with respect and fondness. That is just one of many examples that can be given. How one ‘speaks’ to God in and through prayer will give an indication of how a person or people perceive God. God takes many different forms for different people, take the following excerpt as an explanation:

Listening to sermons and reading the Bible, it is clear to see the vast amount of labels or similes that describe God’s relationship with man, through Jesus Christ. Obvious examples of this are Jesus as: Shepherd, Teacher, Witness, Redeemer, Counsellor and Deliverer.

(cf. Scott 2013:4-5)

All of the above labels or similes exist because of different perceptions people have of God. The perceptions that they have are a sign of their needs from the liturgy and God. These needs may be from a group of people (a culture) or simply from individual to individual.

To summarise this introductory chapter, revision of the critical aspects of the research will be provided in retrospect of the contexts that have been described and discussed above. The main question of this research project is: how does the form and content of prayer impact the ways in which people connect with God and other people? This alludes to additional questions that aid in answering the original, main research question which are:

- How do people communicate with God? Prayer is one important answer, which is why the manner in which people pray will be investigated through semi-structured interviews and observations of Sunday worship services.
- Why do people pray, both as a congregation in the worship service and in one's private capacity? Prayer, similarly to the point above, is the object of this question therefore the reasons behind why people pray will best be investigated by means of semi-structured interviews.
- What do people pray about and what are the reasons behind their prayers? This can be investigated through the semi-structured interviewing of worshippers as well as through participatory observations.

The research questions that are listed above, are purely as a result of the research aims. These questions are not new, they are however being asked from a new context — an interdisciplinary one. The questions above are not being asked to prove anything from a psychological perspective, nor a sociological one. Prayer is a religious and ritual phenomenon, it is enjoyable to some; a calling card in times of crises to others. In this sense, an investigation is being made from a liturgical, Ritual Studies and Pastoral Care perspective — leaning heavily on the theory and praxis of liturgical inculturation¹⁰ (cf. Wepener 2009:42) — in order to develop a theory that satisfies the main research question below. The research gap and question left by it is as a result of asking the above questions from the perspective described above.

At this point it should be mentioned that similar studies have been conducted, albeit from different perspectives and/or methods. This includes as examples: Smit (cf. 2004) conducted literary research and not empirical, Wepener (cf. 2012(a)), who considered reconciliation rituals and on eating but not specifically prayer (cf. 2009), Van Wyk (cf. 2014) approached the challenge of 'being church' in the twenty-first century from a Trinitarian-ecclesiological perspective with systematic theology, Pieterse (cf. 2001) focussed on homiletics, van Ommen (cf. 2015) considered Pastoral Care and liturgical formation, Rossouw (cf. 2016) focussed on racial inclusivity in the Dutch Reformed Church, Van Deusen Hunsinger (cf. 2009) wrote on practicing *koinonia*, Ackermann (cf. 1998) wrote existentially on a relationship ethic of difference and otherness, de Klerk and

¹⁰ "Liturgical inculturation is a continuous process of critical-reciprocal interaction between cult (liturgy) and culture so that a totally new entity comes into being, namely an inculturated liturgy" (cf. Wepener 2009:42).

Kruger (cf. 2016) wrote on the influence social cognition has on liturgical formation, Fuist (cf. 2015) conducted empirical research on 'collective' prayer, Crawford and Best (cf. 1994) considered *koinonia* and worship from an ecumenical perspective, Baker (cf. 2008) investigated the sociological patterns of prayer frequency and content, Tarascar (cf. 1993) focussed on the churches' search for *koinonia* from an ecumenical perspective, James Baesler and Chen (cf. 2013) researched the domain of digital petitionary prayer, Krause (cf. 2004) examined the relationship between prayer expectancies, race and self-esteem in the elderly and Van der Borght (cf. 2008) conducted a literary analyses of three documents that discussed reconciliation and healing and focussed on the past link between church and ethnicity.

In similar fashion to the questions above, which were formulated as a result of the main research question, the aims of this research project are listed below. The research aims are:

- To determine if people perceive they can connect¹¹ with God and fellow worshippers through prayer, within their diverse, cultural context(s) and if so how they connect.
- To develop a new theory for praxis that allows the congregation to connect with God in prayer through their cultural-liturgical and cultural-ritual contexts — where diversity meets familiarity.

The reason for this research project is due to a recognised gap in the research field. Prayer as a phenomenon has been studied and discussed by the fields of psychology and philosophy. Prayer as an element of Christianity has been examined, hermeneutically, from a New Testament Studies perspective; revealing why prayers such as The Lord's Prayer are prayed and what specific prayers mean (cf. Cullman 1995; Karris 2000; eds. Allen, Canning & Cross 1998; eds. Allen, Mayer & Cross 1999). It has also been examined from a liturgical, practical theological, perspective as an example: within the context of appropriation and appreciation for both worshippers and worship leaders (cf. Wepener 2012). The gap, when researching prayer, is primarily from a liturgical perspective, especially when considering the wide variety of cultural contexts (especially the cultural diversity in South African cities) that are worshipping at a single worship service.

¹¹ 'Connect' in the sense that said participant in the worship service is in a state of understanding rather than feeling excluded. Connected in the sense that they can share in the experience rather than being excluded like one would be if two other people shared an experience where one was not there. A sense of relativity rather than spirituality.

This gap leaves a question: does the tradition of the church allow its entire congregation to pray in a manner that their cultures can understand and relate to completely? As an example: does the tradition of the Anglican Church allow its entire congregation, among them being speakers of all the official languages of South Africa, to pray (both prayers out of the Anglican prayer book and extemporaneous prayers) in a manner that their cultures (influenced by their mother tongue) can understand and relate to completely (connect with)? This connection, understanding and/or relationship was explained by Chupungco (cf. 1992:32), who uses a metaphor to explain the relationship: if one were to burn a candle from both ends, one end being the wants (culturally or otherwise) of the congregation and the other being the liturgical tradition of the church, the two ends would eventually meet. The word 'meet' can be manipulated or understood as 'connect'.

In the city of Centurion, at West View Methodist church for example, there is an exquisite array of cultures sitting in a single worship service. All of these 'cultures' (as people) arrive at the church expecting to communicate with God, to connect with their fellow worshippers. So, on the one end of the candle are the wants not only of one culture, as the case would be in more rural areas of the country, but of many cultures under one roof. Each culture, in its own right longing for a place of worship where it can connect with God and worship fully.

In conclusion, this research project serves to develop a theory based on the main research question asked above as a result of the noted research gap. The conclusion that will be provided as a result of this project, will not only be a conclusion but also a pragmatically developed, suggested new theory for praxis that will serve as *liturgia condenda*, 'liturgy in the making' (cf. Wepener 2005, 2008) through liturgical inculturation (cf. Wepener 2009:42). In terms of liturgical inculturation this should be done by ensuring that the two ends of the candle meet in the, proverbial, middle and not more towards the one end nor the other. In other words there should be equal input and consideration from both the 'wants' of the congregation, culturally speaking¹², and the liturgical tradition of the church (cf. Wepener 2009:42 and Chupungco 1992:32). Therefore the churches' prayer traditions should meet the worshippers beliefs, consisting of both church tradition and cultural elements, in the middle so that all in the worship service are being church — or are

¹² 'Culture' being that which forms part of one's heritage and not popular culture (or pop culture).

worshipping (living) together. This would, thereby, unite and aid those in feeling inclusively part of the worship service in terms of *lex orandi, lex credendi, lex (con)vivendi* (cf. Smit 2004).

The next chapter will provide a thorough description of the research methods that were used, theories that were taken into consideration due to their relevance to the project as well as reasoning for decisions that were taken when deciding on said theories and research methods.

2. Research theory and methodology:

In his book *Practical Theology: an Introduction*, Osmer (cf. 2008) discusses, in great detail, four tasks of practical theological interpretation. The question of importance for this chapter is: “what is going on?”, which is asked by the descriptive-empirical task. The aforementioned question, associated with the empirical task, assists in better understanding the research problem: how does the form and content of prayer impact the ways in which people connect with God and other people? This task aims at gathering information that helps discern patterns and dynamics in particular episodes, situations and contexts (cf. Osmer 2008:4, 31-78). The question above will be best answered by making use of various qualitative research techniques, therefore this chapter serves as a description and explanation of the research design and the epistemology that led to it.

2.1. Practical Theology as a field of study:

Wilhelm Gräb (cf. 2005:182) writes that Schleiermacher was of the understanding that all studies of Theology are defined by their relationships to the life of the church, therefore “Theology lives from its subject matter”. According to Miller-McLemore (cf. 2014:6-13) Practical Theology has four distinctive meanings:

- “Way of life: Shaping faith among believers in home and society”
- “Method: Studying theology in practice in library and field”
- “Curriculum: Educating for ministry and faith in classroom, congregation and community”
- “Discipline: Defining history and context in guild and global setting”

Therefore, according to Miller-McLemore (cf. 2014:6), Practical Theology can be defined as “shaping faith among believers, studying theology in practice, educating for ministry and defining content and method”. Similarly Heitink (cf. 1999:6) defines, as a theory of action, Practical Theology as: “the empirically orientated theological theory of mediation of the Christian faith in the praxis of modern society”. This definition can be understood by distinguishing between two different concepts: “the mediation of Christian faith (praxis 1)” and “the praxis of modern society (praxis 2)” (cf. Heitink 1999:6). The first concept of praxis “indicates that the unique concept of Practical Theology is related to intentional, more intermediary or mediative, actions, with a view to changing a given situation through agogics” (cf. Heitink 1999:6). While the second concept of this praxis “emphasises the

context, where these actions take place, as a dynamic context in which men and women in society interact” (cf. Heitink 1999:6).

A working definition of Practical Theology as study field can be suggested: Practical Theology aims to shape the Christian faith in its modern, albeit it dynamic, context through mediation by studying theology and religious practice — literary and empirically, thereby educating the ministry, congregation and community through the development of praxis. This working definition can be given, based on the above definitions of Practical Theology.

Osmer (cf. 2008:4) claims no originality in the terms of describing the tasks of practical theological interpretation. He also admits that similar concepts are taught in the academy and ministry. Osmer’s approach to practical theological interpretation was found most appropriate for this study, which is illustrated by the excerpt below and is congruent with the working definition provided above:

I use this term to indicate three corollaries of my central argument about the fourfold nature of Practical Theology: (1) practical theological interpretation takes place in all specialised subdisciplines of Practical Theology; (2) the same structure of practical theological interpretation in academic Practical Theology characterises the interpretive tasks of congregational leaders as well; (3) acknowledging the common structure of practical theological interpretation in both the academy and ministry can help congregational leaders recognise the interconnectedness of ministry.
(cf. Osmer 2008:12)

Heitink (cf. 1999:7) notes that the “practical” can be seen as the opposite of the “theoretical”, however the object (of inquiry) of Practical Theology is the theory of praxis. Therefore the object of Practical Theology, and its subdisciplines, is action or activity (cf. Heitink 1999:7). This study’s objects of inquiry are the actions and activities of prayer and belief. In terms of interpreting these actions and activities, Osmer’s (cf. 2008) four task structure is appropriate for this study. In his structure of practical theological interpretation, Osmer (cf. 2008:12) refers to the terms ‘episodes’, ‘situations’ and ‘contexts’ rather than Heitink’s (cf. 1999:7) ‘action’ and ‘activity’. The structure of practical theological interpretation, provided by Osmer (cf. 2008), begins by (1) describing the scene — what is going on; then (2) interpreting the revealed episodes, situations and contexts (including actions and activities) through various arts and sciences; followed by (3) interpreting episodes, situations and contexts by using theological concepts; finally (4) responding by determining theories for praxis. This structure is appropriate because of its precise, step-by-step approach to practical theological interpretation.

2.1.1. The field of Liturgical Studies:

Further justification for the use of Osmer's (cf. 2008) model of practical theological interpretation, is that it is applicable to the specialised subdisciplines of Practical Theology. Liturgical Studies is a subdiscipline of Practical Theology. Liturgical Studies, or liturgical theology, is a subdiscipline of Practical Theology that "studies the particular ways in which Christian worship is formative and expressive of a Christian way of life" (cf. Miller-Mclemore 2014:290).

In the section above (cf. 2.1.), an explanation was provided which understands that the object of Practical Theology is the theory of praxis (cf. Wepener 2005:110). As a subdiscipline of Practical Theology, Liturgical Studies is likewise concerned with the ways in which theory and praxis are integrated into the research design (cf. Wepener 2014:2). This further serves as motivation for the appropriate use of Osmer's (cf. 2008) model of practical theological interpretation, which considers the interpretation of various theories in tasks two and three so that a pragmatic response can be formed (cf. Osmer 2008:175&176). Before proceeding, it is important to provide a working definition of liturgy as it is understood in this thesis:

Liturgy is the encounter between God and man in which God and man move out towards one another, a movement in which God's action is primacy, so that in a theonomic reciprocal fashion a dialogical communication in and through rituals and symbols is established in which man participates in a bodily way and can in this reach his [or her] highest goal in life, namely to praise God and enjoy Him forever.

(cf. Wepener 2009:21)

Schattauer (cf. 2007:106) notes that there are various approaches to Liturgical Studies, all of which can be divided into three broad areas: "liturgical history, liturgical theology and liturgy as ritual/symbolic event". In the previous chapter, it was noted that prayer is a religious and ritual phenomenon, therefore this study approaches the field from the perspective of "liturgy as ritual/symbolic event" (cf. Schattauer 2007:106). In terms of understanding liturgy as ritual and symbolic events, Wepener (cf. 2005: 110) discusses the following:

If the liturgy is understood as a complex web of Christian rituals and symbols, and rituals and symbols are seen as the building blocks of the liturgy, then approaches from disciplines with similar interests (also taking symbols and rituals as objects of research) might be of value.

This excerpt is an example of approaching Liturgical Studies from the understanding that liturgy involves rituals. Wepener's approach to Liturgical Studies, in his article "Researching Rituals", involves the "complex and painstaking exercise" of the documentation of rituals, however there are numerous methodological approaches to research within the domain of liturgy and Liturgical Studies (cf. Wepener 2005:110).

Approaching this liturgical study from a historical point of departure would be to develop a historical understanding of the liturgy, which would be an erroneous approach to gaining insight into the research question. The aims of the historical investigation of liturgy, as illustrated by Schattauer (cf. 2007:108), are an indication as to why such an approach would be in vain:

The principal aims of the historical investigation of liturgy have been (1) to uncover the origins of the principal rites (e.g., Eucharist, baptism, daily prayer, Easter vigil) and usages (e.g., calendar and lectionary) and to trace their development through time; (2) to distinguish the classical liturgical families of Eastern and Western Christianity and the various Protestant traditions of worship; and (3) to a lesser extent, to reconstruct the worship of particular communities at a given time and place.

The research problem, and question, is concerned with the present by asking: how does the form and content of prayer impact the ways in which people connect with God and other people? Hence, this study cannot assume a liturgical history approach to the object of inquiry.

Perhaps more, albeit not completely, appropriate than a liturgical history approach is a liturgically theological approach. "Liturgical theology involves theological reflection in relation to liturgical practice, past and present" (cf. Schattauer 2007:113). A liturgical theology approach involves theological fields such as eschatology and systematics (cf. Schattauer 2007:114). Liturgical theology presupposed liturgy as theology (cf. Schattauer 2007:114). Although liturgical theology is concerned with the reflection of present and past liturgical practice which is a concern of this study, it is not the point of departure of this study. The reason for this is that this study is concerned with the actions and activities, in other words the rituals and symbolic events of worshipping and praying.

Therefore, this study takes a liturgical-ritual approach as it considers the liturgy as "a complex web of Christian rituals and symbols, and rituals and symbols are seen as the building blocks of the liturgy" (cf. Wepener 2005:109) and that liturgy, or worship and prayer, is "dialogical communication in and through rituals and symbols" (cf. Wepener

2009:21). Worship and prayer are activities, which are “a set of practices, experiences and fundamental dispositions towards what is deemed most sacred” (cf. Miller-Mclemore 2014:290). As such worship is practical, liturgy is a complex web of ritual actions and symbolic activities that can be categorised into episodes, situations and contexts (cf. Heitink 1999:7; Osmer 2008:12 & Wepener 2005:109). These ritual and symbolic episodes, situations, contexts and their protagonists — the worshippers — both form and are formed by the liturgy (cf. Barnard, Cilliers & Wepener 2014).

By taking a liturgical-ritual approach the object(s) of inquiry becomes the ritual actions and symbolic activities, therefore when researching rituals it is important to document the enactment of rituals as well as the appropriation of rituals by participants (cf. Wepener 2005:113). This substantiates the choice for using Osmer’s model and structure of practical theological interpretation as most appropriate, from a liturgical-ritual point of departure. To examine ritual actions and symbolic activities is to sub-textually ask, “what is going on?”, which is the question associated with Osmer’s first task of practical theological interpretation (cf. Osmer 2008:4). Furthermore, the validity of using Osmer’s four task structure lies in the process of the second and third tasks of practical theological interpretation. These tasks implicitly approach the aforementioned episodes, situations and contexts from liturgical theology and, to a lesser extent, liturgical history.

Osmer’s model, or structure, is a dynamic hermeneutical circle or spiral which means that the four tasks are distinct, however they are also connected (cf. Osmer 2008:23 & Smith 2005:101). This allows for appropriate inclusions of liturgical history and liturgical theology approaches, within a liturgical-ritual approach. Due to prayer being the determined object of inquiry, this study takes a predominantly liturgical-ritual approach as it examines prayer actions and activities as rituals and symbols. However, by conducting the study in terms of Osmer’s four task structure, it allows for the approach to dynamically shift, if and when necessary to a liturgical history and/or liturgical theology approach.

Examining and interpreting liturgical rituals, from a liturgical-ritual approach, should entail considering theories from the field of Ritual Studies (cf. Bell 1997 & Grimes 2000 & 2010) in addition to liturgical sources of theory. An alliance between the fields of Liturgical Studies and rituals studies has been formed, such an alliance is an example of interdisciplinarity (cf. Grimes 2010:42-44 & Wepener 2014:2). The concept of interdisciplinary studies will be discussed in the section below.

2.2. The concept of interdisciplinarity:

An alliance, for example, between Liturgical Studies and Ritual Studies illustrates an approach from interdisciplinary studies. What makes interdisciplinary studies unique is the approach to integrate separate theories from different disciplines, arts and/or sciences (cf. Lunsford, Wilson & Eberly 2009:278). By integrating theories from Liturgical Studies and Ritual Studies, as suggested by the aforementioned alliance between the two, new knowledge can emerge by means of (re)defining the relationship of the disciplines, developing integrative concepts and generating unconventional insights (cf. Lunsford, Wilson & Eberly 2009:278).

However there are other processes of inquiry that involve multiple disciplinary study. One such approach is multidisciplinary studies, which juxtaposes “disciplinary/professional perspectives, adding breadth and available knowledge, information and methods. They speak as separate voices in encyclopaedic alignment” (cf. Lunsford, Wilson & Eberly 2009:277). In other words, wider knowledge of a subject is developed through a greater number of inputs (cf. Lunsford, Wilson & Eberly 2009:277).

Immediately, the difference between interdisciplinary and multidisciplinary studies is the relationship between disciplines. Interdisciplinary approaches integrate, or marry, disciplinary theories, data, concepts and methods to create a more holistic view (cf. Lunsford, Wilson & Eberly 2009:278). Whereas multidisciplinary approaches use disciplinary theories, et cetera, to add to the knowledge pool, however these disciplines maintain their separate identities (cf. Lunsford, Wilson & Eberly 2009:277).

Another approach is that of transdisciplinary studies, explanations of which vary from “a set of common axioms that transcend the narrow scope of disciplinary worldviews through an overarching synthesis” to “critical evaluation of terms, concepts and methods that transgress disciplinary boundaries”. (cf. Lunsford, Wilson & Eberly 2009:280&281). The core trend of transdisciplinarity, prominent in Europe, is “that problems in the *Lebenswelt* — the life world — are needed to frame research questions and practices, not problems in the disciplines” (cf. Lunsford, Wilson & Eberly 2009:281). Therefore, it can be explained that transdisciplinarity overlooks the borders of disciplines and focusses on an individual discipline — the life world.

A definition of interdisciplinarity, illustrated by its key concepts, is helpful in understanding an alliance between different disciplines. The integrated definition of interdisciplinarity, which illustrates its key concepts, below should aid in motivating the usage of such an approach in this thesis:

- Interdisciplinary research has a particular substantive focus.
- The focus of interdisciplinary research extends beyond a single disciplinary perspective.
- A distinctive characteristics of interdisciplinary research is that it focusses on a problem that is complex.
- Interdisciplinary research is characterised by an identifiable process or mode of inquiry.
- Interdisciplinary research draws explicitly on the disciplines.
- The disciplines provide insight about the specific substantive focus of interdisciplinary research.
- Interdisciplinary research has integration as its goal.
- The objective of interdisciplinary research process is pragmatic: to produce a cognitive advancement in the form of a new understanding, a new product or a new meaning.
(cf. Repko & Szostak 2017:10)

In the sections above (cf. 2.1. & 2.1.1.), motivations were made for the use of Osmer's (cf. 2008) four task structure of practical theological interpretation. The points illustrated in the excerpt above, add further motivations not only for using the structure but also the concept of using interdisciplinary studies. It was mentioned that there is an alliance between Liturgical Studies and Ritual Studies which, as explained above, presupposes interdisciplinary studies due to the relationship between theories of the two disciplines being integrated to form new knowledge and insights. Therefore, when considering liturgical rituals there is a cause to take an interdisciplinary approach.

The final point in the excerpt above, that "the objective of interdisciplinary research process is pragmatic..." (cf. Repko & Szostak 2017:10), serves as motivation for using Osmer's (cf. 2008) structure. This is because Osmer's fourth task, namely "the pragmatic task", involves "determining strategies of action" (cf. Osmer 2008:4). By using Osmer's structure, "the interpretive task" and "the normative task" lend themselves to taking an interdisciplinary approach with the aim of performing "the pragmatic task" (cf. Osmer 2008:4).

An interdisciplinary approach was taken to this thesis because of the intention to integrate theories from various arts and science as well as different theological disciplines to develop new understandings of the form and content of prayer. Referring to the excerpt above, the following concepts aid in motivating the use of interdisciplinarity: "The focus of interdisciplinary research extends beyond a single disciplinary perspective" and "A

distinctive characteristics of interdisciplinary research is that it focusses on a problem that is complex” (cf. Repko & Szostak 2017:10). This is most noticeable in section headings ‘Liturgical-ritual interpretations’ (cf. 4.2.) which is an approach that was taken that integrated ritual theories into perspectives from Liturgical Studies, as explained in the previous subsection (cf. 2.1.1.), and the ‘Ritual-liturgical interpretations’ (cf. 4.1.) which similarly to the title mentioned above, interpreted from the perspective of Ritual Studies whilst integrating theories from the field of Liturgical Studies.

Within this thesis many key concepts from a variety of disciplines are used, which will be discussed in the section below. The reason for drawing on, and integrating, multiple concepts from different disciplines is due to the complexity of the research problem.

2.3. The key concepts:

This research project began with empirical data collection, in 2015 and 2016, by means of qualitative research methods. In order to analyse and interpret the collected data, there needs to be clarity on the key concepts employed throughout the research project and thesis. Wepener (cf. 2009:32) explains that:

As such, the specific questions and methods used to collect the data already represent the first step towards interpretation, because there are always certain conscious and/or unconscious assumptions present behind every choice.

Therefore the use of some of the key concepts below began in the formation of the research proposal which included the research design. Below are descriptions of the key concepts used in this thesis and throughout the research process. These key concepts have guided this study throughout and will be reused and expanded on in later chapters to interpret the collected data.

2.3.1. Qualitative research:

As apposed to quantitative studies, qualitative studies is distinguished by: (1) research being conducted in the natural setting of the social actors; (2) it emphasises the research process rather than the outcome; (3) the actor’s perspective is emphasised; (4) its primary aim is in-depth descriptions and understandings of actions and/or events; (5) understanding the social action in terms of its specific context is superior to attempting

generalisations of a theoretical population; (6) its research process often takes an inductive approach, resulting in the construction of new hypotheses and theories; and (7) the researcher is seen as the “main instrument” in the research process (cf. Babbie & Mouton 2001:270&309). Throughout a qualitative research process one of its main strengths is the full extent of perspective that is gained by the researcher(s) therefore, from an epistemological perspective, knowledge being co-created by the researcher(s) and the so-called ‘social actors’ that are involved in — for example — the participatory observations and semi-structured interviews (cf. Babbie & Mouton 2001:309).

Qualitative research methods were used primarily for the gathering of data on opinions, attitudes and behaviours by observing such “within their most natural setting”, in other words the observation of actions and/or events, without interference or intervention, as they actually happen in order to gain a comprehensive perspective (cf. Babbie & Mouton 2001:270&271). Quantitative methods such as conducting surveys can create an “artificial setting”, as would have been the result for this research project (cf. Babbie & Mouton 2001:270). Therefore when conducting research with the aim of describing ‘episodes, situations and contexts’ so that they may be understood through interpretation, the use of qualitative research techniques is a preferable epistemology of discovery (cf. Babbie & Mouton 2001:270-278).

2.3.2. Liturgy:

As explained in a previous subsection (cf. 2.1.1.) which discussed the field of Liturgical Studies, the term ‘liturgy’ is understood in this thesis by the working definition below:

Liturgy is the encounter between God and man in which God and man move out towards one another, a movement in which God’s action is primacy, so that in a theonomic reciprocal fashion a dialogical communication in and through rituals and symbols is established in which man participates in a bodily way and can in this reach his [or her] highest goal in life, namely to praise God and enjoy Him forever.

(cf. Wepener 2009:21)

This thesis is concerned with how the form and content of prayer impact the ways in which people connect with God and other people. The key concept of liturgical inculturation plays an important role in not only understanding the research problem, mentioned in the previous sentence, but also in the development of a theory for praxis. However, before discussing the concept of liturgical inculturation it is imperative to describe the phenomenon of prayer and how it is understood in this thesis. Prayer differs from worship

in the sense that Christian worship includes prayer as liturgical-ritual, however it does not necessarily involve praying (cf. Barnard, Cilliers & Wepener 2014:357-359). As a result of this, prayer is approached from two different — interdisciplinary — perspectives: firstly from a ritual-liturgical perspective (cf. 4.1.) which approaches prayer from a Ritual Studies perspective and integrates theory from Liturgical Studies and secondly from a Liturgical Studies perspective (cf. 4.2.) which approaches prayer as a liturgical construct and integrates theory from Ritual Studies. Therefore prayer is seen both as a ritual act and as an act included by liturgy.

2.3.2.1. Prayer:

In the opening paragraph of the previous chapter (cf. 1), it was explained, using the aphorism “*lex orandi, lex credendi, lex (con)vivendi*” (cf. Smit 2004), that there is an interrelationship between prayer, belief and living together. Prayer can be seen as a liturgical-ritual act, performed within and outside of the worship service. From a liturgical perspective prayer, as a ritual, often involves worship but worship does not necessarily include prayer (cf. Barnard, Cilliers & Wepener 2014:357).

Brümmer (cf. 1984:74) distinguished three different types of ritual prayer: petitionary prayers, penitential prayers and thanksgiving prayers. These concepts will be expanded on when interpreting the data in a later chapter (cf. 4.1.1.2.). As a liturgical ritual, in the worship service prayer can be explained as “petitioning God to come down in our acts of worship” (cf. Barnard, Cilliers & Wepener 2014:359). However, below is a working definition of prayer as it is understood in this thesis (cf. 4.3.1.):

As a phenomenon, prayer is a communicative ritual. Prayer communicates expressions of need and affirmations of faith. Expressions of need can be communicated through prayer in expectation of improving one’s wellbeing — or self. In such cases prayer is as a response to a need. The motivation for, or purpose of praying, is that it has an impact on the one praying and/or being prayed for. Christian prayer is an intimate form of communication, whether verbal or contemplative, with a benevolent and loving God.

2.3.2.2. Liturgical Inculturation:

The term liturgical inculturation was mentioned in the introduction and will be discussed further, immediately below, bringing clarity to why the question “what is going on?” is phrased in certain ways for this research project. Wepener (cf. 2009:42) gives a definition for the above mentioned term: “Liturgical inculturation is a continuous process of critical-reciprocal interaction between cult (liturgy) and culture so that a totally new entity comes into being, namely an inculturated liturgy”.

The introduction brought to the fore an analogy created by Chupungco (cf. 1992:32). The above definition is, in fact, quite similar. Both look at either ends of the stick, or candle, and create ways for them to meet. Culture has to meet with cult in order for believers to connect fully to what is going on. However, in any of the three churches mentioned above there is not just one culture, there are many. From attending the services and obtaining what statistics were available, it is difficult to state if there is a single culture that has majority in any of the churches. Chupungco (cf. 1992:32) refers to ‘wants’ whereas Wepener (cf. 2009:42) refers to ‘culture’ in the same context.

As mentioned earlier in this chapter, there are layered contexts to the ritual data as well as the ritual-liturgical relationship(s) between the tradition(s) of the church(es) and the culture(s) of worshippers, all of which influence the concept of being church. As explained there are a multiplicity of cultures¹³ in each of these churches, one main contributing factor being urbanisation. There is a ‘layer’ of overall culture, below that layer is a matrix of cultures, not merely a single culture. Thus liturgical interculturalisation (cf. Wepener 2007: 740 - 741), as a facet of liturgical inculturation, should be explored and remain in consideration throughout the process of this project and liturgical inculturation. The process of interculturalisation, within liturgical inculturation, can be described by quoting from Wepener (cf. 2007: 741): “This so-called interculturalisation thus asks for multilateral traffic between theologies from all over the world, and in such a way that the West doesn’t remain the charitable giver and the Third World the needy receiver, but that everyone in the process gives and receives in order that everyone involved is enriched through it.” This process will also assist when considering the network society¹⁴.

¹³ Some cultures are more prominent than others, as in they are cultures of the majority of worshippers.

¹⁴ The concept of network society, or network culture, and its relationship to liturgy will be explained later in this chapter.

South Africa has a history of exclusion, especially in light of the Apartheid regime (pre-1994) (cf. Pieterse 2001:46-49). It should be the role of the church, in present day South Africa, to ensure that all worshippers, whether they are members or guests feel included in the worship service. Liturgical interculturalisation is not a static process and neither should liturgical inculturation be. For the purpose of this study there is no immediate need to look all over the world but rather look at other churches in the same context. Therefore the process described above has been adapted in the sense that the 'giving and receiving' is between the three churches; their traditions and the traditions of the people who attend the various services, all within the context of the City of Centurion, in Gauteng which is a province in the Republic of South Africa.

The Nairobi Statement on Worship and Culture's introduction highlights the importance of liturgical inculturation and with it, liturgical interculturalisation (cf. Lutheran World Federation 1996:1 & 1998) by stating the following:

1.1. Worship is the heart and pulse of the Christian Church. In worship we celebrate together God's gracious gifts of creation and salvation, and are strengthened to live in response to God's grace. Worship always involves actions, not merely words. To consider worship is to consider music, art, and architecture, as well as liturgy and preaching.

1.2. The reality that Christian worship is always celebrated in a given local cultural setting draws our attention to the dynamics between worship and the world's many local cultures.

1.3 Christian worship relates dynamically to culture in at least four ways. First, it is transcultural, the same substance for everyone everywhere, beyond culture. Second, it is contextual, varying according to the local situation (both nature and culture). Third, it is counter-cultural, challenging what is contrary to the Gospel in a given culture. Fourth, it is cross-cultural, making possible sharing between different local cultures. In all four dynamics, there are helpful principles which can be identified.

If worship is the heart and pulse of the Christian Church, then surely total inclusion is of somewhat paramount importance — if a worshipper or group thereof is not connected to the worship service as there is no 'traffic' between their culture and the tradition of the church, then surely the church has no 'heart beat' for said worshipper(s). Of course the excerpt above explains, importantly, that worship should relate counter-culturally to culture — not only in a consumeristic fashion (cf. de Klerk 2000:453). In which case, Wepener (cf. 2007:741) adds to his explanation on liturgical interculturalisation that it can be done in a manner that authority is not shared between culture and liturgical tradition, in such a way that the liturgy still preserves some sense of exclusivity.

This study is of the opinion that in any urban South African church there is no isolated culture, especially in the three churches where the research was conducted. All the believers can communicate in English, there they find a common ground. Each believer chose the specific church tradition of the church they attend, simply by attending it therein they find another common ground. Beyond either of these things is a complex matrix of differences, making each believer unique. The term, at least in its singular version, 'culture' is not one that which can be used to best describe the one end of the candle that needs to meet the other, being cult or liturgy. The term 'wants' is not preferable due to the fact that the connection that believers seek when attending a worship service is more vital. However, 'culture' or 'cultures' will be implemented as a blanket term as it best describes the complex aspects that culminate to determine someone's context and the way in which one experiences the worship service. The reason for this being that each element, comprised of which is an individual, has its own culture or subculture, or better still societal dictations and trends. This is amplified by the concept of a network society, the world becoming a global village where immediate social action has taken the proverbial backseat to social forms and the power of flows or trends (cf. Barnard 2010: 73 - 75). As for culture (and Christianity), it means that "values and ideas are being circulated through world wide networks in which people participate interactively" (cf. Barnard 2010:73). This in turn means that believers are not only connected to their immediate society, geographically speaking, but also to the network society that operates, in its many forms including social media and pop-culture, in a way that influences a believer beyond their immediate surroundings and culture.

For example, society (both immediate and network) suggests that a man (or gentleman) should behave a certain way; that a fully matured adult should behave a certain way. In the case of the network society, this could change depending on current trends and developments¹⁵. A person's race, language and cultural background also make suggestions of how they should present themselves; understand certain things and behave in certain situations. Popular phrases such as 'real men don't cry', 'I'm not a child anymore' and 'that's not how you treat a lady' are all examples of how factors such as gender, age and culture dictate a person's understanding or context: how they see the world, how they want the world to see them and how they participate inclusively and exclusively in being church. The same could be said for the worship service and its

¹⁵ This is due to the first commandment of the network society: "you must connect" (cf. Barnard 2010:73). If one is connected they are participating in the flows of the network society.

facilitators, everyone wants to hear their favourite hymn and feel like the pastor, minister, reverend or priest is addressing them personally (cf. Long 2001:28-36). Here lies the critical-reciprocal interaction in these multi-cultural churches and why the term 'culture' is somewhat misleading in terms of what is being examined throughout this project, albeit the best possible term that can be used.

Before continuing on to the methodology used, the excerpt below asserts the importance of examining the ritual(s) of prayer as part of the worship service:

To pray is to accept that you can understand that your life only as an existence in relation with others and eventually with the triune God of Israel. To pray is thus a very culture-critical act. The awe-inspiring godhead that is revered in worship, praying and songs is the one who promised to come, and in whom the worshippers participate in expectation but who also breaks down their autonomy and brings them into a heteronomous relation with their fellow Christians and foremost with himself.

(cf. Barnard, Cilliers & Wepener 2014:362)

This quote highlights three critical aspects of prayer in the worship service: one being the connection between the individual and God (*lex orandi*); secondly the relationship between individuals in the worship service being one congregation (*lex (con)vivendi*) and thirdly the relations between the congregation, as a single entity, and God (*lex credendi*). The above terms are separated, as exhibited above, for the purposes of this study although there is a fluidity between all three as a single concept that is more complex than that stated above. Each of these will be kept in mind throughout as the aim of developing a new suggested theory for praxis is not to service, only, the relationship between the individual worshipper and God within the worship service (cf. de Klerk 2000:454). The aim is to develop a theory for praxis that is inclusive of all three of the relationships mentioned.

The three relationships alluded to above are the reason behind the choosing of the specific research methods that were used. The research methodology is explained, in detail, below. This will be followed by describing the empirical data that was revealed through conducting the research, in the next chapter, however before doing so there are further key concepts in need of explanation and discussion.

2.3.3. Ritual:

When attempting to understand and/or explain the term 'ritual', Grimes (cf. 2010:1) reminds his audience that there is no single origin of ritual and therefore no single

explanation. Grimes (cf. 2010:1) also suggests that the study of ritual, ideally, “begins by informed participation in, and observations of, it”. Therefore, it can be deduced that understandings, explanations and/or definitions of ‘ritual’ are not limited as a result of hermeneutics influenced by (informed) participation and observations of rituals. Due to the number of possible explanations of ritual, it is necessary to draw on theories from Ritual Studies experts (cf. Wepener 2009:33), such as Grimes and Bell, as well as Wepener as a liturgist.

2.3.3.1. Defining ritual:

Both Grimes (cf. 2000 & 2010) and Bell (cf. 1997) discuss a number of explanations of ritual. What can be noticed throughout these explanations and discussions of the concept of ritual, is a popular similarity. The majority of explanations, either given or quoted by Grimes (cf. 2000:103-107; 121-124 & 2010:115-136) and Bell (cf. 1997:23-46), refer to the functions and/or structures of ritual. However, for the purpose of this thesis, ritual is understood as illustrated by the working definition below:

Rituals are often repeated, self-evident, symbolic actions, that are always interactive and corporeal, sometimes accompanied by texts and formulas, aimed at the transfer of values in the individual or the group, and of which the form and content are always culture, context and time bound, so that the involvement in the reality which is presented in the rituals remains dynamic.

(cf. Wepener 2009:36)

The term ‘ritual’ denotes “a more general scientific idea of that which becomes a reality in the rites” (cf. Wepener 2009:33). There are then dimensions to ritual, each with certain qualities — they bear certain similarities, however they are fundamentally different (cf. Scott 2013:48). Ritual — as defined in the excerpt above — includes rites, rites of passage and ritualisation.

2.3.3.2. Ritual dimensions:

Each of these terms need, for the intentions of this section, brief explanations that will be expanded on in the chapters that follow. A rite “is a concrete, fixed pattern of acting at concrete times and places, distinguishing itself from normal behaviour” (cf. Wepener 2009:33). According to Grimes (cf. 2000:7), rites are “choreographed actions; they exist in the moments of their enactment and then they disappear”.

Rites of passage, in contrast to rites or ritual practices, transform when enacted effectively (cf. Bell 1997:94): “they carry us from here to there in such a way that we are unable to return to square one” (cf. Grimes 2000:7). The fundamental difference between rites and rites of passage is that the former is only performed while the later transforms. The momentous metamorphosis of a caterpillar in becoming a butterfly illustrates the intended transformation involved in a rite of passage (cf. Scott 2013:51; Scott & Wepener 2017:4). Said transformation can be only be appropriated through the effective rites of passage (cf. Grimes 2000:7; Scott & Wepener 2017:4).

Ritualisation, briefly explained, “is the daily ritual behaviour and the creation of rituals in an experimental and/or conscious way” (cf. Wepener 2009:33). Ritualisation, and ritualising, can also be described as: “the activity of deliberately cultivating or inventing rites” (cf. Grimes 2000:29). Ritualisation, which “drives humans in culturally specific ways”, leads to the formation of rituals and therefore is presupposed in all other ritual modes such as liturgy (cf. Grimes 2010:35). The concept of ritualisation will be expanded upon when interpreting the empirical data, in later chapters (cf. 4.1.1.2.; 4.2.1.2.; 5.2.2. & 5.2.3.).

2.3.3.3. Modes of ritual:

Grimes (cf. 2010:33) states that: “there are many kinds of ritual even though no one has yet managed to devise a widely accepted taxonomy of it”. In the section above, certain ritual dimensions were explained briefly which aid in explaining ritual but do not technically classify the concept. Grimes, in aiding an understanding of ritual, distinguishes “six modes of ritual sensitivity”: ritualisation, decorum, ceremony, magic, liturgy and celebration. Each of these assists in identifying various rituals, as illustrated in the table below:

	Frame of reference	Dominant mood	Voice	Basic activity	Motivation	Examples
Ritualisation	Bodily, ecological, psychosomatic	Ambivalence	Exclamatory	Embodying	Compelled	Symptoms, mannerisms
Decorum	Interpersonal, formal	Politeness	Interrogative	Co-operative	Expected	Greeting, departing, tea drinking
Ceremony	Intergroup, political	Contentiousness	Imperative	Competing	Enforced	Inaugurations, rallies, legalities

Magic	Technological, causal, means-end orientated, transcendent	Anxiety	Declarative / Imperative	Causing	Desired	Healing, fertility, divination
Liturgy	Religious, sacral, ultimate	Reverence	Interrogative / declarative	Being	Cosmically necessary	Meditation, invocation, praise
Celebration	Expressive, playful, dramatic, aesthetic	Festive	Subjunctive	Playing	Spontaneous	Carnivals, birthdays, feasts

(cf. Grimes 2010:47)

Grimes (cf. 2010:46) is of the understanding that these categories of ritual modes flow into one another and are interpenetrative — “the various layers demand one another”. As an example, there are celebration liturgies, ceremonial liturgies and decorous liturgies. Therefore, by using this table to identify ritual does not mean choosing one mode only in which the rite fits, there is a possibility that one rite can be distinguished by various ritual modes.

2.3.4. Ecclesiology:

In the above (cf. 2.2), the concept of interdisciplinarity was introduced. Therein various approaches were discussed with the aim of motivating such an approach for this thesis. In the section above, the key concept of ritual was described thereby further introducing and illustrating an interdisciplinary approach. In this section another key concept, ecclesiology, will be described as it too was integrated into this thesis. Briefly explained, ecclesiology is the systematic study of the church (cf. Mannion & Mudge 2010:3).

2.3.4.1. Ecclesiology in Systematic Theology:

Ecclesiology initially gained an established standing in systematic theology during the Reformation, albeit a limited standing as many vital topics received little attention (cf. Kärkkäinen 2002:9). As a separate locus, or field of study, ecclesiology gained prominence during the Middle Ages. Ecclesiology, as explained above, is the systematic study of the church (cf. Mannion & Mudge 2010:3). This thesis accepts the following explanation of the term ‘church’:

[...]the visible community in which Christians come together for worship, prayer, communal sharing, instruction, reflection and mission... The church can thus be viewed as one social institution among many, but also as a shared form of life shaped by profound theological self-understandings.

(cf. Mannion & Mudge 2010:3)

Therefore as a systematic study, the field of ecclesiology constitutes all of the interacting dimensions above (cf. Mannion & Mudge 2010:3). Ecclesiology, as a normative study of communities, examines the churches' forms of: "governance, liturgical life and corporate witness as primary instruments by which the Gospel is lived and communicated." (cf. Mannion & Mudge 2010:3). As a field of study, ecclesiology explores the concept and reality 'church' by broadly formulating the "social conditions of faith-articulation" and then, secondly, "explores the character of the self-understanding that arises within these communal-institutional gatherings" (cf. Mannion & Mudge 2010:4).

Mannion and Mudge (cf. 2010:4) explain that ecclesiology today asks "what sort of articulate communal expressions of faith will play the most significant roles in the complex human commonwealth now emerging on this planet". According to Moltmann (cf. 1993:1) the church "stands for God to the world, and it stands for the world before God", therefore the church "will always have to present itself" in the forums of both God and the world. The church, through Ecclesiological Studies, supplies an account to the world (humankind) of its "commission implicit in its faith" and the way in which it fulfils its duty (cf. Moltmann 1993:1).

Therefore ecclesiology, as the systematic study of the church, involves the study of church doctrine. Moltmann (cf. 1993:4-18) describes four dimensions of doctrine of the church: (1) "The Church of Jesus Christ" (cf. Moltmann 1993:4-7) which, as a theological concept, discusses the church of Christ thereby discerning "the subject of the church as clearly as possible and to give effect to it in the church's life and form." (cf. Moltmann 1993:4&5); (2) "The Missionary Church" (cf. Moltmann 1993:9-11) as a concept leads to a church, which through "trinitarian interpretation of the church in the history of God's dealings with the world" (cf. Moltmann 1993:11), that embraces the world in the *missio dei*. (3) "The ecumenical church" (cf. Moltmann 1993:11-15) disposes an inclusive interpretation of the church of Christ, as one church, "which will become a critical and liberating force in history in the hope of the coming kingdom of God" (cf. Moltmann 1993:15). (4) "The Political Church" (cf. Moltmann 1993:15-18) — which is not the politicising of the church but the Christianising of the church's politics — leads to the church that "suffers and fights within

the people and with peoples” and an interpretation of said people’s church within the framework of the “divine history of liberation” (cf. Moltmann 1993:18).

Similarly to Liturgical Studies there are various approaches to Ecclesiological Studies. Kärkkäinen (cf.2002:12-14) describes four approaches: traditional ecclesiology, doctrinal ecclesiology and contextual ecclesiology. All of these approaches will be briefly explained below.

Traditional ecclesiology approaches the church from a specific ecumenical perspective, usually related to specific denominations (cf. Kärkkäinen 2002:13). A doctrinal approach is one that involves the understandings of specific doctrines voiced, in ecumenically sensitive manners, in contemporary theologians such as Zizioulas (cf. 2006), Moltmann (cf. 1993) and Küng (cf.1968). Contextual ecclesiology concerns itself with the “what makes the church *church*, or what are the conditions of being church” (cf. Kärkkäinen 2002:13). This approach also examines, among others, feminist ecclesiologies; liberationist ecclesiology and the ecclesiologies of the African Independent Churches (AIC) (cf. Kärkkäinen 2002:13). Lastly, comparative ecclesiology which “usually draws from two kinds of sources: more or less official denominational confessional writings, and texts of representative theologians” (cf. Kärkkäinen 2002:14).

In the previous chapter (cf. 1.), it was noted that consumerism plays a potential influential role in this research project as people have become more “consumerised” in the postmodern era (cf. Mannion 2010:129). To better understand the postmodern challenges of ecclesiology, Mannion (cf. 2010:129) explains that human being and the main elements of being human have become commodities that can be picked, mixed, chosen and “bought”, such as: sexuality, gender, religious and political affiliations. This consumeristic era has enabled people to “pick and mix” from Christianity’s doctrinal belief systems, pedagogy, liturgy, ways of living and ecclesial practices which means that Christianity and the church face a major challenge in protecting and promoting the place and mission of the faith community in the world (cf. Mannion 2010:129&131).

This challenge poses a fitting object of inquiry for postmodern ecclesiology, namely the relationship between the church and the world, which is not new to either the church or Christianity (cf. Mannion 2010:131-132). Such an inquiry can be approached from opposing perspectives: world-affirming and world-renouncing, the former suggests

“openness and engagement” with the world while the latter suggests inward ecclesial thinking, perceiving the church community’s abdication of the world (cf. Mannion 2010:132). These opposing perspectives are mentioned for the purposes of describing the postmodern challenges of ecclesiology, a debate of which will not be entered into in this thesis. Instead, within this section on ecclesiology, discussions on the theory of ‘church’ proceed below.

2.3.4.2. ‘Church’:

The term ‘church’ has been briefly explained in the subsection above (cf. 2.3.4.1.) with the aim of describing the field of Ecclesiological Studies. This subsection expands on such brief explanations to better understand ‘what is the church?’ and ‘where is the church?’ (cf. McKnight 2013:448-451). In answering these questions the essence and form of the church, the former describing that which is the indispensable qualities of the church while the latter refers to the configuration of the church. Asking the question ‘what is the church?’ and/or ‘where is the church?’ involves asking ‘what is the essence of church?’ and ‘what is the (historical) form of church?’ (cf. Küng 1968:4).

The essence of the church is expressed, by means of the unchanging or permanent factors, throughout its changing historical forms (cf. Küng 1968:5) which — from an eschatological approach to ecclesiology — is the people of God as “the one and only dwelling-place of God” which occurs through the Holy Spirit (cf. McKnight 2013:448&449). While the form of the church is understood by means of the changing and reformable factors of the church and images of the church throughout the church’s history (cf. Küng 1968:4).

The image(s) of church — as theological expressions — vary with the varying forms of the ‘real Church’¹⁶ (cf. Küng 1968:6), thus the ‘real Church’ exists by having a history (cf. Küng 1968:13). In turn this means that ecclesiology, as the theological expressions of the church’s image, is, was and will be written “in various specific places at specific points in history” as and when a variety of situational changes affect the world and the Church (cf. Küng 1968:13).

¹⁶ The real church refers to the church “as it exists in our world, and in human history” (cf. Küng 1968:5). “The real church is first and foremost a happening, a fact, an historical event.” (cf. Küng 1968:5).

In answering ‘where is the church?’, McKnight (cf. 2013:450) writes that it is “wherever and whenever the people of God is the dwelling-place of God in Christ through the Spirit”. The dwelling-place of God is where the gospel of Christ is “preached, taught, embodied and used as a guide”, which is otherwise known as the *regula fidei* (cf. McKnight 2013:450). McKnight (cf. 2013:450) notes that *regula fidei* can “mark where the church is”. From this eschatological perspective, McKnight (cf. 2013:451) explains that the marks of the church function at a specific level when local churches practice *regula fidei*: when local churches endeavour to be the one, holy, catholic and apostolic church as well as, instead of seeing themselves as “autonomous and disconnected from all other churches”, endeavour to connect with the “great tradition of the church in all its forms and in the world at large”. The cause of illuminating such an endeavour of the local church is that the church, as “one”, in its current condition has been torn apart by certain differences — for example the Reformation (cf. McKnight 2013:451).

However by reciting the creedal line of ‘one, holy, catholic and apostolic church’ in the Nicene Creed, the local church through faith is declaring “here is the church” (cf. McKnight 2013:450). Such a perspective denotes the concepts of ecumenical inclusivity and exclusivity in ‘being church’: how to ‘be’ church in dealing with the complexities of diversity and “otherness” today (cf. Van Wyk 2014:1&2). The subsection below describes the four marks of the church and their natures to better understand the complex ‘problem’ of ‘being church’.

2.3.4.3. Marks of the church and the nature of these marks:

The four marks of the church, as a line in the Nicene Creed (cf. Küng 1968:263; McKnight 2013:450 & Moltmann 1993:337) are: ‘one, holy, catholic and apostolic church’. Each one of these marks is an isolated, albeit integrated, adjective or attribute, hence there are four marks of the church. They are made by faith and should be made in faith to avoid losing their meaning as integrated components, which cannot be detached from their context, of the triune God (cf. Moltmann 1993:337). Moltmann (cf. 1993:338) writes:

The acknowledgement of the ‘one, holy, catholic and apostolic church’ is acknowledgement of the uniting, sanctifying, comprehensive and commissioning lordship of Christ.

Each of these components can be seen as: “statements of faith”, “statements of hope” and “statements of action” (cf. Moltmann 1993:338&339). The table below is a summary of how

each of the marks of the church are statements of faith, hope and action. In this regard, the marks of the church are both indicatives and imperatives:

	Statement of faith:	Statement of hope:	Statement of action:
One (uniting)	Uniting of Christ with all church members	Unity of God's people / Unity of all mankind	The church "ought to be one"
Holy (sanctifying)	The holiness of the Christ who acts on all sinners	The holiness as a prophetic promise of the coming divine glory	The church should fight sin and sanctify its righteousness
Catholic (comprehensive)	The limitless lordship of Christ	Partaking of the catholicity of the coming kingdom	Testifying everywhere to the all-embracing kingdom
Apostolic (commissioning)	The mission of Christ and the Spirit	Belonging to the beginning of the messianic era.	The "one people of the one church" ought to lay the foundations of unity among men

(cf. Moltmann 1993:338&339)

The table above should be considered as a summary of the characteristics of the marks of the church. Therefore, further insight should be given of the four marks and their characteristic dimensions. Firstly, the nature of the marks of the church as "statements of faith" denote that the church acknowledges its existence as a result of Christ's actions, thus acknowledging that the marks of the church as characteristics are, first and foremost, the activity of Christ (cf. Moltmann 1993:338). In other words, faithfully stating the activity of Christ in and with the church and its members. Secondly, the nature of the marks of the church as "statements of hope" denote that the church's existence is rooted in Christ's messianic mission, therefore its marks — or characteristics — are "messianic predicates" (cf. Moltmann 1993:339). Thirdly, the nature of the marks of the church as "statements of action" denote that there is a course for action in response to these characteristics as statements of faith and hope (cf. Moltmann 1993:339).

Moltmann (cf. 1993:340) explains that their characteristics bear the essential nature, or essence, of the church therefore faith, hope and action "are the genesis of the form of the church visible to the world in unity, holiness, catholicity and apostolicity". In other words, the church lives dynamically, throughout historical form, in the 'one, holy, catholic and apostolic' rule of Christ visible through faith, hope and action (cf. Moltmann 1993:340).

2.3.4.4. Unity:

In accordance with the concept of ‘one’ church, as characterised by the marks of the church, the theoretical action of the church is that it “ought to be one” (cf. Moltmann 1993:339), which creates a tension (cf. McGrath 2008:125) as the church has been “ripped apart” by certain differences (cf. McKnight 2013:451). This is immediately apparent by the reality of the many churches today¹⁷ (cf. McGrath 2008:125), thus there is a tension between unity of the ‘one’ church and diversity of the plurality of churches (cf. Van Wyk 2014:1). In observing the plurality of churches as incorporated into the ‘one’ church, four approaches have been developed which allow such an observation:

An imperialist approach, which declares that there is only one empirical — that is, observable — church which deserves to be known and treated as the true church... A Platonic approach, which draws fundamental distinction between the empirical church (that is, the church as a visible historical reality) and the ideal church... An eschatological approach, which suggests that the present disunity of the church will be abolished on the last day... A biological approach, which likens the historical evolution of the church to the development of the branches of a tree.

(cf. McGrath 2008:125&126)

The first approach — referred to as the imperialist approach — maintained by the Roman Catholic Church prior to the Second Vatican Council, declares that there is only one true church and that all others are “fraudulent pretenders to this title”, “approximations to the real thing” and/or ““separated” Christian brothers and sisters” (cf. McGrath 2008:125). The second approach, as illustrated in the excerpt above, has gained little support in mainstream Theology. Although, some scholars have suggested that a distinction may lie between the ‘visible’ and ‘invisible’ church (cf. McGrath 2008:125&126).

The third approach, which is eschatological, lies in the understanding of the distinctions between the visible and invisible church and denotes that the present situation of disunity will be abolished on the last day (cf. McGrath 2008:126). The last approach illustrated in the excerpt above, referred to as a biological approach, denotes an image of the church similar to that of a tree and its branches (cf. McGrath 2008:126). Such an approach allows for the “different empirical churches” to be understood as having an “organic unity, despite their institutional differences” (cf. McGrath 2008:126).

¹⁷ “Over two hundred churches belong to the World Council of Churches alone, quite apart from the Catholic Church and some Protestant Churches of strict Lutheran, Reformed or Baptist persuasions which do not want to take part in the World Council. (cf. Küng 1968:269).

What can be noticed throughout these four approaches is that the church already possesses an element of unity through its “common calling from God”, Ignatius of Antioch’s disposition that the unity of the church lies in Christ as well as Küng’s distinction that the unity of the church is grounded in the saving work of God in Christ (cf. McGrath 2008:126&127). Therefore ‘unity’ should be understood from theologically, not sociologically not organisationally (cf. McGrath 2008:126).

In understanding the ‘unity’ of the church theologically, for the purposes of this thesis, it is imperative to draw on theories from scholars of ecclesiology. Küng (cf. 1968) and Moltmann’s (cf. 1993) discussions on the phenomenon of ‘unity’ of the church are therefore used for their theological discourse in understanding ‘unity’. As a point of departure, both Küng (cf. 1968:269) and Moltmann (1993:343) acknowledge that there are a plurality of churches that ought to be united, in diversity, as one church. Küng (cf. 1968:274) discusses that the unity of the church presupposes a multiplicity of local churches, regional churches and different types of churches and that these various churches need not deny their origins; situations; languages; history; customs; traditions and way of life and thought that differentiate them from other churches in order to be united as one church. Furthermore, in unity, said multiplicity of churches should recognise one another as legitimate — “see one another as part of the one and the same Church” — therefore being ‘one’ church with no objections to one another’s diversity (cf. Küng 1968:275). Similarly, Moltmann (cf. 1993:343) illustrates that churches, as communities, that are divided by time and space “recognise one another through their identity in Christ and the common Spirit”, recognising one another as members of the ‘one’ church. As such, churches co-exist, in unity, with their various diversities, which can be jeopardised when co-existence becomes a “hostile confrontation” when differences are excluding and/or exclusive (cf. Küng 1968:276).

In closing this theoretical section on the relative aspects of ecclesiology, this thesis considers the tensions, and theories thereof, between unity and diversity as well as that between identity and otherness in order to gain insights and perspectives with the aim of developing a theory for praxis. Such insights, especially into the tension between identity and otherness, aid this thesis notably when asking ‘what ought to be going on?’ — a question that is associated with Osmer’s “normative task” of practical theological interpretation (cf. Osmer 2008:4). Therefore this theoretical outline serves as the introduction, or basis, of discussions that occur in later chapters (cf. 5. & 6.).

2.4. Research methodology:

The aim of the second part of this chapter is to explain the techniques and methods that will best aid in finding out what is going on, therefore answering the question posed by the first task of practical theological interpretation (cf. Osmer 2008), leading to the next chapter: the descriptions of the empirical data. There are multiple variables in this research project and each one needs to be explained carefully.

The proposed research plan was to find three churches, within one metropolitan or city. This was duly achieved. Below is an explanation on why the above plan was proposed as well as the processes that ended up with this proposed plan being achieved. The importance in sharing such information is rooted in an article by Wepener and Barnard (cf. 2010), where the authors explain the importance of describing everything when entering the field of research. They have listed ten steps of entering the field, used when they conducted a research project, examples include: starting with a pre-proposal workshop; to setting up a first meeting with the local church leaders; to having a private conversation after the service with the leader of the church (cf. Wepener & Barnard 2010:192 - 210). The reason for giving the explanation, immediately below, is not so that one can simply gain a geographical understanding of the locations where the research was conducted. It is rather due to the geography forming the outer layer of the layered contexts that the ritual-liturgical data is embedded in as well as illustrating the relative aspects that influence 'being church'.

2.4.1. The City of Centurion:

Centurion is an ever growing city, situated between Pretoria and Johannesburg, in Gauteng, Republic of South Africa. Centurion, previously known as Verwoerdburg (or *Verwoerdburg Stad*), falls into the City of Tshwane - the same municipality as Pretoria. The City originates from the Lyttelton Township that was marked out on a farm named *Droogegrond* in 1904. In 1964, it was given its City Council status under the name of Lyttelton, combining the aforementioned township with that of Irene and *Doornkloof*. Four years later, Lyttelton changed to Verwoerdburg after the assassination of former South African Prime Minister Hendrick Verwoerd. Verwoerdburg was changed to Centurion on

the twenty-eighth of June 1995. (cf. <http://www.sahistory.org.za/dated-event/verwoerdburg-renamed-centurion> : accessed 26 November 2015).

Today, Centurion is made up of many more suburbs (or townships) than the ones mentioned above. There is constant expansion and development as the population increases as a result of urbanisation. There are two South African Airforce bases in Centurion; Airforce Base Waterkloof and Airforce Base Swartkop. Along with these Bases comes a large South African National Defence Force (SANDF) presence, recruits from all over the country. The 68th Air school is situated in Lyttelton and serves, almost, as a halfway mark between the two airforce bases.

The City of Centurion has been in existence for many — fifty-three years to be exact — decades, there are areas and suburbs that have been inhabited since the city's foundation on the one hand. While on the other hand, there are new areas and suburbs that are being established regularly. The latest census (cf. Ngyende 2017) information states that there are just short of two-hundred and fifty-thousand residents in Centurion. There are historic areas such as Lyttelton, Irene and Doornkloof and then new developments like Thatchfield, Southdowns and Raslouw.

Pretoria, to the north of Centurion, serves as the administrative capital of the Republic of South Africa. It is home to the Union Buildings, the South African Reserve Bank as well as an abundance of embassies. Johannesburg, approximately seventy-five kilometres (75 km) south of Pretoria, sees itself as the business or financial metropolis of the country. It boasts with Sandton City being the richest square mile in Africa and is home to the Johannesburg Stock Exchange (JSE).

With the respective statuses that these cities boast, Pretoria and Johannesburg appeal to millions upon millions of people. Not only within the borders of South Africa but also from other African countries and even further abroad. As proof of the above, Gauteng shows the highest percentage of non-South African citizens in the country with 7.2% of the province's population consisting of foreign nationals (cf. Statistics South Africa 2011:48).

Gauteng is the smallest of the nine provinces of South Africa at just over eighteen thousand square kilometres — 1,8% of the country's land area, yet it has the highest number of the country's population living within its borders — with over twelve million

people. KwaZulu-Natal has a population of just over ten million people, occupying 7,7% of the country's land area (cf. Statistics South Africa 2011:9-18).

The attraction being what it is, draws a multiplicity of people from different cultures, races and religious beliefs. Without relying too much on statistics, the population increase between the 2006 census and the 2011 census meant that Gauteng overtook KwaZulu-Natal as the province with the highest population. Assuming that some of that increase is due to lives being added to the population in the form of child birth, it cannot make up the entire increase on its own. Therefore it can be rationalised that a significant amount of the addition to the population is as a result of both immigration from other South African provinces and from other countries. Due to the fact that South Africa is so culturally and linguistically diverse it is reasonable to claim that, ignoring the international additions to the population, some more cultures and religious beliefs have been added to the equation than those that call themselves locals. Adding to this is more races of people that are immigrating to Gauteng from other countries around the world, such as the Middle Eastern and Far Eastern countries, which also add to the number of cultures and religions.

As an example of the attraction of Centurion: if one was a business person or entrepreneur from a foreign country that was looking to extend, or start a business, into the South African or even African market, setting up an office in Centurion could be seen as logical. The reason being that the diplomacy or embassy that one would have to deal with would be between ten and twenty kilometres north (10 - 20 km) away, in Pretoria, while the richest square mile in Africa and all the perks that come with it are situated about thirty to forty kilometres south (30 - 40 km) away.

A person living outside of Gauteng or even a fair distance from any of these cities could picture things, such as suburbs, being close together. They would not be mistaken, after all Gauteng only occupies less than 2% of the country's land area. Driving through Centurion, Johannesburg or Pretoria means driving through suburbs often without even noticing. The number of suburbs is large, the size of suburbs is relatively small — sometimes so small and unknown that they are assumed to be a part of their larger, more popular neighbours. To the inhabitants of Centurion, for example, there is a distinction between Lyttelton and its neighbouring suburb, Dooringkloof. To someone visiting the area the two suburbs will most likely be seen as one and referred to as, the more popular, Lyttelton.

The reasons for choosing Centurion as a location for carrying out the research are because it shows a proportional mixture of new and old. There are townships and/or suburbs that were established fifty years ago or more and then there are areas that were developed within the last decade that are finding room to expand to this day. Another reason is that with any city comes a large array of cultures, in Gauteng there are three cities within a hundred kilometres of each other. There is massive national and international interest in all three cities, as explained above each city has its attractions as individuals — as three cities combined they may prove irresistible for people seeking a change in career and/or location.

As mentioned previously, it was one of the objectives to conduct the research at three churches with different liturgical traditions. A mainline congregation was found in the form of West View Methodist Church in Wierda Park, Centurion. A higher liturgical congregation was found in the form of St Martins In-the-Fields Anglican Church in Irene, Centurion. Grace Covenant Church in *Die Hoewes*, Centurion serves as a charismatic church.

It should be noted that the liturgical traditions of these churches are not as strict as their titles or typologies depict, the concept of bricolage should be considered (cf. Barnard, Cilliers & Wepener 2014:117-130). The Anglican church in question sticks rather strictly to an organ and choir, whilst the Methodist church flows in between the more traditional organ and the more modernly acceptable worship band which includes the use of electronic instruments as well as a set of drums. The definitions, therefore are well formed guidelines and not concrete parameters to which the church and its congregants must conform.

Semi-structured interviews (cf. Scott 2013:11; Thumma 1998:205) were conducted at all three of these churches, after permission was granted by the authorities, or leadership, at each of the churches as well as ethical clearance being granted by the University of Pretoria. The churches, as well as the University of Pretoria, also gave permission for their services to be observed and recorded (audio only) and for notes in the form of 'thick descriptions' to be taken. These three churches, as well as the suburbs that they are in, were chosen because of their similarities, for example they are all in a similar financial bracket — none of the areas are associated with so-called 'lower-class' or poor and none of them are havens for the super wealthy. They also have their differences, besides their liturgical traditions, two of the churches are much closer together in terms of distance than

the third one is, the two that are nearer each other are also in suburbs that have a longer history than the third church, these two churches are the Anglican Church, in Irene, and the charismatic church, on the outskirts of Lyttelton in a small suburb called Die Hoewes.

A brief description of how the above situation came to be will be given on each church. Once that has been done, a complete explanation of the research methodology will be provided.

These churches were chosen for a few reasons. Firstly because they all fall within the Centurion city limits and are within suburbs of the city. Secondly, each of the three churches is in a well developed suburb and each has expanding suburbs surround it.

All three of the churches, and their suburbs, have a recognisable cultural diversity and similar income statuses. The suburbs in which these churches are situated each have the ability to function independently, that is each suburb here has its own schools, shopping areas and churches.

Furthermore, all three churches use English as a medium of communication. Their services and any other communication with the congregation or members is done in English. This being stated, not all the worshippers at any of the three churches will claim English as being their mother tongue. Therefore not all the worshippers at any of the churches will conform outright to 'English culture', instead they will have their own cultural backgrounds that are not entirely the same as the church which they attend. All the official languages of the Republic of South Africa are represented in the city of Centurion with Afrikaans being the most popular home language, spoken by slightly more than fifty percent (50,56%) of the population in Centurion (cf. Ngyende 2017). English is the home language to twenty-six percent (26,59%) of the population followed by: Sepedi which is the home language of just over five percent (5,35%) of the Centurion population; Setswana (3,83%); isiZulu (3,35%); Sesotho (2,92%); isiXhosa (2,68%); Xitsonga (1,46%); isiNdebele (1,34%); Tshivenda (1,29%); SiSwati (0,45%) and Sign Language which is the home language to four-hundred and sixteen people in Centurion (0,18%) (cf. Ngyende 2017).

In the case of all three of the churches the minister(s), priest(s) or pastor(s) was/were contacted and an appointment was requested. During the appointment, the research aims

were communicated to the relevant party as well as what would be requested of the church and its congregation. While in the appointment, certain aspects of the church and its liturgy were brought to light and questioned in able to ensure that they fell into the correct categories, namely: a higher liturgical congregation; a mainline congregation and a charismatic church¹⁸. During each appointment it was requested that the contact person would check with the relevant parties to ensure that the research would not meet any opposition whilst being conducted at the church(es). In each case, the contact person at the church responded positively after checking with their relevant parties and the research was given approval. Finally, an informed consent (cf. Wepener 2009:31-32) was given to each of the churches in order to ensure that each church and its managerial role-players were correctly informed before consent — either verbal or written — was given. This could only be done after ethical clearance was received from the University of Pretoria.

Below is a description of each of the churches, briefly giving an idea of each church, its establishment, membership size and number of worship services per week (cf. Ammerman 1998; Klomp 2011; Stringer 1999; Wepener 2009:127-203). These descriptions will be followed by the research methodology, as well as associated and supporting theories and principles from the relevant fields of study. All the information below, which was gathered by means of following a systematic process (cf. Thumma 1997), was discovered either in conversation with the relevant priests/pastors/reverends or via email with these same individuals. In some instances the priests/pastors/reverends were unable to provide the information and either contacted administrative people at the church directly or suggested it be done as they keep records of the all the information that was requested.

The idea behind gaining this information was to provide a full, informed, picture of the churches; their history and their congregations. Thus within their layered contexts, which is also the layered contexts in these congregations in which the ritual of prayer is performed. Tisdale (cf. 2008:75 - 87) refers to gaining knowledge of the congregation and congregational contexts, as exegeting the congregation. In her chapter called “Exegeting the congregation”, Tisdale contests that the congregation may be considered a culture. This simultaneously provides an example alluding to ‘being church’ or, as used in this thesis, *lex (con)vivendi*. Tisdale makes comparisons throughout to anthropologists and ethnographers and how they have tools and guides for gaining knowledge of new cultures

¹⁸ It should be noted that in the current postmodern era, there is a certain amount of bricolage to these typologies as well as the involvement of modern audio equipment, including instruments, as well as audio visual media in some cases.

and societies. According to Tisdale (cf. 2008:83), there are seven symbols of “congregational life” that provide information for congregational exegesis, they are: “history and archival materials”, “demographics”, “stories and guided interviews”, “ritual and liturgical patterns”, “church architecture and the visual arts”, “people” and “congregational events and activities”. Each of these help develop the full, informed picture of each church and their congregations that are being studied. Hence certain requests were made to the relevant parties to obtain and ascertain information that related to developing the embedding of the ritual data in its layered context. Certain aspects of the above mentioned list were handled by the research conducted through semi structured interviews and by observing the worship services. Other aspects such as the “history and archival materials” and the demographics were requested from the churches’ offices as mentioned above. Below is an informational brief of each church that was part the research process.

2.4.1.1. West View Methodist Church, Wierda Park:

West View Methodist Church is situated in the suburb of Wierda Park, between the Hennops River and Rietspruit River. Wierda Park, where the church is located, and its surrounding suburbs are residence to some thirty-two thousand people (32155) (cf. Ngyende 2017). It is located more towards the western side of Centurion. The church was planted in 1972, today West View Methodist Church has a membership of approximately two thousand people.

This church sees about 650 people congregating, over the three worship services, every Sunday. There are no midweek services at the church. West View Methodist Church has three worship services each Sunday: the first of which is at 07h45 every Sunday morning, the average age of the people attending this earlier service is sixty-five years old, the core target group being those aged fifty years old and above. The second service of each Sunday is at 09h45, the average age at this service is about fifty years old, the core target group being those thirty years of age and above. The final service of each Sunday is in the evening, at 18h00, where the average age is considerably lower at thirty years old, the core target group being anyone from the age of fifteen years old and older. All three services are conducted in English by one of the three ordained ministers or the one lay pastor, there are people known to the Methodist church as ‘local preachers’ that volunteer themselves but are used elsewhere, the majority of the time, due to there being four preachers on staff. The above statistical information was provided by one of the church’s

ministers in response to an email that asked various questions about the church, such as its membership size and the congregation's demographics.

2.4.1.2. Grace Covenant Church, Die Hoewes:

Grace Covenant Church, is a relatively small congregation on the edge of Lyttelton Manor in a suburb called Die Hoewes, one of, if not, the oldest part(s) of Centurion. As mentioned above Lyttelton (or Lyttelton Manor), previously known as Lyttelton Township, saw the birth of the city that is Centurion today. On the other hand, Die Hoewes is a newer suburb and is still developing. There are blocks of flats and housing complexes being developed as more land becomes available for development. Die Hoewes and surrounding suburbs are home to nearly fifty-thousand people (49571) (cf. Ngyende 2017). This church was planted in 1997 and it has two pastors on staff. The church building is quaint and fractionally smaller than a school hall, there is a membership of two hundred people. GraceCov, as it is known by its attendees, has two worship services on a Sunday and has between eighty and one hundred worshippers at each session. The second service is a carbon copy of the first service with: the same worship set, same sermon and the same target group. The average age of these worship services is approximately thirty-five years old, children from the age of seven years old and up attend kids' ministry, which is held in the adjacent building. This data was provided by one of the pastors at the church in response to an email where the following questions were asked:

1. When was the church planted?
2. How many pastors?
3. Membership size?
4. Average amount of worshippers in each service?
5. Average age of worshippers in each service?

2.4.1.3. St Martins In-the-Fields, Irene:

St Martins In-the-Fields (St Martins from here on out) is a relatively small congregation based in a gated community in Irene, otherwise known as Irene Security Estate. Irene has a rich history and has been in existence from early on in the twentieth century. The history of Irene includes a concentration camp during the Anglo-Boer war, which is why there is a

memorial and grave yard within the gated community mentioned above. In this same community is a school that was established primarily to educate the children that were being held in the concentration camp. To add to this, Irene was also one of the ‘founding’ townships of Centurion. Irene is much closer to Lyttelton than it is to Wierda Park, making St Martins closer in proximity to Grace Covenant Church than either of them are to West View Methodist Church. Irene and its surrounding supports are the home of less than twenty-thousand people (18373) (cf. Ngyende 2017). It is highly possible that there are residents from Irene, near St Martins, that attend Grace Covenant Church. It is equally possible that there are residents of Die Hoewes and Lyttelton that attend St Martins for worship. Living in one of the suburbs and worshipping at the church of the other suburb would be of next to no inconvenience — such is the proximity of the two suburbs.

Demographic information of this church proved difficult to obtain due to a lack of contact from the church. Unfortunately the information requested was not provided by the church therefore there is no information on the average numbers at each worship service, the size of the church membership and the average age of the worshippers at the worship services. The church’s website unfortunately does not detail this information either. However the church is approximately the same size as Grace Covenant Church, and while an accurate estimate of the membership cannot be given, the average attendance of the first worship service in the morning is approximately one-hundred worshippers. The average age, as a calculated approximation is probably similar to that of the first worship service on a Sunday at West View Methodist Church — around sixty years of age.

2.4.2. Interview Methodology:

In the introduction, reasons were briefly given for why this research project was conducted from a qualitative perspective. The question ‘what is going on?’ cannot be answered by conducting quantitative research, although there were some aspects of the latter involved they were provided only to set the scene thus allowing the question above to be asked. Any quantitative research data was gathered by means of requesting various statistics and information regarding the churches from managerial or administrative figures at the churches, predominantly via email.

To best answer the question, qualitative data needed to be collected so that descriptions could be given. It was decided to conduct interviews, of which there are many types. It was

further decided that semi-structured interviews (cf. Babbie & Mouton 2001:289-291; Gubrium, Holstein & Marvasti 2012:193 - 205; Thumma 1998:203-208; Wepener 2014:2) would best reveal what is going on, as well as allowing much room for interpretation later.

Semi-structured interviews, simply put, make use of “asking both open-ended and closed-ended questions in a planned sequence, which is adapted to the emerging flow of the conversation” (cf. Osmer 2008:63). A single word comes to the fore in the above mentioned quote, namely ‘conversation’. The main reason for the emphasis on this word is it allows for emotive responses, allowing the interviewee to express how they feel as apposed to more robotic responses that a structured interview compiled of closed-ended, quick response type, questions would allow (cf. Scott 2013:11). The following excerpt provides an explanation of semi structured interviews:

Semistructured interviews are a qualitative method of interviewing that is used when the researcher knows a reasonable amount about the topic — enough to identify the domain and the questions to be asked — but does not know enough to anticipate the participant's responses. Therefore, the semistructured questionnaire adds form to the interview: All participants are asked the same questions in the same order but have the option of responding to the question as they choose (called an unstructured, open ended response)

(cf. Gubrium, Holstein & Marvasti 2012:199)

Most often in semi-structured interviews, the interviewer can let the conversation dictate, on its own, how the questions are asked. This format also allows for follow-up questions that let the researcher focus more on certain points as well as properly cover all the predetermined topics (cf. Thumma 1998:203 - 208). As mentioned in the introduction, the core tasks of practical theological interpretation (cf. Osmer 2008) would be used in parallel with principles of PAR. Considering this, the following excerpt is appropriate in justifying the use of such interviews as the norm:

In accordance with PAR's qualitative nature, it is not surprising that its proponents prefer the open interview, thus avoiding any excessively rigid structure.

(Babbie & Mouton 2001:326)

In the context of this research project, there were eight predetermined questions. This could be done because when using semi structured interviews there is an admission that enough is known about “topic or phenomenon to identify the domain” however all the answers cannot be predicted or are unknown (cf. Gubrium, Holstein & Marvasti 2012:197). The intended aim of each of the predetermined questions was to guide each interviewee

along a specific path¹⁹ of sharing various personal experiences and opinions without being too obviously prompted to do so. These questions also served as a, so-called, border line which prevented the interviewees from straying off on ad hoc tangents. Each of the eight questions asked, were created from the research question: “how does the form and content of prayer impact the ways in which people connect with God and other people?” The questions are listed below, under each question will be a brief explanation on why it was posed. The eight predetermined, semi-structured interview questions were, with a ninth informal and closing question:

1. Do you engage in prayer? If so, how often?

The reason behind posing this question as a semi-structured interview question was to form a basis on which to build. It needed to be understood how often worshippers prayed for reasons including how often they ‘connected’ or were in communication with God. The hypothesis was, also, that it would give an indication on how important prayer is in the life of the worshipper.

2. Do you prefer praying alone, in a group or both?

This question was posed to gain an understanding of the worshippers preferences of prayer and communication with God and hopefully allude to some personal views as to why they prefer what they do. It could be, for example, that a worshipper feels unable to communicate best with God while praying in a group — whether they were the person praying or simply a participant in a group prayer.

3. Generally speaking, what do you pray about?

This question leads to gaining knowledge of the worshipper’s perception of God in prayer. What they pray about helps in understanding the God they pray to. As an example, if the worshipper sees God as their comforter, the worshipper may pray in a cathartic manner. As another example, if one has a respectful albeit it paramount fear of the God that they worship and pray to, they may pray in humility and awe rather than the more casual example given above.

4. In general, what will prayers during the worship service consist of?

¹⁹ Otherwise known as a ‘question stem’ (cf. Gubrium, Holstein & Marvasti 2012:197)

The aim of this question was to develop a point of comparison, to see the similarities and differences in the worshipper's personal prayers and that of the church. The interpretation of these similarities and differences should serve as a good point of departure when looking for answers to the research question, above.

5. Please explain what happens when you pray on your own, explain the process you go through?

This question is similar to the first question in the sense that it is looking for answers that would enable the answers to show certain intensities, such as: the intensity of concentration and/or focus required for the worshipper to pray. Answers could also allude to certain prayer traditions of the worshipper's culture. Lastly, the process of praying both physical and verbal in nature will allude to the God that the worshipper prays to, developed from their personal understanding as well as their church tradition and cultural tradition understanding.

6. Do you expect anything from prayer? If so, what?

Again there is a focus on the God the worshipper prays to and communicates with. Their level of expectation gives an idea of the worshippers perception of God's willingness and/or the worshipper's respect for God and God's authority over the worshipper's life. This question is not specific to the worshipper's private prayers nor the prayers engaged in during the worship service.

7. On a scale from one to ten, please plot your satisfaction with the worship service at your church. Please explain your answer.

This question is open-ended in design, the worshipper should provide a number on the scale suggested and their reasoning could vary from homiletical aspects, to prayers, to the worship songs that are sung and led by a variety of musical instruments.

8. In your opinion, should the worship service be adjusted so that worshippers could have better experiences of prayer?

This question provides the worshipper to participate in the research process more directly by given their informed opinion as a participant in the worship service. The answers to this question serve their purpose when looking at developing a new theory for praxis. After being interpreted through different arts and sciences, the outcome will be used towards developing a new theory for praxis.

9. Is there anything else you would like to add?

This ninth and final question was asked in a semi-structured interview fashion at the end of the interview. This question was asked in order to give the worshipper a channel to communicate and air any thoughts, memories and opinions that were provoked as a result of the previous eight questions.

Methodologically speaking, the aim of these interviews was to analyse content and identify common characteristics (cf. Gubrium, Holstein & Marvasti 2012:197 - 198) alluding to prayer (*orandi*) and belief (*credendi*) that will be described later, in the next chapter, and then interpreted through the lenses of various arts and scientific disciplines and their theories, in the following chapters. Interpretation of the interviews will be done simultaneously with the thick descriptions from the participatory observations of the worship services.

There is, of course, a process to interviewing, conducting the interview itself is only part of the process. After the actual interview is complete, it needs to be transcribed; analysed; verified and then reported on (cf. Babbie & Mouton 2001:290). Following the completion of the interviews, each one was transcribed as verbatim as audibly possible²⁰. Each of the interviews was recorded with a digital audio recording device and stored digitally as not to lose any of the research data obtained during the conversational, semi-structured interviews.

It is important to mention that, in the interest of protecting the interviewees' interests, well being and identity, anonymity and confidentiality were practiced (cf. Babbie & Mouton 2001:523). Upon completion of the interview, the interviewee(s) became anonymous and were provided with a number that coincided with their interview (cf. Scott 2013:13). For example, the interviewee in 'Interview 00-2' is referred to as 'Interviewee 00-2'. In cases where there was more than one interviewee in the interview, such as in Interview 00-4, a letter (A or B) was assigned to the interviewee so that the interviewer and reader can differentiate between the responses. In terms of confidentiality, when an interviewee referred to a person or institution that was not associated with this research project their names were redacted and replaced with vague descriptions of whom or what the interviewee was referring to (cf. Scott 2013:13).

²⁰ See appendices for the complete, verbatim interviews.

When describing ‘what is going on’ as a result of the interviews, a grounded theory approach will be used (cf. Pieterse 2010:113 - 129, Charmaz 2006, eds. Bryant & Charmaz 2007). The methodology of grounded theory involves aiming to generate “new theories through the formulation of new concepts out of raw material in qualitative research” (cf. Pieterse 2010:116). For further clarity, the following excerpt is an explanation of grounded theory:

The method is designed to encourage researchers’ persistent interaction with their data, while remaining constantly involved with their emerging analyses. Data collection and analysis proceed simultaneously and each informs and streamlines the other. The [Ground Theory Method] builds empirical checks into the analytic process and leads researchers to examine all possible theoretical explanations for their empirical findings. The iterative process of moving back and forth between empirical data and emerging analysis makes the collected data progressively more focussed and the analysis successively more theoretical.

(cf. Bryant & Charmaz, 2007:1)

This alludes back to the steps of interviewing, not only where the empirical data gained from the interview is described but also where it is interpreted, analysed, verified and reported on. There is a definite back and forth involved once descriptions of the data have been given. Analysis emerges not only through descriptions of the information gained through the interview but also as it is interpreted, which will be done more heavily in the following chapters. Each time the data is analysed, the data will become more focussed and lead towards a new theory for praxis. This new theory should be in accordance to liturgical inculturation, or interculturation, as well as serving the *liturgia condenda*.

As this is a qualitative study where human beings are directly involved, in the form of participants, there is the element of emotion. This needs to be taken into careful consideration. At this point one needs to have a ‘tamed intuition’ (cf. Lukken 1997:145) when interpreting various events, activities and/or experiences shared by the interviewees (cf. Scott 2013:47). One needs to identify when distance or proximity is required:

A researcher needs close proximity to the subject matter studied to have access to the finer nuances. However, a certain amount of distance... can also help a researcher to gain a certain amount of perspective of the activities under observation.

(cf. Wepener & Barnard 2010:203)

Gilbert (2001:4) writes: “...even with our increasing comfort with emotions in qualitative research, we continue to struggle with how deeply to integrate our emotions into the research process.” This is a relevant example of how important distance and proximity are.

On the one hand, proximity is needed in order to understand the emotions of, for example, a situation or experience depicted by an interviewee. While on the other hand, distance is required to best analyse and interpret such an experience correctly — with the use of various sciences and their theories. One needs the emotional proximity to engage with the interviewee and their emotions but then needs the emotional distance to properly analyse and interpret the episodes, situations or context and the emotions that were attached by the interviewee. This is because the emotions felt by the interviewee, or participant, help in forming their context. With this in mind, when descriptions of the interviews are given, emotional aspects that allude to the context(s), episodes and situations will be described as well.

While considering aspects involving emotion, something that became of particular interest was the scientific theory of micro-expressions, a facet of facial expressions and emotion (cf. Ekman 1993;2003 Keltner, Ekman, Gonzaga & Beer 2003). Whilst conducting a literary review of the subject, something of paramount importance to this study came to the fore. In his book, Ekman (2003:1 - 16), explains that emotions are revealed across all (the) cultures (he researched) by the same facial expressions. In other words, what made a person experience happiness and smile in South America had the very same effect in Far Eastern Asia. The same can be said for anger, sadness and disgust. In the same chapter, Ekman (cf. 2003:1 - 16) explains how some cultures — when being observed by a scientist — tried to mask their facial emotions with others. For this sake of this research project, it can be deduced and understood that any situation or episode of happiness will not only be expressed facially in a similar manner but more importantly it will be experienced as such across all cultures — or universally.

This was noted and understood in the sense that, when an interviewee was describing an episode and expressed their joy, for example, for said episodes not only facially but also orally that the same emotion would, ideally, be experienced by another person from a completely separate culture.

Returning towards 'micro-expressions', which are "very fast facial movements, lasting less than one-fifth of a second, are important sources for leakage, revealing an emotion a personal is trying to conceal." (cf. Ekman 2003:15). Seen as this project is interdisciplinary and focusses not only on Liturgical Studies but also includes, but not limited to, Pastoral Care, it was deemed necessary to gain insight into the emotions experienced and revealed

by the interviewee. For this reason, techniques for identifying micro-expressions were learnt and then practised during the interview. As it would take many years of training and experience to master the art of identifying micro-expressions, it was decided rather to make note of more prolonged expressions while observing the interviewees' facial and bodily movements as they discussed various topics. This provided insight into gauging their emotions while discussing certain topics. Due to the fact that these are facial expressions, concealed or not, it was important to concentrate on the interviewees' faces as well as their hands and posture.

It must be noted that the above deduction, namely that happiness; anger; sadness and disgust are provoked by the same triggers across cultures, was taken into consideration when conducting the interviews as well as describing them. The reason being that which reveals a caucasian English speaking male experiencing happiness, will present the same revelation from a black isiZulu speaking woman, for example.

This will surely aid in the new theory for praxis as emotions are experienced and revealed in the same manner universally²¹, but more definitely within the borders of the Republic of South Africa. In accordance with this theory, what makes one member of the congregation experience happiness will make the other members of the congregation experience and express the same emotion.

While the theories of emotion and their revealing through that of various facial expressions needs to be discussed in more detail, which is something that will be done when interpreting the upcoming descriptions as well as the interpretations of norms, it serves as a further suggestion that proximity and distance — as well as the interviewers 'tamed intuition' needed to be consciously applied during the interviews, the descriptions and interpretations thereof.

The conducting of interviews was one of two methods of collecting data, the other method was the attending and describing of worship services at the three churches. The methodology behind this will be explained below.

²¹ Ekman (cf. 2003:14) explains that his research, conducted over decades, supports Darwin's theory that facial expressions are universal.

2.4.3. Participatory observation methodology:

“The most distinctive feature of PAR... is that it involves participation and collaboration between the participants and the change agent” (cf. Babbie & Mouton 2001:315). The participation in worship services, by means of participatory observations from a PAR approach, at the three churches where the research was being conducted was imperative. The reasons for this being that firstly, it aids in answering the question ‘what is going on?’ during the worship service — being church — and secondly, it aids in developing a better context than was shared by interviewees during their interviews. There is a collaboration between participating in worship services — observing the ongoings of the church — and the interviews.

The participatory observations of these worship services needed to be recorded. All the services were recorded in two ways: (1) the services were recorded from beginning to end with a digital audio recording device — therefore all spoken word; sermons; hymns; songs of praise; prayers and announcements were recorded, (2) the observations were also recorded in the form of note taking. The audio recordings were used for the sake of having all the sermons and prayers available for transcribing verbatim so that they could be used for descriptions and interpretation where necessary.

The observations that were noted were done using the method of “thick descriptions” (cf. Geertz 1973:3 - 30, Ponterotto 2006:538 - 549, Wepener 2010:205 - 206). The excerpt below is a working definition of the concept of “thick descriptions”:

Thick description refers to the researcher’s task of both describing and interpreting observed social action (or behaviour) within its particular context. The context can be within a smaller unit (such as a couple, a family, a work environment) or within a larger unit (such as one’s village, a community, or general culture). Thick description accurately describes observed social actions and assigns purpose and intentionality to these actions, by way of the researcher’s understanding and clear description of the context under which the social actions took place. Thick description captures the thoughts and feelings of participants as well as the often complex web of relationships among them. Thick description leads to thick interpretation, which in turns leads to thick meaning of the research findings for the researchers and participants themselves, and for the report’s intended readership. Thick meaning of findings leads readers to a sense of versimilitude, wherein they can cognitively and emotively “place” themselves within the research context.

(cf. Ponterotto 2003:543)

It should be mentioned that the above working definition, in this context, involves the entire process of qualitative research done for this project and how it builds a complete, inclusive

picture of what is going on at each of the churches through conducting the interviews and observing the worship services.

The aim of practising “thick descriptions” when observing the services is so that a complete, clear description of the entire context of the worship service can be provided: from before the service starts and the congregants are entering the three churches, until all the congregants have left the building; the respective worship leaders have performed the last item on their set for the day and the minister, pastor or priest has exited the church building. The reason these descriptions are ‘thick’ and not ‘thin’ is because they contain as much information as could possibly be provided — hence the validated use of a digital audio recording device or other recording device. Babbie and Mouton (cf. 2001:294) add justification to the above excerpt and that which is stated above by stating the following:

It is important to remember that in observation it is vital that you make full and accurate notes of what went on. Even tape recorders [or digital audio recording devices] and cameras cannot capture all the relevant aspects of social processes. The greatest advantage of observation is the presence of an observing, thinking researcher on the scene of the action.

Wepener (cf. 2010:206) adds, to the above, that “Techniques and tools are extras to personal observations by a critical scholarly observer and well-observed and documented written field notes.” In this context, the digital audio recording device recordings are extra to the written field notes, especially because they allow all the prayers in the service to be reviewed word for word — if necessary.

A clear description of the research methodology has been discussed and explained fully. The research was conducted in accordance with the methodology that is thought to be the most relevant method(s) of going about answering the question “what is going on?”. In this chapter, theoretical insight was provided by means of introductory discussions of various — key — concepts and approaches relevant to this thesis, this was followed by descriptions of the research methodology. The reason for such theoretical discussions and methodological descriptions was to provide the correct foundations to perform the descriptive-empirical task. In the next chapter are the descriptions or answers to the question posed for the descriptive-empirical task of practical theological interpretation.

3. The empirical data:

As alluded to in the described methodologies — in the previous chapter, there are two compartments to the qualitative research conducted for this research project. The same methods were used at each of the churches. In the context of this research project, there are two parts to the descriptive-empirical question “what is going on?” (cf. Osmer 2008:4).

The first part of the question is ‘what is going on in the worship service(s)?’, this will be answered first by means of describing what was observed by means of “thick descriptions”. The complete field notes, as well as transcriptions of any audible and relevant prayers²² — added to the relevant field notes — can be found in the appendices (cf. Appendix a.). The necessity of doing this is to describe the form and content of prayers they are able to be studied, which should lead to examples of *lex orandi* and *lex credendi*.

The second part of the question is ‘what is going on with the worshippers at the church(es)?’, this question will be answered by means of describing what was shared in the interviews. The interviews have all been transcribed, the full, verbatim transcriptions will not be in this chapter, however each interview’s transcription can be found in the appendices (cf. Appendix b.).

Below is all the relevant empirical data, that was gathered over a period of two years at three different churches by means of: multiple site visits and meetings, participatory observations and semi-structured interviews. The word relevant is used as a ‘tamed intuition’ (cf. Lukken 1997:145) was used to sort through all the empirical data. That which was deemed relevant for the sake of interpreting, in terms of the research problem, and that which was deemed imperative to the outcome of developing a new theory for praxis will be described below. The research problem poses the question: how does the form and content of prayer impact the ways in which people connect with God and other people? The data below is that which describes ‘what is going on’, by means of categorisations, in the worship services — from the participatory observations as well as the opinion of the worshipper come interviewee. In other words, the data described and discussed below are examples of ‘what is going on’ in terms of the three separated aspects of the aphorism of *lex orandi*, *lex credendi*, *lex (con)vivendi*. The aim of this chapter is to describe the data.

²² Only those that were audible could be included in the appendices.

The chapters which follow are concerned with the interpretation of the data where certain episodes, situations and contexts can be interpreted to better understand the research problem and the question(s) it poses.

3.1. What is going on in the worship services:

The descriptions that will follow have been placed into subsections. There are three subsections, one for each of the churches. After the descriptions are shared below, there will be space for the relevant similarities, differences and other noteworthy episodes, situations or contexts to be discussed²³. It should be noted that all of the below data is from the subjective, unchecked participant observations. Each of the three churches was visited for participatory observations until no 'new' data emerged, thus what has been documented is most of what could be documented. This was conducted in such a manner to achieve data saturation (cf. Babbie & Mouton 2001:277).

3.1.1. What is going on in the worship services at St Martins:

The first part of the description of what is going on at St Martins is the noticeable similarities across the three worship services that were observed through participation. The latter part of the description will be a guide through the important events, situations or contexts that were observed at each, individual worship service.

St Martins is an Anglican church, it therefore fits into the category of a higher liturgical congregation (cf. Spinks 2006). The most obvious observation is the strict obedience to the order of service, in this case "The Holy Eucharist" (cf. The Provincial Trustees of the Anglican Church of Southern Africa:1989). This was found after examination of the observations, followed by a search for specific prayers that were prayed during the worship services, culminating in the finding of the above mentioned order of service being found in *An Anglican Prayer Book* (cf. 1989). The order of service is fixed, leaving minimal room for adjustments, however the clergy manage to make the service feel more casual than the order of service insinuates. In the three services that were observed, "The Holy Eucharist" order of service was used with subtle variances from service to service.

²³ The full descriptions can be found in the appendices. The aim of describing each worship service here is to shed light on what was deemed important to the research process going forward.

Once the order of service was followed to completion, the remainder of the service was informal to the point where it came across as a social, inclusive, gathering. During the times after the completion of “The Holy Eucharist”, the informal events such as: singing happy birthday to members of the congregation, the blessing of a birthday cake or greeting guests and hearing their testimonies or the introductions of themselves to the congregation. In the mood of being informal, it was observed that there was no strict time to finish the service - neither the worshippers nor the clergy seemed in a rush to finish the service.

Overall, it seemed as if the order of service that is used was well rehearsed. It came across from the observations as seamless and the clergy to avoid it being boring, dreary or mundane. The worshippers seemed completely absorbed in the worship service and its liturgical rituals. The worshippers at St Martins appeared to be comfortable and content with the amount of movement during the worship service. There were times where the congregation stood for ten minutes at a time, sometimes in silence while they wait for the clergy to guide them through certain items that are part of the order of service. Throughout the service there were many occasions where the worshippers transitioned from sitting, to standing, back to sitting and then kneeling. They were requested by the clergy to stand or be seated and usually when an announcement of “let us pray” is made, a substantial amount of the congregation would either drop to one knee or kneel completely.

As mentioned above, the following of the order of service is strict and fixed. In addition to this there was little to no sense of bricolage (cf. Barnard, Cilliers & Wepener 2014:117-130). The church makes use of less modern instruments, sticking to an organ, piano and a choir. There are no guitars, electric nor acoustic, and no drums. In terms of technology, St Martins makes no use of data projectors. All the hymns and songs of fellowship are found in books that are in the rails on the back of the pews, instead of them being projected, at the front of the church, on a large screen.

In terms of the prayers in each of the three services, the majority involved responses from the congregation. The prayers in the worship services were mostly read, by the clergy, from ‘The Holy Eucharist’ in ‘An Anglican Prayer Book’²⁴. In some instances the

²⁴ ‘The Holy Eucharist’ segment in the book ‘An Anglican Prayer Book’ is attached in the appendices.

congregation responded and in others the congregation read certain parts of the prayer with the clergy.

The prayers that were said from the prayer book use specific terminology. This should be discussed and interpreted in the proceeding chapters. Along with the terminology, there is a methodological process that flows throughout the worship service which is echoed through prayers that are used. This should also be discussed and interpreted at a later stage, in the chapters that follow.

Overall, it can be said that the tradition of the church is dominant throughout the worship service. However where there is tradition, on one end of the proverbial candle, then there should be culture on the other end. This poses the question: where do tradition (church) and culture meet? This too will be discussed through interpretation in the next chapter as well as the one after that which will focus more on a normative approach.

Lastly, at the end of the services when the notices for the week were announced to the congregation, there was one notice that stood out. This was the announcement that anyone in need of prayer should go to the rails, before the altar, after the service where they would be met with someone that will pray with or for them. Thus another question is posed: why is this offered? There are multiple reasons why such an opportunity would be made available, this will be discussed in the next chapter which focusses on interpretation of events, situations or contexts through various scientific theories.

An overall description of what is going on during the worship service, in general, has been provided above. This has left some unanswered questions, that will be answered at later stages throughout this thesis. The next step is to provide descriptive-empirical data on what is going on in the worship services individually. This process involves detailing specific events, situations or contexts that happened at each of the worship services.

The aim of this chapter is simply to describe detailed empirical data. Therefore, there will be questions asked without indulging deeply into the interpretative, this will be done thoroughly in the next chapter. With this in mind, descriptions of the services, individually, will be given below.

3.1.1.1. First Worship Service Observation at St Martins:

The first service that was observed and participated in at St Martins was on the twenty-eighth of February 2016. This worship service marked the third Sunday of lent. On the Anglican liturgical calendar, the third Sunday of lent bears the theme 'repent or you shall perish'. This theme is strongly and clearly put across - its wording is observed as a warning.

It should be noted that before a single word was said by the clergy, the church bells were rung four minutes before the service started. This came across as significantly traditional, the bells announcing the imminent commencing of the worship service. Before, and during, the ringing of the bells there was little to no conversation taking place among the worshippers that were waiting in the church. An atmosphere of reverence and respect was being upheld by the worshippers. For the most part, the worshippers share slight nods or smiles as a form of greeting fellow worshippers.

The worship service was opened in the form of a prayer, said by the priest. Included in the prayer was a brief prayer for the protection and guidance of the children, shortly after which they were instructed to leave the church for children's church (Sunday school).

The priest had the responsibility of introducing the theme, after which he said to the congregation: "May the Lord be with you", the congregation responded to this by saying: "And also with you."

In light of this worship service recognising the period of lent, the ten commandments are read by one of the clergy on duty. After each commandment was read, the congregation responded by saying: "Amen, Lord have mercy."

The next item on the agenda was confession. The clergy allowed the worshippers to pray and in doing so confessing their sins from the comfort of their pews. After allowing the worshippers time to confess, the same member of the clergy closed this period of confession with a prayer. Following the confession was 'the collect', the priest prayed and then announced the prayer for 'the collect'. This prayer was prayed by the entire congregation and clergy. They prayed as one voice, out loud.

What proceeded 'the collect', and prayer thereof, were the readings. There was one reading from the Old Testament, followed by the reading of a Psalm and then a reading from the New Testament. Behind the altar, against the foremost wall of the church is a large wooden cross. Before each reading, which was announced by the 'synaxis', the reader walked to face the cross; bowed before it - with his or her back to the congregation and then proceeded to the lectern to read the relevant scripture. At the end of each reading, the reader concluded with a brief statement: for the Old Testament reading the reader proclaimed "Hear the word of the Lord" to which the worshippers respond with "Thanks be to God." For the reading of the Psalm, the proclamation and response were the same. To conclude the reading from the New Testament, the reader proclaimed "This is the Gospel of Christ", the worshippers responded by saying "Praise be to our Lord."

Once the readings were completed, the steward - who read the New Testament reading - announced the reading of the Nicene Creed. As one voice, the worshippers chanted their way through the creed in a monotone fashion. Many of the worshippers recited the Nicene Creed from memory, others followed along in one of the books from the rails attached to the pews in front of them.

All the events above had taken up the first twenty-five minutes of the worship service. The priest had readied himself to deliver his sermon. During the sermon, the priest made modern comparisons to the readings that were delivered earlier. As an example of this, when preaching about the parable consisting of being invited to a banquet, the priest explained being invited via email. The priest also makes modern references to the likes of online shopping and Internet banking.

In terms of how God was perceived throughout this sermon, the priest constantly referred to 'God as a provider'. The sermon was concluded when the priest said to the worshippers "May God bless you", the worshippers respond with a simple 'amen'.

Following the sermon, the 'synaxis'²⁵ who had a book in front of him places one knee on the ground and began to pray. The book seemed to contain a list of topics that must be prayed about, there were many topics that were covered in this prayer including praying for specific people and their situations. When the 'synaxis' was praying for specific people,

²⁵ The term "synaxis" is used in the pamphlets, handed out prior to the worship service, and denotes the role of one of the clergy that is responsible for certain readings and prayers.

their names and even their circumstances were mentioned on a few occasions. Some topics of this prayer were broad and general, such as praying for the political situations in South Africa. Other topics, such as the examples alluded to above were more specific and detailed. As the prayer began, most of the worshippers in the congregation went down on one knee - other worshippers were kneeling completely.

On conclusion of the prayer, the entire congregation of worshippers stood for 'the peace'. The worshippers began to greet those around, typically starting with those next to them - in the same pew and then turning to those in front of and behind them. Each person that was greeted, is met with the phrase "peace be with you", usually provoking a response of "and also with you." During 'the peace', the musicians and choir sang a hymn, the clergy descended from the altar. Each of them walked among the pews, greeting each and every worshipper in attendance. They, too, greeted the worshippers with the phrase "peace be with you" while shaking the worshippers' hands or giving them a hug. At some points, the priest and members of the clergy paused to have brief conversations with some of the worshippers they were greeting. The pauses that they made to chat and ask questions about the wellbeing of a worshipper or their absent loved ones conveyed a great sense of fellowship and community.

During 'the peace', while the congregation stood and waited their turn to be greeted by the priest, the collection was taken. Every single worshipper had remained standing since the announcement of 'the peace'.

The next major liturgical ritual on the agenda for the worship service, was the Eucharist. The priest, on his return to the altar, announced and then prayed 'the fourth Eucharist prayer'. The priest suggested "let us pray", at this point the worshippers either took their seats or kneeled with one or both knees. They remained in their various positions while the priest and other clergy blessed the elements. After each element is blessed, a small handheld bell was rung. When the bell was rung the clergy surrounding the table hastily took a knee and then returned to a standing position.

The final ritual act, before the congregation could partake in receiving the Eucharist, was a murmuring of The Lord's Prayer. The entire liturgical ritual process, from the praying of 'the fourth Eucharist prayer' to the completion of The Lord's prayer took longer than ten minutes to perform. The congregation could then go forward to the rails at the altar and

receive the Eucharist. The orderly fashion in which this was done started with the choir and musicians going forward first. Once they had returned to their pews and instruments, the door steward stood in line with the foremost pew. As he moved backwards, those in front of him left their pews, walked to the rails, kneeled, received the Eucharist and returned to their pews. The door steward slowly walked backwards, along those in front of him to go up and receive the Eucharist, until he reached the back of the church — where the choir is situated.

After the choir and musicians returned to their places, the choir leader announced the songs of fellowship that were to be sung while the worshippers partake in receiving the Eucharist. The choir leader invited the worshippers to join the choir in singing these songs of fellowship.

As the worshippers returned to their seats from the rails at the altar, some sat and bowed their heads while others kneeled. Each worshipper took their time after receiving to silently pray by themselves — some for a much longer time than others.

Once all the worshippers inside the church had received the Eucharist and returned to their pews, the children were then led in by the adults that supervise them. They stayed in a single file line, slowly walked up to the rails and received the Eucharist. Once they had consumed the elements, they turned from the rails and led back out of the church.

It was observed that each worshipper, on completing their time of prayer after receiving the Eucharist, made the sign of the cross. The priest and the clergy on duty only received the Eucharist once the worshippers, adults and children, had received. Once they have received, they wiped the goblets and placed a cloth over the elements that remained on the table.

The priest took a moment to thank the choir for the music before announcing that the church would now give thanks. This was done in the form of a prayer, from the prayer book. One of the stewards then took to the lectern to read the announcements for the week.

Something that was particularly unique about this worship service, was the resignation of the church administrator. The priest announced that he and other worshippers, that he had

invited forward, would pray for the resigning church administrator. Unfortunately parts of the prayers were inaudible as they were said rather quietly but that which was heard was transcribed. Below is the transcription:

First person prays: "Thank you for the blessing that [Administrator] has been to us over the last fourteen years. The ways in which [he/she] has blessed us with [his/her] gifts and the ways in which you have called [him/her] and grown [him/her] and prepared [him/her] for this ministry. We thank you for [him/her]...[inaudible]... in Jesus name."

Congregation responds: "Amen."

Second person prays: "Lord Jesus, we thank you for [Administrator]. We pray for her guidance in the future in the new job...[inaudible muttering]...We thank you Jesus, Amen."

Congregation responds: "Amen."

Third person prays: "Dear Lord, we thank you for [Administrator]. Thank you for fourteen years of service [he/she] has given St Martins. And we thank you as well for [his/her] ongoing service to St Martins and this parish. We wish [him/her] all the very best..."

Fourth person prays: "...[inaudible]... courage, strength, perseverance...[inaudible whispering]...amen."

Congregation responds: "Amen."

The worship service had now become more casual, as the liturgy had been completed. The priest announced some visitors to the parish, that he was aware of. The priest also asked for any other visitors to announce themselves, he casually walked through the congregation while doing so. He approached the visitors, greeted them and offered them the opportunity to introduce themselves or share anything that they wished to share.

Another situation that was unique to this worship service, was that members of the congregation had made a request to the priest for the church to sing 'happy birthday' to one of the children in the church. The priest duly allowed this.

Before the priest closed the service, he announced "Let us pray for Africa", the worshippers and clergy recited the 'Prayer for Africa'. The priest then closed the service by saying "Go in peace and serve the Lord", to the worshippers. The worshippers responded

with a simple 'amen'. A closing hymn was then announced, at which point the congregation stood as the clergy gathered in a formation, leaving the altar and proceeding out of the church.

The singing of the closing hymn was loud, there was no awkward humming or mumbling sounds. There were some worshippers that prayed quietly and quickly, after the closing hymn, before taking to their feet and leaving the church. The choir continued to sing as the worshippers led out of the church.

3.1.1.2. Second Worship Service Observation at St Martins:

The second observation done at St Martins was on the tenth of April, 2016. The first observation was during the period of lent. It was observed that the layout and decorations inside the church had not changed since the first observation, leading to the assumption that there was no different, specific layout or decoration for the lent and Easter period.

The worship service began with the worshippers joining in with the choir and enjoying songs of fellowship. While observing the singing, it was noticed that the church was considerably fuller than it was at the last observed worship service.

After the songs of fellowship were completed, temporarily, there was a reciprocal prayer from the Anglican prayer book — from which the liturgy is taken, namely :”The Holy Communion”:

All: “Almighty God to whom all hearts are open all desires known and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of your Holy Spirit that we may perfectly love you and worthily magnify your holy Name; through Christ our Lord.

Prayer leader: “Lord, have mercy.”

Congregation: “Lord, have mercy.”

Prayer leader: “Christ, have mercy.”

Congregation: “Christ, have mercy.”

Prayer leader: “Lord, have mercy.”

Congregation: “Lord, have mercy.”

During the prayer, all the worshippers in proximity had their heads bowed and their eyes closed — even when a member of the clergy is praying from the altar. Proceeding the prayer was ‘the collect’ for the second Sunday after Easter. At this point there was a small amount of laughter and humour due to the confusion surrounding whether the worshippers should be seated or standing. While on a more informal event, it was about fifteen minutes since the worship service began and there were worshippers arriving and entering the church. Thus it seemed there was no fuss made over late-comers from other worshippers, clergy or the worshippers arriving. These new arrivals found a vacant space on a pew. They slowly found their way towards the front of the church due to the church, seemingly, having filled up with worshippers from the back of the church as its pews were crammed full of worshippers. On the contrary, there was considerably more space, or vacant seats, at the pews towards the front of the church.

Following ‘the collect’, there was the Old Testament and Psalm reading. The relevant readings were read by a worshipper from the congregation — this was not the case at the last observation. The readings in the previous observation were read by the clergy on duty.

The prayer, that was read from the Psalms, was read in a monotone fashion by all the worshippers. Some of the worshippers followed along in the Bibles that are provided in the pew rails.

As noted above, there was a miscommunication earlier that concluded with providing humour among the worshippers and clergy. There was a second miscommunication made by one of the clergy to the worshippers, however it was promptly corrected by the organist. The organist was also the choir leader, the correction was made as the worshippers were standing up to join in song.

During the singing of the hymn, there was no mumbling along from the worshippers. The majority of worshippers sang with vigour and some display of emotion. There was no dull drone that can be associated with more aged hymns. This hymn was followed by the New Testament reading and as it was read the worshippers responded with “Praise Jesus.” The worshippers were still standing, since the beginning of the hymn, while the reader continued with the reading. Many of the worshippers were following along with the reader, in the Bibles provided in the pew rails and chair bags. The reading ended with the worshippers proclaiming “Praise be to Christ our Lord.”

The next liturgical ritual was the chanting of the Nicene Creed, which was done in a poetic rhythm yet a monotone fashion — recited by the worshippers and clergy alike.

The sermon preached at this worship service was preached by one of the lay clergy and not the priest, even though he was on duty and seated behind the lectern. The preacher is a lady, who was soft spoken and preached delicately. She appeared calm and revered as she spoke to the worshippers instead of 'lecturing' at them. It was observed that she preached as if she had practised her sermon over and over again, she did well to keep eye contact with the worshippers — seldom reading from her notes.

Following the service was a call to prayer, a moment was made to the worshippers that allowed them to assume their various, preferred, praying stances. The 'synaxis' began the prayer, the first part of which was in line with the sermon that was preached. The second part of the prayer was a prayer for Jesus to enter "our homes". The third part of the prayer was that "we" would count in His numbers. Forth, was a prayer for a time of praise. The fifth part of the prayer, was broad and was a prayer for the blessing and direction of South Africa's political leaders. The final part of the prayer was a communal prayer, which was reciprocal — where the worshippers responded to what was being prayed for by the 'synaxis'. This served as the closure of the prayer. At the end of each of the parts of the prayer, mentioned above, was a response from the worshippers. Their responses, however, were not as in unison or rhythm as was the case earlier in the worship service.

Another prayer followed the prayer that has just ended. This prayer was a prayer for peace and was prayed before 'the peace'. Immediately after the prayer, the worshippers began to turn and greet those around them with "Peace be with you", responded with — as was the case in the last observation — "and also with you" by each the worshippers that was greeted. Again, in repetition of the previous Sunday, the priest and the lay preacher descended from the altar and walked through each pew, greeting each and every worshipper as they went. They shook hands with each person and uttered the phrase: "Peace be with you." In response, the worshipper muttered back: "And also with you." Throughout the duration of this process, the worshippers — led by the choir — sang hymns and songs of fellowship. Their shared voice was loud, clear and pleasing to listen to. There was emotion involved in their singing. The vigour of the singing was aided by the sizeable choir, that led the way.

Once this ritual was completed, the worshippers stood waiting in silence for the next instruction as the clergy prepared the table for the Eucharist. The blessing of the elements was done in prayer by the lay preacher, whose sermon was heard earlier, the worshippers responded to certain parts of the prayer. Proceeding this, the priest read a prayer from a book on the altar. The congregation, typically, responded at the end of each part of the prayer. An instruction was given for the worshippers to join in song, as they did so a few children entered the church — assumedly finding their way to their parents. The worshippers, then seated, prayed once again. The clergy were kneeling in front of the table while the priest blessed the elements and read the last supper narrative. The priest then read another prayer — the worshippers responded at the end of the prayer. The clergy then returned to behind the table, joining the priest, this was followed by the singing of the Lord's prayer. At the last observation, the Lord's prayer was said not sung. Many of the worshippers were kneeling as they sung the Lord's prayer.

There was a massive crescendo as the congregation sung the final lines of the Lord's prayer, this showed and evoked emotion among the worshippers, clergy and choir. Once the singing was completed, another prayer followed and was related to the Eucharist. This was followed by a period of silence. The same worshippers that were kneeling during the singing of the Lord's prayer were still kneeling.

As with the first observation, the choir went forward to receive the Eucharist first. However, in the last observation the clergy received last, at this observation they received first — while the choir were waiting, kneeling at the rails. Once the choir returned, the foremost pews — full of worshippers — led the way in receiving the Eucharist, followed pew by pew until the back of the church. After receiving the Eucharist, the worshippers made their way — one by one — back to their seats. Once they had returned, they bowed their heads or kneeled in a state of prayer or meditation. All the worshippers, whether kneeling or sitting, had their heads bowed.

Once the choir and musicians had returned to their pews and instruments respectively, the organist announced and invited the worshippers to join in songs of fellowship. These songs were relative to the Eucharist. The singing continued as the worshippers went forward to receive the Eucharist. While the worshippers were sitting or kneeling in their

time of prayer and contemplation, the choir were standing and singing — some with their hands raised while worshipping through songs of fellowship.

The choir consisted of ten adults, nine of them were females and there was only one male. Both the organist and pianist were male, they joined the choir in singing while they led the choir by playing their respective instruments.

Once the last worshippers had gone forward and received the Eucharist, the priest invited the children — who were lined up at the door — into the church to partake in the Eucharist. In congruence with the previous observation, the children were lined up in two, single-file lines at the doors of the church and were led in by supervising adults. Each child knelt at the rail, received the Eucharist and walked back out of the church, assumedly returning to their Sunday school classes.

The final steps of this ritual process involved the clergy finishing what was left in the cups or silver goblets, after which they rinsed and wiped them. The worshippers waited in silence as the elements of the Eucharist, and their cups and plates, were packed together and covered with a large cloth. There was a reciprocal prayer to conclude the liturgical ritual of the Eucharist.

The priest then called for the announcements to be read, a member of the choir walked up the aisle, to the lectern to read the announcements. A notice that was read, which seemed important to mention in the description: that anyone in need of prayer should come to the rails after the service where they will be met by 'the prayer ministry' after the service.

The worship service was ended with a closing song of fellowship, sung after the priest made a statement to which the worshippers responded. While the choir and worshippers were singing, the clergy exited the church in a formation. They proceeded to pray hand-in-hand, around a lit candle just outside the door of the church. Once they had concluded their prayer(s), they waited outside to greet each worshipper that led out of the church at the end of the worship service. As the final song ended, the majority of worshippers made their way towards the exit of the church, some worshippers sat and prayed while others knelt before they exited the church. The choir continued to sing, with the aid of the piano and organ, as all the worshippers led slowly out of the church.

This concludes the summarised empirical description of the second observation at St Martins. The third and final observation will be described next. Some similarities were described before the individual observation, more similarities will be described and discussed after the final observation. This should leave a few questions for the later tasks and chapters to answer.

3.1.1.3. Third Worship Service Observation at St Martins:

This third and final worship service observation, at St Martins, began with the entrance of the clergy at nine o'clock. After leading in, and finding their way to their seats around the table, one of the clergy announced the introit hymn. The church is not as full, at the observation, as it was a week prior — at the last observation.

After the singing of the introit hymn, the priest requested the worshippers and choir to sing the first two verses again. In opening the service, the priest announced that there were children amongst the worshippers. He said a short prayer for the children before some of them left the church, assumedly for Sunday school. After they left, it was noticed that there were plenty of late-comers. They were in little to no hurry and had minimal concern for causing any interruptions as they made their way to empty spaces in the pews to sit.

This worship service began differently to those previously observed. The priest had taken to the lectern before the liturgy had started, he was speaking about how important the leadership role of the bishop is to the Anglican Church. His need to mention this was due to the upcoming election of a new bishop. From previous observations, the priest normally only addresses the worshippers much later in the worship service. At this point the congregation had been standing for ten minutes. Once the priest was finished with his explanation the 'synaxis' announced the second hymn. There were still families of worshippers arriving and joining in with the worship service at this point, as in they were at least ten minutes late.

Mentioned above was the observation that the number of worshippers was significantly less than the previous observations, it was noticed that the number of choir members was significantly less than previous occasions as well.

After the second hymn, the 'synaxis' said the familiar phrase: "Let us pray". Automatically, the worshippers sat down — some of them kneeled, as has become the observed norm. This prayer was from the Anglican prayer book. The worshippers read along in what can be described as the usual monotone manner. This was followed by a confessional prayer, this prayer was concluded by the priest and not the 'synaxis' — who initiated the prayer. The worshippers and clergy then follow straight into another short prayer.

The 'synaxis', then, kindly asked the worshippers to be seated for the first reading of this worship service, which was taken from the Old Testament. One of the members of the clergy on duty did the reading, this person was one of the clergy that led the priest up to the altar and was seated around the table, at the altar. The reading was ended by the reader saying: "Hear the word of the Lord." To which the congregation responded: "Praise be to God."

The reading was followed by the reading of the Psalm, read by all the worshippers in a monotonous drone. The Psalm that was read was Psalm 27. The 'synaxis' then announced the second reading as well as the person that would read it. This person stepped out from one of the pews, among the worshippers rather than being a member of the clergy, and walked up to the lectern.

This reading was done approximately twenty-five minutes into the worship service, at which point there were still worshippers entering the church to join in the worship service. The reader concluded the reading with the phrase: "Praise be to God", to which the worshippers responded, in unison: "Thanks be to God." The 'synaxis' then announced the singing of a third hymn, the worshippers all stood to join the choir in song.

The third hymn was followed by the final reading for the worship service, typically from the New Testament - specifically from the Gospel. It was read by one of the lay preachers at the church, who ended the reading with "This is the Gospel of Christ.", met by a response from the worshippers.

A liturgical ritual that was unique to this observation, was the 'synaxis' announcement of the "reconfirming of our faith". This was something that was not experienced in the prior observations. The worshippers read this in a typically monotonous drone that has been

associated with other readings and prayers done throughout the worship services that were observed.

The liturgical rituals were completed to the point where the priest was given the floor in order to deliver his sermon. He began the sermon by informing the congregation that this Sunday marked the fourth Sunday of Easter and that it is traditionally known as “Shepherd’s Sunday”. He reminded the worshippers that all of the readings, read before his sermon, gave examples of Jesus as the shepherd — mostly obviously in the reading of Psalm 27. The priest proceeded to explain that shepherds were not counted as part of the community and added that “They are in the periphery.”

Another unique aspect was noticed in the form of the priest not preaching from behind the lectern, as is the norm or expectation from prior observations. In this worship service he chose to stroll up and down the aisle while delivering his sermon, with a staff in his hands.

The priest, uniquely, asked one of the worshippers to read from John 21:15 and proceeded to explain that he intended to close the sermon with a reading from Revelations 7: 9 - 17.

After the sermon, one of the clergy on duty announced the prayer for this morning and shared the page number in the Anglican prayer book, where the worshippers could follow. As the prayer was said, the clergy member was kneeling behind and leaning slightly on a small, low lectern. At the end of each section of this predetermined prayer, the clergy member exclaimed “Lord, hear us.” To which the worshippers automatically, and in one voice, responded: “Lord, graciously hear us.” This prayer was thorough and many events and situations were prayed for. As the prayer was completed, the worshippers — reading from the Anglican prayer book — prayed as one, closing the prayer.

This longer and more specific prayer was followed by ‘the peace’, which was carried out in its usual manner — as described in the prior observations above. This was met by the announcement of the offertory hymn. While it was being sung, the offering bowls were passed around from worshipper to worshipper whilst being guided from pew to pew by the church wardens. The priest and deacon went around, while the offering was being taken, to each worshipper and wished them “Peace be with you”, which was reciprocated by each of the worshippers. While these processes continued, the offertory hymn was completed

and the pianist announced the singing of a second hymn while the taking of the offering was completed.

The worshippers stood up before 'the peace' began, they remained standing throughout 'the peace' and the taking of the offering. They remained standing, in prayer, while the elements of the Eucharist were being blessed by the priest. After the blessing of the bread, the 'synaxis' rang a small bell; a candle was raised by another member of the clergy and all around the table kneeled momentarily. For each element that was blessed, this process was repeated.

Once the elements on the table had been blessed, the 'synaxis' started praying the Lord's Prayer, the worshippers joined in with the 'synaxis' by praying altogether in monotone. Each member around the table then held up a cup as the priest prayed once more.

The remaining processes of the liturgical ritual of the Eucharist at St Martins were carried out in the usual manner, as described in the observations above. This includes the order in which worshippers go forward to receive, to the pianist announcing the songs of fellowship that will be sung whilst the worshippers (both adult and children) receive the Eucharist, to the worshippers praying in their preferred stances. A difference that was noticed at this observation, was that once every worshipper had received the Eucharist and after the children had partaken in the event, the deacon and 'synaxis' on duty took the elements to the pews of those that are not independently mobile so that they could also receive the Eucharist. This was not done in either of the previous worship services that were observed. While it was being done, another of the clergy on duty was emptying the cups and rinsing them with a bit of water at the table. The cups were then wiped with a cloth and placed next to the plates, all of which were then covered with a large, white cloth. After they covered the elements of the Eucharist with the cloth, the priest; deacon and 'synaxis' waited behind the altar while the choir finished the song they were singing. Once the singing had come to an end, the priest began a prayer which was concluded by a response by the worshippers.

After the prayer, the priest asked for the notices to be read. At this point one of the worshippers went forward, to the lectern, to read the notices. There was one announcement that was particularly worth mentioning, the worshipper reading the notices announced that "Anyone in need of prayer, to please come to the front of the church"

where they would be met by a member of 'the prayer ministry' team at the end of the service.

It has been noticed that in previous observations the worship service becomes quite informal from the beginning of the reading of the notices. In this more casual regard, the priest mentioned to the worshippers that he would like to pray for two people who were celebrating their birthdays the next day. He also requested that the cakes, brought for one of the worshipper's birthday, be brought forward so that may be prayed for. Before praying for the cakes, the priest asked the deacon to join him in prayer. His prayer included the phrase "Bless this treat for the church..."

As the worship service came to a conclusion, the priest requested that the worshippers recite the prayer for Africa, after which was the announcement of the closing hymn. Similarly to the previous observations, the worshippers stood as the priest and the rest of the clergy left the church via the aisle. Once they were outside they joined hands, in a circle surrounding a lit candle, and shared a brief prayer. As the closing hymn ended, the worshippers began leading out the church, each one being greeted by a member of the clergy as they walked out the doors and onto the path where the priest and clergy were waiting.

The individual worship service observations have been described, in full, above. The observations appear in date order. Before continuing to the descriptions of the worship services at Grace Covenant Church, there are a few more similarities that should be discussed briefly. The similarities mentioned below should pose questions that will be interpreted through the following chapters and will help build towards the new suggested theory for praxis.

3.1.1.4. Conclusion of the observed worship services at St Martins:

The most prominent similarity is the use of the An Anglican Prayer Book (cf 1989) as well as the number of prayers in each worship service. In the first worship service (3.1.1.1.), there were twelve observed prayers. These prayers included prayers from the prayer book; a prepared prayer by the 'synaxis'; silent, individual prayers by the worshippers; the Lord's prayer; the Prayer for Africa as well as extemporaneous prayers made by the priest and worshippers whom he asked to join him. One of the prayers was a prayer for the

church administrator that was led by the priest and four worshippers whom he requested to join him.

The second worship service that was observed (3.1.1.2.), which described eleven occasions of prayer, similar to the examples given above. It was also noticed that the clergy prayed just outside the door of the church, once they had led out of the building as the worshippers sang the final hymn/song of fellowship. There was also an invitation, in the form of an announcement when the notices were being read, for those needing prayer to go to the front of the church at the end of the worship service where they would be met by a member of the 'prayer ministry'.

In the final worship service that was attended and described above (3.1.1.3.), there were fourteen mentions of prayer. This, like with the second description, excluded a prayer that was observed of the clergy praying on the pathway outside the door of the church while waiting for the worshippers to lead out of the church. Included in the fourteen mentioned prayers were most of the examples given above as well as the priest praying for two worshippers who had birthdays the following day and for birthday cakes that were provided by one of the worshippers.

Across the three worship services there were thirty-seven prayers observed, this is an average of twelve prayers per worship service. Considering that the worship service is approximately one and a half hours in duration, there is then a prayer started every seven minutes on average. Many of these prayers are directly from the aforementioned prayer book, this will be discussed in the next chapter. Other normative discussions and interpretations such as: the Collect(s), the Lord's Prayer and the Prayer for Africa will also be discussed when considering the normative task.

The strict following of the liturgy in the prayer book brought forward many similarities. It also brought light to some topics for discussion. The first of which is the strong sense of liturgical tradition at the church, the prayer book used was published in 1989 thus questions should be asked: (1) how inculturated is the liturgy seen as the twenty-plus year old prayer book and its liturgy are still being used? And (2) where does culture(s) of worshippers' fit in to the church and its liturgy? Furthermore, the constant use of the more dated choir and organ as apposed to more modern alternatives provides further insight into the strong sense of liturgical tradition. The use of the choir, organ and piano are

certainly a tradition of the church and need not necessarily be adapted for the (pop)cultural wants of the worshippers however the question should be asked — in the interpretive task: how well does the culture(s) of worshippers connect to such a tradition?

The main aim of this chapter is to describe the empirical data hence these questions are left, temporarily, unanswered as they will be answered in later chapters that focus on interpretation. The next worship services that were observed were at Grace Covenant Church. What follows is the descriptions of those worship services.

3.1.2. What is going on in the worship services at Grace Covenant

Grace Covenant church, as mentioned earlier, serves as the charismatic church for this study (cf. Work 2006). It is not a mega church with a massive auditorium but rather a quaint, simple building which is similar in size to St Martins. The church does well to exude excitement from before the worship service begins, until it is finished. In comparison to St Martins, it is a more jovial place with a lot more 'noise'. The word 'noise' is used in the sense that the worshippers socialise outside the church, before the worship service, and continue in a similar vein as they enter the church and greet familiar faces until the worship service begins. 'Noise' is also used in the sense that the music, during worship, has a high level of production value and theatre to it. Lastly, the word 'noise' explains the worshippers that shout out in prayer as they worship.

The sense of bricolage (cf. Barnard, Cilliers & Wepener 2014:117-130) at Grace Covenant is also rather minimal, the musical instruments used are what is likely to be expected from a charismatic church. There is also a good use of technology, not only in the use of data projectors and sound equipment but also multimedia technology such as animated slide shows and a live countdown, which will be described in the individual worship service descriptions below.

At Grace Covenant, there is no book dictating an order of service like that of St Martins. However, the order of service — or agenda — at each of the worship service observations remained constant.

Another similarity through all the worship services was the open displays of emotion from various parties such as: the pastor, the MC, members of the worship band and individual

worshippers amongst the congregation. The 'noise' referred to above, also explains these emotional displays ranging from laughter and shouting out in joy, to tears and expressions of sorrow.

The worship services, in general, were rather compartmentalised. There was a time dedicated to worship, time dedicated to announcements and sharing of testimonies and time dedicated to the sermon. The only aspect that was not compartmentalised in full was prayer. Prayers seemed to happen as the relevant parties felt it necessary.

The time for worshipping contributed to a majority of the worship service. It was a lot more free, open and expressive than at the previously observed, St Martins. During the time(s) of worship, the worshippers did not simply sing along with the band — there were no communal, conformal liturgical ritual acts but rather personal ones. What was observed were more individual liturgical ritual acts that were performed as the worshipper was experiencing the worship for him/herself.

By describing what is going on at each of the observed worship services, more similarities will arise. Above is an introduction to the church, along with some similarities that aid in setting the scene. There are some questions that have arisen from this introduction that will be combined with questions arising from the similarities provided after the below descriptions. All of these questions will be answered through interpretation in the later chapters.

3.1.2.1. The first worship service observation at Grace Covenant:

The first of the three worship services observed at Grace Covenant Church, was participated in and observed on the twenty-second of May 2016. This worship service marked the beginning of a new preaching series.

The worship service began with a song of worship as the worshippers made their way, from chatting outside, to their seats inside the church. There was a worship band consisting of: a drummer, keyboardist, bass guitarist and another keyboardist who was also the lead vocalist. The band was placed around the stage, underneath and in between two screens, on which two data projectors shone the lyrics to the worship song.

After entering the church, the worshippers stood in front of their chairs and joined the band in song. At the end of the song, a master of ceremonies (MC) went up onto the stage and asked the worshippers to open their Bibles and read a verse from Hebrews 2. Following this reading, a large number of worshippers began to pray out loud. They prayed as individuals in a gracious, extemporaneous yet repetitive manner as the band continued with the song of worship with which the worship service had begun. During the song, there were worshippers who had their hands raised in different poses. Some had their arms extended above their heads, while others had their hands held up — palms facing to them — at chest level. It was noticed that the majority of the worshippers were swaying from side to side as they sung along.

The pastor, who was standing in the front row of seats, was praying out loud. His prayer could be heard from the back of the church. He prayed a prayer similar to the song that was being sung, as the worshippers and band sang. His prayer was extemporaneous and was personal, it wasn't a prayer with the worshippers. The singing stopped and the music continued as the worshippers began praying — individually. The band then transitioned into the next song, the music is loud — the drummer beat away with no restraint. There was nothing meek or mild about the way worshipping through song had been conducted so far. It could be said that the worship service had started with a 'bang', there was an attitude of excitement shared by the band and the worshippers.

The MC stepped forward to pray again, while the band played their instruments without any vocals. Once the prayer was completed, the MC asked one of the worshippers to come forward and "share", adding the worshippers could get stuff off their chests. The MC warned that any worshippers that would like to share should first tell the MC, who would act as judge and decide whether it could or could not be shared. Besides the person that was called forward by the MC, only one other worshipper came forward to share an image he/she had while worshipping prior to the MC's invitation. Throughout this process, the band played their instruments with reserve in respect for those with a microphone — such as the MC and the two worshippers who came forward to "share".

The band proceeded to the next song of worship as soon as the second worshipper was done sharing. Some of the worshippers had, voluntarily, sat down. Many of the worshippers that were standing had raised their hands above their heads as they sang. Once more there was a break in the singing, as the instruments continued being played,

the pastor took to the stage to pray. The end of the prayer brought the MC to the stage, who asked the worship band to take their seats. He proceeded by announcing the notices. As he did so, the notices were displayed by the projectors on the two screens above the stage. A joke was made by the MC as there were two notices regarding outreach. The MC also announced the beginning of a new preaching series.

The MC called the pastor to the stage, he prayed with him before handing over to him. The pastor then began his address by asking one of the worshippers to come to the stage and share a vision they had just had during the worship session.

The new preaching series is titled “Money, mission, margin.” A graphic displaying the name was projected onto the two screens. Before the pastor began his sermon, he asked for the collection to be taken. This was done by the passing around of old-fashioned, tin ‘cookie jars’. The pastor asked for the collection to be taken before the sermon, his reason being that he didn’t want the worshippers to feel forced to donate more than usual as a result of what he was going to preach about.

When meeting with the pastor, he mentioned that it would be more worthwhile to attend the 08:30 service as it was the fuller of the two worship services on a Sunday. The church is relatively small and was most likely around sixty percent capacity for this service.

During the service, the pastor repeatedly mentioned the phrase “The peace of God”. The same phrase was also mentioned by the MC on several occasions. The pastor concluded the sermon by asking the worshippers to join with him by standing up. Once all the worshippers were standing, he began to pray. After the prayer, the pastor concluded his sermon by saying “God bless you” to the congregation.

Almost instantly, without any reservation, the worshippers began turning from their chairs and headed towards the exit of the church. While the worshippers were leaving the church, some contemporary Christian music was played from a laptop, through the large speakers at the front of the church, at the sound desk. Whilst worshippers were exiting the church, there was a couple that were praying together near the front of the church. It was also noted that a family had asked the pastor to pray with them, for their child. The pastor, surrounded by the family, laid his hands on the child as he prayed for him/her.

This concludes the observation of the first worship service attended at Grace Covenant Church. The second observation follows below.

3.1.2.2. The second worship service observation at Grace Covenant:

This second participatory observation at Grace Covenant was conducted on the fifth of June 2016.

The worshippers were called into the church so that the worship service could begin. Immediately after the arrival of the worshippers, the first song of worship began. All the worshippers were standing at their seats and worshipping — led by the worship band. As this song ended, the MC - who is not the same person as the last observation — went forward and asked the worshippers to be seated. The MC then asked those who had recently returned from an outreach project in the Free State (another province in the Republic of South Africa), to come forward and share their experiences with the worshippers.

1. The first person to speak, mentioned praying for the youth.
2. The second mentioned “Being doers”.
3. The third person shared that it was a blessing and wanted to do more.
4. The fourth person mentioned 1 John 3:16 and explained to the worshippers that it's not just talking about it but actually helping ‘them’.
5. The fifth and final person spoke to the worshippers in attendance about “bonding” and “fellowship”.

It was noticed that the church was slightly less full than at the previous observation, closer to fifty percent of its capacity. Also noted was that the worship band consisted of: a drummer, a bass guitarist, an electric guitarist, a keyboardist and two vocalists.

After the people, who had been asked to share, were done the MC asked the worshippers to stand again and then quoted from Jeremiah 1. The worship band were playing their instruments while the MC addressed the worshippers and spoke about ‘sending’ — about mission workers and going out to the nations. The conclusion of the explanation cued the beginning of the next song of worship, the worshippers soon joined in — in singing — with the worship band. While there was a break in the vocals and only instruments being

played, there were a few worshippers that were muttering along in what seemed to be prayer. Snippets of the muttering can be heard clearly as some of the worshippers are saying: "... love you Jesus."

The worship leader, also the lead vocalist, addressed the worshippers briefly about lifting God up and continuing to praise Him this morning. The band continued with the same song as before the instrumental break. The song began to crescendo. The volume and intensity of the music constantly increased and decreased as a result of the worship band and what followed in the order of service. The worship leader then broke into prayer as the rest of the band continued to play and sing softly.

One of the worshippers went forward to the stage, addressed the worshippers using a microphone and explained a vision he/she had while stuck in traffic in his/her car. Again, while he/she spoke the band continued to play, in the background, in a soft respectful manner. The worshipper's experience was followed by the MC addressing the worshippers on "speaking out" the love of Jesus - "amazing King". The MC adds that "His love (Jesus) is overwhelming".

A call was then made, by the MC, for anyone to share. The MC mentioned that, "Jesus will put words on your lips." The pastor could be heard shouting out in prayer: "Jesus... Jesus... Yes Jesus!" Shortly after the pastor's extemporaneous prayer, a worshipper went forward to share about a meeting he/she had during the week prior to the worship service. He/she explained how a friend complimented him/her on his/her 'loving heart'. The worship leader then took to the microphone, addressing the worshippers on "the fear to fail" — suggesting to the worshippers: "don't let things hold you back."

Yet another worshipper came forward to share something with the worshippers, more specifically with the drummer: "The Holy Spirit says you'll be an amazing drummer."

To conclude this time of sharing, the MC asked the worshippers to bow their heads in prayer — and to raise their hands to "invite Jesus in". The MC began the prayer with, "You have spoken..." The MC shouted out while praying, swopping between addressing the worshippers and praying. The MC addressed the worshippers as if he/she was praying. This prayer bore plenty emotion. After the prayer, the MC asked the worshippers to be

seated, the worship band took this as their queue to leave the stage, and their instruments, and be seated amongst the worshippers.

Once everyone was seated, the MC proceeded with the notices. The MC announced that there would be two different offerings for this worship service: one was the normal offering (or collection) and the other was for the church's 'building fund'. After announcing all the notices, the MC took his seat. The pastor and one of the worshippers went up on stage. The worshipper announced that he/she would like to do a 'prophetic enactment' on the pastor "as the leader of the church." The worshipper tied a few thin chains around the pastor — chaining his arms and hands. He/she explained the analogy involving the chains and then proceeded to break the chains off of the pastor — freeing him, in a sense. The worshipper then 'prophesied' that the pastor and his family were released — their chains had been broken, "They can go out".

The pastor then proceeded with the sermon. At the end of the sermon, the pastor asked the worshippers to stand. The MC, who had arrived on stage again, asked for the worshippers to hold out their hands. They did so in the direction of the pastor and his family, as if they were laying hands on them.

After the prayer, the MC mentioned that there will be tea and coffee after the worship service — in the courtyard adjacent to the church. The worshippers began to exit the church swiftly as some worship music was played through the church's sound system, from a CD or the computer at the sound desk. The majority of worshippers had left the church, there was a worshipper being prayed for, at the front of the church. The pastor and his wife had their hands laid on the worshipper as they prayed with him/her.

The worship service, as in the previous observation, seemed to end abruptly. This is most likely due to the 10:30 service which follows from the 08:30 worship service.

3.1.2.3. The third worship service observation at Grace Covenant:

The third, and final, participatory observation at Grace Covenant Church was carried out on the nineteenth of June 2016.

Upon entering the church, the word 'welcome' was displayed on both of the projector screens above the stage. Underneath the word was a live countdown to the start of the worship service. While some of the worshippers had entered the church, and others were socialising outside, there was music playing through the sound system.

The layout in the church was different, there were four trestle tables set up: two at the back of the church, along the back wall and then one in each front corner, just in front of the stage. Each of the tables had the elements for communion on them.

As the countdown ended, the worship band began with the first song of worship. The worship band consisted of: two vocalists, a keyboardist, an electric guitarist, a bass guitarist and a drummer. In comparison to the two prior worship services, the church was slightly emptier at about forty percent. While the band continued in leading the worshippers in worship, there were two door stewards that were still waiting at the door to greet those who arrived late. The worshippers, who entered the church in time to witness the end of the countdown, were worshipping after finding their way to their seats but not sitting down.

As the introductory song ended, the MC went up to the stage and immediately opened the worship service with a prayer. The MC only greeted the worshippers once he/she had said "amen". After welcoming the worshippers to the service, the MC greeted all the visitors to the church.

The MC then announced to the worshippers that one of the members of the church had a nine month old baby that passed away. The MC added: "...we prayed and we trusted... and it wasn't meant to be." He/she continued his/her address by praying for the pastor and his family that were travelling through the United States of America. After the prayer, the MC called one of the worshippers to the stage to explain that they will be doing communion during the worship service. The worshipper explained why 'we' do communion. This explanation included the history of the Greek word for 'communion' and that it also means "because of" or "instead of". The worshipper then prayed, as this happened the pianist and guitarist started playing one of the worship songs gently — as background music. As the prayer concluded, the music built in volume and the drummer joined in.

Communion (the Eucharist), during this worship service, was available for every worshipper to partake in — there are no prerequisites. Each of the worshippers walked to the nearest table, broke a piece of bread for themselves and took a small glass of, what appeared to be, grape juice. No instructions were given on how this process works. Some worshippers gathered with their families and/or friends and bowed their heads in prayer. Other worshippers took the elements and returned to their seats. After a large number of the worshippers had taken their elements, a few volunteers walk around with buckets for the worshippers to put their empty glasses in.

Once all the worshippers, who chose to, had partaken in the communion, the MC went up on stage and announced: “Let us worship! Let us worship... Thank you Jesus.” The majority of the worshippers were already standing, some with their hands raised above their heads.

While the worship band repeated the bridge of the song they were singing, there were two or three worshippers that were standing with their heads bowed and their hands together in what looked like a prayer. They prayed alone and then proceeded to join in with the worship.

The worship in this service appeared to be slightly different to the two previous observations. The worship set seemed to be more of a medley and not as structured as was the case in the previous observations. There was a pause in the worship as the MC went on stage and asked all the men to stand. He/she proceeded to explain what God was telling him. The front doors, nearest the stage, were opened as many of the children from the ‘kids’ ministry’ walked in. The children lined up across the front of the stage, each child had a sheet of paper in their hands, each with a piece of text on which the child in possession had to read. They read about the “unsung heroes” in the Bible. A slideshow was then played displaying a series of super heroes followed by a slideshow of all the dads, concluding with a ‘happy father’s day’ message at the end of the presentations. There was a worshipper leading this presentation, who prayed briefly for all the fathers to be the men God wants them to be. After the prayer, the children went through all the rows of chairs and handed out a chocolate to each of the men in the church.

The MC took over from the worshipper and the presentation, to continue, with the worship service and asked for all the tithes and offerings to be collected. The preacher for this

worship service, who preached in the pastor's absence, prepared him/herself while the tithes and offerings were taken. The preacher began his/her sermon by announcing its title: "The father's heart". The title was displayed on the two projector screens above the stage. The topic and title of this sermon was appropriate due to it being Father's Day. The preacher explained six 'father types' in his/her sermon²⁶. The preacher also read from Luke 15:11 - 24, the parable of the prodigal son. The reason for using this passage of scripture was to explain that the parable has as great a lesson for the 'father' as it does for the 'son' because the 'father' was expecting the 'son's' return.

The sermon ended with a video clip, the preacher asked the worshippers to pay attention. The pastor mentioned that there would be a time for ministry at the end of the video clip. The clip was displayed on the two projector screens that have been mentioned above. To conclude the sermon, the preacher made an 'altar call'. As the 'altar call' was made, the keyboardist found his/her way to the keyboard and started playing gently and quietly. Four worshippers went forward to the stage, the MC aided the preacher in 'ministering' to the worshippers.

The preacher was observed praying for one of the worshippers. He/she began praying for the worshipper by putting his/her left hand on the worshipper's shoulder, then putting his/her right hand on the worshipper's chest near the heart and finally moving the right hand on the worshipper's forehead before ending the prayer with 'amen'.

As the "time for ministry" came to an end with the ending of prayers, the MC declared: "Let us stand in worship." At this point, only the keyboardist was playing and singing. The drummer later joined the keyboardist, leaving his/her seat among the worshippers, by going on stage. Most of the worshippers were standing, there was a worshipper at the back of the church with eyes closed; head tilted up toward the roof; arms folded and talking in prayer.

At the end of this last period of worship, the MC prayed a thankful prayer. Before concluding his/her duties as MC, he/she announced that tea and coffee would be served outside and then closed the worship service with: "Thank you for joining us, bye!"

²⁶ These 'father types' can be seen in the notes from this observation that are in the appendices.

All three participatory observations of the worship services at Grace Covenant have been described above. Before continuing on to the worship service observations at West View Methodist Church, a brief conclusion is provided below. This conclusion looks at the similarities found in three observations above.

3.1.2.4. Conclusion of the observed worship services at Grace Covenant:

The most prominent observation across all three worship services was that there was no strict liturgical order that was followed, each worship service varied. For example, only in one worship service was there communion. The liturgy at Grace Covenant is far less rigid than at, the previously observed, St Martins.

Another more notable similarity was that the worship services are music orientated. What is meant by this is that for the majority of the worship service(s), there was music being played in one form or another. In some instances music was played due to the worship requirements, yet for the majority of addresses by the various masters of ceremony there was music being played in the background. A similar case appeared when the MC, or anyone else who made use of a microphone, was praying. It could be summarised that there were two main instances when music was not being played, the first would be during the sermon and secondly when the notices were being announced.

Prayer is the main research object and therefore needs to be discussed in this conclusion. In the first worship service observation (3.1.2.1), there were seven occasions where the worshippers were subjected to prayer. The reason for using the word 'subjected' is due to the prayers that were not directly part of the liturgy. For example, on occasions throughout all three worship service observations, the pastor would exclaim in prayer — the same can be said of a few worshippers as well as some of the worship band members.

During the second worship service observation (3.1.2.2), the worshippers were subjected to prayer considerably less than at the first worship service observation. This being on only four occasions.

Perhaps coincidentally, the third worship service observation (3.1.2.3) also described seven occasions where the worshippers were subjected to prayer — the same as the first worship service observation. In summation, the majority of prayers are conducted by the

MC on duty. On average there are six prayers per worship service. The worship service(s) is about ninety minutes from start to finish, meaning there is a prayer started, on average, once every fifteen minutes. In comparison to the Anglican Church, whose worship services were observed, there is one prayer at Grace Covenant for every two prayers at St Martins.

It should also be noted that none of the prayers at Grace Covenant are from a book, all the prayers are rather extemporaneous in nature. Also some of the prayers considered for the averages given above are not prayers that are made from the stage but simply worshippers, the pastor or worship leader that prayed in their own space and time — not necessarily for the worshippers to participate in but certainly audible enough for all to be subjected to. The prayers, made from the stage and intended for everyone in the church, may have been written and rehearsed before hand but none of them are from any sort of worship manual. This is not to say that either method is preferred or superior to the other, it is simply an observation.

A less important similarity to this research project, although still interesting to mention, is that the sermon — in all three worship services — was the last item on the agenda. The entire worship service built up to the sermon. In all three descriptions, the worship service was ended shortly and suddenly following the end of the sermon.

As the opportunity arises to compare one church's liturgy to another, so more questions are left to be answered by the interpretive and normative chapters to follow. In the interim, it is necessary to proceed to the worship service observations of the mainline congregation in the form of West View Methodist Church.

3.1.3. What is going on in the worship services at West View Methodist Church:

West View Methodist church served as the mainline congregation for the purpose of this research project, as mentioned earlier (cf. Wigger 2003). Out of the three churches, this church displayed the highest amount of bricolage (cf. Barnard, Cilliers & Wepener 2014:117-130). In one worship service there was a traditional African church choir, in another there was a worship band and in the third observation there was a worship band that included an organ.

With regard to prescribed liturgy, this church follows, roughly, a predetermined and generic order of service. This point, however, is something that will be discussed in detail when doing the normative task in a later chapter. From a cultural perspective, West View displayed an engagement with more than one culture not only by using a traditional African church choir but by, with the assistance of the choir, singing worship songs in an African vernacular or two. Coincidentally, one of the worship service observations was done on the Sunday before the South African municipal elections. This was not the only instance where the focus was on the South African context, however, it is a good example of the importance of said context to the church.

West View, like Grace Covenant, makes use of information technology by using data projectors and electronic sound equipment. They also make use of multimedia technology by displaying greetings before the service starts, as well as presenting the notices in the form of a news bulletin style presentation, that will be described below. All worship song lyrics, Bible readings and reciprocal prayers are displayed on the projector screens.

This church has the largest building of the three churches, which directly influences the number of worshippers that are at the worship services. The number of worshippers at West View is much larger than that of the other two churches. For this reason there are three worship services per Sunday. It was decided that the 09h45 worship service would be observed as it was the worship service that was attended by all the interviewees from West View. From a methodological perspective, it was imperative to attend the worship service that was described and discussed by the interviews in order to develop a better understanding of what goes on in the worship service at this church.

A major similarity across all three worship service observations was a token called 'the Family Cross'. This item is given to a person or family that are experiencing one or other type of hardship. It is presented on a weekly basis and announced during the worship service. The aim behind handing this to said person or family is for them to know that God, assumedly, as well as the worshippers present in the service are with them in thought and prayer as they experience their hardship. Discretion is used but the circumstances of the person or family were usually explained before it was requested of the worshippers to consider this person and/or family and pray for them throughout the week. Another similarity, or technique, that was found through all three worship services was the minister's way of addressing the worshippers, constantly referring to them as "friends".

This along with the importance of the “Family Cross” are examples of the sense of fellowship in the church that was observed during participation in the worship services. The same minister led and preached at all three of the worship services.

A brief, yet comprehensive, introduction to the 09h45 worship service(s) at West View Methodist Church has been detailed above. As with the introductions of the previous two churches, this has left some question to be answered through interpretation in the later chapters. Below are the descriptions of key events in the individual worship service observations.

3.1.3.1. The first worship service observation at West View Methodist Church:

The worship service began at 09:45 with a traditional African choir on the stage. They were singing songs of praise while the worshippers entered the church. The pianist then asked the worshippers to stand and join in song with the choir. At the end of this song, the minister went on stage and asked the worshippers to be seated and as they did so he/she asked the worshippers to greet those around them.

This was followed by a short introduction and welcome to the worship service. The minister then announced that the news clip would be shown. The clip was a produced video that was displayed on the two projector screens from data projectors. Once the production ended, the minister added to the announcements in the news clip with a few of his/her own.

The minister followed the announcements with a Bible reading from Jeremiah, followed by a prayer. The aforementioned choir were standing behind the minister, on the stage, while he/she made his/her introduction; announcements; reading and prayer. Once the prayer was completed, the minister asked the worshippers to stand “as we worship together.”

The African choir, with accompaniment from the pianist, led the worshippers in worship. The choir was a traditional-type African choir, the way they sung was different to the choir at St Martins. There were plenty of verbose harmonies that weren’t appealing to the ear of the worshippers and happened randomly, making it difficult for the worshippers to follow.

At the end of the second worship song, one of the choir members began to pray, making references to 'Jehovah'. For example: "Receive our prayers, Jehovah." This prayer was followed by a third worship song, in an African language. The first two worship songs were in English and were more popular with the worshippers.

A prayer was said after the third song, by the minister, as the pianist played soft background music. At the end of the prayer, the minister asked the worshippers to be seated. The minister went on to explain that the upcoming week was an important one in South Africa, by speaking around the topic of the municipal elections without mentioning the term. It was announced that a period of open prayer would happen for the upcoming elections. The minister began this period of prayer, quickly followed by a series of worshippers. It was noted that there were no long pauses, barely any pauses at all, between the end of one worshipper's prayer and the beginning of the next worshipper's prayer. The minister also closed the prayer, after waiting for anyone else to pray with no avail.

Following this period of prayer, the minister suggested that the offering would be taken "as an act of worship". This was followed by an instruction to remain seated until the worshippers' contributions had been given. While the offering was taken the choir sang, starting with an English song of worship. The singing came across as quite unappealing, however it was certainly a more African traditional approach as those that speak African languages were revelling in the experience and seemed to know when to harmonise like the choir were. The worshippers stood and joined in with the worship after giving their contributions or passing the bag to the next worshipper.

The minister asked the worshippers to be seated, once the taking of the collection was completed. His/her request was also the choir and pianist's queue to leave the stage. The minister began his/her address by announcing that before the "Family Cross" is handed to the next recipient, he/she would like to read a 'thank you' letter from a previous recipient. In the letter, read by the minister, the recipient thanks the church (and worshippers) for all their prayers and the "power of prayer". The minister then called the new recipient to the stage and asked that whoever would like to pray with the recipient to go forward and lay hands.

After completing this aspect of the worship service, the minister proceeded to the sermon and began with a Bible verse. The minister mentioned that this Bible verse, Psalm 32:3-5 was very personal to him/her. The sermon was the third of a preaching series titled “Twelve Step Program”. Introducing the sermon, the minister states that “All of us are addicted to sin”. A segment of a video clip was shown, it was a pastor/priest’s explanation of his struggle with sin. Following the segment, the minister explained that today’s sermon is about the fifth step in this twelve step program. He/she continued by revising the first four steps. Towards the end of the sermon, another segment — later in the story told by the pastor/priest — was shown. While this second portion of the video was shown, the choir and pianist returned to the stage.

Once the video clip ended, the minister said “Let us pray.” As the minister ended his/her address, the following announcement was made: “If you feel the need to pray, you may go to the rail after the service where there will be people to pray with you.”

The closing hymn was a sung version of the Prayer for Africa. The worshippers were requested to stand and join the choir, before the song was started. After the hymn, the minister called for the benediction and explained that after it the national anthem of South Africa would be sung. The minister mentioned that ‘*Nkosi Sikelela*’ was originally written as a prayer by a Methodist pastor.

Before the worshippers exited the church, upon completion of the worship service, it was noted that the church was at about ninety percent of its capacity. There were few empty seats.

3.1.3.2. The second worship service observation at West View Methodist Church:

The introductory worship song was “Lord reign in me”, most likely as a result of the rainfall the night before and used because of the homophone. At the end of the song, the minister greeted the worshippers before quickly moving on to a prayer. The prayer was followed by the minister’s suggestion that the worshippers greet those around them.

Once sufficient time had been given for the worshippers to greet one another, the minister announced “The West View news”. These notices were presented in the same multimedia,

news bulletin style presentation as the previously observed worship service. While the presentation was broadcasted on the projector screens, it was noted that the church was not nearly as full as at the previous observation at approximately sixty percent.

Proceeding the news, the worship leader asked the worshippers to stand. The worship band consisted of a drummer; an acoustic guitarist; a bass guitarist and three vocalists. The first worship song was quietly followed by the worshippers. The second song was better received by the worshippers, their voices could actually be heard instead of just the band, especially during the chorus. The response was not only audibly evident but the increased interest could also be seen by watching worshippers swaying from side to side, while others raised their hands above their heads. The end of the second song led to the worship leader praying, proceeded by a third song. At this point, some of the worshippers took it upon themselves to sit down — of which some worshippers sat in order to pray.

At the end of the next song, the worship leader announced that “we will continue in worship by taking the tithes and offerings.” The worshippers were asked to be seated, they begin to stand and join in song with the worship band as they placed their contributions in the bags being passed around. Once all contributions had been collected, the society steward on duty prayed for the collection.

The conclusion of the prayer and the arrival of the minister on stage subliminally instructed the worshippers to take their seats as well as the worship band leaving the stage for their seats too. The minister was standing behind a lectern of sorts, a music stand, while the wooden lectern was against a wall on the side of the stage. Near it was a wooden table, with a crossed placed in the centre with a burning candle in front of it.

This worship service marked the beginning of a new preaching series entitled “Caution, Highly Addictive” which was displayed on the two projector screens at the front of the church. The sermon was about being cautious of money and its addictiveness. Throughout the sermon, the minister addressed the worshippers as “friends”.

It was noted above that the number of worshippers was considerably less than in the previous observed worship service. The minister explains to the worshippers that were present that the church is less full today due to many worshippers attending a thanksgiving service at another church. At the end of the sermon, the minister asked: “Let us pray

together”. While the minister led the worshippers in prayer, the worship band returned to their positions on stage. At the end of the prayer, the minister asked the worshippers to stand “as we worship God together.”

All of this service’s worship songs were in English. After the latest worship song, the worship leader announced: “We are going to pray right now.” The worship service was concluded by the worshippers joining hands and saying the benediction together.

3.1.3.3. The third worship service observation at West View Methodist Church:

Upon entering the church, before the worship service began, there was a message displayed on the two projector screens at the front of the church saying: “We’re glad you’re here” and “Welcome to church.”

The worship band was slightly different to the previous participatory observation, consisting of: an organist, an acoustic guitarist, an electric bass guitarist and two male vocalists — both played the respective guitars. Just before the worship service began, the minister, worship band and two other men joined hands and prayed on the stage.

The minister opened the worship service by greeting the worshippers with “Good morning friends” and welcomed them to the worship service. As in the previous participatory observations, the news bulletin was then announced and played in the same multimedia format on the two projector screens. While this production was on, it was noted that the church was at about seventy-five percent of its capacity with worshippers sporadically entering the church to join the worship service. After the news bulletin, the minister made another announcement. While the announcement was being made, the words “Let us pray” were displayed on the two projector screens. Before praying, as suggested by the display on the projector screens, the minister presented the “Family Cross” and asked the worshippers to keep the recipient family in their prayers.

Once the suggested prayer was completed, the minister asked the worshippers to stand as they worshipped by joining in song. The worshippers stood and quietly sang along with the worship band, for the first song. The second song was met by a considerably louder voice from the worshippers.

The minister suggested: “Let us worship in prayer” and prayed between the second and third worship song. The third song was also met by a substantial voice from the worshippers. The volume of the song came and went which displayed the familiarity of certain points of the song such as the chorus. As the song progressed the worship band built in crescendo, however the worshippers’ voice seemed to fade in an almost despondent manner. The volume of their voice did return when the chorus was sung again. Once again, at the end of the third worship song, the minister stepped forward to pray. The prayer was followed by a fourth worship song, many of the worshippers followed along with their arms folded across their chests. As with the end of the second and third worship songs, the fourth worship song was followed by another prayer from the minister. It was a prayer for forgiveness. Upon saying “amen”, the minister asked the worshippers to be seated before explaining that the worship service involved the baptism of five children.

The minister moved directly on to the ritual processes of the baptisms, by reading from the Methodist Service Book (cf. 1975). The relevant text was displayed on the two projector screens for the worshippers’ convenience. The convenience was that the worshippers could follow along and were aware of when they needed to respond. After the five baptisms, the worshippers read a blessing that was displayed for all to read. The blessing was followed by a “congregational response”, which was also displayed on the screens.

Once all the families involved in the baptism had returned to their seats, the minister announced that the worship service would continue with one of the worshippers going forward to share their testimony. After the sharing of the testimony, the minister announced the taking of the offering. Similarly to the previous two participatory observations, the worshippers took to their feet, joining the worship band in song, after they had added their contributions to the bags and passed them along. Once all the bags had been collected and taken to the altar, the society steward on duty prayed for the offerings. As the society steward prayed, the organ was played softly in the background.

The minister then requested that the worshippers be seated. A quick announcement was made before the minister proceeded with the sermon, beginning with a reading from Matthew 5:10. This passage was displayed on the projector screens for the worshippers’ convenience. The minister’s sermon was associated with the earlier baptisms. In ending the sermon, the minister prayed while making a variety of hand gestures.

Following the prayer, the minister asked the worshippers to stand for the closing “hymn”. After the closing “hymn”, the minister asked the worshippers to join hands for the benediction. Before this request was made, the minister made an announcement for those needing prayer to go to the rails after the service. The benediction marked the end of the worship service. Upon completion of the benediction, the worshippers immediately turned from their seats and headed for the exits at the rear of the church.

The worship band continued to perform as the worshippers exited the church. There were five groups of worshippers that went to the rails and were met by volunteers who prayed with them. Once the worship band had completed the song they were performing, they put down their instruments and began packing up. While the worship band were busy packing away their equipment, there were still worshippers being prayed for at the rails.

3.1.3.4. Conclusion of the observed worship services at West View Methodist Church:

The most prominent similarity is the liturgical bricolage (cf. Barnard, Cilliers & Wepener 2014:117-130). Each worship service observation saw a different type of worship band. Not only were different instruments used, instruments that aren't typically used together in a band were used. This alludes to an emphasis on cultural context. Making use of a more traditional African choir in the worship service leading up to the municipal elections is an example of this. Combining the organ with guitars and drums in the last worship service observed was evidence of mixing the old with the new in what is referred to as ‘the family service’. This raises a question pertaining to the relationship between culture and tradition and where they meet at this church.

Another strong similarity is that there was no communion in any of the three observed worship services. However there was a mass baptism, the word ‘mass’ is used to describe the fact that five young children and babies were baptised one after the other in the worship service.

The object of this research project is prayer, therefore it should be discussed. In the first worship service observation (3.1.3.1), eight prayers were noted. The majority of these prayers were conducted by the minister at various stages in the worship service. Other contributors were the society steward who prayed after the offering was taken and one of

the choir members who prayed between songs. One of the eight prayers in this worship service was the Prayer for Africa, which was sung by the worshippers but is a prayer nonetheless. Uniquely to the observations at West View, was that one of the prayers in this worship service was an open invitation prayer. The minister began and ended the prayer with a series of worshippers praying out loud from their seats between the minister opening and closing the prayer.

The second worship service that was observed (3.1.3.2) noted five prayers. Once more these prayers were mainly conducted by the minister, with exception from the society steward and the worship leader.

The third and final worship service observation (3.1.3.3) noted nine prayers. Again contributions were made by the society steward and worship leader, with the majority being conducted by the minister. Overall twenty-two prayers were observed and noted across the three participatory observations. The worship services were all approximately seventy-five minutes in duration. Averaging just over seven prayers per worship service, there was a prayer started approximately every ten minutes.

From the perspective of fellowship and community there were two striking concepts from the worship service. The first is that, when addressing the worshippers, the minister used the word 'friends'. The second concept is that of the "Family Cross" which is given by the church to a predetermined worshipper or family that was determined by the church as being in a time of needing prayer.

As noticed through the three descriptive summaries above, the minister led the service from start to finish. Typically the minister's prayers were extemporaneous in nature, so were the prayer's made by various worship team members and the society steward(s) on duty. Besides these prayers being extemporaneous, they were also relatively contextual. Each prayer was not only relevant in context to what was happening in the church during that specific week but also what was going on in the city, province and country around the time(s) of the worship services that were observed. For example: in the first worship service the minister (as well as some worshippers) were noted as praying for the country and its leadership, leading up to the municipal elections. There were also prayers for relief from the drought in the country and consequently rainfall. Many of these prayers came between songs during worship.

One last similarity is the announcements made by the minister for a prayer ministry after the worship service. The minister announced that those in need of prayer should go to the front of the church at the end of the service. It was observed that such worshippers were met by volunteers who prayed with/for them.

The context of prayers was mentioned above which led to a question, according to Chupungco's candle analogy where to tradition — of the church — and culture (context) of the people meet? As with other questions posed in previous subsections, this question will be addressed in the following chapters.

Summarised, yet comprehensive, descriptions of the participatory observations have been provided above. The aim of doing so is to describe certain episodes, situations and contexts which exhibited the *lex orandi* and/or *lex credendi*. The following section of this chapter deals with describing 'what is going on' from the perspective of the worshippers who volunteered to be interviewed. In this regard another term can be used for 'perspective', namely appropriation which "refers to the way in which society itself appropriates the liturgy through a process of giving meaning to what is being experienced (bottom-up)" (cf. Wepener 2009:22). By including the interviewees this chapter moves from designation, the same liturgy being discussed by a third party — "top-down" (cf. Wepener 2009:22), to appropriation. The intention of describing various pieces of information and themes, in the next section, is to provide insight into the worshippers' perspectives as well as raise questions that should be examined and discussed in the proceeding chapters. The theory behind interviewing volunteering worshippers is that prayer is not something that only happens while attending a worship service on a Sunday at church. Prayer is a part of one's private life as well, an educated assumption that was backed up by the interviewees' accounts as prayer is an important aspect of the relationship between worshipper and God. This theory is related to the two questions posed in the introduction: "what beliefs (*lex credendi*) are exhibited by the worship manuals (*lex orandi*)?" and "what beliefs are exhibited (*lex credendi*) by peoples' prayers (*lex orandi* and *lex (con)vivendi*)?"

3.2. What is going on, as told by the interviewees:

One of the research aims was to determine whether people perceive that they can connect with God and fellow worshippers through prayer. For this to be determined worship services could not simply be observed, worshippers had to discuss whether they experienced connections or not. It was discussed that the best way to uncover the possibility of this was through interviewing worshippers at the three churches where the worship was conducted. This was duly conducted. The interview questions and the methodology behind them were explained earlier in this chapter. The aim of this section is to describe the themes, otherwise known as episodes, situations and contexts, that arose from the interviews. Below are a collection of themes that were discovered as a result of the interviews. These themes, as well as the similarities from the above worship service observations, will be used within their respective episodes, situations and contexts for the interpretive processes of this research project. Most of the themes, described below, are as a direct result of the semi-structured interview questions.

The data collected from the interviews was coded firstly by the questions, thus the initial categories were the individual interview questions as they were intended to guide the responses of the interviewees. Further coding involved combing through the data while considering theory from the key concepts (cf. 2.3.), this back and forth process resulted in categorised themes that describe 'what is going on'. The collected data was also triangulated by means of: workshops with other scholars where the data was presented to experts, the insights gained from such meetings were cultivated before being categorised, or coded, below. It was explained in the previous chapter (cf. 2.4.2.) that a grounded theory approach to the interview data was taken. In other words, "moving back and forth between empirical data and emerging analysis" to produce focussed data that was analysed more theoretically (cf. Bryant & Charmaz 2007:1). Thus, in the subsections below, the focussed and coded empirical data collected by means of the interviews is presented with the purpose of: (1) answering the question 'what is going on?' and; (2) interpreting the data theoretically in later chapters (cf. 4. & 5).

3.2.1. Quiet times and other daily rituals:

The first question of each interview asked if the interviewee(s) pray and how often (cf. Grimes 2010:29-31). In most cases the answer was a resounding 'yes' to whether or not the interviewee(s) engaged in prayer. The second part of the answer was usually a description of how often and what periods of the day each interviewee prayed. When collecting and sifting through the transcribed data, a popular term or theme was a daily ritual commonly referred to as "quiet time". The term is used to describe an individual's regular sessions of spiritual activity. 'Quiet time' is widely used in the Christian context and while there isn't an exact definition, if one Christian was to mention the term to another, the concept would be understood clearly.

The broad explanation of the term, given above, should be understood if one were to read through the transcriptions in the appendices. Many of the interviewees detail what happens during their 'quiet times', thus painting a picture of what 'quiet time' is. There is a personal and private element to 'quiet time', therefore for each interviewee/worshipper it means something unique. For the majority of interviewees, who mention having or doing 'quiet time', it appeared to be a daily ritual. The data collected for this study suggests that the majority of interviewees, that make reference to 'quiet time', pray during their 'quiet time'. This is as a result of the number of references to 'quiet time' when explaining how often one prays. As an example of the above, Interviewee 00-4A explained the following: "I try and pray in the mornings, quiet time when everybody has left the house..." For this interviewee, prayer and 'quiet time' are synonymous. It was also important for the interviewee to mention that his/her 'quiet time' is done when everybody has left the house. This could be for many reasons, among which that the interviewee is unable to be distracted when performing this more personal ritual encounter. His/her reasons for doing so when everyone else had left the house were not explained. Interviewee 00-5B also mentioned: "I have my quiet time in the morning... end off with a prayer."

While neither interviewee provided an in-depth explanation into what exactly their 'quiet time' consists of, based on their explanations of prayer and other descriptions throughout the interviews, the two would agree that certain aspects of their respective 'quiet times' are similar but are unique and personal to each of them thus there should be many differences between the two accounts.

Both of the above mentioned interviewees also spoke about having 'quiet time' in the morning and praying in the evening, at the end of the day, in bed. Interviewee 00-1 doesn't make use of the term 'quiet time' but explained the following: "... certainly more formally in the morning and in the evening — you know, kind of getting up and going to bed time." Each of these three interviewees make use of prayer to start and end their day.

On the contrary, and further adding to what 'quiet time' could be, Interviewee 00-6 described that his/her 'quiet time' involved daily readings with no mention of prayer. Interviewee 00-6's description of 'quiet time' consisted more of reading devotional literature or Bible passages taken from the worship services. The idea behind each of the interviewees' rituals is similar, yet the execution is unique to each of them.

In each of the accounts above there is an undertone of routine (cf. Grimes 2000:26). Interviewee 00-4B uses the word 'routine' in his/her explanation of how often he/she prays, to quote: "...it's also a daily routine for me, I try to pray as early as possible 'cause I'm at the office at six o'clock in the morning so there's nothing there. So it helps me to be quiet..." This interviewee also describes a ritual that differs from those given above, which is illustrated in the quotation below taken from the transcription:

"I do walk as well now... normally I go cycle so I have time to be loud in the *veld*, there's no noise... And I talk more to God than I pray."

First of all, Interviewee 00-4B mentions his/her daily routine as time to be quiet and then mentions being loud when referring to the latter ritual. Again this is personal, private and not discussed in detail. These two quotations, in answering the same question, leave a question: Why does interviewee 00-4B feel the need to be quiet with his/her daily routine and then loud in the *veld*? It was also important for the interviewee to mention that he/she talks to God more than he/she prays whilst in the *veld*, which is an example of ritual space (cf. Grimes 2010:20-22). The noise, or opportunity to be loud, in the *veld* could be as a result of the interviewee only being able to disturb the peace of him/herself as there is no one else around. Whereas his/her quiet time, whether at the office or at home, may disturb the peace of those around the interviewee should he/she choose to be loud. The method behind these decisions could be due to consideration of others as well as the interviewee's pride and privacy. Consideration for others and not wanting to disrupt anyone else is one aspect. The other aspect, one's pride or privacy, could be the interviewee's desire to not

perform in front of anyone else. The difference between these two, specific, rituals is something that will be interpreted through the lenses of Ritual Studies in the next chapter.

Interviewee 00-7 makes mention of the following with regard to prayer routines: “I pray every morning without fail; I pray every evening without fail...” Starting and ending the day with prayer has been mentioned above and is a common theme from the interviews, thus illustrating that there are specific, perhaps cyclical, times for these rituals (cf. Grimes 2010:24&25). While Interviewee 00-7 doesn’t make a specific mention to ‘quiet time’, he/she does explain that his/her prayer process begins with finding a “quiet spot” or “quiet place” and then praying by talking to God. In two instances the interviewee mentions: (1) “...and when I pray it’s like a communication that I have like I’m talking to you now...” and (2) “I talk to God like I’m talking to you now.” These phrases are similar to Interviewee 00-4B’s explanation of what occurs when he/she is in the *veld*, above.

From the above, there are two different aspects with regard to a relationship between the person praying (interviewee) and God. The first aspect is the importance laid on the relationship through the keenness to pray as one’s day begins and then praying again at the end of the day. The second aspect is the emphasis, by some of the interviewees, on ‘talking’ to God when praying. This second aspect is something that comes more to the fore when investigating prayer, due to the evidence of a more human-type relationship. Specifically speaking, Interviewee mentions: “I talk to God like I’m talking to you now.” The ‘you’ being the interviewer — a human. Throughout interview 00-6 a large amount of awe, respect and superiority can be seen when Interviewee 00-6 speaks of God. Therefore there is no denying, from the side of Interviewee 00-6, that God for him/her is in fact a deity. The interviewee speaks of God’s sovereignty on many occasions, however by talking to God as if talking to a human describes a relationship between two humans. This leaves much room for interpretation as well as debate but, at surface level, it also describes a clear connection or the perception thereof.

A further similarity between Interviewee 00-4B and Interviewee 00-6 is the contents of their morning prayers. Both of the interviewees find it of paramount necessity to thank God for being alive, for being able to live another day. While Interviewees 00-4B and 00-6 give thanks, in prayer, for the day ahead, Interviewee 00-4A takes to prayer in the evening to unpack the day that has unfolded: “... that’s possibly why I have very meaningful prayer in the evening because it’s what’s, kind of, come through the day...” Interviewee 00-4A spoke

about questioning the day's events or issues. Perhaps he/she decompresses his/her thoughts or feelings experienced throughout the day through praying in the evening "while I'm lying in bed".

Before proceeding to the next theme, there was a common thread throughout the majority of the interviews that relates to daily prayer rituals. This is the common explanation(s) of praying throughout the day. As one would contact a loved one or friend as throughout the day so, many of the interviewees, contact God through prayers. Below are a number of quotes from the interviewees:

- Interviewee 00-1: "... you must pray everyday, or all day everyday..."
- Interviewee 00-2: "I engage in prayer all day."
- Interviewee 00-2: "I mean, He's my everything so I have to be able to talk to Him all the time. So, for me prayer is very important and it's just an ongoing thing, all day — throughout my day."
- Interviewee 00-4B: "And during the day, I will get messages from people that said... I found I can sit behind my desk, my computer in front of me and I can pray. I can pray... while I'm driving... But I've found... even though the radio is on or there's someone else in the car, I can praise God..."
- Interviewee 00-5A: "Most probably half a dozen times a day."
- Interviewee 00-5B: "... and then the rest of the time... just these little prayers to God when I need something, or I see something that's pretty..."
- Interviewee 00-7: "Yes I do engage in prayer and at every opportunity that I can 'cause I don't only pray for things when I ask of God."
- Interviewee 00-7: "So I pray to God, I don't want to say three times; four times; five times but I pray to God regularly. I pray every morning without fail; I pray every evening without fail and during the day I also pray — perhaps not on my knees but I pray. I have relationship and constant contact with God."

Some key phrases from the above quotations that describe the magnitude of praying throughout the day are: "I have relationship and constant contact with God", "... all day everyday...", "...prayer is very important and it's just an ongoing thing, all day — throughout my day.", "Every opportunity". When looking at how one perceives their relationship with God, the importance of praying throughout the day or being in "constant contact with God" is a relative point of departure when looking at the interviewees'

perceptions of God's role in their lives and ultimately their relationship with God. The term 'relationship' is used as it was something mentioned by many of the interviewees. In order to gain insight into these perceptions, the contents of the prayers — as told by the interviewees — need to be examined. This is something that will be done in a later theme which will deal more with the contents of prayers and not the ritual dimension of praying.

What can be derived up to this point is that there are two main types of prayer rituals that have been discovered. The first being 'structured' especially in reference to a dedicated time, commonly referred to as 'quiet time'. The second type of ritual, or rituals, is 'unstructured' in the sense that it relies on spontaneity depending on events throughout the day. A case could be made that the 'structured' rituals are in fact a ritual and that the 'unstructured' are not, however a ritual is still performed albeit in a more spontaneous nature. This topic will be discussed and interpreted through the lenses of Ritual Studies in the next chapter.

An aspect strongly related to these 'unstructured' rituals is the theme of extemporaneous prayers. These are prayers that are not prescribed nor from any prayer manual. The next theme to be discussed is extemporaneous prayers.

3.2.2. Extemporaneous prayers:

As mentioned above there is a relationship between the 'unstructured' rituals, explained above, and extemporaneous prayers. This ritual type is synonymous with extemporaneous prayers, in this case the former exists because of the latter. Without extemporaneous prayers, there would be no 'unstructured' rituals to discuss here.

The answers given to the third interview question will do well to discover the contents of the interviewees' extemporaneous prayers. The third question asked "Generally speaking, what do you pray about?" It should be noted that a number of interviewees make use of, what will be described as, prayer guides. These prayer guides aid the interviewees in following a specific pattern and are not relevant when discussing the contents of extemporaneous prayers. Prayer guides form a separate theme and will be discussed as such at a later stage in this chapter.

The contents of extemporaneous prayers are personal and relative to the individual. The contents of such prayers are therefore deemed necessary to pray about by each interviewee. One interviewee may pray about certain things that another interviewee could think are unnecessary to pray about. Such is the nature of extemporaneous prayers.

While discussing the nature of these prayers, a good example of the personal relevance thereof is the way in which Interviewee 00-4A prays in the evening while reflecting on the day that has past. Although this evening prayer, spoken about by Interviewee 00-4A, falls into the 'structured' ritual category, the contents of the prayer are extemporaneous and serve as an example of the personal relevance of what is prayed about or prayed for. The prayer type described above and the contents thereof are rooted in the interviewees' context(s). As an example of this, at the time of conducting the interviews, South Africa was experiencing a severe, nationwide drought. As a result of the drought many of the interviewees mentioned praying for rain, this was an element of their context(s) at the time. Interviewee 00-4B provides evidence to support the contextual nature of extemporaneous prayer by saying: "But there's nothing that I can say 'tomorrow I am [going to] pray about love, in an hours time I'm going to pray about faith'... it's how it happens in my life, you know, what things happen..." and: "I can't tell you that I have any days or any specific times something I'm going to pray about. It's what comes up in my life and what's happening..."

Rather than discussing abstract examples of the interviewees' accounts of their extemporaneous prayers, certain popular themes will be categorised and discussed instead. For example: prayer as thanksgiving or prayer as catharsis (as in the case of Interviewee 00-4A that was quoted above).

3.2.2.1. Prayer as thanksgiving:

Many interviewees, when discussing what their prayers consisted of, mentioned giving thanks or being thankful. Mentioned previously were two examples of interviewees being thankful for waking up, for having breath, for being alive. These examples were mentioned as part of the relative interviewees' prayer rituals, describing their ritual processes. They also brought light to a theme that required reading and rereading the transcriptions. When searching for evidence of thanksgiving in prayers Interviewee 00-5A made a transparent statement: "I think my prayers involve a lot of thanks rather than pleading and asking for

things 'cause certainly, as a family, we've been very blessed... So we've got a lot to be grateful for." As will be discussed in a later theme, many interviewees describe requesting an assortment of things. Interviewee 00-5A lays much importance on being grateful or thankful as his/her entire answer to the question regarding what the interviewee prayers about was about thanksgiving "rather than pleading".

The importance of being thankful is explained by the interviewee, however further investigation into this as a theme was needed. It was discovered that six of the nine interviewees mentioned being thankful, in various forms, during prayer. Some of the interviewees' explanations of thanksgiving are broad, which allude to a more general attitude of thankfulness. Due to the contextual nature of extemporaneous prayers the context and content of thanksgiving are important aspects. Therefore what the interviewees are actually thankful for is paramount when seeking context.

First of all the evidence uncovered was Interviewee's contextual thanksgiving, quoted above. The second piece of evidence was provided by Interviewee 00-2, who not only uses the word 'thank' but also 'adore'. To adore is to love, the words are synonymous with the former being a more intense version of the latter. There is also an element of admiration when one adores someone or something. In order to understand the context, in this example, between 'thank' and 'adore' the following quotation from interview 00-2 is provided below:

"... it's not because I sit down and say 'now I'm going to do adoration of Christ or God'... I'm all the time, while I'm driving; while I'm working; I can adore God because He's given me so much — there's so much for me to see in this world. Beautiful stuff and there's sad stuff but I still thank Him for whatever..."

Interviewee 00-2 explains, explicitly, that he/she adores God because of what He has given him/her. Thus there is a strong link between the two terms mentioned above. He/she sees 'stuff', is thankful and therefore expresses adoration toward God. Within this example there is a clear link between adoration and thanksgiving and within this interviewee's context it is simple enough for him/her to adore God out of thanks. Behind both adoration and thanksgiving, in this context, are emotional undercurrents. To love or to adore is inherently emotional and for Interviewee 00-2 it could be said that to adore, or express love, is done out of being thankful for feeling loved as a result of having "a beautiful home

and having my [spouse] and being cared for.” The context of Interviewee 00-2’s thanksgiving is love and care, which in this explanation is reciprocated with adoration as a result of gratitude.

Similarly to Interviewee 00-2’s adoration, or admiration, related to thanksgiving is Interviewee 00-7’s thanksgiving involves admiration. Interviewee 00-7 begins his/her explanation of what he/she prays about, by saying: “... I pray to God to thank Him for His majesty.” While the terms ‘love’ or ‘adore’ are not used, there definitely is a sense of admiration.

The quotation above was the beginning of a comprehensive description of what the interviewee prays about. Included in his/her description was a list of giving thanks for various aspects of the interviewee’s life and context. Interviewee 00-7 explained giving thanks for: “that I have seen or I have another day added to my life”, “for all of the things that I’m able to do through Him”, “for... His favour on my life and the life of my children”, “for when I have a challenge and when I have issues that I can go to God and as true as true can be He comes through for me.”, “for the small things and if it’s big things I thank Him for the big things.” and “for the favour; for the grace; for His mercy on our lives and for the things I want to do and I’m able to do.”

This answer was broad in the sense that Interviewee 00-7 described many different aspects of his/her own life that he/she is thankful for. The second part to the answer given by Interviewee 00-7 is as important as the first part, quoted and listed above. The interviewee goes on to explain exactly why he/she communicates all these thanks through prayer. The most peculiar point of his/her explanation is the interviewee’s revealed perception of who or what God is to them. Interviewee 00-7 stated:

“God is not only a doctor. God is everything that you want Him to be, so I don’t only go to God for prayer for sickness. I don’t only go to God for helping me with problems, I don’t only go to God and say to Him: “God I want to do this, that and the other.” I also go to God and I thank Him that I can thank Him.”

This explanation could be seen as somewhat controversial in terms of “God is everything that you want Him to be...” However the focus here is placed more on: “God is not only a doctor.” One of the research aims is to discover how people perceive God through prayer.

Interviewee 00-7 provides a good example of just how God is perceived by people through their prayers. Generally speaking if one is ill, one would visit their doctor. In a similar sense when one prays for healing, be it from illness or any other physiological ailments, one (in this case Interviewee 00-7) sees or perceives God as the proverbial doctor — available to cure or heal the proverbial patient. By Interviewee 00-7 saying that God is not only a doctor, he/she could be suggesting that in another scenario God could be seen or perceived in another role. This is most likely why the interviewee claims that “God is everything that you want Him to be, so I don’t only go to God for prayer for sickness.” Perhaps the word ‘want’ could be misleading and therefore the statement is not as controversial as it may seem, due to the interviewee attempting to explain that people can perceive God in a variety of roles depending on what is being prayed for/about.

Another perception that arose when examining the interview transcriptions came from Interviewee 00-4A, who said: “I start my prayers with thanksgiving for the blessings and the things we have and praising God for who He is and the fact that... we are such small, insignificant people on this earth but He has the time for each and every one of us.” Labelling this perception cannot be personified, however the Interviewee certainly perceives God as something much larger and more significant than any person.

By providing some of the examples given by the interviewees about thanksgiving and prayer, a discussion has begun and will be continued through interpretation in the next chapter. Interviewee 00-7’s explanation reveals at least one perception of God. This perception was mentioned as a result of the interviewee praying for healing and seeing God as a doctor. As a result of the perception of God as a doctor, by requesting healing through prayer, the next theme will be discussed below.

3.2.2.2. Prayer as requesting:

Throughout the research process of interviewing as well as transcribing and examining the transcriptions, it was noticed that many of the interviewees spent much of their time praying on requesting. The thought behind examining and discussing prayer as requesting is that a variety of perceptions should come to the fore by discussing what interviewees requested through prayer. Much like the previous theme the answers given by the interviewees, on what they pray for or about, provide insight into their context(s) and the context(s) of their prayers.

A relatively straight forward example is that many of the interviews made requests, during prayer, for rain. The context behind this request is that there was a severe drought throughout South Africa at the time of conducting the interviews. The sub-contexts, in this example, are that the interviewees would be requesting rain for different reasons — or a combination of reasons. For example, many farmers were losing livestock due to a lack of water and therefore food supply as well as there being a more personal consequence of the drought in the form of water usage restrictions being imposed on households by the municipalities. In either example the sub-contexts are as a result of relevance to the interviewees, thus only a question remains: how is God seen or perceived in these prayers? While none of the interviewees explicitly mentioned why it was that they would pray for rain to fall over South Africa, the variety of sub-contexts can still be theorised, speculated and discussed within the overarching context of such a request. Of the nine interviewees, six mention praying for rain. The importance of these requests, in prayer, cannot be ignored as they serve as an indicator of the interviewees' larger context, a national consciousness, their South African context.

The relevance of this context is something that will be discussed in the next chapter, however there is no unique perception that arises when praying to God for rain. To find perceptions, it is necessary to focus more on the individual's context combined with the requests made — to investigate the context of individual and personal extemporaneous prayers.

When asked 'what do you pray about?' Interviewee 00-1 mentioned praying for his/her business. The interviewee explained that he/she prays for "guidance that the business is also furthering God's Kingdom - in the way that I do it and... the way that I act and, you know, react." Interviewee 00-1 did not explain what exactly his/her business is about, although praying for guidance for the way that he/she conducts hi/her business suggests that it is not important. Contextually, the interviewee is praying more for him/herself than for the business as he/she is praying for guidance in the form of his/her behaviour and conduct rather than the prosperity of the business. In slight contradiction to the above, the interviewee did mention that he/she does pray for his/her business due to being unable to survive off his/her pension alone. Therefore there are two contextual aspects to the requests made through prayer for the interviewee's business.

The first aspect is that it would succeed for the interviewee to survive off of the income and the second aspect is that the interviewee would be guided in the way in which he/she conducts him/herself resulting in the furthering of God's Kingdom. Within the context of requesting the success of the business, it could be speculated that the interviewee sees or perceives God, indirectly, as provider. The second context where the interviewee requests God to guide him/her in furthering God's Kingdom, suggests that the interviewee sees or perceives him/herself as a disciple. Although this perception is one of the interviewee's self rather than a perception of God, it points to a perceived relationship between the interviewee, as a disciple, and God. This perceived relationship will be discussed through interpretation in the next chapter.

Similarly to Interviewee 00-1 mentioning praying for guidance is Interviewee 00-3, who mentioned praying "for insight and wisdom in what I must do in a situation." Earlier it was explained that when Interviewee 00-1 prays for guidance, within his/her context he/she sees him/herself as a disciple. Interviewee 00-3's context is in no way similar, within his/her context he/she is praying for insight and wisdom for the sake of enabling him/herself for a situation. Throughout Interviewee 00-3's interview, he/she was considerably unrevealing.

Interviewee 00-3's answers and descriptions barely scratch the surface to what was going on, however there were a series of hints made to a traumatic experience that the interviewee and his/her spouse had gone through. To ask God, in prayer, to provide insight and wisdom is to ask God to enable the interviewee. By asking God for these tools to enable him/herself, the interviewee sees or perceives God as an enabler or facilitator in the matter. Interviewee 00-3 asks God to facilitate the situation by providing the interviewee with insight and wisdom, without which he/she would not be able to deal with the matter at hand. This is evident purely by the fact that the interviewee is asking for such tools for God to enable him/her "in what I must do in a situation." In comparison to the above Interviewee 00-4B prays "for some guidance for the day." While Interviewee 00-3's request alludes more to being enabled within a certain situation, Interviewee 00-4B's requests are more general and are more along the lines of assistance where and when it is needed. Overall the two examples are similar but are quite different when each example is explained. To enable someone could be explained as to provide someone with assistance where it is needed.

While dwelling on Interview 00-4, another perception of God comes from Interviewee 00-4A. The interviewee described that he/she prays for “safe travels on the road - I mean [Interviewee 00-4B] drives a horrendous road every morning...” Within this context, the interviewee is requesting safe travel and by doing so is asking God to guard over or protect the person driving the “horrendous roads every morning.” By requesting this it could be said that the interviewee sees or perceives God as a guardian — or God as a protector.

Lastly, for the interim, in Interview 00-4 another perception was noted. When answering question two of the interview, Interviewee 00-4B said: “Listen, I need to talk to... uh... talk to You and I need to ask You, I need to... what’s um... advice and I need counselling.” Above terms and perceptions such as ‘enabler’ and ‘facilitator’ were used to describe how certain interviewee’s see God through certain prayers within a certain context. Within this context, the wording lying in plain site, Interviewee 00-4B sees or perceives God as a counsellor who may be in a position to assist with a certain situation.

The final part of this section describes a number of examples and explanations provided by several of the interviewees. Throughout the interviews, the interviewees mention praying for other people. In general, if one was to pray for another person then one would be requesting something of God for that person in his/her context. The interviewee may apply their own context(s) to praying for other people as well. Of the seven interviewees that mention praying for people, at least three of them mention praying for loved ones whether it was “close family”(Interviewee 00-4A), “extended family” (Interviewee 00-4A), “kids” (Interviewee 00-5B), “other people” (Interviewee 00-1 and Interviewee 00-2), “someone” or “somebody (Interviewee 003 and Interviewee 00-4A), “sick people” (Interviewee 00-7), “sick family member; the other group members; family members or friends” (Interviewee 00-3) or “one of my friends” (Interviewee 00-4B). All of the above examples are part and parcel of praying for other people. All of these examples involve requesting one thing or another for someone else and all of these requests pertain to the above given perceptions of God.

In review of this section, certain perceptions have been revealed. They are God as: doctor, provider, enabler or facilitator, guardian or protector and counsellor. In the sections that follow more perceptions shall be revealed through examining different examples of prayers, as stated by the interviewees. The above section is broad and will overlap with

certain sections below, for example: Interviewee 00-3 mentions requesting healing. Requesting healing is part of this section as a result of the healing being a request, however prayer as a form of healing is a different section which will be discussed below. The perceptions that were revealed above will be discussed in greater detail in the following chapter.

3.2.2.3. Prayer as healing:

The theme of prayers as healing technically falls into the theme above. This is because to pray for healing, whether for one's self or another person, is to request healing through prayer. Interviewee 00-3 mentioned healing on two different accounts. The first quotation hints more at emotional healing²⁷, the second quotation is more explanatory and alludes more to physical healing — from sickness: (1) “Okay if I do pray, I will pray for someone to be healed; someone to be helped... But mostly about somebody who needs to be healed.” and (2) “Well we discussed about people [who] need healing; you got a sick family member; the other group members; family members or friends.” In both cases healing is being requested for other people, whether emotional or physical.

Interviewee 00-7 gave a similar example of praying for healing when he/she mentioned: “...we pray for sick people...” It could be argued that neither of the interviewees are praying, directly, for healing of the ‘sick people’ although indirectly by praying for the sick concern is shown for their health and most probably their return to full health. In both examples the explanations of praying for the sick are limited, there is a lot of room for assumptions. As with the ‘definition’, or lack thereof, of ‘quiet time’ when one worshipper mentions ‘praying for the sick’ to another worshipper — there would be a common understanding and nothing left to interpretation.

More directly, Interviewee 00-7 said the following: “...if I’m sick or whatever... um... I ask God for healing.” This quotation demonstrates the common understanding that was referred to above and the possibility that on certain occasions, because of familiarity with the process of praying for the sick, mentioning that healing was requested would go unsaid. This explanation gains further proof by Interviewee 00-6 mentioning: “I pray for people on the pew leaflet: the elderly, the sick, those in need of ongoing prayers.” The element of care is implied, without which the interviewee would not be praying for such

²⁷The concept of emotional healing will be described and discussed in the next chapter.

people. As care is implied so too are the requests for healing. Finally, further proof of this explanation is provided by Interviewee 00-5B, who said: "... at night, when I pray they're also in my prayers and then I will normally expand it to their jobs, which I either thank God for or, you know, the pressure they are under and that kind of thing; and then people that are sick or... in... in our other immediate circle or friends or friends of friends that you've been told about." Interviewee 00-5B feels it necessary to elaborate on what exactly he/she prays about when praying for "their jobs", however elaborates nothing when he/she mentions praying for "people that are sick". By using the above quotations and especially the similarities between them, there certainly is enough evidence to suggest that the interviewees imply praying for healing of the sick when they speak of praying for the sick.

In conclusion when considering the term 'pray for the sick', it should be considered that this term involves, and insinuates, praying for healing of the sick. This consideration applies to mentions of praying for the sick without the elaboration on the explanation involving mentioning requesting healing. Therefore whether healing is explicitly mentioned or not, when one prays for the sick one sees or perceives God as a healer or — in a more creative sense — doctor. Elements of the next theme have been discussed above in terms of praying for guidance. The next theme investigates prayers as a form of catharsis as well as the context in which these prayers are made and any perceptions they reveal.

3.2.2.4. Prayer as catharsis:

Interviewee 00-1 and Interviewee 00-4B both mentioned praying for guidance. By the interviewees requesting guidance or assistance they are admitting to needing help, the former with his/her discipleship through his/her business. The latter also explained praying for guidance and said the following: "... I need to... uh... talk to You (referring to God) and I need to ask You, I need to... advice and I need counselling." While needing advice can be seen as needing assistance or guidance, the interviewee also mentions needing counselling this could suggest a form of catharsis. Indirectly, by taking his/her problem to God in prayer and asking for advice and/or counselling, Interviewee 00-4B is releasing him/herself from the emotions that the issue, in need of resolution, has caused the interviewee to bear.

The proceeding theme discusses the idea of prayers as lament, examples will be provided under the next heading. Ideally, for the purposes of this research, the difference between

prayer as lament and prayer as catharsis is that lament is expressing emotion about an issue whereas catharsis is purging the emotion caused by said issue thereby moving beyond lament. Catharsis, in this case, is then moving beyond the issue and the emotions attached and focusing on an outcome. This outcome may require, from the interviewee's perspective, assistance from God.

An example of the above can be seen in the following two segments from the interview with Interviewee 00-3: (1) when asked what the interviewee prays about he/she explained: "It will be like for myself, what do I do for this situation..." and (2) as part of the interviewee's explanation of his/her process of praying: "... I'm able to pray easily; pour my heart out to God..." By combining the two segments, within the context of the interview and the interviewee's emotional state, an example of catharsis can be seen. The interviewee (in no particular order) pours his/her heart out to God and asks for assistance with a situation that he/she finds him/herself in. Contextually, the interviewee moves between releasing emotions to asking for guidance, hence the identification of catharsis and not lament.

At face value a client would approach a counsellor for therapy in a way which is congruent to the above explanation. By approaching a counsellor for therapy, the 'client' is admitting that assistance is required with an issue or situation with emotional purging — or catharsis — being part of the process. Therefore, in terms of the two examples given above, according to the interviewees God can also be seen or perceived as a counsellor. The following theme discusses a similar perception from a different emotional context.

3.2.2.5. Prayer as lament:

The difference between catharsis and lament, for the purpose of this research project, have been explained above. Lament is the expression of emotion without moving beyond the situation. Interviewee 00-2 provides an example of the sort of lament that is understood for the purpose of this thesis:

"I do expect because God promise[d] me, if I ask in His name He will grant me those answers but I know it's in His time. But I get very frustrated (interviewee laughs) at times like, you know, I'm praying desperately for our [child] in [The United Kingdom] who's just gone wayward and breaks my heart and... and God doesn't seem to be answering my prayer. But I know I mustn't stop because, as I

said to you just now, in His time He will do things — when he knows the time is correct for Him.”

In accordance with the explanation of catharsis, the interviewee is seeking an outcome to the situation described above. However this, so called, outcome is not materialising which stalls the interviewee in the heartbreaking, desperate and frustrating space that he/she describes in the excerpt above. It is appropriate that this ‘lament’ is in response to the sixth question which asked the interviewees whether they expect anything from prayer and what they expect. The interviewee’s explanation of what he/she expects from prayer, in itself expresses a certain degree of lament with reference to him/her being frustrated by the lack of an outcome. More importantly is the impasse as a result of the lack of an outcome which leaves the interviewee in a constant state of lament, feeling heartbroken and desperate.

When answering the same question, Interviewee 00-4A’s answer is contrary to Interviewee 00-2’s. Interviewee 00-2 explained his/her answer using negative emotions that persist, while Interviewee 00-4A said: “Um... for me it’s... it’s emotional. Um... emotional fulfilment because I’ve spoken to God... um... I’ve... I’ve laid my issues in front of Him.” This example shows the releasing of emotions that is synonymous with catharsis and not the constant expressing of emotions that is consistent with lament — as portrayed by Interviewee 00-2.

In conclusion, in terms of this research project, there is a link between lament and catharsis. The former leading, depending on the opinion of the interviewee, to the latter. What is meant by the previous sentence is that, to use Interviewee 00-2 as an example, the lament being expressed is done in a hopeful way and when the time comes that there is an outcome to the situation, the interviewee will shift from lament to catharsis. In Interviewee 00-2’s explanation there is said hope that his/her situation will change and when it does the interviewee will no longer have to experience the emotions associated with the situation. Rather the interviewee will progress to purging the emotions associated with his/her situation and therefore have experienced catharsis. In this example, the prospect is that the lament being expressed is part of the cathartic process — should the situation change in accordance with the interviewee’s requests to God. Therefore it can be said that whether lament or catharsis, the interviewees involved see or perceive God as a counsellor or therapist.

The final theme for this section is of a somewhat familiar nature. Above and beyond all these perceived similes for God, the interviewees made countless statements that allude to God as God - the Almighty God that Christians go to church to worship. The aim of the above themes was to bring to the fore that Christians assume a lot more of God than simply an object of worship. With this in mind, it was important to show that worship and prayer are forms of communication used for many more reasons than simply worshipping, praising, submitting and confessing to God.

3.2.2.6. Prayer as submission and confession:

As described in the themes above, prayer consists of more than simply submitting to God or praying for repentance. However, depending on one's understanding, submission and confession are default prayer settings. Without going into too much interpretation, as it is something that will be done at length in the next chapter, a good example of the default method of prayer as submission and repentance can be found in the recurgitation of the Lord's Prayer.

Those that were interviewed from the Anglican denomination referred to the ACTS method of prayer. Interviewee 00-2 gave a comprehensive explanation into what exactly this consists of, which is illustrated in the excerpt below:

“Um, you know the ‘acts’ for adoration, confession, thanksgiving and then supplication - I basically work on that but I mean it’s not because I sit down and I say ‘Now I’m just going to do adoration of Christ or God.’ I, um... I’m all the time, while I’m driving; while I’m working; I can adore God because He’s given me so much — there’s so much for me to see in this world. Beautiful stuff and there’s sad stuff but I still have to thank Him for whatever and um... confession obviously and then thanksgiving to me is for the everyday stuff that I’ve got and the beauty of having a home and having my [spouse] and being cared for. And then there’s supplication — is really praying for other people and for my own family obviously, um, and I suppose for myself but that will come at the end...”

Of course this is an advised method of praying and in terms of this research, the content and context are what are of importance. This method provides a general view of what can

be prayed about. This section, as titled above, considers prayer as submission and repentance. With regard to these two themes, Interviewee 00-2 highlights submission in a subtle way by saying that he/she adores God also highlighting repentance by saying "... confession obviously..."

There were two interviewees that mentioned using the ACTS method of praying, however there are other examples of submission and confession, or repentance, throughout the interviews. One such example comes from Interviewee 00-4A, who said: "... and praising God for who He is and that fact that, you know, we are such small; insignificant people on this earth but that He has the time for each and every one of us." By Interviewee 00-4A saying that "we are such small; insignificant people", he/she is expressing that God is far larger and significant and that he/she expresses his/her submission through praise.

Interviewee 00-7, on many occasions, made references to God's majesty, sovereignty and grace. The terms majesty and sovereignty are used to describe God's stature as seen by Interviewee 00-7. By saying "... I pray to God to thank Him for His majesty." Interviewee 00-7 is showing submission to God. This is done similarly when Interviewee 00-7 said:

"In our worship... we... acknowledge God as a sovereign God, we acknowledge God for His majesty, we acknowledge God that all that we are and all that we accomplish and all that we do is only through the grace of God."

The interviewee, through acknowledging God's sovereignty and majesty, is explaining that he/she submits to God through prayer. The term grace falls under both submission and confession (or repentance). God's grace is associated to His majesty, which forms part of the submission element. However without the grace of God there is no repentance. Interviewee 00-7's focus is more towards submission by saying that "... All that we do is only through the grace of God."

Other examples of submission and confession or repentance can be seen in the full interview transcriptions, in the appendices. The need to mention all examples here is of minimal importance due to them not being as contextually relevant, as a result of them being sudden mentions rather than substantial explanations.

Thorough descriptions of the research findings from both the worship service observations and the interviews have been provided above. Before continuing on to the next chapter, that will focus on the interpretation of these findings, there is one last empirical description that should be done. Of the eight interview questions, excluding the ninth question which asked if there was anything else the interviewee(s) would like to share, three pertained to the worship service. As a result of this it is necessary to describe the inferences the interviewees made when discussing the worship service(s) and, where necessary, compare the findings to the descriptions provided from the worship service observations.

As a result of this study intending to be a contribution to theology, and Liturgical Studies, in a network society rather than a single church — this process will be done in a generalised manner. By broadly discussing matters that arose from the interviews and comparing them to the worship services across all three churches, a general consensus of the cultural ‘wants’ of the congregation(s) can be described. The description thereof will aid the research process when considering Chupungco’s candle analogy, which illustrates the method of liturgical inculturation and liturgical interculturalisation.

3.3. What is going on with the interviews and the worship services:

Three of the eight interview questions were related to the worship service. The aims of asking each was to gain insight into the worship service appropriated by the interviewees. These questions were:

Question 4: In general, what will prayers during the worship service consist of?

Question 7: On a scale from one to ten, please plot your satisfaction with the worship service at your church. Please explain your answer.

Question 8: In your opinion, should the worship service be adjusted so that worshippers could have better experiences of prayer?

In order to keep this section as structured as possible, the content will be described in three sections — in accordance with the questions above. The first section will be relative to question four.

3.3.1. Prayers during the worship service:

The prayers during the worship service were observed by attending worship services at the three churches, they have been described in the thick descriptions in the appendices as well as in the comprehensive summaries provided earlier in this chapter. The importance here lies in the interpretation of these prayers from the interviewees' perspective(s). The answers given to question four should provide insight into how the interviewees interpret the prayers in the worship service.

The first interpretation of these prayers is from Interviewee 00-2, who explains the following:

“But very often, when they're doing the worship it's often asking for *Tanie Sarie se seer voet* (Aunty Sarie's sore foot) kind of thing, you know. And that, to me, is not worship that is asking for healing but, so... for me worship is adoring God, Christ, Holy Spirit and praising His name for what He's done for me and for all of us. So for me, I have a problem with that because I feel we don't do enough of the worship side.”

The interviewee is quite clear in expressing his/her point of view that there is more praying for healing than there should be, according to the interviewee, and that there should be more prayers of adoration in the worship service. While there were prayers, in each church, for the healing of the sick they certainly did not appear to count for the majority of prayers during any of the worship services. It is clear though that Interviewee 00-2 feels there should be less prayers requesting healing and more prayers of adoration combined with thanksgiving and submission — more praise and worship of God focussed prayers, rather than praying for people, their situations and needs.

In comparison to Interviewee 00-2's concerns, Interviewee 00-7 explains — rather proudly — what the prayers during the worship service at the church he/she attends consist of:

“In our worship, when we are together we... we... we... acknowledge God as a sovereign God, we acknowledge God for His majesty, we acknowledge God that all

that we are and all that we accomplish and all that we do is only through the grace of God... And in worship it's just awesome that we can give God glory for: His favour, His blessings, His mercy, His grace. And for everything that we ask Him and when we worship it is a form of expressing our thankfulness to this great God.”

Perhaps this is the worship or praise based prayer that Interviewee 00-2 is seeking more of in his/her participation in a worship service. It should be mentioned that Interviewee 00-2 and 00-7 attend different churches, thus displaying the importance of the theory of a network society going forward into interpretation. This comparison will be interpreted along with many other situations, episodes and contexts in the following chapter.

The next comparison to be described is peculiar. Interviewees 00-1 and 00-3 decided to give answers that were more specific to their personal prayers in the worship service, rather than focussing on the liturgy.

Interviewee 00-1 provided a lengthy explanation into his/her role in praying in the worship service. As it is a long winded explanation, some relevant quotes will be pointed out below:

- With regards to prayers before the worship service, Interviewee 00-1 explained: “... it has happened that the society steward hasn't pitched in time. Um, and then I will be asked to pray, you know, that it's not one of the officiants that's going to pray. And then, basically, that comes to mind...”
- With regard to praying for others during the worship service, the interviewee explained: “... pray with it — only when it is, when I really feel I should, will I go up and I'm with the people being prayed for, just to support them... and um, especially when not many other people are going up but I'm not going to be jumping up to... I've got to feel that I'm wanted there...”

On one brief occasion, the interviewee mentions that there are always prayers for the church. Interviewee 00-1 also mentions that there are prayers of confession. In both cases Interviewee 00-1 said: “... as the person is preaching you know... as they feel being led and I will just try and support them... if need be just whisper 'amen' or so — just quietly...”

Interviewee was concerned, mainly, with the contributions he/she could make to prayers during the worship service — explaining this rather than explaining what the prayers during the worship service consist of.

In comparison, with Interviewee 00-1 who is more focussed on him/herself, Interviewee 00-3 only explained the following: “Actually when I do seldom go to church, I will go more for the sermon and if there’s communion I will pray for my situation at the rail...” Again, the interviewee is certainly focussed on his/her prayers during the worship service and not the liturgy. This is fortified by Interviewee 00-3 continuing his/her explanation with: “... otherwise I will go generally more for the service or the sermon and I don’t always go, generally, to pray at church.”

Contrary to these self involved prayers, Interviewees 00-4A, 00-4B and 00-5B answered the question differently to those interviewees above. Each of them explained the prayers that were part of the liturgy, whether prescribed; planned or extemporaneous.

Firstly, Interviewee 00-4A explains the prayers one can expect in a worship service, at the church that he/she attends. Here are two quotations from the interviewee’s response to the question:

“... I think the prayers in the service are pretty... uh ... fixed and, you know, they have prayers of thanksgiving, and prayers of intercession and so on.”

As well as:

“... as I said: it’s sort of for thanksgiving and for blessings and there’s prayers of intercession and um... if there’s specific issues in the church, or happenings, or activities, or ministries that are needing prayer that will also come... um... you, you know... it will be prayed about in the pulpit. Um... collection has a specific prayer dedicated to that, after collection has been taken in.”

The interviewee does well to summarise, generally, the prayers in the worship service. Prayers that are prescribed and could be part of the liturgy for his/her church come in the form of thanksgiving and intercessions. When the interviewee mentions prayers for specific issues such as happenings; activities or ministries, he/she is illuminating planned prayers and/or extemporaneous prayers. By mentioning that these prayers are prayed

from the pulpit, the interviewee is placing the spotlight on those involved in the running of the worship service. Such as the minister, worship team leader and society steward.

Interviewee 00-5B affirms what was said by Interviewee 00-4A, when he/she said: “And then obviously the ministers or the society stewards or whoever will pray during the service... um... And you will often say your own little prayers as... depending on what the sermon’s about...”

The reason why the prayers could be either, or both, planned and extemporaneous is because such prayers could be preplanned as part of the worship service — or extemporaneous. Interviewees 00-4A and 00-5B shared no opinions on how they felt about this. Interviewee 00-4B, however, did have an opinion on these prayers:

“I had a lot of fights about that, what’s um, that you must have strict prayer for this, now this, and now we pray for this. To me, I feel, it has to be led by the Spirit and I feel sometimes we stop the Spirit, “Hold on you can’t come into me now, I have to pray about...” what’s um... “the offering now. You can’t come into me now, I have to pray about this now.” And I feel sometimes, we neglect... what’s um... the Holy Spirit to take over the service or the... um, the... the worship at the time. Even with music, sometimes you can see that the church is really — the Spirit is there — the people are singing and there’s really a vibe there, then all of a sudden because there is now certain things we have to do. Um... specifically, I call these, what’s um, planned prayers — planned for this. I believe, I feel this has to be led by the Holy Spirit and I feel sometimes we’re praying for things, what’s um, unnecessary because of the rules and that’s where I don’t like the rules of church, you know. Um... I don’t say it’s wrong, what I just feel is... what’s um... sometimes we neglect the Spirit to come and to talk to person on the pulpit’s heart.”

Interviewee 00-4B’s opinion is important to this research process as it shows an example of someone whose cultural needs are conflicting with the traditions of the church. He/she even went as far as to say that he/she has had “a lot of fights about this”. This opinion provides a platform for interpretation that will be done in the next chapter.

In closing this section, Interviewee 00-6 explains similarly to Interviewees 00-4A and 00-5B by saying that:

“Well we have a very set form: we kick off with praise, we do... after the introduction we do the gloria; then we move on and we do the penitence; then we move on from there and then there are the readings; then we do the creed; then there is the sermon; then there are formal prayers after the sermon; then there is the preparation of the gifts, which is the Eucharistic prayers; and then there are the concluding prayers.”

Interviewee 00-6 attends a different church to Interviewees 00-4A, 00-4B and 00-5B, thus showing that across the different churches and their liturgical traditions there are certain structured and planned prayers throughout the worship service. While the latter three, as well as 00-6, shared no opinion on the matter, the opinion of Interviewee 00-4B shows that not everyone finds these structured prayers pleasing. Whether this is from a cultural affliction is something that remains to be discovered in the next chapter.

The next subsection with regards to the respective findings in the interviews that related to the worship service, is as a result of the seventh interview question. This subsection will describe relevant information, provided by the interviewees, on the satisfaction with the worship services.

3.3.2. Satisfaction with the worship service:

The seventh semi-structured interview question asked the interviewees to plot their satisfaction with the worship service on a scale of one to ten. While the numbers provided gave an indication of the interviewees' satisfaction, their explanations behind the numbers is of more importance. Their reasons for providing such a numerical rating out of ten are what is important. What pleases them and what doesn't is what is required for developing a new theory for praxis, after interpreting their reasons and explanations in the next chapter.

During periods of reflecting on the answers provided by the interviewees, some valuable statements from Interviewee 00-6 came to the fore. Before delving into describing the relevant data collected from the answers to question seven, it is important that perspective is gained into where the answers originated from. Illustrated below are quotations from

Interviewee 00-6 and his/her insight into why and how an interviewee would answer this question in a specific way — or from a specific point of view:

Firstly, Interviewee 00-6 mentions that: “What I get out of my church service depends on me and my attitude, my attitude to God, my allowing the Holy Spirit to operate in the service.”

Secondly, Interviewee 00-6 shares that: “So I suppose it would be rating myself...” Followed by: “And so... for what it’s worth, look one doesn’t look at... at the church or at God, one looks at one’s self rather.”

These perspectives forced a paradigm shift: rather than focusing on what the church is or is not doing to satisfy the interviewee, it is important to rather consider the interviewee and not the church. The liturgy, and prayer liturgy, is the overall focus of this research project, however for this section of describing the data the interviewee is the research object and not the church and its liturgy. This question (question seven) gave the interviewees the opportunity to commend the churches that they attend for worship services or complain about certain aspects of the worship service. Although, from the perspective of Interviewee 00-6, it also provided the interviewees with a time of introspection. Therefore allowing the interviewees to be critical of themselves in the worship service.

Throughout the interpretation of the research data in the proceeding chapter, specifically the data described below, it will remain imperative to consider and interpret the interviewees’ context with regards to satisfaction. There is a participation element when developing a new theory for praxis, although the church plays a role in the satisfaction of its worshippers in the worship service the worshippers themselves play a role in being satisfied. A new theory for praxis has a liturgical element that should form part of the church’s responsibility to its worshippers as well as a participant element where the worshippers have a responsibility to themselves and the church. This theory will be considered throughout the remainder of the research process: the worshippers exist because of the church and the church exists because of the worshippers. To borrow from the field of biology, after considering the perspective of Interviewee 00-6, there is a symbiotic relationship.

What is explained above, with the assistance of Interviewee 00-6, is that any given worshipper is as responsible as the church when it comes to their satisfaction with the worship service. If there were concerns shared by any of the interviewees, the majority thereof were adjustments the church could make to improve the interviewee's satisfaction, as worshipper, in the worship service. Few, if any, explained adjustments they could make — as worshippers — to improve their satisfaction therein.

As an example of an interviewee explaining their satisfaction as a direct result of what the church was responsible for, is an answer given by Interviewee 00-3: "Okay, that would depend on who's preaching." The interviewee proceeded to explain that his/her satisfaction in the worship service is purely based on the homiletics of the preacher and more specifically the structure of the sermon. The ability of the preacher on duty to structure a sermon, is what is fundamentally key to Interviewee 00-3's satisfaction. To reiterate, Interviewee 00-3 began his/her explanation by stating that his/her satisfaction is dependant on who is preaching.

Interviewee 00-1 took a more pragmatic approach by offering his/her services in combination with a suggestion that he/she made to the relevant church authorities. The interviewee's explanation alludes to a concern, not only for increasing his/her chances for satisfaction in the worship service but also for others. Interviewee 00-1 stated the following:

"Um, I have been routing, if that's the right word, for a prayer ministry and [one of the ministers] has been trying to accommodate this... You know, it's just been a matter of, you know... oh I'm [Interviewee 00-1], you say you're [Interviewer] what can I pray for and then people say what they want and then the Holy Spirit just takes over."

Interviewee 00-1 does well to appropriate a role for him/herself in the worship service. His/her satisfaction is two-fold: on one side the interviewee is satisfied that he/she has a prayer ministry should he/she feel it necessary, on the other side the interviewee finds satisfaction in that he/she is able to be a part of this prayer ministry and enable others to find a similar level of satisfaction.

With regards to Interviewee 00-4A similarities can be drawn to both Interviewee 00-6 and 00-3's perspectives. Interviewee 00-4A begins by saying that: "... it really depends on what I would be looking for in a service..." This is similar to Interviewee 00-6's approach to satisfaction in the worship service. Interviewee 00-4A then ends his/her explanation by saying that: "Sometimes I find the... the worship, the actual music... um... some of the mornings you'll go in there and I think "Wow, this is amazing"... um... and I could sing for the whole service. And then other mornings... it's just not working... It drags and it's too much and I'm thinking to myself: "Okay, well how many more songs do I have to sing?"" This latter explanation takes a similar point of view to that of Interviewee 00-3.

When it came to answering question seven, Interviewees 00-1 and 00-5B uncovered a variable that their worship service satisfaction was dependant on. Namely, the minister preaching. Both have clearly been attending the churches they are at for decades and felt it necessary to list and compare ministers that either currently serve or have served at the churches in the past. To quote from their transcriptions is not necessary because of the subjectivity of the matter as well as the fact that their explanations were abstract. However, their points were made — that some ministers were more enjoyable to receive a sermon from than others, which played a role in the satisfaction, or dissatisfaction of the interviewees.

Finally, Interviewee 00-7 explained that his/her satisfaction is based on the development of the worship service and church community as well as the freedom to express him/herself without judgement from those around him/her. Below is an excerpt from Interviewee 00-7's answer:

"I would say nine. And the reason why I say nine is, if you look at our worship team there are new people that come on, you know, so that also expands. And um... but when we worship, I actually feel the presence of the Holy Spirit in our midst and the reason why I don't say ten is that in whatever we do we have to strive for better. So, I would say that one point that I didn't give them is like all the young ones that have come through... and, and... and all the ones that are practicing that they can also get to the place where the older ones are. But... but I love our worship, I love the praise. I love it because it makes me, it puts me like on a high. When I say on a high, I can sing and nobody will say to me "You're singing false" I can do my best and nobody can say to me "You're out of touch" I can... uh... I can clap hands,

some people are whistling, some people do all sorts of things, some people jump around — that is how we worship God and I... I appreciate that. Because in our church, we all come from different homes; we all are at different levels of our worship; we all are at different levels of the journey, of our growth and our relationship with God but the most important thing — when we are there, we are there for a common purpose. And I love it, I love it.”

This interviewee is clearly impressed by the way in which the church joins the old with the new, encouraging anyone that wants to be a part of the worship band to get involved. From his/her explanation there seems to be a type of mentorship process for the worship band, where the younger worshippers are encouraged to practise and participate in order to be on a level that the current, older worshippers, are.

Interviewee 00-7 also explained that: “... and I can say to you, I personally feel at home at my church. My children go to a different church, I feel at home - I am completely committed to my church. I get so much growth, spiritual growth; I get so much teaching and learning.” By combining this with the interviewee saying that he/she is able to worship freely, without being told “You’re singing false” for example, he/she is giving an example of the ‘symbiosis’ that was explained at the beginning of this subsection.

The final description of the empirical data is related to question eight of the interviews. This question asked if the interviewees felt that the worship service needed adjusting so that the worshippers could have better experiences of prayer.

3.3.3. Perspectives on adjustments to the worship service for prayer:

This subsection seeks to highlight relevant perspectives of the interviewees on how the worship service could be adjusted so that worshippers may have better experiences of prayer. As has become the norm, descriptions of explanations provided by the interviewees will be given in order to better understand what should be interpreted in the next chapter.

Interviewee 00-1 expressed that there should be more freedom, while in the worship service, to go to the rails and pray. He/she explained that: “You know, that you don’t have to wait until right at the end when... uh... if you feel you want to come up... That’s a

moment but instead of sitting down, I must have the freedom to go to the rail. And then I believe the Holy Spirit will also call somebody to go up: 'May I pray with you?'" The interviewee explained this proposed adjustment in several different ways, each requiring the same adjustment: for the worshippers to have more freedom in expressing themselves. He/she concluded the explanation by saying: "One should not have to wait for... the opportunity presented by the minister. Sure, the Holy Spirit is working through him (or her) but I believe many people are touched and by the end, you know, they've sung the next hymn that — kind of — flame has subsided a bit."

In summation, Interviewee 00-1 would appreciate the opportunity to go to the rails whenever he/she feels he/she should. Obviously this wish is for all in the worship service and not only the interviewee.

Interviewee 00-2 explained that he/she would like to see more opportunities given 'open prayer'. The interviewee explained that: "I would like to see more of that because that does give the rest of the worshippers a chance to give their input." He/she further suggested that: "But it's got to be disciplined." Also explaining that 'free prayer' wouldn't work as it is too long.

To summarise the above, the interviewee proposed that the church could spend less time on structured prayers that are prescribed by the liturgy and more time on 'open prayer'. Where the worshippers could pray extemporaneously rather than reciting a prayer from a prayer book or worship manual.

Interviewees 00-4A and 00-4B agreed with each other that an adjustment could be made to the rigidity of the structured prayers. Below is an explanation provided by Interviewee 00-4B:

"Exactly the same as the prayer, sometimes I can see how people, what's um, after prayer is really moved, you know, I see tears in the church. I feel, what's um, the minister is there now, he has to take it further. Um... and I don't see it because he's got now 'have to do this' and 'you have to do that'..."

What they are suggesting is that the minister and worship team would adjust the worship service as it progressed by feeling the mood and needs of the worshippers rather than relying on and, so rigidly, following the liturgy.

3.4. Concluding remarks:

In closing this subsection, it appeared that Interviewees 00-6 and 00-7 were content with the liturgical structures of their churches. While Interviewees 00-5A and 00-5B had nothing of relevance to add to the matter. Interviewee 00-6 declined to answer the question directly and explained that worshippers will “go where they’re fed”. If they are not having worthwhile experiences of prayer “they’re not being fed there and they’re going to leave.” Interviewee 00-7 answered the question by saying that it is not necessary to adjust the worship service so that worshippers would have better experiences of prayer. The interviewee said: “Well, I think... we do connect with God. I don’t think that anything must change for us to connect with God more.”

All of the relevant empirical data has been described in detail above. The next task of the research process is to interpret this information using different sciences and theories. In terms of Osmer’s four questions (cf. 2008:4), the question “What is going on?” has been answered above through the descriptive-empirical task. The next task, the interpretive task, asks the question ‘Why is this going on?’.

4. Interpreting the empirical data:

This chapter seeks to gain understanding by asking a question, suggested by Osmer (cf. 2008:4): “Why is this going on?” This is the, so called, interpretative task. To best answer the question certain “episodes, situations or contexts”, described in the previous chapter, should be examined through drawing on theories of the arts and sciences that will enable informed understanding and responses as to why these patterns and dynamics are occurring (cf. Osmer 2008:83). This question is aligned with the research questions to seek understanding as to the main research problem: “how does the form and content of prayer impact the ways in which people connect with God and other people?” As well as: (1) how people communicate with God, (2) why people pray and (3) what people pray about. The latter three questions, as developed in the introduction to this thesis, should aid in better understanding that which is posed by the main research problem which is stated above.

The empirical data in the previous chapter has been categorised by episodes, situations and/or contexts, each of which will be interpreted through certain theories from determined arts and sciences. These arts and sciences and the relationship to the topic of prayer will form the sections below. Specific episodes, situations and contexts will be discussed under the appropriate headings. This research process is interdisciplinary (cf. Given 2008) and therefore in good practise, if an episode, situation or context is discussed under one heading — through theory from one art or science — it should be discussed under each heading. As an example of this, when interpreting satisfaction in the worship service, it is important to not only interpret the relevant episodes, situations or contexts through theories from social sciences that align with Liturgical Studies but all of the relevant overarching theories from the arts and sciences. In essence, what should be seen below is interpretation through theories from the arts and sciences of: Liturgical Studies, Ritual Studies, psychology and sociology. These are the fields that have been drawn on for their contextual relevance to theology, as in a ritual-liturgical category, a liturgical-ritual category and a Pastoral Care category. It is within these contextual parameters that theories will be used, an example being that relative aspects of psychology and sociology will be drawn on within the scope of Pastoral Care. In certain instances interpretation through other ad hoc theories from relevant arts and sciences such as systematic theology and dogmatics will be used above, although, within the overarching arts and sciences of interpretation, listed above.

The terms episodes, situations and contexts have been used several times in the above. These terms are defined by Osmer (cf. 2008:12):

An episode is an incident or event that emerges from the flow of everyday life and evokes attention and reflection... A situation is the broader and longer pattern of events, relationships and circumstances in which an episode occurs. It often is best understood in the form of a narrative in which a particular incident is located within a longer story... A context is composed of the social and natural systems in which a situation unfolds. A system is a network of interacting and interconnected parts that give rise to properties belonging to the whole, not to the parts.

Below is an example of each of these terms, as well as the relationship between the three, that were found in the interview with Interviewee 00-7:

The interviewee begins one of his/her answers to an interview question by explaining that “In our worship, when we are together we... acknowledge God as a sovereign God, we acknowledge God for His majesty, we acknowledge God that all that we are and all that we accomplish and all that we do is only through the grace of God.” This explains an episode as this is an incident or event. The situation, being the broader and longer pattern of events, is the worship service that the interviewee attends on a weekly basis. Therefore the context would be the church system in which these situations, and episodes, occur.

Contexts, or systems, are a network of interacting and interconnected parts. Thus within a context there are microsystems and macrosystems (cf. Osmer 2008:12). As an example of this, a macrosystem that forms part of a context is culture, while a microsystem is the church culture. Therefore as a brief explanation of this context’s construction: the systems that are parts of this context include, but not limited to, the church system; the church culture and the cultures of the worshippers attending the worship service. As a result of this, contextual analysis is an important aspect of practical theological interpretation (cf. Osmer 2008:12).

In order to properly analyse these episodes, situations and contexts it is important to consider all the appropriate theories from the arts and sciences that will best aid in developing an understanding for their occurrences. For this reason specific arts and sciences will be used to aid in answering the research questions (cf. Barnard, Cilliers & Wepener 2014; Klomp 2011; Scott 2013; Wepener 2009). Some of these arts and sciences will aid in answering one of the research questions, while others aid in answering all three within the question associated with this task. As mentioned previously, each of the

research questions was developed in order to aid the understanding of the research problem.

Within and outside of the church prayer can be seen as a ritual act, perhaps even a rite of passage (cf. Scott & Wepener 2017), by examining the structures of prayers in comparison to ritual structures (cf. Janssen *et al* 2000:31). Therefore it is necessary to interpret various episodes, situations and contexts through the lenses of Ritual Studies (cf. Grimes 2010; Post 2015). The next section is dedicated to exactly that. It is important to remember at all times that this research is primarily from the field of Liturgical Studies and by drawing from other arts and sciences, therefore taking an interdisciplinary approach, the aim of doing so is only to benefit Liturgical Studies. The benefit of an interdisciplinary approach is it adds to already existing theories as well as developing new ones by borrowing and integrating theories from relevant arts and sciences (cf. Given 2008:2).

4.1. Ritual-liturgical interpretations:

First and foremost it is important to define the terms 'ritual', 'rite' and 'rite of passage', so that clearer insight into the nature of such prayer acts can be achieved through informed interpretation. Before defining, or considering definitions of, rituals an introduction to the topic should be given.

The aim of using theories from ritual and ritual-Liturgical Studies is to not only answer "Why is this going on?" but to aid in answering the three research questions posed in the introduction²⁸. Therefore providing understanding as to how does the form and content of prayer impact the ways in which people connect with God and other people. "Human beings have been involved in ritual activities of some sort since the earliest hunting bands and tribal communities about which we have information." (cf. Bell 1997:1). In comparison to the extensive history of rituals throughout recorded human history, the study of rituals has only been in existence for the last two centuries (cf. Bell 1997:1). Ritual Studies is, thus, a relatively new science. By combining the two points made by Bell above, an agreement may be made that rituals are ubiquitous: "no society is devoid of what a reasonable observer would recognise as ritual." (cf. Rappaport 1999:31). Contextually the

²⁸ The research questions are: "How do people communicate with God?" "Why do people pray?" and "What do people pray about?"

church, and its worshippers, forms a society. This society is littered with an array of rituals, rites and rites of passage.

Wepener, from a ritual-liturgical perspective, (cf. 2009:36) developed a working definition to explain the phenomenon of ritual:

Rituals are often repeated, self-evident, symbolic actions, that are always interactive and corporeal, sometimes accompanied by texts and formulas, aimed at the transfer of values in the individual or the group, and of which the form and content are always culture, context and time bound, so that the involvement in the reality which is presented in the rituals remains dynamic.

In addition to the above Grimes (cf. 2000:7) mentions that: "Ritual practices such as daily meditation and weekly worship are responses to recurring needs." The reason for this additional description is to emphasise the importance of ritual acts being repetitive or recurring. Grimes added to this description with: "These rites move but do not transform." Prayer, within and outside of the worship service, aligns with the definition (cf. Wepener 2009:36) and description (cf. Grimes 2000:7) from a ritual perspective as it is repetitive, recurring and seldom transformational. It should be kept in mind at this point that a distinction should be made between ritual and routine — or repetitive or patterned behaviour (cf. Grimes 2000:26). On certain occasions prayer can be transformational, specifically when part of a rite of passage such as baptism. Below is a working definition of rites of passage²⁹, this is provided in the aim of excluding the prayers observed in the worship services, as well as those described by the interviewees, from the category of rites of passage:

Rites of passage are the transportation of a person from one state of being to another. Effectively, a rite of passage will carry one from one state or place from which they are unable to return. Rites of passage depend on a 'momentous metamorphosis', not a moment where one gets emotionally carried away where after returning to their original condition. Rites of passage hinge on transformation and are developed with this in mind. Transformation can be explained as that moment in which a caterpillar becomes a butterfly, a moment after which one is never again the same. The aim being not only to transform the individual but also the community perpetuating the rite. Rites of passage differ to rituals, ritual practices such as weekly worship are responses to recurring needs. Such rites move people, rites of passage transform. Both, when enacted, involve performance but only rites of passage involve transformation.

(cf. Scott 2013:50)

Daily prayers, as described by the interviewees, as well as those in worship services can be excluded from the category of rites of passage in general. The aim of these prayers is not to transform, this does not subtract from their performances qualities. Rites of passage

²⁹ Also from a Liturgical Studies perspective.

cannot, however, be completely excluded as there is one example that was observed in a worship service.

The observation of the third worship service at West View Methodist Church noted the baptism of five children. These baptisms and the prayers that were part of the rite of passage performance saw the transformation of the children being baptised as well as the transformation of the worshippers witnessing and participating in the rite. To summarise the transformation(s), the children were transformed in the sense that they are now members of the body of Christ (the church) and the worshippers are transformed in the sense that they are now accountable to those baptised and have additions to the body of Christ - to which they already, through baptism, belong. In this case specifically, the hope is that all involved would be transformed especially those baptised. Rites do not always achieve what they are designed to achieve, it is imperative that one not view such a rite from a beautifully romanticised yet fuzzy and subjective lens (cf. Grimes 2000:7).

With the only account of rites of passage explained briefly above, the section below seeks to interpret ritual-liturgical prayers within the worship service(s). This is done by investigating recurring prayers or topics prayed for across the three churches, these prayers can then be interpreted by drawing on theories from the field of Ritual Studies.

4.1.1. Ritualised prayers within the worship service:

As is explained and described in the previous chapters, participatory observations were conducted at three different churches in Centurion, Gauteng in the Republic of South Africa. Each of these churches practises a different liturgy from the other, there are of course some observable similarities (cf. Van Der Borght 2008:8-12). The aim of this research project was never to develop three separate theories for praxis — one for each church. Rather the aim was to develop a single, suggested, theory for praxis that can be applied in different contexts — however with hermeneutical sensitivity. Therefore while certain rituals will be described from the context of the church from whence they came, they will all be interpreted through the lenses of Ritual Studies. Ideally, the outcome would be to interpret all rituals in a similar manner whilst comparing the rituals at one church to that at another. This will enable the development of one theory for praxis, which can be used as a starting point by all three churches. It is also important to mention the church from which the ritual comes, so that the context(s) can be taken into account along with

the wider cultural contexts (cf. Barnard, Cilliers & Wepener 2014:39). By providing the context of the ritual, it aids in the process of understanding “Why is this going on?” (cf. Osmer 2008:4).

An instrument, from the field of Ritual Studies, is available for this interpretive task, namely: “mapping of the ritual field” (cf. Grimes 2010:19). This instrument explains the use of different ritual categories: “ritual space”, “ritual objects”, “ritual time”, “ritual sound and language”, “ritual identity”, “ritual action” and “interpreting rites” (cf. Grimes 2010:20-32). According to Swinkels and Post (cf. 2003:224), Grimes’ categories “are known in both anthropology and Liturgical Studies circles and they form the basis of almost all ethnographic instrumentation”.

Across the three churches, in observing three services at each church, a total of seventy-seven prayers were observed. In order to steer clear of interpreting these prayers per worship service, within the specific churches context, groups of prayer types will be interpreted below. The aim of this is to interpret the types of prayers in a more generalised manner which will aid in developing a new theory for praxis. In certain instances contexts (or prayer types) will require situations and episodes, to aid in interpretation through explanations and discussions. In essence this means that there are two questions: the first being ‘why is this going on within the church context?’ which is general and sees all three churches as an example of a single church context, the second question is thus “why is this going on within a certain church’s context?’. The second question forms as a subquestion to the first, by answering this question it should provide better interpretation, where necessary, in answering the first question.

The first prayer type to be interpreted through Ritual Studies are the prayers ritualistically prayed in the worship service(s) that are prescribed by the ‘worship manuals’. Examples include: praying for the blessing of the elements of the Eucharist, praying for the collection³⁰ and the Lord’s prayer.

³⁰ “Collections” — otherwise known as offerings or tithes.

4.1.1.1. Prescribed prayers from the worship manuals:

It was noticed in the participatory observations that there are many prayers per worship service, as mentioned above. These prayers included, but were not limited to, prescribed prayers (cf. Wepener 2012(c)) that are dictated by worship manuals, prayer books or the order of service. These prayers are part and parcel of the liturgy of the church tradition — they are because the liturgy is. The prayers are found in certain liturgical literature that, for example in the Anglican church of St Martins, can be found in the pews. For some worshippers, as observed in the participatory observations at St Martins with regards to the reciting of the Nicene Creed (cf. 3.1.1.1.), these prayers are so familiar that they are regurgitated from memory, for others the prayers can be read aloud from the literature provided in the pews.

Grimes (cf. 2010:43) discusses liturgy, from a ritual perspective, as follows:

Liturgy is a symbolic action in which a deep receptivity, sometimes in the form of meditative rites or contemplative exercises, is cultivated. In it participants actively await what gives itself and what is beyond their command... Since liturgy is a structured waiting upon an influx of whole-making (holy) power, it is inescapably a spiritual exercise. There is a sense in which a liturgical rite is but mere practice, a preparatory exercise, a way of biding valued time. But a liturgy is not only preparatory, it is also the thing itself. The exercise is the hierophany³¹.

According to the above excerpt the liturgy, which Grimes sees as one of the “fundamental impulses of ritual” (cf. Grimes 2010:44), in its broadest sense is the manifestation of the divine (God) in a sacred place. There is the possibility that prayer then epitomises this further by communicating with God (the divine). Using the explanation above, if liturgy is the exercise of hierophany then prayer supplements this manifestation as those involved with the ritual act of praying are already in the belief that God is amongst them. Assumedly this is because one cannot talk to someone, or something, that is not in essence already present. Therefore prayer, as a liturgical ritual, supports the notion that the worshippers in a church are both awaiting the manifestation of God as well as realising that God has already manifested in the sacred place known as church.

³¹ Hierophany (Gk., *hieros*, ‘sacred’, + *phainein*, ‘to show’). The manifestation of the divine or the sacred, especially in a sacred place, object, or occasion. (cf. The Concise Oxford Dictionary of World Religions: <http://www.encyclopedia.com/religion/dictionaries-thesauruses-pictures-and-press-releases/hierophany> [Accessed 17 March 2017].

The process of interpreting liturgical prayers through the lenses of Ritual Studies has begun above, initiated by describing liturgy as ritual. In general liturgical prayers within the participatory observed worship services often involved praying for matters such as: confession, praise, thanksgiving and supplication. As a conclusion to confession there is asking for forgiveness. As a conclusion to praise, requests could be made. Thanksgiving takes several forms, one of which is the thanksgiving for requests that have been fulfilled. Supplication is inherently the act of asking.³² Throughout the worship service there are prayers prescribed by the liturgy that are followed by the church. The majority of these prayers, with the exception of supplicatory prayers, involved moving to and fro between the prescribed concept (for example confession) and requesting (for example asking for forgiveness or grace). This narrative is what identifies liturgy as unique in terms of Ritual Studies because not only do worshippers communicate, proclaim and exclaim but they constantly ask (cf. Grimes 2010:43).

Contradictory to statements made above, that there are prayers prescribed by the liturgy, Grace Covenant proves as an exception. It was noticed through the participatory observations of the worship services that there appears to be no set, rigid structure. However after observing and documenting three different worship services at this church, led by different people on each occasion, there was evidence of a certain, adopted structure. This structure serves as the liturgy for this church, although there is no comparable liturgical literature as can be found in the other two churches. As a result of this an informed assumption, through participatory observation, can be made that the worship service is so fluid that there is minimal distinction between ritualised prayers and the entire liturgy as ritual. Therefore, with the exception of certain prayers that will be interpreted below, there is no distinct ritualised prayer.

When considering the concept of ritualised prayer at Grace Covenant consideration should rather be on liturgy, or the worship service, as a ritual of which prayer is an element of it. To interpret prayers through Ritual Studies for the purpose of this research project is to see prayers as rituals within the worship service. From the context of Grace Covenant, this is not a plausible option as prayers are not generally announced and therefore cannot easily be differentiated from the liturgy as a ritual (cf. Wainwright & Westerfield Tucker 2006:580 - 582).

³² These statements are based on the content of prayers that were observed and recorded as part of the participatory observations.

The majority of prayers observed at Grace Covenant formed part of the ebb and flow of the worship service, most often performed in between songs of worship. This majority were never announced, the prayers simply began between, or in the middle of, songs. The presuppose is therefore that for a prayer to be ritualised, it should serve as a separate occasion in the worship service and is begun by the announcing of the prayer — a ritual within a ritual so to speak. Therefore, as is the case with Grace Covenant, prayers that are not announced should not be deemed as separate rituals and are of a more extemporaneous nature. Extemporaneous in the sense that the norms of liturgical structure suggest that a prayer should be prayed between songs³³ however the recurrence is not something that can be ritualised due to the episode(s) being repeated on a weekly basis without a recurring topic or even a general theme. This is not to say that such prayers are not of a ritual nature, they form part of the ritual process that is the liturgy. In such a context though, these prayers are not individual rituals as they form part of the receptive production of the liturgy, as a ritual, sometimes referred to as passion or deep receptivity (cf. Grimes 2010:43).

Sufficed to mention, the ritualised prayers exude the same deep receptivity. The fundamental difference between ritualised prayers and the prayers described above is that the former serve as separate rituals within the liturgy — as a larger ritual. This separation can be identified by a call to prayer, such as “Let us pray”. Although a more predominant factor of identification would be the prayer(s) as a listed item on the prescribed liturgy.

A discussion on ritualised prayer has begun above. This discussion will continue by drawing on theories of ritualisation. Ritualised prayers have been described above with much focus being on the prayers prescribed by the liturgy — or liturgical tradition of the church(es) and their normative literature, should there be any available. The next section of this chapter aims to continue the discussion by interpreting the prescribed prayers through the theories of ritualisation.

³³ As witnessed through the participatory observations at Grace Covenant.

4.1.1.2. Ritualisation:

A description of the notion or ritualisation is “the intentional developing or inventing of rituals on the margins of established rituals.” (cf. Barnard, Cilliers & Wepener 2014:40 & 119; Grimes 2000:29). To borrow from the field of Liturgical Studies and insert a comparison, it could be said that ritualisation is to Ritual Studies what “liturgy in the making” is to Liturgical Studies (cf. Wepener 2005, 2008). This is to say that by taking a ritual and developing or inventing a ‘new’ ritual from it is similar to the re-invention of liturgy. In either case the re-invention is as a result of culture, inculturation and/or interculturalisation. In light of this it is proposed that ritualisation, for the purposes of this research project, is part of liturgical inculturation and in these multicultural churches — interculturalisation (cf. Wepener 2007: 740&741).

Grimes (cf. 2010:33) begins his explanation of ritualisation by explaining that “ritual begins with ritualisation, just as drama in [theatre] begins with social drama in everyday life.” Ritualisation leads to the formation of rituals and therefore is presupposed in all other ritual modes such as liturgy (cf. Grimes 2010:35). The term itself has been borrowed from ethologists, and/or biologists, Julian Huxley invented the term to explain the “formalised activities of certain bird species” (cf. Grimes 2010:35 & Miller-McLemore 2014:145). Grimes’ explanation bears significant understanding in this interpretive process, he proceeds to explain:

But even the most spiritualised monistic and dualistic religions depend on physical and biological processes in their representings and remembering, in repeated liturgical seasons and rhythmic incantations. Moreover, even ritual-denying Protestant groups depend heavily on psychosomatically informed processes like “being moved”, “feeling the spirit” or “having a full heart”... The history of the renewal of ritual action is the story of the eternal return to what are commonly specific ways. Ritualisation drives humans in culturally specific ways.

(cf. Grimes 2010:35)

By considering the above there are some explanations to the question “Why is this going on?”. First and most obviously in the case of St Martins where there are certain liturgically ritualised prayers that are used during certain parts of the liturgical year (or liturgical season). It was noted in the descriptions taken during the participatory observations at this church that there were certain ritualised prayers used during lent and after Easter³⁴.

³⁴ See “Thick Description of: 09:00 Service, 28 February 2016” and “Thick Description of: 09:00 Service, 10 April 2016” in the appendices for examples on prayers specific to events on the liturgical calendar.

The necessity to examine when such prayers were ritualised is not of immediate importance to this chapter, the interpretation of their ritual inception is something that should be done in the proceeding chapter which involves the normative task (cf. Osmer 2008:129-173). The importance on focussing on ritualisation in this chapter, as part of interpreting by asking “why is this going on?”, is enforced by the last sentence of the excerpt above: “Ritualisation drives humans in culturally specific ways.” Seen as this research project involves liturgical inculturation and seeks to reach an inculturated liturgy by developing a new theory for praxis, interpreting the relationship between culture and ritualisation is the first point of departure.

Theoretical interpretation “is the ability to draw on theories from the arts and sciences to understand and respond to particular episodes, situations, or contexts” (cf. Osmer 2008:83). The context in focus is that of ritualised prayers which can, for the purposes of this study, be defined as: weekly prayers that carry a theme and are prescribed by the liturgy of the church tradition, such as prayers for the collection, confession or repentance, thanksgiving and supplication. These prayers are neither episodes or situations, they are contexts within a system. In accordance with Osmer’s (cf. 2008:12) explanation of what contexts are, namely a composition of social and natural systems, ritualised prayers form a ritual context within the larger context of worship. This is illustrated by the statement that “worship does not necessarily include prayer — that is, a petition — although prayer often involves worship” (cf. Barnard, Cilliers & Wepener 2014:357)³⁵. By prayer involving worship, it suggests that prayer is a cause of worship, hence prayer is described as a sub-context within the context of worship. The process of drawing on theories from Ritual Studies has begun in the above, thus interpreting the context of ritualised prayer is in motion.

Culture, or cultures, is an integral aspect of the social system of the church. Therefore when interpreting the context of ritualised prayers within the context of the multicultural worship service, culture(s) cannot be excluded. Drawing on Chupungco’s (cf. 1992:32) candle analogy, the first end of the candle — traditional — is, proverbially speaking, burning bright as a result of the main focus of the above discussions being on the formalised liturgy and the ritualised prayers contained within. Focus should as a result of

³⁵ Later in the discussion it is said that “Christian worship includes prayer” (cf. Barnard, Cilliers & Wepener 2014:359).

this be turned to the other end of the candle — culture — to see where along the proverbial candle it meets with tradition. Firstly, by turning to the interviews, points were raised on the importance of rigid structures and timeframes placed on all aspects of the worship service. Interviewee 00-4B through a lengthy explanation did not seem to fully understand the need for such a rigid structure.

His/her interest in such prayers seemed bleak, situations such as this could be as a result of cultural aspects not fully understanding the tradition or said worship tradition not being 'relevant' to the culture of the worshipper(s) (cf. Senn 1983:38). In such a situation, the processes of liturgical inculturation involve culture embracing — or critically rejecting — aspects of tradition and vice versa (cf. Wepener 2009:39). The plural is used here because within the church a worshipper comprises of, or is influenced by, more than one culture, he/she has his/her heritage along with having adopted the culture of the church that he/she attends, for example. By explaining the frustration he/she feels for the rigidity of the worship service due to, but not only, ritualised prayers the interviewee is illustrating a lack of cultural comprehension of the church's tradition (cf. Pecklers 2003:139-140). Chupungco (cf. 1992:32) refers to this cultural aspect as 'wants', therefore it could be interpreted that Interviewee 00-4B's wants, as a result of culture(s), are not necessarily what is made available, or embraced, in terms of the ritualised prayers in the worship service. Therefore as a result of the interviewee's shared concerns, as a representative of the worshippers at his/her church, it is possible that the ritualised prayers (tradition) are not understood as a lack of liturgical inculturation and the rejection or embrace suggested by its, ought to be, critical-reciprocal interactions.

Interviewee 00-2 shared a similar sentiment by explaining that there are various options for a certain ritualised prayer. He/she explained that for one of the ritualised prayers prescribed by the liturgy, he/she would prefer the use of "Form D" for this specific ritualised prayer instead of its more regularly used forms: "But we have four prayer options, so I feel we do the first and second and third — maybe not the third as much but the first two — the fourth one was open prayer and I believe we're not doing that at all and not enough." This interviewee seemingly has an understanding of the ritualised prayer (tradition) from the perspective of his/her culture.

Although through his/her explanation discusses and suggests that the culture (want) of the worshippers may meet the tradition of the church better, should this specific form of the ritualised prayer be used instead of its more frequently used alternatives. This provides an example of potential ritualisation which, as explained above, is the “intentional developing or inventing of rituals on the margins of established rituals.” (cf. Barnard, Cilliers & Wepener 2014:40 & 119). In other words, ritualisation could occur if the concerns of Interviewee 00-2 were to be heard and considered by the church and his/her fellow worshippers, thus the ritual could in turn be developed with the intention of tradition embracing the culture, or ‘wants’, advocated by the worshipper. This serves as an example of tradition potentially embracing culture, while the example involving Interviewee 00-4B in the paragraph above is an example of culture potentially embracing tradition. There is also the potential for, in either case, tradition to critically reject these wants (culture) and vice versa (cf. Wepener 2009:39), such is the process of liturgical inculturation — which can also be seen as the renewing of ritual actions, otherwise understood as ritualisation (cf. Grimes 2010:35).

In both accounts, which can be seen in the full in the appendices, the interviewees’ concerns pertain not only to worship but communication with God and/or the Holy Spirit through worship as well as prayer. Among many references that indirectly discuss the interviewee’s opinion to not end any communications that may be happening because of structural rigidity, Interviewee 00-4B stated the following:

“You know, at one stage I thought of taking the offering totally out of the service because we are going huge... what’s um... a worship and close to God and I feel it’s here with us and all of a sudden stop and says: “Now we have to sit down and collect money.” You know, ha... I just feel, what’s um, it’s... we break the Spirit there, we just... we took the moment away.”

In this example the interviewee was referring to worship, although on several occasions Interviewee 00-4B also uses examples of prayer in the worship service while making reference to communication with, especially, the Holy Spirit — as illustrated in the example above. Both worship and prayer are acts of faith, both include an addressee: to worship or pray to God is to address God. To address someone, in this case the Holy Spirit or God, is to communicate with them. This address is explained by means of petitionary prayer,

which presupposes a personal God with whom a relationship is established (cf. Barnard, Cilliers & Wepener 2014:357).

Different types of ritualised prayers reveal particular aspects of the relationship between God and worshipper(s). Revealing these aspects of said relationship aids in understanding “Why is this going on?” As well as how the form and content of prayer impact the ways in which people connect with God and other people. Brümmer (cf. 1984:74) distinguished three different types of ritual prayer, each referring to different aspects of the relationship between God and worshipper. Firstly, petitionary prayers involve the establishment of a relationship between God and worshipper. Secondly, penitential prayers involve the repairing of the relationship, already established, between God and worshipper. Thirdly, thanksgiving prayers involve recognition of the relationship between God and worshipper.

In conclusion, these ritualised prayers, as a result of ritualisation, have been intentionally developed by worshippers and the church alike in response to a realisation of dependance on God (cf. Barnard, Cilliers & Wepener 2014:37-44). Such ritualised prayers invoke certain aspects of the relationship between God and worshipper(s). Therefore these prayers were ritualised in culturally specific ways as an exercise of ‘hierophany’. Not only manifesting the ‘sacred’ but manifesting the relationship between the ‘sacred’ and the worshipper. Ideally the worshipper, through their culture(s) should nourish the relationship between him/herself and God through these ritualised prayers. As seen above, by providing examples of worshippers from the interviews, this is not always the case. Therefore not all of the ritualised prayers in the worship service are liturgically in(ter)culturated. This should aid in developing a new theory for praxis. This notion is supported by Grimes (cf. 2000:12), he writes:

Whether we call this activity ritual creativity, ritual invention, ritualising, ritual making or ritual revision does not matter as much as recognising that rites change, that they are also flowing processes, not just rigid structures or momentary events.

The proceeding subsection of this chapter discusses various aspects of the above mentioned relationship between God and worshipper by interpreting specific ritual structures of prayer. Brümmer (cf. 1984:74) revealed aspects of the relationship between God and worshipper, however through qualitative and literary research these aspects have more depth than described above — especially through prayer.

4.1.1.3. Ritual structures of prayer:

Petitionary prayer involves an infinite spectrum of requests, for example praying for healing or receiving. Along with petitionary prayers are, as examples, penitential prayers; sacrificial or offering prayers and conversion prayers. Each of the above mentioned examples involve a tripartite structure (cf. Janssen 2000:31). A more popular term for this is a threefold pattern (cf. Barnard, Cilliers & Wepener 2014:67) or threefold scheme (cf. Grimes 2000:104). These terms refer to the same concept developed by Arnold Van Gennep, who distinguished that rites are constructed of a pre-liminal phase, liminal phase and post-liminal phase (cf. Barnard 2010; Barnard, Cilliers & Wepener 2014; Grimes 2000; Wepener 2015).

According to Janssen (cf. 2000:31), there is a clear structure to prayer, especially involving petitionary prayer: “There is a motive to prayer (a problem), an action to perform (ask something) and an effect to be sought (the solution [to] the problem).” A comparison can be made between this ritual structure and the threefold pattern/scheme depicted to above. There is a sense of the pre-liminal (a problem), liminal (requesting through prayer) and post-liminal (a solution), when examining petitionary prayers. Throughout the participatory observations of all the worship services there were a series of petitionary prayers, many of which were described by the liturgies while others were of a more extemporaneous nature. As described and discussed in the previous section, the prayers prescribed by the liturgies can also be termed ritualised prayers. Below are a variety of examples illustrating the different relations between God and worshipper(s), as well as the relationship between worshippers as being church, through ritualised and petitionary prayers, using the threefold pattern involving liminality³⁶:

Mode of prayer:	Pre-liminal phase:	Liminal phase:	Post-liminal phase:
Sacrifice	Entrance	Sacrifice	Exit
Gifting	Give	Receive	Give back
Rites of passage	Separation	Transition	Incorporation
Confession	Guilt	Confession	Mercy
Healing	Sick	Conversion	Healing

³⁶ Adapted from Janssen cf. 2000:31 to include liminality.

It would appear, from the above, that there is a ritual structure to all prayers in the worship service — even the extemporaneous prayers. This ritual structure clearly involves the threefold pattern of liminality. With regards to petitionary prayers, the action of praying or requesting forms the liminal phase of the ritual structure. The same can be stated for confessional prayers, healing prayers, thanksgiving prayers and prayers of adoration. Each presumes a preconceived notion or state which is pre-liminal, proceeded by a prayer which is liminal, leading to an altered notion or state which is post-liminal.

The term liminality was traditionally used to describe a threshold, originating from the Latin word *limen* (cf. Barnard 2010:69 & 78). Entering into prayer, from a ritual-liturgical perspective, is reaching a threshold — a gateway from one state to another. However these prayers, for the most part, are responses to recurring needs (cf. Grimes 2000:7) which is seemingly counter-intuitive to theory involving liminality and transformation. This, however, can be explained by using confessional prayers as an example: during the worship service one could feel guilty for sins committed during the week between the current worship service and one previously attended, therefore the worshipper participates in a confessional prayer and is, in a post-liminal sense, moved by means of forgiveness. The same would occur at the next worship service where confessional prayers would serve as the threshold to forgiveness, or as described above — mercy. This reiterates that these recurring rituals move but do not transform (cf. Grimes 2000:7).

The ritual structure, described above, is not limited to prayer during the worship service. Many of the prayers in the worship are of an extemporaneous nature, whether performed by a member of the clergy or a worshipper in the congregation. As noticed in the interviews, there are an abundance of prayers performed outside the church by those that attend worship services. These prayers, too, involve ritual and — in some instances — the threefold structure described above. Liminality, as reaching a threshold, can transport individuals and groups through difficult circumstances by taking them from one phrase, for example grief, to a new phrase, for example closure. From the data gathered from the interviews, two themes arose namely: 'prayer as catharsis' (cf. 3.2.2.4.) and 'prayer as lament' (cf. 3.2.2.5.). Both of these categories involve the emotional aspects, as illustrated by the following examples:

Interviewee 00-3:

“Um... because I seldom... pray alone, I actually find it very — not very — but fairly difficult to get into the discipline of praying alone but when I am able to, I’m able to pray easily; pour my heart out to God...”

Interviewee 00-4A:

“... for me it’s... it’s emotional. Um... emotional fulfilment because I’ve spoken to God... um... I’ve... I’ve laid my issues in front of Him.”

In both of the examples the interviewees are illustrating prayer as having an effect on their emotions, as well as cathartically ‘handing over’ the worries or difficulties they have to God. Whether praying cathartically or communicating their difficulties in prayer, these interviews are realising a threshold in which prayer becomes a liminal phase. This notion presupposes another example of a threefold ritual structure, with catharsis (or lament) being the mode of prayer, thus moving from difficulty (pre-liminal); purging(liminal) (cf. 3.2.2.4.); to comfort (post-liminal). Such a mode of prayer is comparable to therapy, as a threshold, and the post-liminal comfort that is achieved upon completing one’s therapy with a counsellor.

The proceeding section of this interpretive chapter focusses on prayers outside of the worship service albeit it at home, in the car or at one’s office. The data interpreted in the section below was collected from the interviews and then coded and categorised into themes in the previous chapter (cf. 3.2.1.).

4.1.2. “Quiet time”:

The above title was given to this section as an inference of the majority of interviewees explaining when their personal prayers occur. Of course, the interviewees did not only explain praying during their “quiet time” rather, for the majority, throughout the day — many of the interviewees reported praying either in the morning or the evening (usually whilst lying in bed), others reported praying during both of these times. This section seeks to understand, through interpretation, the personalised rituals that the interviewees have developed for when they pray in their own capacity outside of the worship service. In general there are times to these rituals ranging from the aforementioned “quiet time”,

praying on arrival at the office, praying whilst stuck in traffic to saying grace (cf. Grimes 2010:24&25).

There are two questions from the interviews that pertain to this section of the research process. The first question is question three which asked “Generally speaking, what do you pray about?” as well as question five which asked “Please explain what happens when you pray on your own, explain the process you go through?” Both questions sought to investigate what the interviewees prayed about and how they prayed, thus availing one’s personal form and content of prayer and how it impacts the ways in which one connects with God. Rituals and ritualisation, as described toward the end of the previous section, are involved in both.

Drawing on theories from Ritual Studies to interpret “quiet time” and other personal prayer rituals — otherwise known as popular devotions — begins with definitions of rituals. It is important to mention that there is an aspect of community involved with rituals, which then forces the question: what role does community play in personalised rituals if the rituals are personal and/or private. Firstly, to say that these personalised rituals were invented by the person who performs them would be an uninformed and incorrect understanding. Secondly, when perusing literature on liturgy with regards to Ritual Studies there is seldom mention of the singular, as in ‘person’ for example, with references made more to plural forms or collective nouns, except in this case:

Rituals are often repeated, self-evident, symbolic actions, that are always interactive and corporeal, sometimes accompanied by texts and formulas, aimed at the transfer of values in the individual...
(cf. Wepener 2009:36)

While “quiet time” and other personalised prayer rituals are not typically liturgical as they occur outside of the worship service, under the presupposition that these personalised prayer rituals originated — or flow — from the liturgy (cf. Pecklers 2003:146), the relevant theories on rituals and liturgical-rituals that focus on the collective can be extended to include those people (or worshippers) that form part of such collectives (congregations) that perform their own prayer rituals in private. As such, these private prayer rituals are otherwise referred to in the field of Liturgical Studies as “popular devotions” (cf. Herrera 2009:33).

The presupposition above is based on by the aphorism '*lex orandi, lex credendi, lex (con)vivendi*', adapted in the sense that the 'we' can be extended in exclusive circumstances such as "quiet time" to the 'I'. Along with the liturgical component is a cultural component, which also depicts an individual as part of a collective (cf. Bell 1997; Grimes 2010; Post 2015; Wepener 2009 & Barnard, Cilliers & Wepener 2014). Thus there is a sort of 'hereditary' process — from the worship service to the home, car or office, as seen in: Interview 00-1, where Interviewee 00-1 mentioned praying at home at "getting up time and going to bed time"; Interview 00-2, the respective interviewee mentioned praying while driving and/or while working; Interview 00-3, where interviewee 00-3A described praying in the morning at home or while lying in bed in the evenings, while Interviewee 00-3B described a daily routine that involves praying once arriving at his/her office as well as 'talking to God' in the *veld* and praying while driving; Interview 00-5, where Interviewee 00-5A mentioned praying in bed at night and Interviewee 00-5B refers to his/her quiet time in the morning; Interview 00-6, where the interviewee mentioned praying in the morning and having a daily reading; Interviewee 00-7, wherein Interviewee 00-7 explained that: "I pray every morning without fail; I pray every evening without fail".

Therefore what has been ritualised by the collective has been taken from the worship service and, when necessary, adapted for the individual. Ergo if the collective participate in thanksgiving prayers in the worship service then the individual will initiate one's own thanksgiving prayers in one's private capacity (cf. Pecklers 2003:146), in a similar ritualised manner to the example provided by the worship service — for example, 'we' give thanks in the worship service and 'I' give thanks at home. Take as example interviewees 00-2 and 00-6, both describe a method of praying which they refer to as "ACTS". This method is suggested for worshippers to use in their private capacity. As an example of adaptation Interviewee 00-6 said the following:

"I'm not very good about praying for things for myself, I have introduced that. I think that I always thought it was a bit of a, a sort of an imposition if you put yourself first and kept praying for yourself."

This quote provides two examples of adaptation: firstly the interviewee adapted the "ACTS" method in the sense that he/she has "introduced" supplicatory prayers for him/herself which means, secondly, that he/she originally adapted the aforementioned method to excluded such supplicatory prayers. The example provided, while showing an example

of adaption, also depicts an example of ritual re-invention. In general, the prayer liturgy at the Anglican Church attended by the interviewees takes on a similar method to “ACTS” in the worship service. Prayers of adoration (A) are proceeded, as the worship service continues, by prayers of confession (C), prayers of thanksgiving (T) and prayers of supplication (S). Thus providing evidence to support the claim that one’s personalised prayer rituals are developed from prayer rituals in the worship service. How people pray, as asked by the fifth interview question, has begun to be explained by the interpretations above.

The interpretations above have been conducted by examining situations that were described by the interviewees, however these situations have concurrently been examined by looking at what the interviewees pray about. The reason behind this is because what people pray about influences and explains, to a certain extent, how they pray with regard to ritual language — terminology, articulation, linguistic styles, tone and formulae (cf. Grimes 2010:26 & 27). Another example for interpretation is provided by Interviewee 00-7, who described a variety of situations that aid in understanding the relationship between prayers in the worship service and prayers in one’s private capacity. On several occasions the interviewee mentioned prayers of thanksgiving for God’s sovereignty and majesty. When asked what the prayers in the worship service consist of, the interviewee responded by explaining: “In our worship, when we are together we... we... we... acknowledge God as a sovereign God, we acknowledge God for His majesty...”

The aim of this research project is to develop a new theory for praxis that allows the congregation to connect with God in prayer and other worshippers through their cultural-liturgical and cultural-ritual contexts. As a precursor to this is the other research aim of this project, which seeks to determine if people can connect with God and fellow worshippers through prayer, within their diverse, cultural context(s). The example provided by Interviewee 00-7 sheds light on this. By praying on his/her own accord, in his/her private capacity, he/she connects with God through prayer. The importance of this research aim was to determine whether worshippers (in the form of interviewees) felt connected to God when they pray. However praying on one’s own and connecting with God through prayer is one aspect of connection, the other aspect involving this connection is prayer in the worship service. Which is why Interviewee 00-7’s example is relevant. The connection that he/she feels when praying on his/her own is transferred to when he/she is involved in prayer within the worship service. While participating in the worship service Interviewee

00-7 feels connected to God but also to his/her fellow worshippers, this is evident by the use of the inclusive term 'we' and not the exclusive 'I'.

On the contrary Interviewees 00-2 and 00-4B describe having connections with God in the worship service, however they are limited by certain liturgical structural formalities which is something that concerns them. The concerns throughout their interviews, as partially detailed above, are expository dialogues between how they "talk" with/to God in their private capacity and how they lack the same connection, to complete satisfaction, within the worship service.

Interviewee 00-2 attends one of the three churches that the research was conducted at, Interviewee 00-4B attends another of the churches and Interviewee 00-7 attends the third available option. Representatives from two of the three churches have concerns while the third representative is content. Which begs the question: what is happening at the third church that isn't happening at the other two? Answering this question should aid in developing a new suggested theory for praxis by considering theories on network culture. Theories on the network culture can be drawn from Liturgical Studies (cf. Barnard 2010; Barnard, Cilliers & Wepener 2014), which is the next lens of interpretation. With the appropriate theories of Ritual Studies been used to interpret the ritual aspects of prayer being discussed above, the next step of this interpretive task is to interpret the relevant episodes, situations and contexts by drawing on theories from liturgical and liturgical-Ritual Studies.

4.2. Liturgical-ritual interpretations:

The worship services at all three of the churches, where the empirical research was conducted, were guided by their relevant liturgies. These liturgies include prayer liturgies, which include ritualised prayers. As a result of the liturgies and their ritual components, the interpretations below will involve two lenses of interpretation: liturgical interpretation and, within it, liturgical-ritual interpretation.

Within the worship service there are two prayer categories: (1) structured prayers which can be found in the worship manuals (cf. Mulder 1996:4-6; 3.1.1.; 3.1.3.; 3.3.1. & Appendix c.), examples include the Lord's Prayer; Eucharistic prayers and Baptism prayers, there are also (2) dynamic prayers which are otherwise referred to as extemporaneous prayers.

The latter still form part of the liturgy as they are prescribed by it but only the topic, for example: praying for the collection or opening the worship service in prayer (cf. 3.1.1.; 3.1.2. & 3.1.3. where there are examples of the respective clergy praying extemporaneously). The difference between the two categories is that the former involves word-for-word repetition, read from a worship manual or prayer book, while the latter involves unprepared prayers which result from a theme that should, according to the liturgy, be prayed about. With regard to the latter, the liturgy includes that which has become customary and not necessarily something that is dictated by a manual.

4.2.1. Prayer liturgy:

Interpretation through Liturgical Studies, and within it liturgical-Ritual Studies (cf. Barnard, Cilliers & Wepener 2014), involves examining various episodes, situations and contexts for the possibility of liturgical inculturation or the lack thereof. In light of this is something that came to the fore in a previous research project (cf. Scott:2013). This project also involved interviewing worshippers from a local congregation, a theme that arose from the interview findings was ‘the power of prayer’. The concept of ‘the power of prayer’ was most often used to qualify a result — varying from a connection with God through prayer, healing through prayer or restoration through prayer³⁷. It could be that these results were achieved through, proverbially speaking, the cultural end of the candle and the traditional end of the candle both burning (in the worship service) and meeting in the middle — to use Chupungco’s (cf. 1992:32) analogy once more. Prayers within the worship service are drawn from the tradition of the church, if the culture(s) of the worshipper(s) meet with this tradition then there is the possibility of prayer being ‘powerful’. On the contrary, if the tradition and the culture(s) don’t meet halfway then prayer could be mundane or hamper any results, should there be any from the worshippers’ perspective, that were — or expected to be — in progress.

Considering, from an interdisciplinary perspective, an explanation of liturgy from Ritual Studies that “Liturgy is a symbolic action in which a deep receptivity, sometimes on the form of meditative rites or contemplative exercises, is cultivated.” (cf. Grimes 2010:43). While also considering the concept of ‘the power of prayer’, connections can be made between this and the explanation of liturgy provided above. Namely between the “deep receptivity”, otherwise referred to as “manifestation” (Grimes 2010:43), and the abstract

³⁷ Also mentioned in 3.1.3.1. when one of the worshippers gave a testimony.

term — “power”. In emotive language, that which is powerful can also be referred to as deep, intense or meaningful. The responsibility of qualifying prayer as powerful or deep falls only on those experiencing it, through their culture(s), and not — instead — on the tradition of the church presupposing it (cf. Barnard, Cilliers & Wepener 2014:39). Therefore what needs to be considered when developing a new theory for praxis is the efficacy of the church tradition with regards to prayer in relation to the cultures of the worshippers.

The reason for including Ritual Studies within this liturgical interpretation, is that prayer is inherently ritual in so far as it fits into Wepener’s (cf. 2009:36) working definition of ritual:

Rituals are often repeated, self-evident, symbolic actions, that are always interactive and corporeal, sometimes accompanied by texts and formulas, aimed at the transfer of values in the individual or group, and of which the form and content are always culture, context and time bound, so that the involvement in the reality which is presented in the rituals remains dynamic.

Prayer occurs, as a ritual that is often repeated, interactive and symbolic action, within the worship service and is, essentially, “petitioning God to come down in our acts of worship.” (cf. Barnard, Cilliers & Wepener 2014:359) sometimes accompanied by texts such as a prayer book. If prayer is involved in the worship service, then prayer is also liturgical — the liturgy, or worship service, includes prayer as a ritual act. Therefore prayer is a liturgical-ritual act.

It was described earlier that a total of seventy-seven prayers were noted through the participatory observations across the three churches. With a total of nine participatory observations, three at each church, leads to an average of over eight prayers per worship service. This can be translated to the importance, for the worshippers, on “petitioning God to come down in our acts of worship.” (cf. Barnard, Cilliers & Wepener 2014:359). In turn this raises two questions: (1) why is the liturgical-ritual act of prayer important to worshippers in the worship service? And (2) how is the petitioning of “God to come down” achieved or not? Both of these questions should aid in this interpretive task.

To best understand why prayer is important to the worshippers in the worship service, what should be interpreted are the situations and contexts in which episodes of prayer unfold. In order to develop an understanding of how prayer is enacted, certain episodes where events of prayer occur should be interpreted. As part of the interpretive task, both of the inquests described above will serve in understanding the question posed for this task — “Why is this going on?” (cf. Osmer 2008:4). The first inquiry draws on theories from

Liturgical Studies to best describe the phenomenon of prayer, which will be discussed below. The second inquiry, which also draws on theories from Liturgical Studies, is focussed more on theories of ritualisation as a result of the relationship between culture and church tradition.

4.2.1.1. The importance of prayer from a liturgical perspective:

In the descriptions above there are two theories that serve as an introduction to this section. The first was an explanation of liturgy from the perspective of Ritual Studies, which described the exercise of hierophany (Grimes 2010:43). The second explanation is from a liturgical perspective and is focussed more specifically on prayer, yet also refers to the manifestation, or to paraphrase the coming down, of God (Barnard, Cilliers and Wepener 2014:358 & 359). The following excerpt is an explanation of prayer within the worship service:

Prayer entails requiring eternity to become time; it is asking God to come down into this world and time, to let His streams of grace flow into the bed of human liturgical ritual worship in the knowledge that His expected presence can never be captured as 'present-entity', but remains 'trace of a passing always-already past'. In other words, praying is oriented towards the principally eschatological nature of Christian faith and liturgical ritual.

(cf. Barnard, Cilliers & Wepener 2014:358)

This can be drawn in comparison to the explanation of liturgy that was provided by Grimes (cf. 2010:43), who uses the term hierophany. This term refers to the manifestation of the divine or sacred (God), which can be compared to Barnard, Cilliers and Wepener's (cf. 2014:358) reference to "petitioning God to come down". From either perspective, the act of manifesting or petitioning is done in expectation. Another important comparison is between Grimes' reference to "deep receptivity" and the liturgists' reference to "...His expected presence can never be captured...". In both accounts the worshippers are ready to receive God's presence — they are expectant. Therefore, in the context of prayer in the worship service, by engaging in prayer the worshippers are enacting God's expected presence. In other words they address God, by praying, in the expectation that God is there. It is clear that there is importance placed on the expected presence of God in the worship service and that it is enacted or manifested through the liturgical-ritual act of prayer.

By participating in the worship service, worshippers engage in symbolic actions and interactions that emulate that which has been envisioned of heaven through what has been learnt from the Gospels (cf. Pecklers 2003:163). Beginning his explanation on

worship and society, Pecklers (cf. 2003:163) writes: “We speak of the ‘already’ and the ‘not yet’ as means of articulating that foretaste of heaven which we experience in worship even as we await the fulfilment of that heavenly vision.” What is of importance here is: “... as we await the fulfilment...” which implies a desire that is revealed through prayer, by “petitioning God to come down”. Interpreting this desire will be focussed on in the next section which draws on theories from Pastoral Care — including theories from psychology and sociology.

In conclusion, the importance of prayer in the worship service lies in the expectation of worshippers to receive God into their presence as well as the desire to be in God’s, heavenly, presence. Which in Ritual Studies terminology involves liminality. It has been described in a previous section (cf. 4.1.1.3.) that there is a ritual structure with regards to prayer — described as a threefold pattern. In the context of prayer in the worship service and its importance to worshippers, the threefold pattern can be described through its enactment: the pre-liminal phase is the ‘desire’, the liminal is the ‘petitioning’ and the post-liminal is the ‘expected presence which can never be captured’.

The evidence of a threefold ritual pattern leads to the second inquiry: how is the petitioning of “God to come down” enacted? The interpretation of which will draw on theories from Liturgical Studies that involve liturgical inculturation as a result of the ritualisation of prayers in the worship service.

4.2.1.2. Liturgical inculturation and ritualisation:

The topic of ritualisation has been discussed previously (cf. 4.1.1.2.). Ritualisation is culturally specific (cf. Grimes 2010:35), rituals are re-invented and are dynamic — their form and content are always culture, context and time bound (cf. Wepener 2009:36). By the term ‘culturally specific’, the understanding of this thesis is that prayer, as Christian faith rituals, be enacted in such a way that it can be specifically understood by those enacting from their specific cultural perspectives. In other words that prayer traditions engage with cultural perspectives with the purpose of an effective ritual being enacted by those involved. The importance of prayer to worshippers in connection to their expectation of God ‘coming down’ should be of paramount importance to the enactment of the liturgical ritual of praying. Should prayer not be liturgically in(ter)culturated it would result in the worshippers being unable to properly enact the petitioning nor experience God’s expected

presence. This, in certain cases, may be made possible by means of a counter-cultural approach which is to contextualise Christian worship including prayer, which necessarily challenges social injustices and transforms cultural patterns that focus on certain individuals or groups (cf. Lutheran World Federation 1996:4). Such is the case with Interviewee 00-4B 'wants' (culture) (cf. 4.1.1.2.) where, in the multicultural setting of his/her worship service, ritualisation may come at the expense of others in the same worship service. Therefore, a counter-cultural approach could be beneficial in the sense that its intent is to transform all people and all cultures (cf. Lutheran World Federation 1996:4).

In lieu of the views expressed by Interviewee 00-4B, as well as those expressed by Interviewee 00-2, inculturation and/or ritualisation could also approach such situations cross-culturally. Such an approach involves the sharing of elements of worship across cultures (cf. Lutheran World Federation 1996:4), an example of which can be found in the first participatory observation at West View Methodist church (cf. 3.1.3.1.) where an African choir led the congregation in worship by singing the first two songs of the worship service and English and the third in an African vernacular. However, for this to be effective care should be taken that elements of worship from other cultures are understood and respected (cf. Lutheran World Federation 1996:4).

Ritual, in general, is essential to human life as it "preserves cultural traditions and bridges transitions" which lead to a "change in the community" (cf. Pecklers 2003:5). This explanation lends itself to two separate points of view. The first is that this explanation is more in reference to rituals in general, in other words cultural rituals as human activity (cf. Bell 1997:1). Secondly, it lends itself to an explanation of rituals within the church which infers that the term 'cultural traditions' can be replaced with 'church traditions'. The reason behind this alteration in terminology is because of the use of the word 'preserves'. The liturgy serves the church and its worshippers in preserving tradition, such as the Eucharist. The Eucharist is one of the sacraments, which have been of fundamental importance to Christianity and worship — especially the Eucharist, which can be traced back to the New Testament (cf. McGrath 2007:419-443). Traditions should be preserved but it is equally important for these traditions to be understood culturally. This is asserted in the explanation below:

Liturgical inculturation is a continuous process of critical-reciprocal interaction between cult (liturgy) and culture so that a totally new entity comes into being, namely an inculturated liturgy. (cf. Wepener 2009:42)

The importance and significance of liturgical inculturation, in relation to the statement made above that church traditions should be culturally understood, is “because every generation of Christians has been concerned that its worship be relevant, at least to them.” (cf. Senn 1983:38). If prayer is relevant not only to a generation but also culture(s) then it is something that is understood by those present and participating. However, whilst considering generations, it was noticed that the older interviewees — in general — had no qualms with the liturgical-ritual structural formalities — in fact they rather enjoyed them. Some of the interviewees, those younger than the above mentioned interviewees, for reasons applicable to them had some disagreements with said structural formalities. These disagreements, as illustrated by Interviewee 00-4B and Interviewee 00-2 (cf. 4.1.1.2.) are as a result of a lack of relevance — albeit it through critical-rejection or embrace (cf. Wepener 2009:39)— and/or understanding, in which case the church would do well to inform worshippers better or more thoroughly on why they preserve their traditions in such a liturgical way. Which would serve as a critical-reciprocal interaction between liturgy and culture. This will be considered when developing a new theory for praxis.

The inquiry that this subsection is based on asks how is the petitioning achieved or not. The summarised explanation is that whether the enacted petitioning is achieved or not lies in the relevance, or cultural understanding, of the liturgical-ritual act of prayer and then in the mystery of worship which can be developed through the inculturated involvement in the reality which is dynamically presented (cf. Wepener 2009:36).

The worshippers, and interviewees, do understand their contexts whether they are cultural or circumstantial because it is their own. Through this understanding they are able to enter into prayer either done in their private capacity or led by someone else or a group after an explanation of the context. This leads to the next section of liturgical interpretation which focuses on liturgical Pastoral Care, actualised by components of the worship service such as altar calls and prayer ministries.

4.2.2. Liturgical Pastoral Care:

In the previous chapter, which described and categorised the empirical data, various extemporaneous prayer themes were described. Some of which should be interpreted through the lenses of Pastoral Care, others should be interpreted from a liturgical-Pastoral Care perspective as they occur as part of the worship service. As an example of a connection, or similarities, between liturgy and Pastoral Care, the following asserts that:

The functions of healing, sustaining, guiding and reconciling are usually attributed to the practice of Pastoral Care. It might be helpful to think of our liturgies in these terms as well... Historically, the liturgy has been the primary means for Pastoral Care and so the four functions were carried out in liturgy. But even today it is not difficult to imagine how these functions work through liturgy. Liturgy sustains and guides individuals and communities; worship services are places for reconciliation; the healing presence of Christ hovers in our worship services; through the Holy Spirit.

(cf. van Ommen 2015:4-5)

In other words, van Ommen argues that the functions of Pastoral Care are already present in the worship service and the church as well as its worshippers would do well to become aware of this aspect of the worship service. van Ommen also brings to attention that the focus on this relationship between liturgy and Pastoral Care: that they are not the same, there is an interrelatedness and or polarity while not forgetting that the same applies to the relationships between liturgy and missions — for example (cf. van Ommen 2015:6-7).

It is the general assumption of lay people that Pastoral Care invariably refers to pastoral counselling, a one-on-one encounter involving one or other mode of psychological nature (cf Willimon 1979:32 and Scott 2013:69). Perhaps then there needs to be a shift in ideology from the worshippers perspective, one that notices that relationship between liturgy and Pastoral Care. Should this occur or already be in place, the worshippers would recognise the worship service as a time and place for “healing, sustaining, guiding and reconciling” (cf. van Ommen 2015:4). There is, however, ongoing development on the relationship between liturgy and Pastoral Care. In this regard, it is appropriate to cite from the abstract of the article titled “*n Narratiewe benadering tot die Liturgie*” (cf. Bosman and Müller 2009:1) for a Pastoral Care opinion on liturgical renewal:

The fact that current liturgical renewal is not based on sound theological reflection, is cause for concern. A narrative approach to liturgy is therefore proposed, which would allow a better connection between the cultural story on the one hand, and the story of the gospel and the liturgical tradition on the other.

The aim of this research project is to develop a new theory for praxis which includes liturgical inculturation and within it — liturgical interculturation. It is positive to read that those from a Pastoral Care perspective are also concerned with liturgical renewal and the inculturation of liturgy. The reason for citing the majority of the abstract is that it appears to be of a similar approach to Chupungco's candle analogy. Not only are culture and tradition considered but also "the story of the Gospel" — within the liturgical tradition.

In the above section, references were made to liturgical inculturation and the worshippers' need for relevance and understanding, here again there are concerns about the connection between "the cultural story" and liturgical tradition. One's "cultural story" is a form of how one understands the world they live in; how they reflect on such a world, the people they come into contact with and events that occur; how they measure themselves and how they 'write' their own story from the "cultural story" they inherited (cf. Bosman & Müller 2009:1). In other words one's cultural contexts — something that has been referred to several times already. Secondly, the reference to "the story of the Gospel" could be explained, at least through the perspective of Liturgical Studies, as the important traditions such as the Eucharist which was briefly discussed earlier arose from the Gospels, in the Last Supper (cf. Matt 26:26-28 NIV; Luke 22:19 & 20 NIV), and was evident elsewhere in the New Testament as a formalised tradition. This tradition has been preserved and should be done so with considering the culture(s) of those participating in the ritual so that they may understand it and it would be relevant to them.

In the development of a new theory for praxis consideration shall be laid on the relationship between liturgy and Pastoral Care as well as the affect of liturgy on Pastoral Care with regards to worshippers being able, through their cultural understanding and relevance, experience such functions — as the aforementioned — through liturgical rituals in the worship service.

Beyond the formalised liturgical rituals are such practices as prayer ministry, which was observed in two forms. The first was in the form of, what is popularly referred to as, an altar call. The second form that was observed at all three churches was done after the worship service, however still part of it. The reason for stating that this second form, here on out referred to as prayer ministry, is still part of the worship service is because it was in all cases advertised during the worship service. It may not serve directly as part of the formalised liturgy but was, in most cases, synonymous with the worship service whether

noted in the thick descriptions from the participatory observations or described in the interviews. It can be best described as a voluntary aspect of the worship service and for the most part is done after the liturgical service as a matter of convenience: for the privacy of those in need of ministry as well as the consideration of those who are not involved's time.

It has been described above that the functions of direct, one-on-one, Pastoral Care are categorised as: healing, sustaining, guiding and reconciling (cf. van Ommen 2015:4). Considering this, there is the possibility that the worshipper seeking ministry requires more than that which is provided by the liturgy with regards to these categorised functions, such as Interviewee 00-3 who seldom attends the worship service but regularly attends home group meetings who explained that: "Actually it's at home group that I probably pray the most", where most of the prayers involve praying for healing: "I'd say it's about eighty, ninety percent is for healing prayer.". It appears, from the account of Interviewee 00-1, that prayer ministry is a component of the worship service that is more focussed on the individual than the congregation as a collective. In addition to this, through the participatory observations at all three churches, it was noted that the respective clergy or lay person would announce or advertise that, to paraphrase, anyone in need of prayer should come to the front of the church after the service where they would be met by someone who has volunteered to pray with them (cf. 3.1.1.2.; 3.1.1.3.; 3.1.2.1.; 3.1.2.2.; 3.1.2.3. & 3.1.3.3.). Thus allowing worshippers, as families, small groups or individuals, the opportunity for ministry in the form of prayer after the liturgy but still within the worship service.

Prayer ministry involves small groups, between two and five people, gathering around the altar or communion rails and engaging in prayer which usually involved the laying of hands — as was noticed in the participatory observations. As a result of not infringing on anyone's privacy, the content of the prayers is unknown however these encounters were often emotional for those who had gone forward in search of ministry. It is probably more applicable that Bosman and Müller's (cf. 2009) narrative approach to liturgy be applied here, due to the worshipper — he or she receiving prayer ministry — being able to share one's story, which up to that moment has been understood as a result of one's "cultural story". As it is not involved in the liturgy, liturgical tradition need not apply nor be in relation to one's culture. This is not to say that Pastoral Care need not be considered throughout the liturgy, rather that prayer ministry is not liturgical by nature and is therefore an element of Pastoral Care included — by provision — within the worship service.

It is expected that prayers prayed during prayer ministry could concern similar matters to prayers that were described in the interviews. In the previous chapter different functions of extemporaneous prayers were described as prayer as: thanksgiving, requesting, healing, catharsis, lament as well as submission and confession. Interpretation of prayer from a Pastoral Care perspective will be discussed further in the next section. The final subsection of the liturgical-ritual interpretation will examine “quiet time” liturgy, which includes the extemporaneous prayer functions listed above.

4.2.3. “Quiet time” liturgy:

In a previous section (4.1.2.), the ritual components of “quiet time” and other prayer rituals were discussed through ritual-liturgical lenses. The below are interpretations from a liturgical and liturgical-ritual perspective. These interpretations consider the concept of devotional literature such as The Upper Room³⁸.

For the purposes of this study devotional literature is a term given to Christian literature that serves as a guide for worshippers, seeking suggestions on how to further their faith. Furthering one’s faith in this context ranges from learning how to pray for someone beginning a habit of “quiet time” or daily devotion, learning specific ways to engage in prayer related to certain topics, to finding ways to re-establish; deepen or differently experience prayer. Devotional literature is a concept that is not limited only to prayer, it also suggests topics to reflect on through meditation and/or learning certain behavioural techniques for one to practice throughout one’s day-to-day live. Thus devotional literature possesses the possibility to affect, or suggest, the notion of *lex orandi*, *lex credendi*, *lex (con)vivendi* to the reader of such literature. There is a wide variety of devotional literature available however The Upper Room serves as a pop-culturally relevant example, it was mentioned in the interviews and falls into the scope of the network culture.

As the liturgy of the church is prescribed by the traditions of the church and the ritual acts that preserve them, so too the liturgy of “quiet time” is prescribed by the traditions of

³⁸ “The Upper Room® is a global ministry dedicated to supporting the spiritual formation of Christians seeking to know and experience God more fully. From its beginnings as a daily devotional guide, The Upper Room has grown to include publications, programs, prayer support, and other resources to help believers of all ages and denominations move to a deeper level of faith and service. The Upper Room is a part of Discipleship Ministries.” (cf. The Upper Room: Accessed 13 April 2017)

Christianity — as a behavioural aspect of living as Christ lived. In other words, through devotional practices one preserves the traditional modes of behaviour associated with devout Christianity: “an ever-deeper desire to work for peace and justice...” (cf. Pecklers 2003:150), as illustrated by Interviewee 00-7: “And it is my prayer that... um... when I talk to people, I don’t only say this about God but they would actually see in how I conduct my life... um... that I am a Christ follower.”. Examples of this include praying, meditating and behaving in a manner which would agree with the commandment: “Love one another. As I have loved you, so you must love one another” (John 13:34 NIV) as well as: “Do to others as you would have them do to you.” (Luke 6:31 NIV). This describes once more the aphorism ‘*lex orandi, lex credendi, lex (con)vivendi*’. Specific content aside, it can be hypothesised that in general devotional literature, in a similar manner to the liturgy, aims at maintaining certain traditions (cf. Pecklers 2003:146). The discretion and discernment of such literature rests on the worshipper and their culture. In other words one will make use of devotional literature they find appropriate to them through one’s relevance to it and understanding of it in conjunction with their liturgical traditions (cf. Pecklers 2003:145).

It is made clear by the transcriptions of the interviews that not all the interviewees, or worshippers, make use of devotional literature. Some have developed their own procedures for “quiet time” and praying in their private capacity, which was discussed in the previous lens of interpretation. To answer ‘why is this going on?’ it is suggested that, as Grimes proposes, such a daily ritual is in response to a recurring need — the need felt by a worshipper to communicate with God.

Such a daily ritual is congruent with the “septuple rhythm” described by Wolterstoff (cf. 2011:19-21), who explains two different points of view — the Catholic and the Reformed — that there is a relationship between that which is done or experienced during the week and the liturgy in the worship service: “Some say that the active life is jointly indispensable with the contemplative life for the full Christian existence. Others prefer to say that worship and work, liturgy and labour, must complement each other.” Whether it is perceived that the worship service, and the liturgy contained within it, is at the beginning of the week or the end of it what is important to this explanation is that which is done on Monday through to Saturday is a reflection and/or continuation of that which is experienced on Sunday in the worship service. The liturgy of a Sunday worship service extends into the week or is the conclusive responses of gratitude and adoration at the end of the week (cf. Wolterstoff 2011:24). From either point of view there is a relationship between one’s daily rituals, such

as “quiet time” and the worship service. One’s day-to-day life events (*lex (con)vivendi*) effect the way in which the worship service is experienced (*lex orandi*) and the worship service affects the way in which one experiences day-to-day life events.

If and when needed devotional literature aids this rhythm. This section of interpretation regarding why certain events, situations and contexts are going on has been completed. The proceeding section of interpretation focusses on events, situations and contexts from a Pastoral Care perspective. Included in this perspective are theories related to Pastoral Care from the fields of psychology and sociology.

4.3. Interpretation through Pastoral Care:

Pastoral Care is not limited to any specific methods, practices or techniques, rather it “indicates various responses of a person or persons motivated by God’s love for another or others.” (cf. Miller-McLemore 2014:269). The interpretations discussed below consider psychological and sociological theories within the scope of Pastoral Care. One of the research questions is: why do people pray? This question is asked in the aim of understanding the reasoning and motivation for praying, which is best answered by considering psychological and sociological points of view.

4.3.1. Prayer as a phenomenon:

One of the reasons for including both psychological and sociological views of prayer, within Pastoral Care, is because prayer is both personal (private) and communal (public). As noticed in the participatory observations and the interviews people, exclusively, pray alone — whether in the worship service or in their private capacity as can be seen in the thick descriptions of the participatory observations as well as in interviews: 00-1; 00-2; 00-4A and B; 00-5A and 00-5B; 00-6 and 00-7. These same people also, inclusively, pray in groups: as a family, in a cell group or in the worship service, which was also noted in the participatory observations conducted at Grace Covenant church for example. Whether publicly or in private in certain episodes, situations and contexts people feel the need to pray. Another of the research questions is: what do people pray about? This second question aids in answering the first, playing a causal role in understanding the motive behind praying.

Traumatic experiences are an unavoidable part of human life³⁹. As and when these experiences occur many people find it appropriate to share their thoughts and feelings on these matters with other people, which has been termed a disclosure process. By praying about such experiences and communicating one's thoughts and feelings through prayer may serve as a disclosure process to God (cf. VandeCreek, Janus, Pennebaker & Binau 2002:30). This could certainly be one explanation of a specific reason for praying, however not all prayers stem from a traumatic experience. The motive for praying described above is something that provokes attention from a Pastoral Care perspective. Pastoral Care concerns itself with traumatic experiences and the wellbeing of those experiencing them. Of the functions of extemporaneous prayer listed from the interviews the majority are related to difficult or traumatic experiences, these are: healing, catharsis, lament and submission and confession. Each of these has the potential to involve a disclosure process, especially catharsis and lament. It was explained in the previous chapter that both of these functions involve sharing emotions, the former serves in purging emotions associated with an experience while the latter serves simply to express such emotions.

From either a private or public perspective sharing, expressing or purging thoughts, feelings or emotions on difficult or traumatic experiences is a disclosure process. These prayers and the associated functions of a disclosure process could be helpful to those praying. Similarly to one sharing thoughts and feelings with a close friend, family member or confidant. Which, potentially, gives an explanation as to why one would find it helpful to adopt a disclosure process when praying about difficult or traumatic experiences. By sharing whether with another person or by means of prayer, one is communicating.

Christian prayer is intimate communication with a benevolent God, categorised into two types of prayer: verbal and mystical (or contemplative) prayer. The former can be subdivided into categories such as: petition, intercession, thanksgiving and adoration. The latter can be explained as "giving one's full attention to relating to God in a passive, non-defensive, non-demanding, open, nonverbal way." (cf. Finney & Newton Maloney 1985:104-105). An added explanation of contemplative prayer is: "The purpose of contemplative prayer is to wait on God to deepen one's confidence in His power and love so that one can grow in Christlikeness." (cf. Finney & Newton Maloney 1985:105). Up to this point what has been referred to as meditation can also be termed contemplative prayer.

³⁹ The term 'traumatic' is used loosely to describe a range of experiences from upsetting to devastating.

From the point of view that prayer is a communicative — communicating with God for a purpose, in terms of the research question ‘why do people pray?’ — a sociological study’s findings revealed that “prayer is not simply a ritual, but an action that participants believe has an impact on their lives.” (cf. Baker 2008:170). Thus far, from the interpretations of psychology and sociology the following can be provided as a working definition of prayer:

As a phenomenon, prayer is communicative ritual. The purpose of communicating, or the motivation behind prayer, is that it has an impact on the one praying. Prayer is an intimate form of communication, whether verbal or contemplative.

The phenomenon of prayer can also be explained as “an expression of need” and/or “an affirmation of faith” (cf. Finney & Newton Maloney 1985:105). The discussion above has alluded to prayer as a form of expressing one’s needs by means of petitioning or a disclosure process that concludes with an improvement of one’s well-being whilst or after enduring difficult or traumatic experiences. Prayers as affirmation of faith were observed in the participatory observations of the worship services. Bänziger, Janssen and Scheepers (cf. 2008:262) determined four categories for praying: “religious, meditative, impulsive and petitionary”. These categories fit into the two types of prayer described by Finney and Newton Maloney.

The third category of prayer according to Bänziger, Janssen and Scheepers, is of importance to these interpretations from a Pastoral Care perspective. They define impulsive prayer as:

This praying style arises from direct psychological problems, such as sadness and difficult moments. It is characterised by pouring out one’s heart to someone that is called a Higher Power or Something. It seems to point to a typically individualised prayer, said in bed, in moments of great distress. In some way it is closely related to the petitionary prayer. Both prayers arise from a problem, although the petitionary prayer contains classical or traditional elements, such as asking God for direct interventions. The impulsive prayer lacks these traditional characteristics, it is not directed to God, not asking for intervention, and not aimed at a direct effort.

(cf. Bänziger, Janssen and Scheepers 2008:262)

Under the informed assumption that the theories from psychology regarding prayer can be applied to situations such as the worship service, what applies to the ‘I’ also applies to the ‘us’. In other words by combining psychological theories on prayer with comparable theories from sociology, it can be determined that theories applicable to the self are also applicable to the selves in the worship service. Therefore it can be theorised in developing

a new theory for praxis that when worshippers — as a collection of selves — are gathered together in the worship service, liturgical tradition should meet culture to allow communication with God in relation to impulsive, disclosure process, intimate or petitionary prayers that allow worshippers to pour out their hearts — in a cathartic manner. It is assumed, due to lack of data as a result of privacy, that the same would occur in situations of prayer ministry.

In conclusion, a working definition on the phenomenon of prayer from a psychological, sociological Pastoral Care perspective is provided below. This working definition is an update on the one provided above, as a result of further insight and interpretation:

As a phenomenon, prayer is a communicative ritual. Prayer communicates expressions of need and affirmations of faith. Expressions of need can be communicated through prayer in expectation of improving one's wellbeing — or self. In such cases prayer is as a response to a need. The motivation for, or purpose of praying, is that it has an impact on the one praying and/or being prayed for. Christian prayer is an intimate form of communication, whether verbal or contemplative, with a benevolent and loving God.

The interpretive task (cf. Osmer 2008:83) has now been completed. In concluding this chapter it is necessary to mention that insight and understanding, through the process of interpretation of certain episodes; situations and contexts, has been gained. This aids in developing a new theory for praxis, in which it is important to consider the discussions above involving the ritual, liturgical and Pastoral Care aspects and contributions to prayer in the worship service. The insight gained through the above descriptions and discussions has been achieved with regard to the research problem. Therefore aiding in better understanding how the form and content prayer impact the ways in which people connect with God and other people. Throughout the process of interpretation, the relationship between church tradition and culture has constantly remained in consideration. The reason being that the aim of a new suggested theory for praxis is to form an inculturated liturgy.

The core insights that have been gained in this chapter involve: certain similarities between liturgical inculturation and ritualisation; the nature of personal prayer rituals and popular devotion; the phenomenon of prayer from the perspective of Pastoral Care which included theories from the fields Psychology and Sociology and led to a working definition

of the phenomenon of prayer. The interpretation of certain episodes, situations and contexts from the fields of Liturgical Studies, Ritual Studies and Pastoral Care led to better understanding and further insight into the ritual structures of different modes of prayer, the relationship between the worship service and “quiet time” and the importance of prayer from a liturgical perspective. The next chapter focusses on the third task of practical theological interpretation, labelled by Osmer (cf. 2008:129) as the “normative task”. This task asks the question: “What ought to be going on?” (cf. Osmer 2008:4).

5. Normative interpretations and learning from good practice:

The previous chapter focussed on specific episodes; situations and especially contexts, drawing on theories from the arts and sciences to interpret them. This chapter seeks to interpret certain episodes, situations and contexts —gained from the empirical data — using theological concepts, some of which have already been introduced in the previous chapter, such as theories from the fields of Liturgical Studies and Pastoral Care — thus constructing ethical norms to aid in developing a suggested new theory for praxis, whilst learning from “good practice” (cf. Osmer 2008:4 & Smith 2010:107-108). In light of this study involving theories from Ritual Studies, the interpretation of episodes, situations and contexts using theological concepts should be done in conjunction with using concepts and definitions from Ritual Studies. The aim of doing this is to consider the ethical norms and “good practice” from a Ritual Studies perspective and ritual-liturgical perspective. As with the previous two chapters and their respective tasks, this chapter also has a pertinent question: “What ought to be going on?” (cf. Osmer 2008:4). Normative interpretation examines that which derives from certain standards or norms, hence the question proposed in connection with this task of practical theological interpretation.

The normative interpretations below begin with theological concepts, first and foremost from systematic theology. Smith (cf. 2010:107) suggests that the normative task of practical theological interpretation should not be confused with traditional disciplines such as systematic theology. The reason for including systematic theological concepts in this study is to provide theological substantiation for the concept/notion/idea of ‘church’ and with regard to the research question of this study, the theological basis of the relationship between unity and diversity and the implications thereof for ‘being church’ in the twenty-first century. This is also a relevant example of the interdisciplinary nature of this study, the basis of this primarily liturgical study is an aphoristic concept used in systematic theology: *lex orandi, lex credendi, lex (con)vivendi* (cf. Smit 2010). This chapter is sectioned by using the three individual aspects of this concept.

5.1. Key concepts from within the field of systematic theology:

As mentioned above, the beginnings of the normative task (cf. Osmer 2008:129) consider theories involving ecclesiology, especially concerning literature on unity and diversity (cf. Ackermann 1998, Lathrop 1999, Thiselton 2015, Van Wyk 2014, Volf 1996 & Zizioulas 2006). The reason for this point of departure is in light of the cultural diversity in South Africa, as depicted in the introduction to this thesis, as well as the research aim which seeks to determine how the form and content of prayer impact the ways in which people connect with God and other people.

Recognising that the research was carried out across three different liturgical traditions, in one city, it is important to consider that these three churches — as the church — show a sense of unity in their liturgical practices throughout their liturgical diversity. The church father, Irenaeus, envisioned a liturgical or ritual unity within a liturgical diversity (cf. Lathrop 1999:118). The reason behind mentioning this is due to the acceptance that the liturgical traditions at different churches differ from one another, but also show similarities (cf. Van der Borcht 2008:8-12). With regards to this study and the traditions and churches that were studied, none of the three are 'wrong' in their liturgical ways and as a result there are grounds for acceptance of the other's liturgical interpretations, which are rooted in their traditions. Thus there is an element of 'unity' amongst them through their common liturgical practices, although there is also liturgical diversity. The interpretations below are focussed more on 'what ought to be going on' within a church in relation to the diversity of worshippers in attendance. The following excerpt illustrates that:

The problem of the church with regard to inclusivity and exclusivity was a problem since the apostles' early proclamation of the Gospel. Today, after more than a decade into the third millennium after the start of the apostolic proclamation, this problem is not only more intense, but also more complex. From a Western cultural viewpoint, this debate about unity and diversity in the church is closely linked to the concepts of linearity, spatiality and binarity.

(cf. Van Wyk 2014:2)

The quotation above serves as a connection to what has been discussed above and what will be discussed in the subsection below. These brief introductory remarks lay the foundation on which to ask what ought to be going on?

5.1.1. An ecclesiological perspective:

The notion of complexity in the above quotation is not only alluding to the inclusivity, exclusivity, unity and diversity of cultures in the church. This complexity refers also to other forms of diversity, such as race, gender, gender identity, sexual orientation and age. Each and all of these components add to the complexity and intensity of the problem regarding the relationship — or tension between — inclusivity and exclusivity. While the magnitude of this problem is something of concern to systematic theology, for the purposes of this study the focus shall be placed on cultural diversity and the ‘problem’ regarding inclusivity. In the field of systematic theology, current research utilises Trinitarian theology to approach the tension between unity and diversity, or between identity and otherness, with regard to inclusivity when it comes to ‘being church’. This is witnessed in the work of, for example, John Zizioulas (cf. 1985; 2006), Miroslav Volf (cf. 1998), Jurgen Moltmann (cf. 1981), Joy-Ann McDougall (cf. 2003; 2005) and Rian Venter in the South African context (cf. Venter 2006; 2011) to name a few.

Whilst considering this problem along with relative ethical norms and good practice, while also considering the aim of developing a new theory for praxis, Van Wyk (cf. 2014:2) argues the following:

According to binary thinking, the ‘visible’ church is the phenomenon church as it appears ‘now’. Seen from such a position church unity cannot be a reality ‘now’, simply because of the diversity of humanity, which according to this argument makes unity impossible and therefore displaces it to some sort of utopian future. The ‘invisible’ church refers to the understanding that the church is already one, because of an abstract conceptualisation of a mutual belief in God. According to this argument, church unity does not have to be realised ‘here’ and ‘now’, because all believers are ‘invisibly ‘one’. This binary thinking sidesteps the gospel’s imperative to be one, but even more importantly, it provides the grounds for homogenising and heterogenising, because the challenge of dealing with ‘otherness’ is seen as an impossible, insurmountable task. In dealing with diversity and otherness, the church then becomes a panoptic structure (space).

From a practical theological perspective, “the ‘visible’ church” can be equated to ‘what is going on’ while “the ‘invisible’ church” can be seen as the ‘what ought to be going on’. The latter referring to that which should be the ethical norm(s) — or good practice (cf. Osmer 2008:4, 79-173) — in an ideal world where the earthly (visible) church becomes the heavenly (invisible) church (cf. Bouteneff 2009:355). The notion expressed above is, thus, the ‘visible’ church is that which Christians physically attend while the ‘invisible’ church is the hopeful ideal that is sought to be achieved. There is yet another way to consider this concept: the ‘visible’ church as the human version of the ‘invisible’ church, which is divine.

The argument that is made above, referring to the realisation of unity being currently unachievable, is a presupposition that shall be considered as part of developing a suggested theory for praxis. The reason being that, through considering ‘what is going on’ and ‘what ought to be going on’, one is investigating the present episodes; situations and contexts while considering future episodes; situations and contexts. In other words, examining the present in comparison to ethical ideals and good practice, whilst developing a new theory for praxis as an ongoing result of this process — or recurring re-invention. It is important to mention that Van Wyk (cf. 2014) refers to homogenising and heterogenising when discussing unity and diversity within the church and not unity of the church. Thus referring to the relationship(s) between human beings, encompassed by a desired relationship with God. Bouteneff (cf.2009:353) specifies this point in a similar manner: “So if we wish to be theologically precise about it, we seek the visible unity of Christians, not of the Church.”

The visible unity of Christians in the worship service could, supposedly, be achieved through the inculturation (homogenising) and interculturalisation (heterogenising) of the liturgy (cf. Zizioulas 2006:14). From an ecclesiological perspective, the Pauline concept of the church as the body of Christ is relevant. Before continuing with the notional description below, the following serves as an example of the importance of focussing on unity and diversity:

What is even more significant, the subject of otherness is present today, implicitly or explicitly, in many areas of Christian, or religious experience in general, experience and discourse. In the first place, it is an intra-Christian problem, as it appears when we consider the issue of the balance between communion or community and the individual, or between the one church and the many churches. Communion seems to strike a sensitive chord in a Christian world fed up with individualism and institutional rigidity. Yet if the idea of communion is not qualified by that of otherness, it can lead to many problems. The task of working out an understanding of communion linked organically with an understanding of otherness appears to be imperative in theology today.

(cf. Zizioulas 2006:14)

Beyond the idea that “if the church is the body of Christ, and Christ is its head, that certainly means that the church is nothing without Christ.” (cf. Bouteneff 2009:353), is the specification that there is one body. While considering this concept of the church is the body of Christ and Christ is the head, it is possible that the body functions harmoniously — that, so called, ‘body parts’ are not in conflict with one another. In other words, a body needs both legs to work cooperatively in order to walk for example. To take this imagery further, within the body are many parts — or cultures — and each part has its own cells, the cells of the lungs being different to the cells of the heart. However the heart and lungs

function in harmony to oxygenate blood and pump it around the body, the heart deals with “the otherness” (cf. Van Wyk 2014:2) of the lungs to function in unison as one body (cf. Thiselton 2015:312&313). Similarly, within a multicultural church, the cultures of those participating in the worship service should deal with each others’ ‘otherness’ in such a way that there is homogenous and heterogenous unity in the worship service. Van Deusen Hunsinger (cf. 2005:336) adds to this example with the following:

Scripture also underscores our fundamental need of one another. In the body of Christ, the church, we recognise our profound need for community, mutual care, forgiveness and love: "The eye cannot say to the hand, 'I have no need of you,' nor again the head to the feet, 'I have no need of you'" (1 Cor 12:21).

An example of the proposed dealing with otherness, with the aim of unity, can be seen in the first participatory observation at West View Methodist (cf. 3.1.3.1.), where the participants of that worship service were led in worship by a traditional African choir. Such a way of worshipping is not the norm, however the choir did well to adjust itself to the songs of worship and hymns that are not culturally theirs. From the worshippers’ perspective, those in the congregation did not do well to adjust themselves from the norm — to sing in the unusual manner produced by the choir. It was noted in the thick descriptions for this participatory observation that in general the worshippers appeared to find the choir difficult to follow. From a liturgical-ecclesiological perspective, this is an example of the diversity and unity — or lack thereof — in the worship service. Each of these cultures, the traditional choir and those who could follow as well as those who found it difficult to follow, experience and interpret the traditions of worship differently. As a result there is a struggle in dealing with “the otherness” (cf Van Wyk 2014:2). This struggle was noticed especially when the choir led the congregation into worshipping through the singing of a song in an African vernacular, as was noted in the first participatory observation at West View Methodist Church (cf. 3.1.3.1. & Appendix a.).

The concept of unity in the church, from a cultural perspective is something that is concerned with fellowship by means of liturgical inculturation and liturgical interculturalisation. The section below discusses the theological concept of *koinonia* from a systematic-ecclesiological perspective. It is important to be reminded here that when referring to liturgical inculturation, prayer and one’s connectedness to God and fellow worshippers is the main concern. This is as a result of the first research aim, which seeks to determine if people can connect with God and fellow worshippers through prayer, within their diverse, cultural context(s).

5.1.2. *Koinonia* and *lex (con)vivendi*:

The term *koinonia*, which refers to ‘communion’ or ‘fellowship’, “possesses both vertical and horizontal aspects, the former referring to the relationship between believer and God, and the latter to the relationship between individual believers.” (cf. McGrath 2007:407). The importance of *koinonia* and or *lex (con)vivendi* is very simply conveyed by Thiselton (cf. 2015:311): “If a person was not part of a community of God’s people “in Christ”, that individual would hardly be “Christian!” This illustrates the importance of the horizontal aspect. Van Deusen Hunsinger (cf. 2005:363) explains, in terms of the vertical aspect, that “at the heart of Christian theology lies the presupposition that our most basic need is communion (*koinonia*) with God.” With regards to prayer and *koinonia*, the following should be mentioned:

Expressing the longing of another’s heart in intercessory prayer strengthens *koinonia* both vertically and horizontally.

Van Deusen Hunsinger (cf. 2005:365)

When we pray, we give voice in honest, vulnerable expression of our own heart’s longing. Prayer connects us with God and to all the needs fulfilled in Him.

Van Deusen Hunsinger (cf. 2005:366)

With regards to the research aim of determining if people connect with God and fellow worshippers through prayer, the above are ecclesiological examples of ‘what ought to be going on’ in terms of ‘being church’. Both quotations also serve as expressions of the notion of *lex orandi*, *lex credendi*, *lex (con)vivendi* (cf. Smit 2004). However, this is not necessarily what is always going on, as pointed out by Interviewee 00-4B in the previous chapter for example (cf. 4.1.1.2.). Considering the above excerpts as “good practice” (cf. Osmer 2008:4), they allude to both ‘what ought to be going on’ as well as literary evidence that aids in determining if people can connect with God and fellow worshippers through prayer.

In the section above a discussion began, from an ecclesiological perspective, on the topic unity and diversity. Included in this discussion was the comparative relationship between inclusivity and exclusivity. This discussion and the relationships, mentioned above, included within are concerned with the “horizontal aspects” of *koinonia* (cf. McGrath 2007:407). The horizontal component of *koinonia* refers to the fellowship, communion or

relationships between believers. In a multicultural context the notion of inclusivity and exclusivity is relevant, as described by Volf (cf. 1996:40):

Much like Jews and Muslims, Christians can never be first of all Asians or Americans, Croatians, Russians, or Tutsis, and then Christians. At the very core of Christian identity lies an all-encompassing change of loyalty, from a given culture with its gods to the God of all cultures.

The excerpt, above, is taken from a section in his book “*Exclusion and embrace*”, which Volf titled “Departing...” (cf. 1996:38), which begins with an analogy of Abraham departing his comfort zone in being faithful. In understanding this analogy and the excerpt above, Volf is suggesting that one’s culture should be secondary to one’s faith, whether Jewish; Muslim or Christian. This understanding alludes to an example of inclusivity and exclusivity within horizontal *koinonia*: by declaring one’s faith one is inclusively part of the fellowship of believers, while inherently being raised from a culture and declaring one’s faith from such a perspective one is exclusive, different, an ‘other’ in fellowship with ‘others’. By being the ‘other’ is inherent of being oneself (cf. Zizioulas 2006:13), in other words because of the complex matrix of factors — or identity — that defines an individual, the personhood of one is ‘otherness’ to other individuals and vice versa. Kärkkäinen (cf. 2002:96) also emphasises that the cultures and uniqueness of individuals should not be ignored in inclusive fellowship, or worship, by stating that: “being in communion does not, however, mean downplaying the distinctive personhood of each individual”.

Up to this point the focus has been on the fellowship between believers, the discussion continues by making references to the ‘horizontal line’ of *koinonia*. Firstly, some explanations are required: on either end of the horizontal line are the ‘believer’, associated with each term are the aspects of the two relationships described above. On the one side, are the terms ‘unity’ and ‘inclusivity’ which depict half of the components concerned with the relationships that both influence and describe horizontal *koinonia*. On the other side, are the correlating terms that oppose those on the first mentioned end of the same line.

The horizontal line serves a larger purpose than that which is described above. The line should be pictured to be pushing either end of an elliptical shape, the one side — inclusivity — pushes, or oppose, the other and so the other — exclusivity — opposes the one. Metaphorically, they oppose one another in the same manner that polar opposite ends of two magnets repel one another. Simply, inclusivity is the opposite of exclusivity and within this a tension is created (cf. Volf 1996:44-45) which is why there should be an

elliptical shape and not a circle. When describing relationships between human beings, Ackermann (cf. 1998) constantly makes use of the comparison between the 'I' and the 'we'. The concept of *ubuntu* serves as further indication of the complexity of inclusivity and exclusivity, or unity and diversity. *Ubuntu* is a well known phrase, colloquially translated as "I am because we are". Even as a philosophical ideal, within the translated statement, there is still inclusivity and exclusivity. By stating that "I am because we are" the 'I' is declaring itself as exclusive, whilst also realising its inclusivity within the 'we'. In a similar manner the hypothetical believer becomes, inclusively, connected with other believers and God by joining in prayer — as referred to above (cf. Van Deusen Hunsinger 2005:365 & 366). However, said believer could remain exclusive by praying "...in honest, vulnerable expression of our own heart's longing." (cf. Van Deusen Hunsinger 2005:366). In the event that one believer's expressions of his/her heart's longing are different to those of other believers, then said believer becomes exclusive within the worship service.

Along the horizontal line, and intertwined with the tension between inclusivity and exclusivity, is where liturgical inculturation takes its place. From the discussions above it could be said, from an ecclesiological perspective, that liturgical in(ter)culturation seeks to aid the exclusive (culture) in becoming inclusive within the worship service. The importance of this is that fellowship (*koinonia*) is not simple social exchanges with one another in a church building but "common participation" (*lex (con)vivendi*) "as one who holds a joint share in the body of Christ." (cf. Thiselton 2006:313). At this point it is important to remember that when referring to culture, the description thereof goes beyond one's heritage or ancestry but includes such aspects as: financial status, race, gender, sexual orientation and any other factors that contribute to the complexity that makes one unique. The complex matrix of factors, which there are an infinite possibility of, could enhance one's exclusivity within the worship service and *koinonia*. One's exclusivity cannot be avoided although their inclusivity, or faith, in the worship service should be paramount (cf. Volf 1996:40 & Thiselton 2015:321).

The two subsections above focus mainly on the concept of being church (*lex (con)vivendi*) with particular attention placed on unity and inclusivity. As mentioned in the introduction to this thesis, there is causal interrelationship between prayer, belief and living together (or being church) — as the one affects the other(s). As an example of this interrelationship Immink (cf. 2016:5) writes: "The community of believers provides an important environment for checks and balances in hearing the voice of God. The subjectivity of faith

is rooted in the community of faith.” Whilst considering this interrelationship, and after discussing ecclesiological ideals and norms of being church — living together in a faith community, it would be prudent to shift the focus to theories on belief. The subsection below considers ecclesiological theories on belief.

5.1.3. *Lex credendi*:

It was mentioned above that the focus would be shifted from being church (*lex (con)vivendi*) to belief (*lex credendi*), however due to the interrelationship it can be worthwhile to discuss one in terms of the other. The process of doing so begins here with consideration of an article written by Brümmer (cf. 2010), who writes:

Thus I can experience my own life as a life of fellowship with God, the sensory world as an expression of the grace and glory of God, and events in the world as either realisations of God’s intentions (and therefore good) or as contrary to the will of God (and therefore evil)... Religious experience is therefore ‘hermeneutical’ in the sense that it entails an interpretation of our ordinary experience or sometimes of particularly impressive experiences of the world and of our own lives in light of faith.

(cf. Brümmer 2010:1)

It is convenient that the term *lex credendi* falls between *lex orandi* and *lex (con)vivendi*. In the above quotation it is explained that faith, or belief, is a hermeneutical process of interpreting living (*lex (con)vivendi*) and religious experiences, of which prayer could be included. Therefore, beliefs are influenced by life experiences and religious experiences, while beliefs simultaneously affect the way life and worship are experienced as “believers claim that their interpretation is true.” (cf. Brümmer 2010:2). Thus as one experiences living (*lex vivendi*), so through hermeneutics they believe (*lex credendi*) and as one experiences worship (*lex orandi*), so through hermeneutics they believe (*lex credendi*).

The excerpt below is further support of the above:

St. Francis, like other believers in all theistic traditions, understood the meaning of things by looking on them with eyes of faith and thus relating them to God. This has important implications on the way in which we are to understand the nature of religious experience. Such experiences should not be viewed as an extraordinary kind of extra-sensory perception, but rather as ordinary experience (including ordinary sense perception) looked upon with the eyes of faith.

(cf. Brümmer 2010:1)

The intended meaning of the author, and the reason for quoting the above, is that through faith one interprets life hermeneutically and develops certain beliefs. These beliefs should then relate the meaning of life experiences to God, which should be the norm for believers.

The final subsection of ecclesiology steers the focus from the 'being church' and 'belief' aspects of the aforementioned interrelationship, to the component involving worship or prayer. It is imperative to consider all three components of this interrelationship whilst the focus is more towards discussing the *lex orandi* component, which is where this discussion continues below.

5.1.4. *Lex orandi*:

The discussions above have provided insight into the ideals and norms of being church and belief. This subsection focuses on worship, prayer and their function in *lex orandi*, *lex credendi*, *lex (con)vivendi*. It was mentioned in the previous chapter (cf. 4.1.1.1.), that liturgy as a ritual is in a sense "...but mere practice, a preparatory exercise, a way of bidding valued time. But a liturgy is not only preparatory, it is also the thing itself." (cf. Grimes 2010:43). This, through a description of spirituality, is supported by Brümmer (cf. 2010:3) when he writes: "In spirituality believers practice their fellowship with God. They are not merely practicing for it." Before alluding to this Brümmer expresses that "It is only through enlightenment by the Spirit that we are able to see things with the eyes of faith" (cf. Brümmer 2010:2). As one practices their fellowship (*lex orandi*), so they enact their beliefs (*lex credendi*) and so they live (*lex vivendi*) and participate in being church (*lex (con)vivendi*).

In different forms of prayer we consciously face up to various aspects of our life in fellowship with God, and in this way train ourselves to experience life and the world in terms of this fellowship. Thus in petition we face up to our own dependence on God and so come to experience the providential actions of God on which we depend... In intercession we face up to our own concern (or lack of concern) for the needs of others and come to experience this in terms of our fellowship (or lack of fellowship) with God. In penitence we come to look upon our own failings as sins in which our fellowship with God is being marred. In prayers of dedication we become aware of our own commitment (or lack of commitment) to doing God's will. In praise we look upon the world as an expression of God's goodness, holiness and glory. In thanksgiving we look upon our own capacities and opportunities and the fulfilment of our needs as gracious gifts from God. In this sense prayer is a form of meditation in which we consciously train ourselves to experience the ways in which we relate to God, to ourselves, to the world and to other people in our actions and attitudes in terms of our faith.

(cf. Brümmer 2010:2)

An important addition to this explanation is that this does not necessarily apply only to prayer but also to the liturgy as a whole as well as all forms of spirituality (cf. Brümmer 2010:2). In the excerpt above, brief explanations of the beliefs (*lex credendi*) being enacted through prayer (*lex orandi*) are given. Brümmer, above, explains that through prayer believers "face up" or realise various aspects of living in fellowship. In other words, the above serves as an example of *lex orandi*, *lex credendi*, *lex (con)vivendi*. This is of

importance to the investigation, in terms of the main research problem, of how the form and content of prayer impacts the ways in which people connect with God and other people. Immink (cf. 2016:4) writes similarly to Brümmer when explaining the interrelationship between living, believing and praying:

In prayer, people express their *being-in-the-world*, their hopes and fears, their worries and desires. Our human attitudes are embedded in emotions, volitions and bits and pieces of knowledge. All these feelings, moods and thoughts are shaped in a process of interaction with the world around us and the people we meet. In prayer, this whole world of awareness and understanding is activated in a personal and subjective way. People express their life and faith *as-it-is-lived*, and they do so in a personal address to God.

In the excerpt above, the interrelationship between *lex orandi*, *lex credendi*, *lex (con)vivendi* is once again shown. Importantly, in both examples the notion is more a case of: ‘as we live (together)’, ‘so we believe’ through “feelings, moods and thoughts”, ‘so we pray’.

As mentioned above, this chapter seeks to interpret certain episodes, situations and contexts using theological concepts — thus constructing ethical norms to aid in developing a suggested new theory for praxis, whilst learning from “good practice” by asking the question: “what ought to be going on?”(cf. Osmer 2008:4 & Smith 2010:107-108).

As such the content above involves discussions and descriptions of ecclesiological ideals and norms. In some cases the ‘norms’ may seem unobtainable, hence the inclusion of the term ‘ideals’ which is relative to answering the question that Osmer (cf. 2008:4) has associated with the normative task. Therefore, the sections above consider norms and ideals from the field of Ecclesiology, whilst keeping in mind that lessons can be learnt from ‘good practice’. In terms of liturgical inculturation and liturgical interculturalisation, lessons can also be learnt on what ‘good practice’ is from an ecclesiological point of view. An explanation was given above on how liturgical in(ter)culturalisation finds its place between the tensions of inclusivity and exclusivity, unity and diversity, which is part of ‘being church’. Remembering that, in the city of Centurion, being church involves multiple cultures and their wants to be inclusive in ‘being church’. By gaining insights into ‘good practice’ and learning from it, the liturgical traditions of the churches involved could be better equipped to interact with the (multi)cultural ‘wants’ of worshippers. The next section of this chapter considers relevant perspectives from the combined fields of liturgical and Ritual Studies to aid in understanding what ought to be going on.

5.2. A normative liturgical-ritual approach:

In the previous chapter, which focussed on the interpretive task (cf. Osmer 2008:79-128), similarities were drawn between the concepts of liturgical inculturation and ritualisation. *Liturgia condenda* as well as liturgical inculturation and ritualisation, are all continual or ongoing processes (cf. Grimes 2010:35; Wepener 2009:42). For this reason, the above concepts have been grouped together and will be compared for their similarities. This exercise is conducted with the aim of gaining insight into what ought to be going on with regards to liturgical inculturation and its ritual influences.

It is of importance to mention that both liturgical inculturation and ritualisation are concerned with the cultural influences on tradition. In other words both concepts focus on the relationship between cultural and its effects on making tradition (worship) relevant to the current generation and vice versa (cf. Senn 1983:38). Another similarity that should be remembered is that prayer, as included in liturgy, is inherently ritual (cf. 4.2.1.). As a point of departure in exploring the similarities between liturgy and rituals the excerpt below illustrates that:

Rites are not givens, they are hand-me-downs, quilts we continue to patch. Whether we call this activity ritual creativity, ritual invention, ritual making, or ritual revision does not matter as much as recognising that rites change, that they are also flowing processes, not just rigid structures or momentary events.⁴⁰

(cf. Grimes 2000:12)

This explanation is similar to that of Wepener's (cf. 2009:42), who discusses that "liturgical inculturation is a continuous process", and to translated into terms of Grimes' quilt analogy, continuously adding 'patches' of culture to tradition "so that a totally new entity comes into being, namely an inculturated liturgy". It should be mentioned that one of the aims of liturgical inculturation is inclusivity in terms of cultural relevance to the traditions of the worship service — or liturgy. Thus this section is concerned with how the form and content of prayer impact the ways in which people connect with God and other people from a normative liturgical-ritual perspective.

In terms of learning from good practise an example that can be scrutinised from the perspective of liturgical inculturation, or ritualisation, is the ritual act of baptism that was noted in the third participatory observation at West View Methodist Church. If correctly

⁴⁰ Although a separate entity, the term rites is synonymous with rituals.

performed this ritual, which is a rite of passage, will achieve that which it was designed to achieve. A critical factor in its achievement lies in the inculturation of the rite of passage. If the baptism ceremony is culturally relevant to the worshippers then only will transformation have taken place. It should be noted that this discussion is a hypothetical and not a criticism of the actual ritual that was observed.

As mentioned in the previous chapter, that which was observed and documented was intended to be a ritual of inclusion through transformation. If this transformation was achieved then both those being baptised and those witnessing the baptism were all inclusive of being church. It should be mentioned that not all of the five children or babies have the same culture. This raises the question: by making the decision to have their children baptised, are all the parents of the notion that the liturgical aspects of baptism are inculturated and that ritualisation has occurred in terms of the traditional ritual of baptism?

This question can be, hypothetically, answered with regards to 'what ought to be going on' by drawing on theories involving liturgical inculturation and ritualisation. The hypothetical norm will firstly be described from the perspective of liturgical inculturation, in the subsection below. These descriptions will be followed by describing the same norm from the perspective of ritualisation. Following the descriptions mentioned above, a discussion can be had by comparing the two approaches.

5.2.1. Liturgical inculturation:

In the previous chapters, descriptions and working definitions of the concept of liturgical inculturation were provided. The following excerpt is provided as a discussion of liturgical inculturation:

What is liturgical inculturation? It is a liturgical neologism, but the idea is not new to the liturgy, and if the breaking of bread, baptism, laying of hands, and anointing of the sick in the New Testament are accepted to be instances of inculturation, then the practice dates back to Christ and his first disciples... Liturgical inculturation may be described as the process whereby the texts and rites used in the worship by the local church are so inserted in the framework of culture, that they absorb its thoughts, language, and ritual patterns. Liturgical inculturation operates according to the dynamics of insertion in a given culture and interior assimilation of cultural elements. From a purely anthropological point of view we may say that inculturation allows the people to experience in liturgical celebrations a "cultural event" whose language and ritual forms they are able to identify as elements of their culture.

(cf. Chupungco 1982(a):29)

It is explained in the above the liturgical inculturation is an ageless concept that has been termed or labelled more recently. The above discussion also reveals a reciprocal relationship between tradition and culture that results in a new entity. Ideally tradition is absorbed into culture and culture is fully understood by tradition. The result is that a people would be able to experience a tradition, in this case baptism, as their own cultural event because said people would be able to identify their own language and ritual forms in this new, culturally relevant, tradition. In other words the liturgy, or baptism, remains traditional however it is also a new tradition due to the causes of culture. Therefore, in answering the question hypothetical from a normative perspective, the tradition — baptism — is what it always was but is new in the sense that it has been culturally adapted for the sake of it being culturally understood.

To 'answer' this question further it could be suggested that the parents, from the various cultural backgrounds, experienced their own baptismal rites of passage as a result of them being able to connect with what was going on, inclusively and exclusively, due to cultural and traditional assimilation. It should be mentioned that this is a hypothetical due to this discussion simultaneously investigating what ought to be going on. To ask 'what ought to be going on?' is to consider not only norms but ideals, therefore the below should be considered, remembered and enacted:

Inculturation is not unilateral. It is not a question merely of observing theological and liturgical principles. There must be reciprocity and mutual respect between the liturgy and culture. Culture has also its categories, dynamics, and intrinsic laws. Liturgy must not impose on culture a meaning or bearing that is intrinsically alien to its nature. In other words, authentic inculturation respects the process of transculturation. By this we mean that both the liturgy and culture are able to evolve through mutual insertion and absorption without damage to each other's identity.

(cf. Chupungco 1982(a):31)

This continual evolution between culture and tradition can go wrong, this happens when the critical balance is tilted more towards one of the components than the other (cf. Wepener 2008:314). For this reason the analogy provided by Chupungco (cf. 1992:32) is used when describing liturgical inculturation. It is understood that if both ends of the candle are burning simultaneously that they would meet in the middle of the candle, which alludes to proper balance. There is one vital action that is imperative to this process, namely discernment: "Liturgical inculturation thus has to do with continuous discernment and discernment regarding discernment..." (cf. Wepener 2008:317).

Through discernment the evolution, liturgical inculturation, is both tradition being absorbed by culture and tradition absorbing culture — or the former critically rejecting the latter or vice versa (cf. Wepener 2009:39). As part of discerning there are questions that should be asked of tradition and culture, examples include: asking “To which specific part or parts of the history of the liturgy does one look back at? Or do you look past the history of the liturgy and only at Scripture (if that is possible)?” when considering the role of tradition and “To what extent is this liturgy a relevant expression regarding the experiences and spiritualities of the celebrating people?” when considering the role of culture (cf. Wepener 2008:318).

Therefore, a conclusion can be drawn thus far, namely that liturgical inculturation is not culture conforming to liturgical tradition neither should tradition be warped and thereby conform to culture. Hence liturgical inculturation is a balanced, reciprocal relationship based on critical discernment between culture and tradition. To answer, in terms of ‘what ought to be going on?’, the hypothetical norm would be that those experiencing the rite of passage, the baptism, are connected to it; can identify with it and are transformed by it due to the tradition being absorbed by their culture and vice versa. In this normative hypothetical which describes what ought to be going on, the liturgical tradition — in this case baptism — is not imposing itself on the culture(s) of those experiencing and performing the rite.

As proposed above, the section below will consider this hypothetical from the perspective of Ritual Studies by discussing the concept of ritualisation from a normative approach. In the previous chapter the term ritualisation was described and certain elements thereof were discussed. The subsection below continues this discussion with the aim of concluding this section by comparing the concepts of liturgical inculturation, discussed above, with ritualisation.

5.2.2. Ritualisation:

In parallel with that which has been described above, this subsection will continue using the baptism noted in the participatory observation as a hypothetical, ‘what-if’, to describe what ought to be going on.

In the previous chapter an explanation of ritualisation was provided by Grimes (cf. 2010:35): “Ritualisation leads to the formation of rituals and therefore is presupposed in all other ritual modes such as liturgy.” Ritualisation can also, and has been in the previous chapter, described as “the intentional developing or inventing of rituals on the margins of established rituals.” (cf. Barnard, Cilliers & Wepener 2014:40 & 119).

Grimes (cf. 2010:126) analyses the theories of Turner and writes that “the continuity of ritual is, in Turner’s treatment, not conceptual but dramatic; hence, ritual is best viewed as a process, not as an enduring system or set of types.” This process suggests a concept similar to Van Gennep’s liminal approach. Rituals do not simply happen, they are enacted — performed — as responses to social dramas (cf. Grimes 2010:126-127). The processes of rituals are developed through ritualisation. The following excerpt should also be considered, in explaining the importance or relevance of ritualisation:

Coming together and pushing apart — intimacy and aggression, symbiosis and isolation — are some of the most basic rhythms from which ritualisation is constructed; hence, these actions are quite susceptible to habituation. Rites should not fail to deal with the systole and diastole of human action, but often they do. The result is habituation, the freezing of action. An unfortunate tendency of Western theories of ritual is to define ritual as if it were habituated behaviour. But habituation is the bane of ritualisation. It is imposed in the form of ought-filled, unmindful heteronomy, which is then hidden from view, denied. So authentic... ritualisation should not be dismissed by linking it to the stifling rigidities of habituated behaviour.

(cf. Grimes 2010:35)

For the purposes of this argument, habituation can be referred to as the practice of such rites as baptism in a way that the tradition denies the culture(s) of those involved in the rite. It can therefore be suggested that such a rite would be mundane and removed of all drama, seen by those performing it just as something that ought to be done. In this sense the ‘ought to be done’ can be seen as tradition imposing itself on culture without being mindful of culture’s own “categories, dynamics and intrinsic laws” (cf. Chupungco 1982(a): 31).

Hence habituation is the bane of ritualisation, it ‘denies’ the social drama of coming together and pushing apart, the actions that should be performed culturally by means of a tradition that is ritual and not habit. This supposes that which was quoted from Grimes (cf. 2000:12) above: “Rites are not givens, they are hand-me-downs, quilts we continue to patch...recognising that rites change, that they are also flowing processes, not just rigid structures or momentary events.” Or at least, they ought to be.

To better understand 'what ought to be going on' in terms of ritualisation, it is important not to repeat the series of explanations of the concept that were provided in the previous chapter. Thus sparing redundancy. However in light of that which has been described and discussed above, as well as understanding 'what ought to be going on', it is necessary to make use of certain explanations that have been drawn on in the previous chapter. Firstly, ritualisation can be described as "the intentional developing or inventing of rituals on the margins of established rituals." (cf. Barnard, Cilliers & Wepener 2014:40 &119). Secondly ritualisation can be explained as that which leads to the formation of rituals (cf. Grimes 2010:35). Thirdly, it is critical to the function of ritualisation that it be noted that "Ritualisation drives humans in culturally specific ways" (cf. Grimes 2010:35). Lastly ritualisation, in terms of ethology, can be explained as formalised activities (cf. Grimes 201:35 & Miller-McLemore 2014:145).

The relevance of re-mentioning the above explanations was in the aim of developing a working definition. The reason behind developing a working definition is to aid in understanding 'what ought to be going on' within the context of the research problem. By considering the working definition as ritualisation norm, understanding what ought to be going on as well as learning from good practise can be achieved. The following, for the purposes of this normative inquiry, is a working definition of ritualisation:

Ritualisation leads to the formation of rituals. Rituals begin with ritualisation, which can be described as formalised activities. Ritualisation is not only the invention of rituals, it is also the development or renewal of already established rituals — driven in culturally specific ways.

This presupposes that if the baptismal rite, noted in the participant observation, has been or is continually ritualised it would not be a habituated event. The reason for ritualisation of such rites is culture. As the liturgy is inculturated so the quilt, that is the ritual, has patches added to it. Like the 'patches' are added to the 'quilt' so are cultures connected to rituals through ritualisation. In terms of 'what ought to be going on', if the ritual has been ritualised then the worshippers, for example, can enact, perform and engage in the ritual processes. If there is enactment, performance and engagement there is the presupposition of meaning and not the imposing of a mundane, habituated, 'ought to be' event.

The subsection below, which is the conclusion to this liturgical-ritual section, draws on the discussions above. By doing so the normative similarities of the functions of liturgical inculturation and ritualisation will be described. The aim of these descriptions is to better understand the research problem, which is: how does the form and content of prayer impact the ways in which people connect with God and other people? This is asked from a normative perspective, by understanding what ought to be going on.

5.2.3. Liturgical-inculturation, ritualisation and good practice:

Scrutiny can be placed on the research problem in order to better understand the role this section has in understanding the research problem. Ritualisation and liturgical inculturation are concerned with form and content. In terms of this study both functions are of concern in understanding the impact of form and content, by means of learning from good practise.

Philosophically speaking it could be argued that the worship service can only be deemed as such if the worshippers validate it as such. In other words, if the worshippers are connected to God and each other through worship — which “defines the community, reminding it both of its identity and its destiny” (cf. Pecklers 2003:30-31) — then what is going on is what ought to be going on. In light of this, the following excerpt is provided:

... Christian worship is not about superfluous ceremony nor is it about rubrics or laws. It is about the very heart of the Christian life where God’s presence is encountered both individually and collectively, and where our convictions about the reign of God are made manifest in what we say and do — in how and what we preach — in our gestures towards God and one another.

(cf. Pecklers 2003:29-30)

The above refers to the concept of *koinonia*, the fellowship between worshipper and God as well as the fellowship between worshippers. In prayer, whether ritualised or extemporaneous, worshippers gesture towards God and one another which is where connectedness ought to occur. Liturgical inculturation and ritualisation are concerned with both aspects of said connectedness. As a result both concepts focus on the relationships between tradition (anthropological context) and culture (cf. Barnard, Cilliers & Wepener 2014:41), furthermore both are of the understanding that their processes are continuous, or ongoing.

From the perspectives of both liturgical inculturation and ritualisation, tradition should not be imposed on or deny culture. Liturgical inculturation and ritualisation are therefore

bilateral notions. In other words tradition should not only affect culture, nor should culture only affect tradition. The former would be an imposition, the latter would be a type of consumerism — that which protects the interests of culture only. When considering ritualisation, or ritualising, from a liturgical perspective the cultural aspects that influence inculturation can be seen by using different approaches. These approaches include ritualising through: the interaction of different meaning systems, the restoration of the unity of the domains of modern art and liturgy, recontextualisation and shaping the liturgical ritual through bricolage (cf. Barnard, Cilliers & Wepener 2014:119). In terms of this study, as described in the above, referring to culture is not only referring to one's heritage but a matrix of aspects. All of the approaches listed above are inherently culturally driven, each considers a component that is culturally relevant.

The aim of any of the approaches mentioned above is the renewal of tradition, that which creates a new entity. One that includes cultures and that which is relevant to worshippers, thus worshippers can identify elements of their own cultures in experiencing and performing liturgical rituals. The reverse is also a possibility, by the insertion of tradition into culture, or certain cultural aspects, liturgical rituals — so to speak — are still renewed, thus they are culturally relevant. By means of experiencing an inculturated, or ritualised, liturgical ritual there is inclusivity and unity. Through culture 'accepting' tradition and vice versa worshippers are then included in what is going on. This is resonated by worshippers being able to identify certain cultural elements that are relevant to them, therefore including them in the liturgical ritual which they can experience and perform in unity with other worshippers. It should be mentioned that when referring to rituals, and/or liturgical rituals, what is essentially being referred to is prayer. Therefore it can be argued that if prayer is inculturated or ritualised in terms of the above, then its form and content impact the way in which people — or worshippers — connect with God and other people — or worshippers.

The completion of this chapter, in addition to the previous chapter, brings to the end the interpretive aspects of this thesis. Insight and understanding has been gained in terms of two of the questions associated with the four core tasks of practical theological interpretation, namely "What is going on?" and "What ought to be going on?" (cf. Osmer 2008:4). Thus insight has been gained by interpreting certain episodes, situations and contexts by drawing on theological concepts from the fields of Ecclesiology and Liturgical Studies as well as those from Ritual Studies. As a result of these interpretations better

understandings and clearer insights have been gained into: *koinonia* and the creative tensions between unity and diversity, identity and otherness as well as inclusivity and exclusivity; the interrelationships between prayer, belief and living together/being church; as well as further development of the integrative aspects of liturgical inculturation and ritualisation. The result is learning 'good practice' from this gained insights and the better understanding of the core concepts.

By taking into great consideration that which has been gained by these two chapters, the fourth and final question can be asked in the following chapter: "How might we respond?" (cf. Osmer 2008:4).

6. A liturgical-ritual theory for praxis:

The introduction, chapter one, discussed the main research problem and the research question, which are the same: how does the form and content of prayer impact the ways in which people connect with God and other people? It also briefly described the context for, and by, which the research would be conducted. By using the aphorism '*lex orandi, lex credendi, lex (con)vivendi*' (cf. Smit 2004) it was understood that, at its simplest, that there are causal interrelationships between praying, believing and living (together). It was hypothesised that liturgical inculturation could aid the impact that the form and content of prayer have on people connecting with God and other people in the worship service.

As the introduction developed, so did relevant sub-questions that could be considered when designing the research methodology. These questions could be asked in response to the research aims that were listed in the introductory first chapter. The questions and aims listed in the first chapter propagated the epistemology and the research methodology that was extensively described in the second chapter and also the basic theoretical departure of this thesis.

The formation of the research methodology explained how the question "what is going on?", associated with the descriptive-empirical task, was asked (cf. Osmer 2008:4). By conducting the research proposed in the methodological chapter, information was gathered over a period of two years in three church contexts that helped discern patterns and dynamics in particular episodes, situations and contexts (cf. Osmer 2008:4, 31 - 78). By gaining information, insights were gained into the revealed episodes, situations and contexts. The information and insights that were gained were categorised alluding to different episodes, situations and contexts as can be seen in the empirical chapter (cf. 3.). These episodes, situations and contexts were described through a series of categories that resulted by means of a grounded theory approach which coded the collected data through a back and forth process of analyses.

In the previous two chapters interpretation of certain episodes, situations and contexts took place by means of putting the categorised themes under the proverbial microscope of various, albeit appropriate and relevant, arts and sciences. As a result of which advances were made by firstly describing 'what is going on' by means of a descriptive empirical chapter (cf. 3.), as described in the paragraph above.

The empirical data was then interpreted with the notion of asking ‘why is this going on?’ in the fourth chapter (cf. 4), this led to the development of core insights by means of interpretation of the categorised episodes, situations and contexts. These events, situations and contexts were interpreted by drawing on theories from the fields of Liturgical Studies, Ritual Studies and the psychological and sociological perspectives from the field of Pastoral Care. Thus, core insights were gained into: certain similarities between liturgical inculturation and ritualisation; the nature of personal prayer rituals and popular devotion; the phenomenon of prayer from the perspective of Pastoral Care which included theories from the fields Psychology and Sociology and led to a working definition of the phenomenon of prayer. The interpretation of certain episodes, situations and contexts from the fields of Liturgical Studies, Ritual Studies and Pastoral Care led to better understanding and further insight into the ritual structures of different modes of prayer, the relationship between the worship service and “quiet time” and the importance of prayer from a liturgical perspective. Each of these insights aided in responding to the research question that was posed in the introductory chapter (cf. 1.): how does the form and content of prayer impact the ways in which people connect with God and other people?

In the previous chapter (cf. 5.), interpretation of the empirical data was once again conducted, however from theological perspectives, namely from the fields of Ecclesiological Studies and Liturgical Studies, which resulted in gaining insight and understanding into ‘what ought to be going on’. The difference between the normative chapter (cf. 5) and the chapter preceding it (cf. 4.) is that by interpreting through theological perspectives a response to the research question could be given by understanding the relevant ethical norms and by learning from ‘good practice’. Therefore insight was gained by interpreting certain episodes, situations and contexts by drawing on theological concepts from the fields of Ecclesiology and Liturgical Studies as well as those from Ritual Studies. As a result of these interpretations, better understandings of ethical norms and clearer insights into ‘good practice’ were gained into: *koinonia* and the creative tensions between unity and diversity, identity and otherness as well as inclusivity and exclusivity; the interrelationships between prayer, belief and living together/being church; as well as further development of the integrative aspects of liturgical inculturation and ritualisation.

Throughout the processes of the previous two chapters, the interpretations relayed back to the working hypothesis and the development thereof. By gaining further insights through interpretation, it was better understood how the importantly ongoing process liturgical inculturation could aid the impact that the form and content of prayer have on people connecting with God and other people in the worship service.

This chapter aims at responding to all that has been described and interpreted with a twofold suggested theory for praxis, by means of integrating all the insights. The final task, suggested by Osmer (cf. 2008:4), “consists of determining strategies of action that will influence situations in ways that are desirable and entering into a reflective conversation”. Therefore this chapter serves as a response not only to the empirical descriptions and interpretations but also the research problem, which is “how does the form and content of prayer impact the ways in which people connect with God and other people?”. By conducting the relevant research and interpreting it through various arts and sciences insight has been gained into how the form and content of prayers impact the ways in which people connect with God and other people. Thus enabling the opportunity to respond in the form of a theory for praxis (cf. Denny & Wepener 2013; Scott & Wepener 2017 & Scott 2013).

When suggesting a theory for praxis, aspects of which may be new to the field, it is important to remember that the aim is not to invent something brand new but rather adjust and re-invent what is already in practise. In other words “life is not possible if we have to totally re-invent anew every time the ways in which we act and engage with each other and the Other.” (cf. Wepener 2008:313). From the perspectives of Liturgical Studies and Ritual Studies there is much concern placed on ongoing or continuous development and re-inventing, as well as the critical-reciprocal interactions advocated by liturgical inculturation. To clarify any contradictions that may be noticed in the above, from the perspectives mentioned above the process of re-inventing is one that maintains traditions by including cultures, which is congruent with the notion of liturgical inculturation. What is meant by this is that re-invention appropriates a tradition to a culture, thereby making the tradition relevant to the culture(s) performing and/or participating the aspects of the tradition.

As described in the introductory chapter, the Republic of South Africa epitomises cultural diversity. Within the worship service this diversity creates a tension with unity, from an

ecclesiological perspective (cf. 5.1.2.). The relationships between unity and diversity as well as that of inclusivity and exclusivity were discussed in the previous chapter. The section below addresses the South African context with special regard to the South African urban context.

6.1. The South African urban context and the importance of unity, inclusivity and liturgical inculturation:

The section title above includes three concepts which for the purposes of this research project, and all that has been interpreted, are similar in their notions. Whether unity or inclusivity as ecclesiological notions or inculturation as a liturgical notion, each of them presupposes, among other aspects, the same idea — inclusion, exclusion and the tension between them. In a multicultural setting such as the City of Centurion there are two factors that warrant the focus on unity, inclusivity and inculturation: firstly, the cultural diversity within the city and secondly, the post-Apartheid context of South Africa. This is to consider liturgy, and its role in inclusivity, as “the expression of all the people of God” (cf. Ramshaw 1999:10), whereby all such people ‘need’ to have their voices heard — a liturgy that is enacted without the distinctions of ‘otherness’ (cf. Ramshaw 1999:11). Such a need to have one and all voices heard, in all spheres of life, is a current trend in South Africa especially with regards to the rights of individuals and groups, the inclusivity and equality of races and class, and the embracing of cultures and their various expressions (cf. Ramshaw 1999:11 & Wepener 2015). However, such needs — in an uncontrolled environment, whether liturgically or politically — can have a negative, somewhat anarchistic effect. As such, Volf (cf. 1996:40) explains that one’s culture should be secondary to one’s declarations of faith, also illustrating that: “At the very core of Christian identity lies an all-encompassing change of loyalty, from a given culture with its gods to the God of all cultures.”.

A similar notion is proposed by the Lutheran World Federation’s Nairobi Statement (cf. 1996:4) that worship, among other aspects, be of counter-cultural nature, which entails the contextualisation of Christian faith and worship thereby “challenging of all types of oppression and social injustice wherever they exist in earthly cultures” as well as transforming cultural patterns that “idolise the self or the local group at the expense of a wider humanity” (cf. Lutheran World Federation 1996:3).

Muchimba (cf. 2007:6) writes: “I am strongly convinced that if an indigenous group had only a Bible, they would practice their worship in a manner that would be relevant to their culture and within a biblical framework.” The idea, shared by Muchimba, illustrates the presupposition that without the dictations of tradition, cultures would worship in their own biblically appropriate ways⁴¹. Within an urban area however, the above idea raises a question: how does a multicultural church enable its attendees to worship in a manner that is relevant to their cultures? The answer, as a result of there being withstanding traditions, involves liturgical inculturation and liturgical interculturation. In support of the claim that there are withstanding traditions, see the excerpt below:

It often happened, and in fact still does, that Western culture is carried into a local culture along with the Christian message in such a way that this occurred at the cost of local culture as well as the Gospel message.

(cf. Wepener 2009:37)

The aphoristic concept of *lex orandi, lex credendi, lex (con)vivendi* when translated refers to ‘we’ as in: ‘as we pray’. Presupposing that the ‘we’ should be the entire, inclusive community of worshippers, then the ideal would be that all are involved in praying, believing and living together. This ideal can be assisted by liturgical inculturation, resulting in unity and inclusivity. As cultures are not static, liturgical inculturation should be an ongoing process to maintain the ‘we’ element in the notion of *lex orandi, lex credendi, lex (con)vivendi* (cf. Smit 2004 & Wepener 2009:40). From the information gathered from the interviews conducted at all three churches involved in the research process, it could be deduced that the level of satisfaction with the worship service conveyed by the interviewees, in answering the seventh question asked in the semi-structured interviews (cf. 2.4.1.)— can be associated with the process of liturgical inculturation. The responses to the aforementioned question from the semi-structured interviews could aid liturgical inculturation by means of revealing the ‘wants’ (culture) of the worshippers, of which tradition could embrace and/or critically reject (cf. Wepener 2009:39). Thus this suggested theory for praxis continues the ongoing process of liturgical inculturation, maintaining that A (liturgy) + B (culture) = C (a new entity/liturgical inculturation) (cf. Chupungco 1982:81 & Wepener 2009:39).

As mentioned above, the continual process of liturgical inculturation is imperative to unity and inclusivity in the multicultural, post-Apartheid context of South Africa. Inclusivity

⁴¹ This is a romantic ideal, purely used to illustrate how people contextualise and/or appropriate worship and worshipping through their cultures.

suggests, as mentioned in the previous chapter (cf. 5.1.1.), the Pauline notion of the body of Christ. In terms of multicultural diversity, exclusivity suggests members of the church (attendees) as members of an association such as that of a golf club while inclusivity, or the body of Christ, suggests membership that is “more akin to being a “limb” or “membrane” of Christ’s body” (cf. Thiselton 2015:314). In other words, an inseparable part of the worshipping community. It is within these metaphors that a realisation takes place, namely that the responsibility of liturgical inculturation, unity and inclusivity does not fall solely on church authorities but on all that are participating, attending and interacting in the worship service (cf. Bouteneff 2009:355). This realisation can also be referred to as an epiphany, one that aids the understanding of the inseparable interrelations in the worship service — where a conversation has begun which cannot, ever, end (cf. Ackermann 1998:23-25). According to Ackermann (cf. 1998:23):

Mutual relationship is practiced with our entire being — our bodies, our emotions, our minds — in what we see, hear, say and do... We have to learn and practice relational living in what we do with our bodies. How we worship, where we take communion, how we communicate with one another, our care for those in need, are all bodily practices and not abstract ungrounded notions of community Pastoral Care.

The idea conveyed above is similar to that which participatory action research aims to achieve through its proponents. In this case, the worshippers are the “change agents” (cf. Babbie & Mouton 2001:314). This idea is a utopian ideal, similarly to that of the ‘invisible’ church which focusses on church unity — that the church is already one, that all believers share a mutual belief in God (cf. Van Wyk 2014:2). Therefore this ideal is not immediately achievable in the ‘here’ and ‘now’, which is why liturgical inculturation cannot happen as an isolated incident but should be ongoing day by day, month by month, year by year, with the goal being that the ‘invisible’ church of what ought to be going on could be appropriated to that which is going on (cf. Wepener 2008:317 & Van Wyk 2014:2).

Therefore the suggested theory for praxis begins with the idea that liturgical inculturation should be a continuous process with the aims not only of developing a new entity (cf. Chupungco 1992:32 & Wepener 2009:39&42), an inculturated and interculturated liturgy, but that such an entity would serve the worshippers in the forms of unity and inclusivity in the worship service. In other words, that all worshippers would be inclusive and included in the body of Christ, in the fellowship of believers who have a joint share — through common participation — in the body of Christ (cf. Thiselton 2015:313).

The importance of liturgical inculturation, unity and inclusivity when considering the South African contexts of multicultural settings and post-Apartheid democracy, is that through these concepts the exclusive member, the 'I', of the worship service can be transformed to the inclusive member, 'we' — living together in fellowship with other members of the body of Christ (cf. Ackermann 1998; Thiselton 2015; Bouteneff 2009; Kärkkäinen 2002; Volf 1996 & Zizioulas 2006). Therefore, in the South African context, liturgical interculturalization and inculturation proposed with the notions of unity and inclusivity can serve the worship service by maintaining the 'we' status of *lex orandi*, *lex credendi*, *lex (con)vivendi* (cf. Smit 2004). In other words: as 'we' pray and worship as a result of an inculturated liturgy, so should 'we' believe, think and talk, so should 'we' live, converse and relate with each and everyone — together (cf. Smit 2004). The reverse — *lex (con)vivendi*, *lex credendi*, *lex orandi* — could serve as the motivation behind liturgical inculturation in the South African contexts mentioned above. In other words by living together in attempted unity and inclusivity, so should 'we' believe in this unity and inclusivity, therefore so should 'we' pray in unity and inclusivity.

A conclusion can be drawn that liturgical inculturation in the South African context aids unity and inclusivity in the worship service as well as in the local and faith communities, from the perspective of *lex orandi*, *lex credendi*, *lex (con)vivendi* (cf. Smit 2004). Within the South African context, the importance of unity and inclusivity stretches beyond the faith communities into a nationwide objective as the population moves forward, ideally together — inclusively, from the history of the previous Apartheid regime and the exclusivity of 'the other' that was caused along with "mistrust, suspicion and hatred among people" (Ackermann 1998:19). The conclusive statement above leads to required explanations on how this should be practiced. Therefore the section below, and its subsections, detail a suggested theory for praxis as a pragmatic response to the various interpretations of empirical data in the previous chapters.

6.2. Connecting with God and other people through prayer:

As a result of the intended aim of this suggested theory having dual outcomes, namely (1) connectedness with God and (2) connectedness with other people through prayer, this suggested theory for praxis is twofold. Liturgical inculturation as an ongoing process, as described above, plays a large role in the suggested theory for praxis. As a result this section has been divided into two subsections. Each of which explain the suggested theory

for praxis in terms of one of the outcomes above. It is intended that the two outcome based aspects are practiced simultaneously due to the understanding that in 'the body of Christ' concept of fellowship sees said body bound together in corporate solidarity (cf. Thiselton 2015:313) where Christ "joins the vertical and horizontal dimensions of our life together, uniting us through the Spirit with God and one another." (cf. Van Deusen Hunsinger 2005:347). Long (cf.2001:30) illustrates this notion by writing that "... we human beings hunger for both God and community, or to put it more precisely, we hunger for God in community." In other words, the suggested theory for praxis consists of two components that function interdependently as one. The first component, discussed below, is exclusive connectedness which is described as the connection between the worshipper as an individual and God.

6.2.1. Exclusive connectedness and a sense of belonging:

In the introduction to this thesis it was mentioned that people have different perceptions, or beliefs of God that are illustrated by what they believe and how they pray. Within the inclusive-exclusive tension of being church, such 'mystical perceptions' are personal and therefore exclusive: "The main significance of mystical perception is that it is an integral part of that personal relationship with God." (cf. Immink 2016:4). As quoted above, "human beings hunger for both God and community" (cf. Long 2001:30), this subsection focusses on the exclusive, vertical elements of communion, or connectedness, with God. In the article "*The sense of God's presence in prayer*" Immink (cf. 2016:7) concludes that:

Prayer is a religious performance and has an activating and actualising function. In prayer, the supplicant presents herself before the face of God. This act of presentation has a high degree of self-involvement: it is an intentional act where body, mind and soul cooperate... Prayer not only activates the human self but also evokes God's presence.

Whilst congregations are inherently spaces where community cannot be escaped (cf. Long 2001:30), in prayer one can privately experience God's 'mystical' presence whilst praying simultaneously with others. Thus activating one's personal relationship with God through their exclusive mystical perceptions or beliefs. It is noteworthy that the quote above makes use of supplicatory prayer as an example in the explanation. This is to suggest that in the worship service a worshipper, whilst praying simultaneously with others, can express their personal, exclusive needs. Therefore connecting exclusively with God in prayer through the same form but personalised content.

The above suggests that, using the body of Christ concept, the 'right arm' whilst part of the body can function independently to the 'left arm'. A metaphorical explanation can be provided to aid the understanding of this notion: whilst the whole body is driving a vehicle, similarly to the entire congregation praying simultaneously, the one arm is operating the steering wheel whilst the other arm is alternating gears by using the gear lever. It is possible in accordance with this explanation that one worshipper, albeit the one arm or the other, can pray in simultaneous form as all others, such as the whole body being in the act of driving, yet pray different content to all others. What can be concluded is that people (worshippers) "have many different experiences within worship, and of worship" and therefore ,any different impressions of — or "stances towards" — worship and prayer (cf. Stringer 1999:40).

In congruence with the above the suggested theory for praxis, which is intended as a continuation of liturgical inculturation, should aid exclusive connectedness that maintains a sense of belonging. This should fulfil one of the two profound human needs: the need for communion with God (cf. Long 2001:25). It should be remembered that this notion functions interdependently and simultaneously with the second notion, which fulfils the second of the profound human needs.

It has been explained in previous chapters that when referring to culture, what is being referred to is a complex matrix of factors that result in the uniqueness, exclusiveness, of a person. Therefore, this subsection and the notion of exclusive connectedness suggests a theory for praxis by adapting the process of liturgical inculturation to focus on said exclusiveness and one's personal relationship with God in the worship service. The research problem asks how the form and content of prayer impact the ways in which people connect with God and other people. This subsection focusses on exclusive connectedness with God.

When considering the process of liturgical inculturation, according to Wepener (cf. 2008:318), a series of questions should be asked of tradition and culture. One of the suggested question that should be asked of the role of culture is: "To what extent is this liturgy a relevant expression regarding the experiences and spiritualities of the celebrating people?" (cf. Wepener 2008:318). Such a question is imperative to the notion of exclusive connectedness and can be adapted for the purpose of said connectedness. Therefore, as part of this ongoing process of liturgical inculturation, the following question can be asked:

to what extent is this prayer form a relevant expression regarding the content that impacts experiences of exclusive spirituality of the celebrating persons? Another suggested question that should be asked with an eye on liturgy in the making is: “To what extent is this liturgy reflecting the contextual realities of where it is celebrated?” Like the questions above, this question focusses on the worshippers and their experiences which are both exclusive and inclusive.

Wepener (cf. 2008:318) gives examples of questions for the purpose of gaining insight. These questions are both examples and suggestions, they are guidelines or ideas that can be used as is, adapted and/or added to. Providing a list of questions is not of immediate importance due to the fact that the focus of this suggested theory for praxis is the exclusive connectedness which can only be appropriated by the “participants and their realities” (cf. Wepener 2008:319 & Wepener 2009:22). Therefore such questions aimed at the role of culture can be developed when continuing the process of liturgical inculturation by a means of focussing on the exclusive connectedness of a worshipper, otherwise referred to as communion with God as a profound human need. The same notion is suggested for asking questions regarding the role of tradition, suggestions have been reiterated by liturgists such as Wepener. An example of such questions regarding the role of tradition is: “To which voices from the past do you listen to and which ones do you ignore?” (cf. Wepener 2008:318).

With regard to adaptations that can be made in the process of liturgical inculturation, the following is relevant to both the exclusive connectedness, discussed above, and the inclusive connectedness which will be discussed in the subsection below:

Sunday should become an experience of faith , a day of encounter between the community of the faithful and the risen Lord present in word and sacrament. But experience and encounter are cultural categories. They take place in the setting of a people’s culture and are deeply influenced by it. If Sunday is to become part of a people’s life, it must be grafted on their culture.

(cf. Chupungco 1982(a):184&185)

Without excluding tradition and the questions that should be asked of its role in liturgical inculturation, the grafting of tradition onto culture further suggests that questions should continually be developed. Such questions aimed at the role of culture should be developed in order to understand people’s appropriations of experience and encounter of connectedness. These appropriations can allude to exclusive or inclusive connectedness — or both.

The above concludes the first of the two notions for the suggested theory for praxis. As described in the previous chapter, there is a tension created between exclusivity and inclusivity with regards to *koinonia*. This tension should not be ignored, hence there is a twofold approach to this suggested theory for praxis. It was discussed in the previous chapter that, in ecclesiological terms, liturgical in(ter)culturation seeks to aid the exclusive in becoming inclusive. This was suggested as a result of the interpretation that one's exclusivity cannot be avoided although their inclusivity, or faith, in the worship service should be paramount (cf. Volf 1996:40 & Thiselton 2015:321). The section below discusses the second of the two notions for the suggested theory for praxis, which considers transforming the exclusive member to the inclusive member of the faith community.

6.2.2. Inclusive connectedness and a sense of belonging:

It has been established that there are two profound human needs that worship, and prayer, should meet (cf. Long 2001:25). The first need, a "need for communion with God" (cf. Long 2001:25), has been discussed above. There are two concepts that will be discussed below with regards to inclusivity and unity in the faith community: (1) "the need for human community" and (2) the "hunger for God in community" (cf. Long 2001:25&30).

When the interviewees were asked "Do you engage in prayer? If so, how often?" The question was most often met with responses that suggested multiple prayers on a daily basis. Such is the notion of *lex orandi, lex credendi, lex vivendi* that worshippers live their beliefs in their day-to-day lives and not just on Sundays in the worship service. In the previous chapter it was mentioned that Wolterstoff (cf. 2011:19-21) suggests the concept of a "septuple rhythm" and, whether in terms of exclusive or inclusive connectedness, the worship service and the prayers within it should be relative to the day-to-day experiences of the worshipper. The intention of suggesting this goes further than contextual experiences such as praying for rain during a nationwide drought, it suggests that experiences and encounters of connectedness impacted through the form and content of prayer, in the worship service should compliment the connectedness experienced and/or encountered in the day-to-day prayers of the worshippers. Under the informed assumption, as a result of the interview data, that one experiences and/or encounters connectedness in their "quiet time" and other personal daily prayer rituals, similar experiences should be

available in the worship service. This is achievable and measurable through appropriation, whether the worship service is seen as a conclusive response to the week before it or if the week is an extension of the worship service which begins it.

Inclusive connectedness denotes unity and inclusivity in the worship service. In other words it appropriates the worshippers' sense of belonging to the faith community and that community's sense of belonging to God. This sense of belonging hinges on the relevance of the worship service to the culture(s) of the worshippers. When considering the questions that could be asked of the roles of culture and tradition, suggested by Wepener (cf. 2008:318) for the process of liturgical inculturation, what can be noticed is that the questions pertain to the relevance of tradition and/or culture. The relevance of either in terms of the other is where the critical-reciprocal interaction between tradition and culture begins — and should continue. This critical-reciprocal interaction extends through all the relevant elements of the worship service and being church, such as the prayers from the worship manuals as well as extemporaneous prayers. The proposed outcome of liturgical inculturation is the adaptation of the worship service, a new entity developed by the continuous critical-reciprocal interactions between tradition and culture (cf. Chupungco 1982(b):81 & Wepener 2009:39).

Adaptation can be described as the process whereby the worship service and all its connected elements and practices are given alternative forms that correspond with the cultures and traditions of the church (cf. Chupungco 1982(a):185). Therefore, in the process of liturgical inculturation, tradition (liturgy) "criticises or rejects some aspects of culture and embraces others, and vice versa" (cf. Wepener 2009:39). A suggested theory for praxis with regards to liturgical inculturation is that questions should be developed that focus on the roles of tradition and culture in aiding unity and inclusivity in the worship service.

The focus on unity and inclusivity, within the process of liturgical inculturation, should then aid how the form and content of prayer impacts the ways in which people connect with God and other people. Therefore, the continual development of understanding the relevance of tradition and culture to the worshippers will, through the adaptation of the form and content of prayer, impact communion with God and communion with other people. This should lead to the worshippers' profound human need being met by

experiencing God in community, which can be described as actualising the Pauline notion of the body of Christ. Long (cf. 2001:28) writes that:

There is no way to escape the truth that congregations are groups of people with at least a basic institutional structure gathered together for worship and mission. Congregational worship is not the same as private worship or interior spiritual questing. Praying and singing together creates an awareness of the other, and awareness of the other discloses social and ethical expectations and demands.

In aiding unity and inclusivity, the process of liturgical inculturation can make use of such aspects as ritualisation. If awareness of the other discloses social and ethical expectation and demands, it can be speculated that worshippers expect inclusivity through invitation, mutual understanding and relevant, or common, participation in liturgical rituals for example. The adverse can then also be ethically expected, for example one is expected to invite the other into the “circle” (cf. Long 2001:25). Here again is a space for conversations to be had and questions to be asked with regards to the relevant roles of tradition and culture. Proverbially speaking, these conversations allow for tradition to better understand culture and vice versa. Worshippers “depend heavily on psychosomatically informed processes like “being moved”, “feeling the spirit” or “having a full heart”” (cf. Grimes 2010:35). Such conversations of liturgical inculturation should aid the appropriation of these processes by renewing, or adapting, traditions in accordance with the cultural relevance of the worshippers. This notion is reiterated by Grimes (cf. 2010:35), who writes: “The history of the renewal of ritual action is the story of the eternal return to what are commonly specific ways. Ritualisation drives humans in culturally specific ways”. Long (cf. 2001:30) suggests similarly to the above: “If we listen carefully, we can hear this hunger for God in community in the cries of our culture.”

With regards to the suggested theory for praxis, the process of liturgical inculturation goes beyond listening carefully to the cries of culture by listening as attentively to tradition. Thus conducting the ongoing critical-reciprocal interactions between tradition and culture. If worshippers — driven by culturally specific ways — are crying out to ‘be moved’, said worshippers are crying out for tradition to be inclusive of their culture(s). Through liturgical inculturation and critical-reciprocal interactions, tradition is obliged to respond to these cries appropriately. As a result the relevant adaptations can be made — if necessary. Thus providing alternative liturgical and/or ritual forms that correspond relevantly with culture and tradition (cf. Chupungco 1982(a):185, Chupungco 1982(b):81 & Wepener 2009:39).

This concludes the twofold suggested theory for praxis. The intention of the above is to contribute to what should be an ongoing process, namely liturgical inculturation. That which is suggested is the additional focus on inclusivity and unity that aid 'being church'. Below are some final remarks that conclude the pragmatic response that has been assisted by asking: "what is going on?", "why is this going on?" and "what ought to be going on?" (cf. Osmer 2008:4).

6.3. Concluding the pragmatic response:

Throughout this chapter the term 'relevance' has been mentioned on numerous occasions when describing and discussing the importance of liturgical inculturation in the (urban) South African contexts that are both multicultural and in lieu of living in the post-Apartheid era. It should be remembered that Senn (cf. 1983:38) suggests that "every generation of Christians has been concerned that its worship be relevant, at least to them". The processes of liturgical interculturalisation and liturgical inculturation are imperative in aiding this relevance in a multicultural context. Beyond the multicultural context, unity and inclusivity aid relevance in being church in post-Apartheid South Africa. Also within this multicultural context, relevance can be counter-cultural as the identity of the 'I' may become inclusive with 'the other' in 'other spaces', which is potentially heterotopia (cf. Van Wyk 2014 & Lutheran World Federation 1996:4).

Van Wyk (cf. 2014:2) notes, according to binary thinking, that "inclusivity and exclusivity has been a problem since the apostles' early proclamation of the Gospel." Therefore there is a history of a creative tension between inclusivity and exclusivity, as a result of the "diversity of humanity" and "the challenge of dealing with otherness" (cf. Van Wyk 2014:2). 'What ought to be going on' is a creative tension between inclusivity (unity) and exclusivity (diversity). This creative tension can be maintained by liturgical inculturation, by means of ongoing critical-reciprocal interactions between cult (liturgy) and culture that criticise, reject and embrace one another (cf. Wepener 2009:39 & 42). Thus this suggested theory for praxis is a contribution to the *liturgia condenda*, or liturgy in the making — liturgy for the future (cf. Wepener 2005; 2008:318; 2009:18 & Chupungco 1982(a)).

As the suggested theory for praxis liturgical inculturation should, through critical-reciprocal interactions aid the relevance of the worshippers that worship and pray (*lex orandi*) in corresponds with tradition and their beliefs (*lex credendi*). This should then aid the

worshippers' unity and inclusivity in 'being church', in living together — with one another (*lex (con)vivendi*). Therefore, liturgical inculturation with a focus on unity and inclusivity should affect praying, believing and being church.

The process of liturgical inculturation, as a concept, is an ongoing one. This concept can be developed by further studies and empirical research. By further developing the concept or making a contribution thereto, the practice of liturgical inculturation can be developed to more effectively aid its function. Therefore it can be suggested that further research can be conducted not only on the liturgy as a whole but as a series of ritual acts. By focussing on particular acts or elements of the liturgy, rather than the liturgy as a whole, smaller new entities are created. Such smaller new entities could, for example, be as a result of ritualisation. Each of these smaller new entities culminate in creating a larger new entity — an inculturated liturgy. Another possible method for further developing the field of liturgical inculturation, through studies and/or empirical research, is to consider the concept from the perspectives of different fields or by combining disciplines. In considering liturgical inculturation, liturgists have drawn from the fields of Ritual Studies, anthropology and sociology — for example. It could be beneficial to consider perspectives from the field of musicology for example — incorporating the form and function of sounds and music, harmonies and melodies, crescendos and diminuendos.

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Appendices:

Appendix a.: Thick descriptions from the participatory observations:

Thick Description of: 09:00 Service, 28 February 2016

Preacher: Rev. Aaron Chituta, Rector at St Martins-in-the-field, Irene.

This service marked the third Sunday of lent.

The church has a 07:00 service as well as the 09:00 service that was attended.

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- The layout of the church: the choir, organ and piano are at the back of the church — behind the congregation, against the back-most wall of the building.
 - The choir is singing while the congregation wander into the building and then into their pews. There is minimal chatter or audible interaction between congregants. A complete state of reverence is upheld by the congregation. For the most part, brief smiles and nods of the head are shared.
 - At 08:56, the church bells begin to ring, the clergy gather at the door of the church and enter at 08:59. At this time they make their way to the altar and stand at the prescribed seats around the altar.
 - The recording of the liturgical service was started at 09:00, moments before the 'synaxis' announce the introit hymn: "Great is thy faithfulness".
 - At this point in time there are still worshippers entering the church, quietly making their way to their seats in the pews. A reasonable amount of time after the clergy have started the worship service.
 - The singing of the opening hymn was done extremely well by both the choir and the congregation.
 - The priest opens in prayer before instructing the children to leave for Sunday School. He prays for them, their protection and guidance.
 - At 09:06, the congregation are still standing.
 - This service marked the third Sunday of Lent, with the theme "Repent or you shall perish".
 - After announcing the theme, the priest says "May the Lord be with you", the congregation responds in unison: "And also with you."
 - This is followed by the praying of the a creed.
 - After the prayer, a member of the clergy recites the Ten Commandments. The congregation responds to each commandment with: "Amen, Lord have mercy". This is done because it is Lent.
 - The next item on the agenda for the service is confession. At this moment worshippers pray and confess their sins on their own from the pews. This is concluded with a prayer by one of the clergy on duty.
 - The reverend then prays and announces the prayer for the collect. This prayer is prayed by all in the church, together, out loud.
 - The steward on duty walks towards the lectern, passing the Crucifix mounted behind the altar and bowing slightly before it. Before leaving his seat, the steward announces the

Old Testament reading. Once at the lectern, the scripture is read ending with: "Hear the word of the Lord." to which the congregation responds: "Thanks be to God."

- The Old Testament reading is followed by the reading of a Psalm, read by the congregation.
- The same steward then announces the New Testament reading from his seat, again he moves towards the lectern before which he passes and acknowledges the Cross behind the altar. Once the reading is done, he says "Hear the word of the Lord."
- The steward then announces the next hymn. At this point the congregation stand without being prompted to do so, they stay standing after the hymn.
- Another member of the clergy on duty walks towards the lectern. On her way there she stops at the priest, who touches her head and blesses her. She then turns to acknowledge the Cross before arriving at the lectern.
- She shares a reading, closing it with "This is the Gospel of Christ" to which the congregation respond: "Praise be to our Lord".
- The steward announces the reading of the Nicene Creed. The congregation chant it together, some know it off by heart and others are reading from one of the books in the pew rails.
- The priest then asks everyone to be seated. The sermon begins at 09:25.
- He first makes reference to the Old Testament reading, reading over parts of it again for emphasis.
- The sermon is done by making modern comparisons, the priest explains being invited to the banquet by email. He also makes reference to online shopping and internet banking.
- He repeatedly says "God is a provider" throughout the sermon.
- The sermon ends at 09:40. The priest ends with "May God bless you", the congregation responds with a simple "amen".
- The steward, who has a book in front of him, places one knee on the ground and begins a prayer. Most of the congregation go down on one knee as well, some worshippers are kneeling completely. Included in the prayer, the steward prays for specific people — mentioning their names and sometimes their circumstances.
- The congregation then stand for 'the peace'. The worshippers begin to turn to those next to, in front of and behind them. They greet each one and speak the phrase "peace be with you".
- While the musicians and choir sing a hymn, the clergy come down from the altar. They walk among the pews, greeting each worshipper with "peace be with you", whilst hugging or shaking hands. The priest, especially, greets each and every person in the church.
- While 'the peace' is being passed by the congregation and the clergy, the collection/ offertory is taken. No one has sat since taking to their feet before 'the peace'.
- The next item for the worship service is the Eucharist. The priest prays the fourth Eucharist prayer.
- The priest announces to the congregation: "We are on page 116...", one of the clergy begin to read a prayer:

"Yours, Lord, is the greatness the power, the glory, the splendour and the majesty. For everything in heaven and on earth is yours. All things come from you, and of your own do we give you."⁴²

Congregation responds: "Amen."

⁴² A prayer at the Preparation of the Table, (c.f The Church of England, <https://www.churchofengland.org/prayer-worship/worship/texts/principal-services/holy-communion/supplementaryfront/preptable.aspx>)

“Blessed are you, Lord God of all creation: through your goodness we have this bread to set before you, which earth has given and human hands have made.”

Congregation joins in: “For us it becomes the bread of life. Blessed be God forever.”

“Blessed are you, Lord God of all creation: through your goodness we have this wine to offer, fruit of the vine and work of human hands have made.”

Congregations joins in: “For us it becomes the cup of salvation. Blessed be God forever.”

- The priest announces the next page number, announcing ‘The Fourth Eucharist Prayer’⁴³.
- The priest says “Let us pray”, at which point the congregation take their seats or kneel on one or both knees while the priest and other clergy members bless the elements.
- After the blessing of each, individual, element a tiny bell is rung. As the bell is rung, everyone surrounding the elements of the Eucharist hastily kneels on one knee and then stands again.
- The final act, before the congregation come forward to receive the Eucharist, is a murmuring of the Lord’s Prayer.
- The entire ritual process of blessing the Eucharist takes longer than ten minutes to perform.
- The congregation begin going forward to receive the Eucharist, starting from the back of the church with the choir, organist and pianist.
- Once the choir have returned to their pews, the first pews go forward to receive the Eucharist. They are followed by the rows of pews behind them until everyone has received.
- While this is being done the choir leader announces the songs of fellowship that will be sung and invite the congregation to join him and his choir in song.
- As the worshippers return to their seats, some bow their heads and others kneel. Each worshipper silently praying on their own, some for much longer periods than others.
- Once all the (adult) worshippers in the church have received the Eucharist, the children make a temporary return from Sunday school so that they may also receive the Eucharist.
- Once worshippers are done praying, after receiving the Eucharist, they make the sign of the Cross.
- The choir, and some worshippers, continue with songs of fellowship as the children receive the Eucharist.
- After each child has received, they leave the church and return to Sunday school, all of this is done under supervision and guidance of the Sunday school teachers.
- The priest and clergy only receive the Eucharist once all the worshippers, both adult and child, have received. They take last and then cover all the remaining elements with a cloth.
- The priest thanks the choir for their music before announcing that the church will now give thanks. This is done in the form of a prayer⁴⁴.
- The steward takes to the lectern to read the notices for the week.

⁴³ prayer sourced from: <http://anglicanchurch.org.za.winhost.wa.co.za/oid%5Cdownloads%5CEucharist%20from%20An%20Anglican%20Prayer%20Book.pdf> [Accessed 12 November 2016]

⁴⁴ This prayer is taken from the ‘Conclusion’ of “The Holy Communion” sourced from: <http://anglicanchurch.org.za.winhost.wa.co.za/oid%5Cdownloads%5CEucharist%20from%20An%20Anglican%20Prayer%20Book.pdf> [Accessed 12 November 2016]

- The priest then announces for a prayer for the parish administrator, as she is leaving, having resigned from her post.
- The administrator goes to the altar and is surrounded by worshippers that the priest has invited to come forward and pray, with him, over her. They pray:
 - First person prays: "Thank you for the blessing that [Administrator] has been to us over the last fourteen years. The ways in which [he/she] has blessed us with [his/her] gifts and the ways in which you have called [him/her] and grown [him/her] and prepared [him/her] for this ministry. We thank you for [him/her]...[inaudible]... in Jesus name."
 - Congregation responds: "Amen."
 - Second person prays: "Lord Jesus, we thank you for [Administrator]. We pray for her guidance in the future in the new job...[inaudible muttering]...We thank you Jesus, Amen."
 - Congregation responds: "Amen."
 - Third person prays: "Dear Lord, we thank you for [Administrator]. Thank you for fourteen years of service [he/she] has given St Martins. And we thank you as well for [his/her] ongoing service to St Martins and this parish. We wish [him/her] all the very best..."
 - Fourth person prays: "...[inaudible]... courage, strength, perseverance...[inaudible whispering]...amen."
 - Congregation responds: "Amen."
- Visitors to the parish are announced by the priest, he very casually walks through the congregation while doing so. He approaches each visitor, greets them and offers them the chance to say anything they wish to share.
- The worshippers make a special request for the congregation to sing 'Happy Birthday' to one of the children in the church.
- Before the priest closes the service, he announces: "Let us pray for Africa"
- The priest closes the services with: "Go in peace and love and serve the Lord", the congregation responds with an 'amen'.
- A closing hymn is announced, the congregation stand. The clergy get into a formation, leave the altar and exit the church, while the hymn is sung.
- The singing of this hymn is loud, there are no awkward humming of mumbling sounds.
- Some worshippers pray quietly and quickly before they leave the church.
- The choir continue to sing as the congregation make their way slowly out of the church.

Thick Description of: 09:00 Service, 10 April 2016

Preacher: Marti Slater, Deacon at St Martins-in-the-field, Irene.

The church has a 07:00 service as well as the 09:00 service that was attended.

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- The layout of the church has not changed at all since the last visit to the church, where the 09:00 service was observed on the 28th of February 2016.
 - The service began with worshippers joining in with the choir and enjoying songs of fellowship.
 - Something that came to immediate attention was that the church was a lot fuller than it was on the previous visit.
 - A reciprocal prayer, from page 105 of the Anglican Prayer book:
All: "Almighty God to whom all hearts are open all desires known and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of your Holy Spirit that we may perfectly love you and worthily magnify your holy Name; through Christ our Lord.

Prayer leader: "Lord, have mercy."
Congregation: "Lord, have mercy."

Prayer leader: "Christ, have mercy."
Congregation: "Christ, have mercy."

Prayer leader: "Lord, have mercy."
Congregation: "Lord, have mercy."

- During the prayer, all the worshippers in the proximity have their heads bowed and eyes closed — even when one of the clergy is praying from the altar.
- The collect for the second Sunday after Easter is read.
- There is a bit of humour to do with some of the congregation standing and others sitting during the reading.
- Approximately fifteen minutes into the worship service, there are still worshippers arriving and entering the church. This was the case in the last observation too, it seems not to be an issue at this church.
- Worshippers seem to fill up the pews from the back of the church. The first few pews, on the right hand side of the church are empty. On the other hand the pews at the back of the church are crammed full of worshippers.
- A prayer from the book of Psalms is read, in monotone, by all the worshippers in unison.
- The first and second readings of today's service are read by worshippers and not by clergy at the altar.
- Worshippers in the vicinity follow along in the Bibles provided in the pews.
- There was a miscommunication earlier, when some of the congregation were sitting and others standing during the reading. Now there is a second miscommunication made by one of the clergy, it is promptly corrected by the organist — who is also the choir leader — as the congregation stand to join in song.
- The worshippers do not mumble along, as experienced in other churches. The majority of the congregation sing with vigour and some display of emotion. There is not that dull drone that is usually associated with more aged hymns.
- There is a reading, read by one of the worshippers from John 12:1 - 19. As it is read, the congregation respond with "praise Jesus".

- The congregation is still standing as the reader continues.
- Again, many of the worshippers in the vicinity are following along in the Bibles provided.
- The reading ends with the congregation exclaiming “Praise be to Christ our Lord”.
- This reading was followed by the Nicene Creed that was read by the congregation, from the Anglican prayer book.
- The creed was read in a poetic rhythm and in a monotonous fashion by the congregation.
- It appears as if one of the clergy are preaching the sermon today and not the priest, who is present.
- The preacher is soft spoken, a lady who preaches very delicately. She is not forceful about anything she says. She comes across as relatively calm and revered. She talks to the congregation and doesn't ‘lecture’ at them. It seems to be that she practiced this sermon several times as there is no stuttering or breaks in her sermon.
- There is a call to prayer after the completion of the sermon. Time was given for the worshippers to get into their preferred praying stances, such as kneeling or bowing head.
- The first part of the prayer is in line with what was just preached, the second part is a prayer for Jesus to enter “our homes”. The third part of the prayer is that “we” would count in His numbers. Fourth, there is a prayer for a time to praise. Fifth, there is a prayer for blessing and direction of the country's politic leaders. Finally, there is a communal prayer, which is reciprocal.
- At the end of each of these prayers is a response from the congregation. Their responses are not as in unison or rhythm as was the case earlier in the service.
- Then there is another prayer, a prayer for peace. After the prayer, the worshippers greet those around them with a handshake. As they greet each of the people around them, they quietly say “peace be with you”.
- As was the case in the previous observation, the preacher and priest walk through the church and greet each and every one of the worshippers in the congregation. They also shake hands with each person and utter “peace be with you”.
- It is well noticed that some of the worshippers are more familiar with the priest and the preacher. Either of them will greet these people with a hug and some small talk or a quick question relevant to the individual worshipper.
- Throughout the duration of this process, the worshippers sing — lead by the choir. Their shared voice is loud and clear, there is emotion involved in what they are singing. Of course this vigour is aided by the sizeable choir.
- Once this stage of the worship service has been completed, the worshippers stand in silence — awaiting instruction — while the clergy prepare the communion table.
- The blessing of the elements is done in prayer by the preacher and the responses are said by the worshippers. Following this, the priest prays a prayer from a book on the altar. The congregation respond at the end of each part of the prayer.
- An instruction is given to sing. At the same time, a few children enter the church.
- The congregation is seated to pray once again. The clergy is kneeling in front of the altar while the priest blesses the elements and reads the last supper narrative. The priest then reads another prayer, the congregation respond at the end of the prayer.
- The clergy return to behind the altar, this is followed by the singing of the Lord's Prayer.
- Many worshippers are kneeling as they sing the Lord's Prayer.
- There is a massive crescendo as the congregation sing the last few lines of the prayer. This both shows and evokes emotion.
- Once the Lord's prayer has been sung, another prayer follows which is related to the Eucharist. This is followed by a period of silence. The same worshippers that were kneeling during the Lord's prayer are still kneeling.
- The choir walk towards the altar to take the Eucharist first.

- The priest serves the Eucharist to the clergy first, while the choir members are kneeling at the rails in front of the altar. Once the clergy have received the Eucharist, the priest and preacher begin to serve the choir members. As the finish receiving the elements, they return to the back of the church — where the demarcated area for the choir is situated.
- Their position surrounds the piano and the organ.
- The organist/choir master invites the congregation to join in the songs of fellowship related to the Eucharist.
- The worshippers begin, from the foremost pews, going to the rail before the altar to receive the Eucharist.
- After receiving the elements, the worshippers return — one by one — to their seats and bow their heads as if they are in a state of prayer and/or meditation. Some of the worshippers are kneeling. Whatever their preferred stance, all the worshippers heads are bowed.
- While the worshippers are sitting or kneeling in a time and space of individual reflection and prayer, the choir are standing, some with hands raised while they sing songs of worship.
- The choir, for today's service, consists of 10 singers: 9 of them female and 1 male. There is an organist and a pianist, both of them are males. They sing while they play their respective instruments.
- The worshippers all go up, pew by pew, to receive the Eucharist. Once the back most pews have received, the priest calls the children to receive the Eucharist. The children are lined up in the doorway of the church and enter in two lines. They kneel at the rail, receive the Eucharist and then walk out of the church — seemingly going back to their Sunday school classes.
- The clergy finish what is in the cups. They then rinse and wipe the silver chalices — now that everyone has partaken in the Eucharist.
- The congregation wait in silence as the remaining elements of the Eucharist are packed together and covered with a large cloth.
- There is then a reciprocal prayer to conclude the Eucharist.
- The priest calls for the announcements to be read. They are read by a member of the choir.
- One of the notices that is read suggests that anyone in need of prayer should come to the rails and be met by “the prayer ministry” after the service.
- The worship services at this church seem informal in the sense that there is not strict time to end the service or duration of the worship service.
- Today's service is concluded with a song of fellowship. After the priest has made a statement which the worshippers responded to.
- While the worshippers and choir are singing, the clergy exit the church and pray hand-in-hand, around a candle just outside the door of the church.
- Once they have finished praying, they wait outside to greet the worshippers that will soon be leaving the church.
- As the final song ends, some worshippers sit and pray while others kneel and then exit the church.
- The choir continues to sing as the worshippers lead out of the church.

Thick Description of: 09:00 Service, 17 April 2016

Preacher: Rev. Aaron Chituta, Rector at St Martins-in-the-field, Irene.

Fourth Sunday of Easter, known as Shepherd's Sunday.

The church has a 07:00 service as well as the 09:00 service that was attended.

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- The service began shortly after 09:00, when the priest and clergy entered the church.
 - One member of the clergy announces the introit hymn, after leading in with the rest of the clergy.
 - The church is not as full of worshippers as it was for the last service observation — a week ago.
 - The priest requests for the first two verses of the introit hymn to be sung again.
 - The priest announces that the children are amongst the worshippers at the beginning of the service. He says a prayer for the children before some of them leave the church, assumedly for Sunday school.
 - There are many late arrivals today. These worshippers are in little to no hurry and they have minimal concern for causing any interruptions as they make their way to empty seats.
 - The service has begun differently, compared to the other services that were observed previously.
 - The priest is at the lectern, he is speaking about how important the bishop and his leadership role are.
 - From previous observations, the priest only speaks much later in the worship service.
 - The congregation has been standing for ten minutes now, since the priest and his team walked in. The 'synaxis' now announces the second hymn.
 - As mentioned in the previous point, the worship service started more than ten minutes ago — there are still families of worshippers entering the church.
 - It was noticed that the size of the congregation is smaller than it was at the previous observation. The size of the choir is also significantly smaller than before.
 - The 'synaxis' announces “let us pray” after the singing of the second hymn. The worshippers automatically sit, without being prompted, some of them kneel — as has become the noted norm. The prayer is from the Anglican prayer book.
 - The worshippers read along in their default monotone fashion.
 - There is a confessional prayer:
 - This prayer is closed by the priest and not the 'synaxis', who began the prayer.
 - The congregation follow straight into another short prayer.
 - The 'synaxis' asks for the worshippers to be seated for the first reading of this worship service.
 - The reading is read by a lady that was among the clergy, that led the priest up to the altar.
 - She ends the reading with “hear the word of the Lord”, to which the congregation respond: “praise be to God”.
 - The congregation then read the Psalm announced by the 'synaxis': Psalm 27, which is read in a monotone drone.
 - The 'synaxis' announces the second reading and also announces the reader.
 - The man reading comes forward from among the congregation and not from the clergy.
 - Now, 25 minutes into the service, there are still worshippers entering the church to join in with the service.

- The reader ends the reading with “Praise to the Lord”, to which the worshippers respond in unison: “Thanks be to God”.
- The 'synaxis' announces the singing of another hymn. The congregation all stand to join in song.
- Following the hymn, is another reading. It is read by one of the other reverends, who ends the reading with “This is the Gospel of Christ” — again the congregation respond.
- The 'synaxis' then announces the “reconfirming go our faith”, the congregation read this in the same monotone drone associated with other readings and prayers.
- The priest begins his sermon by telling the congregation that this Sunday is the fourth Sunday of Easter and is traditionally known as Shepherd’s Sunday. He reminds the congregation that all the readings for today’s service give examples of Jesus as a shepherd, including Psalm 27.
- The priest explains that shepherds are not counted as part of the community, they are in the periphery.
- Today, the priest is not preaching from behind the pulpit. He is walking up and down the aisle with a staff in his hands as he preaches.
- The priest asks for one of the worshippers to read from John 21:15.
- The priest mentions that he wants to close the sermon with a reading from Revelations 7:9 - 17.
- One of the clergy on duty announces the prayer for this morning and shares with the congregation where they can follow in the Anglican prayer book. As she prays, she is kneeling behind and leaning on a small lectern. At the end of each section of the prayer, she prays “Lord, hear us” to which the entire congregation respond: “Lord, graciously hear us”.
- This prayer is very thorough and prays about many elements.
- After she has completed the prayer, the congregation — as one — pray to conclude the prayer.
- This prayer is followed by the peace, after which the congregation start chatting and wishing one another “peace be with you”.
- The offertory hymn is announced. While it is being sung, the offering bowls are passed around.
- The deacon and the priest are going around to each worshipper, one by one, shaking hands and wishing them “peace be with you”, while the worshippers are singing a hymn and the church wardens are handing the bowls around for the offering.
- During this process, the hymn is completed, the pianist announces a second hymn to be sung while the taken of the offering is completed.
- The worshippers then continue to stand, in prayer, while the elements of the Eucharist are being blessed by the priest.
- The priest announces that the third Eucharist prayer will be read.
- After the blessing of the bread, the 'synaxis' rings a bell; a candle is raised by another member of the clergy who has bowed before the altar. For each element that is blessed the bell is rung; the priest deacon and another member of the clergy kneel, quickly, and then stand again.
- Once the elements are blessed, the deacon begins saying the Lord’s Prayer. The congregation join in, in a monotone fashion.
- Each member of the clergy is holding up a cup as the priest prays one more time.
- As is the norm at this church, the choir go forward to the rails before the altar to receive the Eucharist.
- As the choir returns to their pews, the pianist announces which hymns and songs of fellowship the choir while be singing while the Eucharist is received by the congregation. The pianist invites the congregation to join him and the choir in worship.

- The man at the door, who welcomes worshippers to the church, goes to the front of the church and steps back pew by pew — allowing the worshippers in front of him to go up to receive the Eucharist. The worshippers in the pews behind him wait for him to pass their pews before they go up.
- The children have returned, briefly, to the doors of the church. They are lined up and ready to enter the church to receive the Eucharist.
- The children wait outside the church until everyone in the congregation has received the Eucharist before they enter and go up to the rail. They are led in by the Sunday school teachers, who receive the Eucharist before the children.
- The children receive the Eucharist and then lead out in a less formal line than they came in as. They leave the church and go back to Sunday school.
- The deacon and the 'synaxis', now, go to the pews of people that are not independently mobile in order to serve the Eucharist to them.
- While this is happening, one of the clergy are emptying the chalices and rinsing them with a bit of water. After which, they are wiped with a cloth. Once all the containers are wiped they are covered with a large, white cloth.
- The priest, deacon and 'synaxis' wait behind the altar for the choir to finish with the song they are singing.
- Another prayer is started by the priest, there is a response by the congregation at the end of the prayer.
- The priest asks for the notices to be read. A worshipper comes forward from her pew to read all the announcements.
- One of the announcements that is made is for “anyone in need of prayer, to please come to the front of the church” where they will be met by a member of the prayer ministry team at the end of the service.
- The priest says that he would like to pray for two people who are celebrating their birthdays today and tomorrow.
- The priest also asks for the birthday cakes, brought for one of the worshipper’s birthday, to be brought forward so that it can be prayed for. The priest also asks the deacon to join him in praying over the cakes.
- During his prayer the priest says: “Bless this treat for the church...”
- The priest asks for the congregation to recite the prayer of Africa.
- There is an announcement for the closing hymn. The congregation stands as the clergy leave the church, through the aisle down the middle of the church. Once they are outside, they join hands, in a circle — with a candle in the middle — and say a short prayer.
- The worshippers start leading out, each one greeting the clergy that are waiting at the door, as they leave the church building.

Thick Description of: 08:30 Service, 22 May 2016

Preacher: Pastor Craig Meyer, Pastor at Grace Covenant Church, Lyttelton.

The church has a 08:30 service, which was attended, and a 10:30 service.

Both services are identical.

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- The service begins with a song of worship as the worshippers drift into the church from socialising outside on the grass.
 - There is a worship band consisting of a drummer, keyboardist, bass guitarist and another keyboardist who is also the vocalist.
 - All the worshippers are standing as they join the band and sing, they were not prompted to do so.
 - The words of the current song are being displayed on two screens, each with their own projector.
 - After the song, a MC goes up onto the stage and asks worshippers to open and read a verse from Hebrews 2 in their Bibles.
 - The worshippers begin to pray out loud, praying their own gracious, extemporaneous prayers as the worship band continues with the song of worship they were performing while the congregation were entering the church.
 - During the song, a few of the worshippers have their hands raised in different poses, the majority of the congregation are swaying from side-to-side as they sing along.
 - The pastor, in the front row of seats, is praying out loud. His prayer can be heard and is in line with the song being sung.
 - The instrumental music continues while the worship band and many of the worshippers whisper in prayer.
 - This instrumental music is a transition from one song to the next. The music is loud, the drummer is playing with no restraint.
 - There are still worshippers wandering into the church and finding seats.
 - There is nothing reverent about the way worship has been conducted so far. The service has started with a bang.
 - The worship songs, so far, have been choruses that are being repeated over and over again.
 - The MC prays again as the band plays instrumentally.
 - The music that has been played/sung so far has created a certain mood amongst the congregation.
 - The MC asks one of the worshippers to come forward and 'share' — to get stuff off their chests. He warns that they must tell him first and he will decide whether it can be shared with the congregation or not.
 - Besides the woman that was called forward by the MC to share, only one other person comes forward to share an image she had now, while worshipping.
 - The band continue to play their instruments quietly, being respectful of those talking with the microphone — such as the MC and the two people that came forward to 'share'.
 - The band begin with the next song as soon as the second person is done sharing.
 - Some worshippers have, voluntarily, sat down. Many of the worshippers that are still standing have been worshipping with their hands raised above their heads.
 - It has been twenty-three minutes since the MC called the worshippers into the church. In that time, two prayers have been prayed and three songs have been sung — all in chorus fashion — by the worship band and congregation.
 - The pastor has begun to pray, while the worship band play along softly.

- There is a prayer.
- The MC comes to the stage again, he asks the worship band to take their seats in the congregation. He then proceeds with the announcements, that are simultaneously being shown on the two projector screens. He jokes because there are two announcements about “outreach”.
- He also announces that today is the start of a new preaching series.
- The MC calls the pastor up, he prays for the pastor before handing over to him:
- The pastor calls one of the worshippers to come up and share a vision they had during the worship set.
- The new preaching series is called: “Money, mission, margin.”
- A graphic, shown on the projector screens, displays the theme.
- The collection baskets are in the form of tin ‘cookie jars’. The pastor asks for the collection to be taken before his sermon. The reason for his request is because he doesn’t want anyone to feel forced into giving more money as a result of the sermon he is about to deliver.
- The pastor mentioned in a separate meeting that the 08:30 meeting is the fuller of the two on a Sunday. The church is small but at about sixty percent of its capacity.
- “The peace of God” is something that is mentioned recurrently by the MC and pastor today.
- The preacher ends his sermon by asking the congregation to stand with him.
- He then begins praying:
- The pastor ends the prayer and says “God bless you” to the congregation.
- Without hesitation, worshippers turn from their chairs and start moving to the exit of the church.
- Some contemporary Christian music is played through the sound system at the front of the church.
- There is a couple praying together, near the front of the church.
- Another family have asked the pastor to pray for their daughter. He lays hands on her and prays.

Thick Description of: 08:30 Service, 5 June 2016

Preacher: Pastor Craig Meyer, Pastor at Grace Covenant Church, Lyttelton.

The church has a 08:30 service, which was attended, and a 10:30 service.

Both services are identical.

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- Entered the church during the first song of worship, the congregation are all standing at their seats and worshipping — led by the worship band.
 - When the song ends, the MC comes to the stage and asks the congregation to be seated. Today's MC is not the same one from the last observation.
 - The MC asks those who went on an outreach trip, to [A town in the Free State] on Friday night to come forward. Each of the 5 men has an experience to share:
 1. Mentions praying for the youth.
 2. Mentions being doers.
 3. Says "it was a blessing" and wanted to do more.
 4. Mentions 1 John 3:16, and says its not just about talking about it but actually helping them.
 5. Spoke about bonding and "fellowship".
 - Today, the church is about fifty percent full.
 - The worship band consists of: a drummer, a bass guitarist, an electric guitarist, a keyboardist and two vocalists.
 - The MC asks the congregation to stand once more and then quotes from Jeremiah 1.
 - The musicians are playing their instruments softly in the background, there are no vocals as yet. They do this while the MC is talking about 'sending' — missionary work and going out to the nations.
 - The second song of the worship set starts and the congregation soon join in with the worship band. There are a few worshippers with their hands held high in worship.
 - There are a few people in the congregation that are muttering along while there is an instrumental break, a transition from one song to the next. This muttering sounds like prayer, there are people repeatedly saying "... love you Jesus".
 - The worship leader and lead vocalist speaks, briefly, about lifting God up and continuing to praise Him this morning. The band, consequentially, continues with the same song as before the instrumental break.
 - The music is building up, to a crescendo. The volume and intensity of the music is constantly going up and down as a result of the worship band and what is next for the order of service.
 - The worship leader breaks into prayer as the band continues playing.
 - A woman comes up and says: "The Lord spoke to me" while she was in her car, stuck in traffic.
 - Again, there is music being played — by the band — in the background while the lady is sharing her story with the congregation.
 - The MC comes forward again. He mentions "speaking out" the love of Jesus, amazing King. He says "his love is overwhelming.
 - There is a call made, by the MC, for anyone to share. He says that Jesus will put words on your lips.
 - The pastor can be heard shouting out in prayer. He is calling out: "Jesus... Jesus... Yes Jesus...".

- A man, from the congregation, comes forward to share about a meeting he had during the week. He prayed before the meeting. He shares what a friend complimented him on — about his loving heart.
- The worship leader mentions something else that is on his heart: ‘the fear to fail’. He tells the congregation “don’t let things hold you back”.
- Another worshipper steps forward from the congregation to share: “The Holy Spirit says you’ll be an amazing drummer”, said to the drummer performing today.
- The MC asks the congregation to bow head and raise their hands, to “invite Jesus in”. He begins to pray: “You have spoken...”
- The MC shouts in prayer, he swops from praying to talking to the congregation and back. He talks to the congregation as if he were praying. His prayer bears plenty emotion.
- After the prayer, the MC asks everyone to be seated, the band leaves the stage and take their seats among the rest of the congregation.
- The MC begins with the announcements. One of the announcements is for two different offerings: one is the normal offering that is taken every Sunday and the other is for the ‘building fund’.
- The MC leaves the stage and takes his seat. The pastor and another man come up to the stage. The man with the pastor would like to perform a prophetic enactment on the pastor, as the leader of the church.
- The man ties thin chains around the pastor’s chain and arms, he begins to speak.
- The man then breaks the chains off of the pastor. He then ‘prophesied’ that the pastor and his family are released — their chains are broken, they can go out.
- At the end of the sermon, the pastor asks the congregation to stand.
- The MC, who is on the stage again, asks to pray for the pastor and his family as they embark on their journey overseas. The MC then asks the congregation to hold out their hands, in the direction of the pastor and his family, as if they are laying hands on them from all over the church.
- The MC mentions that there will be tea and coffee in the courtyard, outside the church. The congregation, then, exit the church swiftly as some worship music is played through the sound system, from a CD or the computer at the sound desk.
- A man from the congregation is being prayed for at the front of the church, the pastor and his wife have their hands laid on him.

Thick Description of: 08:30 Service, 19 June 2016

Preacher: Mike Cowie, Deacon at Grace Covenant Church, Lyttelton.

The church has a 08:30 service, which was attended, and a 10:30 service.

Both services are identical.

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- The word 'welcome' is displayed on the two projector screens with a live countdown to the start of the worship service.
 - There is music playing through the sound system. There are people in the church that are standing around their seats, or in the aisle, and chatting.
 - There are four tables set up today: two of them are together at the back of the church — along the middle of the back wall, there is one in the front left corner of the church and another in the front right corner of the church. Each one of the tables have communion elements on them.
 - The worship band start playing as the countdown ends.
 - Today's band consists of two vocalists; a keyboardist; an electric guitarist; a bass guitarist and a drummer.
 - The church is about forty percent full this morning.
 - The door stewards are waiting at the doors, they are waiting to greet any late-comers.
 - The congregation are all standing.
 - The MC starts the service directly with a prayer, he only greets the congregation once he has said "amen".
 - The MC proceeds to greet all the visitors in the congregation.
 - He announces that a member of the congregation's nine-month old baby passed away. He adds that "...we prayed and we trusted... and it wasn't meant to be".
 - He continues his address by praying for the pastor and his family that are currently traveling in the United States of America.
 - The MC then calls another man up to the stage to explain that they will be doing communion this morning. This man wanted to explain why 'we' do communion.
 - The man goes on to explain that the Greek word for 'for' can also mean "because of" or "instead of".
 - He then prays, as he does so the pianist and guitarist start playing the music they have for today gently in the background. The music slowly builds in volume, the drummer joins in.
 - Communion, during this service, is a free for all. Everyone walks to the table nearest to them to take communion. Each worshipper breaks a piece of bread for themselves and takes a glass of, what appears to be, grape juice. No instructions were given on how this process works.
 - Some of the worshippers gather with family and/or friends and bow their heads in prayer. Other worshippers take communion and return to their seats.
 - A few people walk around with buckets for the worshippers to place their empty glasses into.
 - The MC goes up on stage and announces: "Let us worship! Let us worship... Thank you Jesus."
 - The majority of the congregation are standing, a few of them with their hands raised already.
 - The worship band repeat the bridge of the song they are playing. There are two or three worshippers in the congregation that are standing with their heads bowed, their hands together in what appears to be prayer.

- These worshippers pray alone and then continue to worship.
- Today is slightly different from the previous two observations. The worship set seems to be more of a medley and not as structured in song as in the previous observations.
- It is nearly half an hour since the service began and there are still worshippers arriving and entering the church.
- The MC goes up on the stage again and asks for all the men to stand. He starts explaining that God was telling him...
- A lot of the children from the kids' ministry walk in the front door of the church, nearest the stage. The children line up across the front of the stage. Each child has a sheet of paper in their hands, with text printed on it. Each child reads their text, reading about the "unsung heroes" in the Bible.
- A slide show of an assortment of super heroes starts playing, followed by a slideshow of all the dads — with a happy father's day message at the end of the presentation.
- A man, who is part of this production from the children, prays quickly for the fathers to be the men that God wants them to be.
- The children then go around to all the men in the congregation and hand out a chocolate to each of them.
- The MC proceeds with the worship service by asking for the tithes and offerings to be collected.
- Today's preacher is preparing himself to deliver the sermon while the offerings and tithes are taken.
- His sermon is titled "The father's heart", which is appropriate for today as it is Father's Day.
- The preacher reads a verse from the Bible, he is holding back the tears when he reads the line "God came to me".
- He then speaks about relationships with fathers and mentions that if you need restoration, you must let God minister into your heart.
- He moves on to describing an "abusive father", he says that often when we hear 'abusive' we think sexual abuse. This is a very odd assumption to make.
- The "abusive father" is the fifth out of six father types that he has described during his sermon. He explains each of the six father types.
- The preacher tells the congregation how one would see God through each of these lenses.
- "The God Father", being the last father type described, is understood by the preacher as the closest to God's role.
- The preacher also reads from Luke 15:11 - 24, the parable of the prodigal son.
- He explains that the parable, in the context of today's sermon, is about the "God father" and not the son. This is because the 'God father' is expecting his son to come home.
- Today's sermon ends with a video clip, the preacher asks the congregation to pay attention. He mentions that there will be a time for ministry at the end of the video clip, which is being displayed on the two projector screens above the stage.
- The preacher then makes an altar call, as he does so the keyboardist finds her way to the keyboard and starts playing gently and quietly.
- Three men and one woman go forward to the stage. The MC is aiding the preacher in ministering to these individuals.
- The preacher is seen praying for one of the men, he puts his hand on the man's shoulder, moving his right hand over the man's heart. He later puts the same and on the man's forehead before saying amen.
- The MC declares: "Let us stand up in worship."
- At this point it is just the keyboardist playing and singing, she is later joined by the drummer — who comes to the stage from his seat among the congregation.
- The majority of the worshippers are standing.

- A lady at the back of the church stands with her eyes closed, her head titled up, arms folded and talking in prayer.
- The MC prays a thankful prayer:
- Before he ends his duty as MC, he announces that there is tea and coffee outside.
- The MC closes the service by saying: “Thank you for joining us, bye!”

Thick Description of: 09:45 Service, 31 July 2016

Preacher: Reverend Ian France, Minister at West View Methodist Church, .

The church has three worship services each Sunday: 07:45, 09:45 and 18:00. The 09:45 worship service was observed.

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- A traditional African choir is on stage, singing songs of praise while worshippers entered the church.
 - The pianist requests the worshippers to stand and join in song with the choir.
 - At the end of the song, the minister asks the worshippers to sit and as they do so, greet those around them.
 - The minister gives a short introduction and welcome, then says the news clip will be shown. The clip is a produced video that is displayed on two projector screens via data projectors. Once the production ends, the minister continues with a few more announcements.
 - Approximately ten minutes into the worship service and there are still plenty of worshippers arriving.
 - The minister begins the worship service with a reading from Jeremiah followed by a prayer. The aforementioned choir have been standing towards the rear of the stage the entire time.
 - A request is made by the minister to stand “as we worship together.” The choir, with accompaniment from the pianist, lead the worshippers in worship. The choir is a traditional-type African choir, the way they sing is different to the choir at St Martins. There are many verbose harmonies that aren’t appealing to the ear as they are difficult to follow.
 - It seems, in general, the worshippers find it quite difficult to follow the choir and the unorthodox way of singing.
 - At the end of the second song, one of the choir members begins to pray, references are made to ‘Jehovah’, for example “receive our prayers, Jehovah”:
 - The third worship song is in an African language. The first two songs were more popular worship songs.
 - At the end of the third song, the minister prays as the piano is played softly in the background. At the end of the prayer, the minister asks the congregation to be seated.
 - The minister explains that this week is an important week in our country, speaking around the topic of the municipal elections without mentioning the term. He then mentions that there will be a period of open prayer for the upcoming elections. The minister opened the prayer, followed by a series of worshippers. There is barely a moments pause between the end of one worshipper’s prayer and the start of the next. The minister also closed the prayer and then makes an announcement that the offering will now be taken “as an act of worship”. The minister tells the worshippers they may remain seated until they have given their contribution.
 - While the offering is taken, the choir sing once more in an African vernacular. Once the taking of the offering is done, a prayer is said by one of the society stewards on duty.
 - The worshippers take the opportunity to sit but are met by the ministers request for them to stay “standing as we worship together”. The choir continue to lead the worship, now singing an English song of worship or hymn.
 - The choral singing is quite unappealing. However this is clearly a more African traditional approach as those that speak the African languages are revelling in this experience and seem to know when to harmonise — in the ‘African’ way.

- The minister then asks the worshippers to be seated, the choir and the pianist subsequently leave the stage. The minister then announces that before the “Family Cross” is handed out, he/she would like to read a thank you letter from a previous recipient of the “Family Cross”. The recipient, in their letter, thanks the church/ worshippers for all the prayers and the “power of prayer”. The minister then calls this week’s recipient to the stage and asks whoever wants to pray with them to come forward and lay hands.
- The scripture reading for this worship service is from Psalm 32:3-5, the minister mentions that this is a very personal verse to him/her.
- This week marked the third week of a preaching series, called “Twelve step programme”.
- “All of us are addicted to sin”, says the minister. The introduction to the sermon is a short video clip of a pastor/priest’s struggle with sin. The minister explained that this week is about the fifth step, quickly revising the first four. He/she then made use of the video clip once more to explain part of the sermon.
- While a different segment of the same video is being played, the choir and pianist make their way to the stage. Once the video clip ended, the minister announces: “Let us pray”.
- Before ending his/her address, the minister mentions that “if you feel the need to pray, you may go to the rail after the service where there will be people to pray with you.”
- The closing song is basically the Prayer for Africa. The worshippers were requested to stand and join the choir before they started singing the worship song.
- The minister announces that after the benediction, the national anthem will be sung. He/ she mentions that ‘Nkosi Sikelela’ was originally written as a prayer by a Methodist pastor.
- In concluding the worship service the minister says “Go in peace”, at which point the worshippers begin exiting the church. The choir remain on stage and sing as the worshippers leave.
- The church is probably at about ninety percent of its capacity for this worship service.

Thick Description of: 09:45 Service, 16 October 2016

Preacher: Reverend Ian France, Minister at West View Methodist Church, .

The church has three worship services each Sunday: 07:45, 09:45 and 18:00. The 09:45 worship service was observed.

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- The first worship song is “Lord reign in me” most likely as a result of the rainfall the night before.
 - After the song, the minister greets the worshippers quickly and then prays. The minister then asked the worshippers to greet those around them. Followed by announcing the West View news, in the form of a multimedia presentation as with the previously observed worship service.
 - The presentation is done in a similar fashion to an evening news report, prerecorded in the week leading up to the worship service.
 - The church is not nearly as full of worshippers as it was at the previous worship service observation, approximately at around sixty percent.
 - After the news, the worship leader asks the worshippers to stand.
 - The worship band is made up of a drummer, an acoustic guitarist, a bass guitarist and three vocalists.
 - The first worship song was quietly followed by the worshippers. The second song receives a better response from the worshippers, the voices of worshippers can actually be heard instead of just the band, especially at the chorus.
 - Some worshippers have their hands raised and are swaying from side to side as they sing in worship.
 - At the end of the song, the worship leader prays. At the end of the prayer, the worship band start the next song.
 - Some of the worshippers have taken it upon themselves to sit down, some do so in order to pray while others choose to worship sitting down.
 - Twenty minutes into the worship service and some worshippers are entering the church, floating in and wandering to a seat.
 - At the end of the next song, the worship leader announces that “we” will continue in worship by taking up tithes and offerings. The worshippers are requested to be seated, they stand as they have placed their contributions in the bags being passed around.
 - Once this is completed, the society steward on duty prays for the collection. The worshippers sit as soon as the prayer is completed. The minister approaches the lectern as the worship band leave the stage. The ‘lectern’ for today is a music stand, while the wooden lectern used in the previously observed worship service is on the side of the stage — against the wall. Near the unused wooden lectern is a wooden table, there is a cross placed in the centre of it with a burning candle just in front of it.
 - This worship service marks the beginning of a new preaching series, called “Caution, Highly Addictive”. The sermon is about being cautious of money and its addictiveness.
 - Throughout the sermon, the minister often refers to the worshippers he is addressing as “friends”.
 - The minister mentions that the church is not as full today because many of the worshippers are at a thanksgiving service at another church.
 - The minister explains to the worshippers how he/she gets his/her children to pray.
 - To end the sermon, the minister announces: “Let us pray together.” While the minister is praying, the worship band make their way back onto the stage and into their positions.
 - At the end of the prayer, the minister asks the worshippers to stand “as we worship God together.”

- All the worship songs in this worship service were sung in English.
- After the song, the worship leader announces: “We are going to pray right now”.
- The worship service is concluded by the worshippers joining hands and saying the benediction together.

Thick Description of: 09:45 Service, 20 November 2016

Preacher: Reverend Ian France, Minister at West View Methodist Church, .

The church has three worship services each Sunday: 07:45, 09:45 and 18:00. The 09:45 worship service was observed.

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- Before the worship services begins, as worshippers are entering the church and finding their way to vacant seats, there is a message displayed on the two projector screens at the front of the church saying: “We’re glad you’re here” and “Welcome to church”.
 - This morning’s worship band consists of: an organist, an acoustic guitarist and an electric bass guitarist who are both male and are both also vocalists.
 - With the worship service about to begin, the minister; worship band and two other men join hands on stage to pray.
 - The minister greets the worshippers with “Good morning friends” as he/she welcomes everyone to this mornings worship service.
 - He proceeds to announce that the news bulletin will now be shown. It is presented in the same multimedia format as the previous two worship services.
 - Approximately five minutes into the worship service and the church is at about seventy percent of its capacity. However, there are still worshippers, sporadically, entering the church.
 - While the minister is busy making another announcement, the words “Let us pray” are displayed on the two projector screens.
 - The “Family Cross” is now presented to a family, the minister asks the worshippers to keep the family in their prayers.
 - The minister then prays, as suggested by the words displayed by the data projectors. While he prays, the organist plays softly in the background. Following the prayer, the minister asks the worshippers to stand as they worship by joining in song.
 - The worshippers stand and quietly sing along with the worship band, for the first song. The second song is met by a considerably louder voice from the worshippers. This song seems to be better met and enjoyed by the worshippers.
 - Now, the voice of the worshippers matches the volume of the worship band’s vocalists.
 - Between the second and third song, the minister suggests: “Let us worship in prayer.”
 - This prayer is followed by the third worship song, which is also met by a substantial voice from the worshippers. The volume of the song comes and goes with the familiarity of certain parts such as the chorus.
 - As the song progresses, the worship band crescendos, the voice of the worshippers’ seems to fade in an almost despondent manner. However, it does return after the bridge of the song is completed and the chorus begins.
 - The minister steps forward once more to pray.
 - This is followed by a fourth worship song being started by the worship band.
 - Many of the worshippers sing along with their arms folded across their chests.
 - Following the fourth song is another prayer by the minister. It is a prayer for forgiveness. Upon saying “amen”, the minister asks the worshippers to be seated. He/she proceeds to explain that this morning’s worship service involves the baptism of five children.
 - The minister then reads from the Methodist order of service. The liturgical text that he/she is reading from is displayed on the two projector screens at the front of the church, as well as a projector screen against the back wall of the church for the minister and worship band’s convenience. The reason for it being displayed on the front two projector screens is for the worshippers to read along and reciprocate when it is necessary for them to do so, in accordance with the liturgical text on screen.

- After the baptisms, the worshippers read a blessing that is displayed on the projector screens. The blessing is followed by a “congregational response”, also displayed on the screens.
- Once all the worshippers involved with the baptisms have returned to their seats, the minister proceeds with the worship service by calling a woman forward to give her testimony.
- After the woman has shared her testimony, the minister and worship band return to the stage. The minister announces that the offering will be taken, the worship band lead in song as the offering bags are passed around.
- As with the previous two worship services, the worshippers take to their feet after they have added their contribution and passed the bag along. Once all the bags have been collected, the society steward on duty prays for the offering. As the prayer is prayed, the organist plays softly in the background.
- The minister then asks the worshippers to be seated. After making a quick announcement, the minister reads from Matthew 5:10 - which is displayed on the projector screens for the worshippers’ convenience.
- The minister’s sermon is related to the earlier baptisms.
- To end the sermon the minister prays, using hand gestures as he/she does so.
- Following the prayer, the minister asks the worshippers to stand for the closing “hymn”. The minister often refers to the worshippers as “friends” when addressing them.
- After the closing “hymn”, the minister asks the worshippers to join hands for the benediction. Before he/she made this request, an announcement was made for those in need of prayer to go to the rail after the service.
- The benediction marks the end of the worship service, as it is completed the worshippers immediately turn from their chairs and head for the exits at the rear of the church.
- The worship band continue to play their instruments and sing as the worshippers exit the church.
- There are five groups of worshippers that congregate at the rails, they are met by volunteers who pray with them. The worship band continues as the worshippers at the rails pray and are prayed for.
- Once the worship band finish the song they were busy with, they put down their instruments. At this point there are still worshippers being prayed for as the worship team begin packing away their instruments and unplugging their equipment.

Appendix b.: Full verbatim transcriptions of the semi-structured interviews:

Interview 00-1 Transcription:

Question 1: Do you engage in prayer? If so, how often?

Yes, I do engage in prayer and uh, I try to follow... I think its Saint Augustine, who said that... you know... you must pray everyday, or all day everyday and uh... where necessary use words. So I do try to use words as well, certainly more formally in the morning and in the evening — you know, kind of getting up time and going to bed time. But during the day as well and not only praying for forgiveness when I swear at a taxi (said jokingly and followed by a chuckle).

Question 2: Do you prefer praying alone, in a group or both?

Either or, depending on the circumstances. Um, I feel it's part of my, let's say, 'calling' ... um and something that is developing... um... to pray for other people. You know, look - I've had tremendous uh... experience of people praying for me and it's so nice if I can pass that on to others ...uh... you know, to the extent where, at West View...um I am one of those, you know, when whoever it is preaches say that "there is a prayer team here, if anybody here feels they want to come to the rail" - I'm one of those that goes up. And, uh... but as with all these things you got to practice and always feel inadequate, if that makes sense? You know, so uh... Ja, um... I had... well, I was at death's door quite a few times coming up to two years ago now, it was January 2014 and I really felt the nudge that it's time now that I started hosting a home group, not leading it — the Holy Spirit has to lead it. And um... So, uh... You know, I've been blessed to the extent that the house is, um... well the house, in itself is a blessing and uh... [A local preacher], [him/her]self has seen it and, you know, it's walked this road with me as well. [He/She] (referring to local preacher) has prayed for me while I was down and out, so um... The, um... So, in that sense — uh... you know — pray for others and, uh... part of the rules of are: I've got a red card and a yellow card and a box of tissues. And, yes - I don't only pray — others also pray and we pray for each other and what a joy when somebody needs the box of tissues, (interviewee chuckles while asking) if that makes sense to you?

So... but again, just... we must be... you know... kind of, as it were, led by the Holy Spirit.

When you said "praying for other people", I gather from what you said now about them coming up to the rails — do you actually pray with them?

Yes.

Does that continue into, like you said that you pray in the morning and you pray in the evening, will you pray for other people there — even with them not being present?

Yes, it could be but may then be very, very generic... That "Lord, you know the points of needs that are in the congregation": some per the list, some per the intercessory prayer list but also that are not on the list — and I might even know of some people that are not on

the list but certainly need serious prayer, you know... then I'll raise them to the Lord and, uh... just pray that He grants them peace or whatever I feel should be, uh...you know, just kind of comes to mind or else just all of those, you know... if that makes sense?

Question 3: Generally speaking, what do you pray about?

Um... I'm hopefully growing in pray and often I've had it, or it's becoming more so now and I just say "Sorry Lord, I don't know what to say. I'm just feeling," you know... "I am in your presence, overwhelmed, and I just going to stay on my knees or in bed", you know... just, uh... "try and listen to what you are telling me"

It's uh... otherwise, it's certainly, I'm praying the prayer of Jabez - that is regularly and also for my daughter and son-in-law... and also, in terms of Jabez, for the business because I can't survive on my pension. You know, and it's not wrong because, obviously, it's the guidance that the business is also furthering God's Kingdom - in the way that I do it and, uh... the way that I act and, you know, react.

So, and like now, at the moment it's been praying for rain and praying for the country, you know... that good sense might prevail and like with the rain, you know... you've got to remind yourself that the rain falls on the just and the unjust and the sun shines on the righteous and the unrighteous... or the other way around, it's totally inclusive. You know... and that God is, ja — that's our dear Lord.

Question 4: In general, what will prayers during the worship service consist of?

Um, my prayer or prayers that are being prayed?

Prayers that are being prayed.

Prayers that are being prayed, um... Well now, let me... uh... state that I've now started... uh... I go to the early service, the seven forty-five service, and I've now kind of linked in with the pre- um, you know... in the vestry, you know, with the prayers there and, um, it has happened that the society steward hasn't pitched in time. Um, and then I will be asked to pray, you know, that it's not one of the officiants that's going to pray. And then, basically, what comes to mind, sometimes even driving to church one kind of fees like, you know... 'this is what one should pray for'. So, maybe a bit of a disadvantage [that] I'm praying there during the service. I'm normally inclined, also, to how the sermon [is] being delivered... you know, I hope this doesn't sound too... what's the word, um... in Afrikaans 'voor op die wa' (At the front of the wagon)- too, uh, what's the word, um... you'll have to, um... too arrogant may be the right word. But I don't believe it is, you know... in the services there's always um... prayers for, uh... when the cross is, the uh... I don't know if you know West View and the cross that gets given for the week — that is again for a special need and then, you know... pray with it — only when it is, when I really feel I should will I go up and I'm with the people being prayed for, just to support them... and um, especially when not many other people are going up but I'm not going to be jumping up to, uh... I've got to feel that I'm wanted there and, uh... Otherwise, I will just sit back and quietly echo the prayer that is prayed.

Uh, prayers for the church are always being prayed for, as well as it should be. Um, then there's the prayers of confession but that is, as, the person that is preaching you know...

as they feel being led and I will just try and support them and, uh... if need be, just whisper an 'amen' or so — just quietly — not make a spectacle of praying, if that's the right word?

Question 5: Please explain what happens when you pray on your own, explain the process you go through?

Alright, when I pray on my own... um, I have found that when life is really, um... tough. Right, let me try and rephrase that...uh, the, uh... I am starting to get spiritual warfare more in perspective — if I can put it that way? And to me, this was also part of why I believe I was at death's door and not taken through death's door. And it was a good six occasions, where it should or could've happened but somehow, Christ blocked it — that I've got to come back again (interviewee says laughingly). And I do believe that, um... quite a few years ago, it must've been in about 2000, 2002 - when I did the Alpha course. That was a watershed time for me and after that, that was also when I started crying and for years afterwards, it's only lately that I don't burst into tears every...uh, regularly... if I can phrase it that way. That is in where, at West View, I became involved in the... firstly, I went to the intercessory prayer group — that's where I met [The local preacher mentioned earlier] — as needing help and then growing where I could also help, in giving help — if that makes sense?

And the, um... I've found that when... Let me just step back, that... And it's basically been confirmed that my, certainly, twelve days in ICU... I went in for a three day hiatus hernia op[eration], um... I got home thirty days later and, uh, after spending twelve days in ICU; it must've been about eight days in the high care. But that is when there was tremendous spiritual warfare, where Jesus really fought my battles and put Satan in his place, as far as that goes. Um, I never saw Him - I didn't see a white light but I was so aware of His presence... and the, you know, uh... When they came and, uh... did communion at the bed, the bedside and stuff like that, you know — absolutely wonderful!

And the, um... alright but prior to that I would find like, especially with my daughter — now we're going back to maybe 2003, 2004 I would burst into tears while praying and my bed would be wet from the tears as I was pleading with God, you know, for the relationship with my daughter to be, uh...uh... normalised, you know, the prayer of prodigal child and as you pray, as you read it — one word would jump out, you know, that kind of stuff. It was also to save the marriage, that was not to be and thank God it was a not to be (interviewee laughs while speaking) because life has, kind of, become more normal. I've been tremendously blessed, I'm broke (interviewee laughs) you know (laughing)... blessings. Ah, I couldn't be better, you know, my daughter even came out from England. Uh, my daughter and son-in-law, their savings went into the air ticket to get her here — she still has a South African passport, so she did not have to have a return flight, you know, booked, you know that I could sort out once she got here. And, uh, learnt wonderful lessons there so... yes, I would... uh, uh... wrestle, I suddenly would find [myself] on the floor pleading with God. Something, which I won't say bothers me now, is that I'm not doing that at the moment because I believe that Christ has won that victory and I believe — and I told her so — that the ex[spouse] cursing me. Now, that may not make sense to you — it makes tremendous sense to me and, uh, you know... has given me the freedom now.

It makes sense.

Does it? Good because otherwise we'll have to talk afterwards, later, and get [Local preacher] to sit here as well. So, that is...uh... so there's no real, um... 'ritual', if I can put it

that way. As I say, often at night it's just about: "Lord, I don't know what to say. So, I've just got to wait on you to say something to me". But I make sure I will pray Jabez and I'm learning more about the depth of the prayer of Jabez... But there's many other prayers too.

Let me share, that at that time — ten odd years ago - I stumbled across... Well, before, let me go back further. Um, at the time of the divorce which I didn't want but it wasn't for me to make that call. I, um, certainly two people I'm aware of but I think three just kind of phoned me and said: "Hebrews 13:5 and 6: Keep your life free from the love of money, be content with what you have"...uh... "I will never leave you, says the Lord," ...um... "so what can man do to me?" Something to that effect. If they aren't the exact words, they're very close to them. Um, the ex[spouse], I do believe I know what [his/her] motives were: absolute evil, unadulterated evil (interviewee says laughingly) and [he/she], [him/herself] left the church and um... became a *Sai Baba* devotee. And [Local preacher] was also part of me on this walk and you're very welcome to talk to [him/her] you know, we can chat further if it's going to help you, you know... please, that's um...

And um... Then, so that was you got to, as it were, step out the boat and He hasn't let me down hey! No ways has He let me down! I'm inclined to whisper in His ear (interviewee says laughingly) "what's going on now?" But when I reflect back, I mean the journey I've been on, you know, where I am now and especially the last... well... the last year and I'm so looking forward to 2016 now. On Thursday, is my last medical — that's where I got this here. They took a little sample out to go and analyse, just in case uh... you know, finding [if there is] skin cancer. Because, you know... I've had a full, um... radical prostatectomy, which backfired in the sense that... um... being broke... um ... in those days, I was still - I was skinny. When you hit sixty-five [years old] and the small print kicks in and they say... uh... 'thank you but no thank you, you should now be retired', which I wish I was but it just hasn't happened. But out of the twenty-six weeks in the fifty-two week cycle that they pay, I claim twenty-five weeks. So, I could pay the lawyer; I could [get] myself out of debt; I owed nothing; I owned nothing... you know... that was God's grace, His mercy... you know, which is...

And the... um... Then, um... Luke twenty-two, verses thirty-one [and] thirty-two also started...and I couldn't read it, I would just burst out crying when I try to read it. Uh... but persevered and God also — this is also going back maybe about ten odd years — that uh... "Simon, Simon: Satan has demanded to have you, to sift you as wheat"... and when you look at the little footnote — the 'you' is plural. In other words, [Interviewer]; [Interviewee 00-1]; whoever, Satan has demanded to have you as wheat. "But I have been praying for you" and that is the singular... "that when you return, strengthen the brethren". Well, I would just burst into tears that Jesus is praying for us when we're being sifted as wheat. And that is not a gentle process (interviewee says while chuckling), that's one extreme shake-up. And, uh... I would share it with the prisoners when I was doing prison ministry, and then they say: "Ja...". Uh, in KwaZulu-Natal you know... It's a broad, weaved basket and being hit with sticks... you know... to do the sifting that needs to be done. And in that circumstance, our Lord is praying for us but when we return, "Strengthen the brethren". So, that is also why now... That come through so strongly, I've maybe half forgotten about it... that... that is where now time for the... well... we don't even call it a home group, we call it a fellowship. You know, that I've got to open my doors on that side. And I don't know to how many people I've passed that on, in fact I... I don't know how well you know West View, you must know [a member of the congregation], I take it you know [the same member of the congregation]...And uh, it's already been in-scripted... you know... my little plaque. So, at that stage my daughter and myself weren't talking yet; I still...well... I believe that's part of God's plan for me, is that I do get married again but that, even if it just remains blank...but it may be 'in loving memory', you know, of this old

bastard... you know... 'with love from' or whoever. So uh... [the same member of the congregation], I don't know if she's had it in-scripted because when the time comes, I'll be called up (interviewee says laughingly). So, you know... and what a joy that will be... you know... it's, it's... uh... the, uh... and if they don't want to add something to it, I know give everything to my daughter — she's got a copy of my will... you know... she knows about this and [the same member of the congregation] knows about and she will contact my daughter and if my ex[spouse] has to be involved — so be it. I've moved on with my life, I don't believe she has but that's her problem: "vengeance is mine" says the Lord but did you think of this and can't you do that (interviewee says jokingly, while laughing). And so, if that answers how I pray... you know... it should be a joyous occasion... you know... and when I became a father, my... can I use the word 'discipleship', changed because...uh... I suddenly realised just how magnificent God the Father is. [Interviewer], I hope this [has] helped a bit.

It's helping a great deal.

As I say, we can chat about this later on again but I had that experience now, which... uh... I had to go back into [an operating] theatre and a lot of the nursing staff [asked] "what are you doing back here?" What happened was, that uh... One of the... uh... totally unexpected, the stitches... um... turned septic and then I have to have... Can I show you, you're not going to faint on me? (Asking if he/she could show the interviewer the scars)... But I had to have open, uh... There were four nice little, uh... cuts. It ended up with open wound treatment and that's why I'm stuck with this thing now (referring to the scars). And, uh... this is about eighteen months old but it really looked... it was fiery and real grim. So, now it's... This is why I've got to wear this thing (referring to medical allergy tags on a necklace) on the outside because it irritates if I put it down there. But that was, what took me back and that's what kept me in hospital originally, you know... for thirty days, not three and it took me back for about a week afterwards. As I say, I didn't let the church know because... uh... this was just going to be, you know... People knew that I had gone back in but I think after this it was out of hospital back to the wound sister but in a hurry. And that was about seven months of being on a machine because you've got to heal from the bottom. That's why they say 'open wound' because if you just work on the stitching then the infection just stays in and it gets... well, I wouldn't be talking to you now (Interviewee laughs). Ja, so uh... Alright, I've rambled on. I don't know whether I've [got] anything more you'd now like to ask me?

I've still got a few more questions.

Ja, okay.

Question 6: Do you expect anything from prayer? If so, what?

Oh yes, life [has] expectations and to be more obedient... My greatest need now, this is something that has developed, is... and it's in Matthew, you know "seek ye first"... what, Matthew [chapter] five, six... six! The last part of Matthew, "Seek ye first the kingdom of God and His righteousness and these things"... God knows we need clothing and, you know... that kind of stuff. I know I've got to get new kit, uh... if I'm going to go, you know... kind of 'business calling' um... because I know people kind of look who this...uh... uh... can't say fool walking in but anyway... I've got to wear braces because I lost fifteen [Kilograms] and I've only picked up about five [Kilograms]. So um... I'm seeing if I can pick up some more but otherwise, no dammit I'm not going to but... well, I haven't got the money to buy new clothes. It's coming in now (referring to money/income) the way I'm

being blessed with uh... [a University] at the moment and, uh, I've got to work on something else with another, shall I say 'business associate'. So, um... I'm just praying to God that, um... the biggest needs that I have is more of a child-like and faithful heart and more of, you know... the knowledge, the wisdom ending up with a discernment head but the Holy Spirit must link the two.

So, you know, for His kingdom, you know, and... I can better discern um...um... what, that I am... on what He's wanting me to do in strengthening the brethren. Be it praying at the rail, be it praying... you know... at our fellowship group, shutting up and letting other people do the prayers and in that way, strengthening them — you know. I've also had them pray for me, you know... um, um... that discernment because He knows, I've put my finances, relationships at the foot of the cross. But, you haven't forgotten — have you? (Interviewee says jokingly) you know, which is part of it. So, just praying for that... that discernment, I would say. And that peace obviously, you know, which is uh... and I know right now that with the medicals, that or [an optometrist franchise] phoning [about] my glasses are ready. That, um... even with everything, my eyes are also... you know... as the optometrist said, [when] the body takes a knock — it's the whole body that takes a knock. You know, forget about that my eyes had gone back a little bit but I had to wait for the medical aid. At least I must milk them to...you know... the extent that they can be milked and... but that was a six-thousand Rand knock, I was expecting a knock but not six-thousand Rand. And uh, the uh... um... I'm having, right now, they're busy putting in a water tank because you know, I said 'uh uh'... I felt prompted again, that uh... the bit of lawn that there was went to desert and now at least it's going back to lawn and, uh, I just got that feeling that we are going to have serious water restrictions, um... implemented on us. And even if the guys don't want to, the infrastructure is no longer capable. So that water tank is being installed, you know. It may even be oper[at]ional, it may even catch some water with tonight's rain. So uh... yes, God has provided but I may have to, [later that week], go access the bond because the tax man owes me a refund but you know, he... he ...the tax, well they say the tax man; the tax person to be politically correct. They haven't... they're querying my, uh... tax because of all the medical expenses. When I was seriously in hospital (interviewee chuckles while muttering). You know, so uh... but again, God - in that way — will provide...um... if the tax thing hasn't come through by [later that week] then I will have to go to the bank and access the bond. And then, I will repay the... my little loan against my own money to, uh... because it's the monthly expenses that I'm bringing down. So, that's what I'm expecting and getting. You know, I'm also learning now: I mustn't [look] to every lady that walks past, say 'are you the one?' No, the Lord will... the Lord will point out who the one is. So, uh... Ja, that's hopefully answered (interviewee laughs). Maybe in a very round about way, that's it.

Question 7: On a scale from one to ten, please plot your satisfaction with the worship service at your church. Please explain your answer.

Assuming that ten is like perfect and one is you're thinking about changing churches (Interviewer says jokingly)

No, no, no, no, not changing churches. I'd far rather stay there and, uh... influence — if I can, if I can put it that way. Um, I have been rooting, if that's the right word, for a prayer ministry and [one of the ministers at the church] has been trying to accommodate this. Like at one stage, the edge... I don't know if you know the layout at West View... where they've got the, uh... worship team, there's that little bit of the communion rail... of saying, you know, if you feel there are people, which was mainly me and [above-mentioned minister], you know... you had to pray, well this was the early service... to pray here for you. And, uh you know, of course the greatest prayers you hear are what you've said. You know, it's just

been a matter of, you know... oh I'm [Interviewee 00-1], you say you're [Interviewer] what can I pray for and then people say what they want and then the Holy Spirit just takes over.

And folk have said to me that it's really helped and I've been and I've shared with [above-mentioned minister] that other folks say that I don't know if it's made a difference. I said "you'll soon know", you know um... And um, so... The... [above-mentioned minister] is now becoming more and after [another minister at the church] had organised, I'm saying [second minister mentioned], [second minister mentioned] was their um... oh come on, their uh... [surname of someone who used to be at the church], no not [afore-mentioned surname] dammit, um... The guy, the bipolar guy... uh, he was does prayer and also through the Holy Spirit and that's great that the West View Methodist Church, I don't know 'bout the others, that they're accepting that hey, the Holy Spirit kind of is a bit of a role player here or should be a bit of a role player here. And, uh, um, you know, should be in the church. And I would've left the church at least two senior ministers ago (interviewee says laughingly). Well, look, they both helped me personally but they've also — to me — been the kind of guys saying "Hey! I'm the preacher here. Jesus, just stand aside." I don't know if that's making sense. And that's me where I'm feeling you should be more open, you know, to... um... to the Holy Spirit. And with [the first minister mentioned], I reminded him/her the other day that his first series was that Christ is head of this church, not [the first minister mentioned], not the leaders, not so-and-so; so-and-so but Jesus. And I didn't have to remind him/her, I just said, you know, that was such good news that... you know... that he's approached that and that he/she is keeping it up. And I believe that God is also honouring His stand there or His stance... stance, anyway you know what I'm saying.

So no, no ways but that is open to being influenced, uh... through the Holy Spirit and that I'm, hopefully, being part of that. Alright, does that uh... without being arrogant again...

Ja, just if you could give me a number between one and ten?

I would say certainly, must be up to eight — if not nine.

Okay, perfect.

Why I'm doing that also is because there is a definite — and I've spoken to [the first minister mention] and to [the second minister mentioned] and with [a member of the church staff], you know, it's... it's uh... I will... this is Germanic blood here, it is - I believe — a gift that I'm inclined to shoot my mouth off but I'm also very quick to apologise and hopefully learn from that. Um, the church is... the early service is more traditional and less communion from the spiritual side, from the practical side... uh, it doesn't interfere with my day (interviewee chuckles) you know, you get home; you've got the day ahead of you, you know, and I can still... often... still go shopping or something, you know, and then read the paper. And the, um... uh, the... the quarter-to-ten service uh... is the big one, the problem one in terms of numbers... um, because in terms of parking logistics as well. I don't... I've been to very few of the evening services because I can't really relate to um, the groups and... you know... that kind of stuff. So, uh... that early service is more the one that I am most comfortable in and it also came out of, still before that sanctuary was built — when it was still the halls were the church. Now I'm going back to, ha, the late nineteen-eighties... you know, it was uh... said that we should maybe start an earlier service to make more space — that people mustn't feel 'oh, there's no seat' you know 'I'm not welcome here'. It was a matter of let's make that space available and then over time... Because at one stage, it was very much... um... the very early service, the first service was a kind of bible study service [a former minister] was the one that...that started that and then it started

becoming the first and second services were the same sermon — often the same preachers — you know, just uh... a... and we had it now and again where they do bring in a worship team, you know — a group. And uh... the uh... and that second service, inevitably, has a group with an organist too. And I know that because as we leaving, they're busy setting up (interviewee chuckles). So, uh... and I've been to one or two of those services... I just can't think of that guys name and of course as we get out [of] here, it will... Um, but okay, it's um... Right, does that...

Question 8: In your opinion, should the worship service be adjusted so that worshippers could have better experiences of prayer?

Yes! I've been, also, saying that there should be that freedom. That if during the service, they feel um... you know, your heart being warmed of as George Irvine would say 'you feel a collywobble, then you can come straight up to the rail'. You know, that you don't have to wait until right at the end when... uh... if you feel you want to come up because, you know... I've had it where, you know, it's suddenly just hit me — what's just been said or the hymn that's just been sung, something there has just... That's a moment but instead of sitting down, I must have the freedom to go to the rail. And then I believe the Holy Spirit will also call somebody to go up: 'may I pray with you?'. You know, not that long ago one of the guys... I happened to know the guy, his mother was in hospital and then just after that she did pass on. And afterwards he went to the rail and I went up to him and I said "I sense you want to be on your own?" and he said yes and I said "well, I'm sitting here if you want me" you know... It's again a matter of that if you feel this is the moment you must be able, you must be given the space to go and... uh... um... uh... And even with the, whilst we chatting now, after the service if people are there — the next group is so busy wanting to set up, you know... to me that's an intrusion because they're testing out the equipment and that... and uh... we're trying to have our moment, they're busy cleaning up the communion glasses, which needs to be done but uh... Certainly, during a service if somebody feels that... uh... that hymn or that prayer, you know from the pulpit, or the bible reading or something... you know... there's the scripture reading or in the sermon. You know, it's kind of, whatever it is but that's been the moment that's touched you, be allowed to uh... I've had it, twice now, where they've had... I forget who it was... Uh, it was uh... What was his name, Hybels... His series, um... uh, the American preacher... the surname... Bill Hybels. And it was, you know, a series based on his video and that. And where it was about that if you feel, uh... God whispering to you, you know, be attentive to that. I think that's what it was. Um, who was the guy that was preaching, the Afrikaans speaking guy, uh... who was doing his probational something at West View, you know, uh... Can't think of his name. Before [one of the ministers] came, and he was preaching and he broke down and I just feel, felt God saying, not whispering — shouting, and a boot in the backside "go and pray for him". And I just went up on stage, you know, put my hand and just prayed. I don't know what he was preaching about, I don't know what I was praying about but calmness came again. You know, and uh... Once it was, uh... he had calmed down again and I just felt and I just said, [preacher's name]... and I said [preacher's name], "I'm going to take a seat again." You know, so that was that. It wasn't freedom because as I say, I was thrust there.

Another time, a chap had asked...um... to give testimony and like he burst out cry...uh, uh... crying as well. And I just felt I must go up, don't wait for the minister or somebody to respond and I went up and also gave, just put my hand on his shoulder, you know, and prayed whilst there and then. Um, so that's - I think — the kind of freedom that I'm looking for. Oh Yes! (interviewee exclaims in realisation) one or two, some people saying thank you and other people kind of saying it was a nice show, well I just walk on. You know, if

they don't understand well that's uh... But that, I think, is where people are then looking for the... um... the ritual. Look, we already... some people still come to with that morning service with a collar and tie. I go dressed like this (long pants and a golf shirt). And I'm now starting to crack jokes at those that wear shorts (interviewee laughs). You shouldn't go for, you know... the stuff. Go there to seek, you know...uh... you know, the Kingdom of God and His righteousness. So that's uh... but ja, that is something that I would love to see, that people can, and I do believe that the Holy Spirit is maybe in that way using me, you know... in that way to strengthen the brethren. One doesn't have to wait, although the Holy Spirit waits. One shouldn't have to wait for uh, you know... the opportunity presented by the minister. Sure, the Holy Spirit is working through him but I believe many people are touched and then by the end, you know, they've sung the next hymn that — kind of — flame has subsided a bit.

How to handle it thereafter, don't ask me 'cause maybe then, you know... a piece of paper must be there. Some other form of prayer ministry could take over where... But I don't believe that that's my calling, to then start phoning people saying "how do you feel?" That to me is just to be there at the moment and, you know... just to strengthen the brethren. [Interviewer] I hope that has helped.

Interview 00-2 Transcription:

Question 1: Do you engage in prayer? If so, how often?

I engage in prayer all day, all day. Um, I'm driving - I'm talking to God; I come in at the gate - I thank God that I'm here and bless this [place where interview was conducted]. For me, it's a relationship that I have with God, with Jesus that... I mean, He's my everything so I have to be able to talk to him all the time. So, for me prayer is very important and it's just an ongoing thing, all day — throughout my day.

Question 2: Do you prefer praying alone, in a group or both?

Either-or, I'm not fussed. I will pray aloud, I will pray with a group, I pray on my own and so I'm not phased because I have to speak aloud. Look obviously when one is younger, before I had ,sort of, been exposed to the Holy Spirit - I must say that that opened it up for me, more easily. But as you can hear, I can talk to anybody but I can talk to God ninety to the dozen (interviewee chuckles).

Question 3: Generally speaking, what do you pray about?

Um, you know the 'acts' for adoration, confession, thanksgiving and then supplication - I basically work on that but I mean it's not because I sit down and I say now I'm just going to do adoration of Christ or God. I, um... I'm all the time, while I'm driving, while I'm working, I can adore God because He's given me so much — there's so much for me to see in this world. Beautiful stuff and there's sad stuff but I still have to thank Him for whatever and um... confession obviously and then thanksgiving to me is for the everyday stuff that I've got and the beauty of having a home and having my [spouse] and being cared for. And then there's supplication is really praying for other people and for my own family obviously, um, and I suppose for myself but that will come at the end but...

So I spend a lot of time in that sort of way but, I think, in the situation as things are today - I spend a lot of time in supplication, in other words praying for other people in situations because there is such a need out there for... for everything in life, really. And for people around us, like for someone like you, where you [scenario the interviewer explained to the interviewee] — so praise God that you've got this but for things like that, that I feel like I need to stand in a gap for other people.

Question 4: In general, what will prayers during the worship service consist of?

Um, I have a problem with it in that I don't think they pray the right things because I believe it should be more worship and praise. But very often, when they're doing the worship it's often asking for *Tanie Sarie [se] seer voet* (Aunty Sarie's sore foot) kind of thing, you know. And that, to me, is not worship that is asking for healing but, so... for me worship is adoring God, Christ, Holy Spirit and praising His name for what He's done for me and for all of us. So for me, I have a problem with that because I feel we don't do enough of the worship side. But *ja*, so we do it but for me, [Interviewee 00-2], it's not as I would expect it to be. There used to be more of it in my particular church, we used to have much more worship but as I said to you just now, things have changed slightly but... 'cause now there're a few more people, culturally... um... we have many more... um... black people and Indian and coloured and I think, especially with the black people, it's very much that they uh... um... they were traditionalists — many of them I think. And that's what I think the story is now, is a lot of them would like to, sort of, to revert back to that.

Question 5: Please explain what happens when you pray on your own, explain the process you go through?

Okay, no I don't kneel. I sit, um, and I'm quite comfortable with that and I believe that it doesn't make any difference to me — in what position my body is when I'm speaking to God because He's by me the whole time so, whether I'm sitting or kneeling. I have no issue with kneeling, as a kid growing up in the Anglican church we knelt all the time but years back now we, sort of, took our kneelers away but if somebody wants to kneel they're welcome to ask for one. But basically we sit, obviously I would try and be in a ...um... I close my eyes, most times — not always, obviously when I'm driving I'm not (interviewee laughs). But when I'm quietly, on my own then I will sit and...

I think one closes eyes because it's less distractive — distraction around me. But what I also do sometimes if I've got something in the back of my mind, I'd rather just keep a little notebook and I'll remember... 'Ooh hell! The roast is in the oven' so I'll write it down so that I can focus on God and on what my prayer time is with Him and then later on I'll go back and sort it out. As long as it's not something that's not burning right now, of course (interviewee laughs). But generally speaking, as I say, I'd sit, as I said, close my eyes because there's less distraction but it's not for any other particular reason that I do that. But to me that's the way I love my Lord (interviewee chuckles softly).

Question 6: Do you expect anything from prayer? If so, what?

I do expect because God promise[d] me, if I ask in His name He will grant me those answers but I know it's in His time. But I get very frustrated (interviewee laughs) at times like, you know, I'm praying desperately for our [child] in [The United Kingdom] who's just gone so wayward and breaks my heart and... and God doesn't seem to be answering my prayer. But I know I mustn't stop because, as I said to you just now, in His time He will do things — when He knows the time is correct for Him. But, so I do expect an answer ... um... because I believe in His promises to me and so, therefore, yes I do expect an answer. At times I don't understand His answers but that again doesn't put me off praying all the time because I know, again, whatever is in God's will, will be done. Either for me or whoever or the situation that I'm praying into. So generally, as I said, I do expect an answer but (interviewee chuckles) as I said, whenever. Um *ja* otherwise you're really just praying just for the case of speaking. Why am I speaking to God then if I don't expect something back? Like when I'm speaking to you, I expect you to answer me. So, you know, so both ways.

So it's a form of communication, it's not just a meditative state?

Oh yes... No, no, not for me.

Question 7: On a scale from one to ten, please plot your satisfaction with the worship service at your church. Please explain your answer.

Do you mean the whole service?

Ya, the whole worship service: from the first hymn 'til the benediction or whatever the case might be.

Um, we've been through a very rough patch at my church in this last year. So, it was a very sad issue we had with our bishop. Um, but [he/she]'s now retired and they're in the process of getting a new bishop but anyway. So it caused a lot of upheaval and a big break up in our... our little community [an Anglican church in Centurion]. Um... So we were without an appointed priest, so we had three part-time priests but they were all working so obviously things fell through the gaps, which was sad and now we have a new priest — who's been there with us since July, I think. So, you know, for [him/her] it's quite hard to pick up again and to basically walk into shoes where there were so many different people. But at the moment, I'm feeling that [he/she] is doing [his/her] level best and, um, I think [he/she] is taking a bit of control again.

So *ya*, so I think the worship service is improving — not that we ever broke down that we didn't have our worship as it should be. But it was just to me, maybe it's the logistics and the administration of it that bothered me more than the actual worship service. So the service has been good but now and then, I mean I can't — could never preach, I could never preach so I mustn't knock anybody and I always say: "If I could do it better than I must be ready and prepared to do it." So I'm not knocking anybody but there have been times when I think "hmmm, *jislaaik*" (a common Afrikaans exclamation, similar to 'gosh' or 'jeeppers' in English) you know — a bit of a repetition, um... so it's not been all together as fulfilling as I'd like it to be. But as I said, I will not criticise because I believe that if I can do better, then get up and do it.

So out of one to ten?

For the moment, I'd say it's getting to... hmmm, let's say an eight — seven to eight. Whereas it used to be like a ten, for me. So for the moment, I'd say, it's getting there but it's a bit slow.

Question 8: In your opinion, should the worship service be adjusted so that worshippers could have better experiences of prayer?

Say that again.

Should the worship service be adjusted so that worshippers could have better experiences of prayer?

Ja, I suppose they could but again this is where the liturgy comes in. In the Anglican church, you know, we have a liturgy where we do our this and confession and preparation for communion — because we have communion every Sunday. But we have four prayer options, so I feel we do the first and second and third — maybe not the third as much but the first two — the fourth one was open prayer and I believe we're not doing that at all and not enough. And this is where I think people should be, if you could say, 'taught' to pray out aloud. It's... It's not a problem, people will pray out aloud but they must be guided and people should be encouraged to pray more — out of the congregation, I'm talking about. Um, because we have our deacon or subdeacon or lay ministers who do those parts. So to me it's a little bit, it's fine, but I would like to see more of the open prayer like — "Form D" we call it - I would like to see more of that because that does give the rest of the worshippers a chance to give their input. But it's got to be disciplined, you can't sort of say "Ag *ja*, for the half an hour we're going to be praying now." Free prayer — that won't work, it's too long as far as I'm concerned... um... Unless you're coming specifically for a prayer meeting, *ja* but not in your worship service because that just...

But I do think there should be an adjustment, in that people should be encouraged more but they must be disciplined, they can't just have a free for all. Um, and as I said culturally I think — all over our churches now — things are changing... um... and therefore we must give space for everybody, to be able to do their little bit to add to the worship. *Maar hulle moet* (But they must) say stop now (interviewee laughs) it can't be just — do your own thing. You know, I'm still... I want it free but I still feel there's got to be parameters in whatever gets done. You know, um... We had times where the worship could go on and we would have, um... prophecies and praying in tongues and so on. That, I believe, was at a very important time of our Christian walk but that doesn't get mentioned anymore and I find that a bit sad — for me, I'm not saying for the church but for me personally, I feel there should've been a bit of that coming back again.

But again, time will tell. But if I think back of how we used to have it, it was really very much an open thing and I mean, you know, people were saying in the Spirit - and I'm not saying that's the end all and be all of all of it but it was important for people to... to get that close and walk with the Spirit as well. So I think there should be an adjustment in all services, really. They can be allowed to do their thing... but uh... anyways that's how it goes (interviewee chuckles).

When you say “do their thing”, I just want to ask — find out — do you mean for you personally? So if you and I were to sit in the same church service or same worship service, when they had that whole open prayer thing that you mentioned: that I would be able to pray and connect in the way that I wanted to, or feel I could, whilst you could do the same thing? You know, at the same service at the same time.

Ja but, you know, because we've come as a congregation I just feel I can't do my own thing all the way and you do yours but I think if we corporately can have open prayer and you know what the needs are — in your church or your community... um... and I'm not talking only about needs as “please could we get the rain now” but I mean general needs: people who are unemployed... um... you know, or whatever to be able to say “yes, I think if you could pray about that and maybe I could add my little amen to it.” Or I would pray for something and hopefully that you would be able to agree with me. But I don't think people should be just... be given free rein to just do their, really, own thing. But there must be, um... um... people should be able to feel free enough to be able to pray out aloud and pray with the others but, as I said, it... you've got to be so careful because there are some people that like to hear their own voice — and I'm not being ugly about that, but — who can go on and on and I mean in the end, you're breaking down that worship service more than you're building it up.

So, I'm afraid the minister or whoever's in charge will have to speak it out before the time and say to people “When we have open prayer, this is what we can...”... sort of... “allow.” Because it can't be... uh... a circus, I mean that's not on. But again, to be led by the Spirit is also very important but then the person in charge must know where the boundaries are. I don't know if that answers your question?

Interview 00-3 Transcription:

Question 1: Do you engage in prayer? If so, how often?

I do engage in prayer but very seldom.

Would you like to elaborate at all?

Um...(Interviewee paused for 15 seconds) As... I think as you go through life you make mistakes and you feel battered... and... um (another pause of 10 seconds, interviewee is very hesitant and it is notice that he/she is carefully plotting responses before verbalising them)... the go sometimes gets a little bit flattened... um... The only thing that has kept my connection with [The church] is home group, is home groups. It originated from Alpha.

Okay and when did you do the Alpha course?

Must've been about... I'm just taking a guess, maybe eight to ten years ago.

Do you attend the services on a Sunday?

Very seldom.

Question 2: Do you prefer praying alone, in a group or both?

Either, it doesn't bother me if I pray alone or in a church. I think it's just that my... my discipline, my faith has become undisciplined. It hasn't become less it's just become undisciplined.

So there's no, like, set routine that you follow? It's just a case of whenever?

No. *Ja*, the home situation also makes it difficult sometimes. You don't always know how to change it.

Question 3: Generally speaking, what do you pray about?

Okay if I do pray, I will pray for someone to be healed; someone to be helped and sometimes for insight and wisdom in what I must do in a situation. But mostly about somebody who needs to be healed.

About someone that needs to be healed? (Interviewer asks for the sake of clarity on the choice of word)

Question 4: In general, what will prayers during the worship service consist of? I'll happily open that up to prayers in the home group as well.

Actually when I do seldom go to church, I would go more for the sermon and if there's communion I will pray for my situation at the rail, um... but otherwise I will go generally more for the service or the sermon and I don't always go, generally, to pray at church. Actually it's at home group that I probably pray the most.

And what do prayers there consist of?

Well we discussed about people [who] need healing: you got a sick family member; the other group members; family members or friends. That's mostly what they pray about.

So a lot of healing prayer then?

Yes. *Ja*, I'd say it's about eighty, ninety percent is for healing prayer.

And the other ten, if you can list a few?

Um... it will be like for myself; what do I do for this situation; for my children or for other members for safe travel, if they're going away.

Question 5: Please explain what happens when you pray on your own, explain the process you go through?

That's a good question.

Um... because I seldom... pray alone, I actually find it very — not very — but fairly difficult to get into the discipline of praying alone but when I am able to, I'm able to pray easily; pour my heart out to God and *ja*...

And from a physical side of things, if you would pray on your own, do you pray in bed, do you kneel?

No, there's no particular way I pray. I might be sitting in the lounge or... or at a desk, there's no specific way I pray. It will be more to sit still and to try and pray to God and try and be still. To be careful, um... to hear the answer that I should get, not what I want — that's one thing I've learnt in prayer: you've got to be still and try and hear what the answer is.

Question 6: Do you expect anything from prayer? If so, what?

Okay because of mistakes that one has made, it has consequences. I know the mistakes I've made, I found forgiveness from God but the people around you don't always forgive you because they are human mortal and... they're not divine and... one does pray, um, for that to change. But God won't change them, they must want to change... um, in a respect.

Question 7: On a scale from one to ten, please plot your satisfaction with the worship service at your church. Please explain your answer.

Okay, that would depend on who's preaching. If, years ago, it was for example a very structured service and a very well thought out service like by [a previous minister at the church], I would give it probably a nine to ten. Um... Maybe a less structured service and for example when [another former minister] was still here and he's an experienced speaker, maybe a seven to eight. [A third minister that used to be at the church], when [he/she] was still, uh, working maybe a five or six but that's on [his/her] ability to structure the service. Understand?

It would vary.

When you say the service, do you mean the whole thing: worship, everything included or the service being the sermon?

No, I would say just the sermon. I'm referring now only to the sermon.

And the rest of the service, is that not of as much importance to you?

It is of importance, for example: what's it, end of last year I came here to an evening service. Like the way that they carried out Communion, it was so changed I was actually a bit shocked — that I would've given a two [or] three. 'cause I think they were trying something new for Holy Communion for the youth. Whereas being brought up forty years ago, it was more, uh, structured: given by the minister and his attendants. This was more a *laissez-faire*, wishy-washy... uh... Holy Communion. I didn't feel comfortable with that.

Question 8: In your opinion, should the worship service be adjusted so that worshippers could have better experiences of prayer?

That's a difficult question because if a minister's got to give a service, how much time have you got to give away for the time for prayer. It would be a, maybe a good exercise to help discipline the congregation. Myself, who comes to church occasionally... whereas I do get some discipline almost weekly at home group. I only don't come (to home group) unless something at work or illness or whatever but my home group, at the moment, is my anchor.

So it's difficult to, um... The prayer aspect is important but I wouldn't give too much of the service to it. Um, maybe ten — fifteen minutes, that's quite a huge portion of a service, would be perhaps too much, I don't know it's...

The emphasis here is more on the prayers that are already happening in the service, so the minister obviously will pray a few times throughout. The worship leader or...

Oh, I misunderstood that.

So it's not about a prayer 'section' but the prayers that already exist.

I interpreted that as, where the minister gives time to the congregation maybe to prayer — to pray — not in front of the congregation but just in moments.

Ja, there is that aspect to it as well. That does happen, I mean that is part of it so that would be included.

I personally feel... um... that the prayer should be, should be focussed more either on the sermon or specific needs, um... in the community. Maybe there are members who are going through tough times with parents or children seriously ill or dying or seriously ill or going through crisis. I mean, you can't pray about everything obviously — confidentiality — but I suppose there names can be mentioned without breaking that confidentiality, possibly, or just say "praying for the members of [the church]" - I think that is important.

Interview 00-4A and 00-4B Transcription:

Question 1: Do you engage in prayer? If so, how often?

00-4A: Okay, I'll go first. Yes, I do engage in prayer. Um... I try and pray in the mornings, quiet time when everybody has left the house. By twenty-past-six everyone's gone but I find I have very effective prayers, well, in the evenings when I'm lying in bed. Not necessarily falling asleep and then I'll have huge conversations in prayer. Um... So yes, I think I've had... I've had almost more meaningful prayer at night.

00-4B: Alright, I try — you know — it's also a daily routine for me, I try to pray as early as possible 'cause I'm at the office at six o'clock in the morning so there's nothing there. So it helps me to be quiet and I do, um... I do walk as well now, I do, normally I go cycle so I have time to be loud and I'm in the *velde*⁴⁵, there's no noise, there's no... [I'm] outside and there is birds and there's things. And I talk more to God than I pray. And during the day, I will get messages from people that said "I'm in this here, can you please pray for me", I found I can sit behind my desk, my computer in front of me and I can pray. I can pray, what's um, while I'm driving, what's um, there's hectic traffic — well the taxis cause me to pray me, you know (said jokingly). But I found, what's um, even then — even though the radio is on or there's someone else in the car, I can praise God - you know, I'm thinking of this and I'm thinking, what's um, what's happening with that friend or that person there: "please just put your hand on them" I'll just think "hold them in His heart". That's important to me, you know, that people know when people do ask 'please pray for this' that you do it.

Question 2: Do you prefer praying alone, in a group or both?

00-4A: I have to be honest and say praying alone, although over the years — we run a home group at home, [Interviewee 00-4B] leads a home group — um, it's become easier to pray in a group, I always found that very difficult. I'm not a very...um... extrovert person, in that sense that — you know - I can just stand up and speak to a whole lot of people. Um, and the other thing about praying in a group: to me a prayer is a very personal thing, you know, speaking to God is extremely personal and I found that, in the beginning, very difficult to share that with other people in the group. Um... so yes, I do prefer to pray on my own but, you know, on occasion I will pray for a group, aloud, or, you know, join in a group that's... that's, that's... praying for each other and other issues but as a group.

00-4B: *Ja*, for me... I think... yes, I'm a bit more extrovert but, you know, I... I really had to battle, what's um, to find words when I pray in a group. I really had to battle, even when I stand up in church and pray in front of church. I can work out a prayer, I hate reading a prayer from a piece of paper because I feel that, even if I had time preparing for it, there's [a] specific [prayer] you say — say, for argument sake, for the Mother's Day service or a service that you had to pray a specific prayer — then I will work it out and I will work but I don't like reading it. And I will rather have my own thoughts and my own saying, and think about it, but... um... you have to get your mind behind it when... there's in front of people — what do they think about it? How do [they] perceive it? And I think once you get that out of the way it's easier to pray.

Um... I sometimes, you know, find [it] difficult in a group, to see God next to me or in front of me or there. But when I'm alone, I can see God sitting in front of me at my desk; I can

⁴⁵ Open, uncultivated country or grassland in southern Africa. It is conventionally divided by altitude into highveld, middleveld, and lowveld.

see Him, what's um, driving next to me in [the] car and I can talk to Him - I said "Listen, I need to... uh... talk to You and I need to ask You, I need to... what's um... advice and I need counselling." Then it is easy, it's obviously easier... um... when there's quiet time in your prayer, I feel it's easy for me when I'm alone. But when you are in a group, you know, when I gather my thoughts and I think: "Now you're too long quiet, you need to say something again..." Sometimes you lose your thought but I do [find], I don't have a problem [praying] in a group or [praying] with someone for himself.

Question 3: Generally speaking, what do you pray about?

00-4A: Every morning, um, I make a point of praying for my family: [Interviewee 00-4B] and the two kids. Specifically for their day, anything that might be crossing their path: if one of them have an exam or a test or something that's lying ahead, safe travels on the road - I mean [Interviewee 00-4B] drives a horrendous road every morning... um... So firstly, for close family and then, sort of, extended family: mom and dad, what have you. And then... um... if I have somebody on my mind or somebody has asked for some prayer or I know somebody is battling with an issue or not feeling well... um... then I will pray something specifically for those people. Um... but also just being thankful that we receive from God everyday... um, you know, um... you can't just go into prayer and say: "Ooh help this one and be with this one and that one needs this." Um, you know, I... I start my prayers with thanksgiving for the blessings and the things we have and praying God for who He is and the fact that, you know, we are such small, insignificant people on this earth but that He has the time for each and every one of us.

00-4B: I think from my side is that, when I wake up in the morning... what's um, you know... um... I, what's um, I would say good morning to [Interviewee 00-4A], then as [Interviewee 00-4A] gets up, I'll just thank God to give me breath again, to wake me up — that I'm still here. Um, you know, because you don't know what can happen, you know. I pray for, what's um... you know, for [Interviewee 00-4A] and the children. Just before I get up, that's a short, small prayer - I say: "God, you know, just be with us, be with me. Thanks for holding us in your... in your arms for the night..." Um, you know what's um, and then for some guidance for the day. But in the morning, what's um, I will do sometimes - I do a lot of preparation for, what's um, home group; I do a lot of my own preparation of thought and I will have a specific thing... But there's nothing that I can say "tomorrow I am [going to] pray about love, in an hours time I'm going to pray about my faith" Uh... or anything, it's how it happens in my life, you know, what things happen, you know, if I know that one of my friends had to go for an interview or go for, what's um, a doctor's appointment - I will just say: "God..." I said "we need You to understand where we are; we are thankful for the things that You have given us but we also ask You to be with certain people or scenarios."

So, I... I don't, I can't tell you that I have any days or any specific times something I'm going to pray about. It's what comes up in my life and what's happening... that I have in the morning, I will say thank you for giving me breath.

00-4A: I think, also, that's possibly why I have very meaningful prayers in the evening because it's what's, kind of, come through the day. Um... that you, that I sort of pull together or, you know, issues that I say to God, you know: "How come is this? And why is that? And what do I do about this?" Or whatever. But sort of what your day's developed, the evening prayers... you know... are sort of about anything: whatever happens, whatever is on my mind... um... if something's come across my path during that day an issue or just a person or whatever — that kind of will dictate what I pray about in the evenings, when I'm lying in bed. Um... but you... I never really start my day saying "Okay,

that's how the prayer is going to go". Um, except for the fact that, you know, the families I pray about every morning... or pray for every morning.

Question 4: In general, what will prayers during the worship service consist of?

00-4A: You mean the worship service, here, at the church?

Well, I think... I think the prayers in the services are pretty... uh... fixed and, you know, they have prayers of thanksgiving, and prayers of intercession and so on. So... um... if there's a specific...

00-4B: Sorry [Interviewee 00-4A]. Are you... Can you just repeat the question, are you talking about the prayers that happen in church? Or peoples' prayers, the congregations prayers? (Asking interviewer).

No, the prayers from the pulpit.

00-4A: *Ja*, I think that, you know, as I said: it's sort of for thanksgiving and for blessings and there's prayers of intercession and um... if there's specific issues in the church, or happenings, or activities, or ministries that are needing prayer that will also come... um... you, you know... it will be prayed about in the pulpit. Um... collection has a specific prayer dedicated to that, after collection has been taken in. Um, *ja* I think that's...

00-4B: I think for me being also, I serve - I served about eight years service, oh no that's next year. Um... I had a lot of fights about that, what's um, that you must have strict prayer for this, now this, and now we pray for this. To me, I feel, it has to be led by the Spirit and I feel sometimes we stop the Spirit, "hold on you can't come into me now, I have to pray about..." what's um... "the offering now. You can't come into me now, I have to pray about this now." And I feel sometimes, we neglect... what's um... the Holy Spirit to take over the service or the... um, the... the worship at the time. Even with music, sometimes you can see that the church is really — the Spirit is there — the people are singing and there's really a vibe there, then all of a sudden because there is now certain things we have to do. Um... I... I... specifically, I call these, what's um, planned prayers — planned for this. I believe, I feel this has to be led by the Holy Spirit and I feel sometimes we're praying for things, what's um, unnecessary because of the rules and that's where I don't like the rules of church, you know. Um... I don't say it's wrong, what I just feel is... what's um... sometimes we neglect the Spirit to come and to talk to person on the pulpit's heart. I hope that makes sense to you.

Ja, perfect sense. Thank you.

Question 5: Please explain what happens when you pray on your own, explain the process you go through?

00-4A: I wouldn't say [that] every time I pray there's a process. Um... In the mornings, with my quiet time specifically... um, you know... I'll... um... acknowledge God for who He is; what he does for us; what he means for me specifically... um... and thanks for the blessings I have and then, I'll go into specific people that I want to pray for. Um... But I might also during the day, just suddenly (clicks fingers) have a moment where I think "I need to pray" and then I'll pray and there's not... won't necessarily be a process of how I got to the prayer or how I actually pray, say 'step one, two or three'. I'll just pray my heart, whatever's in my... you know... on my heart and on my mind. So, yes, a lot of the time I

wing it in the sense of not... uh... having a specific process that I follow... um... when I pray.

00-4B: Hmm *ja*, I fully agree with you. I think... when I do, what's um, a lot of preparation and when I do work with... you know... on my computer... you know, um... planning for things... um... I have certain things that I pray, you know, I ask God for guidance; I ask him for... to be part of my life and I ask Him for that. So I have a... I won't say process but a sort of a guidelines I feel, what's um, I need to speak to about. But sometimes I will argue, too, with God and I see that as a prayer as well. Um... I will sometimes have a conversation with Him and I see that as a prayer... uh... because... um... I just feel, what's um, that anytime spent with God alone, what's um, is a prayer time. Um... And then, yes, when people do ask me... what's um, um... When [A friend] phoned me and said: *Ja*, you know there's a guy here and he's battling to get people, will I mind to do it. And I said to [A friend] "Yeah, by all means" and I prayed for that as well [so that] people can come to the front, and I prayed for you — for your research you're doing. And then, I... uh, um... speak to someone and I hear... what's um... and someone said, you know, "My daughter's done this..." and I will just say "God, you know, there's some guy that's needed, you know, some advice here." So there's, I don't think I have a specific process or a written way that I conduct a prayer. Uh... Surely it could be, maybe, more structured but I'm more of a [person] to hit from the hip... shoot from the hip and just pray whatever comes to my... me and, what's um, guidance from God - the Holy Spirit on me.

And from a physical side, is there a process. I mean, you mentioned earlier that you lie in bed and pray. Is there... you've also like 'in the car', 'at the office', 'in the veld' whatever. Is there any sort of physical process that either of you go through or is it...?

00-4A: No, I wouldn't say I go to a specific church and, you know, sit or go to specific place... um... No, physical-ritual-wise... I don't know, I don't think there's, you know, specific things that I do before I pray or... or when I pray. No, I don't think so.

00-4B: You know it's interesting you asking that because, you know, I come from, what's um, from an Afrikaans church, from NG Kerk. And they believe you go on your knees and they... they... they also say that on the pulpit, you know, go... you know, they are really announcing it and they're really, what's um, pushing the issue. And in my home, I won't say... what's um... my father, mother... I was... my mother died when I was very young and he remarried and there was always this conflict and my dad would, what's um, would find him and he was on his knees, he's quiet in his room — you know. Um... I do sometimes when I, what's um, walk in the *veld* or when I cycle I would stop and I would just go sit there on the rock and, what's um, bow my head pray to the Lord. I don't have a specific... I have done before in home group, I've said "let's gather" and, what's um, we pray on our knees around the table. Um... but I don't have a specific way that I said "I'm going to do this way, I'm going to pray now."

00-4A: What I can, possibly, say is if I want to pray and there's distractions around me, then doing something like that almost... um... what's the word I'm looking for? I don't want to say 'makes me concentrate' on what I'm doing... if... if there's distractions around me and I go to a quiet corner... um... or I perhaps kneel down, or I sit on the floor and I pray. That sometimes helps you, just to, stay with what you're doing. Um... I do find, sometimes, if you're praying and there's a lot of distractions your thoughts start to wander... Um, so if that's the situation then, yes that will help me sort of zone... zone into my prayer and... and my conversation with God but it's not the norm with me at all. Um... you know, I can

be sitting in a doctor's waiting room and suddenly I sit and pray because I've had, you know, a thought or whatever.

00-4B: But, interesting you talk about it because I feel sometimes we don't show it enough physically. Um... you know... [Interviewee 00-4A] and I spoke about it yester... last night, on Sun...

00-4A: Sunday

00-4B: Sunday... My son, what's um, do the warrior race, you know... the um... it's an obstacle race that you run quite a distance and then you go across obstacles, it's not just obstacles it's really heavy stuff. Um... And they take off, there's three-thousand people, what's um, participate but they take off every, what's um, five minutes in groups of, what's um, fifty to eighty people. And he was standing at the front line and just before that they standing... um... when the whistle goes or whatever goes. And he went on his knees and he prayed, well he went on one knee — in front of all those people and um... I stood outside here and thought, you know, "Isn't that what we're supposed to do? To show people, even sports people on the field..." you know, you're not scared to pray — you're not scared to show people that you're a man of Christ 'cause I feel how often people say people must see how your way is, that you're a man of Christ... uh... a person of Christ. But we don't do enough of that to show people, you know... and the guy standing next to me, what's um, also saw — their coach — said to me, said: "you know it takes a man to go in front of his group to pray that." And that, I admire my son 'cause you don't see it.

If I may ask, you mentioned the once at home group you, like, everyone gathered and you asked them to kneel and pray — do you remember what that was about?

00-4B: S'joe, it was not... well it was a few events but it was more... We'd sometimes light a candle and, you know, we'd have specific things we'd pray about, you know, we pray... I can't remember...

00-4A: I think we prayed about the people being persecuted in Syria, that's the one time...

00-4B: That's the one time we did it and then we also prayed about, you know...

00-4A: We laid hands on a... on a member of our... um... home group that was diagnosed with cancer...

00-4B: Hmm... There's quite a few things but it's not only a specific... We sometimes, you know, when the candle's burning we will gather around it and jus pray, you know, and then we... I allow everybody in the group, if they want to say a few things as they get led to say a few things, you know.

Question 6: Do you expect anything from prayer? If so, what?

00-4A: That's an interesting question (said while both interviewees chuckle). Um... I fee... you know, people say 'ooh they've prayed for the car and they've prayed for this and they've prayed for a that'... um... of me it's... it's emotional. Um... emotional fulfilment because I've spoken to God... um... I've... I've laid my issues in front of Him. Um... and of course I think if you... if you're praying for the safety and the wellbeing of your family, yes... you know... it's... I wouldn't say I expect it but I almost accept that I have asked God... um... to keep my family safe and to bless them with ways forward through issues

that they have. So I... I think 'expect' is a strong word but yes, I would like to think that if you are genuine, if I'm genuine in what I'm praying for God... um, you know... He will... give me what I pray for, I don't know if that's the right words that I'm looking for... um... you know, I don't pray and expect, boom, God's going to answer my prayers and give all those things to me... um... but if, for me it goes over an inner fulfilment and an inner peace... um... that I've had the conversations with God... um... and I just have that connection with Him. Um, *ja* it's a difficult question.

00-4B: You know... I'm out of, what's um, my nature, what you call it, genes or whatever — my character is - I'm a very impatient person. Sometimes I really have to attempt, make myself attempt to slow down and to accept things and to understand things. And I, sometimes, question God about things happening after — not only you pray about this but we spoke about it — and... and... and... saying "why does this happen?" And... but... very often I... you know... get reminded but it's not for you to know that. All I know is, what's um, my job is still my job, my task is there: still to pray and to believe that God will handle it and the best of His will and the best of His knowledge what is the right or wrong out of this. Um... we don't... sometimes, I think people will die without knowing what God's plan was but understanding of the God's plan is...um... much higher... um... it's much more intrigue and difficult to understand sometimes, you know. And I sometimes wonder when I ask for guidance and said "God, you know... Why don't I get it? Why don't [You] make [it] more visible?" But then it sometimes I don't see the small things... um... because I was impatient or I was expecting too quickly. Um... specifically my own health... um... if it does, you know, something else could come out of it - I'm amazed - I said "God, you know, I asked you to... to... to heal and it happened." And then, what's um, when I hear another person and it didn't happen and then I would sit with God and say "alright, [I] understand You have reasons you've taken one person and not another person." But I... I don't specifically see myself, what's um, have this... um... expectation to see what's coming out of the [prayer], you know, if I pray now for you, what's um, maybe in three years time when you have reached your goal, I would say, what's um... you know... maybe, what's um... maybe my prayer did make an impact. But I don't expect to see, when I walk out here, or tomorrow I hear this has happened to [Interviewer], you know, that's not my expectation. But it is difficult when someone ask you to pray for a loved person in the household and it doesn't happen and then you, sometime, you don't know how to answer that to people.

Question 7: On a scale from one to ten, please plot your satisfaction with the worship service at your church. Please explain your answer.

00-4A: Yoh...

00-4B: You did say this is anonymous? (Interviewee jokes)

Obviously, ten being perfect and one being unacceptable.

00-4A: I think, you know, we have different worship services we've got: the early morning, and then the mid-morning, and the evening service. And each service is different... um... so it really depends on what I would be looking for in a service... um... I would say... some mornings, you know, it's a nine out of ten or a ten out of ten and then other mornings it would be a seven out of ten. Um... It's difficult to say each morning, you know, each service is that we attend, which is usually the nine forty-five (09:45)... um... is the same. But I would say pretty much a seven to an eight... um... sometimes I find the... the worship, the actual music... um... some of the mornings you'll go in there and I think

“Wow, this is amazing”... um... and I could sing for the whole service. And then other mornings... you... it’s... it’s just not working...

00-4B: It drags...

00-4A: ... it’s a drag and it’s too much and I’m thinking to myself “Okay, well how many more songs do I have to sing?” Kind of thing. So, it’s difficult for me to tell you ‘the service that I attend is an eight’... um... but I would say between the good days and the bad days, between a seven — sometimes as low as a five... um... but I think, on average, between seven and an eight... um... now and again a nine or a ten but I wouldn’t say that that’s the norm for me. Um... and then it depends on the minister and the message. You know, a lot of Sundays I sit in church and I think “Wow! He was speaking to me specifically with what he said.” And other mornings I have to really be aware of concentrating on what the minister is saying to me because it just, you know... I battle to understand the message or... or whatever. So, I think for me it varies a lot.

00-4B: I’m not going to answer on this because there’s too many factors involved here and as [Interviewee 00-4A] was saying it’s about the message; about the person; it’s about what’s happening [in] that time in your life. I feel sometimes, I walk in there... what’s um... the Spirit is alive and He’s here with us — it doesn’t matter who stands up there, I still get the satisfaction out of the worship. Sometimes it could be just... um... it’s a lull, it’s dead in there and even that minister can give a very good sermon... um... and I don’t feel, what’s um, touched. In general, I would say (interviewee chuckles) if you, what’s um, have a look at our different ministers, you know, I would think, what’s um, they have to class it that way because certain ministers - I pray more during a service, while he’s preaching then, what’s um, I would normally do just to ask God to be with this person. And then sometimes I would just take it in... um... so I’m [declining] to tell you I give a seven or an eight out of ten... um... it’s impossible for me.

Question 8: In your opinion, should the worship service be adjusted so that worshippers could have better experiences of prayer?

00-4A: That’s also... uh... a difficult question because there’s, I mean at one time, there’s three-hundred people in the... in the church. And it’s very difficult to keep everybody happy all at the same time, you know, you’ve got a group of people that like it done this way; you’ve got another group of people that prefer more music to preaching...um...

00-4B: What you want, what do you think (talking to Interviewee 00-4A). Not what other people think.

00-4A: No, as I say, the... the... the average to me of worship here... um... I... on an average, I enjoy the singing... um... the praying, as I did mention earlier, it’s... it’s... sometimes it can get very rigid. Um... so I would say if... if I would make or suggest any changes... um... I would like them to be led a bit more by the Holy Spirit as [Interviewee 00-4B] was saying just now, you know: ‘now we’re going to pray for this’, ‘now we’re going to pray for that’. Although we wouldn’t know, I don’t think, if... if the minister was suddenly led by the Spirit and he veered off his programme... um... us sitting in the congregation, don’t have that programme so we don’t know what was planned. Um... but I think on a... as is I’m fairly happy with the way it’s done... um... and I think there wouldn’t be, you know, huge change... um... *ja*, I think... um... I find it’s sort of seven and eight most of the times, so I would be fairly happy with... with the lay out as it is... um... to me it... um... I get a lot out of the church service on a Sunday.

00-4B: No, I don't agree fully with all the structures and all the rules and regulations because you have to pray about — you have to do this and have to do that... um... service time is 'so long', worship time is 'so long'. You know, I feel... um... when the... uh... if you see, what's um, the congregation's really battling to get, what's um, on with the singing — stop it and do something else. Um... if you feel, what's um, you know... see the worship is going well — let's sing another song, get more involved; get active there. Exactly the same as the prayer, sometimes I can see how people, what's um, after prayer is really moved, you know, I see tears in the church. I feel, what's um, the minister is there now, he has to take it further. Um... and I don't see it because he's got now 'have to do this' and 'you have to do that', you know, I feel sometimes. And that's why... the... I honestly believe that's why... the... um... the — what is the other churches — the... um...

Charismatic churches?

... Charismatic churches is growing by numbers 'cause they... there's not much of, what's um, structure again in there and their whole service they will just sing or the whole service the guy will just pray and I feel sometimes, you know, in churches like, what's um... definite combination, there's too many rules. That the minister, if he missed a prayer today someone's going to wrap him across the fingers. Um... I feel then sometimes we missed the boat there. Um... you know, sometimes, I feel someone just have to tell him 'minister, just relax and whatever you see happen — go for it, go with that'. And but... 'cause not all people can see that. And that's where the danger... that's why there's rules but I know... I understand it. Me, personally, I would say no - I don't like the structure and I don't like things we... certain things we have to do. You know, at one stage I thought of taking the offering totally out of the service because we are going huge... what's um... a worship and close to God and I feel it's here with us and all of a sudden stop and says: "Now we have to sit down and collect money." You know, ha... I just feel, what's um, it's... we break the Spirit there, we just... we took the moment away. So I would say, yes I don't like just structured service.

00-4A: But I think you do have to have a certain amount of structure...

00-4B: *Ja*... I understand that... I understand it... but I just feel sometimes the minister feels that he has to pray about this now and then he stops everything to pray for that and then he says "ah now, we have to do..." what's um, "...this and now we have to do that." You know, sometimes I feel you can skip it sometimes...

00-4A: *Ja*, for sure...

00-4B: You can just neglect, what's um... well, I know you have to do the offering but neglect about anything else, you know, just feel the moment; feel, what's um, when it's close to it... you know... be in touch with the audience, you know.

00-4A: *Ja*...

00-4B: [I] hope that gives you an answer... super.

Ja, is there anything else you can think of that you want to add?

00-4B: I think they... what's [The one minister]'s idea is to bring the prayer ministry into... uh... life again in church, I'm very happy with that, you know, because I know people, you

know, who's working in that... um... can have a very positive influence in the church 'cause I honestly, at one stage, felt we don't have enough prayer in our service — during service — um... now... uh... for having people, in the congregation, sitting there between — next to you — praying for what's happening, what's um, it gives me peace of mind that we... we are building up to something here. That we are not just doing with it in vain.

00-4A: *Ja*, it's good to know that there's people throughout the service specifically praying for the service and the people in the service... um... that was a ministry that was there, they've restarted it and... um... that's a good feeling to know that there's people praying specifically for us, sitting there in the church that morning; and for the minister's message; and for the worship teams and all that. Um... I think it's a brilliant... I... I... I really do appreciate the fact that there are people like that praying, at that specific time in the morning.

00-4B: I would like to ask you (addressing interviewer): is there anything you'd like us to pray for you, for that? For your studies or your work?

Anything is welcome...

Interview 00-5A and 00-5B Transcription:

Question 1: Do you engage in prayer? If so, how often?

00-5A: I do. Most probably half a dozen times a day.

00-5B: Also daily and I would say twice a day formally and then the rest of the time... you know... (clicks fingers in the air) just these little prayers to God when I need something, or I see something that's pretty or so...

Question 2: Do you prefer praying alone, in a group or both?

00-5A: Only time we pray together, I think, is at home group otherwise we... I pray on my own.

00-5B: I prefer personal prayer, unless it's in a worship-church situation and then I, often, do pray aloud... you know... in the group but I prefer not to.

Question 3: Generally speaking, what do you pray about?

00-5B: Everything! (Interviewee chuckles) Anything! And we've had discussions where I... if I'm late and I pray the robot must be green a friend's [spouse] gets very annoyed with me because he says I shouldn't waste God's time. You know, and then obviously for serious things and for your kids nonstop... um... for the country; for your church; for rain; for good things — thanking... thanking... you know, so really in...

00-5A: I think my prayers involve a lot of thanks rather than pleading and asking for things 'cause certainly, as a family, we've been very blessed with our kids; we've had very few challenges through life and so on as well. So we've got a lot to be grateful for.

Question 4: In general, what will prayers during the worship service consist of?

00-5A: We've got the family cross here at West View. It's also... a specific case will be taken and then prayer will be done for those people.

00-5B: And then obviously the ministers or the society steward or whoever will pray during the service... um... And you will often say your own little prayer as... depending on what the sermon's about, you know, or sometimes there's a song that touches you and... you know... reminds you of something. And then in home group, we usually have a round of prayer at the... somebody will normally... we take turns facilitating, so whoever's facilitating for the night will normally open in prayer and at the end the whole home group will say a round of prayer... um...

00-5A: That's only if nobody wanted to say a closing prayer or something like that...

00-5B: ...*Ja*, sometimes we run out of time...

...Sometimes we say "who wants to close?" and nobody does so everybody gets a few seconds to say something.

00-5B: But that will usually be pertaining to what the lesson was about and then we normally will...

00-5A: ...friends and family that we pray for.

00-5B: ...prayer requests: is there anybody in your family or that you know of that need prayer and then we'll, sort of, make a list of that and... um... we won't specifically then mention, in the prayer, those peoples' names again but they have been mentioned before. And then you will pray for usually the members that are not there, in the group, and if there are challenges, you know, obviously most of our group are between forty-five and seventy [years old]. So we've had lots of challenges, and problems, and health issues and scares and you know... so that's all in the prayers as well.

Question 5: Please explain what happens when you pray on your own, explain the process you go through?

00-5A: Lying in bed and we...(interviewee laughs)... I pray all different, you know: sometimes I pray in my study, in my car sometimes as well, in bed sometimes as well. I normally have got my eyes closed, not... not one-hundred percent of the time, I've normally got my hands together as well — to focus a little bit. And then you talk and some people have commented that I talk to God as my friend, you know, not on the, sort of, different, sort of, old style, sort of level. And sometimes it's short, I don't normally pray for length... longer than, maybe, ten minutes at a time. I also find then if I pray for a long time I might lose my focus and get distracted as well — especially when I pray for our government (interviewee says jokingly and chuckles).

00-5B: I have my quiet time in the morning, usually, and... you know... end off with a prayer. Um... and I usually have The Upper Room⁴⁶ as well, which has that little one sentence prayer at the end of it. Um... and then, obviously, at night when I go to bed — that's my more... and then as well, you know, it's lying in bed... um... very informal: no hands together, it can be on my back; on my side or on my tummy — anywhere - I don't kneel at the bed. And then I talk to God and I usually start off thanking Him - mainly... um... for the day I've had; and for the things I've seen that have been good and always pray... oh! And then what, does saying grace include... prayer?

Technically, that's a prayer.

00-5B: Okay... uh... we will thank God for food but we also thank God for, when we're in Cape Town...

00-5A: The rain and the whatever...

00-5B: ... where the kids are, you know, for being with them and... um... for the food; and for the blessings; and for... the rain or the whatever during our grace and then, at the end, we'll usually say: "and be with the kids", you know, we've got two married couples with a grandchild in Cape Town. Um... and then of course, at night, when I pray they're also in my prayers and then I will normally expand it to their jobs, which I either thank God for or, you know, the pressure they under and that kind of thing; and then people that are sick or... in... in our other immediate circle or friends or friends of friends that you've been told about. Um... and then, *ja*, the government; and the farmers and the... everybody else. Um... and then during the day, they will be more shorter prayers depending on what my

⁴⁶ A daily devotional guide

need is then or... they very often, also, you know... thank you prayers but just short ones with my eyes open and nobody needs to know that I'm actually praying.

Question 6: Do you expect anything from prayer? If so, what?

00-5B: It's more for my own communication with God and Him communicating with me — obviously — 'cause you have to listen to Him as well while you're praying. Um... and yes, we, I ask Him for things I certainly expect, not that He will give it to me but that He will listen to me and say 'yes', or 'no', or 'maybe' or 'wait' — and the waiting is the problem but... *Ja*, I don't take it as a given that, you know, everything happens 'cause lots of bad things happen to good people. Um... but it's part of your life, you know, it's like eating and talking to your family and stuff — communicating — and it's just part of that, He's part of your family.

00-5A: But also, as well, your prayers definitely do get answered. So it's not as if it's pray, pray, pray and 'ag, nothing's going to come out of this, I'm wasting my time'. So... prayer does work either for yourself or somebody else even, as well. It's difficult to know how many other people have prayed and whether your prayer made an influence on the outcome of it. Also, we tell people that you have prayed for them and so on, I think it makes a big, humane difference as well. That people realise [that] other people do care.

Question 7: On a scale from one to ten, please plot your satisfaction with the worship service at your church. Please explain your answer.

00-5A: Having gone to [Another local Methodist church], we see a totally different type of church, smaller as well, and the church that we go to in Cape Town is [a non-denominational church] where it's not... it's...

00-5B: Interdenominational.

00-5A: ... interdenominational, that's a much bigger church; a lot more ministers involved as well. So I know from my side, when I go there, I'm a lot more enthusiastic about what's going to be said today and what's it going to be about and so on and who's going to be — it's normally one minister leading and does the sermon and there are other ministers that come in and talk about various things and so on, as well. So it's a lot more, it's not a 'happy-clappy' church but it's a lot more, I think, enlightening; dynamic and so on where West View is, I think, to me become a bit boring maybe — to put it one way...

Dull?

00-5A: Dull, yes. It depends also who's doing the sermon for the day as well. Quite different... different personalities; we've also seen quite a few ministers come and go as well...

00-5B: We've been with West View for twenty-five-plus years...

00-5A: You've been longer than that (speaking to Interviewee 00-5B).

00-5B: So with [Interviewee names a past minister]'s day and then [Interviewee names another minister]...

00-5A: [Interviewee mentions the same name as Interviewee 00-5B does]...

00-5B: ... came, which I'm sure you know about if you know about West View 'cause [re-mentions the second minister's name] was the absolute dynamic, [he/she] got everybody to do what you didn't think you could do, and got involved and stepped out of your comfort zone — but very positive. Um... and then there were two ministers after [him/her], they were fine... and [one of the current ministers] is... I like [one of the current ministers]... um... and I had a personal relationship with [a previous minister], who's left — [he/she] was here up to last year. Um... and I liked [him/her] very much but... um...

00-5A: But [he/she] was boring as a person to give a sermon...

00-5B: ... sermon, if you didn't know [him/her] personally. But, I would rate West View, at the moment, a four out of ten. Um... and definitely certain ministers, you sort of...

00-5A: 'If I'd known that maybe I wouldn't have come'...

00-5B: ...'wouldn't have come' type of thing, which is bad... you know... I know it shouldn't be about the minister but the minister...

00-5A: Makes a big difference...

00-5B: ... is vastly important. And then, [Another local Methodist church, mentioned earlier by Interviewee 00-5A], [a minister at the church] the minister there - I have known... I was in the office at [a high school in the area] when my kids were there and [the same minister] was a teacher so I got to know her. And I was involved... I was a [n] area pastor which, sort of, oversaw the home groups of [his/her] home group, funny enough. Um... so I knew [him/her] in that respect and I really like [him/her] and [his/her] sermons are excellent. So, although, we won't become members there — but we live close to the church now — we enjoy going there and... um... even [a local preacher], that preaches there is also very good and it... it just gives you a warm, fuzzy feeling when you walk out of there, you know, it feeds you... um...

00-5A: But the people aren't as friendly, that's what I find.

00-5B: No, but we're not trying to... we're not involved with [said local Methodist church] as in, you know... here we did Alpha and we worked in the kitchen and we did all kinds of things...

And your home group is here?

00-5B: And our home group is here but we still come to the home group. Um... and then in Rondebosch (a suburb in Cape Town), uh... [a non-denominational church mentioned earlier], it's more like a [names a charismatic church] type of church with [a] band and the ministers are all ages. Um... and there's a female minister that's very good and... and they're all very different — their preaching — but it's all very dynamic and the music is good... um...

00-5A: And that's the bit I don't really like that much. I don't like twenty minutes of singing loud and clapping hands before hand. I prefer more solemn, serious start to church...

00-5B: But the people are also very involved with extramural activities at church and they offer a hang-of-a-lot. They offer Alpha and they offer...

00-5A: They offer home groups and so on...

00-5B: ...there's a coffee shop, great coffee shop on the premises that's open, you know, everyday of the week. Um... they have youth things on; they've got nursery school; they've got teaching groups that go out and teach uneducated or... you know... like the SOS homes, type of thing; they will have people who will go and reap... just reap to those kids. Um...

00-5A: And also, they've planted other churches already. How many do they have? Three or four?

00-5B: There are about five... four, five churches in the Cape Town area. Um... and although we're not involved in the after-hours ministries or... you know... groups, they really are... all the guys there that give sermons are really good and interesting. And that just makes you... you know, it's actually a very bad time 'cause you... it starts at half-past ten and it finishes at about twelve [o'clock]. So, you know, you're in Cape Town and your whole morning's gone — type of thing. But you don't mind 'cause you go... um... 'cause it's good enough to. Um... so... we're privileged there where we have different churches that we go to and they're all different... um... and I think maybe 'cause of the other churches we realise that what West View had — they don't have anymore and... um... maybe it's also that we're not involved anymore here because we are in Cape Town two weekends in a month and a week in between and we live further away now and stuff — we're not involved in, you know, working on Alpha and in the kitchen for tea duty and... door... we used to be door stewards for many, many years...

00-5A: Many years...

00-5B: ...um, you know... so we're aside from all of that...

00-5A: ... on the welcom[ing] committee...

00-5B: ... So maybe that's also why we're not... don't feel West View is as dynamic as it used to be. But certainly when our kids were teenagers, West View turned them into Christians, you know, um... and really, you know, from...

00-5A: The youth [ministry] was doing fairly well in this place...

00-5B: Very, very good and the evening church services were, you know... all the high school kids wouldn't miss church, they would come — type of thing. So... they... West View really had a big impact on our lives then.

00-5A: And that's a critical time for kids as well.

I must just say: I noticed that the thing you're most concerned about, when it comes to rating the worship service, is the pastor or the sermon that he or she is giving. You mentioned that the music, the worship — the musical side of it — you don't like the loud...

00-5A: It's the least important. Ja... It's... I'm not one to go to like... I've never been to [a popular charismatic church], where they're all clapping and going mad and so on, and so on. But it's a lot more... their band is much bigger as well, it's a lot more noisy and so on. Where our band, sort of, comes and goes...

00-5B: Oh West View's music... worship music is important and it used to be excellent. And I know a lot of people in our home group have complained, numerous times, that they have got different groups for the same — say nine-thirty service. Obviously they don't play so some Sundays will be the one group. They would have two or three different groups and some, they will complain, can't sing... you know... or... or...

00-5A: But yet they remain...

00-5B: One of the organ players, they will complain, play too slow; or play too fast; or this or that. You know, so yes the worship is also important. Um... of us, not so much the people at the door anymore 'cause we know them all and, you know, you basically just come in and sit down — type of thing. But I know from a new person's point of view, that is very important and a lot of people have commented on West View... um... by being greeted at the door, friendly and politely... you know... saying, you know, 'is there anything you need to know? Do you want to know what can get involved with?' and stuff like that... um...

00-5A: And also when the newcomers arrive, as well, they've often got children and so on. What do they do with the children? Um...

00-5B: *Ja*, where do you go and being told where to go on stuff. One thing that has irritated me immensely with West View is their website and I believe it's up to date now but I will not look on it 'cause I have, over the past five years when [an employee of the church] was still here... and when I was involved in leadership, complained and thrown my toys out the cot and there was always somebody new taking over... and I mean, I'm an old [person], I'm not technically clued up... um... How many people, I kept on saying, did they lose by not having it update? Then they will talk to you about downloading the message, latest message and it will be two months old — if you're lucky. You know, I've had friends from [a neighbouring suburb] who've arrived here 'cause they went on the website and looked at sermon times and then it changed because of it being Easter but it was not on the website. So, according to them it's now up to date and I'm just past ever going on West View's website. I'm just so irritated with it...

00-5A: It's fine now [Interviewee 00-5B], it's lovely now.

00-5B: ... to me is a very important thing as well. And with the other churches as well, you know, I will often on just to double check church times and that kind of thing. And with [A Cape Town church], my [child] wanted to get married so we were looking at the... um... on their websites: what courses they offered for premarital or... engaged couples type of thing. Um, so that's also very important. You know, and I think especially for the twenty to forty year olds — if you're website is not dynamic and up to date, you lose half your audience.

I can understand that because people my age Google everything

00-5B: *Ja*, absolutely. You know, you're constantly on your phone checking out. We'll talking about a restaurant or place or something and the kids immediately check out the reviews — same with the church. You know, so that's important.

Question 8: In your opinion, should the worship service be adjusted so that worshippers could have better experiences of prayer?

00-5B: I think prayer is fine. Um... I personally find if the minister's preach... or the, whoever's up front: the society steward preaches too long, you get sidetracked and you forget and you switch off. Or if it's too 'What an awesome God you are!' and, you know. Um, I know you have the ways of praying — which is good but just talk to God, you know. And normal people, don't be too fancy and highbrow so that you lose your audience. Um... but otherwise, prayer wise I think West View does enough prayer in their services and it's good enough — most of it's not too long and it's not too short. They do give opportunities sometimes for people to pray out loudly from the congregation...

00-5A: Or give thanks.

00-5B: *Ja*, um... you know, if they will talk about something specific and if you have something on your heart, you can pray but... um... I think a lot of people probably feel like I do: they will pray in that time for their need or their thanks or whatever but they don't feel the need to do it out loud. And then you're always worried as well that 'If I do say', at these popcorn prayers you know, 'If I do say it out loud, just as I'm going to talk somebody else is going to talk' or, you know, that kind of thing. So then you keep quiet.

Interview 00-6 Transcription:

Question 1: Do you engage in prayer? If so, how often?

Alright...um, yes. The answer to that is a very definite yes. Uh... 'if so, how often?' that varies. Uh, for many, many years look I had a typical, sort of, Anglican, sort of, association with the church: I was obviously baptised, I was... um... confirmed and I went to church during my school years, I went to varsity — left the church more or less — went my own way but like any good Englishman, I was married in the church, my children were baptised in the church but I still had... you know I wasn't a regular attender and certainly didn't pray very much. Then [in] 1980, when we moved into [a suburb in Centurion] I started attending St Martins and it was purely as a pew warmer. I went on a Sunday, probably a crisis in my life... I didn't really pray but as like any Anglican, no that's a lie... like many Anglicans and myself, I speak for my... As an Anglican, I tended to stick to very formalised prayer. And not that long ago, I think it was actually before my [spouse] died, I prayed that I would have a closer relationship — particularly with Christ. Uh... because I felt it, my prayer was becoming very repetitive — it was becoming a ritual more than an association with God. And the end result of that... almost a year ago, well a year ago next month on the eighth... *ja*, the eighth, my [spouse] died and I didn't get angry with God but I did stop praying, I stopped regular Bible reading and I went through a period where I just lost it... um... but I spoke to my priest about it and, um, then I started this business where I, being on my own because I have one [child] in London; one [child] in *Jo'burg*; a [grandchild] in Pretoria with an ex with the [grandchild] who we all get on... even the [parent] and the ex get on very well too. But... um... you know, I sort of, they... I'm on my own a lot and so I talk to God, which I believe is a form of prayer. And I'm busy at the moment, as far as my prayer life is concerned, trying to get a balance. But I see prayer, I mean, I'm now in an old age home... uh... in April two-thousand and... *ja*, March - April two-thousand and eighteen, *ag* there was some projectiles involved with... at [a university] 'cause I've worked on and off with contract work for [a university] for the last nine years. Um... I went up for prayers and I believe in... I like to get outside prayer when I've got a major thing on my plate and I said to the guy praying for me: "Look, do me a favour I don't know where the hell we're going to live...um... and we're looking for an old age home or some sort but we can't find anything, we don't want to move out of the area." So he prayed for both, at the end of the prayers he said "[interviewee 00-6], sit down", he said "what about [another suburb in Centurion]?" I said: "Don't be mad [person who prayed for interviewee], [spouse] and I like it — we can't afford it", so he said "Do you realise they're selling life rights?" So I said "No, I didn't". He gave me the price, I'd already had our house valued, I knew we could afford it, I went home and spoke to [spouse], the next day we made an appointment to see the sales lady for [the old age home] and the following day on the Wednesday, we saw the place I now live in and we moved in about two years ago. So I definitely believe in the power of prayer, I could give you other examples but to answer your question which was 'Do I pray?' the answer is yes and 'How often?' well I don't know but I am trying to get back to that routine, I'm very much a routine person — if I'm out of routine, you know, my chronic medication - I normally used to take it after breakfast early in the morning but now my days are more flexible. Sometimes I leave home so early, to get to a school in [a township outside of Pretoria] by half-past seven that... um... I don't have breakfast or I forget to take my medication. So I need that structure but I want a balance, you know, I don't want the formal thing of 'ACTS': adoration - A, confession, thanks and supplication. you know, I can go through that, I know those aspects have got to be... think I spent Sunday morning at [another Anglican church], I'm a lay minister as well, looking at contemplative prayer as part of our lay ministers' growth. So, I don't know whether that answers your question?

No, no. Perfectly, the 'how often' part is not so much of a number per week or anything like that, it's kind of like a 'not very often' or 'everyday' you know?

Ja, then I would say everyday because I certainly, I thank the good Lord for my blessings because I, I know one could say that I could moan like hell about losing my [spouse] because we honestly believed I would go first. Statistics show men die first, so much so we put everything in [spouse's] name but that got sorted out easily, that wasn't a problem. But, um... I know I'm blessed: I know we moved at the right time, I can see hands God... God's hand in that. Um... I'm in a place that I can manage, where I can be managed if I should get desperately ill providing I've got enough money, or my kids have enough money, then I will be able to be taken care of or I can just die (interviewee chuckles).

Question 2: Do you prefer praying alone, in a group or both?

Don't know. I really don't know. Um, probably if I had to take one of them, I would take praying alone except I do, as a lay minister, have to pray publicly. I actually enjoy that, not because of the kudos but I love... I love taking, I don't know how much you know about the Anglican church but we have the type of thing — most churches do readings on a given Sunday and... well and the Psalm, those to me are the nub of the service and the message and then I go to morning prayer, on the Saturday prior to the service and we discuss the readings and that. And I love putting prayers together, I love just sitting and letting the Spirit take over and writing. Um... so that is public prayer, I know, and I don't have any problem delivering that. But when it comes to praying, my [spouse] was a very devout Christian and yet we never prayed together, funny enough. It was the one thing we didn't do, we did everything else together but we didn't pray together.

Very interesting. I'm going to rephrase the question for you. The reason for asking it was to find out... There's some people that I've spoken to, they like praying in groups because they can sit and participate in the prayer but they're not verbally, at least, praying. Another reason for asking it might be because you... as I said it's about diversity and maybe, you know, if you had to pray with me for example: I pray in a very friendly way, I talk and sometimes when I'm saying grace I joke around and maybe something like that would offend someone, I'm not sure - I'm pretty sure I have in the past but it (the question) was more for that side of things.

Okay. No, look from that point of view in morning prayer we stick to the Anglican prayer book but there is a time for open prayer and I don't have a problem with that at all. And I will, if I feel that there's something that I need to... and where I do enjoy that is the fact that I suddenly think: "Well, gee whiz! I should've been praying for that as well." When somebody else prays for it, you know. Um... So from that point of view, I don't have a problem with praying in groups... um... because you can sit back and hear other people's concerns and quite often, you... they're your own concerns and you suddenly realise you're sharing. Because so often I think with life in general actually but I know with the church, when I've spoken to people about my difficulty with prayer I find that I'm not necessarily alone, particularly with the Anglicans because we're very much people of the book — the Anglican prayer book.

Question 3: Generally speaking, what do you pray about?

Have to have quite a long time of confession, I think (interviewee smiles). I battle, I do battle with my own personality and some inner demons. Um... I pray about my family, I battle... I'm actually a member of a prayer chain, I have volunteered to give it up... but

um... because I don't know how adequate or how good I am at doing it. I was told by my shrink that I'm driven to try and always be the best, um... so I put that out the window but, um... I don't know... uh... What do I...? I just pray about life, through God I talk to my wife. Um, I pray for my children. I, um... I'm not very good about praying for things for myself, I have introduced that. I think that I always thought it was a bit of a, a sort of an imposition if you put yourself first and kept praying for yourself. I pray for people on the pew leaflet: the elderly, the sick, those in need of ongoing prayers. Um, but then we come back to structure... Sometimes as well, when I'm praying, I will - I don't know if this is prayer or not - I will suddenly think when I'm praying about people, like this morning my grand[child] went out for the first time to a party where, he/she is sixteen [years old], where she's been to parties before where there are [children of the opposite sex] but not that sort of party. He/she is in a new more affluent school, with a new group of friends who we don't know. I was worried about that, that I will pray about. My [child] is a senior manager at [a multimedia company], he/she is under a lot of stress at the moment — that I will pray about. I don't know if that's an answer to the question?

Question 4: In general, what will prayers during the worship service consist of?

Well we have a very set form: we kick off with praise, we do... after the introduction we do the gloria; then we move on and we do the penitence; then we move on from there and then there are the readings; then we do the creed; then there is the sermon; then there are formal prayers after the sermon; then there is the preparation of the gifts, which is the Eucharistic prayers; and then there are the concluding prayers. So for an Anglican, like the Catholics, it's a heck of a... it's a very much a set pattern that we use during the service.

And every Anglican, you know if you want... in my opinion of it, it's quite nice from the point of view that it doesn't matter where you go in an Anglican Church be it St Martins or I went to one on Christmas in London and it's exactly the same service because we use the same prayer book. We're not that much different from the Catholics actually, so you have that security but it can... if you're not careful, it can become a matter of rut. You know, so you go to church, you have a nice peaceful time but you just switch off or you're thinking of how you're going to do the *braai* (barbecue) for lunch. But uh... It is, to answer that question, it is a very... uh in the Anglican Church, a very set pattern which I quite enjoy.

Question 5: Please explain what happens when you pray on your own, explain the process you go through?

Well, I'm experimenting at the moment but if I go back to over the years, usually what I'll do is I'll have a daily reading of some sort and... um... I will do that, that reading with actually very little introduction to prayer to say "Right, I've got to have my quiet time now. I'll do my readings." I usually work [a]round that, either... some... I've tried all different ways. I will use something like Faith for Daily Living, Upper Room, Solly... Solly what ever his name is — he's a well known guy that does daily readings (interviewee yawns) excuse me. Um, or I will take Anglican readings for the week and work through those. At the moment what I do, I take the four readings for Sunday and uh... and Monday I will do the Old Testament, then I'll do the Psalm on Tuesday and uh... New Testament on Wednesday, Thursday I will do the Gospel reading and then I'll try and put them all together and look for a theme and see what messages God is speaking to me about. So often that happens, that when I'm doing a reading will hit me and I believe that is one way that God actually talks to me, is through the Word. Um... so that's basically how I go about it. Now, having done the readings then I'll say I've got to pray. Then my mind starts

wandering, I really battle with it. You know, uh... Nicky Gumbell in the... uh... I've done that course, do you know the course I'm talking about?

Alpha?

Ja, Alpha. I've done that about three times a number of years back. You know, he said keep a notebook next to you in case something goes through your mind — you jot it down. That doesn't work for me because then I start planning my whole day. Um... but... so I battle with prayer, I do. I've said it publicly, I've said it privately, I've said it to God - I pray about my prayers. Um... and I just keep plugging away and whatever, sort of, whatever I feel I'm being led by the Spirit to try, I will try. Um... the contemplative prayer, I've found very rewarding. We did a very short bit, course on it on Saturday and I found it very rewarding but whether I'll ever get down to breathing correctly, putting out the noises, coming back to the divine or the one holy word and emptying myself... I don't know because I... And I don't have much to do, you know, alright I'm heck of a busy in the second and third terms. And then I do sometimes, I don't know how long I'll be able to continue with my leg and foot but I do a bit of invigilation for [a local tertiary education institution]. Uh... but... so that's uh... that's how I pray. It's very higgledy piggledy, I wish... I wish there was like a formula that I really felt worked for me. But... it's quite interesting when you talk about it, I don't know, it wasn't prayer per se but I was sitting, there must've been... I don't know... about fifteen of us at this workshop on Saturday morning and the guy sitting in front of me... um... sort of said he had this problem and it was — change a couple of words — to, you know, I think “my five fingers was slightly different”. He had five instead of my ACTS - A.C.T.S, I had four and he had five stages of prayer and this, he was battling with. Um... you know, that's what I battle with but that's what I try but I try to... I try to pray.

And from a physical side of things, are you a devout Anglican - down on the knees or...?

Oh, from a physical side of prayer. No, I can't get down on my knees anymore but I never really enjoyed that anyway. I tend to sit, I lean forward, when I pray at home I... we've got a really nice verandah and... even when I go away, we used to go away on holiday - I'll find a quiet spot, usually it's a verandah. Uh... You know, if you're down at the sea you've always got a deck or something to sit on and I used to get up very early, watch the sun come up and just spend my time with God and I... I found that very fulfilling. But not on my knees, no. Not because I don't want to say just... just... I don't think it's necessary but I know what you mean, there are people that do.

And you say, especially with being down on the coast, “on the verandah... watching the sun come up...” So I'm assuming then, you are praying — spending time with God - with eyes open and just soaking it all up or...?

Ja, sometimes I sort of do this. I don't particularly pray with my eyes closed. Um... we once went through... we went through a couple of major family crises and there I think, when I pray in earnest and really ask, I close my eyes; put my hands together and pray like mad. But um... it's not that informal, it's... look, I see... I have a strong belief that God is everywhere, God is in His creation. [I] don't worship the creation but I love the bush, actually love the bush more than the sea. So I feel closer to God in the bush, I love nature. When I say “I love nature”, my wife and I were very keen bird watchers. Um... you know, I can sit and look at a... what am I getting in the garden that's of any interest at the moment... a crested barbet and just see those wonderful colours or I can look to the other side. It's a very small garden being an old age home but my [spouse] had an azalea that

we used to argue about where it should be and after she died I moved it and it's blooming like it's never bloomed before. (Interviewee looks up towards the heavens) And I'm not giving it to you love (addressing dead spouse) but... um... You know I can sit and look at that and think "You know, that's a bloody miracle!"

I can see the miracles, this is how I spend time with God. You're doing me a lot of therapeutic good. Um... I see the miracle of the people across my path, you know. When I really, I went a very bad stage 'cause... it's more or less, next week will be a year since my [spouse] went into hospital for a few tests — [he/she] never came out, nine days later [he/she] died. Um... and that was on the eighth of October last year. And the people that have crossed my path, that have given me supper if you want. I see those as almost God sent. You know, this sounds as I'm hell of a spiritual and I'm not... uh... I have a great belief and faith in God...um, but... I do but I just believe... you don't want to hear the story of my life. But from the time of my conception even, I mean my biological father was killed before my mother even knew she was pregnant and that changed my entire life. I mean, had he not been killed, I would've been brought up in a relatively wealthy family or middle class family with their own business in the United Kingdom. I probably would have gone into that family business, instead of which my mom came out to Africa, remarried an old family friend and I was brought up in Rhodesia. And I see God's hand in that. I mean, I've been married... miss being married to my [spouse] for fifty years... um... we would've been fifty years in the December and [he/she] died in the October. Um... we met on [A South African City] Station as students, [he/she] was a great friend of mine — before we started going out. I had a bit of a, you know, lousy romantic experience with a girlfriend, alas my girlfriend before my wife. And... you know, she was somebody I could talk to. And then we started going out and... we were... we finished varsity together, on the way home... I hadn't even asked his/her dad but to get to his/her place I had to go through Bulawayo, where I lived, to get to Mutare. So we were... he/she was fairly sure dad would say yes, because he/she had done the spade work and I'd met his/her parents and so we bought the engagement ring. So, you know, we were engaged and we'd been going out for eighteen months before that. So, I've been with my [spouse] for over fifty years - I see God's hand in this. There was times when I was a real crappy [spouse] — excuse my language, better edit that — but there were times when I was not a good [spouse]. Those war years in Zim[babwe], the bush war and that... um... I wasn't the greatest guy and it took me time to get over that but God saw us through. Um... we had problems with the kids, when that happened God saw us through that. Um... I don't even know if I'm answering the question, I've forgotten what the question was but this seems, to me, pertinent... uh... to my life, to the way I pray... um... that I believe God is there, He is around us. Um... alright I had a [parent] that was not a churchman, I believe he/she was a[n] ethical [person]... a very ethical [person]. I believe he/she was a good [person]. My [parent]-in-law as well, I would put him/her in the same category — both of them.

But, um... but my [parent] loved the bush, he/she couldn't... you know... he/she would say, you know, "This is God's cathedral". You know, when you're sitting in the Matopos with those incredible rock formations, I mean, I spent many of my Sundays in the bush. Um... *ja*, so now I don't know... I don't know, I'm not that formal but I just feel that God is there and I'm struggling to find the best way to communicate that with Him and, in a way, why I battle with prayer is because prayer encapsulates in one word, and I believe there's more to it than this - I never even thought about this but... encapsulates relationship with God. And I believe it should be bigger than that, not just sitting down with words. I don't know whether I'm making sense...

No, perfect sense. I'm really, really enjoying this...

I don't want to waste your time. To me, it's so important... I hadn't even read that title (of the research) but it comes back to... I don't think, if it is purely ritual, that you will ever communicate with God because I've been there. I really, if you... if I get up... uh... The Anglican church in [a suburb in Pretoria]... uh... not [the same suburb in Pretoria], in [another suburb in Pretoria... [Name of church]. Um... they produce a short version, of the... which I've lost unfortunately because I really liked it... of the morning prayer, which at one stage I used to go through religiously every day of my life, except Sunday, and it was very ritualistic. And at first, I found [I] got quite a lot out of it but then I fell in the trap of it was just going through the... the gloria, or parts of the gloria; going through the penitence; going... you know and it was that. So, um... I just feel that prayers, no it's got to be more than a ritual — it's got to be a relationship. I think, that's the important thing.

And also... I ... I... for example, I don't know about your church but at the moment, it's stewardship month in the Anglican Church. And of course we get on to tithing, and that's fine. I don't tithe, I make a reasonable contribution to the church but I was a great follower of my [spouse] on these things. I think he/she was far more spiritual than I was... um ... and yet I was the one that went back to church... The Church first, you know and then he/she came and then I followed him/her. But... um ... it's stewardship month and there is... don't ask me, I can't give you chapter and verse but it's Deuteronomy - on tithing — and they actually say, and this I'm looking forward to going to morning prayer because we will discuss this, that say (interviewee paraphrases) "you take your tenth of your first fruit, you take it to God's house — or wherever God is — and you eat it..." It doesn't say you give it to God. Now, a lot of the New Testament was based on the Old Testament. Now, you're doing theology so you can answer this question: now what about that? Where does the church... and I'm using, it's actually my [spouse's], I got... by mistake I got myself a study Bible, which I didn't enjoy that much and then I've taken over my [spouse's] Bible which is, you know, the big, fat one with lots of commentaries... and there is just says, automatically, give a tenth of... uh, uh... a tenth of your produce. It does go on to say that... uh... if God's, the place where God is, is too far away you can... uh... convert your tenth into gold and silver, get to where God is and then convert it into sheep; fermented drink... uh, is mentioned... um, then... you can... um... eat it. But it never says... and then if you go on, that ends there... and then the next verse goes on to say (interviewee paraphrases again) "don't forget the Levites, share it with them too", which would mean look after your priest — as I understand it. Now, where does the tithe come in then? Where does this idea that you've got to give a tenth of your income to the church? Because that is what Deuteronomy says...

Actually, it's the first time I'm hearing it so...

Is there a Bible?

I doubt you'll find one in here.

Ja probably not. Anyway... but I will, if I hear anything I've got your phone number - I'll let you know.

Question 6: Do you expect anything from prayer? If so, what?

(Interviewee sighs)... I don't think I expect anything. If you mean I pray because I want a result... um... I'm old enough, ugly enough, to know that A: it's all in God's time and what I want may not be what God wants for me. I'm also old enough to know that if I look back on, I'll be seventy-five [years old] at the end of this year. If I look back on my life, the good

and the bad, I think God has always... has intervened in my best interests. So I don't know whether that answers your question but... um... you know, I can understand why its fairly pointless to say get on my knees and say "Dear Lord let me win the lottery this week, you know, I'm short of cash." But if you consider... when I was going through a very bad time at university because I was a terrible student, I was a real party animal, my... you know... my [parent] was a bit fed up with me and I don't blame him/her because I once explained to him/her when I was more mature — if I'd been my own [child], I probably would've kicked me out — but he/she was very patient and they got a family friend, who I got on very well with, to talk to me. And this wasn't a prayer but he/she said to me: "What are your expectations in life?" and I said "Well [family friend]..." I said, "I don't want a hell of a lot of money but I want enough, you know, I don't want to want for anything. I want food on the table, I want beer in the fridge, I want to be happily... I want to enjoy my job and I want to be happily married." And he/she looked me dead in the eye and he/she said: "Is that all you want my [child]?" and I said "Ya." and he/she said: "If you get that you'll be bloody lucky." And I believe that is a blessing that God has given me, I don't think I've ever prayed for that.

When things have gone wrong be it in my marriage or in my family but I mean, we as a family... I worked... I qualified... We got married very young, straight out of... in those days they say 'straight out of varsity'. Worked for thirteen years in Zim[babwe], had two small [children] by then 'cause we married about five years before we had kids, so they were relatively small — youngest had just started school. And we did that on purpose because he/she could start earlier up here and if he/she was registered there, we could get him/her into school down here. We came down with a thousand bucks, a thousand Zim[babwean] Dollars - which in those days were much better, stronger than the Rand - a motor car, a house full of furniture and we started from scratch again. I was... well [nineteen] seventy-eight, I was thirty-seven... Thirty-seven... Thirty-six going on thirty-seven, my [spouse] was two years younger.

We started from scratch, we built a very good life here. We've never been rich but hell we've never wanted for anything and to me, that's God. You know and actually if you want to know what... my prayers are actually thanking God, really, for my blessings. Because, yes, I could look at it that He took my [spouse] away but I mean... I read a very interesting, you've probably read it, it's by a Jewish Rabbi 'when bad things happen to good people'. And I wasn't saying I was good but why do these things happen to me? Um... and I don't believe God makes these things happen — it's life. Probably my [spouse] was on medication, he/she was taking medication but maybe sometimes he/she'd take too many pain pills - I'm not really satisfied with that explanation but still... He/she certainly wasn't addicted to anything but he/she had... but, you know, that wasn't God - that's life! Um... every time... you know... I see God's hand in so many things: I nearly once took us both under a truck coming out onto the N... it would be the N4⁴⁷, *ja*, from Malelane⁴⁸. I just didn't see it, my [spouse] didn't see it, next thing we heard this honk and I was almost going... you know, sixteen wheeler... under the trailer. Um... you know... why did I not go? I believe there was a guardian angel — there was somebody looking after us.

And I don't pray... I will pray for the country but it's not good being prescriptive to God... can't pray... you know, I can't pray "Please remove Mister Zuma" or "Please let the

⁴⁷ A South African National highway running from east to west.

⁴⁸ A town in Mpumalanga, South Africa near the Mozambique border

ANC⁴⁹”, whatever the case may be. I can’t pray like that but I can pray “Please Lord...” and... um... you know... I can pray for rain but I don’t often do that in my prayer because if we don’t get rain, it’s not because we’ve sinned or anything like that and God’s mad with us. I believe we’re not getting rain because we messed up the ecology, you know. I don’t know whether... or we in a dry cycle — that’s the way the world goes and we just have to do it but we can pray about or pray to God and say, you know, “Please God let’s have the rain.” And then when the rain fell yesterday, I mean, we had a good laugh at church — after church — one of the... I wasn’t on prayer duty yesterday... but the lay minister was, prayed for rain and shortly thereafter it rained. So, as soon as the official service was over and we have a short prayer outside — which I happen to do there... I’ll uh... [The priest], that’s our priest, says the lay minister: “Ha! You see, your prayers were answered!” And it was a joke but he/she was being serious as well — a very prayerful man/woman.

But and I do believe that, if enough... but, you know when you get into things like this... um... I have nothing against Mister Mugabe⁵⁰, I mean he robbed me of my heritage - I mean we were both only children, we shouldn’t be here, we both had our own house in Zim[babwe]: we should have at least three properties; we should have two small estates coming in to us — we got nothing out of anything. But all the time God has provided and to me that’s incredible. And I don’t know... I must’ve prayed for it, I haven’t I don’t think, but I just see... like I say, God’s everywhere. I just see God’s ... God’s hand in most things and I know this is not dealing with, now that I’ve read your sort of... um... thesis — what it is: the perceptions... Yes I was dyslexic and I still am but I’ve got over it: ‘perceptions of God in prayer: a ritual’ and I... I don’t believe that’s... it should be like that. I think our prayer should be a relationship and that’s what I’ve strived for. Whether I’ve lost something along the way by leaving the ritualistic side of the Anglican prayer book - I don’t know, I don’t think so. But I do sometimes feel guilty because I don’t... I don’t have a structure. And I picked up something from church and I mean it was five things of praying: first you pray... let me get this right... I can’t remember, I know you pray for yourself last — that I would agree with but you pray... uh... You pray for your family first, then you pray for your church family. You probably know what I’m talking about...

There’s so many different variations of roughly the same thing.

Ja but I don’t know... I don’t think, I really don’t think it should be a ritual, although I will die an Anglican - I won’t change. Um... mainly because, look, it’s what you’re comfortable with and I mean I’m far more charismatic than I ever was twenty, thirty years ago when I went back to the church. I went back [in] ninety-eighty, so it’s thirty-six years that I’ve been going to St Martins. But, I mean, I chose St Martins because I lived in [a suburb near Irene]. I chose St Martins because [another local Anglican Church] was too charismatic for me, you know. But obviously my perceptions... my belief is the same but um... *ja* I don’t know if I’m... if there’s anything... Just repeat the question.

Do you expect anything from prayer, you’ve answered very well.

Ja thanks.

Question 7: On a scale from one to ten, please plot your satisfaction with the worship service at your church. Please explain your answer.

⁴⁹ A South African political party

⁵⁰ Current president of Zimbabwe

I hate these scales. I don't know...

It doesn't have to be a clear...

I know that but it's like a rubric, I don't like rubrics either. Uh... I would say the satisfaction that I get out of it would be, probably in all probability, how prayerfully I've prepared for it and how prayerfully I am within the service. Sometimes I can sit and be away with the fairies and that's not anymore because I've got a hangover, I don't drink anymore, but... um... What I get out of my church service depends on me and my attitude, my attitude to God, my allowing the Holy Spirit to operate in the service. And you talk about diversity, as you said St Martins certainly, culturally and racially we've got diversity. And a lot of the people have been very critical of our priest... uh... say they can't understand him... um... his sermons are too long... um... yes, his sermons are too long - I think. But at the same time they... they have a message. Now I can, as some people do, I can switch off at the beginning and go to sleep or I can try and get something out of it. So I suppose it would be rating myself so to say a ten wouldn't be wrong. I would say, if I had to put it on a scale, most days... look I wouldn't go to church every week, well I go Saturday and Sunday to actual church... and that is the church ministering to me, not me ministering to the church. And so... for what it's worth, look one doesn't look at... at the church or at God, one looks at one's self rather. I would say a seven, probably seven — eight — maybe a nine. But it's... it's... some days are better than others but that's not God, that's me.

Question 8: In your opinion, should the worship service be adjusted so that worshippers could have better experiences of prayer?

And it's hard for me to answer that question because as I've said, I am an Anglican. I come back to that. You do know of course, you've heard that silly story where um... somebody dies and goes to heaven, Saint Peter gets them... um... and they walk past this place and there's a lot of singing and Saint Peter says: "Shhh, shhh, shhh, shhh" ... um... and they say: "Why you telling us to shhh?" [Saint Peter responds]: "The Anglicans there, they think they're the only ones in heaven." And I don't believe that for one minute... um... but... and you can use that for any denomination. You see, I suppose to answer that... maybe I won't answer this question directly. But to answer that I would say that one has to worship God and pray to God in the way that you feel you are going to be connected with God. So, for example, somebody will be at St Martins - they're not being fed there and they're going to leave. So now if I know them, I will phone them up and say: "Hell, I'm sorry you're leaving." And immediately they feel I want them to stay and I'm going to try and persuade...

My opinion is you go where you're fed. So, if at that point in your life, the Methodist; the Baptist; anybody is going to feed you better — from your personal point of view and bring you closer to God, then that's where you should be at that particular time. Now that I know talks church but you did say restructuring the church — now what do we mean by that? Do we go back? What is the church? The church is the body of Christ, isn't it? That's as I understand it. And I once asked... you know you get on to the bits about false doctrine, what is the true doctrine? And the true doctrine is that there is one God. Um... this is me — this is what I put forward — and I was told by [a priest], who knows his/her stuff, that it was basically correct for anybody. You've got one God but you've got a Trinity, now I battled for... recently... the last two or three years, I battled with this Trinity concept - I really did. But... you know... I've come to terms with that but you've got one God, you've got the Trinity: Father, Son and Holy Spirit but the whole thing is with Christianity is that

God so loved the world that He sent His only son to earth that we might be saved and that we had the opportunity of eternal life.

And as long as you've got that you don't need any other structure and you can package it anyway you like as long as you don't stray from the message. And I don't use that in the terms of, you know, that Bible... from the Bible. I know various people say, with the Bible, don't take it too literally, don't take it and one can get into structuring of churches — do you accept gays and lesbians? Do you... you know, who do you accept? You know, I believe very strongly everybody should be welcomed. God came into the world, Jesus said it Himself: to save sinners, even if you think they're sinners and I'm not going down that route now — but I don't as it happens. But um... you know... so I just that, that is the situation. You've got another interview don't you?

Just now, ja.

So... I don't know if that answers your question. I don't think it's important of the structure of the church, I think the message is what is important. And as long as we don't have... um... and I don't want to tread on anybody's toes but churches that preach the... you know... what do you call it... you know... you give to God and God will give back to you. I know that but... I don't know why God has given me so much but... and maybe I haven't given Him that much but... don't give to God with the idea that you're going to get back. That to me is wrong, that I can't take in the structure at any church. Prosperity gospel, you know. Um... and, and, and... *ja* that's... so it wouldn't be a case of restructuring, it would be: teach the message, teach what is the truth that God wants to be taught, let the Spirit operate in the church. That to me would be... wouldn't... If the Spirit operated in every church, then we wouldn't even have to talk structure or being an Anglican. Or a Catholic, or a Baptist. Because we would... God would know what's going on. I mean, look I taught history and it was always very focussed on more modern history but... you know... if you go back to the crusades and that, go back to the inquisition — look what's been done in Christ's name. And that was done by (interviewee makes inverted commas with his/her hands) 'the church' and I'm not saying only the Catholic Church. You know, I know I got into trouble with the Anglican Church when I said: "you know, we're so close to Catholics" and I worked, I know what I was talking about as I worked for a Catholic school for nine years and... uh... I said: "And the only reason we got out of the Catholic church was because we had a randy king in England at the time." And um... you know, that didn't go down very well. I was told it was much deeper than that. But I don't think so but as long as the message doesn't change, I mean Henry [the] Eighth robbed the monasteries, the Catholic church might've been very good — the selling of the indulgences - I'm not saying they were right. The church is only weak 'cause we are the body and we all have feet of clay — no body's perfect. That's a hell of a long winded answer, my kids would've loved this interview. They said: "[parent] you talk so much".

Interview 00-7 Transcription:

Um, that the Bible say: “Every knee will bow and every tongue will confess at the name of Jesus.” So we see God, not only as God the Father, we see God as: God the Father; God the Son and God the Holy Spirit. The triune God is all in one that’s how I see and that’s how I worship and that is my relationship with God. I... I speak to God like a friend, I pray to God because God is sovereign. Um... and if I have a challenge or if I’m sick or whatever... um... I ask God for healing. Never can we as children of God... um... say to somebody else ‘you are not praying right’ or... do you understand what I’m saying to you? Because for me... uh... uh... my relationship with God is a personal relationship. I can’t say if you are making jokes, like you say you are making jokes for food, that — that is right or wrong. I don’t make jokes for food but it’s not for me to condemn the way how you relate to God.

Question 1: Do you engage in prayer? If so, how often?

Yes, I do engage in prayer and at every opportunity that I can ‘cause I don’t only pray for things when I ask of God. I pray to God every morning, first of all that I am alive and that I can communicate with God because it’s... uh... not everybody is alive everyday. Um... I also give praise to God for His sovereignty when I look around me — when I look at the sky, when I look at the cloud - I mean everybody else was praying for rain because we were hard... sort of like... uh, uh, uh... roasting in the heat. So... um... and on a personal relationship, I pray to God to help me to be obedient to Him and to reveal Himself by me reading the Bible. I also ask God to help me, if there is an opportunity that I can be an ambassador for Him or where I can share about His goodness that I will spot that opportunity and that I should use it. So I pray to God, I don’t want to say three times; four times; five times but I pray to God regularly. I pray every morning without fail; I pray every evening without fail and during the day I also pray — perhaps not on my knees but I pray. I have relationship and constant contact with God.

Question 2: Do you prefer praying alone, in a group or both?

I’m easy, I do pray alone but I also pray in a group. Um... when I’m at home, I mean, then there’s no group with me - I pray alone. When I wake up, there’s no group with me, I wake up by myself so I pray alone. When... um... we have a cell group during the week, in our cell that’s where we pray as a collective. We have church every so often and we pray as a collective. We have Grace United where the entire church and cell groups come together and we all pray, there’s certain things that we pray around, you know, about but then also people...um... move off into their own individual prayers. So I individually, alone, and I am also comfortable to pray in a group.

Question 3: Generally speaking, what do you pray about?

Like I say to you, when I pray on my own I pray to God to thank Him for His majesty. I pray to God to thank Him that I have seen or I have another day added to my life. I pray to God to thank Him for all of the things that I’m able to do through Him. I thank God for... um... His favour on my life and the life of my children. I thank Him for when I have a challenge and when I have issues that I can go to God and as true as true can be He comes through for me. Whether it is small things, I thank Him for the small things and if it’s big things I thank Him for the big things. So... um... and when we pray as a collective, the groups together, we pray for the church; we pray for various other churches in... ‘cause [pastor] is a pastor and [pastor] shares with us the needs because [pastor] go[es] all over — we pray

for that; we pray for sick people; we pray for... uh, um... for God to help us as a grace community — that we love one another and that we actually serve Him in truth, not only by saying we serve Him - we pray that God help[s] us to... um... to be confident in who He is and to be confident and thanking Him for what He is; we pray and we thank God for His character, that we get to know every time when we read the Bible, or when you speak to somebody or when you hear a testimony — so we pray for... I pray for all of those things. And when I'm sick I pray also, if one of my children are sick I pray for that too. So I pray, I don't only pray because we're sick. I also pray to God and thank Him for the favour; for the grace; for His mercy on our lives and for the things I want to do and I'm able to do. I pray for that and I thank God for that.

Just think about it logically if I don't wake up in the morning, if I don't have air in my lungs, if I don't see the beauty of God, if I am not operational, or if I can't think or whatever I pray for all of those things because if you don't have that then what do you have? If I can't wake up, if I can't see a new day, if I don't realise it is God's grace that I have another day then... then, then what do I pray for? So I pray for all of those things.

God is not only a doctor. God is everything that you want Him to be, so I don't only go to God for prayer for sickness. I don't only go to God for helping me with problems, I don't only go to God and say to Him: "God I want to do this, that and the other." I also go to God and I thank Him that I can thank Him. You know, because if you can't thank God then... then... then... who do you thank? So I pray for all of the small things, the medium things and the big things.

Question 4: In general, what will prayers during the worship service consist of?

In our worship, when we are together we... we... we... acknowledge God as a sovereign God, we acknowledge God for His majesty, we acknowledge God that all that we are and all that we accomplish and all that we do is only through the grace of God. And if you just think about it, for people that go to work - I also used to work at one stage — um... you pray for the challenges because when you are in a work environment it is not a church environment. You have a lot of challenges, you have a lot of targets, you've got a lot of things that you have to deal with. You deal with many different people that perhaps are not even Christians, that don't know God. So, um... um... how do we actually get people to take note of what we say? Or how to we get people to take attention to this God? Is by all you interact with and how you interact. And it is my prayer that... um... when I talk to people, I don't only say this about God but they would actually see in how I conduct my life... um... that I am a Christ follower. And in worship it's just awesome that we can give God glory for: His favour, His blessings, His mercy, His grace. And for everything that we ask Him and when we worship it is a form of expressing our thankfulness to this great God.

Question 5: Please explain what happens when you pray on your own, explain the process you go through?

Okay... um... when I pray on my own... um... I first get to a place where I'm still and I stay. I don't go walk around in the streets, when I pray on my own I find a quiet place. And... um... I also worship...(Interviewee's cell phone rings) Sorry. I... so it's important for me to be on... at a quiet spot, in a quiet place, where I can... and I like to pray on my knees, I go down on my knees... and I reflect on what the day have presented to me, how I have accomplished all of the things, how have I... uh... succeeded in challenges I had, how... um... how grateful I am towards God for His majesty. And I sing also, you know, worship.

I'm not a good singer because I don't have a fantastic voice but when I'm alone nobody can judge me, nobody can say that's false. Um... and it's my way of giving praise. Um... and when I pray it's like a communication that I have like I'm talking to you now — so do I pray. I don't always close my eyes but when I pray in a quiet spot... um... I talk to God like I'm talking to you now. Um... I start off by closing my eyes and... and... and... being on my knees and I don't stay in that position all the time. I may start like that but I switch over to know that God is a person, God is somebody that I appreciate — that is, God is somebody that I can go to for anything and everything. God is there that I can thank Him for letting all the things happen to me, God is there that I can take issues to Him in prayer. Um... and then just for the fact that God is like a lamp unto my footsteps, that God actually lit the paths that I walk. Um... and that God comes through basically in everything that I ask God and I don't... um... I don't begrudge God if I don't get an answer now because I've also learnt through the Bible that God operates outside [of] time.

A thousand years for us may be a day for God, a thousand years for God could be like a day for us. So God operate[s] outside [of] time because God has created all of this that we enjoy: the life, the... the... the earth, the mountains, the sea that could not have been created by somebody else. So... uh... I thank God and the other thing that I feel so privileged is the fact that I know I can go to God with my deepest secret. It's not often that you can go to your children, or your family, or your sister, your brother. It's not often but [Interviewer], I can go to God in everything and I don't feel shy. And I don't... uh, uh... think of how must I say it, if the words come out back to front - I'm aware that God knows my heart. God knows my intention, God knows what it is that I want to say. Um, so... I pray for all those things and so much do I thank God for everything that I see, for everything that I appreciate and everything I experience and just how God come[s] through. You know, a practical example is that the last two weeks, we prayed and I think South Africa had prayed for rain. We in Gauteng haven't had rain and it's almost like we can die of the drought and I know a lot of people that pray. I was one of the many people that prayed and God had actually sent rain our way.

No let me tell you, I have prayed and said to the Lord I like it rain every second day or if it's everyday in the night because apart from the farmers, we are restricted by using municipal water. I don't know... we cannot water our garden between six in the morning and six in the evening, we [are] not allowed to use a sprinkling system. We [are] not allowed to wash the car or the paving with the hosepipe — we [are] not allowed to do that. And how awesome is it that God just sen[t] the rain in abundance, so I... I... I could jump out of my skin to say: "Thank you Lord, thank you for the rain." I don't have to wake up at four o'clock (in the morning) to hose my garden. I could actually sleep and my garden has... has rain and what is also important is rain water has more nutrients for your flowers and the grass as opposed to the municipal waters. So I thank God for all those things. And then I have children, I thank God for their health. Um... they are often on the road and not always at the same place and I pray "Lord protect them" and God do[es] protect them. So... um... I... I'm so excited and I'm on this journey where I discover more and more about this character of God.

Question 6: Do you expect anything from prayer? If so, what?

Um... there are times that I expect, for instances: when there [is] illness in my family or when I am ill, I pray to God and I almost depend on that prayer — that the Lord will come through for me. When I have challenges, financial... I'm going to give you an example just now... when I have financial challenges and you know we only have X amount of money, money come in once. But then I have to do this that and the other and so much so that you

don't even know... whether this money is going to stretch through. Um... when, when when, when... when I had challenges at my home with the renovations and it actually went on for months and months on end. Eventually I had to pray and say: "God, we can't live like this. It's almost like five months in this mess, in this dust. Let it come to an end." And lo and behold, God actually came through.

I want to give you a classical example. I... um... I was doing my budget last night, you know, my budget. I've used some of the money that I've saved, I've used it all up because we're going to go on holiday in December. But then I sit and I worry "Lord, is this money going to be enough?" Because I've got to do all of these other things and when I paid that money, I didn't actually contemplate that I will not have enough money. This is real! This is what happened yesterday! So, I did the budget and I woke up this morning because I was waiting for another entry to come through and I sit and I sit from about half-past seven this morning. I went through, for about three and a half hours, on the budget and at the end of the day... how it happened, I don't know, but the money I had remaining could cover everything. You know, I want to give you an example, I wasn't wondering "Lord will I be able to pay my tithing?" Because I give tithes and I pray over the tithes and I have taken God on His word — on His promises about tithes. And here I think "Will I be able to have that lump sum of money ready to do my tithing this Sunday?" I went through everything and at the end of it, I could cover every single thing. Now before I did the budget I prayed, when I say to you 'I pray for all these things', I do pray and I do believe and I do have trust. There are times that I pray when God doesn't come through but the Bible also teaches, [Interviewer], that God doesn't answer every prayer, all the time, every time. And we as children of God must... must appreciate God in the good and in the bad, in the challenge and in the overflow. And when God does not come through, that doesn't make me stop praying. I go back and I say "Lord, did I say something wrong or did I not express correctly what I am asking of you or is there something that I need to take notice of? And is there a reason why you didn't meet my prayer?" But I... um... it's not that I expect, it's that I have hope. It's more hope than an expectation in prayer. Do you understand what I'm saying?

Question 7: On a scale from one to ten, please plot your satisfaction with the worship service at your church. Please explain your answer.

What would one be, the best?

One would be like rubbish and ten perfect.

I would say... I would say nine. And the reason why I say nine is, if you look at our worship team there are new people that come on, you know, so that also expands. And um... but when we worship, I actually feel the presence of the Holy Spirit in our midst and the reason why I don't say ten is that in whatever we do we have to strive for better. So, I would say that one point that I didn't give them is like all the young ones that have come through... and, and... and all the ones that are practicing that they can also get to the place where the older ones are. But... but I love our worship, I love the praise. I love it because it makes me, it puts me like on a high. When I say on a high, I can sing and nobody will say to me "You're singing false" I can do my best and nobody can say to me "You're out of touch" I can... uh... I can clap hands, some people are whistling, some people do all sorts of things, some people jump around — that is how we worship God and I... I appreciate that. Because in our church, we all come from different homes; we all are at different levels of our worship; we all are at different levels of the journey, of our growth and our relationship with God but the most important thing — when we are there, we are there for a common purpose. And I love it, I love it.

So in your experiences, at your church there's a great sense of community? You never go there and feel like left out and not part of them or that culture, or that age group is, or whatever it might be is preferred — you feel at home and ...

How did you feel when you came to our church that day? Because remember we didn't know you.

It's a bit different because I didn't come to worship, I came to see how everyone there worships... (Interviewer talks about the strong sense of fellowship, especially before and after the service. Interviewer also mentions that the size of the church aids in the sense of fellowship.)

It's not massive like your other churches. And... and... and I can say to you, I personally feel at home at my church. My children go to a different church, I feel at home - I am completely committed to my church. I get so much growth, spiritual growth; I get so much teaching and learning. I actually brought my Bible with and I left it, I didn't know whether we were going to look at the Bible but nevertheless... um... I, I... I am so encouraged in hearing the word of God. I have a little book and because I have a memory problem, so when there's... *ja*... when there's messages, I take the highlights of the message and when I get home, I share with my children. When there's a 'wow' for me, I thank the Lord for that 'wow'. And that's how I do it.

Before I ask you the last question that's on here, I just want to ask you another little follow up question. Part of what I'm doing has got to do with, you know, the whole urbanisation thing — with everyone flocking toward the cities. And without giving too much away, I want to know - I'd like to ask rather: why you, it's not too far I understand that, go every Sunday from where you stay to where you worship is a fair distance?

Ja... yes but my cell group is further.

But the question I'm asking is: is there no, where you live, is there not a church that compares? You feel at home there...

Ja, there are other churches I just haven't visited in [the suburb where the interviewee lives]. There are churches there, I know my [child] went once... I think there's a Methodist church there as well, my [child] went with this one [person] that he/she invited to our cell group when we all had a combined cell group. But, um... I... I enjoy going to my church. I enjoy going to the cell groups. My children drive very, very far to go to their church, they go to [a church in a Johannesburg suburb]. So they even drive so much further but I think it's not about the distance. I think it's not about how much petrol it's going to cost you. I think it's not about the wear and tear of your car — it's about the saints coming together and I'm speaking again from my perspective. The saints coming together: we encourage one another, we do worship, we do relationship with one another, we check and see how people... because we are in different cell groups so... uh... you don't see the entire church all the time, during the week. You see your cell group during the week and then Saturdays - the third Saturday [of the month] we have a [gender specific] meeting that we have. If we have visitors here, we normally get together on a Saturday and a Sunday and sometimes a Friday. So it's never, for me, it's never an issue of the distance. It is all about me having relationship with like minded people.

Question 8: In your opinion, should the worship service be adjusted so that worshippers could have better experiences of prayer?

In my opinion... should worship?

Should the worship service be adjusted so that worshippers, the people in the congregation, could — can have better experiences of prayer?

I don't think so because we do have, when we come together, I think we love coming together. I think we pray together, I think — even on a Sunday - we pray individually and we pray as a collective. I don't think that the service need[s] to be adjusted so that we can pray more, I think we do pray more. Did I understand you correctly?

Ja, praying more is one part of it but you remember I spoke about that connection that you, that people have. Do you think anything needs to be changed along those lines so that everyone or some people that aren't included can feel included and they can also have that connection?

I think... well, with the... before the service people connect, after the service we connect around coffee and there's rusks and things like that. I don't think that the service, our services, must be adjusted so that more people can have connection. I think we do have connection. Regardless of the coffee times that we have and regardless of all of the functions that happen at the church, not everybody always stay[s] behind.

Sorry, I didn't mean connect with one another - I meant connect with God.

Oh, okay. Well, I think... we do connect with God. I don't think that anything must change for us to connect with God more. I think we do connect with God. I... I am personally comfortable with the service and all of the activities that happen during the week. And I also connect with God, personally, in my home. In my church, in my home, wherever I go. So... uh... uh... I don't have a specific need that the church must change or that they must change certain things so that we can connect with God longer. I think we do connect with God. We have, once a month, also in the evening — a Sunday evening that we have just prayer. So, we have different activities; different interactions; different times of coming together and different times that we can pray. So, I think that is sufficient for me because I don't only pray at church: I pray at home, I pray in the car, I pray... So church, for me, is not a place where we only go to pray together. I think we have relationships with people, we connect, we listen to the Word of God, encourage people, we meet people we haven't seen in a long time, we meet new people coming to the service.

Appendix c.: The Holy Eucharist

The Holy Eucharist

INTRODUCTION

1. The Lord be with you
And also with you
2. Praise the Lord
Praise him you servants of the Lord

Blessed be God, Father, Son and Holy Spirit
Blessed be his Name, now and for ever

3. **Glory to God in the highest
and peace to his people on earth.**

**Lord God, heavenly King almighty God and Father
we worship you, we give you thanks we praise you for your glory.**

**Lord Jesus Christ, only Son of the Father Lord God, Lamb of God
you take away the sin of the world: have mercy on us;
you are seated at the right hand of the Father: receive our prayer.**

**For you alone are the Holy One you alone are the Lord
you alone are the Most High Jesus Christ
with the Holy Spirit
in the glory of God the Father. Amen**

4. Let us pray

**Almighty God
to whom all hearts are open all desires known
and from whom no secrets are hid: cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit that we may perfectly love you
and worthily magnify your holy Name; through Christ our Lord.**

(5.) Lord, have mercy	Morena re hauhele (Sesotho)
Lord, have mercy	Morena re hauhele
Morena re hauhele	

Christ, have mercy	Kreste re hauhele
Christ, have mercy	Kreste re hauhele
Kreste re hauhele	

Lord, have mercy	Morena re hauhele
Lord, have mercy	Morena re hauhele
Morena re hauhele	

Nkosi, yiba nenceba (isiXhosa)

Nkosi, yiba nenceba

Nkosi, yiba nenceba

Krestu, yiba nenceba

Krestu, yiba nenceba

Krestu, yiba nenceba

Nkosi, yiba nenceba

Nkosi, yiba nenceba

Nkosi, yiba nenceba

PENITENCE

6. Jesus said, 'You shall love the Lord your God with all your heart, and with all your soul and with all your mind.' This is the first and great commandment. And the second is like it, 'You shall love your neighbour as yourself.' On these two commandments depend all the law and the prophets.

7. Let us confess our sins (firmly resolved to keep God's commandments and to live in love and peace with our neighbour).

8. Silence may be kept.

9. **Almighty God, our heavenly Father in penitence we confess
that we have sinned against you
through our own fault
in thought, word, and deed and in what we have left undone.
For the sake of your Son, Christ our Lord forgive us all that is past
and grant that we may serve you in newness of life
to the glory of your Name.**

10. The Priest stands and says
Almighty God, who forgives all who truly repent, have mercy on *you*; pardon *your*
sins and set *you* free from them; confirm and strengthen *you* in all goodness and
keep *you* in eternal life; through Jesus Christ our Lord.

Amen

**THE COLLECT OF
THE DAY**

11. Let us pray

The Priest says the Collect and the people respond

Amen

THE WORD OF GOD

12. **The First Reading**

A reading from.

After the reading is said

Hear the word of the Lord

Thanks be to God

13. The appointed psalm follows.

14. **The Second Reading**

A reading from.

After the reading is said

Hear the word of the Lord

Thanks be to God

15. A canticle or hymn follows

The Gospel

16. Listen to the Good News proclaimed in the Gospel according to

Glory to Christ our Saviour

After the reading

This is the Gospel of Christ

Praise to Christ our Lord

17. **The Sermon**

18. **The Nicene Creed**

**We believe in
one God the
Father, the
Almighty
maker of heaven and earth**

of all that is, seen and unseen.

**We believe in one Lord, Jesus Christ
the only Son of God
eternally begotten of the Father
God from God, Light from Light
true God from true God
begotten, not made, of one Being with the Father;
through him all things were made.
For us and for our salvation
He came down from heaven
was incarnate of the Holy Spirit
and the Virgin Mary
and was made man.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord the giver of life
who proceeds from the Father and the Son
who with the Father and the Son is worshipped and glorified
who has spoken through the prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead
and the life of the world to come. Amen.**

THE PRAYERS

19. The Prayers of the Church are offered in one of the four forms following

Form A

Particular petitions and thanksgivings may be made by individuals during the silences. One or more sections, other than the first and last, may be omitted.

As we celebrate the holy Eucharist to the glory of God and in thanksgiving for his mercies, let us pray for his Church in Christ Jesus and for all people according to their needs.

Almighty God, our heavenly Father, who promised through your Son Jesus Christ to hear us when we pray in his name;

We pray for your Church throughout the world and especially for this diocese, and

for *N* our bishop, together with *N* our metropolitan (particular thanksgivings or petitions may follow)

Silence may be kept.

Give your Church power to proclaim the gospel of Christ; and grant that we and all Christian people may be united in truth, live together in your love, and reveal your glory in the world.

Lord, in your mercy

Hear our prayer

We thank you, father, for the resources of the world and its beauty (particular thanksgivings and petitions may follow)

Silence may be kept.

Give to all a reverence for your creation and make us worthy stewards of

your gifts. Lord, in your mercy

Hear our prayer

We pray for the nations of the world, and especially for this country and its leaders (particular thanksgivings and petitions may follow)

Silence may be kept.

Give wisdom to those in authority; direct this and every nation in the way of justice and peace; that all may honour one another and seek the common good.

Lord, in your mercy

Hear our prayer

We pray for our families and friends and those with special claims upon us (especially...)

Silence may be kept

Give grace to all whose lives are closely linked with ours, that we may serve Christ in them and love one another as he loves us.

Lord, in your mercy

Hear our prayer

We pray for those in trouble, sorrow, need, sickness or any other adversity (especially...)

Silence may be kept

To all who suffer give courage, healing and a steadfast trust in

your love. Lord, in your mercy

Hear our prayer

We remember with thanksgiving your servants who have gone before us (especially...)

Silence may be kept

According to your promises, grant us with them a share in your eternal kingdom.

Lord, in your mercy

Hear our prayer

We bless and praise you for all your saints; for the blessed Virgin Mary, mother of our Lord, for the patriarchs, prophets, apostles and martyrs (especially ... whom we remember today). And we commend ourselves and all Christian people to your unfailing love.

Lord, in your mercy

Hear our prayer

Merciful Father, accept these our prayers for the sake of your Son, our Saviour Jesus Christ.

Amen

The service continues with the Peace.

Form B

Almighty God, our heavenly Father, you have taught us to pray and to give thanks for all people: Receive our prayers for the universal Church, that it may know the power of your Spirit, and that all your children may agreed in the truth of your holy word and live in unity and godly love.

We pray for your servant *N* our bishop, together with *N* our metropolitan, and for all other ministers of your word and sacraments, that by their life and teaching your glory may be revealed and all nations drawn to you.

Guide and prosper, we pray, those who strive for the spread of your gospel, and enlighten with your Spirit all places of work, learning and healing.

We pray for those who have authority and responsibility among the nations (especially), that, ruling with wisdom and justice, they may promote peace and well-being in the world.

To this congregation and to all your people in their different callings give your heavenly grace, that we may hear your holy word with reverent and obedient hearts, and serve you truly all the days of our life.

In your compassion, Father, comfort and heal those who are in trouble, sorrow, need or sickness. We praise and thank you for all your saints; for the blessed Virgin Mary, the mother of Jesus Christ our Lord, (for ... whom we remember at this time), and for the heroes of the faith in every generation; and we remember before you your servants who have died, praying that we may enter with them into the fullness of your unending joy.

Grant this, holy Father, for Jesus Christ's sake.

Amen.

Form C

Particular intentions may be mentioned before this prayer but it is said without interpolation. One or more petitions, other than the first or last may be omitted.

Father, we are your children, your Spirit lives in us and we are in your Spirit: hear us, for it is your Spirit who speaks through us as we pray.

Lord hear us

Father, you created the heavens and the earth: bless the produce of our land and the works of our hands

Lord hear us

Father, you created us in your own image: teach us to honour you in all your children

Lord hear us

Father, in your steadfast love you provide for your creation: grant good rains for our crops

Lord hear us

Father, you inspired the prophets of old: grant that your Church may faithfully proclaim your truth to the world

Lord hear us

Father, you sent your Son into the world: reveal him to others through his life in us

Lord hear us

Lord Jesus, you sent your apostles to make disciples of all nations: bless the bishops of this province, especially N our bishop, together with N our metropolitan, and all other ministers of your Church **Christ hear us**

Lord Jesus, for your sake men and women forsook all and followed you: call many to serve you in religious communities and in the ordained ministry of your Church.

Christ hear us

Lord Jesus, you called your disciples to take up the cross; deepen in each of us a sense of vocation

Christ hear us

You prayed for your Church to be one: unite all Christians that the world may believe

Christ hear us

You forgave the thief on the cross: bring us all to penitence and reconciliation

Christ hear us

You broke down the walls that divide us: bring the people of this world to live in peace and concord

Christ hear us

You taught us through Paul, your apostle, to pray for kings and rulers: bless and guide all who are in authority

Christ hear us

You were rich yet for our sake you became poor: move those who have wealth to share generously with those who are poor

Christ hear us

You sat among the learned, listening and asking them questions: inspire all who teach and all who learn

Christ hear us

You cured by your healing touch and word: heal the sick and bless those who minister to them

Christ hear us

You were unjustly condemned by Pontius Pilate: strengthen our brothers and sisters who are suffering injustice and persecution

Christ hear us

You lived as an exile in Egypt: protect and comfort all refugees

Christ hear us

You knew the love and care of an earthly home: be with migrant workers and protect their families

Christ hear us

You open and none can shut: open the gates of your kingdom to those who have died without hearing your gospel

Christ hear us

You have been glorified in the lives of innumerable saints: give us strength through their prayers to follow in their footsteps

Christ hear us

Father, we know that you are good and that you hear those who call upon you: give to us and to all people what is best for us, that we may glorify you through your Son, Jesus Christ our Lord, who is alive and reigns with you and the Holy Spirit, one God, now and for

ever.

Amen

Form D

The Priest or another minister leads intercessions and thanksgivings in which the congregation may be invited to join.

THE PEACE

20. A sentence taken from one of the readings or the Gospel, or another appropriate verse of Scripture, may be said
21. The peace of the Lord be with you always
Peace be with you

The Peace is given according to local custom.

THE PRESENTATION OF GIFTS

22. Alms, and other gifts for the church and the poor, may be presented here. One of the following prayers may be said
23. Yours, Lord, is the greatness, the power, the glory, the splendour, and the majesty; for everything in heaven and on earth is yours. All things come from you, and of your own do we give you.
Amen

Or

Source of all life, the heaven and earth are yours, yet you have given us dominion over all things.

Receive the fruits of our labour offered in love; in the name of Jesus Christ our Lord.

Amen

THE TAKING OF THE BREAD AND WINE

24. At the taking of the bread
Blessed are you, Lord, God of all creation. Through your goodness we have this bread to offer, which earth has given and human hands have made. For us it becomes the bread of life.
Blessed be God for ever

At the taking of the wine

Blessed are you, Lord, God of all creation. Through your goodness we have this wine to offer, fruit of the vine and work of human hands. For us it becomes the cup of salvation.

Blessed be God for ever

THE GREAT THANKSGIVING

25. A choice of four Eucharistic Prayers follows:

The First Eucharistic Prayer

26. The Lord be with you
And also with you

Lift up your hearts
We lift them to the Lord

Let us give thanks to the Lord our God
It is right to give him thanks and praise

It is right and indeed our duty and joy, Lord and heavenly Father, God almighty and eternal, always and everywhere to give thanks through Jesus Christ, your only Son our Lord;

27. The following section may be omitted when a proper preface is used, except when preface 27 is used.

28. Because through him you have created everything from the beginning and formed us in your own image;

Through him you delivered us from the slavery of sin, when you gave him to be born as man, to die on the cross and to rise again for us;

Through him you claimed us as your own people when you enthroned him with you in heaven, and through him sent out your Holy Spirit, the giver of life;

29. The Proper Preface follows here

30. Therefore with angels and archangels, and with all the company of heaven, we acclaim you and declare the greatness of your glory; we praise you now and for ever saying:

**Holy, holy, holy Lord
God of power and might
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest**

31. Hear us Father, through your Son Christ our Lord; through him accept our offering of thanks and praise, and send your Holy Spirit upon us and upon these gifts of bread and wine so that they may be to us his body and his blood.

For on the night that he was betrayed he took bread, and when he had given you thanks, he broke it, and gave it to his disciples saying, 'Take this and eat; this is my

body which is given for you; do this in remembrance of me.'

So too after supper he took the cup, and when he had given you thanks, he gave it to them saying, 'Drink of it all of you; for this is my blood of the new covenant, which is shed for you and for many for the forgiveness of sins; whenever you drink it, do this in remembrance of me.'

32. So we proclaim the mystery of faith

**Christ has died
Christ is risen
Christ will come again.**

or

So we acclaim the victory of Christ

**Dying you destroyed our death
rising you restored our life.
Lord Jesus, come in glory.**

33. Holy Father, with these your gifts, we your people celebrate before you the one perfect sacrifice of Christ our Lord, his rising from the dead and his ascending to the glory of heaven.

Gracious Lord, accept us in him, unworthy though we are, so that we who share in the body and blood of your Son may be made one with all your people of this and every age.

Grant that as we await the coming of Christ our Saviour in the glory and triumph of his kingdom, we may daily grow into his likeness; with whom, and in whom, and through whom, by the power of the Holy Spirit, all glory and honour be given to you, almighty Father, by the whole company of earth and heaven, throughout all ages, now and for ever.

Amen

The service continues with the Lord's Prayer

The Second Eucharistic Prayer:

34. The Lord be with you or The Lord is here
 And also with you **His Spirit is with us**

Lift up your hearts

We lift them to the Lord

Let us give thanks to the Lord our God

It is right to give him thanks and praise

35. It is indeed right, it is our duty and our joy, at all times and in all place, to give you thanks and praise, holy Father, heavenly King, almighty and eternal God, through Jesus Christ your only Son our Lord;
26. The following section may be omitted when a proper preface is used.
27. For he is your living Word; through him you have created all things from the beginning, and formed us in your own image.

Through him you have freed us from the slavery of sin, giving him to be born as man and to die upon the cross; you raised him from the dead and exalted him to your right hand on high.

Through him you have sent upon us your holy and life-giving Spirit, and made us a people for your own possession.

28. The Proper Preface follows here
29. Therefore with angels and archangels, and with all the company of heaven, we proclaim your great and glorious Name, for ever praising you and saying:

**Holy, holy,
holy Lord
God of power
and might
heaven and earth are full
of your glory.
Hosanna in
the highest.
Blessed is he who comes in the name
of the Lord. Hosanna in the highest.**

30. Accept our praises, heavenly Father, through your Son our Saviour Jesus Christ; and as we follow his example and obey his command, grant that by the power of your Holy Spirit these gifts of bread and wine may be to us his body and his blood;

Who in the same night that he was betrayed took bread and gave you thanks; he broke it and gave it to his disciples, saying, 'Take, eat; this is my body which is given

for you. Do this in remembrance of me.' In the same way, after supper he took the cup and gave you thanks; he gave it to them, saying, 'Drink this, all of you; this is my blood of the new covenant, which is shed for you and for many, for the forgiveness of sins. Do this, as often as you drink it, in remembrance of me.'

31. Here may be said

Christ has died

Christ is risen

Christ will come again.

32. Therefore, heavenly Father, we remember his offering of himself made once for all upon the cross, and proclaim his mighty resurrection and glorious ascension. As we look for his coming in glory, we celebrate with this bread and this cup his one perfect sacrifice.

Accept through him, our great high priest, this our sacrifice of thanks and praise; and as we eat and drink these holy gifts in the presence of your divine majesty, renew us by your Spirit, inspire us with your love, and unite us in the body of your Son, Jesus Christ our Lord.

Through him, and with him, and in him, by the power of the Holy Spirit, with all who stand before you in earth and heaven, we worship you, Father almighty, in songs of everlasting praise:

**Blessing and honour and glory and power
be yours for ever and ever. Amen**

The service continues with the Lord's Prayer

The Third Eucharistic Prayer

33. The Lord be with you
And also with you

Lift up your hearts
We lift them to the Lord

Let us give thanks to the Lord our God
It is right to give him thanks and praise

34. Father, it is our duty and our salvation, always and everywhere to give you thanks through your beloved Son, Jesus Christ.
35. The following section may be omitted when a proper preface is used.
36. He is the word through whom you made the universe, the Saviour you sent to redeem us.

By the power of the Holy Spirit he took flesh and was born of the Virgin Mary.

For our sake he opened his arms on the cross; he put an end to death and revealed the resurrection. In this he fulfilled your will and won for you a holy people.

37. The Proper Preface follows here

37. And so we join the angels and the saints in proclaiming your glory as we say:

**Holy, holy, holy Lord God
of power and might
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

Lord, you are holy indeed, the fountain of all holiness. Let your Spirit come upon these gifts to make them holy, so that they may become for us the body and blood of our Lord Jesus Christ.

Before he was given up to death, a death he freely accepted, he took bread and gave you thanks. He broke the bread, gave it to his disciples, and said: 'Take this, all of you, and eat it: this is my body which will be given up for you.'

When supper was ended, he took the cup. Again he gave you thanks and praise, gave

the cup to his disciples, and said: 'Take this, all of you, and drink from it: this is the cup of my blood, the blood of the new and everlasting covenant. It will be shed for you and for all so that sins may be forgiven. Do this in memory of me.'

38. Here may be said

So we proclaim the mystery of faith

**Christ has died
Christ is risen
Christ will come again.**

Or

**Dying you destroyed our death
rising you restored our life
Lord Jesus, come in glory.**

Or

**When we eat this bread and drink this cup
we proclaim your death, Lord Jesus
until you come in glory.**

Or

**Lord, by your cross and resurrection
you have set us free.
You are the Saviour of the world.**

39. In memory of his death and resurrection, we offer you, Father, this life-giving bread, this saving cup.

We thank you for counting us worthy to stand in your presence and serve you. May all of us who share in the body and blood of Christ be brought together in unity by the Holy Spirit.

Lord, remember your Church throughout the world; make us grow in love, together with **N**our bishop, and all the clergy.

Remember our brothers and sisters who have gone to their rest in the hope of rising again; bring them and all the departed into the light of your presence.

Have mercy on us all; make us worthy to share eternal life with Mary, the virgin mother of God, with the apostles, and with all the saints who have done your will throughout the ages.

May we praise you in union with them, and give you glory through your

Son, Jesus Christ.

Through him, with him, in him, in the unity of the Holy Spirit, all glory and honour is yours, almighty Father, for ever and ever.

Amen

The service continues with the Lord's Prayer

The Fourth Eucharistic Prayer

40. The Lord be with you
And also with you

Lift up your hearts
We lift them to the Lord

Let us give thanks to the Lord our God
It is right to give him thanks and praise

We give you thanks and praise, almighty God, through your beloved Son, Jesus Christ, our Saviour and Redeemer. He is your living Word, through whom you have created all things.

By the power of the Holy Spirit he took flesh of the Virgin Mary and shared our human nature. He lived and died as one of us, to reconcile us to you, the God and Father of all.

In fulfilment of your will he stretched out his hands in suffering, to bring release to those who place their hope in you; and so he won for you a holy people.

He chose to bear our griefs and sorrows, and to give up his life on the cross, that he might shatter the chains of the evil one, and banish the darkness of sin and death. By his resurrection he brings us into the light of your presence.

Now with all creation we raise our voices to proclaim the glory of your name:

**Holy, holy, holy Lord
God of power and might
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

Holy and gracious God, accept our praise, through your Son our Saviour Jesus Christ; who on the night he was handed over to suffering and death, he took bread and gave you thanks, saying, 'Take, and eat: this is my body which is broken for you.' In the same way he took the cup, saying, 'This is my blood which is shed for you. When you do this, you do it in memory of me.'

41. Here may be said

So we proclaim the mystery of faith

**Christ has died
Christ is risen
Christ will come again.**

42. Remembering, therefore, his death and resurrection, we offer/*bring before* you this bread and this cup, giving thanks that you have made us worthy to stand in your presence and serve you.

We ask you to send your Holy Spirit upon the offering of your holy Church. Gather into one all who share in these sacred mysteries, filling them with the Holy Spirit and confirming their faith in the truth, that together we may praise you and give you glory through your servant, Jesus Christ.

All glory and honour are yours, Father and Son, with the Holy Spirit in the holy Church, now and for ever.

Amen

THE LORD'S PRAYER

43. As Christ has taught us we are bold to say

**Our Father in heaven
hallowed be your Name
your kingdom come
your will be done
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial
and deliver us from evil.
For the kingdom, the power, and the glory are yours
now and forever. Amen**

THE BREAKING OF THE BREAD

44. The Priest breaks the consecrated bread, saying

The bread which we break
is it not a sharing of the body of Christ?

**We, who are many, are one body
for we all partake of the one bread.**

- (45) **Jesus, Lamb of God: have mercy on us. Jesus, bearer of our sins: have mercy on us. Jesus, redeemer of the world: give us your peace.**

or

**Lamb of God, you take away the sin of
the world: Have mercy on us.**

**Lamb of God, you take away the sin of
the world: Have mercy on us.**

Lamb of God, you take away the sin of the world: Grant us peace.

Or (isiXhosa)

Mvana ka Thixo, Mvana ka Thixo, esusa isono sehlabathi: sensele inceba.

Mvana ka Thixo, Mvana ka Thixo, esusa isono sehlabathi: sensele inceba.

Mvana ka Thixo, Mvana ka Thixo, esusa isono sehlabathi: siphe uxolo lwakho.

THE COMMUNION

(46) **We do not presume
to come to this your table, merciful Lord
trusting in our own righteousness
but in your manifold and great mercies.
We are not worthy so much as to gather up
the crumbs under your table
but you are the same Lord
whose nature is always to have mercy.
Grant us therefore, gracious Lord
so to eat the flesh of your dear Son Jesus Christ
and to drink his blood
that we may evermore dwell in him and he in us.**

47. Draw near and receive the Body of our Lord Jesus Christ which he gave for you, and his blood which he shed for your, feed on him in your hearts by faith, with thanksgiving.

48. The Priest and people receive the sacrament.

49. *Minister* The body of Christ (given for you)

Amen

Minister The blood of Christ (shed for you)

Amen

Or

Minister The body of our Lord Jesus Christ keep you in eternal life

Amen

Minister The blood of our Lord Jesus Christ keep you in eternal life

Amen

CONCLUSION

50. Give thanks to the Lord for he is gracious
His mercy endures for ever
- (51) Almighty and eternal God, we thank you for feeding us in these holy mysteries with the body and blood of your Son our Saviour Jesus Christ; and for keeping us by your grace in the Body of your Son, the company of all faithful people. Help us to persevere as living members of that holy fellowship, and to grow in love and obedience according to your will; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen**
52. **Father almighty**
we offer ourselves to you as a living sacrifice
in Jesus Christ our Lord.
Send us out into the world
in the power of the Holy Spirit to live and work
to your praise and glory.
53. The peace of God which passes all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always.
Amen
54. Go in peace to love and serve the Lord
In the name of Christ. Amen

Additional prayers:

Prayer for Africa

**God bless Africa
Guard her children
Guide her leaders
And give her peace
For Jesus Christ's sake. Amen**

The Great Amen

**Masithe, Amen Siyakudumisa
Amen Siyakudumisa
Amen Bawo, Amen Bawo,
Amen siyakudumisa.**

**A re re, Amen rea o Rorisa
Amen rea o Rorisa
Amen Ntate, Amen Ntate,
Amen rea o Rorisa**

Acknowledgement:

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Appendix d.: The Sunday service without the Lord's Supper

The Sunday service without the Lord's Supper:

The Preparation:

1. Hymn.
2. Prayers of adoration and confession, with an assurance of God's forgiveness.

The Ministry of the Word:

3. Hymn
4. The Old Testament Lesson, or the Epistle, or both
5. Hymn
6. The Gospel
7. The Sermon
8. The Apostles' Creed
9. Hymn

The Response:

10. Prayers of Thanksgiving and Dedication
11. Intercessions
12. The Lord's Prayer
13. Hymn
14. Dismissal