



UNIVERSITY OF PRETORIA

FACULTY OF THEOLOGY

DEPARTMENT OF PRACTICAL THEOLOGY

**TITLE: WORSHIP AND YOUTH: A CASE STUDY IN A SOUTH AFRICAN
TOWNSHIP**

BY

PERCEVERANCE PERCIVAL MOLEHE

Submitted in accordance with the requirements for the degree of

MASTER OF THEOLOGY

AT THE

UNIVERSITY OF PRETORIA

Supervisor: Dr Jacques Beukes

Year: 2020

30 November 2020

ACKNOWLEDGEMENT

This study has greatly benefitted from the support and guidance of many different people. These include:

- Dr Jacques W Beukes who supervised and guided me in this study. I thank him for his transformational leadership; his positive, professional, and useful guidance as well as all the valuable comments.
- The Department of Practical Theology which made it possible for me to carry out this study.
- URCSA Middelburg Congregation and URCSA Botshabelo Presbytery Church Councils for granting me permission to undertake the study among its Christian Youth Ministry members and young people in the church.
- URCSA Botshabelo Presbytery Christian Youth Ministry members and entire young people for their willingness to participate in the study; and
- Colleagues, families, and friends who engage me on the diverse topics related to the study. I have also benefited greatly from the inspiration and compassion of my lovely wife, Qhikizana Violet “Mateboho” Molehe, who shared her time so that I could continue with this study. My children Bokamoso Molehe and Bokang Molehe assisted me to continue enjoying the research and writing process through their questions, laughter, and joy even though most of our time was often taken over by my research.
- I also always thank my family and friends for their love and support. I dedicate this work to my dear late mother, Selina Polo “Bikinyana” Molehe, who sadly passed away on 1ST August 2015. The joy she gave us will never die and her memories will never leave us. May her soul rest in eternal peace.

DECLARATION

I declare that this dissertation, **WORSHIP AND YOUTH: A CASE STUDY IN A SOUTH AFRICAN TOWNSHIP** is my own work and research. This thesis has not been submitted in another university. All the sources that I have used or quoted have been acknowledged by means of complete references.

SIGNATURE: REV PP MOLEHE

DATE

STUDENT NUMBER: 24461467

Abstract

The aim of this Research Study, *Youth and Worship: A Case Study in South African Township* is to investigate the factors and problems related to Praise and Worship, which affects young people in participating in Praise and Worship in the Church every Sunday Morning Service. Leaders and Older People do not have a holistic understanding of what role of young people in worship and how to allow young people to participate in worship during church service. There is a wide gap between Church Leaders, Adults, and Young People because they do not have enough information about the youth of today.

Young people viewed as if they are not part of praise and worship in the church; they are separated from the main church service on Sundays. However, the inclusive congregational approach is that young people are part of a comprehensive congregational ministry with a differentiated and focused way. From preliminary observation and some researchers, it seems that there is a need to do a depth study in the liturgy, worship so that the elderly can understand it well, and adapt it. The working hypothesis of this study is if the Uniting Reformed Church in Southern Africa (URCSA) Botshabelo Presbytery can use young people more in praise and worship to put more impact in the church services, especially in singing, preaching, and praying. If URCSA Botshabelo Presbytery is expecting to have more young people in the church that they, embrace young people during worship and use them in the full service of the church.

The rationale behind this study is to find out a way on how we can protect our young people, keep them in the church, and allow them to participate in worship every Sunday. That is why all the time they always ask questions about the existence in the church and what their role is. The objectives of this study are to find out the ways and factors related to Worship and Liturgy that affects young people to participate in Praise and Worship in Uniting Reformed Church in Southern Africa (URCSA) Botshabelo Presbytery, to research the causes of these worship and liturgical challenges affecting young people not to participate fully in the life of the church in Praise and Worship every Sunday and to come up with some suggestions and ways of adapting the Liturgy and Worship in order to improve young people participation in Sunday worship services.

As the Church, we need a new vision and ties that bind. He who said: "Behold I make all things new" look to His church to express that newness. Reformed folk never hesitate to re-form; therefore, old patterns can be replaced. We will meet a new situation and pressing need with the creative power of His Spirit because we know His covenant promises are reliable. If our slow and sometimes stumbling ways have been counterproductive, we of all Christians may not despair but will regroup and press on to our goal that is always to "Please Him".

This is a Qualitative Study and Research that will be focusing in URCSA Botshabelo Presbytery's Young People in the Church. The researcher will apply three methods of data collection, viz. Qualitative Focus Group Interviews, Qualitative Semi-Structure Interviews, as well as Qualitative Participation Observation. The Qualitative Data Analysis based on the Thematic Structure of the interview schedules and in a narrative form and verbatim expressions of participant adopted. The researcher will also apply empirical research to explore the basic research question.

The findings of my research will assist URCSA Botshabelo Presbytery with the major elements of the formulary of worship in every Sunday morning service; so that they can realize that the level of young people participated in the Sunday Worship Services is exceptionally low and unsatisfactory, and that there are several challenges and factors that cause this low level of participation.

In addition, to be able to improve the level of young people participate actively in the congregational activities and events. Assisting elders and adults to adopt an attitude of accepting, caring, loving, guiding, and supporting young people in the church of Christ.

Key Words

Youth, Worship, Music, Liturgical Way, History of Uniting Reformed Church in Southern Africa, Botshabelo Presbytery, Church, Catechism Class, and Participation.

Chapter 1 – Research Methodology and Theory

1. Introduction.....	1
1.1.1. Background.....	1
1.2. Description of My Context.....	2
1.2.1. A Brief History of Botshabelo.....	2
1.2.2. History of Uniting Reformed Church in Southern Africa and Botshabelo Presbytery.....	3
1.3. Problem Statement.....	7
1.4. Research Focus and Research Problems?.....	8
1.5. Research Question.....	10
1.6. Rationale for The Study.....	10
1.7. Purpose of The Study.....	10
1.8. The Reason Why I Choose This Problem.....	11
1.9. Sub-Questions of The Research Themes.....	11
1.10. Aim of The Study.....	11
1.11. Research Objectives.....	12
1.12. Value of The Study	12
1.13. Assumptions.....	13

1.14. Research Methodology.....	13
1.14.1. Questionnaires.....	15
1.14.2. Literature Study.....	15
1.15. An Outline of the titles of chapters.....	16
1.16. An outline of my dissertation.....	16
1.17. The significance of my Research.....	17

Chapter 2 – Worship Service: Descriptive Empirical Chapter

2.1 Introduction.....	18
2.2 What Is Practical Theology?.....	19
2.3 What is Worship?.....	22
2.4 What Is Nature of Worship Service?.....	26
2.5 What Is Inclusive Congregational Worship?.....	27
2.6 Worship Styles.....	28
2.7 Attitude of Young People Towards Worship In URCSA.....	33
2.8 Praise and Worship Is the Heart of The Church Service.....	34
2.9 Worship in Reformed Churches.....	35

2.10 Different Views By the Reformers in Worship.....	36
2.11 Participation of Young People in Worship Services.....	40
2.12 Worship War.....	40
2.13 Worship in URCSA Generally.....	42
2.14 What Is the Church?.....	43
2.15 What Is the Role of The Church In Worship Today?.....	45
2.16 Conclusion.....	47

Chapter 3 – Liturgy, Music, Preaching and Worship Team

3.1 Introduction.....	49
3.2 What Is the Meaning of Liturgy.....	49
3.3. Liturgy as The Drama.....	51
3.4 Liturgy and Tradition.....	52
3.5 Structure of Liturgy in URCSA Botshabelo Presbytery.....	52
3.6 Example of URCSA Liturgy in General: Worship Book URCSA 2014.....	57
3.7. Liturgical Greetings.....	58
3.8. Music as A Form of Praise in Liturgy.....	59
3.9 Music as A Symbol of Church Identity in Liturgy.....	60

3.10 Psalm 150: 1-6.....	61
3.11 Praise and Worship in Liturgy.....	64
3.12 Preachers in Liturgy.....	65
3.13. The Role of Worship Team in URCSA.....	66
3.14. What Is Praise and Worship Team.....	67
3.15 Worship Team Policy.....	68
3.16 Conclusion.....	71

Chapter 4 – Worship and the Church

4.1 Introduction.....	72
4.2 Formulary of URCSA Sunday Worship Services.....	72
4.3 Why Young People of URCSA Botshabelo Presbytery Not Participating Fully in The Worship Services?.....	75
4.4 The Theological Aspects of Young People in The Church.....	80
4.5 The Bible and Young People.....	80
4.6 Theological Challenges for Young People in The Church.....	85
4.7 Inclusive of Young People in Full Participation in The Worship Service.....	86
4.8 Definition of The Inclusive Congregational Approach for Young People.....	87
4.9 Description of Inclusive Congregational Ministry for Young People.....	88

4.10 Integrating Youth into The Life and Work of The Church in Worship.....	89
4.11 Belhar Confession and Young People.....	90
4.12 Conclusion.....	91

Chapter 5 – Qualitative Empirical Research

5.1 Introduction.....	92
5.2 Engaging youth in worship – Give them ownership.....	93
5.3 What the church should do about this problem?.....	95
5.4 The theological and Practical reasons.....	97
5.5 The proposal to Botshabelo Presbytery congregations of URCSA: Action Plan.....	98
5.6 Conclusion.....	102

Chapter 6 – Findings, Recommendations and Conclusion

6.1 Introduction.....	104
6.2 Research Findings and Results to Botshabelo Presbytery Congregations of URCSA: Way Forward.....	105
6.3 Late report of the URCSA Fourth General Synod in 2005 in Pietermaritzburg On liturgy and worship: Consider.....	110
6.4 Recommendations.....	115

6.5 Conclusion.....120

6.6 Bibliography.....12

CHAPTER 1

Research Methodology and Theory

1.1 INTRODUCTION

1.1.1 Background

This Master's Research is focusing on possible ways in which young people from the age of 14 to 35 in the Uniting Reformed Church in Southern Africa (URCSA)-Botshabelo Presbytery can form part of Worship services and participate in Liturgical services, Praise, Worship, and Preaching. The church is the community of the faithful. It is a body of believers that includes persons of all ages – children, youth and adults. In the community of faith, each person, no matter what age, is seen as an integral part of the body of Christ.

According to Malan Nel (2015: 27-28) "Developing a Missional Local Church is not only vaguely linked to the purpose of a Local Congregation existence, but it also serves God's plan for His Church on earth. Therefore, this Ministry is about guiding the Congregation toward the effective attainment of its purpose". This means viewing young people through a missional Local Church and Lens assists congregations in placing young people within the center of the church's identity and ministry focus. Such a focus widens the responsibility of caring for young people to the whole congregation system.

The young people are often not seen as being an integral part of the life of the congregation and of its mission and that is why at the end of the day the church end up losing their presence in URCSA worship services all the time because they are not taken seriously in the worship services and church. Young People are not only an important part of future congregational life but are also an important part of present congregational life. A comparable parallel is a family. In a healthy family, all members of the household have a role to play on regular days as well as on special occasions. This is how the church should function as well: the concerns and activities of Young People should not be limited to a special day or time but should be woven throughout the fabric of daily church life.

Nel (2001: 2) asks the following question: "So what do we want to have happened in our youth ministry? Honestly, as a Church, we have treated young people like foster care, not family. They've become problems to deal with, rather than flesh and blood to love". This study will focus on the present young people of URCSA Botshabelo Presbytery Churches and will analyze the problems actual situation and challenges in the role of young people in worship services.

Working with young people can be one of the richest and most rewarding experiences in the church. To face up to the challenges of finding meaningful answers to their questions can prove to be deeply satisfying and fulfilling. On the other hand, trying to understand their needs and satisfying their demands as they search for meaning and purpose in life can be extremely frustrating. However, the greatest sense of achievement in the church comes when young people leaders sees young people resolve their search for identify and belonging by making a commitment to enter into a life-long relationship with God; inviting Jesus Christ to be Lord of their lives.

1.2 DESCRIPTION OF CONTEXT

1.2.1 A Brief History of Botshabelo

The brief history of Botshabelo is important for the context of this study about Youth and Worship in URCSA Botshabelo Presbytery Congregations because it will be studied with the community and people of Botshabelo. What is the meaning of the name Botshabelo in the Free State Province: Botshabelo means a place of refuge is a black settlement set up by the apartheid government, situated on the N8 highway of the Free State Province, and considered the largest black settlement in Free State?

Is about 45km from the city of Bloemfontein on the N8 road to Lesotho; is the largest township in the Free State and the second largest after Soweto in Johannesburg. It contains a massive industries complex 240 000 m of floor spaces, currently 100% occupied 154 factories. (Main Place Botshabelo. Census: 2011).

It has a population of about 1 000 000 residents. Because of many people moving away from farms in the Free State, they turned out to look for places in the region of Thaba Nchu, another homeland under the old Bophuthatswana government.

In Botshabelo URCSA is having ten congregations, which are URCSA Botshabelo, URCSA Botshabelo West, URCSA Bethel, URCSA Bethesta, URCSA Bophelo, URCSA Jehova Nisi, URCSA Sedibeng, URCSA Rethabile, URCSA Calvary and URCSA Lebohang. Some of the congregations are having Church structures build by bricks and others they don't have Church structure. They are worship on the shacks.

1.2.2. History of Uniting Reformed Church in Southern Africa and Botshabelo Presbytery

The brief history of URCSA is very much important for this study as explained in URCSA Network Website because master's Research is focusing on this specific church. URCSA is a traditional mainline church that has a specific worship tradition and has many young people who belong to this church. In 1994, the DRMC and the DRCA united to form the Uniting Reformed Church in Southern Africa (URCSA).

The union of the black and coloured Dutch Reformed mission churches formed the Uniting Reformed Church in Southern Africa.

Main markers in the URCSA'S history:

In 1652, the Dutch formed a halfway station at the [[Cape of Good Hope |Cape]] and introduced slavery. Various foreign mission organizations started working in South Africa, which led to the formation of several denominations amongst those people who otherwise would have been excluded from the main churches. This process motivated the Dutch Reformed Church (DRC) in South Africa to start its own independent mission work. In 1857, the DRC synod decided to have separate services for coloured members. A separate church, the Dutch Reformed Mission Church (DRMC) was formed in 1881. For blacks, the Dutch Reformed Church in Africa (DRCA) was formed in 1951. In 1974, the synod of the DRCA decided in favor of church unity. In 1978, the DRMC decided likewise. In 1986, the Belhar Confession – with its strong emphasis on unity, reconciliation, and justice – was formulated and adopted by the DRMC. In 1994, the DRMC and the DRCA united to form the Uniting Reformed Church in Southern Africa (URCSA), (www.urcsa.net/history).

Church's history and nature:

The joy, which marked the formal unification of the Dutch Reformed Church in Africa (DRCA) and the Dutch Reformed Mission Church (DRMC) in 1994 to form the Uniting Reformed Church in Southern Africa (URCSA), should be seen against the background of a very difficult road on which church unity often appeared as being an unattainable goal.

Shortly after the Dutch formed a halfway station at the Cape in 1652, they introduced slavery. They started a school for slaves, with the purpose of transferring the Dutch language and culture. To encourage slaves to learn the Dutch language and prayers, they were rewarded with tobacco and brandy. The Dutch East India Company, as a matter of policy, had all their slaves baptized (www.urcsa.net/history).

The Dutch Reformed Church (DRC) of the time had no organized mission activity, with the result that the baptism of slaves was left to the willfulness' of their masters. Baptized slaves also did not necessarily become members of the church. In 1737, Georg Schmidt from the Moravian Church came to Cape Town to work amongst the Khoikhoi of the Overberg. Pressurized by the Cape church, he was forced to leave for Germany again after seven years. In the course of time, various mission organizations from overseas started working in South Africa, which led to the formation of several denominations amongst those people who else would have been excluded from the church. This process motivated the DRC to start its own independent mission work. This new development started at the church's first synod of 1824, when it decided to allow missionaries within its own ranks. This was clearly a move to get control over the way in which mission work would be done in years to follow. "The Afrikaner abhorred the liberal views of equality, freedom and the social integration of many missionaries (from the foreign mission societies)" (www.urcsa.net/history).

Although at its 1829 synod the DRC formally rejected discrimination based on skin color, it did not mean that in practice people of color were not discriminated against, particularly at worship services and Holy Communion. The DRC synod's decision of 1857 about separate services for coloured members "because of the weakness of some", has become notorious. The next logical step was the formation of a separate church. In 1881 representatives of five mission congregations assembled in Wellington near Cape Town for the first meeting of the DRMC. The DRC reserved the right to veto all decisions by this newly formed church. Also, all its buildings had to be transferred on the DRC's name.

The DRC decided to divide its mission work into a “home” and “foreign” mission. The first covered the Cape region, the second all the other provinces of South Africa, including Namibia. In each province separate churches for blacks and coloureds were formed. The Free State had its own mission church already in 1910. In the Cape, a separate “Dutch, Reformed Bantu Church” was formed in 1951. All the coloured congregations eventually joined the DRMC, and the black congregations the DRCA. In 1974, the synod of the DRCA decided in favor of church unity (www.urcsa.net/history).

In 1978, the DRMC decided likewise. It took another 16 years for that ideal to be fulfilled. In the process, the Belhar Confession with its strong emphasis on unity, reconciliation and justice was formulated and adopted in 1986. This is still very much the motivating power by which the URCSA today lives. The Uniting Reformed Church consists of more than 500,000 confessing members (excluding all those who are only baptized) and 683 congregations (www.urcsa.net/history).

Its name (which is in the continuous tense) and its logo (which is an incomplete circle) reflect the Church’s emphasis on unity, and its hope for an even greater church unification within the family of God. The Church is divided into seven regional synods, namely Namibia, Northern Transvaal, Southern Transvaal, Phororo (Northern Cape), Cape, KwaZulu-Natal, Free State and Lesotho. Each region has its own moderamen, and every congregation is represented at these synods. Congregations are grouped together in presbyteries. At the general synod level, congregations are only represented through their presbyteries. The general synod determines the Church’s policy, and the regional synods see to it that these policies are reflected in their various activities (www.urcsa.net/history).

The Uniting Reformed Church consists of approximately 1,230,000 members. Its name (which is in the continuous tense) and its logo (which is an incomplete circle) reflect the Church's emphasis on unity and its hope for an even greater church unification within the family of God. The Church consists of hundreds of congregations, these congregations belong to the regional presbytery and several presbyteries form a Synod (www.urcsa.net/history).

Table 1: Composition of URCSA

Regional synods	Presbyteries	Congregations	Ministers
Cape Synod	29	320	195
Northern Synod	19	133	84
Southern Synod	14	123	87
Free State	11	93	21
Phororo	4	40	18
KwaZulu-Natal	6	38	18
Namibia	6	29	22
Total	89	776	445

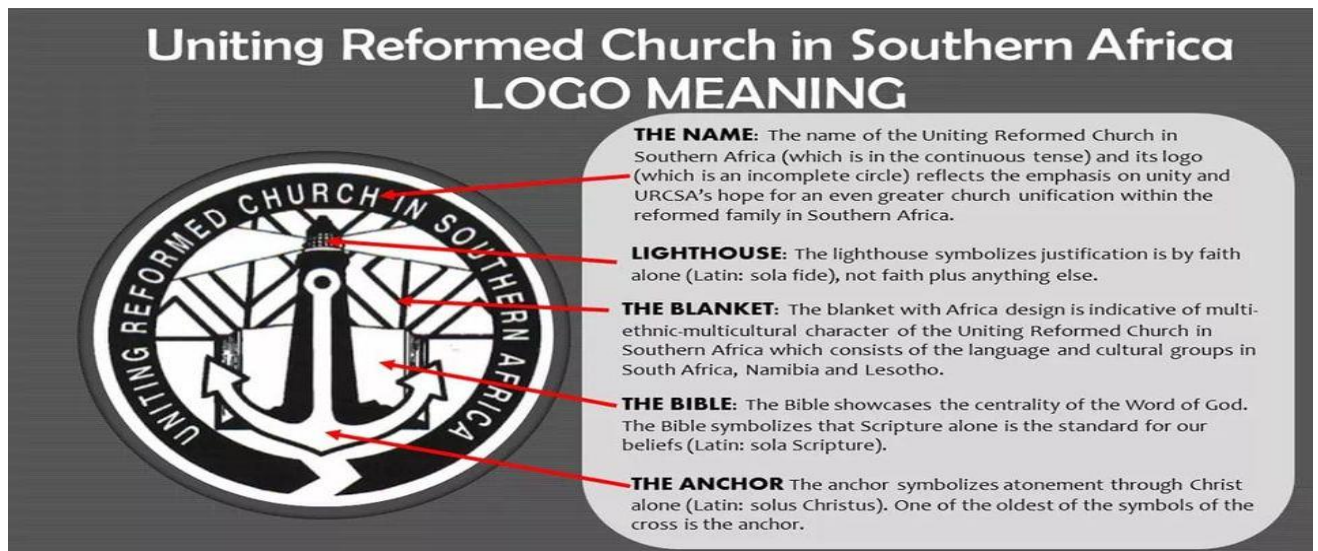
(www.urcsa.net/history)

Current focus:

URCSA is a confessional church, marked by the Confession of Belhar. URCSA is also actively involved in ecumenical bodies such as the South African Council of Churches, the United Evangelical Mission, the International World Communion of Reformed Churches, and the World Council of Churches. The late Prof. Mary-Ann Plaatjies van Huffel, the first woman to be elected moderator of URCSA, also served as one of the 8 presidents in the executive committee of the World Council of Churches as a representative of Africa.

Over the years URCSA established various institutions such as the Minnie Hofmeyr College for social workers, the New Hope Centre for people with hearing disabilities in Worcester, the Nannie Home for young mothers, the Toevlug Centre for Alcohol & Drug Dependence, and many more. All these institutions merged into Badisa, a non-government organisation jointly administered by URCSA and the DRC Western and Eastern Cape synods.

The ministers of URCSA are trained at the Faculty of Theology of the University of Stellenbosch, the Faculty of Theology of the University of Free State in Bloemfontein, Faculty of Theology at University of Pretoria, Faculty of Theology at University of South Africa, and the Northern Theological Seminary in Pretoria that is formed by two Synods, Northern Synod and Southern Synod. Social and youth workers are trained at the Huguenot College in Wellington (<https://rff.christians.co.za/the-uniting-reformed-church-in-southern-africa-urcsa/reformedfamilyforum>)



1.3. PROBLEM STATEMENT

According to the research and investigation it is covered that the problem is the issue of worship in the URCSA Botshabelo Presbytery Congregations as it concerns young people in the church. Many among Botshabelo young people love the church very much, despite of them being uneducated, educated, unemployed and poor and they prefer to be accommodated in the worship service to praise and thank the Lord with their life-giving talents. The question is, does the church recognize the presence of young people in the church and worship service and allow them to participate in liturgical services or they develop a liturgy that can include all generations in the church.

The Ministers and Church Council Members do not allow enough space for young people to explore their gifts in the worship services because their focus is on traditional worship style that the church used to it from the times of Nederduits Gereformeerde Kerk in Africa and that attitude and treatment really affect young people negatively and young people are part and parcel of the body of Christ. They do not give young people much time in the worship services to sing a lot and to show their way of understanding God's way of praise and worship; they do not allow them to dance extensively and to clap hands during worship time and this situation long time ago in the congregational and presbyteries meetings young people were raising their concerns to the church councils and congregational ministry representatives, but their voice was not heard. The nature of the problem is that there are young people who are not happy and who are concerned with the way the praise and worship services are conducted in URCSA. The Centre of the problem is the church services they way are conducted by the Church Councils and Ministers.

Most of young people feel and think it is stifling the flow of the praise and worship and as such, the church services are not lively and are not attracting young people. Most of young people lost interest in participating in church activities, i.e., Church Choir, etc., because of the types of songs that are sung by the church choir during church services. This situation really needs to be address because it also affects young people attendance of the said services in church.

The congregations that I am going to work with is Botshabelo Presbytery and they still stick to the old traditional style of worship and silent worship services that were used to it is the NG Kerk in Africa and that kind of worship style does not yet accommodate young people in the worship services. The problem shows in the following:

Since the formation of the URCSA in 1994 from former the NGKA and DRCA together with DRC Mission Church, the researcher is in view that the church has been losing the meaning of worship especially when it comes to the side of young people in the church and due to the history of how URCSA started, the singing of the parts of the Reformed hymnal became the tradition of URCSA worship. As the researcher and from initial observation and experience as the minister it seems that there is not enough room for young people in worship service and that is the great challenge for young people to praise and worship God freely. Furthermore, because of the mushrooming of more charismatic churches in Botshabelo with different worship styles, there is a perception that by comparison, URCSA worship is less lively, especially to young people. That is why young people continue to ask questions relating to this current situation and make comments about this in various platforms of the church. Hence, the need for the study of this nature in URCSA is very much important.

1.4. RESEARCH FOCUS AND RESEARCH PROBLEMS?

Church Councils and Older People do not have a holistic understanding of what is the role of young people in praise and worship, and what mechanism they can apply to be able to allow young people to participate fully in praise and worship during church services every Sunday. There is a wide gap between Church Leaders, Adults, and Young People because they do not have enough understanding and information about the role of young people of today. Nel (2000: 29) put is it clear that on of the central concerns in youth ministry concerning young people is to know and understand the youth and their “reigning” culture well. This means that it will be to understand the culture of the church as it applies to young people at a particular time and place.

Young people viewed as if they are not part of praise and worship in the church; they are separated from the main church service on Sundays. However, the inclusive congregational approach is that young people are part of a comprehensive congregational ministry with a differentiated and focused way. From preliminary observation and some researchers in practical theology in the field of youth ministry, it seems that there is a need to do a depth study in the liturgy, praise, and worship so that the elderly people in the church can understand the purpose and role of young people in the church today. The working hypothesis of this study is if the Uniting Reformed Church in Southern Africa (URCSA) Botshabelo Presbytery can use young people more in praise and worship to put more impact in the church services, especially in singing, preaching, and praying. If URCSA Botshabelo Presbytery is expecting to have more young people in the church, then they should embrace young people during worship and use them in the full service of the church.

Therefore, the primary research questions the thesis wants to investigate are:

- Why do young people not freely participate and worship in some URCSA Botshabelo Presbytery Congregations in the Free State and Lesotho Synod?
- What are the main problems on the issue of praise, worship, and liturgy?
- What are the circumstances that can affect the future of the church?
- Why are young people not allowed to participate in Praise and Worship Service?
- What ought to be done to enhance young people participate in worship services?

The secondary research question is:

- What is the Theological reflection behind all of these primary research questions?

Osmer (2008: 47-48) mentioned that to be able to know what is going on and what is happening, one might conduct a research for various reasons, e.g. to evaluate and assess the programmes or plan new ones; to deepen understanding of a crisis in the life of individual, church members, church leadership and community at large; to develop a better and clear understanding of the culture and tradition of the people whom you are dealing with them and the local context of the congregations; and to enhance the understanding of different age groups in the congregations. To do this and to win the audience you have a project plan and design.

1.5. RESEARCH QUESTION

Why do young people not participate and worship freely in some URCSA Botshabelo Presbytery Congregations in the Free State and Lesotho Synod?

1.6. RATIONALE FOR THE STUDY

The rationale of this study is to ensure that URCSA Botshabelo Congregations leadership is well informed about the perspectives and needs young people in the Church about worship and liturgy. This research will, in turn, enhance their understanding on young people participation in worship services and make them understand anew of the practice of worship today in the wide variety so that they get a clear picture of challenges faced by young people in the church. From this study,

it is hoped that all necessary improvements and changes will be affected to reduce discontent among young people in the church so that they can be able to be accommodated well in the worship service and activities. It is anticipated that through this study, young people will have an opportunity to be consulted and to make their voice heard concerning their worship and liturgical needs in church services.

1.7. PURPOSE OF THE STUDY

The purpose of this study is to find out what are the courses and challenges that make young people not be welcome to participate fully in the worship services and what is the motive behind everything. Furthermore, the purpose is also to investigate the effects of URCSA Botshabelo Presbytery Congregations worship services that do not allow the participation of young people and what can be done to resolve the matter. How can this matter be resolved so that all things can be stable in the church, if there is stability in the church this simply mean that there is peace and harmony in the house of the Lord? This aimed at finding the courses of this situation and attitude and then come up with the plan and ways in which all these things can be solved once off.

1.8. THE REASON WHY I CHOOSE THIS PROBLEM

The researcher chooses this problem because young people are part and parcel of the body of Christ and the priesthood of all believers. They should be granted the opportunity to also worship the triune God in worship. Young people still struggle with their identity in the worship service. They struggle with seeing how to be connected in the worship service. They struggle with discovering their gifts and talents in the church worship service, and even more importantly, they struggle with how to be part of worship service. Today's church culture and tradition pressures young people to take part in worship service and young people need "a sense of belonging" Long 2001: 25.

1.9. SUB-QUESTIONS OF THE RESEARCH THEMES

1.9.1. What are liturgy and worship?

1.9.2 What is the place and role of young people in liturgy and worship?

1.9.3. What is the importance of young people in worship?

1.9.4. What are the key factors that affect young people participating in the worship services?

1.9.5. What are the causes of these factors that affect young people participation in URCSA Botshabelo Presbytery Congregations?

1.10. AIM OF THE STUDY

The aim of the study is to try to understand the problem better and to formulate a preliminary theory based on the research. In addition, to investigate the challenges related to worship that affects young people participating in the praise and worship services in URCSA Botshabelo Presbytery Congregations in the Free State and Lesotho Synod.

1.11. RESEARCH OBJECTIVES

The Research Objectives of This Study Are:

- To find out the challenges related to worship and liturgy that affect young people participation in URCSA Botshabelo Presbytery Congregations in the Free State and Lesotho Synod.
- To investigate the significance of the role and impact of young people in the church activities including worship in the URCSA Botshabelo Presbytery Congregations.
- To describe the current roles and impact of young people in the URCSA Botshabelo Presbytery Congregations.
- To find and examine the causes of factors that make young people feel not welcomed in the church anymore.
- To understand worship today and new situation among the churches of URCSA Botshabelo Presbytery Congregations.
- To suggest ways of improving the role and impact of young people in worship and liturgy in the URCSA Botshabelo Presbytery Congregations.

1.12. VALUE OF THIS RESEARCH

Within the URCSA, especially in Botshabelo Presbytery, the church council and old church members still having a problem when it comes to worship services because they still believe in the traditional worship style. The researcher envisages achieving change in the URCSA Botshabelo Presbytery concerning worship especially on the side of young people, and how young people can contribute to the vibrant worship style in the URCSA Botshabelo Presbytery. Moreover, how can the church shape good young people who can fully participate in worship services in the church? In addition, how can we explain to the church what worship is and what meant by worship now, not tomorrow?

1.13. ASSUMPTIONS

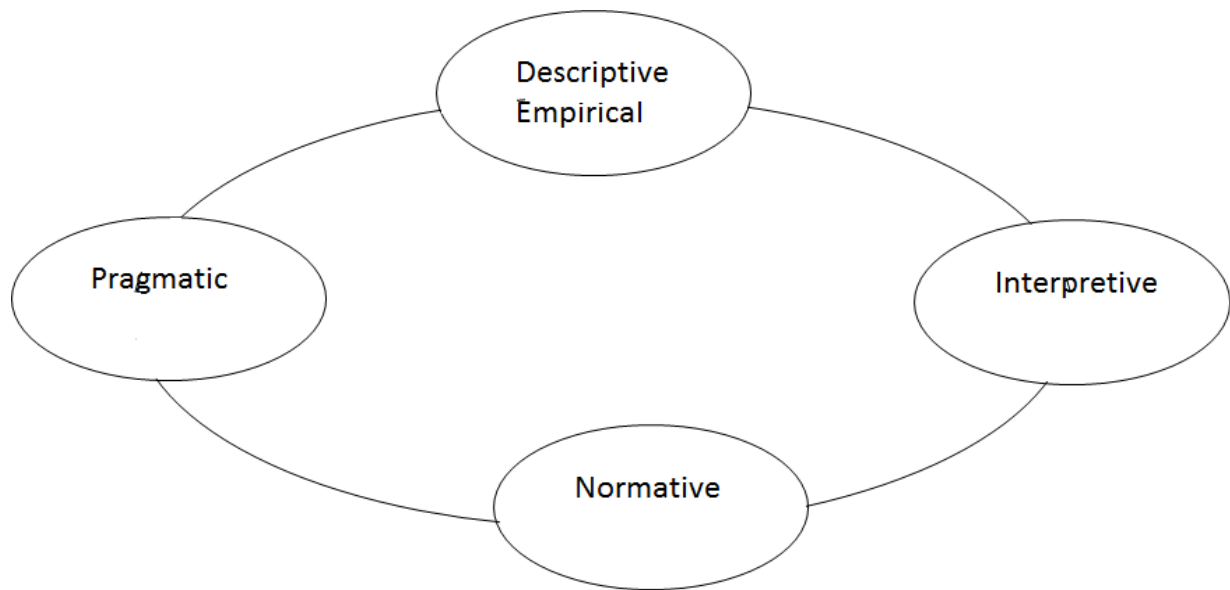
A better understanding of the reasons why young people does not participate well in the worship services and I believe that a better liturgical theology in this regard can assist you to formulate a praxis theory that will assist the congregation.

1.14. RESEARCH METHODOLOGY

The Qualitative Research Approach is a creative, scientific process that necessitates a great deal of time and critical thinking, as well as emotional and intellectual energy (Leedy 1993:140). Hair (2003:212) states that the main objective is to gain preliminary inside into decision problems and opportunities. Qualitative Research Approach is commonly associated with survey or experiments. It places a heavy emphasis on using formalized standard questions and predetermined response options in questionnaires or survey administered to large numbers of respondents – (Hair 2003: 21).

This research focused on young people and worship. Obtain from a literature study and through comprehensive questionnaires and interviews the information. The methodology employed in the research will be Qualitative research paradigm. Osmer's (2008: 4-6) methodology comprises of four tasks of Practical Theological Interpretation, namely "The descriptive-empirical task asks, what is going on? "The interpretive task asks, why is it going on? In addition, the normative task asks, what ought to be going on?

The pragmatic task asks, how might we respond? Although Osmer is conscious that academic practical theologians will use his book, the book is intended primarily for congregational leaders (Osmer 2008:11). He embraces Gerkin's (1997) pastoral leadership, namely, the pastor as an interpretive guide. The main objective here is to equip leaders to be effective interpretive guides for their congregations them how to the practical theological interpretation of episodes, situations, and contexts on young people and youth ministry. Osmer offers the four tasks of practical theology as a model that interpretive guides can use to interpret episodes, situations, and contexts theologically. Although the four tasks are distinct, they are also connected. The interpreter must constantly move between tasks, which lead to an interpretive spiral.



Osmer embraces the belief that all scholarship is hermeneutical, that is, it is not neutral and objective, but is an interpretive experience affected by preunderstanding. “All interpretation begins with preunderstandings that come to us from the past” (Osmer 2008:22). He supports Gadamer's (1975) five-stage depiction of hermeneutical experience, namely, (a) preunderstanding, (b) being brought up short, (c) dialogical interplay, (d) fusion of horizons, and (e) application.

It is the experience of being brought up short that causes people and congregations to question their preunderstandings; in such settings, can apply the four tasks of practical theological interpretation to discern God's will in a particular setting.

Osmer explains that there are two other core tasks to practical theology, two tasks he calls the normative and pragmatic. The questions that mobilize these two tasks ask respectively, what ought to be happening? (The normative) and, what then should we do? (The pragmatic). Osmer explains clearly that though the normative is the heart of the specifically theological move in practical theology, theology has also been present prior to the operation of this task. As a matter of fact, Osmer in the appendix to his *Teaching Ministry of Congregations* explains that the outworking of these four core tasks, which are shared by all practical theologians, are nevertheless mobilized in different ways depending on an upper lens, which includes things like one's view of praxis, one's theological anthropology, and one's cosmology. I would include one's epistemology in these frames (Andrew Root: 2014: 25).

1.14.1 QUESTIONNAIRES

In general, questionnaires are written documents containing formulated series of questions that will address the goals of the research including semi-structured focus group interviews. Three techniques for that collection will be employed to enhance triangulation viz. qualitative observation of the Sunday praise and worship services. For this study, a non-probability sampling procedure will be employed. The researcher requested congregational church councils and young people representatives in the church councils to select young people who were regarded as the long-time members of youth ministry and knowledgeable regarding URCSA generally in praise and worship. Hence, the sampling is purposive in this study. In this study, qualitative data analysis will be employed. According to Baker, (1988:483) units of analysis are those entities whose characteristics are the focus of the study. These may, inter alia, be individual, groups, or young people groups. For this study, units of analysis are whole group of young people participants in focus group interviews and the congregational leaders. Trustworthiness and authenticity are the two criteria for measurement of quality applied in this study. Among the issues considered in ethical considerations for the study are informed consent, as well as confidentiality and anonymity. Ethical clearance was obtained from the Ethics Committee of the Faculty of Theology of the University of Pretoria.

1.14.2 LITERATURE STUDY

A vast number of books, journals and articles have researched young people, youth ministry and Worship. It proposed to compare various concepts and research findings in literature to understand and develop this study. This research will provide wider discussions on praise and worship including liturgy by young people in URCSA Botshabelo Presbytery Congregations because liturgy is one of the concepts in this study. The researcher will use Christian Young Ministry reports on the role of young people in praise and worship and other books published about the role of young people in worship services in URCSA.

1.15 OUTLINE OF THE TITLES OF CHAPTERS

Chapter 1 – Introduction and Research Methodology is the introduction to the study and creates the context of the study regarding its rationale, purpose, locality and the reasons why this study was conducted.

Chapter 2 – Worship Service: Descriptive Empirical Chapter entails the conceptual framework of the study, which are Richard Osmer's four tasks of practical theological interpretation as well as other literature regarding other topics treated in the study.

Chapter 3 – Liturgy, Music, Preaching and Worship Team, is to elaborate the understanding of URCSA.

Chapter 4 – Worship and the Church, to give a detailed and informative understanding.

Chapter 5 – Qualitative Empirical Research

Chapter 6 – Findings, Recommendations and Conclusion of the study of URCSA.

1.16. AN OUTLINE OF MY DISSERTATION/THESIS

The first part of this study (chapter 1), the researcher is going to look at the history and establishment of the Uniting Reformed Church in Southern Africa (URCSA). In addition, what justice do they make when it comes to the point of young people and worship in the church today in a local congregation, Presbytery level, Regional Synod level and General synod level and the Christian Youth Movement of the Uniting Reformed Church in Southern Africa Constitution (1995).

The researcher is going to focus on the decision that has been taken by this movement on behalf of all young people in the church as a whole and its effects in the life of young people in the church and what is their style of worship.

The second part of this study (chapter 2), the researcher will focus on the Church Services and Worship Service of the Uniting Reformed Church in Southern Africa. The liturgy and justice, the preaching system and style, the sacraments and justice, the mode and meaning of baptism, the communicative power of music and dress code in the URCSA.

The third part of this study (chapter 3), the researcher is going to investigate what the needs of young people in the URCSA are pertaining the issue of worship and what can make them feel welcome in praise and worship Sunday services all the time. Moreover, what challenges they are facing in the church during praise and worship services?

In the fourth part of this study (chapter 4), the researcher will inquire into/probe the Reformed, Charismatic and Pentecostal theologians when it comes to the point of worship and what is their view is on it. Why is it necessary to inquire into the Charismatic and Pentecostal theologians when URCSA is a Reformed Church in Africa? The purpose of this inquiry is to investigate various styles of worship that are being used. In addition, to find out how the young people are engaged in these various worshipping styles and the role they play in the church today.

In the fifth part of this study (chapter 5), this study will discuss an inclusive worshipping styles which accommodate the need and interest of the young people. Furthermore, how the church can build a good youth ministry by utilizing an inclusive worship style will also be put forward.

In the last part of this study (chapter 6), the researcher will give an overview on finding and recommendations to URCSA Botshabelo Presbytery regarding young people participation in the worship services.

1.17. SIGNIFICANCE OF MY RESEARCH

This study is very much important because it is going to help the church, specifically the URCSA Botshabelo Presbytery Congregations. This study will help or inform the URCSA Botshabelo Presbytery Congregations and Leadership to deal with the perspective of worship services including young people in their church programmes and activities. Therefore, this study will help the churches to change their approach when dealing with young people in the worship services.

CHAPTER 2

Worship Service: Descriptive Empirical Chapter

2.1 Introduction

This chapter, the focus will be on what are Worship and its importance in the Uniting Reformed Church in Southern Africa-Botshabelo Presbytery in the Free State and Lesotho synod. It will also trace the origin of Worship in URCSA generally about the role of young people in the church because we are living in the transformational world, the world of change; young people influence the whole of life, including the sphere of religion in the Church. One of the key areas affected by these changes in religion, Christianity, has to do with worship. Worship means different things to different people in our Church today, but above all these differences manifest themselves in different worship and liturgical styles that URCSA Congregations adopt. Worship styles range from classical and traditional ways of worshipping to the contemporary level. In some instances, you find that you have a combination of both or efforts to bring energy between the two. In some URCSA Congregations, you have members of the congregation who are keener to retain the traditional way of worship, more especially the older generation and those who are more conservative in their approach to Christianity and be more exclusive in their worship by refusing any form of change and that is affecting young people in the church, whilst others are trying to accommodate the young generation but are exceedingly difficult.

According to Senter III (2001: 4) youth ministry has been viewed as something almost separate from the church of God. The fundamental idea and purpose of the inclusive congregational approach is that youth ministry must be part of the entire and comprehensive ministry of the congregation. Youth ministry and young people themselves are part of the body of Christ and total congregational ministry of Jesus Christ, and not a separated group of young people.

According to Martinson (1988: 18), the theological foundations of youth ministry in young people are grounded in the gospel, which is focused on Jesus Christ and His relationship to the world and young people. He also developed using the practical theological framework envisaged by Richard R. Osmer in *Practical Theology: An Introduction* wherein he identifies four tasks of practical theological reflection: descriptive-empirical, interpretive, normative, and pragmatic. Seen as a hermeneutical circle, each of these moments of practical theology sheds light on the others and work together to form “more faithful” action in the church and society. Young people respond better to the gospel when it is transmitted through a one-to-one relationship through worship, Martinson (1988: 18).

When Jesus Christ’s incarnation comes through the life of another, young people come to know God’s life-giving love through him. Youth Ministry is a ministry to young people and with other young people, but it is always conscious that ministry exists by utilizing young people. According to Nel (2000: 100) “Adolescence is thought to be a time for finding one’s identity. Although throughout his life, a person is working on his identity, in adolescence it is a developmental task of high priority” Nel (2000:101) further states, “In youth ministry identity-finding means becoming the person God created and recreated you to be: someone in Christ. In this regard, the church is always confronted with its theological axioms. What God has done in Christ constitutes the new reality and not what is sometimes not yet seen in the lives of children and adolescents”.

2.2 What Is Practical Theology?

According to Veiling (2005:3), there is an inherent difficulty in describing Practical Theology because it is focusing on lots of aspects in the church. For a start, it is often dogged by what Edward Farley calls the "Fragmentation of theology", the division of theology into defined and specialized fields, as we speak, for example, of Systematic Theology, or Pastoral Theology, or Historical Theology, etc. Into this scenario comes yet another branch called Practical Theology, which leads many to ask, so what does Practical Theology specialize in and how? However, there is an important sense in which Practical Theology is an attempt to heal this fragmentation of theology, such that it resists being slotted into yet another theological specialty. For Calvin (in Van Der Ven 1993: 34) “Practical Theology is concerned with human activities, which arise from the faith and human feelings, which reflected in activities of the church.

Practical theology was first introduced by Friedrich Schleiermacher as an academic discipline encompassing the practice of church leadership in his brief outline of the Study of Theology. Practical theology consists of several related sub-fields: applied theology such as missions, evangelism, religious education, pastoral psychology, or the psychology of religion), church growth, administration, homiletics, spiritual formation, pastoral theology, spiritual direction, spiritual theology or ascetical theology, political theology, theology of justice and peace and similar areas. It also includes advocacy theology, such as the various theologies of the liberation of the oppressed in general, of the disenfranchised, of women, of immigrants, of children, and black theology. The theology of relational care, which concerns ministering to the personal needs of others, may also be discussed as a field of practical theology (Friedrich Schleiermacher: 2002).

Convergent practical theology has emerged from the combined studies and practice of missiology with organizational development since the publication of *Missional Church: A Vision for the Sending of the Church in North America* (Ward 2008: 34). Christian Boyd (2009) describes this new perspective as living our theology (primary and secondary) and practicing social science theologically, [so that] our minds are renewed and the community formed nurtures a new imagination for being and doing church.

Andrew Root (2014: 23–27) *What Is Practical Theology and How Does It Work?* Two leading scholars in the field of practical theology, Bonnie Miller McLemore, and Richard Osmer, on whom I will draw first, have spotted this slippage, and sought to answer the questions above.

Osmer (Grand Rapids, MI: Eerdmans 2008: 9) has provided what he calls his “reflective equilibrium model of practical theology. He explains that this is not a method per se, though some have used it that way. Rather, it is a model that seeks to explore the shared operations of those calling themselves practical theologians. These four core tasks, broadly done, articulate what practical theology is, and does this task surround four central questions. The descriptive asks, what is happening? Besides, uses tools of thick description to answer it.

These tools could include case studies, questionnaires, appreciative inquiry, participant observation, and so forth. The interpretative asks, why is it happening? Moreover, places the descriptive findings in a conversation with frameworks that seek to explain the phenomenon experienced and examined. These usually are cultural, psychological, or anthropological frameworks.

These two core tasks of practical theology bind it unequivocally in concrete and lived contexts. Practical theology, whether it starts with a crisis, established practice, or lived belief, is placed first on the ground. This is a unanimous commitment across the field. Yet this also makes the field confusing in depiction to outsiders (and in function to some insiders). The need for rigorous attention to the descriptive and interpretative DNA of practical theology can make it appear, to some, as "social science lite. It can be seen as a kind of sociology in the theological faculty, leading some to wonder about the difference between the sociology of religion and practical theology according to Osmer.

According to Osmer and McLemore for practical theology to continue to be concrete and lived, it must not expunge these tasks from its operation, yet it nevertheless must also think of how such moves (in themselves) point to the theological nature of practical theology. After all, appears a vogue and ruled as good scholarship nearly takes off the theological hat when doing descriptive and interpretative work, before (maybe) putting it on again later. But for now, it is enough to ask whether practical theology, by taking off its theological hat and succumbing to the logic of the university (its birth mother that never wanted it), takes on a kind of social constructionism that sees reality as little more than socially constructed phenomena, making the objective of practical theology to articulate empirically human constructs rather than to articulate something about a complicated emergent and stratified reality.

When this happens, the descriptive and interpretative tasks become locked in epistemology (what humans know as constructed and observable) and escapes ontological articulations that touch on concrete and lived ways people lean into the mystery of reality itself, a reality bigger and more than socially constructed constructs.

Taking on the social constructionism of a hyperactive empirical social scientific pursuit makes a rich conversation about the divine and human encounter (those that uphold God's freedom) ever difficult; for the divine cannot be captured in strict social constructionism without severe reduction. While seeking to avoid reduction but still wed to hard social constructionism, practical theology runs the risk of avoiding the theological and succumbing to the human agent's social construction of God. On the other hand, more often, it simply stops talking of God and instead turns to religious phenomena—staying only at the level of the congregation, for instance, and its interaction with political ideologies.

2.3 What Is Worship?

Worship is not an activity that we can occasionally engage in, it is not an act of praying, scripture reading, singing a lot, and serving God. These things can be there and not enough and not equated worship. In a true sense, true worship begins in the heart that is truly bowed down to God, committed, and devoted to every thought, word, and action to Him for His kingdom and glory. Worship is not just something to do, but rather a way to live with it. If people can live in God's presence, they will truly worship God and accept changes in the church of God.

Since worship is a difficult term to define and most of the theologians understand it on their own ways, it will be better to explain it in terms of how several people describe it as cited by White (2000:22-25). Martin Luther, the Reformed theologian says it is a phenomenon whereby our Lord speaks to us through his word, and we respond to him through prayer and songs of praise. That is, it is a duality of revelation and response both of which are inspired by the Holy Spirit. John Calvin, the Reformed theologian describes worship as consisting of a few ceremonies that unites Christians with God and show that Christ is present among Christians. These ceremonies are the preaching of God's word, the sacraments, the holy assemblies, and the whole external government of the church.

Thomas Cranmer (White 2000) mentions that worship is to be directed at God's glory and honor while it reduces people to the most perfect and godly living i.e., the glorification of God and Sanctification of humanity. Worship can also be said to be human response to the self-revelation of the Triune God (Holman 2004, vs worship)

The most important thing that most the Christian forget and miss out on is the fact that worship is not simply that we partake in, but a way to live God's willing life. Worship is not a Sunday morning activity, but an all-consuming lifestyle of every Christian especially young people today. For young people to live lives of worship, they must walk in God's way and follow God in everything they do. Young people are the future of the church and them to grow spiritually they should honor and obey God.

What God requires is to read His word so that we can worship Him in the right way. The Bible is clear that God is pleased with obedience that any kind of sacrifices and this would include the sacrifice of singing to praise and worship him. Living our lives, we need to do God's will and follow his ways that are the most important part of worship today.

According to Zondervan Pictorial Bible Dictionary, (1963:899) Worship is translated from the Hebrew word "Shaha", which means Bow Down or Prostrate, and the Greek Word "Proskyneo", which means To Prostrate or Do Obeisance To. The English word means, Worship, and denotes the worthiness of the individual receiving the specific honor due to his worth. Webster's New Collegiate Dictionary explains that, it means to pay divine honors to, or to adore; venerate; to idolize; to perform acts of homage or adoration, and to perform religious service" Worship is universal and is open for young people to show their gifts and talents in the house of the Lord. Worship is part of expressing the nature of humankind and giving credence to their belief in God. Worship is very much important today in youth's lives because it keeps them safe in the house of the Lord and it builds them spirituality most of the time. Now we need to understand that Worship today is the one that makes young people remain fully in the house of the Lord.

Lebar (1976) defines worship as follows: The Word worship means; "Worth-Ship" and he refers to God's worth. It is, therefore, in its highest form, appreciating God for who He is, apart from His works, though we do worship when we express our gratitude to Him for what is tangible. Especially for young people, God's abstract characteristics must be tied down to the concrete and their experiences, continued to say; worship is Love, Admiration, Awe, Reference, and Adoration.

It is man's heart reaching out to and communicating with his Creator. It is the loving response of an individual's heart to a consciousness of God's presence. It should involve my emotions and will" (Lebar 1976: 1). While Leverton adds that, "Worship is the central activity of the church to which everything leads and from which everything flows, Worship is in essence, the response that human beings make to nature, presence, offer an activity to God.

Again, worship is God's centered activity, intended to honor God. It is a corporate offering of the people of God, offered because together they are God's people as a community, can make to Him. As such it seems important that the whole community including young people should all together share in this act" (Leverton 1995:1). With these definitions in mind, that is so clear and explicit, the question that I have is: Can the young people worship? Can young people worship together with elders today?

The basic preparation for worship is of course knowledge of God. This involves long range growth in understanding and the catching of adults' attitudes. Every lesson from Scripture teaches us something about God, who He is, what He does, and His relationship with people. Every lesson application relates God to us personally (Lebar 1996:29). Worship service is indeed the time where and when the people of faith, that is the people of God come together collectively to make their response to this awesome great God for who He is, and this includes and involves people of all ages, children, and young people included. Moreover, all that Myres and others said applies to Adults, Youth, and Children".

Lastly, worship is honor and respect shown to God. It came to mean respect shown to God. Man is forbidden to worship anyone but God alone. Cain and Abel offered the first fruits of their works. At the time of Enos, men began to call upon the "name of the Lord". The Israelites worship in the Tabernacle and then in the Temple, but every man worshipped with his family, and the following scriptures from Holy Bible New International Version: 1978, support this definition:

Psalm 22: 27 "All the ends of the earth will remember and turn to the Lord, and all the families of the nations shall worship before him".

Psalms 29: 2 "Ascribe to the Lord the glory due to his name; worship the Lord in the splendor of His holiness".

Exodus 34: 14 "Do not worship any other god, for the Lord, whose name is Jealous, is a jealous God".

Psalms 66: 4 "All the earth shall worship Him and shall sing unto Him; they shall sing to His name".

Psalms 86: 9 "All the nations you have made will come and worship before you, O Lord; they will bring glory to your name".

Genesis 4: 25 "Adam lay with his wife again, and she gave birth to a son and named him Seth, saying God has granted me another child in place of Abel since Cain killed him. Seth also had a son and he named him Enosh. At that time men to call on the name of the Lord".

Psalms 99:5 "Exalt the Lord our God and worship at His footstool; He is holy".

Psalms 132: 7 "Let us go to His dwelling place; let us worship at His footstool".

Isaiah 66: 23 "From one New Moon to another and from one Sabbath to another, all mankind will come and bow down before me, says the Lord".

Worship is the proper response of all moral, sentient beings of God, ascribing all honor and worth to their Creator-God precisely because He is worthy, delightfully so. Worship is not a choice, but a divine imperative. God has been calling His people to worship from the beginning. Accordingly, Jesus declared that the Father was seeking true worshippers – John 4:23.

Worship is our responding to the overtures of love from the heart of the Father. Christian worship is alive today because, in its essence, it is a conversation between two living realities-the true, eternal God and the body of Christ, the Church. Because worship is a conversation and not a mere review of the past, it is dynamic, unpredictable, and open-ended. Worship is the human response to the self-revelation of the triune God, Father, Son, and Holy Spirit.

2.4 What Is A Nature of Worship Service?

Lont et al 1984:3 prove a careful definition: “Simply put, a worship service is an encounter between the Triune God and His Gathered People. This encounter happens in the form of a dialogue, between God and His people and among the Believers themselves. This concept is further explained: largely, the worship service is a concentrate or a summary of the gospel. The people of God are not just on-lookers, viewing a short drama of the acts of salvation, but they are in a real and intimate way, part of this dialogical encounter with the God of their salvation. In the worship service. God Himself is in action and the congregation it takes part in the celebration of salvation”.

We should also investigate the importance of the worship character of the service. Baxter; once said; "True reverence is vital to our sanctuary services if there is to be persuasive soul winning, rich spiritual life in our members, and a moving of God's spirit among us" Baxter (1974: 156-157). Nel et al maintain that; A worship service with this quality grows from the heart of a praying Liturgist, who himself has worshiped before he leads God's people in worship. He and everyone involved in the ministry within the local church therefore must try to create a spirit of prayer and expectation in and about the worship service. This is possible when Christians pray for the service in private; and children join in prayer for the worship services at home; when all the different prayer meetings of women, youth and church committees focus more explicitly on prayer for the worship services. We need an organized effort to increase the importance of worship amongst the people of God and to get them involved and full of expectation even before it is time for the service itself. God's people live for 'Sunday' and they live because of 'Sunday.

Everyone involved in the ministry within the local church, therefore, must try to create a spirit of prayer and expectation in and about the worship service. This is possible and when Christians pray for the service in private, if children join in prayer for worship services at home, and all the different prayer meetings of women, youth, and church committees focus more explicitly on prayer for the worship services. "We need an organized effort to increase the importance of worship among the people of God, to get them to involve, and to fill them with expectation even before it is time for the service itself. God's people live for Sunday and live because of Sunday" (Lont et al 1984:14).

What is probably needed is that people who are involved in the preparation and planning of the worship services need to be taught about how to go about if their worship service is going to be inclusive of all ages.

That is why Ireson correctly said; "Worship must be preceded by instruction, and instruction must be followed by training in worship" (Ireson 1984:22). He continued saying, Adults may well learn to worship through instruction, but children and young people learn through experience". Therefore, adults will have to be instructed how to worship reverently in such a way that Youth, learning through experience and intense observation, may know they are included and in a special way partake in worship themselves (Ireson 1984:15).

2.5 What Is Inclusive Congregational Worship?

According to Nel (2001), worship is the single most important element of congregational youth ministry. If a congregation is to join young people faithfully and effectively in their life with God, that congregation needs to develop its services into significant and welcoming places for youth to worship.

In most congregations today, the ministers and music leaders determine the nature of worship together with proclamation and worship commission. Some congregations have a worship committee that guides its worship. Youth leaders need to tactfully raise young people's awareness of the importance of youth-inclusive worship. The content of worship can be one focus of these awareness-raising efforts. Various parts of the worship service and other elements such as drama, banners, and worship themes can reflect young people's life issues, responses to the gospel, and the need for healing.

God's participation in young people is personal, relational, and academic joys can be celebrated; their faith questions need to be addressed; individual family and peer struggles call for attention; their hectic lives need interpretation. The Lord of the earth, the Christ of the church, and the Jesus of their personal experience can be the focus of the services. The form of worship can be another focus. Language, symbols, music, dance, and ritual are born in the consciousness of persons in a particular culture. Young people share many of these art forms with adults; youth possess others that are uniquely their own.

Every congregational worship service might well include one child's song or religious folk hymn, which is familiar to young people (Martinson 1942: 94).

2.6 Worship Styles

Worship shows a great diversity today than in any other is in history. Worship styles differ from one congregation to another, from one tradition to another, and from one congregation to another. This is so and has been so because even the New Testament does not endorse any worship as divinely sanctioned. Several worship styles can be noticed, viz.

Liturgical Worship, Traditional Worship, Blended Worship, Praise and Worship, and Seeker Service Worship (Basden 1990: 36). Worship is diverse regarding its meaning and purpose most of the time, tradition and styles. Therefore, in the part of the study I examine the different meaning of worship, the evolution of worship as well as the various worship styles in the church.

The key to impacting worship is not about style or preference. It is not to be rushed or coerced. It is not reciting empty platitudes, nor is it manipulating or a chore. What this mean by influencing is not style; it is the involvement in and with the substance behind it. It is the passion and power from the Spirit that moves people from the desire to please them toward a desire to please God and praise Him. It is living a holy lifestyle to and for Him. It is giving God the best of what we have because He has given us the best that He has. It is the moving of our preferences of seeking what we want and what is exciting to us to being excited for who Christ is. What does this mean in a church service? You can fully engage in the pipe organ, have a full 100-piece orchestra, have a guitar and keyboard, or have no music at all. The style and instruments are not the keys; it is the heart, approach, and passion behind it. The people, you, and I, worshipping Christ must see it as a glorious duty by gratitude.

The worship leaders must be there for our Lord and no other reason. Influencing worship is not about preference or pretense; rather, it is seeking His presence. People must be willing and able to play to the Lord, not to please an audience. Worship that influences are an offering by praising Christ collectively for what He has done in us all. There are, of course, many different styles of worship in music and arrangement.

There are as many ways to engage in church-centered worship as one can count. Each denomination has its distinctions and each church its variations. There are also new contemporary ways that keep coming out. Some of the ways are more popular than others. For example, more and more people are becoming attracted to a contemporary praise band, replacing the organ. Nevertheless, that does not mean the organ is bad, or that they should stop using it.

Nor does it mean that doing whatever the current trends are is the right thing to do. What it does mean is that they need to look at starting and providing a service that is primarily focused on pleasing and worshipping God, and secondary to focus on attracting people.

The focus is to put love and passion for Christ as our Lord, and what He has done for them fervently made known. They are to pour out our hearts and minds with gratitude and adoration. The object of the worship experience is our Lord. Besides, to put this point clearer is that: the object is not arrangements, talent, or personalities. The object is not the style or the people who are singing and playing the instruments. They are not performing just to entertain others; they are performing for our Lord.

The worship experience must never be just a show. Yes, they are to perform their best for His glory, but not by the sacrifice of the main thing. Worship is not just music. It is a tool that they use to express their love and devotion to Him. Worship also consists of reading Scripture, prayer, preaching, and even the sacraments. If they leave out a prayer, they are leaving out a vital component. If they are not using Scripture and only sing songs, they are not worshipping God with the best that He has given them. Music is one component and tool that they can use to express their love for Him. Music is particularly important as it has the power to move them emotionally that the other components may not do. They are created as emotional beings. Expressing our emotions in worship is important if they do it with order and out of gratitude (I Corinthians 14). Worship is about what God has done for them; it is not about putting on a show.

Worship is not about style. The researcher always running into young people who like various things such as the gothic and liturgical styles as well as the contemporary. At first, a desire for what is traditional amazed, as a researcher I did not like that stuff when I was young. Therefore, as young people you need to find your church's personality and distinction and express yourself accordingly in the house of the Lord.

Find out what your people want. What are their needs? What style are you able to do? Moreover, make sure you educate young people on the principal reasons why they worship. Most Christians just do not know and that is why they have so many aberrant ways of doing it. They may need to have two distinct services to appeal to more people if the primary focus is maintained.

Krejcir Ph.D. (2006) believes in the five main styles of worship into which most of today and yesterday's worship formats fit, and I believe that these styles will strengthen young people in worship in the Uniting Reformed Church in Southern Africa-Botshabelo Presbytery.

There is the "Traditional Style" that incorporates more classical music such as hymns, choir, or Psalter (signing of Psalms), and a formal order in which each service follows. There are certain prayers, liturgies, and parts of the service that are repetitious each week. These services have an organ and piano and rarely would have any more modern instruments. They are rooted in Scripture, tradition, and usually, follow denominational and theological guidelines.

The "Liturgical Style" is seemingly even more rigid. It incorporates formal hymns and readings from a prayer book or missal. Robe's incense and perhaps "altar boys" all contribute to the service. These first two styles have a distinction of a sense of majesty and honor to God, a sense of holiness that provides the worshipping congregation with the impression that they are in the presence of God, as worship is meant to do. One of the reasons some people do not like this form is that it also creates a sense of over-separation between God and the people. They feel they are not a part of it; the distance is too vast for them to comprehend and worship with a cheerful heart.

This is the perspective of various people's feelings and experiences. However, the traditional service can be just as impacting as a contemporary-orientated one if the heart and passion are there^{3/4}perhaps even more so”.

The “Praise and Worship Style” has less formality and more of a free-flowing, upbeat atmosphere. Newer forms of music, arrangements, and instruments provide the tone. They may incorporate some of the same aspects as a traditional service but be more personal. A sense of closeness given to the congregation. Thus, people tend to think this form of worship is more pleasing to God because they feel better in it. However, these forms, though it has the great merit to it, may miss many keys, essential elements of what God requires. Use multimedia, such as PowerPoint instead of hymnals. The congregation does most of the singing instead of a choir; there may be a few praise/song leaders.

One of the newer formats called the “Seeker-Sensitive service”. Its distinction is even more of a casual atmosphere than the praise style. Some churches may have only a few songs with the addition of drama. The choice of songs tends to be secular to create familiarity with the new churchgoer, and then gradually flows into more music that is Christian. It is viewed as a cushion that prepares people who are far, far from Him to worship God. These people may never have the even set foot in a church, and the seeker service is more conducive to getting them ready, so they are not culturally shocked away from the church.

However, the ongoing research have been doing at into the church has not found any credible credence to this theory; rather, people are attracted to a church, not by its style or song choice, but by the people who are there. It is about being hospitable, treating others with respect in love, being authentic, and quality, and uncompromising Bible teaching. When the Bible watered down, more people may be attracted, but disciples are not made, nor is authentic faith built that Christ called us to. Even with the best teaching and worship, if you ignore people, treat them as second-class citizens, or are judgmental, you will soon be in a pew all by yourself (Matthew 28:18-20).

Sometimes in the “Seeker-Sensitive Service Style”, the congregation does not sing at all and a performance style or "concert" feels takes that place as if they were at a play or in a theater. This is also done to attract the un-churched who might feel more comfortable in a less formal setting. When this style is professionally designed (by not compromising the Word), it gradually generates trust with new people and then filters them into small groups or other services or adult classes with more "meat." One of the drawbacks to this style is seemingly a loss of holiness and awe that the more traditional forms yield.

The last category is a "Blended Style" that incorporates two or more of the previous styles. This form is becoming more popular as smaller churches are sometimes unable to have more than one service, so they create a combination service to accommodate more needs in their congregation. These services tend to be more spontaneous, with a hymn and then a praise chorus accompanied by an organ and a guitar. This can be a phenomenally great way to worship God (as my church does a great job at doing), or it can be a mess.

Many of these styles will overlap and vary between denominations and churches. I am not saying one is better than another is. Some styles are better suited to a particular congregation at a particular time. Some people feel closer to God in a liturgical setting, and others prefer the closeness they receive from a contemporary service.

They are dealing with feelings and perceptions based on experiences and what people feel comfortable within their views and understandings together with what they think worship is about (again, therefore they and their congregation must know what God seeks in worship). Ultimately, people will come, grow, and worship when the main purpose of pouring self out to God is the central theme and not just accommodating a style or putting on a performance.

2.7 The Attitude of Young People towards Worship in URCSA

The Attitude in Worship: Understanding

The attitude of young people in worship should always be sober-minded, respectfully, harmoniously, and apply their minds as and when they approach singing in the worship services every Sunday.

The attitude of young people in worship sometimes is negative and positive in some church services of Uniting Reformed Church in Southern Africa, but there are three points that worth meaning in attitude that can help young people in the church. Firstly, singing with understanding and a clear mind will enable young people to apply the spirit of discernment in whatever they sing in the Church will make sense to them.

I John 4: 1 “Dear friends, do not believe every spirit, but test the spirits to see whether they are from God because many false prophets have gone out into the world”. “The true and Biblical meaning of songs that they sing in true worship should be something that yearns to achieve. Secondly, young people should not only apply the spirit of discernment about what they sing or not but also seek not to lose focus in terms of whom they direct their singing to and for what purpose and what they want to achieve at the end (Holy Bible: 1984: 285).

Secondly, young people should not only apply the spirit of discernment about what they sing or not but also seek not to lose focus in terms of whom they direct their singing to and for what purpose and what they want to achieve at the end. At all times, irrespective of the fact that they benefit as worshippers in the process of singing and dancing to God’s tunes and melodies in the Church, the glory of God is the goal of their singing in worship every Sunday. Their singing should always be directed to God and for God.

Thirdly, if they apply their minds in terms of what they must sing or not as guided by the Scripture’s and Hymn Books, they should be able to structure their songs to support the Church. The choice of songs and tunes in worship should be determined primarily by the choice of the Biblical Text to be used for homily and Church services. There being faithful to true doctrine or Biblical teachings should be reflected in what they sing in worship.

2.8 Praise and Worship Is the Heart of The Church Service

Praise means “to commend, to applaud or magnify.” For the Christian, praise to God is an expression of worship, lifting-up and glorifying the Lord. It is an expression of humbling ourselves and centering our attention upon the Lord with heart-felt expressions of love, adoration, and thanksgiving. High praises bring our spirit into a pinnacle of fellowship and intimacy between ourselves and God — it magnifies our awareness of our spiritual union with the highest God. Praise transports us into the realm of the supernatural and into the power of God. “Blessed are the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance” (Psalms 89:15).

What is Worship? Worship is an act of religious devotion usually directed towards a deity. For many, worship is not about an emotion, it is more about a recognition of God. An act of worship may be performed individually, in an informal or formal group, or by a designated leader. Such acts may involve honoring. Since worship is a difficult part to define and explain well, it will be better to explain it in terms of how several theologians understand it and describe it.

What Does It Mean that Worship is the Heart of Church Service? It is a sad truth that many churches today in the Uniting Reformed Church in Southern Africa are experiencing lackluster worship. Congregations are discouraged by the state of the nation, the war against other nations, and amongst themselves, a struggling economy, and hard times all around. It is difficult to remove from these worries while entering the church and clear your mind and heart in preparation for the act of worship. All too often, people come to church and go through the motions without truly experiencing a sense of adoration. The key to fixing this problem is to reignite a heart of worship in each member of the congregation.

A heart of worship means returning to the original goal of attending church – to engage with God for the self, from the heart. Stripping everything else away, all the worries, fears, and distractions, allows the worshipper to focus on what matters most. The act of worship needs to be inspired. If they are one in the congregation who feels stagnant after years of attending service, know you are not alone. As Christians, we must band together and learn what makes a true heart of worship beat again.

The path to rekindling a heart of worship begins with them. The blame cannot be placed on anyone else. It is not the service, the church leader, or the music – all these distractions need to be stripped away. The bond you keep with God; nothing more, nothing less defines a heart of worship. If they are simply going through the motions of a service, overwhelmed by personal issues or fears about the future, they have not fully given yourself to God. In moments of worship, one should lay their burdens down and rest at the feet of Jesus.

Surrender is the key to rediscovering your heart of worship. Ask themselves, "What kind of worship honors God?" The answer is not distracted worship or boring worship. The kind of worship that honors God is alive. It is palpable. Their spirit should exult in His name, and with every breath, they should be honoring Him. If this is not the case, they may be focused on other things such as bad news, hardships, and worries. The key to returning to their heart of worship is by removing these things from their heart. A heart cluttered by concerns is one unable to completely embrace the act of worship.

Having a heart of worship happens when they can release the burdens of everyday life and fully embrace the grace of God. Remind themselves, God is most important. Remind themselves, He is taking care of you. Remind yourself, He has seen every day of the future, and knows what is best for them. In addition, most of all, remind themselves that He loves you, no matter what state your heart of worship is currently in. He wants them to do their best, and to do what is right by Him. With these thoughts in mind, you can be ready to cleanse your soul and have a heart of worship that is truly alive and beating the next service.

2.9 Worship in Reformed Churches

Worship is the central act of the church's life today because it brings life to the church as a whole and it builds the church more matures spiritually. It is the act of acknowledging God's praiseworthiness and glory. We acknowledge God's presence with us through songs, hymns, prayers, sacraments, giving gifts, and listening to a message from the Bible. Worship celebrates God's greatness and faithfulness to his people. Worship enables believers to articulate their faith and to act it out in word, song, and action.

Reformed congregations share a commitment to sound preaching, Christian education for people of all ages, and loving spiritual care and guidance. For example, RCA worship services range in character from highly formal to very informal, and many congregations have their special worship traditions and practices. Reformed congregations usually share these aspects of worship: Reformed Church worship is corporate. Worship is not a performance with the minister as actor or actor and the congregation as the audience. God is the audience and the whole congregation is involved in the service, in prayer, song, and offering.

Reformed Church worship is liturgical. Sometimes the expression "liturgical" is used to describe a church whose worship is highly formal and follows specific rituals; this is not the sense in which the term "liturgical" is used in Reformed circles. The word "liturgy" means "the work of the people." Reformed Church worship is liturgical in the sense that our worship involves the whole people of God in the act of worship. While each local congregation has its worship traditions, most Reformed worship services include singing, praying together, and a message given by the pastor, based on a passage from the Bible.

Reformed Church worship is sacramental. When they celebrate the sacraments of baptism and the Lord's Supper, God comes to them through all their senses. We hear God's promise of forgiveness; they see and hear the water of baptism that cleanses, and they touch and smell and taste the bread and wine that signifies Christ's body and blood. Their faith is awakened, renewed, and energized when they celebrate the sacraments.

2.10 Different Views by the Reformers in Worship and Music

Different theological Reformers have expressed different views on worship and music. Some of the Reformers rejected some aspects of medieval worship such as the Gregorian chant, the use of elaborate vocal and instrumental music, overly theatrical performances at worship, and the unwarranted expense of elaborate ceremonies, enormous pipe organs, and the uselessness of text unintelligible to the common person.

The Reformers aimed at introducing simple forms of worship and music in the Church, and to restore the true worship of God and therefore introduce congregational singing and participation in worship. This paper surveys John Calvin's views on worship and Music.

Calvin held that the Word of God should be central to worship, and that prominence should be given to the Bible over any other obsessions. He, therefore, prohibited many things in worship because he wanted God to be the focus of worship and devotion (White 2000: 22 - 25).

The Reformers have expressed different views on worship and music. Martin Luther, a singer, and a composer continued much of the Catholic Church's liturgy and retained Latin as the language of worship. He was interested in the strophic congregational style of singing (German choral or English chorale), which was monophonic with two elements, text, and a tune.

Luther considered music as an exceptional gift of God second to theology. He indicated; "I would not give up my slight knowledge of music for great consideration. And youth should be taught this art; for it makes fine skillful people." This alludes to the importance Luther attached to music.

The power and influence of music in the life of Luther often moved him to preach the Word. He also employed his skills in music in the service of his Creator. Luther favored the use of icons in the church and would not overthrow them because of the Gospel. He held that "music must be simple, direct, accessible, and aid to piety." Contrary to the Catholic elaborate forms of worship, Luther and other Reformers emphasized the simple form of church music. The Swiss priest and theologian Ulrich Zwingli (1484-1531) on the other hand strongly opposed Catholic teaching because he considered it an infringement on individual freedom.

He rejected music in worship and removed all artworks from the church. He destroyed organs and other musical instruments in the church because according to him, they promoted self-indulgence. John Calvin, on the other hand, encouraged congregational singing and held that cheerfulness should characterize singing.

He held that the Psalms should be used as the lyrics of congregational singing because it is God's own words, which should be employed in praising Him. He states further, "the result of singing is like a spur to incite us to pray to and to praise God, to meditate on his works, that we may love, fear, honor, and glorify him.

John Calvin expressed divergent views on worship and music. About worship, he rejected the use of images and icons in the Church. He pointed out: We believe it wrong that God should be represented by a visible appearance because he has forbidden it [Ex. 20:40] and it cannot be done without some defacing of his glory... If it is not right to represent God by a physical likeness, much less will we be allowed to worship it as God, or God in it...?

Let not God's majesty, which is far above the perception of the eyes, be debased through unseemly representations. Unlike Luther, John Calvin spoke against the use of icons in worship. He was of the view that worship should be devoid of icons, which are used as a way of attracting human attention to God through meditation on them. In response to Cardinal Sadoletto's letter calling for reconciliation with the Catholic Church, John Calvin wrote, "There is nothing more perilous to our salvation than preposterous and perverse worship of God." He took a serious view of worship and gave no room for any absurdity”.

For John Calvin, the aim of worship should be the glorification of God, and salvation connected to worship. The importance and seriousness John Calvin attached to worship comes clear in this statement: "Let us know and be fully persuaded, that wherever the faithful, who worship him purely and in due form, according to the appointment of his word, are assembled to engage in the solemn acts of religious worship, he is graciously present, and presides during them. Worship is about meeting with God and the church needs to rekindle the sense of reverent anticipation in worship among worshippers (John Barber: 2006: 1).

Worship is about meeting with God and the church needs to rekindle the sense of reverent anticipation in worship among worshippers. John Calvin gave no room for human exaltation in worship. He indicated, “Nor can it be doubted but that, under the pretense of holy zeal, superstitious men give way to the indulgences of the flesh; and Satan baits his fictitious modes of worship with such attractions, that they are willingly and eagerly caught hold of and obstinately retained.”

There should not be any room for human exaltation, gratification or indulgence during worship; instead, all the attention should be focused on the glorification and honor of God” (Ilorin Journal of Religious Studies, (Robert Osei-Bonsu. JOURNALS Vol.3 No.1, 2013, Pp.83-101).

In the pre-Reformation church, worship was broadly conceived as a meeting between God and His people. It was, however, a meeting where God had very little to say—at least in words the people could understand. The liturgy of worship included selections from the Latin Bible, but an exposition of Scripture—that is, preaching—was not considered essential to worship, and very rarely occurred on occasions where God's people were gathered in their parish church. The people were not, then, receiving any intelligible word from God in their meetings, not by his fault or theirs, but that of their leaders". (Dr. Aaron Denlinger is a professor of Church History and Historical Theology at [Reformation Bible College](#) OCT 24, 2014 *CATEGORY: ARTICLES*).

Martin Luther's reform of worship centers on gospel proclamation in its various manifestations. Gospel-centered worship necessarily de-centers the individual in his or her quest for fulfilment or meaning. Its de-centers the community from an inward, self-sufficient, closed border understanding of identity. God comes to the believer and the community in worship through means (that is, through preaching and the administration of the sacraments). These means disrupt, confront, create, renew, and re-orient faith and love. In *A Treatise on the New Testament, That Is, the Holy Mass*, Luther sums up the reform of worship in one sentence: "Christ, to prepare for himself an acceptable and beloved people, who should be bound together in unity through love, abolished the whole law of Moses".

And that he might not give further occasion for divisions and sects, he appointed in return but one law or order for his entire people and that was the holy mass" (LW 35:81; WA 6:355, 3–4). The law that Luther points to is none other than Christ himself coming to humankind, giving of himself, reconciling all of humanity with God. This work is finished. There are no other sacrifices to made (*The Misuse of the Mass*, LW 36). Two things now characterize worship: Thanksgiving and service.

A corollary reform involved retrieving the role of the body in worship. Proclamation employs earthly means. The gospel expressed in words (preaching) presents only half the picture because God's Word also comes to the worshiping community through non-verbal means. Luther explains how the words are also seen and tasted, how they are received through and in the body" (Lange 2017).

2.11 Participation of Young People in Worship Services

Why are the young people of URCSA Botshabelo Presbytery Congregations not participating fully in the worship services? In the case of this research, the interpretive task asks this question because, firstly, is the issue of the Church Service Liturgy that is too reformed and Formal and does not accommodate young people in the worship service and on the modern ways of praise and worship as is the case with some URCSA Congregations. Secondly, the Liturgy Language does not accommodate young people who are not familiar with their mother tongues, and this a serious challenge to some young people in the church during church service.

2.12 Worship Wars

Diverse understanding and practices of worship that exist in different congregations in the URCSA Botshabelo Presbytery context have led to conflicts and fragmentation in some cases and spaces. The matter has become so contentious that books were written on this subject range from those aligning themselves with historic and traditional worship orders to those embracing contemporary worship movements in their churches today.

In some instances, you have congregations splitting whilst in other instances, you have young people resigning from their congregations and join Charismatic or Pentecostal Churches where there are no squabbles over worship systems that they are facing in our congregations today. Various factors account for worship wars, namely: Music, which is defined in terms of being too traditional or contemporary in the church.

In the URCSA Botshabelo Presbytery context, you will find that young people and older people will fight over what to sing during worship service, including tunes and melodies together with instruments. Old people become so conservative to the point of refusing to sing the songs of young people except for Hymn Books songs and in this instance, no other Scriptural song is accepted. The battle of Theology against pragmatism content versus what it is that works for the audience. An effort to seek the balance between faith and emotions whether they should involve our emotions in worship, or it is all about understanding and being sober-minded.

Long (2001) in his book called *Beyond the Worship Wars*; clearly stated that almost every congregation in North America experiences tension over worship. Many congregations have been participating in a renaissance of worship, reclaiming worship forms that have served the church for centuries. Yet in today's radically changing cultural environment, many people in our society do not understand liturgical worship; thus, the church must find language, music, themes, and images that speak to unchurched, spiritually seeking people. How have churches responded to this collision of forces?

In his new book again, Thomas Long addresses these issues by looking at a wide range of third-way congregations and discusses nine characteristics of the ways they worship: Experiencing mystery; practicing hospitality; recovering a sense of drama; emphasizing excellent, eclectic music; creatively adapting worship spaces; connecting worship and local mission; developing a repertoire of worship responses; moving the close of worship toward a joyous festival; and employing strong, charismatic pastors—all of which make for vital and faithful worship.

Worship comes alive as Thomas Long visits a colorful array of congregations and discerns what it is that makes their worship so vital and faithful. His account is theologically rich, remarkably practical, and full of hope. This splendid book will help worship leaders to guide congregations where they need to go, and where they yearn to go beyond the worship wars, yes, but far more important, to a renewed vision and experience of 'wonder, love, and praise' in the mysterious presence of a great and gracious God.

Worship wars in the context of Africa and South Africa in particular, are shaped by the same debates as in the West; it is about music, praise, worship, style, culture, and tradition. In the Uniting Reformed Church in Southern Africa Botshabelo Presbytery Congregation, the debate varies from what dosing and what not to sing especially on the side of young people, what melody to use and what not to use, and indeed this is more common among the white segment of our denominations, whilst the African segment of our denomination still have a long way to go in terms of putting together songs that are Scriptural and acceptable in worship services.

2.13 Worship in URCSA Generally

According to URCSA Worship Book, October 2016: Page 5 elaborated well that the URCSA is an African Church that believes in Praise and Worship. Our worship is characterized by joyful singing, bodily movement, and dancing since we experience and love God with our minds, hearts, hands, and feet. Spontaneous energy and vibrancy shape the way we praise God. Our worship is also communal.

We rejoice in God's presence together with our sisters and brothers; our worship unites us as with one another as much as it unites us with God. We greet one another and encourage each other in our worship as a community of faith. In that since the image of the church as family or household is extraordinarily strong in the URCSA. Our worship services are usually not "short and sweet." Our sense of time is shaped by the significant relationships and the meaningful events in which we are participating, not merely by a clock on the wall. We need to be sensitive to the needs of our members, however.

We should not take it for granted that our members are comfortable with long worship services. Urbanization is changing our lives and we need to be careful to make sure that we remain in accord. We love rituals and ceremonies because we worship God through movement and with all our senses, not only with our minds. Rituals are special events that we repeat in the same format on special occasions in our lives and at specific times of the year.

The most frequent rituals are the sacraments of baptism and the Lord's Supper, but revivals, weddings, funerals, tombstone unveilings, thanksgiving services, and congregational meals fall in this category. Through repeating such rituals, we celebrate and affirm our identity as Christian families, ministries, and congregations. In this way, we also draw our children into that identity. In our worship, we do our best to address the real human and spiritual needs of our church members holistically.

Our liturgies attempt to address the need for belonging, for fellowship with brothers and sisters, for healing and reconciliation, for overcoming the fear of death and the demonic, for support during bereavement and unemployment, for testifying to God's goodness. We use many languages in worship since Africa is a continent of many cultures and ethnic groups. We often interpret ("talk") in worship because we do not want to exclude anyone from worshipping with us. In this way, we affirm the multicultural beauty of the Body of Christ”.

2.14 What Is the Church?

According to URCSA General Synod Church Order, Article 1 (2016: 6), the church of Jesus Christ is a community of believers who are called together by the Word of God and by his Holy Spirit. Those who have been called and form the “Uniting Reformed Church in Southern Africa” are part of this church of Christ. Together with all the other churches who confess Christ, this Church has been set apart as a nation as the people of God who belong to Him and who must proclaim the saving deeds of Him who called them from darkness unto light, a new creation who lives in the light as He is the light.

Before answering the question of what the church is. Ask the following questions before. The church is an architectural structure or a group of worshippers? A denomination or a local fellowship of Christian believers? Is its focus primarily on community, mission, or worship? Church the church requires people in leadership to be ordained by prescribed formal procedures, or does it informally recognize believers whose Christian lives have been shaped during the ministry? Is there such a thing as a parachurch ministry or are all ministries an expression of the church? Must the church be intergenerational, or could it be age-group specific or not? The answer is that:

Many people today understand the church as a building. This is not a biblical understanding of the church. The word “church” comes from the Greek word *ecclesia*, which is defined as "An Assembly" or "Called-Out Ones." The root meaning of "Church" is not that of a building, but people. It is ironic that when you ask people what church, they attend; they usually identify a building. Romans 16:5 say, “Greet the church that meets in their house.” Paul refers to the church in their house—not a church building, but a body of believers.

Paul's greetings went to Romans and Greeks, Jews and Gentiles, men and women, prisoners, and prominent citizens. The Church's base was broad: it crossed cultural, social, and economic lines. The church is the body of Christ; of which He is the head. The body of Christ is made up of all believers in Jesus Christ from the day of Pentecost [Acts 2] until Christ's return.

The body of Christ is comprised of two aspects which are divine and human: The universal church consists of all those who have a personal relationship with Jesus Christ. "For we were all baptized by one Spirit into one body—whether Jews or Greeks, slave or free—and we have all given the one Spirit to drink" [1 Corinthians 12:13]. This verse says that anyone who believes is part of the body of Christ and has received the Spirit of Christ as evidence. The universal church of God is all those who have received salvation through faith in Jesus Christ.

The local church described in [Galatians 1:1-2]: "Paul, an apostle ... and all the brothers with me, to the churches in Galatia." Here we see that in the province of Galatia there were many churches—what we call local churches. A Baptist church, Lutheran church, Catholic church, etc., is not the church, as in the universal church—but rather is a local church, a local body of believers.

The universal church is comprised of those who belong to Christ and who have trusted Him for salvation. These members of the universal church should seek fellowship and edification in a local church.

In his book, *The Church* (1978:2), Hans Kung argued that "the church is characterized by its essence and its form; the church's essence is constant and unchangeable; its form, on the other hand is changing according to the needs and circumstances of the times".

In summary, the church is not a building or a denomination. According to the Bible, the church is the body of Christ—all those who have placed their faith in Jesus Christ for salvation [John 3:16; 1 Corinthians 12:13]. Local churches are gatherings of members of the universal church. The local church is where the members of the universal church can fully apply the "body" principles of [1 Corinthians 12]: encouraging, teaching, and building one another up in the knowledge and grace of the Lord Jesus Christ.

2.15 What Is the Role and Purpose of The Church in Worship Today?

What is important here is theologically thinking through the purpose of church worship and understanding “Why do we do the things we do?” My premise is that a little more theological thoughtfulness will help us make better decisions that will improve the healthiness of our congregations. How the church worships reflect a philosophy of ministry based on the interpretation of scripture and its application in their unique context, as well as taking into consideration its traditions, routines, and numerous practicalities.

Understanding the Biblical foundations of church worship is especially important if they are responsible for planning and leading it. Leading worship is an enormous responsibility, a serious undertaking, and a high calling. Worship decisions make a huge impact on the spiritual formation of a faith community. On occasion – like maybe every Sunday – they should look at what they are doing, evaluate it, and perhaps recalibrate their efforts. According to Rob Still.com the following purposes are very much important for worship today:

2.15.1 First, The Purpose of Corporate Worship Is to Provide Away and Means for the People Of God To Have Communion With God.

Communion means the sharing or exchanging of intimate thoughts and feelings, especially when the exchange is on a mental or spiritual level. Another way to say this is to help people connect with God or engage with God. Scripture depicts God as relational. He strongly desires to have intimacy with His sons and daughters. The idea of communion reflects God’s nature of love. Why? Well, God has a vision for worship, and it is to be together. “I will be your God and you will be my people (Kapic 2007).

This sentiment is woven throughout the biblical narrative, both Old and New Testament. I will take you as my people, and I will be your God. [Exodus 6:7] I will walk among you and be your God, and you will be my people. [Leviticus 26:12]. Nevertheless, you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light. [1 Peter 2:9].

Therefore, the primary purpose of church worship is to "gather" God's people together to draw near to Him as a community of faith that is distinctly Christian". [James 4:8, Hebrews 10:25]

2.15.2. Second, The Purpose of Corporate Worship Is to Provide Structure and Language for People to Express Praise and Adoration.

Worship is a pattern of revelation and response. God reveals, a man responds. Therefore, we can love Him because He first loved us [1 John 4:19]. When we truly encounter the almighty living God in all His majesty, power, holiness, and glory – our response is reverence, humility, and honor.

We then give Him glory through words, songs, prayer, and actions of praise and adoration – this is doxology. The meaning of “doxology” is to offer praise to God through psalms, hymns, and spiritual songs. Worship is the natural response of human beings to the divine revelation of God. We worship God because He is worthy. Therefore, a major purpose of church worship is to give God’s people a vocabulary of praise and adoration.

2.15.3. Third, Another Purpose of Church Worship Is Edification – To Encourage One Another and Build Each Other Up.

Another way to say this is to help God's people connect." Worship unites a church at the heart level. Speak to one another with psalms, hymns, and songs from the Spirit. Sing and make music from your heart to the Lord [Ephesians 5:19] Therefore encourage one another and build each other up [1 Thessalonians 5:11]. Now I would like to suggest something that may be hard to understand, but perhaps you have also experienced it as true. Sometimes “amateur” music encourages people better than “professional”. Maybe it is because we can relate to it more, I am not sure. However, people can discern the difference between the real thing and the shallow.

I wish every perfectionistic worship music critic would seriously consider this: Blessed are the pure in heart, for they will see God.” [Matthew 5:8]. The “pure in heart” may sing out of tune, play out of tune, chose cheesy songs, be over the hill, out of style and un-hip; but they are the ones who not only see God, but they are also the ones who reflect God.

On the other hand, the “pure in heart” may also have excellent talent with killer chops, good taste, and be young and good looking. They reflect God too. The point is “purity of heart” makes a huge difference. It is the presence of God that does the heavy lifting in worship, not our talent or high dollar production values. I respect the massive effort it takes to pull off great production; I am just saying that is not what worship is primarily all about. Therefore, another purpose of church worship is to encourage God’s people to be the real deal and build one another up”.

2.15.4. Finally, The Purpose of Church Worship Is To Help, Change, and Transform the Worshipper.

God is in the transformation business. His Spirit changes us from the inside out, both as individuals and as a community of faith. Worship works hand in hand with discipleship. Through worship and discipleship, we learn to walk in the ways of God and be imitators of Christ in all we do. When we gather for worship, we should leave changed, with a fresh revelation of God for who He truly is – holy, good, merciful, and loving.

Worship "in spirit and truth" will affect you to act as an ambassador for Christ, to go into all the world and make disciples. [John 4:24, 2 Corinthians 5:20, Matthew 28:19]. Then we will know that the purpose of church worship being fulfilled.

2.16 Conclusion

This chapter was mainly focusing on praise, worship, and music and on Osmer’s Four Tasks of Practical Theological Interpretation and What Is Practical Theology. This study aimed to provide the congregations of URCSA Botshabelo Presbytery with the right understanding and practices of praise and worship together with the role of young people in worship. This chapter is not only identifying the changing landscape about worship today in URCSA but also provides solid Knowledge and Biblical understanding of what worship is and why young people should worship in spirit and truth. This study also provides more understanding regarding the role of young people in worship service in URCSA in general. Therefore, this chapter introduces the reader to the Biblical foundation of the Theory and Practice of worship. It takes young people on a journey wherein they, know who they worship; know why they worship; know how they worship.

Furthermore, the concept here is not just about gathering knowledge regarding worship, but it is a one where they are encouraged to change and worship God in the way He wants them to do. Here I define worship as a way of life and therefore young people are encouraged to glorify God freely and allowed to express their talents and gifts in the house of the Lord. Because for young people to be saved in their lives they need to be in the house of the Lord all the time as David said in his [Psalm 27: 4-5] “One thing I ask from the Lord, this only do I seek: that I may dwell in the house of the Lord all the days of my life,
To gaze on the beauty of the Lord and to seek him in his temple.

For in the day of trouble he will keep me safe in his dwelling; he will hide me in the shelter of his sacred tent and set me high upon a rock. I also hinted that worship teams must have policies that guide them and motivate them because is very important for the congregation to have a worship team that will lead songs in the church before church service starts and during church service. God wants young people to praise Him through singing, clapping, and dancing to the tune of music we make for Him.

Young people must, therefore, bring glory to His name through praise and worship. Through music, they can minister to one another, touch and transform lives to the glory of God in the church. This chapter is very much important because it defines the importance of praise and worship together with the role of young people in worship.

Chapter 3

Liturgy, Music, Preaching and Worship Team

3.1 Introduction

In this chapter, the study will focus on the importance and role of liturgy in the Uniting Reformed Church in Southern Africa, and the focus will be in the Worship Book of the church on liturgy, youth participation in worship services every Sunday.

Furthermore, in this chapter, I review the literature on several key aspects of the study, liturgy, and its meaning, music in the liturgy, the relationship between liturgy and tradition, liturgy, and music as the identity of the church. In addition, since the study is about young people's participation in praise and worship, the concepts of worship and young people are explored. Various definitions of worship are explored as well as the evolution of worship and its different forms. There is also a discussion on leaders' identity and faith expression among young people.

3.2 What Is the Meaning of Liturgy

Liturgy is a form or formulary according to which public religious worship is conducted in the church of Christ and is an important aspect in the Uniting Reformed Church in Southern Africa. It can also be defined as fixed or prescribed ceremonies, words, and activities or events that are used during public worship in religion according to its beliefs, customs, culture, and traditions. However, this is a narrow sense of the term since according to Adam (1992:4-6), liturgy can be defined as the joint action of Jesus Christ, the High Priest, and his church for the salvation of human beings and the glorification of the Heavenly Father. He insists that it is incomplete or even mistaken to regard liturgy only in terms of what human beings can do to win divine favor, leaving out what God does to the people in the whole phenomenon.

Liturgy is the customary public worship performed by a religious group, according to its beliefs, customs, and traditions. As a religious phenomenon, liturgy is a communal response to and participation in, the sacred through activity reflecting praise, thanksgiving, supplication, or repentance. Ritualization may be associated with life events such as birth, coming of age, marriage, sex, and death. It thus forms the basis for establishing a relationship with a divine agency, as well as with other participants in the liturgy. Methods of dress, preparation of food, application of cosmetics, or other hygienic practices are all considered liturgical activities.

Technically speaking, liturgy is a subset of ritual. When the ritual is undertaken to participate in a divine act or assist a divine action, it is liturgy. If the ritual does not have this purpose, it is not liturgy but only ritual. Thus, the word, sometimes rendered by its English translation "Service or Divine Service", refers to a formal ritual, which may or may not be elaborate, enacted by those who understand themselves to be participating in divine action, such as the Eastern Orthodox Divine Liturgy (Greek: Θεία Λειτουργία), Catholic Mass, the Eucharist or Mass (Anglican Communion). Daily activities such as the Muslim Salah and Jewish synagogue services would be ritual but not liturgy. If the Temple were re-established, the ritual undertaken by the Judaic priesthood within the Temple would be liturgy. We could look at liturgy as 'words (or silence) in action'. The founding director of the Institute for Liturgical Ministry in Dayton, Ohio, Joyce Ann Zimmerman explains all liturgies as "a 'remembering' and celebrating of God's mighty deeds on our behalf. Liturgical remembering is a way for God to be known and divine events to cast our religious ideals and values".

We do not remember only God's mighty deeds, or God's kindness and mercy. We also remember the times that we felt alone and hurt when it felt as if God had forgotten about us. Liturgy has many facets that we need to take into consideration. According to the church historian and feminist theologian, Rosemary Reuther (1996), those who are developing the liturgy need to question if what they are proposing expresses the meaning of the event. People have different contexts and liturgy needs to be adapted to consider these. We should also bear in mind the people with whom we are dealing. One an example that could be mentioned at this stage is the hymnal of our church. Liturgy can be defined as a joint action of Jesus Christ, the High Priest and his church for salvation of human beings and the glorification of the Heavenly Father (Adam 1992:4-5)

There are many different understandings about what liturgy is, and the meaning of the liturgy and which people qualify to take part in the liturgy. The is the definition given by Wepener C (2008: 21) "Liturgy is the encounter between God and man in which man move out towards one another, a movement in which God's action has primary, so that in an economic reciprocal fashion a dialogical communication in and through rituals and symbols in the establishment in which man participation in a bodily way and can in this way reach his highest goal in life, namely, to praise God and enjoy Him forever".

James White (2010: 165) suggests that the word "Liturgy" describes how the worship service was conducted in the first century. It is derived from the Greek word *leitourgia*, which is composed of the words for "Work" – "Ergon" and "People" – "Laos". It means that the worship service was the work of the people and not of one person.

3.3. Liturgy as the Drama

In this study, understanding is that liturgy is classified as a drama in the church and the moral of the story in this drama is to reconcile all Christians who are participating back to God and who stand where God stands. To be more specific and understandable, God has allowed us as Christians to reconcile with everyone who is participating in the truth and spirit of God. During this ritual and practice, the whole family can reconcile through different rites that are taking place during the liturgy in the church and outside of the church building but all Christians are moving church, and this simply means that Christians are church even outside the church building. Each phase and practice of the liturgy is equally important because it carries weight, and this openness is crucial in establishing the unity, reconciliation, peace, and identity of URCSA congregations as an African Christian household. De Klerk (20013:13) writes, "The approach is made through the eyes and with the love of Christ our Lord and Savior. Using the results of the interaction observed between God and His words in the worship service participants these presuppositions can be depended on and broadened'. This drama is acted out as a sign of showing the love and carrying of God whom all the actors and participants love and left their work at home gathered in one house on Sunday to worship Him. Not only because they love has God but because God has shown His loved first on 1 John 4:7 "Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God".

3.4 Liturgy and Tradition

The URCSA believes in his liturgy and tradition. You cannot separate the two. According to Wepener (2008: 331) in his article *Liturgy on the edge of tradition*, stated that liturgy and tradition go together. One needs the other because both are very much important. Liturgy is dependent upon tradition, just as tradition is largely a product of liturgy. The good functioning of one's whole life and that of a faith community depends on its liturgy and rituals, just as it depends on tradition. Liturgy and tradition, along with other aspects of our lives, constitute who we are and who we are becoming, in other words, they constitute our identity. Reformed worship is always on the edge of tradition by being firmly rooted in Scripture and always opens to the new expression. The URCSA worship can be said to be on the edge of tradition because it is based on the tenets of the Christian faith and at the same time it is struggling to be open to the new expression on doing things differently. The Dutch liturgist Gerard Lukken wrote a book in 1984 entitled *Geen leven zonder rituelen* (for an English summary cf Lukken, 1994). Life is not possible if we have to re-invent anew how we act and engage with each other and the other every time. For that purpose, we have our rituals and liturgies. Moreover, these rituals and liturgies are connected using repetition to the past and thereby inextricably to our tradition (cf Lukken 2005:38–51 regarding repetition and ritual). These symbolic acts communicate and transfer in a powerful and condensed way, to use Pat Keifert's phrase, "The living faith of the dead and not the dead faith of the living". Christian rituals engage and continue the argument of tradition (cf Vosloo 2004) and are part of that argument.

3.5 Structure of Liturgy in URCSA Botshabelo Presbytery

Every Sunday in public worship service is the most important activity in the Christian life. Here, God meets with his people. He speaks to us in his Word and sacraments, and we respond in prayer, confession, and song. He stoops down to feed our souls, strengthen our faith, and build us up as the body of Christ. We come ready to hear, ready to receive, and ready to please him.

Nowadays, worship services are often more about pleasing ourselves than pleasing God. It has become common for worship services to focus on entertaining the audience, looking more like rock concerts and motivational seminars, rather than the holy worship of the triune God. However, the Bible commands us to “offer to God acceptable worship, with reverence and awe, for our God is a consuming fire” (Hebrews 12.28-29).

VOTUM: Let Us Start Our Service with Prayer: 1 "I will lift my eyes unto the hills, from whence cometh my help. 2 My help cometh from the Lord, which made heaven and earth. 3 He will not suffer thy foot to be moved: he that kept thee will not slumber. 4 Behold, he that kept Israel shall neither slumber nor sleep. 5 The Lord is thy keeper: The Lord is thy shade upon thy right hand. 6 The sun shall not smite thee by day, nor the moon by night. 7 The Lord shall preserve thee from all evil: he shall preserve thy soul. 8 The Lord shall preserve thy going out and thy coming in from this time forth and even forevermore". Amen.

CALL TO WORSHIP

The service begins with the Triune God calling us with His Word to worship him with reverence and awe. A text, often a Psalm, is read as a summons to the people of God: “O come, let us worship and bow down; let us kneel before the Lord our Maker!” (Psalm 95:6). He calls us to worship him and receive from his open hand the good gifts he provides for our souls.

INVOCATION

Having heard God’s call to worship him, we respond in prayer. As the covenant people of God, rise to our feet and invoke (call upon) the name of God, confessing, “our help is in the name of the Lord, who made heaven and earth” (Psalm 124.8).

GOD'S GREETING

This is God’s response to his people invoking his name. He announces his grace and peace to all who come to him through Jesus Christ. As God’s appointed ambassador, the minister raises his hands and announces God is a blessing from his Word: “Grace to you and peace from God our Father and the Lord Jesus Christ” (Romans 1.7).

SONG OF PRAISE

Having heard God is a blessing, we respond by lifting our voices to him and singing a psalm or biblical hymn. As we are commanded, “Come into his presence with singing!” (Psalm 100:2). The words we sing to the Lord are carefully chosen, as the content of each song must conform to Scripture and should provide us with a deeper understanding of God.

READING OF THE LAW

God tells us his will for our lives in his law, that is, the commands of Scripture. God’s law tells us clearly, how we are to live and what God expects of us. It also reveals God’s holiness as well as our sinfulness, for “if it had not been for the law, I would not have known sin” (Romans 7.7).

CONFESSION OF SIN

Having heard God speak to us in his law, we are driven to confess our sins. First, we do this publicly and corporately, confessing to God as a people, “against you, you only, have I sinned and done what is evil in your sight” (Psalm 51.4). Then, we do this silently, confessing our sins.

DECLARATION OF PARDON

Having confessed our sins to God, we hear the joyful announcement of his promise that “if we confess our sins, he is faithful and just to forgive us our sins and cleanse us from all unrighteousness” (1 John 1.9). As Christ’s ambassador, the minister declares pardon to all who trust in Christ and repent of their sins.

CONFESSION OF FAITH

We confess together the Apostles Creed or a section of the Heidelberg Catechism. We do this not only to be instructed in the Christian faith but also as a prayer to God in which we declare that we stand united in the truth he has revealed: “One Lord, one faith, one baptism, one God and Father of all” (Ephesians 4.5-6). The creeds and confessions beautifully summarize that revealed truth.

PASTORAL PRAYER

The minister prays on behalf of the congregation, bringing “the fruit of lips that acknowledge his name” (Hebrews 13.15), as well as intercession for the church and world. This is concluded with the congregation praying together with the Lord's Prayer.

OFFERING

We respond to God's grace with our monetary giving, which is for the advancement of the gospel in the world and the making of disciples. We do this as an act of worship, knowing that “each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver” (2 Corinthians 9.7).

SONG OF PREPARATION

We sing in preparation for the meal God is about to give us for our souls in the preaching of his Word. We sing another psalm or hymn, essentially saying to the Lord, “Your word is a lamp to my feet and a light to my path” (Psalm 119.105).

PRAYER FOR ILLUMINATION

We call upon the Lord again, this time asking him to "give [us] the Spirit of wisdom and revelation in the knowledge of him, having the eyes of [our] hearts enlightened, that [we] may know what is the hope to which he has called [us], what are the riches of his glorious inheritance in the saints, and what is the immeasurable greatness of his power toward us who believe" (Ephesians 1.17-19).

SCRIPTURE READING

Having asked God to open our ears and hearts to receive his Word, we listen to him speak as his Word is read. This too – “the public reading of Scripture” (1 Timothy 4.13) – is an act of worship.

SERMON

God continues to speak as his Word is explained and proclaimed. As the apostle, Paul told Pastor Timothy: "Preach the Word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching. For the time is coming when people will not endure sound teaching but having itching ears, they will accumulate for themselves teachers to suit their passions and will turn away from listening to the truth and wander off into myths" (2 Timothy 4.2-4). The minister gives a faithful exposition of the text, which ultimately calls us to repentance of sin and faith in Christ.

LORD'S SUPPER

Having heard from our covenant God in his Word, we now join him in a covenant meal. As the preached Word promised us God's favor in Christ, so also our heavenly Father adds this visible conformation of his unchangeable promise. We partake together to commune with and participate in the body and blood of Christ (1 Corinthians 10.16).

SONG OF RESPONSE

Having heard the word of Christ and participated in the body and blood of Christ, we "let the word of Christ dwell in [us] richly," by "singing psalms and hymns and spiritual songs, with thanksgiving in our hearts to God" (Colossians 3.16).

BENEDICTION

In the worship service, the triune God gets the first word and the final word. In addition, both are announcements of his grace. With uplifted hands, the minister blesses the people of God from the Word of God, which is available to all who receive it through faith: "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all" (2 Corinthians 13.14).

3.6. Example of URCSA Liturgy in General: Worship Book URCSA

PHASE 1: ENTRY AND INCORPORATION

Congregational Singing: Hymn from Hosanna Hymn Book

Vestry Prayer by the Minister and Church Council.

Votum: The Minister/Preacher - Psalm 121 - A Song of Ascents.

I lift my eyes to the hills-- where does my help come from? 2 My help comes from the LORD, the Maker of heaven and earth. 3 He will not let your foot slip-- he who watches over you will not slumber; 4 indeed, he who watches over Israel will neither slumber nor sleep. 5 The LORD watches over you-- the LORD is your shade at your right hand; 6 the sun will not harm you by day, nor the moon by night. 7 The LORD will keep you from all harm-- he will watch over your life; 8 the LORD will watch over your coming and going both now and forevermore.

Liturgical Greeting by the Minister/Preacher

Praise and Worship: Congregation

Psalm Reading: The Minister/Preacher

Greeting One Another: Congregation Greet One Another - Singing

Affirmation of Dignity: Congregation

Celebration of Birthdays: Those Who Are Celebrating Their Birthdays

Law of God/Summary of the Law of God: The Minister/Preacher Read

Confession of Sin by Congregation – Apostle Creed or Belhar Confession

Proclamation of Forgiveness: Congregation

Commitment to New Obedience: Congregation

Creed: Congregation

Acknowledging Visitors: The Minister/Preacher

Baptism: Calling Names of Children Together with Their Parents

Public Profession of Faith (“Confirmation”): Confirmers

PHASE: 2 MINISTRIES OF THE WORD

Prayer for Illumination: The Minister/Preacher

Scripture Reading: The Minister/Preacher

Sermon: The Minister/Preacher

Prayer (Intercession): The Minister/Preacher

Offering Time: Congregation

Announcements: Church Council Secretary

Intercession: Congregation

Closing Song: Hosanna Song

Benediction: The Minister/Preacher

3.7. Liturgical Greetings

Liturgical greetings are particularly important in this study because they show a connection that the Preacher should have with the congregation at the beginning of the service. The Preacher will say, “Grace, mercy and peace from God the Father and Christ Jesus our Lord”— I Timothy 1: 2.

When the preacher greets the people at the beginning of Mass or Liturgy with these words, he is using the last words of Saint Paul's second letter to the Church of Corinth. Since Saint Paul refers to God the Father simply as "God", this blessing is Trinitarian. It expresses the Church's belief in one God who is Father, Son, and Holy Spirit.

This is the longest blessing used by the Apostle to end any of his letters. Moreover, it briefly sums up the very essence of the Christian life.

In this greeting, Paul does not follow the order in which we normally name the divine persons of the Trinity. Rather, he first mentions Jesus who is the Son before he names God the Father. This very unusual word order unlocks for us the theology of Saint Paul about how we are saved. Paul begins the greeting by saying “the grace of the Lord Jesus Christ”. “Grace” is one of Paul’s favorite words. He uses it to express the salvation event.

Through the death and resurrection of Jesus, our sins are forgiven, and we are reconciled with God. Thus, it is through the grace of the Lord Jesus Christ that we come to the Father. As Jesus, said, "No one comes to the Father except through me" (John 14:6). Paul ends the greeting with the words "the communion of the Holy Spirit". In the new translation, "communion" will replace the word "fellowship". It translates the Greek word *koinonia*.

First, the expression "the communion of the Holy Spirit" reminds us of the intimate relationship that every believer has with the Holy Spirit. The Risen Lord pours out His Holy Spirit on each of us. It is because of the Holy Spirit dwelling within us that we can call Jesus' "Lord" (I Corinthians 12:4); and it is in the power of the Holy Spirit that we call God "Father" (Gal 4:6).

Second, the expression "the communion of the Holy Spirit" also reminds us that the Holy Spirit gives each of us different gifts for a purpose. Using these different gifts, we are to work together for the good of the whole Church and thus form one body, one communion of faith (I Corinthians 12:7; Galatians 5:22).

When the preacher, therefore, says, "The grace of the Lord Jesus Christ, the love of God and the communion of the Holy Spirit be with you", he is using one of the earliest expressions of our faith in God as a Trinity of three persons, equal and distinct, yet one God. This greeting reminds us that we have a relationship with each of the divine persons. It is through the Son that we come to the Father in the power of the Holy Spirit. Furthermore, this greeting draws our attention to the Trinitarian dimension of the Liturgy. In Liturgy, all three persons of the Trinity are taking us up into their life as the one God and forming us here on earth as the Body of Christ.

3.8. Music as a Form of Praise in Liturgy

Music is integral to the structure of all our liturgical rites and therefore, integral to our worship of God. Public Worship Liturgy is the public act of worship of the believing community. In the liturgy, we encounter God in word, in the sacrament, and the presider and assembly at prayer. In the liturgy – the great act of giving praise and glory to God – music is the most concrete and expressive way of announcing our belief and uniting our voices with one another.

A Dimension of Communication The singing of liturgical texts adds nobility to the words of our prayer. A Corporate Act Singing in the liturgy expresses and nurtures our love for one another. The unity of voices expresses the unity that exists among the members of Christ's body, the Church. To Unite the Community Hymn texts used in the liturgy give us a common language with which to express our common faith. To Help Us Hear God's Word Hymn texts inspired by the scriptures nourish the faith of the liturgical assembly and lead its members to an ever more committed life as disciples of the Lord. To Help Us Celebrate the Season some hymns have melodies that are used only during specific seasons, so the melody itself alerts us to certain narratives. A Means of Dialogue Music also provides the assembly with a melody for its dialogue, either with God or with other ministers in the assembly. For example, during the Liturgy of the Eucharist, the preface dialogue engages the presiding priest and assembly in powerful dialogue, which leads all to participate in their respective ways in the one great Eucharistic Prayer. Full, Conscious, and Active Participation Music in the liturgy intended to foster the full, conscious, and active participation of all the faithful in the Church's public prayer. By joining our hearts and minds together, knowing the mystery, we celebrate and to whom we give praise and thanks, we are led to the kind of participation, which is so earnestly desired by the pastors of the Church.

3.9 Music as a Symbol of Church Identity in Liturgy

Music is part of the identity of URCSA congregations in the liturgy, burns (2006:75) says: Congregations can define themselves by the songs they sing or do not sing, just as they do by making conscious choices about the extent of their embrace of symbolism and gesture. The choice of the song can be extremely telling and empowering, sometimes revealing either an inclusive or partisan approach to the community's identity in the church. In some churches just by entering, the building one can tell the kind of a denomination it is, just by the type of hymns, musical instrument, worship team, or music that is sung during the liturgy in their services. However, music should not be a reason for division in the church today as White (2006: 43) says: At first, there seems to have been a wide variety of melodies for the various hymns used in Christian worship in the early centuries, and it is highly likely that every Christian community had its musical settings and approach.

But with the quest for unity- “one Empire, one religion” The world can praise God in many ways and for many reasons, because He is the creator, praising and worshiping God does not only mean for the good things that are happening in our lives but also for the bad things also for the creation that is providing different needs of our daily lives. During praise and worship, the mood is created by music, if the congregation sings vibrantly with more joy and happiness then the preacher or presiding minister is also getting a relevant feeling of how he or she has to deliver the sermon that can change people’s lives. Most of the time it is during the praise and worship time where preachers evaluate their preparation and are ready to preach the Word of God. A good praising spirit often helps the preacher to be in a good mood when serving the Word of God to the congregation. The liturgists may announce Hosanna 153: Verse 1 to 5 “1. Lona ba ratang ho phela, Mohlapeng wa Jesu, Hopolang tsietsi tsa tsela, E isang ha eso! 2. Ke mmila o moosesane, O hakang mawatla; Le kgoro e patisane, E kenwa ka matla. 3. Nonyana di na le matlo, Di dula monateng; Ha ho moo hloho ya Jesu E ka samelwang teng. 4. Ba reng, ba mo sala morao, Ba itele pele, Ba se ke ba tshaba molao Othapisang mmele. 5. Ba inkele sefapano Mahetleng a bona; Ba tle ba shwele dikanoTsee ba leng ho tsona. This praise and worship song reminds young people about their covenant with God and in the church. URCSA finds its identity through sinning Hosanna hymns and young people they love singing Hosanna with their instruments.

3.10 Psalm 150: 1-6

The psalms have expressed all the feelings that Christians experience in life: sorrow and joy, discouragement and thanksgiving, perplexities and worries, fears of enemies and of death, deep needs for healing, forgiveness and rescue form danger and oppressed people cries for justice. Freely and frankly, the psalmists have brought those feelings to God, and told of their experiences of blessing and of woe. This last psalm, Psalm 15, is pure praise from beginning to end. Thirteen times, it calls on us and all living creatures to praise the Lord. This psalm brings justice to young people in the church, and it gives them hope and platform to praise and worship God freely in the Church.

A Psalm of Praise

1 Praise the Lord! Praise God in His sanctuary; Praise Him in His mighty heavens. 2 Praise Him for His mighty acts; Praise Him according to [the abundance of] His greatness. 3 Praise Him with trumpet sound; Praise Him with harp and lyre. 4 Praise Him with tambourine and dancing; Praise Him with stringed instruments and flute. 5 Praise Him with resounding cymbals; Praise Him with loud cymbals. 6 Let everything that has breath and every breath of life praise the Lord! Praise the Lord! (Hallelujah!).

Music and song were an integral part of Old Testament worship. David introduced music into the Tabernacle and Temple services. I Chronicles 14: 4-7 “And he appointed some of the Levites to minister before the ark of the Lord, to commemorate, to thank, and to praise the Lord God of Israel: Asaph the chief, and next to him Zechariah, then Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, and Obed-Edom: Jeiel with stringed instruments and harps, but Asaph made music with cymbals; Benaiah and Jahaziel the priests regularly blew the trumpets before the ark of the covenant of God. On that day David first delivered this psalm into the hand of Asaph and his brethren, to thank the Lord”.

The music must have been loud and joyous as evidenced by the list of instruments and the presence of choirs and song leaders. Music was also important in the New Testament Worship. Ephesians 5: 19 “speaking to one another in Psalms and Hymns and Spiritual Songs, singing and making melody in your heart to the Lord’.

Colossians 3: 16 “Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in Psalms and Hymns and Spiritual Songs, Singing with grace in your hearts to the Lord’. How could the message be clearer? The writer was telling the individual listeners to praise God. What a lifting way to end this book of Praise with a direct encouragement for young people to praise God too. It reminds them to Praise Him every day of their lives.

In a way, the book of Psalms parallels our spiritual journey through life. It begins by presenting us with two roads: The way to live life and the way to death. If we choose God's way to live, we still face both blessings and troubles. Joy and grief, successes, and obstacles. Throughout it all, God is at our side to guide young people in the right way so that they can praise and worship Him.

We are praising God in His sanctuary and in His mighty heavens, that is, on earth and in heavens alike. Psalms 148: 1 – 14 "Praise the Lord from the heavens; Praise Him in the heights! 2. Praise Him, all His angels; Praise Him, all His hosts! 3. Praise Him, sun and moon; Praise Him, all you star of light! 4. Praise Him, your heavens of heavens, and you water above the heavens! 5 Let them praise the name of the Lord, for He commanded, and they were created. 6. He also established them forever and ever; He made a decree, which shall not pass away. 7. Praise the Lord from the earth, you great sea creatures, and all the depths; 8. Fire and hail, snow and clouds; Stormy wind, fulfilling His word; 9. Mountains and all hills; Fruitful trees and all cedars; 10 Beasts and all cattle; Creeping things and flying fowl; 11. Kings of the earth and all peoples; Princes and all judges of the earth; 12. Both young men and maidens; Old men and children. 13. let them praise the name of the Lord, for His name alone is exalted; His glory is above the earth and heaven. 14.. And He has exalted the [b]horn of His people, the praise of all His saints— of the children of Israel, A people near to Him. Praise the Lord!"

Two things sum up why we should praise and worship God. We should praise and worship Him for His acts of power, for all that He has done in creation, in providing for all our needs, and for redeeming and forgiving us. The deed that He has done shows His surpassing greatness, for which we should also praise and worship Him. He is great in wisdom, in power, in justice, and holiness, in love and mercy. He is great than we could ever express or think.

All over the world, people find that music helps them to lift their hearts above their worries and troubles to worship God. Different nations and cultures use different instruments of music. Many peoples also express their joy and praise in the movement of dancing. An increasing volume of sound made by the Hebrew Musical Instruments is described in Psalm 150: 3-5. First, there was the trumpet that was blown to call people together on occasions of danger or to a celebration. Stringed instruments, like the harp and lyre, joined it. Then came the hand drums or tambourines, which were often played as people danced.

Other instruments joined in, like strings and flute. Finally, there were loud sounds like the metal of the different kinds of cymbals clanged and crashed together. What music! All to assist the praise and worship of the One who is worthy to worship with all that we have and are.

We too can use music, dancing, and other activities to help young people to worship God, provided these things do help our worship and are not giving the kind of prominence that hinders sincere worship of God. Let everything that has breath praise the Lord. All people, of all cultures, in all lands, should worship God. God intends every knee to bow before him and every tongue to acknowledge Him. The book of Revelation, giving us hope and inspiring our praise now, pictures for us the worship of heaven, with myriads of angel joining with God's human creation to sing with full voice, worthy is the Lamb and to Him who sits on the throne and to the Lamb be praise and honor and glory and power, forever and ever (Application Study Bible: 1997: 982-983).

3.11 Praise and Worship in Liturgy

Music during praise and worship in URCSA as Roach (1997: 96) writes, “Music becomes a vehicle to expose the reservoir of caring deep within”. It is during this time in the liturgy of URCSA where the congregants’ especially young people are expressing deep appreciation and connection to God for caring and protecting them for the whole week from all kinds of trials, challenges, and tribulations by his grace. Praising and worshipping is an opportunity for every member of the congregation and young people to shout out and sing to God for different reasons because everyone has its way of praising and worshipping God.

Most of the time it is during praising and worshipping time where young people can express their gift and they can sense the emotions of church members when they are going through something that is affecting the whole of society and their lives. The spirit of singing a song of praise and worship in the church will express their deep feelings as young people. Music can uplift the spirit of young people and for those who come to a church service with burdens, through the music they can be healed; music can help congregants and young people to express them to God using relating the liturgy to the totality of life of praise and worship. White (2006: 41) says, “It is almost impossible to imagine worship without music, which has enriched the experience of Christian public prayer through the centuries in many ways the history of Christian worship directly parallels the history of the music written to be performed in a church.” Music should be part of the praise and worship in the liturgy in URCSA because it also makes liturgy flow better when praising and worshipping God.

3.12 Liturgical Preaching

Liturgical Preaching is preaching that is done in the worship of the church, called by some communions but not by others the liturgy. However, all divine service has a worshipful character. Therefore, all preaching, from the fact that it is preaching, is liturgical. On the other hand, can be. Preaching is liturgical if it has an intimate part in the worshipful character of the act. Liturgy is, by definition, a "people's actions," a deed of the assembly. If those gathered are truly active in this prayer of praise, the word of God expounded within it will be their activity. If every word and movement of the ministers of worship invites them to a passive response, they will be an audience of consumers when the word is spoken.

Whatever is imposed on the hearing and the sight of people cannot be worship in spirit and truth. Liturgy, which must be so defined, is not a presentation submitted for audience critique. It engages people, inviting them to criticize themselves. Preaching is part of total engagement. Preaching that does not engage the hearer is a word that comes down from heaven like the snow and rain of Isaiah 55 and returns fruitless to its source. The word that is reflected on and explained is the word of God, not a human word. Yet not every word that God speaks in the church and the larger world is a word of the bible.

It would be presumptuous to confine divine communication to this one source, inspired though it be. All that is found in these books of scripture, however, is looked on in faith as a word of God. All else that God says to a believing people is somehow an extension or exposition of what is uttered there. The entire service of churches that use liturgical formularies is biblical. Occasionally, as in the baroque period, humanist scholars incorporated touches of classical learning into prayer forms like the hymns of the day hours.

Two hundred years after the Reformation, some of its heirs departed from biblical patterns and began to speak the language of popular wisdom in prayers and sermons. Today, when liturgical teams or engaged couples "write their liturgies," they often produce prayers that have the merit of earnestness, and even beauty, but are not liturgies.

Many do not know the bible well enough to produce even the briefest liturgical text. God only knows how many prayers have gone straight to the heavenly throne from people who possessed minimal familiarity with the bible; but that is another question, being God's business and the business of people who pray. When the church prays publicly it always repeats, always-prays in the spirit of the bible, most often in the adapted words of the bible.

3.13. The Role of Worship Team in URCSA

The role of the Worship Team, as a group of musically talented and spiritually called individuals, is to collectively use their gifts to practice, prepare, plan, participate, and pioneer the leading of Church's attendants and guests in corporate worship – while providing a catalytic atmosphere where people can experience the presence of God. Through the supervision of the Chairperson of Proclamation and Worship, and by the leading of the Holy Spirit, the Worship Team will provide modern and traditional worship in a contemporary atmosphere that tactically meets and speaks a language that best resonates with the local culture of both believers and nonbelievers.

They will also cultivate a passion to create an environment of contemporary worship, and a desire to see people (from various places in life) respond to effective worship opportunities and see them connect with God both corporately and individually. The ability to understand the people and culture of the audience and implement worship that speaks to them where they are – and moves them to the platform of URCSA Church's overall vision and mission. Motivate church attenders to move spiritually. Whether at Sunday services, special events, or in the promotion of other ministries – the Worship Team will look to provide excellent worship music and represent authentic worshipping through their body language, conduct, and instrumental talents. In addition to designated serving rotations and weekly practice, the Team Members will also participate in music and worship development, both individually and as a team, to ensure that URCSA Church's Worship Team maintains a feature ministry status.

Worship Team members are required to have a heart for God and genuine love for the church. Committed to prayer and worship. Passion to be a part of, and lead, an environment of contemporary worship, see people (from various places in life) respond to effective worship opportunities and see them connect (spiritually) with God.

A demonstrated and maintained talent for various musical abilities. An excellent ability to lead worship and work as a team member. Teachable. Humble. Fulfill preplanned set lists with excellence. Ability to implement new worship songs with excellence. Good relational, communication, and organizational skills. Assists in the Worship Team's platform at URCSA Church to move people toward the church's overall vision and mission. Motivate and lead church attenders to move spiritually.

3.14. What Is Praise and Worship Team

A church praise and worship teams lead the congregation in song during weekly services and other gatherings. The team may include a full choir and a full band or just a handful of singers and musicians. The specific duties of the praise and worship team may differ from church to church, but generally, these teams carry the responsibility of selecting and preparing music for Sunday morning worship. Worship teams may also organize other artistic means of worshipping such as dance, drama, and visual art. The team of musicians and singers practices the songs throughout the week in preparation for the weekly worship service. Praise and worship teams differ from choirs in that they tend to sing more contemporary, upbeat worship songs rather than traditional hymns.

The praise and worship team are also responsible for setting the mood and engaging the congregation during the worship service. You might see a praise team leading people to clap their hands. Praise and worship teams should regularly pray for church members, leaders, and pastors, with special emphasis placed on the spirit of worship cultivated in the church body and that forms part of prayer and encouragement. Members of the praise team should pray as a group and individually for the effectiveness of public worship services. Praise Team members should encourage one another as well as members of the church body in spiritual growth. The praise and worship team members must have a high level of commitment to their beliefs, the church, and their instruments. All members of praise and worship teams should attend every weekly practice and Sunday morning warm-up. Likewise, the team holds a responsibility to present a high-quality worship service, polishing songs, and doing their best to avoid technical glitches. Individual members should continue to practice their musical instrument or vocal technique as a way of giving back and that is part of a commitment in praise and worship team. Praise and worship teams may also be responsible for coordinating non-musical forms of worship.

The team may organize a dance ministry or a drama group as additional means of offering praise and reaching out to others. These groups may perform alongside the musical praise and worship team or separately. Praise teams also organize worship-based outreach events, taking music, dance, and drama to schools, prisons, or other places in the community. This simply means that URCSA needs a worship team to keep young people in the church and mould them with music because when they are part of the worship team they will grow more and more spiritually. As Reformation simply means that, we continue to reform and transform. The church needs to transform and accommodate all changes in today's church. The church leadership must accommodate young people in praise and worship in the church especially when it comes to church services.

3.15. Worship Team Policy

First Things First

The church must have its own rules and regulations when it comes to the worship team. The church must develop the policy that will guide worship team. Worship must follow its policy so that it can grow more and more. In the church that has ordered, everything goes well and there is discipline. Being part of any worship team is an honor and privilege that you have been given by the church, form of service, and privilege allowed by God Himself. We are here to serve God and the body that He has entrusted to us, which is the body of his beloved Son Jesus Christ, our Lord, and Savior. It is not about our factors and us. Our purpose as the church is to humbly take those, we are leading, the body, into the Throne Room of God in Worship by being fair and honest to our God and His church. A heart of humility and selfless service is needed in the Church of Christ.

Preparation

Serving on a worship team takes time and effort together with commitment. While we are striving to serve the Lord and not draw attention to ourselves, there is an aspect of performance involved. Preparation is sacrificial and essential. It is part of our service to Jesus and the body we serve. This performance is for Jesus and we should strive for excellence. Worship team members are expected to be prepared by practice on Thursday evening.

By this point, it is expected that members of the team will know the songs well and be able to proficiently play or sing their various parts of that week's set (vocal parts, stops, changes, riffs, leads, patches, tones, etc.). Between Thursday and Sunday, worship team members need to review the set and the notes for each song and run through them. This all takes great discipline. In a perfect world, by Sunday we know the songs well enough that we are worshipping with the body!!!

Gossip and Back Biting

If there is a conflict, you are first encouraged to lay it before God honestly and see what He has to say to you. The question to be asked is, “Is this a problem with someone else or simply a problem with me?” If the issue persists, you will first talk to the individual that you have the conflict with, if there is still a conflict you will come to the worship team leader or serving worship elder and discuss it with them. If you need counsel about an issue before the previous steps or about something you are dealing with personally, then approach the worship leader or serving elder only. Gossip and backbiting are not biblical, divisive, usually hurts folks, and they are not tolerated.

How They Carry Themselves

You are always representatives of Jesus Christ. In your personal lives, worship team members will be expected to live by the highest standards as led by our Father's Word. The worship team is a front-line ministry of the church visible wherever we are.

How They Dress

Members will be expected to dress appropriately when serving in any Team capacity. We dress casually. Blue jeans and t-shirts are fine. Gals we are elevated. We do not want to dress in a way that distracts folks. This section also applies to keeping the stage cleaned up every week.

Attendance

Members will be expected to be faithful and honor God in their service, part of that is attendance. Good communication with the Worship Leader and at least two weeks of notice are required when taking time off. Of course, there are emergencies and exceptions to this rule.

Why You Want to Join the Team.

Members must be able to proclaim their faith in Jesus Christ as the one risen Savior and Lord in their lives. In addition, you need to be aligned with What We Believe that you can find on The Grace Bible Church Webpage under the “About Us” tab. In addition, prospective worship team members will undergo an auditioning process. This will include interviews, a musical audition, and a probationary period.

The purpose of this is to determine one's abilities and to see if they are a good fit for the Grace Bible Team. One may or may not be asked to serve on the main team. However, there are many other places within the Worship Ministry you may be asked to serve.

Tech Side Of The House

You are just as important as everyone else and what you do matters. All of our tech team members are important members of the music ministry. Tech team members are required to arrive in such a fashion as to have everything up and running by the time the team arrives. 10-15 minutes early is plenty. The Attitudes, Actions, Attendance, and Appearance policies are expected as well.

Training

All members of the worship team are expected to pursue Jesus and grow in their faith through personal Bible study as well as being diligent in continually growing in skill as it pertains to their abilities. There are many ways to improve your skills.

3.16 Conclusion

This study is based on the overall of praise and worship. This theological explanation about worship is relevant to this study because it can guide our interpretation and response to situations that we encounter in URCSA congregations. The other important concept dealt with in this chapter is liturgy.

Furthermore, the concepts of praise and worship in the liturgy that are suggested in the normative task of practical theological interpretation as options to consider. I also discussed the evolution of worship in URCSA and what is the important role of young people in the church. This tells us that worship is dynamic and progressive and must be understood that way. I also hinted that congregational leaders need the spirituality of presence and priestly listening if they must understand the concerns of young people about the church liturgy as it affects their participation in Sunday worship services. Young people need mentoring. There are so many ways to lead young people in the church, and indeed, young people are influenced by people who lead them well and who accommodate them well in the house of the Lord even after they are gone, they will be still remembered. Some leaders are teachers, protectors, and guides who most of the young people value their presence. Young people in the church need heroes who have full responsibilities for great causes and noble works.

Chapter 4

Worship and the Church

4.1 Introduction

In this chapter, the focus will be on the formulary of URCSA Sunday worship services and how it flows and how it affects the role of young people in the church. It will be tracing the reasons why young people are not participating fully in the church worship services every Sunday and what the causes of that are in general and specifically. It will also trace the origin of the Belhar Confession and does that the Belhar Confession accommodates young people in the church and their rights. In this regard, references will be made to the important role players, which are young people. This chapter will also attempt to answer the following questions: What does the Belhar Confession say about the role of young people in the church? Does it accommodate young people or not? What are the theological aspects of young people in the church service? What does the Bible say about the role of young people in the church? Because Belhar Confession it relies in the Word of God which is the Bible. This chapter will also outline the theological challenges of young people in the church. It is important to look at the Practical theological perspective when embarking on the journey of accommodating young people in the church services praise and worship, it can be helpful in providing the correct use of instruments and languages and songs at the same time. The best way that young people can feel free in the house of the Lord especially when it comes to praise and worship together with hymnological theory of the old DRC system of formulary will make them at ease and be able to understand their role at church.

4.2 Formulary of URCSA Sunday Worship Services

The Uniting Reformed Church in Southern Africa is following Die Nederduits Gereformeerde Kerk in Afrika (Dutch Reformed Church in Africa) formulary of Sunday Worship Service. Yes, indeed URCSA has developed its own Worship Book Formulary but lots of the congregations of URCSA still follows the Dutch Reformed Church in Africa formulary that was approved by Dutch Reformed Church in Africa General Synod that was in Meadowlands from the 16th to 26th March 1967. The Formulary is as follows:

4.2.1 Preparation:

Let Us Pray: I will lift up my eyes to the hills—from whence comes my help? My help comes from the Lord, who made heaven and earth (Psalm 121: 1-2).

4.2.2 Faithful Blessing:

Grace and peace to you from God our Father and from the Lord Jesus Christ (Romans 1: 7).

4.2.3 Hymn of Praise:

Hosanna 20 (1) Verse 1 Till Verse 4 “Reya O Boka Morena Re Ntse Re Thabela Wena...”

4.2.4 Reading of Ten Commandments:

Exodus 20: 1 -17 or Deuteronomy 5: 6 – 21 or the summary of the law at Matthew 22: 34 – 40

4.2.5 Hymn of Praise That Led to the Apostle Creed:

Hosanna 114 or Hosanna 244

4.2.6 Bible Scripture before the Apostle Creed – I John 1: 9:

Read by the Minister or Preacher: “If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness”. Alternatively, I John 1: 7 or Ezekiel 36: 26 -27 or Romans 8: 1. These are relevant Scriptures for asking forgiveness of sins.

4.2.7 The Apostle Creed: Lead by the Minister of Preacher or it can be like Hymn number 122 in Hosanna Hymn Book

I believe in God, the Father Almighty, Creator of Heaven, and earth; and in Jesus Christ, His only Son Our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into Hell; the third day He rose again from the dead; He ascended into Heaven, and sited at the right hand of God, the Father almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body and life everlasting. Amen.

4.2.7 Hymn of Praise after the Confession of the Apostle Creed:

Hosanna 122

4.2.8 A Short Prayer That Led to the Word of God:

The congregation is seated, and someone is praying for the word of God.

4.2.9 Hymn That Led to the Word of God:

One of the songs in Hosanna hymn book. A relevant song to the Scripture reading of the day.

4.2.10 Scripture Reading and Sermon

The Minister or Preacher

4.2.11 Prayer after Sermon

The minister or preacher can ask anyone in the church to pray and thank God for allowing them to hear His word that came with His servant.

4.2.12 Gifts of Love – Sunday Collection and Thanksgiving:

The congregation will sing songs and finance commission will lead the thanksgiving service part.

4.2.13 Church Choir gives music items during collection time:

Congregation sing with them.

4.2.14 Thanksgiving Prayer:

The Minister will bless the Sunday collection, pledges, and tithes.

4.2.15 Congregational Announcements:

The congregational secretary will give the announcements.

4.2.16 Benediction:

The minister or preacher of the day will take a benediction by saying: “May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all (II Corinthians 13: 13) or “The Lord lift up His countenance upon you and give you peace.” These verses are the desire of God's heart for His people. ... His desire is to bless us. The meaning of the word “Bless” is to make somebody or something holy: to bestow holiness on somebody or something in a religious ceremony” (Numbers 6:24 -26).

4.3 Why Young People of URCSA Botshabelo Presbytery Not Participating Fully In the Worship Service.

Analysis of Data from Focus Groups of Young People In URCSA

So many young people they do not participate fully in the worship services of URCSA because the church leadership/church council always remind them that this church is the church of law and they follow the law of the church. Today the church is losing young people and young people are now joining the Charismatic churches because they say URCSA is very stereo type church and does not allow them to be part of the worship services and partake in the church leadership so that they can be able to bring changes in the church because the liturgy of URCSA is so boring and they still use Dutch Reformed Church in Africa church service style.

Regarding the participants knowledge of how the church conducts its worship services, they could mention on semi-structured interviews that the services are guided by the church service order that is in the back side of URCSA Hymn Book called Hosanna. Also, participants mentioned that they are sing from Hosanna hymn book on melodical style of singing and just follow that until the end of the service. Participants agreed that there is no fixed pattern as to how individual congregants follow each other in worship and the form of worship by the congregant, e.g., prayer, hymn, revelation, or prophecy. One of the participants said: “As we worship, we do it in order according to the liturgy of URCSA.

However, some participant indicated that while the church believes in everything stated in Hosanna at the back of the hymn book, some worship items do not manifest in the real worship most of the time. Furthermore, participants mentioned that there were differing perceptions about the liturgy songs from Hosanna hymnal book. Some participants loved choruses not songs from Hosanna Hymn Book. However, they also acknowledged that there are some church adults who do not love the choruses, mainly because they do not understand them, and they just say they are making noise. They said: if they do not understand and like choruses, for them it is just a long boring song.

Participants mentioned several points showing the difference between URCSA and other churches. Firstly, is that the congregants do this as part of their Sunday service program without variation. It is a fixed programme of every Sunday. Secondly, is that unlike in most churches where worship is mainly a collective activity, in URCSA there is no time when each congregant is afforded the opportunity to participate individually during church service. For example, a revelation can come through any member of the congregation and not necessarily through some known church council member or the minister. A hymn can be started by any member of the congregation besides the worship team members, but in URCSA is well know that their people are the songs leaders in the church and they even have their chairs in front at church. Thirdly, in other denominations testimonies are incorporated in the Sunday worship service while that is not the case but in URCSA is a case. One participant mentioned that URCSA as a Reformed Church is differs from the charismatic churches in that there is no fixed time in the program for different items such as prophecy, revelation, or prayer, but each congregant worships as inspired by the Spirit of God in the time allocated for worship. Fourthly, is that in URCSA there is order in that each activity has its own time; such that there are no people bringing offering to the podium while the preacher is busy with the sermon as it happens in some churches.

Regarding the components of the church liturgy, the participants agreed that one of the most relevant components for the youth is music, especially when it is accompanied by music instruments. This is in line with Martinson (1988:93-94) that worship is the single most important element of congregational youth ministry. He goes further to state that youth are often the most active musicians in the congregation as some already play in musical groups and can sing and playing instruments.

Now today due to the lack and poor participation of young people in the church services the church is now losing many young people who now recently are joining Charismatic churches. Regarding the number of youths participating in the Sunday worship service the responses of the participants in the first focus group were varied, but unanimous that it was not ideal. The actual words used by participants were passive. Causes of poor youth participation in the church services is that participants said some of the causes of this state were: Firstly, it seemed the church believed more in elderly people than the young people. The culture of the church is that it believes more in elderly married men and women while the young people are not taken seriously, consequently, young people are discouraged. One participant said: “I think we as black people think that people who are older are more responsible ...and those who are not elderly and married are not responsible or matured concerning the things of God.” Secondly, lack of confidence among the young people was cited in the two focus groups as one of the reasons for poor participation. This is evidenced even in services where young people are alone. One participant mentioned that the reason of lack of confidence might be emanating from young people having grown in a culture where their parents would always tell them: “Don’t touch this! Don’t touch that! Don’t play with that” This behavior of instilled fear spills over to church activities in general and to participation during Sunday worship. Another argument was that the issue of male dominance in the church was one of the reasons why there is lack of confidence among female young people. Responding to a question by the researcher about the cause of lack of confidence, some said it is the presence of sin in a young person’s life; or lack of personal devotion, since worship is inspired by one’s individual relationship and devotion to God.

Furthermore, other factors cited for lack of confidence were lack of role models and mentors from the elderly, lack of information to new members of the church as to what and where their role and ministry could be in the church, as well as lack of teaching about Christian doctrine.

Thirdly, another reason for lack of young people participation was said to be prejudice from other congregants and lack of love and acceptance of young people by the elderly, despite the weaknesses caused by some challenges which young people encounter in their Christian lives.

Fourthly, there is competition and comparisons among young people themselves. This leads to some of them regarding themselves as incompetent in the things of God and consequently being unwilling to participate in the Sunday worship service.

Young people today believe in the church that is vibrant, that is led by the Holy Spirit and that is the great concern of the church in general. The question is, how do we make young people to take a full responsibility in the worship services? During the American youth revolution Louis Cassels (1973: 8-9) wrote, based on what young people themselves were saying, that the church was losing them because of cold worship services, lack of involvement, and phoniness.

The other challenge that the participants highlighted is URCSA conduct the Liturgy during church service. Participants mentioned that the major advantages of the way URCSA conducts its praise and worship service is that there is order in the worship service, and each individual congregant is given an opportunity to participate during liturgy, consequently giving time for the recognition and operation of the individual's spiritual gift. Participants stated that in other churches worship is mainly conducted by the worship team. One other participant mentioned that the worship is spiritually uplifting, and it gives life. Disadvantages is that First, one factor that was mentioned emphatically in one focus group was that the church's culture and tradition take precedence over spiritual matters even if it disadvantages the church. Second, both focus groups emphasized that time management is poor. Participants were worried that the worship service is allocated a very short time. Furthermore, they were concerned that more time is spent in offerings and fundraising than in preaching. Third, lack of participation by young people will result in lack of continuity in the church when the elderly is no longer there. Also, this lack of continuity emanates from the unwillingness of young people to learn about the church liturgy even if they are given the opportunity to do so.

Young people feel that the church need to improve the level of young people participation on Sunday worship services and that must be taken seriously. Given the responses of the participants regarding the level of young people participation on Sunday worship services the research enquired from the participants what should be done by the elderly, congregational leaders, and the young people to improve the situation.

The participants firstly, agreed that the role of church leaders is to guide them, there is a need for teaching young people about what is required of them in the church. The elderly congregants as well as church council should teach, and train young people; and be role models in what they want to see in young people in the church.

Secondly, some participants felt strongly that church council and the elderly church members should love, embrace, and care for young people, encourage them and to build up their confidence in the church and spiritually.

Thirdly, the older congregants should avoid a judgmental attitude towards young people who encounter certain challenges in their faith lives, instead they must build them all the time.

Other participants were concern about the issue of participation in church activities most of the time besides Sunday worship was highlighted by participants as one of the factors that would enhance their confidence and hence their participation in Sunday worship. While one participant mentioned the issue of attending services regularly as a factor that could enhance their confidence.

Also, the issue of personal devotion by young people was mentioned as one factor that could enhance their relationship with God and consequently their confident participation during the Sunday worship service.

The question might rise why are they joining the Charismatic churches? The answer will be simple, because when you look at the word charisma means attractiveness or charm that can inspire admiration or enthusiasm in other people. The word charismatic means to have charisma of a Christian movement that emphasized especially the gifts of God, such as healing the sick, which means the charismatic churches make all the fulfillment of young people in the church worship services every Sunday and they participate fully in the praise and worship services.

During the interview with young people in URCSA Botshabelo Presbytery. The question that was neither rise there was about how do they feel when they are nor participating fully in the worship services and why are they leaving URCSA and join Charismatic churches?

4.4 The Theological Aspects of Young People in the Church

The theological aspects are that in the churches they must empower and train young people when it comes to the point of praise and worship services in URCSA. Empowerment means helping young people to throw aside the crutches and learn to walk on their own when it comes to the worship services. Young people need to be involved in coordination committee, evaluation, and planning worship committee to be able to organize some few things pertaining worship services.

Young people learn the skills of public speaking and singing by standing up and presenting their ideas in an organized way.

The church must prepare young people for leadership and worship services in the church and in the society. In many situations today, young people have the opposite experience in the church. [John 17:3] highlights that God wants all human beings to know Him and to have a personal relationship with Him. This then also includes children and youth. Children and youth ministry is traditionally viewed as part of practical theology where the aim is to cultivate a personal relationship with God (Nel 2005:13). According to Black (2001: 58), in the past young people were the congregants and church of tomorrow, who had to be prepared for leadership in their congregations. But today when they graduate from school and youth ministry, they also graduate from their congregation, and to those of them who remain church, it is difficult to join the adult congregation.

They are rarely invited to participate in the decision that directly affects their own lives, in the school, in the family, at work, even in politics. Paternalism and authoritarianism are the cancer that undermines youth empowerment. Many religions and lay adults tend to make decision alone when it comes to worship services, do things and planning without involving young people to hear their ideas. Afterwards they are disappointed because the youth are disinterested.

4.5 The Bible and Young People

Young people in the Bible that did great things in the eyes of God and even today in URCSA Botshabelo Presbytery Congregations, needs young people who will praise, and worship God like:

David and Goliath

Maybe one of the best-known stories in the Bible is the story of David and Goliath. When this story took place in 1 Samuel 17 David was probably only 17 years old. In this chapter we see David as an obedient son (1 Samuel 17:17-20), a brave soldier (verses 26 and 32), and, above all, a young man who fully trusted God (verses 37, 45-47).

David was told by his father to take provisions to his brothers who were fighting in the Israelite army against the Philistines. When David arrived, he heard the champion of the Philistines, the giant Goliath, blaspheming the name of the God of Israel. David could not stand that someone would speak evil of the Lord. He was surprised that the army of Israel was not doing something about the wicked threats against God.

David presented himself before King Saul as someone who would go to fight Goliath one on one. David could not use the king's armor that was offered to him because it was something, he was not accustomed to using. Since David had battled lions and bears using his bare hands and a sling, he figured he would do the same with Goliath.

David chose 5 smooth stones from the riverbed and rushed to fight Goliath. With a single stone, he was able to knock the giant to the ground. Then David took Goliath's own sword and killed him by cutting off his head.

And it happened, when the Philistine arose, and came and drew nigh to meet David that David hasted, and ran toward the army to meet the Philistine. Moreover, David put his hand in his bag, took thence a stone, and slangs it, and smote the Philistine in his forehead that the stone sunk into his forehead; and he fell upon his face to the earth. Therefore, David prevailed over the Philistine with a sling and with a stone, smote the Philistine, and slew him; but there was no sword in the hand of David.

Therefore, David ran, stood upon the Philistine, took his sword, drew it out of the sheath thereof, slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.” (1 Samuel 17:48–51) David was a young man who trusted God to do great things. Therefore, David is known as a young man who did great things for God.

Joseph and Potiphar's Wife

His brothers into slavery in Genesis 37 had sold Joseph. By the end of the chapter, Joseph was serving in the house of Potiphar, a government official and military commander (Genesis 37:36). Joseph served in the house of Potiphar and apparently had been greatly trusted by his master. Joseph said that he had been given stewardship over everything in the house except Potiphar's wife (Genesis 39:9).

When Potiphar's wife flirted with Joseph, he wisely rebuffed her advances. Though he did what was right and wise, he was falsely accused of acting inappropriately with her. The result was that he was thrown in prison (Genesis 39:11-20).

“And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound, and he was there in the prison. However, the Lord was with Joseph, and shewed him mercy, and gave him favor in the sight of the keeper of the prison. Moreover, the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to anything that was under his hand; because the Lord was with him, and that which he did, the Lord made it to prosper.” (Genesis 39:20–23)

The story of Joseph is a good example that just because we do what is right, it does not mean that immediately we will be praised for it. However, in the end he was honored by God and justified in the sight of men for taking a stand to do right even when it was neither easy nor pleasurable.

Little Maid of Israel

There is a wonderful story in 2 Kings 5 about Naaman being healed of leprosy by God. One of the minor characters in the story is a little slave girl of whom we know almost nothing. However, the one thing we know about her is that she was concerned for the people around her that they would know the power of God. I have often thought of her as an Old Testament missionary.

She was in a land that was not her home. She was there against her will. Yet, she still loved the people God had placed around her and was willing to share what she knew about the Lord with them.

When she learned that her master Naaman had leprosy, she willingly told him about God's prophet Elisha and how that God worked through this man. Naaman went to Elisha because he trusted what this little house cleaner said. Naaman, the captain of the army of Syria, trusted the words of this young woman.

“Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper. Moreover, the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little house cleaner; and she waited on Naaman's wife. In addition, she said unto her mistress, Would God my lord was with the prophet that is in Samaria! For he would recover him of his leprosy.” (2 Kings 5:1–3)

Naaman went to see Elisha and was healed of his leprosy. We know nothing else about this young woman, but we know enough to surmise that she loved the Lord and the people God called her to serve. She was also a trustworthy and honest servant.

Daniel and His Friends

Another beloved story in the Bible is in the book of Daniel. Many people would know the story of Shadrach, Meshach and Abed-nego when they were put in the fiery furnace. Even more would remember the story of Daniel in the lion's den. Did you know Daniel was somewhere around 80 years old when that took place?

We do not know precisely when Nebuchadnezzar build the statue that he wanted the people to worship. However, it was sometime between the 3rd and 23rd year of the Babylonian captivity. It is believed that Shadrach, Meshach and Abed-nego were cast into the fiery furnace when they were between 10 and 30 years old. They certainly were many years younger than Daniel was when he faced the lions.

However, there is another interesting story about these four young men in Daniel chapter 1. They may have only been about 8 years old when they stood up for what they believed. They were offered food and drink that were against their traditional Jewish beliefs. They had already gained favor with their captors and requested that their diet be changed to something more familiar. They stood up for their beliefs even as incredibly young men.

The result of their decision to honor the Lord with their eating habits was that God gave them knowledge and skill in learning and wisdom (Daniel 1:17). This verse also says that Daniel was given an ability to understand dreams and visions, which is what the rest of the book is about.

Young Lad with His Lunch

In the New Testament, there is a story of a young boy who responded to a call to do something for the Savior. Christ was surrounded by a multitude of 5000 men (with no mention of how many women and children there might have been) in John 6. Jesus looked to His disciples for a solution to the problem that the multitude was hungry and that it was late in the day. Of course, Christ already knew what He was planning to do (John 6:6).

Jesus asked Philip where they would get enough bread to feed the crowd. Philip didn't know but doubted that it could be done with the limited resources they had. Andrew sought for a solution. He found a young man with a meal of 5 loaves of barley bread and two small fish.

The boy could have refused to give up his lunch. He could have chosen to run away when the disciple approached him and asked if he would sacrifice his meal for Jesus. Neither Andrew nor the boy knew what Christ would do, but this boy allowed the Lord to use his little gift. He trusted Christ with his possessions even though he did not know what the outcome would be.

Jesus took the food and gave thanks to God for it. He distributed the food to the disciples who took each piece they were given and started handing it out to the people around them. Surprisingly, there was plenty of food to go around. When everyone had finished eating, the disciples gathered up the food fragments and brought them back to Jesus. In the end, they gathered 12 baskets full of food.

And Jesus said, Make the men sit down. Now there was much grass in the place. Therefore, the men sat down, in number about five thousand. Moreover, Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

When they were filled, he said unto his disciples, gather up the fragments that remain, that nothing be lost. Therefore, they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten." (John 6:10–13).

Like this little boy, we should be willing to hand over to the Lord anything that He requests from us. We may not know what He will do with it, but if we trust Him with our possessions and our lives, then He will do something wonderful like He did with this little lunch.

Final Thoughts

Regardless of their age they can place their life in the hands of God and allow Him to work. God is doing, and will do, a great work in this world. He chooses to use people of all ages to accomplish His purposes. How wonderful it would be to allow Him to use us to accomplish great things for Him.

4.6 Theological Challenges for Young People in The Church

Young people struggle to articulate their faith. The church has developed the tradition of using Christian language (Christianize) around youth without explaining it to them. This could be true for any visitor to the Christian context. Traditionally, doctrinally loaded terms (like salvation, redemption, righteousness, and so forth) become part of daily language of those within this context. Youth have in turn felt that because they cannot grasp or sometimes even understand this language, the Christian faith is not something they can own (Powell et al. 2011:37–38).

It is important at this age (12–21) that young people take ownership of what they believe. Without this happening, many are open to the risk of falling in and out of faith according to life circumstances. Post-modern society has added to this tension by influencing an individualistic spirituality in these youth.

This kind of spiritual identity could be described as moving away from a theological understanding to a humanistic view of spirituality. The church cannot assume that youth will merely join the dogmatic perspectives (core to fundamentalism) Christian churches used to have on life issues. The technological and information era we live in has resulted in these youth being more informed about different religious traditions and life in general from an exceedingly early stage of life (Cloete 2012:72–73).

Young people are also facing the challenges of Personalizing/living out your faith, living in an anti-Christian culture, sexual purity pressures/temptations, identity and self-image issues, divorce and family issue, negative media influences, busyness, absent father figures, lack of discipline, materialism and the church does not address those issues with them. Teens have all dealt with to some extent at some time or another these issues. The bad news is that these issues will not go away. As we mature and grow in our faith, we gain experience and ammunition in battling them, but if we live in this fallen world, these issues, challenges, or problems will always be there. If we want young people to fully participate in worship services in the church, we also need to address this challenges that are facing our young people.

4.7 Inclusive of Young People in Full Participation in the Worship Service

According to Nel (2001) The congregation will never think of the faith life of youths separately from the faith life of adult members. People do not need to reach a certain age before God becomes interested in them and start working with and through them. Youths are part of the congregation's service of God because they share in God's relationship with his people and are incorporated into the congregation.

Youths will not become a separate group within the congregation. Even though they are unique and have distinct characteristics, they are not apart from the rest. The relationship of God with the believers and their children, as well as the nature of the congregation as something created by God, makes this impossible. Therefore, although the youths, because of their distinct nature, require and need to receive specific attention, they should still be approached and ministered to as essential members of the congregation.

Youths will not be neglected or ignored. The congregation does not consist only of adults or only of youths. The youths must be incorporated in every line of thought and received into every part of the ministry. They must be considered, regardless of the type of ministry on the agenda.

Youths will be congregation's responsibility, not merely the responsibility of the "youth workers." Children and adolescents are not simply the charge of a few people who particularly love and understand them and want to help them-however well-meaning these people might be.

Youths are the responsible of parents, Sunday school teachers, elders, deacons, the members as such, as well as one another (in other, words the youths themselves). This responsibility is inalienable and not transferable.

4.8 Definition of the Inclusive Congregational Approach for Young People

The Inclusive Congregational approach according to Malan Nel (2001) asserts that youth ministry is not a separate or additional mode of God's coming to the youths, which is why there is not a ninth ministry listed in the above diagram. Youth ministry is not about finding an extra place for yet another ministry, but about finding a place for youths within every ministry and among the people that the ministries are designed to reach and serve the people to whom God comes by means of the ministries.

The Inclusive Congregational approach, therefore, is more about finding a place for children and adolescents that about dreaming up new modes of ministry. The modes of ministry are largely fixed, and as such, they should be studied and developed as far as possible. The point is whatever is described and discovered in these modes of ministries is relevant to the youths as well as to the adults' congregation. Every ministry in the church is relevant to the youths. Every ministry contains rich potential for youth ministry.

The task in youth ministry, as is the case in building up the local church, is not to study and describe the ministries as such. Rather, the task is twofold - to sensitize every discipline of ministry for its relevancy to the youths (as part of the whole) and to rediscover and define the place of the youths as part of the congregation.

The question then becomes, how can theology and the congregation (in which theology functions) become more sensitive to and aware of the youths. How can the youths become more sensitive to and aware of theology and the congregation as a whole? In short, how can youths find a place in their church?

4.9 Description of Inclusive Congregational Ministry for Young People

Comprehensive first

According to Nel (2000: 85), there is no theology reason why what is valid for adults is not valid for the youths. The comprehensive ministry is meant for them as part of the congregation. Yes, there should be differentiation for youths-but for the last time, it is time for us to stop missing this comprehensive and inclusive perspective.

There is quite enough proof to that the traditional idea of youth work grew out of and was fed by congregations, parents, Sunday school teachers (catechist), ministers, elders, and deacons. Yet it failed in taking the youths into account in, and as part of, the congregation. Merton Strommen shows how impersonal approach in the Lutheran church, reacting to historical events, led to a formal, impersonal, and intellectualized approach to young people by the 1860s-at about the time when many youth leagues came into being.

In 1908 a youth committee wrote, “We look forwards to the day when we have only devil and not also our church fathers to fight”. Such an approach is counterproductive to a comprehensive, inclusive congregational ministry and its differentiation.

The absence of such a comprehensive congregational approach has often led to a negative evaluation of the congregation by children and adolescents. In such a case, the youths often seek to meet their spiritual needs and worship elsewhere-historically in the youths’ organizations. The matter of identification with the congregation, which is so crucial to teaching, is important here.

It can be said with a great deal of confidence that traditional youth work was fed not only by the Industrial Revolution and consequent culture change, but also by the inability of adult members of congregations who could not (or would not) change or adapt old traditional forms and thought patterns to meaningfully integrate the youths into the local church and minister to them as part of the whole. In a sense the church culture, on the one hand, was too paternalistic and legalistic to open. On the other hand, it was also too evangelically individualistic to appreciate the whole.

Some would call it the legacy of the individualistic spirituality of pietism. Nevertheless, it is not that simple either.

Within reformed theology the question remains whether the traditional attitude, which separated youth ministry from the larger life of the church, were not, at least in part, the result of the encyclopaedic categorization of theology by Abraham Kuyper. In his work some functions belong to the duties of the “institute,” while others, like evangelization, are the duties of the “organism.” In any case, with or without Kuyper’s help, reformed theology contributed to this worldwide loss of the youths (especially of adolescents) in churches.

All communities, counties, and denominations were affected by it, some only sooner than others were. During the American youth revolution, Louis Cassels wrote, based on what young people were saying that the church was losing them because of cold worship services, lack of involvement, and phoniness.

4.10 Integrating Youth into the Life and Work of the Church in Worship

In principal youth is an essential part of the church. To integrate the young into the full life and work of the church is not to make them something, which they are not yet. It is simply to help the adult members to accept the young for what they already are and to help the young realize who they are and what may be expected of them. Any local church that draws upon the true meaning of the covenant, baptism and confession of faith should be filled with the above-mentioned view of youth. The Bible makes it impossible to view it differently. Youth are no supplement to the church, no peripheral connected group of people. They are part of the local church. The complete congregation comprises of parents and children (compare for example Deut 6; Matt 18: 1 - 6; 19: 13 -15; Eph6: 1 - 4; etc.).

Kenneth D. Gangel correctly says: “The Christian young person needs to realize that because he is a part of the church, the body of Christ, he has obligations and responsibilities to his local church” (Irving & Zuck, 1977, p. 37). Corbett and Johnson once wrote: “Youth ministry is more than ‘preparing youth to become a part of the church’. It is youth, who are a part of the church now, becoming involved in mission in their world” (Corbett & Johnson, 1972 p. 162). On the other hand, as S. Little put it: “they are part of the ministering body of Christ within which they are supported and equipped for the fulfilling of their common calling” (Little, 1968 p. 11).

This emphasis is a comparatively recent development. “For generations, perhaps throughout Christian history, the church has been organized for adults. If children have been considered at all, it is as the appendages of their parents, accepted into the church because they be longed to a Christian household, but not really recognized until they were able to enter adult membership. Therefore, for example, the liturgies of the church have been organized as adult activities, and largely extent child have been ignored” (Barrett, 1982, p. 28).

Integrating youth into the full life and work of the church in many ways asks for a rather radical and total conversion in the minds of adults to the fact that youth are an essential part of the local church. This truth should be in the focus of the church board, the adult leaders, teachers, parents and not the least in the focus of the pastor. It must fill their hearts and minds and do so with enthusiasm and gladness. If this is not true, every attempt to give them a greater share in worship services will prove to be ad-hoc, short term entertainment. To the young it may prove to be cosmetic and phony.

4.11 Belhar Confession and Young People

The Uniting Reformed Church in Southern Africa in article 2 of URCSA General Synod Church Order (2016: 6) believes in the Triune God, Father, Son and Holy Spirit who revealed himself in Jesus Christ. This Church believes that the Bible is the Word of God and is the full and trustworthy (reliable) witness of this revelation. This Church accepts that at certain times and in accordance with the Word of God, creeds came into existence, which interpret and state the faith of the Church of Christ.

The Uniting Reformed Church in Southern Africa accepts the ecumenical creeds viz the Apostles’ Creed, the Nicene, and Athanasian Creeds, and by virtue of its own origins believes that the Confession Belgica (Netherlands Confession of Faith), the Heidelberg Catechism and the Canons of Dordt, as handed down in history, give pure expression to its faith. It furthermore accepts the Confession of Belhar (1986), as demanded of the church in the Southern African situation.

The Uniting Reformed Church in Southern Africa accepts that it has not completed its task of confessing the faith. Changed circumstances and a better understanding of the God’s Word in future may lead to the acceptance of further articles of faith, or the revision of existing articles of faith.

The gap in Belhar Confession is that it does not speak anything about children, females, adults, and young people in the church; therefore, it needs to be revised so that it can be able to accommodate young people and say something about them. Those are the findings about Belhar Confession.

4.12 Conclusion

The URCSA is an African church. Our worship is characterized by joyful singing, bodily movement, and dancing, since we experience and love God with our minds, hearts, hands, and feet. Spontaneous energy and vibrancy shape the way we praise God. Our worship is also communal. We rejoice in God's presence together with our sisters and brothers; our worship unites as with one another as much as it unites us with God. We greet one another and encourage each other in our worship as a community of faith. In that, sense the image of the church as family or household is extraordinarily strong in the URCSA.

Our worship services are usually not "short and sweet. Our sense of time is shaped by the significant relationships and the meaningful events in which we are participating, not merely by a clock on the wall. We need to be sensitive to the needs of our members, however. We should not take it for granted that our members are comfortable with long worship services. Urbanization is changing our lives and we need to be careful to make sure that we remain in accord. We love rituals and ceremonies, because we worship God through movement and with all our senses, not only with our minds.

In our worship we do our best to address the real human and spiritual needs of our church members in a holistic way. Our liturgies attempt to address the need for belonging, for fellowship with brothers and sisters, for healing and reconciliation, for overcoming the fear of death and the demonic, for support during bereavement and unemployment, for testifying to God's goodness. We use many languages in worship, since Africa is a continent of many cultures and ethnic groups. We often interpret ("talk") in worship because we do not want to exclude anyone from worshipping with us. In this way we affirm the multicultural beauty of the Body of Christ. That URCSA is needed in Botshabelo Presbytery.

Chapter 5

Qualitative Empirical Research

5.1 Introduction

This research study is about the role of young people in the church worship and was partly informed and influenced by the perception that the URCSA style of worship on Sunday worship services and consequently, does not enhance and embrace young people participate in their services and that is hurting young people most of the time. Nel (2000: 77 and 78), argues that young people are not only partly the congregation's responsibility; they are wholly so, and he continues by saying that young people are simply part of a comprehensive ministry of the congregation. A local church does not consist of adults only and therefore is it necessary for youth to be incorporated into every part of the church services. Considering this argument of Nel, it is very much important that this phenomenon in the URCSA be investigated and come up with advice to the enter church. My submission and proposal are that while much might have been said about young people's participation in congregational activities, not many and many studies have been undertaken regarding this phenomenon in URCSA Sunday worship services.

In this chapter, the researcher provides the guidance and review of the effects of URCSA. This chapter will also give some important factors that will help the church to understand the importance of young people in the church and their role. That the church today must utilize young people in their activities so that they can groom them spiritually so that they can be able to bring changes and transform the church to the new style of worship. The researcher will also compare this study to other chapters and make conclusions.

5.2 Engaging youth in worship – Give them ownership.

Analysis of Data from Focus Groups of Church Council In URCSA

The church needs to give young people ownership when it comes to worship in the church today because young people make the church to praise and worship God in a different style and tone. During the semi-structured interviews with the church council the ten churches church council members were interviewed. Most of the church council members who were interviewed were middle-ages, young-ages, and older-ages. Three groups were dominated by males than females. They were divided into three groups according to their age groups so that the researcher can get more inside about who do they feel about the participation of young people in worship services. All three groups showed great and good enthusiasm and commitment in the church matters and they always say that they like the church that is having order. All of them are very much active in the church and most of them are serving in congregational ministry, finance commission and proclamation and worship commission. Lot of them they were part of Youth Ministry and Young Adult Ministry during their times in the church. After engaging on the matter of the role of young people in the church, the researcher discover that older once believes that the church must be order and respected and no one should do they way they want in the church and they believe that during church service only Hosanna hymns songs must be sing. Middle ages and younger ages indicated that they have desire to empower young people in the church through different sectors of life and skills to ensure that they understand the purpose of the church and life in general, and also to make sure that they are active and successful members of the church and society as a whole.

Most of the church council members showed good and perfect knowledge and understanding of order of the church service every Sunday and what do they expect from young people during church services. All of them mentioned the order of service that is at the back of Hosanna Hymn book and they say they follow it because is their church order of service and they cannot change it at all. They mentioned that the singing of the liturgical songs from Hosanna Hymn Book are the only one that they sing, nothing more or extra and they are in accordance to the church procedure, and they stated further that the rationale behind the singing of these songs is that the songs are the right once for the liturgical part of the church service. They emphasized that the songs also allow congregants to have a deeper understanding of what our believe is to our God only.

When asked about the level of young people participation in the Sunday worship services, they say that the service of Sunday has its own order and only a preacher of the day has control over the worship service. Young people are given a chance to sing but not to preach and do other things, only the church council is allowed. They say that young people are having their ministry where they can do as they want but worship service has its own order. Others said that their congregations have a lot of young people but few of them are participating in the church service and some they do not even participate in their youth ministry.

After a deep deliberate discussion, the researcher made an example of one of the schools regarding worship:

In one of the schools, it was very distinctly when the youth director sat across the table as learners munched on chips and hot sauce. He looked at learners and said: I want you to consider you leading the youth worship team at school and church one day.

What does that entail? That was a great motivation to learners that one day they must take full responsibility to plan the worship services for the weekly meetings at school and church, and for any special services they might have on retreats or camps.

The teacher encourages them to choose songs, recruit young musicians and worshipers, find musical instruments, plan their worship services, and put them in order. That teacher makes sure that learners learn their importance in worship and make them feel their presence is very much important and valuable. From that day, that teacher made a turning point in learner's lives and that was a great move. That is what the church should do to the young people in URCSA.

It is scary to take something as important as worship and turn it over to someone other than yourself, especially a youth. However, it could be the best thing you could do, for your youth group and those individuals. Consider this:

5.2.1 Young people know the style of worship that connects them better with God and the Holy Spirit. Having young people take ownership of planning worship services means they may come up with something different, but great ways to introduce others to Jesus Christ.

5.2.2 Young people know other youth more than the elders and church leadership. They have done nothing to recruit new members into our youth worship team over the past year. They

have come with friends because someone knows someone. Now the church has 3 drummers, but they all work together, divide up the songs and do a great job.

5.2.3 Young people are not the future of the church. That was told to young people most of the time that you are the future of the church and you must grow up, but the truth is that young people have something to contribute no matter what life stage they are in.

They should not underestimate the talents, abilities, and desires of young people they have now and the things they can teach the church about worship in Botshabelo Presbytery congregations of Uniting Reformed Church in SA. The church needs to understand and accept that young people are existing now not tomorrow.

5.3 What the church should do about this problem.

The church needs to transform its worship services so that they can be able to attract and accommodate young people in the church of Christ.

5.3.1 The church should know the needs of young people in the church in general and it needs to know the “Intellectual growth of young people; Jesus grew in wisdom, Physical growth of young people: And stature, Spiritual growth of young people: And in favor with God and Social growth of young people; and men” (Borthwick 1998: 65).

5.3.2 The church should engage young people in the worship services so that they can be able to express their gifts there so that they can grow spiritually.

5.3.3 The church should include organs and pianos that need to be supplemented with violin, bass, drums, and guitar or they use their style of Christian Youth Movement of singing with their instrument which pillow covered by leader shield and clock (Mosamo le Tshepe). Youth are masters at capturing enthusiasm in short phrases and banners. Their artwork is often bold, straightforward, and profound. The church should know that: Singing and music take pride of place afterward and gestures among all the signs and symbols which make up liturgy. Distinctively Christian use of music in the liturgy is met with in the kerygmatic and evangelistic aspects of worship.

Following the prophets and Jesus himself, Christian preachers have made use of rhythm and even melody” (Gelineau 1978; 440). Plato (347 BC) believed that music could permanently

influence one's character. In the Old Testament, Saul was refreshed, and his evil spirit was exorcised because of David's harp playing.

Roman philosophers continue to believe that music is related to morality. Music encourages people to act modestly or immodestly, peacefully, or violently. However, the most important thing is that "Music has great value as a signal". Music attracts attention. "As a medium of communication, it facilitates the transmission and reception of many kinds of information. Music and culture are linked so that one may speak of musical culture". Psychological and empirical evidence has shown that music can bring about demonstrable physiological changes in the human body and psyche. The church to be alive it needs vibrant music every Sunday because music can make young people enjoy the church of Christ. (Hestenes 2002:32).

5.3.4 They should also try to develop a good style of preaching in the worship services because their preaching if is not on the standard especially for young people in the worship service and if they cannot do that at the end of the day the young people will decide to move out and go to the charismatic churches where they feel that the preachers of them are preaching the good news and they preach salvation.

Because when we check the young people want to listen to the vibrant preachers who preach the word of God with that powerful voice and who led by the power of the Holy Spirit all the time. Now I think is the right time for the church to take the point of preaching very seriously because it also contributes a lot to the worship services and if is not like that it will affect young people and it will turn them off.

Now I believe that is the time for the church to change their style of preaching and try to read in the Bible some scriptures that were written for the preaching activity i.e. I Timothy 2: 7, II Timothy 1: 11, Matthew 4: 17, Matthew 10; 7, Luke 9: 2 and Matthew 28; 19.

5.3.5 The church should bring the meaning of the two sacraments (Baptism and Holy Communion) that take place in the church so that young people can be able to understand them and be able to take them seriously during the time of sacraments by rendering an item before the baptism or Holy Communion starts. They should know exactly the meaning of baptism, and what is baptism, and the same applies to Holy Communion.

5.4 The Theological and Practical Reasons

The theological concern is that in the churches they must empower young people when it comes to the point of worship services. Empowerment means helping young people to throw aside the crutches and learn to walk on their own when it comes to the worship services. Young people need to be involved in the coordination committee, evaluation, and planning worship committee to be able to organize a few things about worship services. Young people learn the skills of public speaking and singing by standing up and presenting their ideas in an organized way.

The church must prepare young people for leadership and worship services in the church and society. In many situations today, young people have the opposite experience.

They are rarely invited to participate in the decision that directly affects their own lives, in the school, in the family, at work, even in politics. Paternalism and authoritarianism are cancer that undermines youth empowerment. Many religions and lay adults tend to make the decision alone when it comes to worship services, do things, and planning without involving young people to hear their ideas and views. Afterward, they are disappointed because young people are disinterested.

As stated by Apostle Paul on: Young people in the church are part of the body of Christ, they have to be free in the church, and they must feel in the church.

I Corinthians 12: 27 "Now you are the body of Christ, and each one of you is part of it. And in the church, God has appointed first apostles, second prophets, third teachers, then workers of miracles, also those having gifts of healing, those who are able to help others, those with gifts of administration, and those speaking in different kinds of tongues".

II Timothy 2: 22 "Flee the evil desires of youth, and pursue righteousness, faith, love, and peace, along with those who call on the Lord out of a pure heart". Here Paul told Timothy that running away is sometimes considered cowardly. Nevertheless, wise people realize that removing courageous to take. Timothy, a young man was warned to flee anything that produced evil thoughts.

5.5 The proposal to Botshabelo Presbytery congregations of URCSA: Action Plan

Thomas G. Long (2001: 13) proposes the following in the congregational life and worship: "Make a room, somewhere in worship, for the experience of mystery. Make planned and concerted efforts to show hospitality to the stranger. Have recovered and made visible the sense of drama inherent in Christian worship. Emphasize congregational music that is both excellent and eclectic in style and genre. Creatively adapt the space and environment of worship. Forge a strong connection between worship and local mission – a connection expressed in every aspect of the worship service. Maintain a relatively stable order of service and a significant repertoire of worship elements and responses that the congregation knows by heart. Move to a joyous festival experience towards the end of the worship service and have a strong, charismatic pastor as worship leader".

Church leaders do not just take decisions that will be against young people in the church especially when it comes to worship services. Invite them to be part of the planning. They make things happen in the house of the Lord. Leadership is the ability to work with young people together with love and peace especially when it comes to the point of worship services.

Firstly: On the point of music proposed to them to allow young people to praise and worship God in their way that will make them happy all the time in the worship services and train them so that they cannot make mistakes by becoming over-excited. Notify them that young people like music a lot and they believe in it all the time. Moreover, they must know that young people develop a complex relationship with a great many different styles of music.

And they feel dancing in the worship services is good to them and allow them to dance because is the way they believe that if they dance, they praise God with their open and happy hearts, because "Psychological and empirical evidence has shown that music can bring about demonstrable physiological change in the human body and psyche" (Hestenes 2002:32).

Secondly: They should know that young people are the first ones responsible for their growth in faith. They have a greater possibility of benefiting from a formation program when they participate in its elaboration and execution.

Young people evangelize other young people by worshipping God in the church. Propose that they should put young people in the church council and worship and proclamation commission to work together with others and for their Lord and serve God's people by being involved in the worship team commissions in the church. Even he/she is married, or unmarried, or single but put him/her in the church leadership and work together with them so that the church can grow on the worship services.

Thirdly: Propose to them that young people create their style of worship in the church by the choices they make. For the alternative of worship, young people need to sort out how God is challenging them to live the Christian life. Propose to them to let young people to enjoy the worship services and to feel at home when they are in the church.

Fourthly: Preaching in the context of worship during church service must be very powerful because is one of the ways God consistently challenges us. I try to encourage them that they must leave their attitude aside and focus on the preaching that will make people live all the time in the church. They must be as creative as they can with the sermon slots, and as well as having one person standing up front speaking, they must vary the format with the interviews, testimonies, and groups of people discussing things. The preacher must be vibrant not a boring preacher. It must be committed to Christ and who knows the word of God properly.

It must be someone who preaches salvation and who accommodate young people in his/her sermon all the time to inspire them a lot. It must be someone who preaches things that are happening in the real-life situation today. I also gave them brief outline, which I try to follow whenever I must preach at the worship services. It is not, of course, a cast-iron, failsafe formula, but it contains guidelines, which I find helpful for the sermon and which will make young people understand the sermon properly:

- Introduction: smile at the congregation and say something to warm them up a bit. Then introduce what the sermon is about, making sure that it is linked to real issues or events in the lives of young people. Then the best way to do this is by telling a story.
- Bible Story: Re-tell a short story from the Bible in a lively way but a sensitive manner. Do not be afraid to fill in a few details and crack a few jokes, be sure to get the point over clearly.

- So, what: Say in a simple way why the Bible story sheds light on the situation that you have talked about. Make one point or if you want can be two. Give some ideas about what action is expected because of what you have said.
- Response: Suggest a way that an aspect of the service, e.g., taking communion, could be used as an act of commitment to action.
- End: Get off quickly, do not hang around. Ending a talk is hard so I normally have a period of silence or a time when I pray. However, the most important thing is to stop early and leave them wanting more.
- I hope and trust that as the church council if you can try to practice these five steps in your worship services when it comes to the point of preaching you can be able to accommodate young people then you will see that they will never get bored in the worship services.

Propose to the church council to teach young people how to pray because prayer is an important thing in their lives as Christians. And young people today in the worship services they like this style of praying together as a group because they experience that in the charismatic churches where they usually visiting sometimes, and they appreciated it a lot and they will that their church needs to change and allow people to talk to God freely in the church. And the church leaders and ministers should try to practice the power of healing in the church because in the Reformed tradition healing is not there but in the charismatic churches is there that is why so many young people like it so much because they experience the power of healing in those churches.

Propose to the church council to follow the following basic models according to Malan Nel (2000):

- The Community Model: According to Senter III (1989: 240) the philosophy behind this model is that the youth should develop the attitude and abilities necessary representing God in this world, or making God present in this world.

This is done to give youth an essential and living share in all aspects of the life of a Christian community, the local church. The main activities of the model are, therefore: the training of youth, youth meetings that accommodate one another and the others in our local church with whom we share our faith and with whom we grow, corporate worship services as one of the most essential activities of the model; ministry activities that include children and adolescents.

- The Competition Model: The philosophy behind this model is mainly to put the natural leaders to use in each set of circumstances to act as servants and motivators of their teams in the context of competition between teams, to draw the youth to attend well-articulated confrontations with Biblical truths.
- The Discipleship Model: In this model, training plays an important role. The philosophy is to train youth to be God's people in a godless world. They are trained through Bible study, and the ability to pray is taught in a caring atmosphere. The purpose remains the idea of making more disciples.
- The Fundamentalist Model: The philosophy behind this model is the following:

Build tomorrow's church by challenging today's youth to live apart from the world; supply opportunities to actively share in the evangelizing responsibilities of the church while they enjoy the support of a Christian school, college, and home.

- The Gift Development Model: The philosophy here is to allow youth to explore their gifts and natural abilities by supplying them with short-term opportunities for service, performed within small group, guided by a spiritual, and trained with skills for the tasks.
- The Service Model: Although this model is intricately linked to the preceding one, it has another dimension also. The philosophy is to develop the youth's skills in ministry and then to expose them, in a planned way, to human and spiritual needs, even outside the cultural context of the local church but supported by meeting similar needs in the community of which the local church is a part. Support by other sub-systems within the youth group is also part of this approach.

- The Urban Model: This is a model especially for reaching schools and colleges in the city. The philosophy is to use the facilities and equipment of the local church or local churches to build spiritual and responsible relationships with scholars and students in the city. The cooperation of adults who are being respected and trusted within the city is being sought.
- The Youth Fellowship Model: In this model, the youth are trained to serve the Lord by serving the youth group, especially by preparing and presenting programs based on the Bible and its application in life.
- The growth Model: The philosophy behind this model finds expression in the purpose as Snyman defined in (1994: 140): To lead the youth to a personal encounter with God, and to guide eco-systemically in the dynamic process toward spiritual maturity.
- The Choice of Model: The descriptions above are not meant to be established of the value of the various models. The nature and character of youth ministry at present make such estimates almost redundant.

“Those who hold on to the principles of continuity can evaluate for themselves, as long as they remember that the eventual choices will be determined by the principles and the context” (Nel 2000: 170-176).

Ask the church council to plan the liturgy together with the worship team and with the ministers, the text for the votum, the hymn to start with and supply material for the intercession, etc.

5.6. Conclusion

In conclusion, the key issues to be addressed by church leaders and older congregants are their attitude of being suspicious of the spirituality of the young people in the church, being more of role models and mentors; loving, accepting, and caring for the young people; as well as teaching about church liturgy, worship style and other important issues that could enhance the spirituality of the young people and the knowledge of their church procedures and systems. Is particularly important for young people to understand their identity and church doctrine.

Young people must enhance their confidence by participating more in church activities other than Sunday worship and be prepared to learn when are given an opportunity as well as avoid competition and comparisons amongst themselves. The church needs young people today.

Furthermore, this study could be replicated in other congregations of the Uniting Reformed Church in Southern Africa to ascertain the trustworthiness of the findings and concerns of young people. Since one of the findings in this study is that the tradition of the church as well as its patriarchal approach to praise and worship are concerns to lots of young people, another study could be undertaken in which the impact of tradition on worship in URCSA could be investigated.

Chapter 6

Findings, Recommendations and Conclusion

6.1. Introduction

The young people are also aware of the differences between the worship styles in URCSA Botshabelo Presbytery and other Christian church denominations, as well as the advantages and disadvantages thereof. Most young people in this study love the church liturgy and find it orderly in most cases, spiritually uplifting and with strong biblical foundations. However, during the interviews some find that it is male dominated. The young people are also aware of some factors that cause their low participation in Sunday worship services, such as the tradition of the church, the culture of believing more in adults than in the young people. According to the findings from the focus groups, the low participation of young people is a result of several factors, some emanating from the youth themselves, some from the adults and congregational leaders while others are inherent in the tradition of the church. Adults are said to be judgmental of young people behavior, resulting in lack of confidence in young people. This causes fear of prejudice among the young people. On the other hand, young people have challenges of peer pressure, competition amongst themselves and lack of information and encouragement regarding participation in church matters. But the church needs to teach them and guide them on that regard. This simply mean that the last part of this chapter will come up with recommendations to the leadership of URCSA Botshabelo Presbytery, limitations of the study, and its implications for future research, as well as a summary of the study.

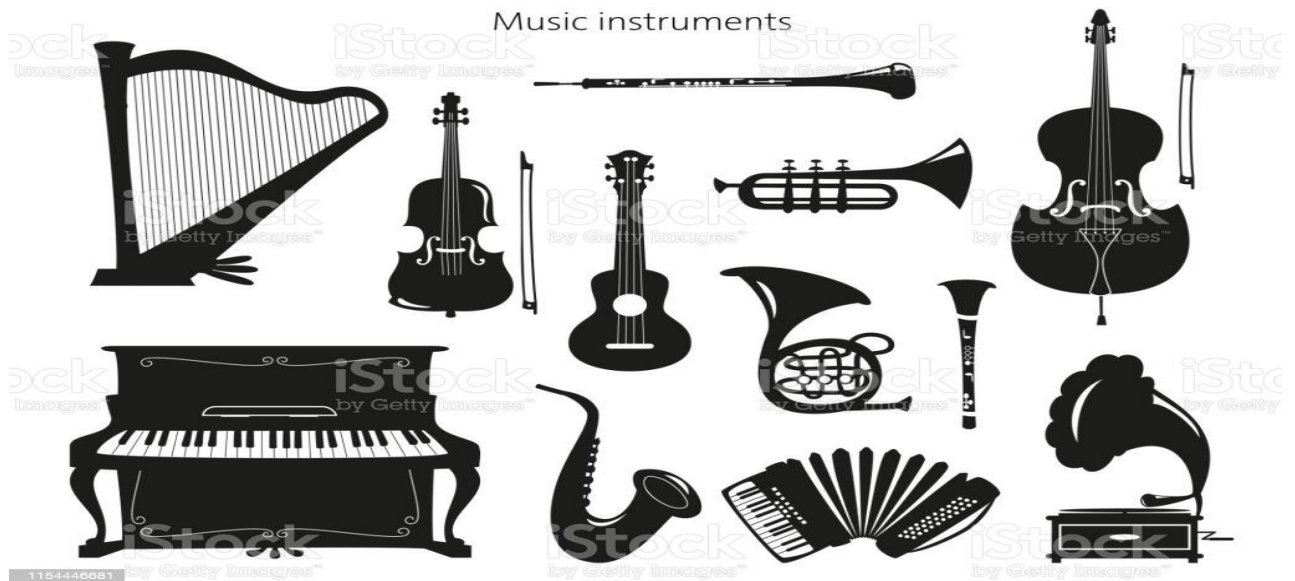
6.2. Research Findings and Results to Botshabelo Presbytery Congregations of URCSA: Way Forward

Today the church is living in a different world that young people should express the talents and gifts in the house of the Lord. Young people are attracted by different styles of singing in the worship services especially in URCSA, for young people to be part of worship service allow them to use the music of their style because music is something that they can relate into it during the worship and praise time in the church service.

For the older people music is something that they also enjoy a lot in the worship services and this when happening you it when they sing in the church, but the problem is that they want a cool and quiet style of singing and that is the one that borders young people in the church because they cannot feel what the older people feel during singing time.

The type of instruments that young people are using during worship services some older people like them and some dislike them at all. But the Bible in the Old Testament stated clearly that they can praise and worship God by using a different instrument, i.e. keyboards, pianos, trumpets, etc. and young people of today they like this charismatic style of singing in the worship services and according to me is good because it allowed in our church because Reformation means that we continue to Reform and brings new changes in the church, there is no restriction when it comes to worship.

They like to have a worship team that will lead the worship services from the start to the end, and they enjoy it a lot. Worship Team is very much important. Is also the other style of worship services they like, and they attract them so much, because they stand in front of the congregation and lead the congregants with songs and pray at the same time?



That is why Martin Luther and John Calvin differed greatly on the use and power of music. Martin Luther was a singer, lutenist, and composer of some skills. In his monastic period, Martin Luther recognized the power of music to move emotions. He came to see music as a gift of God and a part of God's creation, for there is a type of in all things, from the sound of the wind to the song of birds.

The power of music, used for a good purpose, can produce the same effects at the Word of God. Music is the handmaiden of theology. John Calvin also saw music as a gift of God but feared that the pleasures of music might distract from the Word of God. He rejected the use of instruments and choir in the favor of congregational song, especially the singing of psalms. Indeed, that is why even today the church still has differences when it comes to singing in the church, but the church does not control by the individual, is control by the Word of God. What does the Word of God say? The theology of the Reformed Church is based on the Word of God.

There is another style of singing in URCSA worship services; this one is mostly liked by young people in Christian Youth Movement, and they have their ministry's uniform which is black and white with CYM pin, some young adults, so elders in the church and some minister.

This style of singing that they like they use pillow and clock (mosamo le tshepe) is the long-time style in the Reformed church since NG Kerk in Africa, they used to sing by using those instruments and even today at URCSA they still use them because some young people in the church they enjoy that kind of music and they feel blessed when they sing like that.

However, not all young people like it because when you discover today most young people like the charismatic style of worship and music because they like the way they use the instrument during the time of worship service and that is why they enjoy it so much. Some young people who are not members and part of CYM normally say they don't like the beat and clock of CYM they normally say is boring and is too stereotype like. Nevertheless, remember, the gifts of young people are different.



Christian Youth Movement style of singing in their ministry's uniform.

I believe and trust that the way the church conducted their worship services it needs to bring impact to young people's lives, and it needs to change their lifestyle. By involving them in the worship services, it will play an especially important role in their lives and it can bring some impact to the worship services all the time in the church.

Worship is not all about singing but praying together during the service that can also bring impact to young people's life because they like it a lot because they see it in the Charismatic churches. I believe that if you can bring them for the front, they will be happy and they will fill accommodate in the church.



Four dominating traditional instruments that are in use by CYM in URCSA currently.

In some congregations of the Uniting Reformed Church in Southern Africa, they are using Charismatic Style of worship and praise in the church and they believe that the instruments are the best because they say that implementing quality instruments for quality sound that will attract young people to become much involved in the worship services. They say those young people like music a lot that is why music is very much important in the worship services.



They say that young people today should lead by example to others in the church even outside the church because their lives are in the hands of God and they must empty themselves and let the power of the Holy Spirit to take control of their lives as young people so that they can on one spirit with your brother and sister. If you discover that older people disagree with the style of singing of young people and young people disagree too, I think the best way is to have one service on Sundays. At 10H00 should where everyone will be given a chance and space to praise and worship God freely in the House of the Lord. The church choir must sing, young people must sing, and elderly people must sing because church is one body and no separation in the church. The fact is to try to bring stability and satisfaction in the House of the Lord. All young adult, young people, older people, and middle age group. On that service is where people will be able to sing the way they feel by not being shy to clap hands and lift their hands when the spirit of God works inside them. On that way everyone will feel at home.

The most important thing right now for the churches is to try step by step adopt the new style of today's generation the way they praise and worship God but still respecting the doctrine of the church and its order during church service. Young people should be allowed to dance, clap hands, etc. In the worship, services let the power of the Holy Spirit take control and lead people of God. You should know that in the worship services young people are more attracted to vibrant and alive services that will attract those most of the time and have that much confidence to come to the church most of the time. I believe and trust that in the Uniting Reformed Church in Southern Africa we need to develop good worship services that will accommodate all categories in the church and that will allow young people to feel more accommodated most of the time.



6.3. Late report of the URCSA Fourth General Synod in 2005 in Pietermaritzburg on liturgy and worship: Consider.

Addendum to Report Of GCW/GCPW; Refer C; Point 2.2.

A late report on liturgy and worship by the GCPW/GCW to the URCSA General Synod at Pietermaritzburg, in session on 26 September to 2 October 2005.

Dear Chairperson, sisters, and brothers,

We serve you with a report that we hope will positively contribute to the URCSA's internal and external development of *the essential and primary focus* of the church's life and witness as a Christian community of faith, namely *the worship of our triune God*.

1. Content of report:

- | |
|---|
| <ul style="list-style-type: none">1.1. Liturgy in General1.2. Draft Hymn Book1.3. Draft Liturgical material, forms, and resources1.4. Proposals1.5. Passing on the relay: Future development of liturgical material |
|---|

1.1. Liturgy in General

The worship service gives form to the meeting between God and the congregation. Without this meeting, the worship service obviously will become shallow and unreal. Nevertheless, the worship service also importantly serves to form the faith perspectives and lives of the members of the body of Christ for life following God's Word (kerugma),

For taking care of one another in fellowship (koinonia) and for service and witness to the world (Diakonia / martyria), as a praise offering to our God (leitourgia).

There is a need to enhance our understanding of the essential nature of the worship service and to be able to understand and participate when we worship together in our congregations or as visitors in other congregation from time to time.

The GCP thus presents General Synod with this report as the basis for the further development of the liturgical framework for the worship service and practices within URCSA.

See Attachment 1

1.2. Draft Hymn Book

1.2.1. The decision of General Synod 2001

See GCPW Report 2.2.1.1. *Hymnbook for singing together* (draft)

The 2001 GS instructed the GCPW to provide the URCSA with a hymnbook, taking all the languages in SA and Namibia into account. Report of progress should be made to the next general synod.

The GCP/GCW, therefore, provides the 2005 synod meeting with a draft hymnbook for singing together, to be reviewed and endorsed by the synod.

General Synod should note that there is a real need for a hymnbook that will serve the purpose of the DRC family singing together.

1.2.2. Praise the Lord!

Development of draft hymnal for communal singing, *Praise the Lord*.

1.2.2.1. Limited Resources

The GCP had to cope with very limited resources in dealing with this process in general.

1.2.2.2. Challenges

On the development of a hymnbook itself, several hindering factors pose a challenge to its production, such as:

- a. The overall cost of the process and the cost per hymnbook
A hymn book containing the current content of the draft hymnbook may amount to about 100 pages at the cost of R30, 00 each.
- b. A wide variety of hymns is currently sung in the different parts of the URCSA.
- c. Many languages are spoken and sung within URCSA's congregational life.
- d. Many well-used and acculturated hymnbooks are used in the URCSA (e.g., Hosanna and GSG - Nuwe Sionsgesange)
- e. Because of language differences, it is unfortunately not possible to arrange the content of a hymnbook for communal singing in alphabetical order.

1.2.2.3. Account for Diversity in Unity

We did deal positively with the challenges to create a hymnbook to be used as widely as possible, in all kinds of multi-language worship meetings.

1.2.2.3.1. Singing in Tongues

Since 1997 we in URCSA experimented regularly with singing the respective verses of specific hymns in different languages (e.g., Ps 100's 4 verses were sung in Zulu, Pedi, English, Afrikaans respectively; refer to the last two pages of the draft hymnal).

Lux Verbi and CLF, main publishers of the hymnals currently used in URCSA, kindly permitted us to do these trial runs (A similar approach was first used in the 1988 Mission Year of the DR Family (refer: *Lieder in sewe tale vir die NG Kerkfamilie*, 1988, Pro Christo Publikasies, Bloemfontein). In URCSA we used and tested the approach in a wide variety of meetings within and outside URCSA throughout our Synodical resort (e.g., General and Regional Synods; General Synodical Commissions; Women's Conferences; various Church conventions as well as the URCSA 10-year festivities).

This method helped us to get used to each other's languages in song and to bond together in new sensitivity for and accommodation of one another as family. However, using this method implies that we must "*sing in tongues*" because the approach does not enable us all to always understand and participate in all of what we are singing.

1.2.2.3.2. Understanding and Participation

We thus sought a formal paradigm that will enable us to all to sing together with much more *understanding* of the content of what we sing and thus to *participate* in worship and fellowship with one another (Wolterstorff). We thus compiled the draft hymnbook for use by delegates from all our regional synods in this general synod meeting. The product and the process are to be weighed by us all.

We use it in all our worship meetings and can thus get a feeling for what we can expect of such a hymnal for joint singing. The process of compiling such a hymnbook, together with others in the family, for formal use inside and outside URCSA should also be approved.

1.2.2.3.3. Multilingual

The variety of languages used within URCSA poses the challenge to balance the need for expression by people in their mother tongues. The choice was thus made to provide a hymnal with parallel translations in which the Afrikaans, Sotho, and Nguni groups of languages are dealt with in three separate columns since the majority of URCSA members speak these.

A fourth column was added to cater to smaller language groups and for English translations. This multilingual hymnal has 60 hymns from our existing treasure of a song. The further development of this treasure has to be taken up from here.

1.2.2.3.4. In Service of Re-unification

In the process, we started with what we currently have and use to sing amongst the DRC family and ourselves within URCSA. Since we are sincere in the process of re-unification of our family and because we in the GCW/GCPW realize the extraordinarily strong need for enabling and endearing mechanisms which can help us to model unity, shape unity, and cultivate unity in a very visible and participatory way amongst us, we in principle for this draft hymnal drew from all the official hymnals currently in use by us all. We need to take our liturgical roots seriously. We have a rich singing history filled with a wonderful variety of songs. We should cherish and uphold this and not “burn the house of history”, because in so doing we will end up much the poorer.

1.2.2.3.5. Copyright

A few of the English translations of hymns that were included were taken from the CRC Psalter Hymnal for this exercise by general synod. Given the copyright held by other institutions than URCSA, the following is stated in the published draft hymnal by the GCPW for communal singing: *Praise the Lord*.

The publication of this concept book for communal singing is financially undertaken and printed by CLF (Christelike Lektuurfonds). It is a once-off publication on the request of the *General Commission for Witness (AKGA)*. *The hymnal forms part of the AKGA report on the development of worship and liturgy material to the 2005 General Synod of the URCSA*. Since other institutions than the URCSA and still needs to be clarified hold copyright on some of the hymns no part of this publication may be duplicated or copied. ***The Commission for Witness*** September 2005.

See Proposal 1.4.1.

1.2.2.3.6. Translations

Considering the constant need for the further development of hymns and choruses we also translated a few known hymns and choruses into some of the languages we use (e.g., no's 4, 9; 17, 22; 23; 28; 30; 42; 51; 57).

The commission proposes that the relevant general Synodical ministry/commission (e.g., core ministry for Proclamation and Worship) should in future encourage the process of hymnal and chorus development within the framework of the reunification of the church.

1.2.2.3.7. Grouping

The 60 selected hymns were grouped liturgically under the following categories, taking the logic flow of the worship service as well as the church calendar into account.

- Praise and worship
- Confession of guilt

- Proclaiming the word
- Prayers
- Confession of faith
- Dedication and witness
- Advent and Christmas

- Lent, Easter, Ascension, Pentecost
- The Church
- Faith, gratefulness, service, hope

1.2.2.3.8. Preface

The preface of the draft communal hymnal states clearly that we intend to serve the reunification and reconciliation process within our family but also broader in the ecumenical church and society (in multilingual schools for instance).

1.2.2.3.9. Name

The proposed name for the communal hymnal is Praise the Lord; Bongan' inkosi; Bokang Modimo; Loof die Heer. The proposed subtitle is for communal singing; Tsa ho Bina MMO; Elokucula kunye; Vir stamping

1.2.2.3.10. Thanks

We owe a word of great thankfulness to non-commission members Pierre Guillaume, as well as to Koos and Lucia Oosthuysen for their diligent assistance in the process of compiling the draft hymnbook and the translation of hymns.

1.2.2.3.11. Questionnaire

The questionnaire at the end of this document provides each delegate to general synod the opportunity to contribute questions, encouragement, and helpful remarks to the process that now has to be taken further.

6.4. Recommendations: Defending What We Have Done Above

Since this study is cross-sectional and dealt with 10 congregations of URCSA Botshabelo Presbytery in the Free State and Lesotho Synod I therefore come up with some ideas that will take a church forward. I recommended that a qualitative study be undertaken that would involve more churches and more participants so as to enable generalizability of the findings. In this study, all participants agreed that the level of young people participation in the URCSA Botshabelo Presbytery Sunday services worship is not ideal. I recommend other research studies be undertaken in other Presbyteries and Synods of URCSA to investigate this matter further.

I therefore propose the following recommendations as a way forward also or as a stepping-stone, or even initial steps towards helping our churches in URCSA – Botshabelo Presbytery to take a different turn in their local churches attitude towards young people in worship services.

6.4.1 The Liturgy Of The Church Must Be Re-visited

Many things we do in our churches are being done the way they have been always done in the past. If there's something that needs to be changed, no one will initiate that change; because older members of the church will always say; "That is how we always did it". Whether that is still meeting our needs or serving the purpose, that is not an issue to them, but that's how it has been done in the past. Some innovation is needed in the liturgy of our churches. The liturgy of our church needs some amendments as I attached them above, so that it can consider the inclusion of young people in the worship services; because they are part and parcel of the whole church. As Lont et al said; The liturgy should carry escorts and regulates the loaded encounter with God. To cater to the young, the liturgy should be treated with the young in mind. This requires simplicity and clarity" (Res. 1984. 15). This means that the liturgy must interpret and escort the timeless into the time, into the here and now, understandable to the congregation which worships now at a specific place in history. It should allow the atmosphere of worship service to be warm, friendly and full of reverence that makes the worshipper feel simultaneously like fleeing and holding on in adoration. Reverence and worship must be the atmosphere within which the service breaths.

6.4.2 The Curriculum Of The Theological Seminaries Must Be Re-visited .

In addition, to support researcher statement regarding liturgy and youth, URCSA theological seminaries that train ministers in URCSA train them more on liturgical matters and youth ministry especially when it comes to the point of worship, they should consider them much more important, even they can offer them as courses that prepare them for ministry, they can offer them as electives core courses; therefore they are compulsory, thus they are important even for their ministry.

These courses are a priority in the ministries of ministers in the field. The researcher believe that they are missing out on the most important factor of the church and ministry's agenda. This must be at the top of the curriculum for the theological training seminaries to learn more about youth, liturgy and worship. Young people are the church of today and future and they need to be accommodated well in the church and be part of the future plans of the church.

6.4.3 How To Help Implementing All Inclusive Worship Services In The Church

The following list is what I borrowed for (Lont et al 1984) again:

- Teach parents the importance of being the church of God and the body of Christ in worship.
- Train young people in worship.
- Plan and pray for worship and plan the worship service.
- There should be a spirit of expectation in and around the worship service.
- Parents and young people should worship together.

6.4.4 Integrating The Youth Into The Full Life and Work Of The Church In Worship Requires

- Integrating youth into the minds and hearts of the adults in the church.
- Taking the importance of parents and family into full account.
- Planning for normal Sunday Worship Service where the old and the young are equally important.
- A fresh encounter, each week, for the leader in worship with the living God.

- A spirit-Filled Liturgist leading the vivid, dialogical encounter between God and His people.
- An adult community that acts as an identification point for young people.
- A new appreciation of worship, worship services and the church as a worshipping body of Christ, and
- A fresh view of our convenantal God- one might call it a eschatological view of the one on the Throne before whom thousands and thousands have gathered to proclaim “Victory to our God who sits on the throne, and to the Lamb! Amen! Praise and Glory and Wisdom, Thanksgiving and Honour, Power and Might be to our God forever and ever! Amen” (Revelation 7: 12 – NIV Bible). (Lont et al 1984: 22-23)

6.4.5 There’s A Need Of The Change Of Mindset and Attitude Of Adults

The church needs to be trained to change a mind set and attitude in has about the ministry of young people in the church especially their involvement when it comes to the point of including them in the worship services most of the time. As I referred above that in most cases, in our local churches, young people are seen but not heard. This attitude must be changed, and that can be achieved through continuous training in the churches. It will take time, but more it is done, the easier it will become as time goes on. Moreover, as the theological seminaries of our church can try their level best to train ministers about youth ministry, worship and liturgics, working on the liturgy of the church, the entire church will gradually catch the vision and run away with it. Therefore our existing and coming generations won’t encounter the same problem that we ecounter before.

6.4.6 Implimentation For Future Research

Given the difficulty of generalizing a qualitative study such as this one, it is necessary that a quantitative study be done in Botshabelo Presbytery that could include all ten churches. Furthermore, this study could be replicated in other Presbyteries and Congregations of URCSA in order to ascertain the trustworthiness of the findings. Since one of the findings in this study is that the tradition of the church as well as its patriarchal approach to worship are concerns to some young people, another study could be undertaken in which the impact of tradition on worship in URCSA generally could be investigated.

6.4.7 Limitations Of The Study

First, this study focused on ten churches in Botshabelo Presbytery of URCSA and as such, its findings cannot be generalized to the whole Presbytery. Moreover, the study took place in township churches only, without churches in rural areas or in the cities.

Second, Patton (1990:181) argues that it is important to be open about the limitations of a study with regard to its sampling since it may lead to distortions in the findings. In this study, a young people leader is responsible for young people in the Presbytery level chose the young people who participated in the focus group. As such, the sample of participants might not be representative of all young people in the ten churches, due to subjective judgment of those who chose them.

Third, Mogoane (2012:132) citing Patton, states that one of the disadvantages of the focus group interview method is that the group members may have prior established relationships, which complicates group dynamics. This may have been the case in this study. He states further that another disadvantage of this method in comparison to other qualitative field approaches, occurs outside the natural setting where interactions normally occur.

6.4.8 SUMMARY

The primary aim of this study was to investigate factors related to liturgy affecting young people participation in the Sunday morning worship services of URCSA ten churches in Botshabelo Presbytery in the Free State and Lesotho Synod. The conceptual framework of this study is Richard Osmer's four core tasks of practical theological interpretation, viz. the descriptive task, the interpretive task, the normative task and the pragmatic task. Furthermore, the issues of liturgy, worship and young people were discussed according to their various sub topics.

This is a qualitative study, which was undertaken in ten township churches. The study applied three methods of data collection, viz. qualitative focus group interviews with the young people, qualitative semi-structured interviews with congregational leaders, as well as qualitative participant observation, for triangulation purposes.

The researcher adopted a qualitative data analysis based on the thematic structure of the interview schedules, and in a narrative form and verbatim expressions of participants. The findings of the study showed several points to note:

- That youth and congregational leaders know the major elements of the formulary of worship in the Sunday morning service. They are also aware of the rationale behind the use of the guiding scripture texts in the worship service.
- That the level of young people participation in the Sunday morning worship service is very low, and not satisfactory.
- That there are several factors that cause this low level of participation, which can be categorized into three: First are the causes that are inherent in the tradition of the church such as male dominance. Second are the causes that emanate from the older members of the congregation such as judgmental attitude; and third are the causes that emanate from the young people such as lack of confidence and refusal to learn when afforded an opportunity.
- That according to the participants the advantages of the way in which the church conducts its worship service are the orderly manner of worship; and congregants being given the opportunity to individually exercise their spiritual gifts.
- That a disadvantage is poor time management that leads to the exclusion of the young people worship team in the Sunday service programme.
- That to improve the young people participation, young people have to participate actively in other church activities, so that they will grow spiritually and have confidence to participate actively in the Sunday worship service.
- That the adult congregants have to adopt an attitude of accepting, loving and caring for the young people, being considerate of the challenges they meet and acting as role models and mentors for them.

Given the findings of this study, the researcher concludes that youth participation in URCSA Sunday worship is not ideal. In view of this situation, the church could seriously consider the assertion of Nel (2000:4) about youth ministry that: "...ministries are communicative acts in the name of God ...to help young people (children, adolescents and young adults) to become what they were created and called to be: people who are once again involved in the acts of God, in the service of the communication of the Gospel and the kingdom of God..."

6.5 Conclusion

I want to conclude by saying that the starting point for every church is to ask itself a question of why does the church exist? Until we know why the church exists today which means we don't have a good foundation, no motivation, no direction for ministry, and that is why we can't even understand the importance of worship services when it comes to the point of young people in the church of Christ.

The ongoing challenge that the church is facing today especially Reformed churches is that they don't want to transform their worship services so that they can be able to accommodate young people in the church and at the end of the day young people decide to move out of the church and go to charismatic churches to worship there. That thing is continuing but the church doesn't say anything about it and it seems that they are not ready yet to change the worship services style.

The impact that I have in my theological reason, is that, was a lot of questions about the importance of young people in the church and their role in the worship services, why youth must exist in the church and be taken into consideration so much, and what is their role in the church?

But through this journey, I realize that there are people outside there who don't like young people to take part in the church activities especially when it comes to the point of worship services, but I thank God because I realize that there is a lot of explanations that are still needed when it comes on the side of youth to other people. I gain a lot of knowledge about the importance of youth in the worship services and the role that they play, and I am so interested to learn more about it and continue to do more research about youth.

The researched feel empowered because he discover that there are many of things that must change in the future in the church, as the minister and somewhere, somehow I was shocked about how other congregations in URCSA Botshabelo Presbytery treated young people and the way they oppress them on their rights in the worship services. There must a change in the church soon before it will be too late.

The researcher trust that this research will be an eye-opener to all Congregations in Botshabelo Presbytery and leadership of the church as a whole, it will help all who will lay their hands on it to begin to take the matter seriously, and to look at the young people and worship in their churches as something of great importance to God and the churches themselves, and will begin to do something about it.

7. BIBLIOGRAPHY

- Babbie, E. 2005. The basics of social research. 2005. Belmont: Thompson Wadsworth
- Babbie, E & Mouton, J. 2001. The practice of social research. New York. Oxford.
- Barber, J., 2006. Luther and Calvin on music and worship. Reformed perspectives magazine, 8(26), pp.1-16.
- Belhar Confession, 1982, URCSA
- Blaikie, N., 2000. Designing social research. Cambridge. Polity.
- Blaikie, N., 2007. Approaches to social enquiry. Cambridge: Polity.
- Burns, S 2009. Liturgy and justice. International Journal of Public Theology 3(3): 371-389
- Burton, D 2000. Research training for social scientists: a handbook for postgraduate researchers. London: Sage
- Burton, D 2000. Using literature to support research, in Research training for social scientists: a handbook for postgraduate researchers, cited by D Burton. London: Sage: 137-152
- Byars RP, 2000. Christian Worship. Geneva Press. Louisville
- Cairns D, Watson IP, Whyte J.A and Honeyman TB, 1972. Worship Now. The Saint Andrew Press
- Center III M.H, Black W, Clark C, and Nel M, 2001. Four Views of Youth Ministry and the Church. Inclusive congregational preparatory missional strategic. Zondervan Publishing House.

Christian Youth Movement Constitution, 1995

Dahlberg, K, Drew, N & Nystrom, M 2001. Reflective lifeworld research. Lund:
Sudentliteratur

De Vos, AS, Strydom, H, Fouché, CB & Delport, CSL 2005. Research at grassroots: for
social sciences and human service professions. Third Edition. Pretoria: Van Schaik.

Eaton, J.H, 1967. The Psalms. TBC. London: S.C.M.

Engelbrecht J, Kretzschmar L, Nel W, Theron JK, and Veldsman D, 2000. Invitation to
Theology. University of South Africa, Pretoria. Geneva Press.

Grab, W & Osmer, RR 1997. Editorial. International Journal of Practical Theology 1(1), 1-
5.

Guba, EG & Lincoln, YS 1994. Handbook for qualitative research. Thousand Oaks: Sage

Hart, C 1998. Doing a literature review: releasing the social science research imagination.
London: Sage

Hart, DG & Muether, John R 2002. With reverence and awe: returning to the basics of
Reformed worship. New Jersey: P& R Publishing Company.

Hestenes ME, 2003. Celebration and Worship. University of South Africa, Pretoria,
Department of Practical Theology.

Heyns, LM & Pieterse, HJC 1990. A primer in Practical Theology. Gnosis.

Holy Bible, 1973. New International Version

<https://rff.christians.co.za/the-uniting-reformed-church-in-southern-africa-urcsa/reformedfamilyforum>

- Hughes G, 2003. *Worship as Meaning*. University Press, Cambridge.
- Kelly, M 1998. Towards a renewed liturgy. *Furrow* 49(5): 372-378.
- Kibiku, PM 2006. *Christian worship in an African context*. Berlin: Viadematica. Books (Research methodology).
- Kidner, D. 1982. *Psalms. TOT*. Leicester: Inter-Varsity Press.
- King, JN 1988. Liturgy and life. *Furrow* 39(2): 91-100.
- Kung, H. 1978. *The Church*. London: Search.
- Labberton, M 2007. *The dangerous act of worship: living God's call to justice*. Downers Grove III. Intervarsity Press.
- Lont J, 1984, *Integrating Youth into the Full Life and Work Of The Church*. (Res. Youth Conference) Chicago.
- Manila, MJ 2012. Christian worship: a matter of justice. *Missionalia* 40(3): 217- 232.
- Martinson RD, 1988. *Effective Youth Ministry: A Congregational Approach*. Augsburg Publishing House.
- Mason, J. 2002. *Qualitative researching*. 2nd edition. London: Sage.
- Mouton, J 2001. *How to succeed in your master's and Doctoral studies: a South African guide and resource book*. Pretoria: Van Schaik.
- Nel M, 2000. *Youth Ministry: An inclusive congregational approach*. Kitskopie, Pretoria.
- Nel, M. 2000. *Jeug en Evangelic*, Pretoria: NG Kerkboekhandel,
- Northwick P, 1988. *Organizing youth ministry*. Youth Specialist. Zondervan Publishing House.

- Nthakhe KJ, 2005. The involvement of children in worship services. Practical Theology Thesis, University of Pretoria Library.
- Osmer, RR, 2008. Practical Theology: an introduction. Michigan: William B. Eerdmans Publishing Company. Articles (Worship).
- Pieterse HJC and Dreyer Y, 2006. Practical Theology in South Africa. Volume 21 (1).
- Pieterse, HJC, 1998. A theological theory of communicative action. Religion & Theology 5(2):176-194.
- Plaatjies-van Huffel, M.A., 2014. The Belhar Confession in its historical context. Dutch Reformed Theological Journal= Nederduitse Gereformeerde Teologiese Tydskrif, 55(1_2), pp.301-324.
- Rice W, 1986. Small Youth Groups. Great Ideas for Youth Specialists. Zondervan Publishing House.
- Rice, Howard L & Huffstutler, James C 2001. Reformed Worship. Kentucky: Geneva Press.
- Root A, 2014. Christopraxis, A Practical Theology of the Cross.
- Saliers DE, 1994. Worship as Theology. Abington Press.
- Senn FC, 1983. Christian Worship and its cultural setting. Fortress Press.
- Stone M, 2005. Inclusive Worship: Intercessory prayer, connecting with human hurts and hopes. Practical Theology Thesis, University of Pretoria Library.
- Strommen M, Jones KE, and Rahn D, 2001. Youth Ministry That Transforms. Youth specialist academic. The youth worker's encyclopedia. Bible teaching ideas. Old and New Testament. Devotions, prayers, affirmations, games, skits, and more.

- Theron JPJ, Hestenes ME, and Dreyer JS. 2003. *The first step in Practical Theology*. University of South Africa, Pretoria.
- Van der Ven, JA, 1988. Practical theology: from applied to empirical theology. *Journal of Empirical Theology* 1(1):7.
- Van der Ven, JA, 1994. Empirical methodology in practical theology: why and how? *Practical Theology in South Africa* 9(1): 29-44
- Ven, J.A., 1993. *Practical theology*. Kok Pharos.
- Veiling, T.A., 2005. *Practical theology: On earth as it is in heaven* (p. 61). Maryknoll: Orbis Books.
- Vernon M, 1997. *Pastoral care for young people: Youth Research*. Marshall Pickering.
- Weaver, J Dudley, 2002. *Presbyterian worship: a guide for clergy*. Kentucky.
- Wepener, CJ. 2008. Liturgy on the edge of tradition. *PTSA*. 23/2, 313 – 335.
- White DF, 2005. *Practicing discernment with youth: a transformative youth ministry approach*. The Pilgrim Press. Cleveland.
- White, James F 1993. *A brief history of Christian worship*. Nashville: Abingdon Press.
- White, JF.2000. *Introduction to Christian worship*. Nashville: Abingdon.
- White, R.E.O, 1984. *A Christian Handbook to The Psalms*, Exeter: Paternoster/Grand Rapids: Eerdmans.
- Willimon WH, 1979. *Worship as Pastoral Care*. Parthenon Press, Nashville.
- Wolterstorff, N 1991. Justice as a condition of authentic liturgy. *Theology Today* 48(1): 6-21.

Worship Book: URCSA. 2014. 6Th Northern Synod.

www.urcsa.net/history

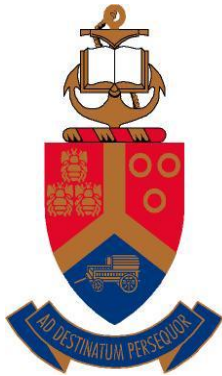
www.unesco.org/new/en/social-and-human-sciences (accessed on 07/01/2017).

<p>Participants: Youth</p>	<p align="center">Interviews Questions That I Will Be Using In The Field Of Work During My Research: Youth Appendix A</p> <p align="center">Thank you for allowing me to come and talk to you about my Research Topic "Worship and Youth: A Case Study In A South African Township" in the context of URCSA Botshabelo Presbytery. Please feel free and no wrong answers in this session. Say how you feel and all information will be anonymous</p>
<p>Interviewer</p>	<p>Do You Go To Worship Services?</p>
<p>Respondent</p>	<p>Yes We Do Go To Worship Services Every Sunday</p>
<p>Interviewer</p>	<p>Which Worship Services Do You Attend and Which Churches Services Do You Go To?</p>
<p>Respondent</p>	<p>10H00 Worship Service At URCSA Botshabelo. Home Congregations.</p>
<p>Interviewer</p>	<p>Why Do You Attend Those Services? What Do You Like About Them?</p>
<p>Respondent</p>	<p>To Praise and Worship God. What we like the most is singing.</p>
<p>Interviewer</p>	<p>What Do You Like and Dislike About URCSA Worship Services?</p>
<p>Respondent</p>	<p>What we like is singing and what we don't like is the way they conduct the worship services</p>
<p>Interviewer</p>	<p>Anything Else You Want To Share With Me??</p>
<p>Respondent</p>	<p>Our Church need to transform. We are too behind with lots of things when it comes to worship services especially on the side of young people</p>
<p>Interviewer</p>	<p>What Do You Think Are The Advantages and Disadvantages and General Benefits To The Young People In The Way Worship Service Is Conducted?</p>
<p>Respondent</p>	<p>The advantage is that we can sing in the church by using our instruments but the disadvantage is that the whole service is in the hands of the church council and there is not benefits that we can say we get them out of worship services.</p>

Participants: Ministers	<p align="center">Interviews Questions That I Will Be Using In The Field Of Work During My Research</p> <p align="center">Appendix B</p> <p align="center">Thank you for allowing me to come and talk to you about my Research Topic “Worship and Youth: A Case Study In A South African Township” in the context of URCSA Botshabelo Presbytery. Please feel free and no wrong answers in this session. Say how you feel and all information will be anonymous.</p>
Interviewer	Approximately How May Young People Attend Sunday Services Every Sunday? How Often?
Respondent	25% and mostly every Sunday they are at Church.
Interviewer	Do You Lead Worship Services? Which One and How?
Respondent	No. Only during youth spiritual revivals and time is too limited. Maybe twice a year.
Interviewer	How Many Young People Do You Have In Your Congregation? And Are These Young People Attending Sunday Worship? Describe
Respondent	About 65% in the Presbytery level and 45% in the congregational level and they attend church fully and they love church so much.
Interviewer	What Is The Participation Of Young People In The Worship Services?
Respondent	Only Singing.
Interviewer	What Makes Them To Attend URCSA Worship Service?
Respondent	To go and sing only.
Interviewer	What In The Worship Services Of Others Churches Attracts Them?
Respondent	Yes, They attract us because those churches give their young people to participate fully during praise and worship service.
Interviewer	How Many Young People Are Full Members of Christian Youth Ministry? CYM
Respondent	We have about 480 to 550 in the Presbytery level and in the congegational level is about 35 to 55 members per congregation.
Interviewer	What Would You Consider As The Factors That Discourage Young People To Participate Actively In The Worship Services?
Respondent	The way church council run and conduct the worship services.
Interviewer	What Is The Role Of The Minister To Encourage Young People To Participate In Worship Services?
Respondent	Is to have time for your people and practice youth ministry skills that he/she studied at Theological Seminary and bring them into practice.
Interviewer	What Would You Suggest Be Done By The Church To Accommodate Young People In Worship Service and Improve Worship Services On Sundays?
Respondent	Is to sit down with young people and ask them how do they feel the way church service is running and what is their opinion and inputs for the improvement of worship service.
Interviewer	What Would Be Your Advice To The Leadership Of The Church In Different Levels In Improving The Situation?
Respondent	The leadership of the church must make a room for young people and listen to them

Interviewer	Anything Else You Want To Add?
Respondent	Let us church transform our praise and worship services.
Interviewer	Advantages and Disadvantages of church liturgy
	<p>Participants mentioned that the major advantages of the way URCSA conducts its praise and worship service is that there is order in the worship service, and each individual congregant is given an opportunity to participate during liturgy, consequently giving time for the recognition and operation of the individual's spiritual gift. Participants stated that in other churches worship is mainly conducted by the worship team. One other participant mentioned that the worship is spiritually uplifting, and it gives live. Disadvantages is that First, one factor that was mentioned emphatically in one focus group was that the church's tradition takes precedence over spiritual matters even if it disadvantages the church. Second, both focus groups emphasized that time management is poor. Participants were worried that the worship service is allocated a very short time. Furthermore, they were concerned that more time is spent in offerings and fundraising than in preaching. Third, lack of participation by young people will result in lack of continuity in the church when the elderly are no longer there. Also, this lack of continuity emanates from the unwillingness of young people to learn about the church liturgy even if they are given the opportunity to do so.</p>

Appendix: C



UNIVERSITEIT VAN PRETORIA UNIVERSITY OF PRETORIA YUNIBESITHI YA PRETORIA

Department: Practical Theology

LETTER OF INTRODUCTION AND INFORMED CONSENT FOR PARTICIPATION IN ACADEMIC RESEARCH

Title of The Study:

“Worship and Youth: A Case Study In A South African Townships”

Researcher:

Rev Perseverance Percival Molehe – University Of Pretoria
Uniting Reformed Church In Southern Africa-Middelburg Congregation
Cell No: 073 938 9259 – E-mail: moleheseun@yahoo.com

You are cordially invited to participate in an academic research study due to your experience and knowledge in the research area, namely **Youth and Worship Area**. Each participant must receive, read, understand and sign this document *before* the start of the study. If a child is 18 years or younger and is requested to partake in a research study, the parent/legal guardian must give consent. Children from 7-17 years are also required to sign an assent form. **No Children Between 7-17 Will Participate on the Study. Is Only 18-35 Years Youth and Young Adult.**

- **Purpose of the study:** The purpose of the study is to **Is to Investigate Why Young People Do Not Take Part in Worship Service and How Can This Matter Be Resolve**. The results of the study may be published in an academic journal. You will be provided with a summary of our findings on request. No participants' names will be used in the final publication.
- **Duration of the study:** The study will be conducted over a period of **1 Year – 12 Months** and its projected date of completion is **31 October 2020**.

- Research procedures: The study is based on The Role of Youth in Worship. I Will Be Having Personal and Group Interviews with Young People and Engage in Youth and Worship. The study will also be based on Richard R. Osmer Four Tasks of Practical Theology:
- The Descriptive-Empirical Task: Priestly Listening, The Interpretive Task: Sagely Wisdom, The Normative Task: Prophetic Discernment and Pragmatic Task: Servant Leadership
- What is expected of you: To Give Answers and Answer the Questioners into Details?
- **Your rights:** Your participation in this study is very important. You may, however, choose not to participate and you may also stop participating at any time without stating any reasons and without any negative consequences. You, as a participant, may contact the researcher at any time in order to clarify any issues pertaining to this research. The respondent, as well as the researcher, must each keep a copy of this signed document.
- **Confidentiality:** All information will be treated as **Private and Confidentially, I Will Make Sure That Confidential Information Is Kept Safe. The relevant data will be destroyed, should you choose to withdraw.**

WRITTEN INFORMED CONSENT

I hereby confirm that I have been informed about the nature of this research. I understand that I may, at any stage, without prejudice, withdraw my consent and participation in the research. I have had sufficient opportunity to ask questions.

Respondent: **Young People/Youth**

Researcher: **Perceverance Percival Molehe**

Date: **17 July 2018**

The contact number of the Researcher: **073 938 9259**

VERBAL INFORMED CONSENT *(Only applicable if the respondent cannot write)*

I, the researcher, have read and have explained fully to the respondent, named

URCSA Botshabelo Presbytery and his/her relatives, the letter of introduction. The respondent indicated that he/she understands that he/she will be free to withdraw at any time.

Respondent: **URCSA Botshabelo Presbytery**

Researcher: **Rev Perceverance Percival Molehe**

Witness: **Mr. Thabiso Matlokotsi**

Date: **17 July 2018**

Appendix: D

UNITING REFORMED CHURCH IN SOUTHERN AFRICA (MIDDELBURG)

MHLUZI

P.O BOX 2705, MIDDELBURG 1050

TEL: 013 242 2891 - CELL: 073 938 9259

PRESIDING MINISTER: REV P.P MOLEHE

E-mail: moleheseun@yahoo.com



To: URCSA Botshabelo Presbytery

26 May 2018

Attention: The Secretary – Mrs. J Lebeko and Presbytery Commission

Permission Request to Do Research In Botshabelo Presbytery Congregations

My name is Rev Perceverance Percival Molehe; I am a Theological Student of MTh Degree at University of Pretoria – Student Number: 24461467. I currently Registered for the master's degree in Practical Theology. As the part of my studies, I am expected to do a Research Project on my Topic. The purpose of my Research is to investigate the issue of Youth and Worship in URCSA Botshabelo Presbytery and Youth participation in praise and worship.

I hereby request a permission from you to allow me to do research in URCSA Botshabelo Presbytery Congregations. In this study, I will conduct a focus group interviews with about Seven Young People between the Ages of 18 and 35 together with Seven Ministers of URCSA Botshabelo Presbytery. I will also conduct an interview with one on the Elders and Deacons in your Presbytery. Furthermore, I will observe some Sunday worship services in your congregations and attend some youth gathering meetings. Some of the interviews with young people and other parties will be tape-recorded. The tape recording and transcripts will be used by the Researcher and His Promoter for the purpose of Research only and will be destroyed as soon as they are no longer needed. The identities of the participants will not be revealed.

Thanking you in anticipation of your positive response.

May the Good Lord bless you and be with you

Numbers 6:24-26 “The Lord blesses you and keeps you; The Lord make his face shine upon you and be gracious to you; The Lord turn his face towards you and give you peace”.

Yours in Christ



Rev PP Molehe – Researcher

The Presiding Minister: URCSA Middelburg Congregation

Tel: 013 242 2891/012 429 4000

Cell: 073 938 9259

E-mail: moleheseun@yahoo.com/Molehpp@unisa.ac.za

**“For this service you perform not only meets the needs of
God’s people, but also produces an outpouring of gratitude
to God.” II Corinthians 9:12**

***Vision: A Committed and United Church in Service of Unity,
Reconciliation and Justice To All People Through***

Appendix: E