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Participative Worship in the Avondale College Church

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PARTICIPATIVE WORSHIP IN
THE AVONDALE COLLEGE CHURCH

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ABSTRACT

PARTICIPATIVE WORSHIP IN THE

AVONDALE COLLEGE CHURCH

by

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Chairman: Alwyn P. Salom

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Report

Andrews University

School of Graduate Studies

Avondale Campus

Title: PARTICIPATIVE WORSHIP IN THE
         AVONDALE COLLEGE CHURCH

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Problem

The passive and spectator-oriented worship of many who attend the church service is of great concern to worshippers and worship leaders who are aware of the importance of active participation. The purpose of this research is to assess the concepts and attitudes of a sample of Seventh-day Adventist worshippers in the Avondale College Church to participative worship and to achieve a positive modification of those concepts and attitudes.

Method

A study was given to the Biblical principles of worship in relation to participation and action. Further study considered selected findings of business management and educational psychology theory in regard to the development of positive attitudes.

Three church services, three seminars, and two surveys were planned and implemented over a four week period. The three services were designed to provide information to the congregation, and to demonstrate alternative styles of worship that facilitate congregational participation. The seminars were to provide further information to members of a Subject Group. The surveys provided information for assessing concepts and attitudes to participative worship, and to determine whether a change in understanding and attitude had been achieved.

Results

At the conclusion of the series, the members of the Subject Group gave evidence of achieving a clearer understanding of the meaning and purpose of participative worship. A favourable shift in attitude towards participation in the service was achieved in several areas.

Conclusions

Worship that is characterized by passivity and spectator-type attitudes can be changed and modified. An understanding of the principles of participative worship will provide a basis for the development of positive attitudes to worship, and help to facilitate an active, worship experience.

Andrews University

School of Graduate Studies

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PARTICIPATIVE WORSHIP IN THE

AVONDALE COLLEGE CHURCH

A Project Report

Presented in Partial Fulfillment

of the Requirements for the Degree

Master of Arts in Religion

by

Trafford A. Fischer

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CHAPTER I

INTRODUCTION

Ralph P. Martin claims that the greatest influence on the form of worship within non-established churches today has been sixteenth-century Puritanism. Among the several legacies of the Puritan tradition, two stand out as significant for this study. First, the sermon was made the climax and culmination of the service. This led inevitably to the devaluing of other aspects of worship. "Congregational participation was reduced to a minimum, especially to the ministry of hymns or psalms singing."[1] Secondly, while the priesthood of all believers was cherished in theory, a "Protestant clericalism developed, with the minister occupying a central and determinative role as leader and chief performer in the service. The preaching of one man in a raised pulpit took pride of place, and this arrangement reduced the worshippers to the level of an inert body of passive auditors."[2] These statements by Martin highlight an issue that has been at the forefront

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[1]Ralph P. Martin, _The Worship of God: Some Theological, Pastoral and Practical Reflections_ (Grand Rapids, Michigan: Wm. B. Eerdmans, 1982), p. 7.

[2]Ibid.

of the liturgical renewal movement—that of church
membership participation. In fact, Paul Hoon suggests,
"Next to the concern for relevance, clergy today are
probably more concerned for congregational participation
in worship than anything else."[1] This interest is
reflected in the number of recent writings dealing with
the theme of worship that describe current congregations
as "spectators," and worship as a "spectator-sport."
Worship is seen by many as a passive event, where a
small number speak, some listen, and very few act. But
Edwards points out, spectator worship "ultimately
becomes critical and contemptuous, cold, cynical,
sterile, and unproductive. It obscures and criticizes
others but never gets committed into life with Jesus
Christ."[2]

The Seventh-day Adventist church is not exempt
from this problem of non-participative worship.
C. Raymond Holmes notes that the issue for the Adventist
church "is not with liturgical error; it is with
liturgical ambiguity. The liturgical statement we make
to the world and to ourselves each Sabbath needs to be

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[1]Paul Waitman Hoon, The Integrity of Worship:
Ecumenical and Pastoral Studies in Liturgical
Theology (Nashville: Abingdon Press, 1971), p. 293.

[2]Rex D. Edwards, A New Frontier: Every Believer
A Minister (Mountain View, California: Pacific Press,
1979), p. 20.

clarified and sharpened."[1] There needs to be a certain

liturgical unlearning or re-education to enable

worshippers to appreciate the meaning of "acceptable

worship,"[2] and to help them discover the significance of

active involvement in this communication event. This

project sets out to make "a fresh evaluation of what we

intend to do when we participate in corporate worship."[3]

Chapter II attempts to establish a theology of

worship. It highlights Scriptural principles that speak

to worship as a communication event with God, and what

it means to participate in this event. It shows that

true worship is to be directed to God, and is therefore

first of all a giving event rather than something done

in order to receive a blessing. To participate is to

invest in and to own this event, and then to seek some

appropriate responsive action.

Chapter III discusses principles of management

and educational psychology theory that stress the

importance of participation in decision making and

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[1]C. Raymond Holmes, Sing A New Song: Worship
Renewal For Adventists Today (Berrien Springs, Michigan:
Andrews University, 1984), p. 12.

[2]Heb 12:28. All Scriptural references are from
the Revised Standard Version, unless otherwise noted.

[3]Martin, p. 10.

learning processes for developing a sense of ownership.
This sense of personal responsibility will be shown to
be important for understanding participative worship, as
it leads to the growth and development of positive
attitudes towards personal involvement in the worship
event.

Chapter IV provides an outline of the objectives
of the Participative Worship Series conducted in the
Avondale College Seventh-day Adventist Church. The
Series included three church services, three Friday
evening seminars, and two worship surveys. The services
were designed to provide information about worship, as
well as to demonstrate alternative styles of worship
that have been devised to facilitate congregational
participation. The seminars were educational in nature,
designed to provide further information concerning
participative worship. The surveys were administered on
two different occasions. The first survey was completed
by the entire congregation, and the second survey by the
members of the Subject Group. The results of these
surveys were analysed in order to discover any changes
in concepts and attitudes concerning participative
worship.

Chapter V describes the implementation of the
Participative Worship Series, and provides an evaluation
of the services, seminars, and surveys. Along with

other material pertinent to the project, survey results
are included in the appendices.

CHAPTER II

SCRIPTURE AND PARTICIPATIVE WORSHIP

Introduction

Robert E. Webber, in his book Worship: Old
and New, suggests that many of the evangelical churches
fail to understand the meaning of worship. Accordingly,
he sees it as a matter of priority that study be given
to "the biblical, historical, and theological sources of
Christian Worship."[1] Bernard Schalm supports this view.
He writes, "It is imperative that the church recover the
theological significance of Christian worship if it is
to become a revolutionary force in the life of the
individual and society as a whole."[2]

This chapter examines one of the sources in
Webber's trilogy--the biblical--outlining several
principles of biblical worship. These are based on the
premise that worship is a communication event with God,
wherein God is honoured for who he is. A discussion
of participative worship follows. This highlights the

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[1] Robert E. Webber, Worship: Old and New (Grand
Rapids, Michigan: Zondervan, 1982), p. 193.

[2] Bernard Schalm, The Church at Worship (Grand
Rapids, Michigan: Baker Book House, 1962), p. 10.

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importance of appropriate attitude and action in the
worship event.

Worship as Relationship to God

God as the Object of Worship

Scripture insists that God is to be the
recipient of man's worship. "Worship God!" is the
command of Revelation 19:10. "Extol the Lord our God,
and worship at his holy mountain," is the call of Psalm
99:9. Even the angels are commissioned to worship God
(Heb 1:6). Cornwall asserts that "Worship so focuses
its communicated thoughts upon the Lord that there is no
mistaking Who the recipient actually is."[1]

Further, God is a 'jealous' God, and he alone is
to be worshipped. The explicit command to the Israelite
worshippers was "You shall have no other Gods before me"
(Exod 20:3). David wrote, "All worshippers of images
are put to shame, who make their boast in worthless
idols; all gods bow down before him . . . . For thou, O
Lord, art most high over all the earth; thou art exalted
far above all gods" (Ps 97:7,9). The "God who made the
world" is the "known" God who is to be proclaimed!
(Acts 17:22-31).

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[1] Judson Cornwall, Elements of Worship (South
Plainfield, New Jersey: Bridge Publishing, 1985),
p. 152.

God as Being Worthy of Worship

Worship is to be directed to God because of a
sense of his worth. This thought is present in the
English word worship, a contraction of worthship, which
in turn comes from the Anglo-Saxon word weorthscipe. It
is concerned with the worthiness, dignity, or merit of a
person. Hence, worship arises out of a sense of the
worthiness of God (Rev 4:11; 5:9,12). For Cornwall,
worship is the "adoration, veneration, exaltation, and
magnification of God. It is when we respect, esteem,
love, admire, and even dote on God that we are
worshipping Him. Quite obviously, worship is totally
concerned with the worthiness of God, not the worthiness
of the worshipper."[1]

Further, Christian worshippers will recognise
the worthiness of God through his salvation-act in
Jesus. Paul the apostle wrote,

> Therefore God exalted him to the highest place
> and gave him the name that is above every name,
> that at the name of Jesus every knee should bow,
> in heaven and on earth and under the earth, and
> every tongue confess that Jesus Christ is Lord, to
> the glory of God the Father (Phil 2:9-11).

It is through a salvation-relationship with Jesus that
man enters into worship with God. Because of the death
and resurrection of Jesus and his authority at the right
hand of his Father, man is invited to come boldly into

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[1]Judson Cornwall, Let Us Worship (South
Plainfield, New Jersey: Bridge Building, 1983), p. 50.

the presence of God (Heb 10:19). As John H. Tietjen says, "We worship because worship makes present God's past saving action in Christ."[1]

Worship is to God, of God

Authentic worship will be worship that is to God of God. Not only will words and thoughts in worship be directed to God, but they will be of, or about, God. God, through his Son, is the object of worship and any reference to the worshipper will be incidental. This is evidenced in Revelation 5:9 where the song of the living creatures and the elders is totally concerned with Jesus: "Worthy art thou . . . thou wast slain . . . by thy blood thou didst redeem men for God . . . ." When the angels join this group, they also speak "of" God by saying, "Worthy is the Lamb who was slain, to receive power and wealth . . . " (Rev 5:11). The words are centred on Jesus Christ. Again, in Revelation 7, "Amen! Blessing and glory and wisdom and thanksgiving and honour and power and might be to our God for ever and ever! Amen" (Rev 7:12). In the Old Testament, Moses proclaimed in his song, "I will proclaim the name of the Lord. Ascribe greatness to our God! The Rock, his work is perfect; for all his ways are justice. A God of

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[1] John H. Tietjen, "Worship and the Life of the Church," Concordia Theological Monthly 43 (1972): 148.

faithfulness and without iniquity, just and right is he"
(Deut 32:3,4), and David cries, "Ascribe power to God,
whose majesty is over Israel, and his power is in the
skies" (Ps 68:34). Worship glorifies God in everything
that it says and does. At whatever point the expression
or action begins to glorify the worshipper, it ceases to
be authentic worship.

Worship as Attitude and Action

Worship as Attitude

Should there be a distinction in definition
between worship and praise? Cornwall, in maintaining
that praise is primarily gratitude to God for his acts,
whereas worship is gratitude to God for who he is,[1]
quotes Psalm 95:1,2.   David writes, "O come, let us
sing unto the Lord; let us make a joyful noise to the
rock of our salvation! Let us come into his presence
with thanksgiving; let us make a joyful noise to him
with songs of praise!" This is a call to praise God,
"For the Lord is a great God, and a great king above all
gods" (Ps 95:3). God is praised for his acts as king.
But it is only after this expression of praise that the
Psalmist writes, "O come, let us worship and bow down,
let us kneel before the Lord . . . " (Ps 95:6). The
order is praise first, worship second. The same pattern

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[1]Cornwall, Let Us Worship, pp. 143-51.

is found in Psalm 96. David calls, "O sing to the Lord
a new song; sing to the Lord, all the earth!
. . . Declare his glory among the nations, his
marvellous works among all the peoples! For great is the
Lord, and greatly to be praised . . ." (Ps 96:1,3,4).
After this invitation to praise, he writes, "Worship the
Lord in holy array . . . all the earth!" (Ps 96:9).
In Psalm 107, the readers are exhorted three times to
"thank [praise] the Lord for his steadfast love, for his
wonderful works to the children of men"
(Ps 107:8,21,31). Cornwall continues:

> While worship may be dependant on praise,
> praise is not a substitute for worship. . . .
> Prayer is usually understood as being concerned
> with our "needs," praise is concerned with our
> "blessings," while worship is concerned with God
> Himself! . . . Praise is a positive response
> Godward, based far more upon His deeds than on His
> person. Repeatedly the Psalmists urge us to
> praise the Lord for the "things" He has "done."
> . . . Praise tends to be more concerned with God's
> "presents" than with God's "presence". . . .
> While the injunction to praise is often followed
> by the word "for," the command to worship points
> to a Person. "Worship God;" "worship the Lord;"
> and "worship Jesus" are all scriptural commands.
> . . . While the energy of praise is toward what
> God does, the energy of worship is toward who God
> is. The first is concerned with God's
> performance, while the second is occupied with
> God's personage. . . . Praise is the vehicle of
> expression that brings us into God's presence, but
> worship is what we do once we gain entrance to
> that presence.[1]

Some may consider Cornwall's distinction is too
finely drawn. Notice, for instance, that in Hebrews

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[1]Ibid.

13:15, the author writes, "let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name." Here "name" is best understood as a reference to God's nature, or character. In Revelation 15:4, John declares that "All nations shall come and worship thee, for thy judgements have been revealed," indicating that worship is due to God for, (because of) his works of judgement. The value of Cornwall's emphasis is that it rightly highlights the true heart of worship. God is the recipient of man's worship. Man is to enter into worship in an attitude of humility and reverence. Cornwall is concerned that the risk in praising God for his acts lies in the worshipper moving into the centre. He, the receiver of all these gifts from God, and maybe even the gifts themselves, now receive attention rather than God! Worship, however, is to be solely directed to God. Any undue emphasis on the worshipper endangers authentic worship.

Worship as Action

That worship is an action of man springing from an appropriate recognition of the character of God, is indicated by the sense of the words used in scripture to describe the worship event. One Hebrew word constantly used in the Old Testament for the worship of God is shāchah. It occurs 172 times, and is frequently translated "worship." But it is also translated as: to

bow down, make obeisence, do reverance, fall down, prostrate, stoop, crouch, and beseech humbly. In Genesis 18, Abraham reverently prostrates himself before the three angelic beings. This is called worship (shāchah). Later, Abraham's servant, Eleazar, finds a wife for Isaac, and "he worshipped (shāchah) the Lord bowing himself to the earth" (Gen 24:52). In Nehemiah 8:6, it is recorded that "all the people answered, 'Amen, Amen,' lifting up their hands; and they bowed their heads and worshipped" (shāchah).

In the New Testament, three separate words are used to denote worship. The Greek word latreuō, used four times, means to worship publicly, to serve, or to render religious service.[1] The second word, sebomai, occuring eight times, comes from the root word sebas, and is translated "Godfearers," "worshippers of God."[2] The third and most common term used in the New Testament, occuring at least fifty-nine times, is proskuneō, literaly meaning "to kiss towards." Wilbur Gingrich lists the meanings of proskuneō as "fall down and worship, do obeisance to, prostrate oneself before, do reverence to, welcome respectfully depending

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[1]See Phil 3:3; 2 Tim 1:3; Heb 9:9; 10:2.

[2]See Matt 5:9; Mark 7:7; Acts 18:13; 19:27.

on the object."[1] Arndt and Gingrich state that the word
is used to designate the custom of prostrating oneself
before a person and kissing his feet, the hem of his
garment, or the ground. It is used of Jesus, who is
revered and worshipped as Messianic King and Divine
Helper (Matt 2:2,8,11).[2]

Thus, worship is an attitude expressed in action.
It is a recognition of the presence of one who is greater
than the worshipper, and an action of response is carried
out as an expression of gratitude in reverence and awe
(Heb 12:28).

The Relationship between Attitude and Action

It has now been shown that worship is a time when
man honours God, ascribing to God the attributes of God,
and further, that such worship both contains and
generates an action in response. The important issue in
this study is that of the worshipper's participation, or
active involvement. In what sense is worship "active?"
In what ways do worshippers "participate?" C. F. D.
Moule indicates that this issue has been an ever-present
concern. "The whole history of worship may be written

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[1]F. Wilbur Gingrich, Shorter Lexicon of the
Greek New Testament (Chicago: The University of Chicago
Press, 1957), p. 186.

[2]William F. Arndt and F. Wilbur Gingrich,
A Greek-English Lexicon of the New Testament and Other
Early Christian Literature (Chicago, Illinois: The
University of Chicago Press, 1957), pp. 723-24.

round the fascinating and difficult question of the relation between the outward and the inward."[1]

Cornwell clarifies the issue--true worship is a response to a Person, not a religious performance. Worship will not necessarily be enhanced by an increase in the degree of activity or physical exertion. In fact, this time of response to God may well be the quietest time of the service, as people contemplate the love and grandeur of God.

> Praise is often physically demonstrative with great action, while deep worship is far more likely to be physically submissive than physically active. We might say that praise tends to be emotional while worship is devotional, and that praise is often loudly exuberant while worship is more apt to be quietly exultant.[2]

Any call on the congregation to be physically active merely for the sake of activity, may well spoil the worship event. Segler conveys a similar message when he writes that man may be degraded in his worship "by the subtle deceit of substituting the outward act for personal communion . . . ."[3] A further pertinent insight into the risk of misunderstood action in worship is made by John Ogasapian. In writing of the liturgy of

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[1] C. F. D. Moule, <u>Worship in the New Testament</u> (London: Lutterworth Press, 1961), p. 12.

[2] Cornwall, p. 2.

[3] Franklin M. Segler, <u>Christian Worship:</u> <u>Its Shape and Practise</u> (Nashville, Tennessee: Broadman Press, 1967), p. 78.

the Eastern Orthodox Church, often considered as

traditional in style with a non-participating

congregation, Ogasapian states,

> Yet the Orthodox seem never to have realised
> that they weren't participating. They do not
> consider that the spiritual experience of being in
> the presence of that which is Holy is inadequate or
> incomplete unless one is responding at the top of his
> or her lungs, clapping, making "creative movements,"
> holding hands in a circle, or crooning quasi-sacred
> texts to pop-style tunes with guitar accompaniment.
> Is this a serious liturgical lapse on the part of the
> eastern church? Or might they still remember
> something that the western church has not long since
> forgotten? Unless I am wrong--and I do not think I
> am--attendance by Roman Catholics at Mass plummeted
> coincidentally with the great move, in the 60's, to
> active congregational "participation."
> . . . I do not advocate congregations as "audiences"
> in 'any' rite of the church. But I 'do' advocate a
> wider latitude in the defining of what it is that
> will constitute "participation." There is, to be
> specific, a strong need in all of us frequently, to
> withdraw from the corporate worship even as we are
> among our brother and sister Christians, into an
> inner and personal communion with God, or into a
> personal introspection during a sermon or scripture
> reading. Is such a state of mind and spirit
> 'non'-participatory in worship? Cannot participation
> be inward? And at such times, is it not better for
> the worshipper to remain undisturbed in communion and
> meditation, rather than being exhorted or harrassed
> into some religious calisthentic or another, the net
> effect of which--symbolically fitting though the
> gesture may be--is to disturb that contemplation of
> the Divine? I suspect so. In fact, I would wager
> that more people have left regular attendance to
> escape being constantly badgered to "participate"
> than have stopped going because of insufficient
> opportunity for such overt and active
> "participation."[1]

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[1]John Ogasapian, "Music Programs and Music
Ministries," Journal of Church Music, 26 (1984):
31-32.

Generally speaking, the worship services in the Adventist Church have been free from the overt activities alluded to in the above passages. The emphasis on activity has largely gone unnoticed, or been ignored. However, this very fact has meant that Adventist congregational worship patterns are still so often characterized by rigidity in order and sameness in style. The members of the congregation still see worship as a spectator-event! A clearer understanding of what participative worship means, and its subsequent impact on corporate (and individual) worship, is urgently needed.

Participative Worship

Participative worship may best be understood as an attitude of mind wherein the worshippers invest themselves in worship, and personally own the worship-event. Further, participative worship will also be an action through some kind of personal response, and will be most clearly demonstrated when the worshipper involves himself in the elements of worship, such as the singing, prayer, reading of scripture, offering, and preaching.

Worship as Investment

Dynamic worship will demand an investment by worshippers. Scripture alludes to this fact in two ways. First, there is a certain price to pay in

worship. Secondly, worship is a giving event before it is a receiving event.

Worship at a Price

An incident in the life of David provides an illustration of the first of these principles. David sinned by numbering the people of God. God withdrew his blessing and replaced it with severe punishment that was destroying people throughout the land. When God responded to David's repentance, David was commanded to offer sacrifices in a specific manner and place. However, the chosen place was already in use by its owner, Ornan, who was threshing wheat. While David and Ornan were discussing its purchase, Ornan was given a view of the destroying angel of the Lord standing by. Ornan immediately offered to give the threshing floor, as well as the oxen and the wood, to David. But David refused to accept the offer, recognizing that this would have been Ornan's sacrifice, not his! David responded: "No, but I will buy it of you for a price; I will not offer burnt offerings to the Lord my God that cost me nothing" (2 Sam 24:24).

A similar attitude to the worship of God was demonstrated by Abraham, who was prepared to pay the price of losing his only son in an expression of love and obedience to God as an act of worship (Gen 22:5). Worship must proceed out of the lives of the

worshippers. It is their event. The temptation merely
to attend worship is to be avoided by serious
worshippers. Participative worship begins, and is
maintained, at the cost of much thought, feeling,
prayer, and involvement. It will be a time of personal
energy and effort expended in offering God adoration and
honour. As Cornwall comments,

> Empty hearts, prayerless spirits, tired bodies,
> undisciplined minds, unopened Bibles, and careless
> attitudes have ruined far more worship services than
> all the demonic activity of hell. . . . We are our
> own greatest enemy when we seek to worship without
> having to pay a price.[1]

Ralph P. Martin agrees with Cornwall. He
believes there is a need for sacrifice in worship.

> Worship implies a human response in terms of
> giving to God. The theological code word for man's
> offering to God is sacrifice. The worshipper is not
> a passive, motionless recipient, but an active
> participant, called upon to "make an offering."[2]

Worship as Giving

It is imperative that participative worship be
seen as first of all a time of giving rather than
getting. David makes it clear that the gift (offering,
sacrifice) that God desires is a "broken spirit," a
"contrite heart" (Ps 51:16,17). As already stated,
genuine worship arises out of this attitude of humility
and reverence. When this attitude is combined with a
spirit of praise, the worshipper will say with David,

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[1]Cornwall, p. 132. [2]Martin, p. 6.

"It is good to give thanks to the Lord." (Ps 92:1).
The biblical emphasis is one of bringing and
giving to God personal adoration and gratitude, not
seeking some undefined blessings. Dunlop addresses
these unrealistic expectations:

> People have got it into their heads that the
> business of church-going is largely confined to the
> receiving of impressions, to being edified, touched,
> moved, stimulated. They have not been told that
> they have come to work, and contribute their
> understanding and their devotion in a positive,
> active way. Not having been told this they "get it
> all wrong" and criticize the liturgy for not doing
> what it never set out to do.[1]

Segler concurs by saying that when worshippers
"try to worship for the sake of certain benefits that
may be received, the act ceases to be worship; for then
it attempts to use God as a means to something else."[2]
The words of Jesus, "Give and it shall be given unto you
. . ." (Luke 6:38) can be taken as a fitting statement
of the intent of participative worship. The failure to
"get something out of worship" may well be a reflection
on the worshipper's whole approach to the worship event.

Worship as Ownership

The fact that worship is a communication event
with God suggests the need for personal responsibility
for the event. Any expression of worship that is made

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[1] Collin Dunlop, _Anglican Public Worship_ (London:
SCM Press, 1953), p. 17.

[2] Segler, p. 4.

by another in the service, such as an item, prayer, or sermon, needs to be owned by each worshipper for true worship to take place. Each participant in any time of worship needs to identify with the expression of worship and make it his own. Any identification in worship needs to be a personal owning of the expressions and thoughts of the one speaking, singing, or praying. Worship is not something observed. It is not some event that floats past the intending worshipper. Paul Hoon states, "Worship understood as something done rather than as something watched, as dialogue between the people and God . . . this is vital and this is what is frequently missing."[1]

J. Robert Spangler conveys the same concern when he writes that "more and more the members are becoming spectators. The church is rapidly becoming a theatre in which the performers do their part."[2] Worship by identification is an impossibility if identification is simply observing or listening to some other worshipper's expression of love to God. That expression must be personalised by each genuine worshipper.

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[1] Hoon, pp. 39,40.

[2] J. Robert Spangler, "Spectator or Participator," Ministry, November 1980, p. 23.

Worship as Personal Response

Allen and Borrer, in their book <u>Worship:</u>
<u>Rediscovering the Missing Jewel</u>, observe that "Worship
is not passive, but it is participative. Worship is not
simply a mood; it is a response. Worship is not just a
feeling; it is a declaration. . . . Worship means to
respond to God. If we fail to respond, worship has
probably not occured."[1] Scripture describes a wide
variety of worship-responses by individuals and large
groups in both the Old and New Testaments. Mary stoops
to wash Jesus' feet (Luke 7:38); Noah builds an altar
(Gen 8:20,21); and Jacob anoints a stone (Gen 28:18).
At the dedication of Solomon's Temple, it is recorded
that "When all the Children of Israel saw the fire come
down and the glory of the Lord upon the temple, they
bowed down with their faces to the earth on the
pavement, and worshipped and gave thanks to the Lord
. . ." (2 Chron 7:3). Another worship event clearly
demonstrating a vibrant and active response is the Feast
of Booths. Involvement and participation was central to
the activities of this ceremony. Rylaarsdam describes
the festivities, including the collection of twigs and
myrtle, willow and palm, which were to be bound into a

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[1]Ronald Allen and Gordon Borrer, <u>Worship:</u>
<u>Rediscovering the Missing Jewel</u> (Portland, Oregon:
Multnomah Press, 1982), pp. 16,39.

festal plume. Called a _Wlab_, a symbol of rejoicing,
this plume was carried ceremonially during the daily
singing of the Hallel (Pss 113-118). The people also
sang in antiphonal response to the priests during the
water libation ceremony. Most spectacular was the
night-ceremony, designed to give expression to the
rejoicing of the feast. Four huge menorahs fitted out
with wicks illuminated the entire temple area. In their
light the celebrants danced a torch dance to the
accompaniment of flutes, while the Levites chanted the
Psalms of ascent (Pss 120-134). This ceremony lasted
most of the night for each of the seven days.[1]

Ellen White's comments on this feast are
informative when she states that the worshippers
celebrated this occasion with song and thanksgiving.

> The temple was the centre of the universal joy.
> Here was the pomp of the sacrificial ceremonies. . .
> The multitude of worshippers, waving their branches
> in singing. . . . The music, the waving of palm
> branches, the glad hozannas, the great concourse of
> people, over whom the light streamed from the of
> palm and myrtle, joined with the priests hanging
> lamps, the array of the priests, and the majesty of
> the ceremonies, combined to make a scene that deeply
> impressed the beholders.[2]

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[1]J. C. Rylaarsdam, "Booths, Feast of," _The Interpreter's Dictionary of the Bible_, ed. G. A. Buttrick (Nashville, Tennessee: Abingdon Press, 1962), 1:456.

[2]Ellen G. White, _The Desire of Ages_ (Mountain View, California: Pacific Press, 1940), p. 448.

This joy and vibrancy is vital to authentic worship. "In short," writes Hoon, "we now understand 'lethargy and liturgy' to be a contradiction in terms."[1] The Old Testament record of the crossing of the Red sea concludes with the fact that Miriam took a tambourine and led the Israelite women in singing and dancing (Exod 15:20). David "danced before the Lord with all his might while he and the entire house of Israel brought up the ark of the Lord with shouts and the sound of trumpets" (2 Sam 6:14-15). John the Revelator describes the activity around the throne of God, and notes that the heavenly beings (or the redeemed) carry palm branches in their hands, cry out with loud voices, and fall down on their faces (Rev 7:9-12). This is not a hushed or static worship service! God's redeemed rejoice and celebrate with their King!

Obviously, a personal response will be directed by a variety of influences. Significant factors affecting any kind of worship response will include the style and format of the worship service; the design and facilities of the meeting-place; the personality of the worshippers, and the cultural norms and expectations of the worshipping community.

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[1]Hoon, p. 293.

Conclusion

The biblical record reveals that God has spoken
(Heb 1:1-3), and that man's appropriate response is to
worship him. This worship will be an act of love by man
in response to the love of God. The worship event will
be seen as a vital communication-event wherein man
recognizes the greatness and worth of God and
accordingly ascribes to him gratitude and honour. The
genuine worshipper will invest himself in this event.
He will set out to own it. Further, he will actively
respond in some appropriate way, recognizing that his
act of response will be intimately connected to his
attitude to the event. He will worship in the knowledge
that his attitude and act may not necessarily be
successive but simultaneous and interdependant. Under
the leading of the Spirit, he will seek to worship Jesus
in a creative and active way: "they are the kind of
worshippers the Father seeks" (John 4:23 NIV).

CHAPTER III

PSYCHOLOGY AND PARTICIPATIVE WORSHIP

Introduction

This chapter reviews selected material from
research in psychology and education that has particular
reference to participative worship. Three main areas
are considered: first, attitudes, and the fact that
attitudes can be changed; secondly, the significance of
participation and involvement for building a sense of
ownership; and thirdly, the importance of learning by
doing. Ideas and principles from selected writings in
each area are outlined, and then the implications for
participative worship are noted.

Attitude Development

Krech, Crutchfield, and Livson state that "the
concept of attitude is of sovereign importance. Our
attitudes shape our perceptions and judgements; they
influence what we learn and remember; they help to
govern our political, economic, religious, and other
social actions."[1] An attitude is defined as "a

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[1]David Krech, Richard S. Crutchfield, and Norman
Livson, Elements of Psychology, 2d ed. (New York: Alfred
A. Knopf, 1969), p. 810.

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complex organization of evaluative beliefs, emotional

feelings, and action orientations focused on an object,

predisposing the individual to respond to the object in

certain ways."[1]

Several important principles pertinent to

worship arise out of these statements. The first is

that attitudes obviously have a significant bearing on

an activity such as worship. The worshipper will

possess attitudes to such things as the church itself;

to other worshippers, both as a corporate group and as

individuals; to the forms and ceremonies in the service;

and significantly, to the object of worship -- God. As

stated in the given definition, these attitudes are a

collection of evaluative beliefs, emotional feelings,

and action orientations. A worshipper's beliefs

concerning God will have significant implications for

the development of attitudes that will be expressed

towards God, which in turn will bear on the style and

form of the worship event. If a worshipper, for

example, sees God as a harsh and exacting God, worship

may be offered in fear, or in a placatory

manner. Worship for such a person may well be rigid in

expression and very unsatisfactory. On the other hand,

a belief that God is love will generate an attitude to

worship expressed in celebration and joy!

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[1]Ibid., p. 813.

Further, attitudes involve feelings, which are an integral part of being. Worship will not be a totally objective, cognitive event if it is a time of authentic communication with God. Anne Ortlund describes how she became aware of the significance of both "laughter and tears" in worship. She writes,

> Every conference we speak at must have laughter and tears. Every speaking date, every worship service. At least we can aim for it, have it in mind, ask God for it. A happening--a real, to-be-remembered occasion--needs truth (doctrine--thoughtful, nitty-gritty substance), but it also needs to be clothed in laughter and tears.[1]

Not only do attitudes involve what people think about, and feel about, but also, as Triandis states, "how they would 'like to behave' toward an attitude object."[2] Given the opportunity, attitudes will be expressed in some manner, and this is no less true for the worship event. However, as Triandis makes clear, behaviour "is not only determined by what people 'would like' to do but also by what they think they should do, that is, 'social norms,' by what they have usually done, that is, 'habits,' and by the 'expected consequences of the behaviour.'"[3] There is an obvious

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[1]Anne Ortlund, <u>Up With Worship: How to Quit Playing Church</u> (Ventura, California: Regal Books, 1982), pp. 121-22.

[2]Harry C. Triandis, <u>Attitude and Attitude Change</u> (New York: John Wiley and Sons, 1971), p. 14.

[3]Ibid.

relation between attitude and behaviour. The behaviour
in the worship event will therefore be, in some degree,
a reflection of the worshipper's attitudes. His beliefs
about what is expected in worship, his usual habits of
worship, and his perceptions of the possible results of
his actions, will all have some bearing on the degree to
which he behaves, or acts, in the time of worship. If,
for example, a person believes that those with whom he
worships understand worship to be a serious, quiet,
passive event; and if he habitually worships in this
manner himself; and further, if he believes that a
change in the way he usually worships will be
misunderstood by others, then his behaviour in worship
will inevitably remain the same. Any invitation to take
part in a worship period that is characterized by loud
music and much hand-clapping would probably be refused.

Krech, Crutchfield and Livson suggest that among
the many determinants of the formation of attitudes, two
are all important: the group affiliations of the
individual and the personality of the individual.[1] The
attitudes of the group in which an individual holds
membership, or to which he aspires to belong, will help
to shape his attitudes. The worshipper, for instance,
may well reflect the attitudes of the worshipping

[1]Krech, Crutchfield, and Livson, p. 813.

community to which he belongs, especially if he feels he
is an intimate member of the group, and if he feels that
he must protect the identity and the image of the group.
For example, if the community of worshippers give
evidence of a positive attitude to hand-clapping during
the worship service, it may well be that an individual
worshipper will accept this action as suitable.
However, this will be by no means the case in every
situation. A worshipping community is made up of many
personality types who will choose to express their
gratitude to God in a variety of ways. A worshipper who
is generally considered to be enthusiastic and outgoing
may act in the time of worship in a different manner to
the person who is considered to be quiet and
introverted. A worship leader must take this point
seriously. Any request to act out an expression of
gratitude or praise may be received, or perhaps acted
on, in different ways. Each should be considered
acceptable if appropriate to the personality of the
individual, and to the congregation as a whole.

Attitudes can be changed. An "attitude change
comes about through receiving new information about the
object that induces a change in the evaluative belief
component. The change in the belief component, in turn,
tends to bring about corresponding changes in the

feeling and action-orientation components."[1] The

individual may receive new information by reading or

listening to persuasive communications, observing the

behaviour of others, talking with other people, or by

undergoing new, direct experiences with an object.

Through any of these channels, he may gain new

information that may change his beliefs about an object

or person.

An attitude will be resistant to change in

direct proportion to the number and importance of the

personality functions that it serves. The more

important the functions an attitude serves, the more

extreme it becomes and the more resistant to change.

This is especially true for attitudes that are

self-protective. The authors note that "If an

individual uses an attitude to externalize unacceptable

inner impulses or to ally his anxiety, he will not

readily give it up."[2] Ausubel and Robinson make the

same point:

> A strong need to reduce conflict between ideas--
> operating either as a generalized personality trait
> or as an aspect of cognitive style, or more
> specifically in relation to a particular set of
> strongly-held beliefs--may lead to a closed-minded
> attitude that obviously impairs ability to learn new
> ideas contrary to existing beliefs. A person who
> summarily dismisses new ideas on this basis fails to
> learn them adequately because he may not even be
> willing to read or listen to them, because he makes
> little or no effort to reconcile them with existing

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[1]Ibid., p. 816.   [2]Ibid., p. 823.

beliefs, or because he selectively misunderstands, distorts, discounts, or reverses their implications in accordance with his own bias. It is clear, then that the affective component of attitude leads to particular positive or negative motivations with respect to learning and that these motivational effects influence initial learning either positively or negatively.[1]

Basic to this project is the belief that attitudes can change. In some instances it may be very difficult to achieve attitude changes. Some individuals will choose to maintain their attitudes regardless of new information, or other positive influences. This will be especially true for those who see the new information as a threat, a heretical practice, or a possible cause for conflict.

In the setting of participative worship, this resistance to change could be demonstrated when worship innovations are introduced in a community of conservative worshippers. The introduction of change in a congregation wedded to tradition would call for sensitivity and understanding.

Lahey and Johnson write from the perspective of educational psychology, with particular emphasis on learning methods. Attitudes, they contend, are learned in a different manner than information, skills, and strategies. In isolation, verbal statements of what the

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[1]David P. Ausebel and Floyd G. Robinson, School Learning: An Introduction to Educational Psychology (New York: Holt, Rinehart and Winston, 1969), p. 370.

student is to learn are usually unsuccessful in teaching

attitudes. Verbal appeals to "conserve energy," "be

tolerant of others," or "stay away from drugs" generally

produce poor results.[1] Other conditions appear to be

more critical in the learning of attitudes. One such

condition is the success students achieve in an activity

or in their interactions with other people. A person

who succeeds in some activity is likely to have a

positive attitude to that activity.

The other critical condition influencing

attitude learning concerns the presence of models.

According to Lahey and Johnson, "We learn attitudes

indirectly by observing the behavior of people who are

important to us. Parents, teachers, peers, and public

figures can exert a tremendous influence simply by

acting in accordance with the attitudes they want to

teach."[2] As has already been noted, a positive attitude

to worship is essential for a meaningful worship

experience. Further, a positive attitude to

participation in the worship event will also allow the

worshipper to express his gratitude to God in a more

active manner. Such positive attitudes will arise out

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[1]Benjamin B. Lahey and Martha S. Johnson,
Psychology and Instruction: A Practical Approach to
Educational Psychology (Glenview, Illinois: Scott,
Foresman and Company, 1978), p. 95.

[2]Ibid.

of an experience that is considered "successful." While
it may be difficult to define a successful worship
experience, the fact remains that the worshipper must
see the experience as successful. Whether others share
his assessment or not may be of no concern. A
successful experience will offer a greater chance for
the development of positive attitudes to that event.
Positive attitude development should be the goal in each
worship service for each worshipper.

Attitudes, both positive and negative, that are
modelled to others will have a distinct bearing on the
development of attitudes in the observers. The
implications for the worship setting are obvious,
particularly for young people. If youth observe church
leaders, parents, teachers, and significant others
evidencing attitudes of boredom, disinterest, and a
sense of meaninglessness, the result may well be a
generation of youth with similar attitudes toward the
worship event. However, if the opposite is true, and
there are evidences of enjoyment, excitement, with
energetic participation and involvement, the young
observers will gain a different view! As Segler notes,
"Not only does man come to worship with certain
attitudes, but worship is also a way of changing the
basic attitude so that the thing experienced becomes

different and richer in quality. Worship is the chief
religious way in which men seek the transformation of
attitude . . . ."[1]

Participation in Decision Processes

The principle of involving people in decision
making processes in order to create a greater sense of
"ownership," has been well demonstrated and documented.
Johnson and Johnson contend that there are at least
three important reasons for involving all group members
in decision-making: 1) to improve the quality of the
decision; 2) to increase the member's allegiance to the
group; and 3) to increase the commitment of group
members to the implementing of the decision.[2] They
further suggest that with more group members
participating in the making of a decision, that decision
will be correspondingly more effective.[3] High
involvement in decision making increases the use of the
member's resources. This in turn increases the quality
of the decision.

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[1]Segler, p. 87.

[2]David W. Johnson and Frank P. Johnson,
Joining Together: Group Therapy and Group Skills,
2d ed. (Englewood Cliffs, New Jersey: Prentice-Hall,
1982), p. 121.

[3]Ibid.

Johnson and Johnson make reference to a famous research study of the 1940s.[1] The workers in a clothing factory were resisting management-initiated changes in work activities by quitting their jobs, lowering their level of production, and expressing verbal hostility toward the plant and toward their co-workers. Three different styles of management were used in an attempt to bring about desired changes. One group of workers was simply told about the planned changes in their jobs and what was expected of them: they did not participate in the decision-making. The second group appointed representatives from among themselves to meet with management to consider problems involved in changing work methods. All members of the third group met with management, participated actively in discussions, shared many suggestions, and helped plan the most efficient methods for mastering the new jobs. The differences in outcome were dramatic. Average production in the non-participating group dropped twenty percent immediately and did not regain the pre-change level. Nine percent of the group quit. Morale fell sharply, evidenced by marked hostility toward the supervisor, slow downs, and complaints to the union. The group that participated through representatives required two

[1]Ibid., p. 122.

weeks to recover its pre-change output. The worker's

attitudes were cooperative, and none of the members quit

their jobs. The consequences in the total participation

group were even more positive. Members of this group

regained their pre-change output after only two days,

and then climbed steadily until they reached a level of

fourteen percent above the earlier average. No one

quit, all members of the group worked with their

supervisors, and there were no signs of aggression.[1]

Harry C. Triandis refers to studies carried out

by Lewin (1947)[2] in which group discussion was compared

with individual instruction. In one of the studies, the

objective was to increase the consumption of selected

food items during World War II. Each group participated

for forty-five minutes in either a lecture, or a group

discussion. The information and recipes offered to the

lecture groups were also given to the discussion groups.

A follow-up showed that only three percent of the women

in the lecture groups served one of the nominated foods,

whereas thirty-two percent of the women in the group

discussion served them. Triandis points out that there

are a number of factors that may account for this

difference:

> First, in the lecture procedure the audience is
> passive, in the group discussion it is active, and
> can become more involved. Second, in the lecture

[1]Ibid., p. 122.

[2]Triandis, p. 91.

the audience does not commit itself to doing
anything. In the discussion group there is likely
to be some commitment. Third, the lecture reaches
the individual via the cognitive component of his
attitudes, but the group discussion reaches him both
through the cognitive and the behavioural . . . .[1]

This principle of involvement in operational
functions is also referred to by Thomas Gordon, who
writes, "Research findings . . . consistently validate
the 'principle of participation'--i.e., the group
members more readily accept new ideas and new work
methods when they are given the opportunity to
participate in making the decision to change and to
participate in deciding how to implement the change."[2]
David Cohen agrees. He details the characteristic
learning procedures of "progressive education," as
follows:

In the progressive classroom, students participate
in decision-making, and so they become commited to
their educational goals, and to the broad
developmental directions and activities. . . .
Progressive education seeks to involve learners,
teachers and community in decisions about
educational priorities--objectives, content,
methods, evaluation. This is based upon the
knowledge that commitment arises from participation
in decision making, and that the "quality" of "what"
is produced, will be enhanced by "involvement" in
deciding what is to be produced.[3]

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[1] Ibid., p. 89.

[2] Thomas Gordon, <u>Leader Effectiveness Training</u>
(Camberwell, London: Futura Publishing, 1977), p. 4.

[3] David Cohen, <u>Feeling Free to Learn:
Progressive Education</u> (Sydney: Curriculum Resources
International, 1977), pp. 5,9.

Triandis offers a key word, "investment," in his discussion on participation in decision making.

> The finding that participation in the development of a solution to a problem makes the person more favourable toward the solution is consistent with derivations from dissonance theory. The person who participates has "an investment" in the decision; he has expended effort to reach the decision and he is likely to modify whatever cognitive elements are incompatible with the decision, in order to bring them into line with the new solution. In short, participation leads to active, cognitive work that is likely to change attitudes.[1]

Investment speaks of effort and commitment, and individual ownership.

These conclusions on decision-making have obvious connections with participative worship. A committed and involved approach to the worship event will give rise to a greater sense of ownership of the experience. As worshippers participate in the corporate worship event, there will be a growing awareness of their need to own their time of communication with God. There will be a recognition of the value and worth of the experience, and a corresponding desire to invest effort and energy into the worship event. The research could indicate that there will be a greater sense of allegiance to the event, and an increase in the degree of commitment, with a corresponding rise in enjoyment.

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[1]Triandis, p. 91.

Learning by Doing

In their book <u>Educational Psychology</u>, Belkin and
Grey state that "The learner gains from being an active
rather than a passive listener or viewer. Considerable
activity involves the learner's 'learning by doing'
rather than passively receiving information . . . ."[1]
Anderson and Faust agree: "One of the most important
principles . . . is that 'students learn by doing.'"[2]
They propose three levels of active responses.

At the first level, the student is required to
read, listen, or watch. At the second level he is
required to make a particular covert response. At the
third level, he is required to make a particular overt
response. At the first level, a student who reads
silently is making active responses. When active
responding stops, for any practical purposes, reading
ceases. They state:

> Most people have had the experience of beginning to
> read a book and of finding that they have turned
> several pages without the slightest idea of what has
> passed before their eyes. This phenomenon occurs
> when active engagement with the text stops.
> Similarly, listening and watching entail active
> responding. If the student is not actively engaged
> with what a speaker is saying, then he is not really
> listening.[3]

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[1]Gary S. Belkin and Jerry L. Gray, <u>Educational
Psychology: An Introduction</u> (Dubuque, Iowa: Wm. C.
Brown, 1977), p. 322.

[2]Richard C. Anderson and Gerald W. Faust,
<u>Educational Psychology: The Science of Instruction and
Learning</u> (New York: Harper and Row, 1973), p. 200.

[3]Ibid.

At the next level, the covert response is one
which is quite definite and structured. For example,
the student may be required to answer a question or
solve a problem. This will not be publicly observable,
i.e., the student is asked to "think" the answer rather
than write it down. Significantly, the evidence
indicates that "requiring particular covert responses
within a lesson increases learning."[1] Even more
significant, however, is the fact that there is a
further increase in the level of learning when students
respond at the third level--the overt response. An
overt response is one that is publicly observable, or at
least leaves a publicly observable record. Just as
there is evidence that active recitation, as compared
with reading, increases recall, so there is evidence
that overt responses increase learning to a greater
extent than covert responses. Anderson and Faust
conclude:

> The fact that requiring the student to make
> particular covert responses improves upon simple
> reading, watching, or listening, as well as the fact
> that overt responses are, in turn, superior to
> covert responses may suggest that the causative
> factor is 'degree of activity.' The more active the
> response that the student makes, the more he
> apparently learns.[2]

While the above statements speak specifically to
learning procedures, it can be concluded that activity

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[1]Ibid.   [2]Ibid., p. 208.

in worship is going to have a bearing on the significance of the event. It suggests that the greater the degree of activity, the greater the degree of learning. The more an individual invests himself in the experience, the more valuable the occasion.

There are degrees in levels of activity. The occasion will in some way specify what degree of activity will be most suitable. The analogy of the school points out that there will be times for the students to read quietly to themselves; there will be times for "thinking" through problems and writing down the answers; and there will be times when it will be best to stand and recite, act, play, demonstrate, i.e., make an observable declaration of an experience or discovery.

The worship event will offer similar occasions for worship-activity. There will be times when the worshippers will participate in a way that, though "active," will not be observable to other worshippers. This may be a quiet time of communication with God, yet not in any way to be regarded as a passive experience. The worshippers will be actively engaged in their gift of worship to God. Secondly, there may be occasions in the worship service where worshippers will need to covertly respond. Again, these actions may not be necessarily discerned by others around them. However, there must be times when the worshippers are provided

with opportunities for making overt responses--
responses that demand some action which is publicly
observable. These will be events, according to the
above, which will make the greatest impact on the
participants. The worship service needs to provide
occasions for the participants to demonstrate their love
for God in an observable manner; there must be more
opportunities for active participation.

Conclusion

These principles have an important bearing upon
the experience of corporate worship. They should be
understood by both worshippers and worship leaders.

First, worshippers must come to the service with
a positive attitude to the event, and a positive
attitude to active participation in the experience.

Secondly, worshippers need to recognise that
attitudes can and will change as they are receptive to
new information, and are prepared to involve themselves
in the new experiences.

Thirdly, participation through investment and
ownership will enhance the worship experience, and help
guard the worshipper from falling into the inappropriate
role of passive spectator-observer.

Fourthly, worship by doing will be seen to be
characteristic of genuine worshippers as they set out to
act on their worship experiences in an observable
response.

CHAPTER IV

MINISTRY DESIGN

Introduction

The subject of worship is broad and diverse.
Many areas could be given special study under the
heading of worship. Several factors led to the study of
participative worship for this project.

The first was the recognition of a change in
tone and atmosphere which occurred in a worship service
at a city-wide youth rally in Sydney, 1984. An
alternative program was followed which departed from the
traditional order of service, i.e., welcome, first hymn,
prayer, offering, scripture reading, second hymn,
sermon, third hymn, benediction. Special attention had
been given to the planning of this service, with
emphasis on the linking of the components, the use of
background music, and carefully planned verbal
introductions to each segment. Observers noted better
atmosphere and tone, improved attention to the speaker,
and increased involvement in the singing. Their
observations, reported to the writer at the conclusion
of the service, were repeated, and confirmed, at further
rallies during 1984 and 1985.

Secondly, visitation at a wide variety of Adventist churches in Sydney led the writer to the conclusion that a large percentage of the church membership lacked a correct understanding of the significance of worship. Congregations seemed unaware of ways to facilitate genuine praise and celebration.

Thirdly, a literature survey at the commencement of this study uncovered a significant number of writings that spoke of the problem of passive, spectator-type worship. Both clergy and laymen wrote of the lack of involvement by the members of the congregation, and of the resulting frustration because of this passivity.

The writer decided therefore to pursue a study of active, or participative worship, and to assess any differences and benefits that may become apparent when comparing it with the traditional passive, non-participative church service program. Following discussion with Avondale College Theology Department personnel, it was decided that the project could be carried out in the Avondale College church during the mid-year break. The majority of students would be away, and the attendance at the services would therefore be more representative of a typical church in the South Pacific Division.

Objectives

The objectives for the project were:

1. To discover the Biblical meaning of worship, and to
    develop a working definition of participative
    worship

A study of participative worship must commence with an

understanding of worship as it is expressed in

Scripture. Only when worship itself is clearly

understood will participation in worship be active and

dynamic.

2. To provide information about biblical worship
    to the members of the Avondale College Church in
    order to facilitate a greater understanding of
    church worship, and to promote a greater interest in
    discovering the meaning of participative worship

Misunderstandings about the meaning of worship exist in

the minds of many. Hence, it was decided that part of

the project should therefore include information about

worship in the form of a Sabbath morning sermon. This

sermon would be the first unit of the project, and would

provide a basis for the rest of the participative

worship series.

3. To provide an effective environment and atmosphere
    for genuine praise and worship to God, and to
    provide specific times for corporate, participative
    worship

In addition to the information-oriented sermon, two

other services were considered essential for the

effective teaching of the principles of participative

worship. These two Sabbath-morning services would be offered as demonstrations of the kind of worship that encourages greater participation by the congregation. A different emphasis would be given to each service and this would allow for a range of possible alternatives in programming.

The first of these two services would be entitled, "The Festival of the Family," and it would be designed with the total family in mind. The service would include an extended song service, a scripture reading to be read aloud by the congregation, prayer, interviews, and selected musical items. Short sermonettes based on the interviews would be given by the pastor and the writer. Several families would be invited to stand at the doors leading into the main church building to welcome the church members. A special bulletin would also be prepared for the day.

The second demonstration worship service would also be designed to appeal to all age-groups, but with special attention being given to the youth of the congregation. The goal of this service would be to demonstrate the value of creative communication, and to provide further occasions for personal investment in the worship period. Included in the design would be quiet times, family and partner prayer, and an extended praise segment. There would also be a special bulletin prepared for the occasion.

4. To provide opportunities for a small number of
    church members to discover and share further
    information on participative worship

Provision would be made for a small number of

representative members to attend three Friday evening

seminars to share and discuss concepts and ideas on

participative worship.

The first seminar would build on the material

presented at the first sermon. After a brief ice-

breaker exercise, time would be given to establishing

the significance of a study on worship. Resources would

include a video presentation and an informal survey from

Adventist High School students. Material from the

writer would include a presentation on the Biblical

concepts of worship, leading to a working definition of

participative worship.

The second and third seminars would provide further

opportunities for discovery and discussion. Pastor Glen

Roberts would discuss the significance of the sermon.

Mr. Robert Pullar would present material dealing with

creative communication, and its value in facilitating an

atmosphere allowing for more involvement and

participation. Time would be given to an assessment of

the possible blocks to participation in worship.

5. To discover and assess any growth in both an
    understanding of, and attitude to, participative
    worship by the members who attend the worship series

A survey would be devised to make an assessment of any development in concepts and attitudes. This survey would be administered to the entire congregation during the first worship service. The results of the survey would provide an evaluation of the congregation's attitudes to worship and to participation in the worship event. The survey would also provide an opportunity for individuals to indicate whether they would be attending the seminar series. A check would then be made on the profile of the group who attended the seminars as to whether they represented the thinking of the membership at large. It would be assumed that the members who actually attended the seminars would have indicated their intentions on their survey. At the final seminar of the series, a second survey would be administered. The results of this second survey would be compared with those of the subject group taken at the first service. Any significant differences would be noted and evaluated.

CHAPTER V

IMPLEMENTATION

Introduction

This chapter will describe the procedure

followed in developing and implementing the

Participative Worship Series.[1] The procedure is

summarized as follows:

1. Negotiation with the Theology Department of
    Avondale College and a clearance for the intended
    project

2. Selection of the Avondale College Seventh-day
    Adventist Church as the church community in which
    to conduct the project

3. Approval from the pastor and church board to
    conduct the worship series during the college
    semester-break in July, 1986

4. Development of the Worship Survey for the first
    service[2]

5. The sending of invitations to the church members to
    attend the seminars and services[3]

6. Planning the style and format of the services with
    the church pastor

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[1]The Participative Worship Series includes the
two Participative Worship Surveys, the three Church
Services (July 5, 12, 19), and the three Friday evening
Seminars (July 11, 18, 25); hereafter referred to as the
Worship Series.

[2]See appendix 13 for a sample of this survey.

[3]See appendix 1 for a sample of this letter.

7. Administration of the survey at the first service

8. Completing the services and the seminars

9. Administration of the second survey at the
    conclusion of the final seminar[1]

10. Analysis and evaluation of the survey results

Implementation of The Worship Series

The material that follows deals with points

seven to ten above.

The Participative Worship Surveys

As mentioned under ministry design in chapter IV

two surveys were designed as testing instruments to form

the basis for this project. These surveys were planned

in collaboration with the church pastor, Pastor Lyell

Heise. The first survey was administered to the entire

congregation on Sabbath, 5 July. The first question of

the survey required the participants to indicate whether

they planned to attend the three Friday evening

seminars. The individuals who planned to attend the

seminars were referred to as Group B, and all the

surveys which were returned with a positive response to

the first question were taken to be the responses from

this group. The results from the first survey therefore

offered points of comparison between those of Group B

and those of the entire congregation. A check could

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[1]See appendix 14 for a sample of this survey.

be made to discover whether Group B could be regarded as
being typical of the entire congregation.

Copies of the first survey were handed to the
head-deacon forty-five minutes prior to the commencement
of the first service. Notification had been given to the
deacon that the survey was to be a part of the service
for that day, and arrangements were made for extra
assistance. The order of the service was a traditional
one,[1] and at the completion of the offering, the pastor
introduced the researcher. A short comment was made
about the purpose of the project, including the
significance of the survey. The deacons then
distributed the surveys. Fifteen minutes later, the
surveys were collected, and the service proceeded with
the second hymn and the sermon.

The introduction to the survey made it clear
that no names were required on the survey. It was
believed that anonymity would ensure a greater degree of
honesty.

A total of 260 surveys were distributed, and 243
were returned. Six of those returned were not filled
out. This left 237 completed, or partially completed,
surveys for analysis.

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[1]See appendix 17 for a sample of the bulletin
for 5 July, showing the order of service.

The second survey was administered to the members present at the conclusion of the third and final seminar.[1] This allowed points of comparison between the results of the surveys of Group B at the commencement of the worship series, and those of the Subject Group at the completion of the series. The comparisons provide the points for analysis relating to the theme of this project. Later in this chapter, they are discussed in more detail.

The Services

The three church services were held over three consecutive Sabbaths, and each service was designed to achieve a different goal. Each service was planned in close liason with the church pastor. Both he and the researcher made contact with the people invited to contribute to the service.

The First Service.

The first service was scheduled for the Sabbath of 5 July. The primary purpose of the sermon was to build a scriptural basis for the series by providing a biblical view of worship. The idea of participation in worship would be explored, and it was felt that a traditional worship format would be most appropriate for this first service. This would allow the members of the

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[1]This group is hereafter referred to as the Subject Group.

congregation to feel at ease during the introduction to
the series. Maximum time could be provided for the
sermon with this worship program.

The researcher preached a sermon entitled
"Placing Stones in His Presence." The title was taken
from the scripture-passage used in the sermon, which
tells of Jacob's dream of the ladder that reached to
heaven, and Jacob's response to this revelation of God.
The aim was to convey to the congregation the fact that
worship is primarily a communication-event with God, and
any such time of worship will inevitably demand
involvement and response. After outlining some of the
thoughts currently being expressed by both Adventist and
non-Adventist authors concerning the strong tendency
towards non-participative, passive styles of worship, it
was suggested that it was time to do symbolically what
Jacob did literally--make a response to His
presence--place some "stones."

Biblical worship is always an event directed to
God, and any act that centred on another god, or the
individual, ceased to be genuine worship. Worship is to
be understood as an acknowledgement of God's attributes,
and is an act as well as an attitude.

Participation in worship does not mean action
per se, but an investment in time with God, a personal
ownership of the event. Worship is not to be seen as a

performance that the congregation came to watch. No claim to having taken part in worship could be made by the worshipper if he had only watched something occurring and had not personally expressed gratitude to God for who he _is_.

An eight minute segment within the sermon was taken by Pastor Rudy Van Moere. In outlining the manner of Jewish worship at the time of Jesus, he highlighted the fact that there was much active participation by the members of the synagogue, especially during the reading of the scriptures, which was the main part of the service.[1] It was established in the sermon that a greater degree of appreciation for worship would be gained by more participation, and there would be a corresponding increase in enjoyment in the church service.

The Second Service.

The second service[2] was conducted on Sabbath, 12 July. Its design was directed by its title, "The Festival of the Family." The aim of this service was to provide opportunities for the members of the congregation to offer praise and worship to God, and to allow them to experience the benefits of a time of worship based on the principles outlined in the previous

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[1]See appendix 3 for a brief outline of this segment.

[2]See appendix 18 for an outline of the service.

sermon. As many age-groups as possible were to be incorporated and represented. Significant components of the service included the following:

Extended song service. Music continues to be a universal medium for communication, and is especially valuable for praise to God. It was felt that the church service needs to allow more time for corporate singing, so that all age-groups can join together in praise to God. Pastor Heise, who cared for the music of the day, therefore chose songs that would appeal to all age-groups, including songs particularly well known by the children. This would encourage them to join in more readily in the praise segment.

Special consideration was given to the order of songs. It was imperative for the successful setting of tone and atmosphere that the songs lead from one to the next, and thus "carry" the congregation into corporate praise. This was based on the belief that music can be the most effective medium for bringing people to an awareness of the presence of God. The order of the songs and hymns can enhance, or hinder, that movement. The singing therefore moved through a selection of six songs, commencing with a quiet, yet cheerful hymn ("Joyful Joyful") to an outstanding hymn of praise ("To God be the Glory"). This was then followed by a quiet, reverent song ("Gentle Holy Spirit"). This song in

particular facilitated a reverent atmosphere for the following worship event, which was prayer.

A particular facet of this period of singing was the "bridging" between songs with continuous music. It was felt that it is often the gaps in programming that lead to a disjointed, "lumpy" style of worship. The songs were therefore connected by appropriate bars of music which acted as introductions for the next song, as well as providing a quiet reflection-time at the conclusion of the song.

Specific time for worship. A segment of time was provided for the congregation during the singing of the last song of this segment for individual worship to God. The pastor informed the congregation that time would be given and that he would quietly play background music while the words of the song remained on the over-head screen. This time-space was included in the order of service to allow people the opportunity to choose to communicate their gratitude to God--an occasion not so readily available in the traditional order of service when each form follows quickly on the heels of the previous one. Often no time is designated for this specific purpose.

Interviews. A major portion of the service was given to interviewing both families and single people. Each family or person interviewed was chosen to represent either an age group, family grouping, or some special

facet of family life, e.g., adoption. A short
sermonette highlighting God's adoption of his people
followed the final interview. The selection of ages
represented by different members of the families meant
that individuals in the congregation could more easily
identify with the appropriate person. General family
issues were raised in the interviews, as well as
individual issues.

Scripture reading. The scripture reading was an event
for all the congregation. The members were invited to
stand and join together in reading the scripture passage
chosen for the day. It was displayed on the over-head
screen, and led by the family who had just been
interviewed. This method of scripture reading helped
direct the congregation to a greater awareness of the
importance of scripture in worship as they stood and
read aloud. The problem of group reading from a wide
selection of translations was also alleviated.
Children, well able to see the reading, were encouraged
to stand with their parents and take part in this
segment of the service.

The following different features were designed
to enrich the worship experience, and to keep the
attention of the congregation on the theme of the day.

Special bulletin. A special bulletin was prepared for
the day to encourage active involvement by the children
during the service. Specific questions were presented

based on the components of the service, as well as
additional material for completion after the service.
Book reviews and selected poetry formed a part of the
bulletin.

Family welcome. Selected families were invited to stand
at the doors leading into the church, and to extend a
welcome to the worshippers as they came into the church
from the foyers. The children of these families
distributed extra bulletins.

Children assist with offerings. The deacons were asked
to take one child member of their family with them as
they collected the offering. This added a distinct
family emphasis to the event, and many positive comments
were received by the pastor and writer on this feature
at the end of the service.

The Third Service.

The third and final service of the series was
conducted on Sabbath, 19 July.[1] Designed more for the
youth than for the families in general, the planning
nevertheless ensured that no segment of the service
would discourage involvement and participation by any
member of the congregation. Features from the previous
week included an extended praise-in-song segment, quiet
worship times during the singing, welcome to the
congregation at the doors (by youth), and a corporate

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[1]See appendix 19 for an outline of the service.

reading of scripture from the overhead screen (introduced and led by youth). This service also introduced an alternative to the time of prayer. Following the singing of "Turn Your Eyes Upon Jesus," led by a soloist, the congregation was invited to pray. People could pray as families, with those nearest to them in the pew, or individually.

The sermon was a period of creative communication introduced and led by Mr. Robert Pullar. This part of the service was a short dramatized segment dealing with the theme of prayer. At the end of the sermon, the speaker led straight into the benediction. This in turn was followed by the congregational singing of "Gentle Holy Spirit." The church pastor wished the members of the congregation a joyful and happy Sabbath, and then led the orchestra into a postlude. The writer noted with interest that it was at least two minutes before any person chose to leave his seat, even though the service had not concluded until 12:15 p.m.

The Seminars

The three seminars were held on three consecutive Friday evenings during the same three week period as the services. These seminars were included in the series in order to provide occasions for further instruction and idea exchange in participative worship, and to allow for the establishment of a representative

group from the congregation. Any growth in concept-
development and any developing positive attitudes
towards participation in worship could be assessed here.

These seminars were conducted by the writer,
with assistance from the church pastor and selected
invitees. A summary of the material pursued in each
seminar follows.

Seminar One

The first seminar[1] was conducted on Friday
evening, 11 July, commencing at 7:30 p.m., with a total
of thirty-eight people in attendance.[2]

After a welcome and an ice-breaker exercise, the
writer introduced the purpose of the seminar series, and
invited the participants to commit themselves to the
series, emphasizing that the success of the series
depended to a great degree on the continuity of the
group. A presentation on worship renewal throughout
Scripture and history led into the screening of a video
tape that dealt with the current worship situation in
Australia. A recent informal survey carried out at an
Adventist High School which highlighted teenager's
concepts and attitudes to current Adventist church

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[1]See appendix 4 for an outline of the Seminar
program.

[2]See appendix 7 which lists the number of
participants according to age-grouping.

worship patterns was discussed. A review and enlargement of the material from the first sermon led to the next segment. The aim here was to arrive at a definition of participative worship, and to make clear that participation in worship did not mean action per se, but investment, ownership, and a personal response. The writer concluded the meeting with an invitation to seminar participants to be especially aware of the events of the service on the following day, and to be ready to share and discuss their reactions at the following seminar. The meeting closed with prayer at 9:30 p.m.

Seminar Two

The second seminar was conducted on Friday evening, 19 July.[1] The attendance was slightly less than at the first seminar.[2] A welcome and short ice-breaker exercise led into a review of the material from the first seminar, this being especially helpful to several people who were attending for the first time. An analysis of the previous sabbath service was then undertaken. Many positive comments were expressed, with much appreciation for the music and singing, as well as the amount of involvement by the children. A

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[1]See appendix 5 for an outline of the Seminar program.

[2]See appendix 7 which lists the number of participants according to age-grouping.

further section of the video "The Sunburnt Soul,"
showing several alternative worship styles being
followed by selected groups within, and separate to, the
mainline churches, sparked further discussion. Pastor
Glenn Roberts then shared with the group information
from his recently completed (1985) M.A. degree project
dealing with adolescents and the sermon. His studies
suggested that young people will consider a sermon to be
of greater value when it is expressed in relevant terms,
and showed that young people's attitudes to the service,
often quite negative, can be improved by alternative
sermon styles. This study indicated that participation
in worship will increase if the style of worship
facilitates an atmosphere for participation, which will
include an awareness of the significance of a creative,
dynamic sermon.

Mr. Robert Pullar provided information on
'creative-communication' (drama), and then shared with
the seminar group his aims for the sermon to be taken
the next day (third service), with emphasis on
demonstrating the value of conveying biblical truths in
a creative and contemporary style. He suggested that
some people in the congregation may find his material
somewhat irreverent. He assured the seminar group that
this would not be his aim in any way. On the contrary,
his aim would be to awaken the congregation to the
importance of honesty in communication with God.

The writer then outlined the order of service for the following day. The members of the seminar group were encouraged to return the following Friday evening with reactions and ideas for a feedback session. The meeting closed with prayer at 9:40 p.m.

Seminar Three

The final seminar of the series was held on Friday evening, 25 July, commencing at 7:30 p.m.[1] It was an extremely cold night with some snow reported in the local area. This probably had a bearing on the attendance at the seminar.[2] Several people who had not attended the other meetings came to this seminar. After a welcome and prayer, the writer invited the members to form into groups of five or six, and to prepare a written consensus statement on what they believed to be a suitable definition of participative worship and what they believed the seminars and the worship services were attempting to say. The purpose of this exercise was to discover if the participants had been able to discern correctly the emphasis of the material presented. Discussion was given to the submissions, which were taped to the walls of the room for further review. In an analysis of the

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[1]See appendix 6 for an outline of the Seminar program.

[2]See appendix 7 which list the number of participants according to age-group.

previous service, study was given to the way in which

each component of the service led into, and was tied to,

the next component. Overhead transparencies of the

order of both second and third services were displayed

and explained.

"Blocks and Barriers," was a segment dealing

with the factors that may hinder an individual's

involvement and participation in worship. Members were

invited to discuss blocks and barriers in their groups,

and then to share the results, which were placed on an

overhead. The writer added several others to the

member's list. The writer then invited the members to

fill out the second Participative Worship Survey. The

writer then extended thanks to all the seminar members

for their time, their contributions, and their

commitment to the series. The meeting closed with prayer

at 9:45 p.m.

Reaction and Evaluation

The Surveys

Survey 1: Group A and B
compared and contrasted

Of the surveys returned at the 5 July service,

237 were suitable for analysis. Sixty-eight indicated

that the respondents planned to attend the three

seminars. This selection of sixty-eight were therefore

taken as the "potential" subject-group. By comparing

the results of these sixty-eight surveys with the

remaining 169,[1] it could be determined whether the

members of Group B were representative of the

congregation as a whole.

The results indicate a close correlation between

Group A and Group B in several areas.[2] Significant

areas of similarity were:

1. Personal information, e.g., sex, marriage status

2. Attendance at Sabbath School and church (Q.2)

3. Opinion as to the age-grouping for which the worship
    at the College Church had been best suited over the
    previous six months (Q.9)

4. The prime purpose of worship (Q.10)

5. The statement closest to a definition of
    worship (Q.11)

6. The most enjoyable worship service (Q.12)

7. The number of opportunities available for
    participation in the church service (Q.16)

The results also indicate differences between

the groups. Significant differences occurred in the

following areas:

1. Current holding of a church office (Q.4)

2. Current relationship with Jesus (Q.5)

3. Personal devotions (Q.6)

4. Description of church (friendly/unfriendly) (Q.7)

5. Worship experiences other than Sabbath
    services (Q.8)

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[1]A total of 169, hereafter referred to as
Group A.

[2]See appendix 15 for a complete listing of
survey results for Groups A and B.

6. The view that services should keep to the same format every week (Q.13a)

7. The view that worshipping God is best done alone (Q.13c)

8. The view that the degree of a person's participation in the church service is related to personality (Q.13h)

9. The view that it is possible to worship by identifying with a person doing a special item up the front (Q.13i)

10. The view that weekly worship is virtually meaningless (Q.13l)

11. The view that clapping hands while singing in church is quite acceptable (Q.13m)

12. Participation in the church service (up the front) (Q.14)

13. The view that participating to a greater degree in the church service would enhance and enrich worship (Q.15)

14. Participation in the church service (from the pew) (Q.17)

15. Acceptance of invitations to assist in the service (Q.18)

These results indicate that Groups A and B attended worship services at the College Church to the same degree; they held similar views on the nature of worship; they enjoyed the same style of worship; and they believed similarly as to the number of opportunities that were available for participaton in the services.

However, the results also suggest that the members of Group B were more commited to God and the church; more open to change in worship style and format; more oriented to worship in community; and more

committed to involvement and participation in the church

service. In other words, Group B were typical of the

congregation in their understanding of worship and what

it was for, but were atypical in their attitude to

involvement and response in the worship event.

Group B and Subject Group compared and contrasted

Of great interest to this project is that,

through the services and the seminars, members of Group

B made changes in their understanding of the nature of

worship. They also registered a higher degree of

appreciation for what the services modelled as an

informal worship style, and they expressed a clearer

understanding of the meaning of participation in

worship. These observations are based on an assessment

of the results of the first survey, which was completed

by Group B on 5 July, and the second survey, completed

by the Subject Group on 25 July.

Changes which could be regarded as significant

occurred at questions 10, 11, 12, and 13 a, b, e, f, i,

k, and l.

At question 10, the participants were required

to rank in order of importance a list of statements

which were regarded as possible expressions of the

"prime purpose of worship." Due to time factors, a

result was calculated on the "first choice" only.

The alternative statements, and the results (expressed

as percentages), were as follows:

	Group B	Subject Group
a. to be with my friends	2.9	3.6
b. to get strength for the new week	19.1	10.7
c. to be better prepared for witnessing	0.0	0.0
d. to give God praise and adoration	48.5	64.4
e. to relax from the cares of the week	2.9	0.0
f. to be alone with God	14.7	10.7
g. to get a greater knowledge of the Bible	7.3	3.6
(more than one category marked as first choice)	4.4	7.0

A greater percentage of the group at the end of the seminar regarded "d" as the statement that best expressed their prime purpose for worship. This was encouragiong to the writer, as both sermon and seminars had pointed out that the primary meaning of worship is to ascribe to God praise and adoration for who he is, and any worship event needs to have God at the centre. Some of the members still saw the alternatives to "d" as suitable reasons to be at the service. For example, a High School student (year 10, female, 15-17 years of age) listed "a" as her first choice, which could indicate a strong desire for friendship at worship occasions. While there was a slight drop in percentage values for "b," "f," and "g," the point remains that by

far the majority continued to recognize that genuine

worship must centre on the character of God.

This response was validated at question 11,

which required the participants to indicate which

statement, from a list of alternatives, best defined

worship. The alternative choices and the results were:

		Group B	Subject Group
a.	all the activities as listed in the usual order of service	14.7	0.0
b.	singing and praying only	0.0	0.0
c.	any charitable, religious, or community project	11.8	7.0
d.	acknowledging God's attributes through praise	58.8	64.4
e.	the sermon	14.7	0.0
f.	none of the above	—	14.3
g.	other	—	14.3

There was a slight rise in percentage at "d."

While the difference of 5.6 percent is not a large one,

it needs to be seen in reference to the alternatives:

statements "a," "b," and "e" received no score and only

2 respondents (7.0 percent) chose "c." Further, the

second survey offered two alternative choices to this

question which were not a part of the first survey,

namely, "f " "none of the above," and "g " "other."

These were included to offer an opportunity to the

respondents to be more definitive if they felt the

choices were inadequate, and to write down a statement that would more correctly reflect their thinking. In retrospect, the decision to include these two further alternatives was unfortunate, in that it did not equate with the first survey, and spread the percentage of possible answers. However, five of the eight respondents who chose to tick these alternatives wrote down an optional statement. These were, a) "totally praising God together"; b) "anything done in the praise of God"; c) "Participation and involvement in giving. Praise and glory to God through the whole being of the individual"; d) "being involved in the service mentally and spiritually, etc."; and e) "items 'b' (without the only), 'c,' 'd' and 'e' above." The first three responses indicate that the respondents see worship as a God-event--God is at the centre. The fourth response is reflecting the intent of participative worship as presented in the services and seminars. Hence, these four responses could be regarded as reflecting the major emphasis of worship and the idea of participation. Only the latter option is regarded as being somewhat short of the intent of the series.

Question 12 of the survey gave opportunity to the participants to indicate the style of worship that for them was the most enjoyable. It was presumed that a worship service which is considered "enjoyable" will be more attractive to the participants, and will give rise

to a greater readiness for personal investment and
ownership in the event. The alternatives and results
were:

	Group B	Subject Group
a. Special Feature Service	33.8	32.1
b. Communion Service	5.9	0.0
c. Formal Service	13.2	3.6
d. Testimony Service	7.3	3.6
e. Informal Service	32.3	57.1
not filled in	7.3	3.6

The most significant difference occurs at option
"e" (Informal Service), where there is a difference of
24.8 between the two percentages. It is clear that
participants found "enjoyment" in this style of worship
service. The results confirm remarks made to the
researcher and the church pastor at the conclusion of
the 25 July service. The results also reveal that
whereas 5.9 percent of the group ticked "b" at the
commencement of the series, none at all ticked this
option at the end of the series. There was also a
negative difference at options "a," "c," and "d." A
further comparison is worth noting. Options "a" and "e"
as at 5 July total 66.1 percent, and 89.2 percent at 25
July. It was considered that these results confirm a
point of view which helped direct attention to this
project. It is clear that a considerable number of

people who regularly attend worship would find an
alternative style of worship more enjoyable than the
traditional style regularly followed by the majority of
Adventist churches. A difference of 53.5 percent must
be taken as very significant. The results of the
surveys of the total congregation are worth noting here:
of the 237 replies, 28.3 percent chose option "e," 31.6
percent chose option "a," and only 16.0 percent chose
option "c." Again, the difference is more significant
when options "a" and "e" are added together, giving a
difference of 43.9 percent between the options.

The style of worship will have a significant
bearing on the degree of "enjoyment" that will be
perceived by the congregation members. Further, both
the special feature service and the informal service, as
demonstrated during the-series, have better chances of
facilitating an atmosphere for genuine worship, and will
therefore provide more occasions for participation, and
greater opportunities for active involvement.

Question 13 required the participants to
indicate whether they "strongly agreed," "agreed," were
"uncertain," "disagreed," or "strongly disagreed" with
twelve different statements about worship. Significant
differences occured at a, b, e, f, i, k, and 1.

The statement at "a" was "I believe the service
should keep to the same format every week." The results
as at 5 July indicate that 50.0 percent of the group

disagreed with this statement, and 27.9 percent strongly

disagreed, a total of 77.9 percent against the

statement. Those who agreed with the statement

represented 5.9 percent of the group, while 7.3 strongly

agreed, a total of 13.2 percent in agreement with this

thought. At the conclusion of the series, 32.1 percent

disagreed with the statement, and a high 60.7 percent

strongly disagreed, making a total of 92.8 percent

against the statement. This is to be compared with a

total of only 3.6 percent who agreed with the

statement--no one at all strongly agreed. There was a

significant shift in opinion in respect to change in the

format of service.

The statement at "b" read, "I feel the need to

worship God but find it very difficult at church." It

was recognized in retrospect that this question consists

of two parts, and is therefore somewhat limited in

value. Participants could either give answer to the

first part of the question, i.e., 'I feel the need to

worship God,' or the latter half, 'I find it difficult

to worship God at church.' In light of the fact that

over 70 percent of the Subject Group marked either the

strong or very strong category to describe their

relationship with Jesus, it was considered safe to say

that the greater number of respondents would feel the

need to worship God. Taking the emphasis to be on the

latter half of the question, the results indicate a

change of 20.3 percent between the results when
combining the "disagree" and "strongly disagree"
categories, i.e., while 70.5 percent either "disagreed"
or "strongly disagreed" with the thought that it is
difficult to worship God at church, 92.8 percent
"disagreed" or "strongly disagreed" at the end of the
series. This would seem to indicate that the
participants saw new possibilities for worshipping God
during the service. It could also be taken that factors
which may have been previously considered to be
hindrances to worship were now viewed differently.

A significant increase in a readiness to accept
an invitation to be involved in the service is indicated
by the results at "e." Whereas 58.8 percent of the
group at the commencement of the series either "agreed"
or "strongly agreed" with the idea, 78.6 percent filled
in the same categories at the end of the series. There
was a greater willingness to respond in worship, and to
be involved in the activities of the service.

There was also a shift at "f," which stated, "I
am satisfied with my own level of participation during
the church service." The figures reveal that, when
combining the two categories of agree and strongly
agree, 45.6 percent accepted the statement at 5 July,
but this moved up to 75.1 percent at 25 July. A greater
percentage of the group could express satisfaction with
their level of worship at the end of the series. This

conclusion supports the conclusion drawn at "b," namely,
that the group members have found new ways of expressing
their worship to God. There is a greater awareness of
the possibilities and potential opportunities for
worship during the service. This gives strong support
to the premise that the style of worship service will
provide greater opportunities for the congregation to
worship God.

A shift also occured at "i" which was of
interest. The statement read, "It is possible to
worship by identifying with a person doing a special
item up the front." The results indicate that 22.0
percent "strongly agreed" with this statement, and 57.3
percent "agreed," a total of 79.3 percent. This changed
to 96.4 percent as at 25 July, 17.8 percent strongly
agreeing, and 78.6 percent agreeing. During the seminar
periods it was contended that it is impossible to
worship by identifying with someone doing an item
"up-the-front," if that identification is simply a
"listening" event. Simply "hearing" an "expression" of
worship, such as an item, sermon, or prayer, is not
worship per se, unless the "listener" invests, owns, or
buys into that expression of worship and makes it his
own expression of worship to God. It must become a
personal expression of reaching out towards God. An
evaluation of the results of the question therefore
depend on how the question was viewed. The increase

certainly suggests a greater commitment to the expressions of worship, and that change is distinctly positive.

The results at "k" are also worthy of note. The thought has already been expressed (see chapter II) that Scripture seems to suggest a difference between praise and worship. While praise can be understood to be gratitude to God for His _acts_ towards man, worship is gratitude to God for his attributes--for who he _is_. This distinction was considered of value by the subject group, expressed in a higher percentage who "agree" or "strongly agree" with the statement--a move from 29.3 percent to 46.4 percent.

A slight degree of change occurs at "1," which states, "my weekly worship is virtually meaningless." While 85.2 percent either "disagreed" or "strongly disagreed" at the commencement of the series, 92.8 percent "disagreed" or "strongly disagreed" at the conclusion of the series. While the move is not substantial, it is a positive move, and therefore supports the conclusions above.

The Services

The three church services (5, 12, 19 July) were considered to be integral to the success of the project, and the two demonstration services in particular helped to provide tangible evidence of the principles expressed throughout the series. Several facets stand out as

being worthy of special notice. The first was the "flow" of the services. Special time was given in the preparation of each demonstration service to ensure that there was an interdependancy between the components of the service, and that one event flowed into the next. There were very few gaps in the order of service, and any quiet times were specifically included to allow for worship to occur.

The second was the much greater degree of participation by the congregation in the worship events. There was a greater feeling of presence and energy. The singing was distinctly more enthusiastic than usual, there was a quietness in the church during items, interviews, and the sermon, and a certain reluctance to leave the precincts of the church at the conclusion of the service. These observations were not unique to the writer. The church pastor, as well as a number in the congregation, stated that they had also made similar observations. Members stated that they recognised special value in this approach to worship.

Several questions at the end of the second survey gave opportunity to the members of the Subject Group to express their impressions of these services. A selection of these are given in Appendix 12.

The Seminars

Several questions in the second survey related specifically to the seminars. These were questions 14, 15, and 16.

Question 14 required the participants to indicate whether the words "investment," "ownership," and "personal response" conveyed a concept of participative worship that was a) new to them; b) a sharpening of a concept they already had thought about; or c) already familiar to them. The results revealed that twelve respondents (42.8 percent) considered the concept to be new to them. This may suggest that they had never really taken the time to consider the meaning of worship in the past, or of applying those terms or ideas to worship. If they had, perhaps no satisfactory conclusion had been reached, or a conclusion reached which was different from the one expressed on this survey. It could indicate that while these members attended services, and no doubt found them helpful, they were not able to define what was taking place, nor why they were there. A total of fourteen (50.0 percent) indicated that the seminars proved to be a time for sharpening the focus on this concept of worship. It was something they had considered to some degree in the past, but now it had been sharpened and better defined.

Question 15 required the participants to indicate

whether the seminars (and services) had been
instrumental in changing their understanding of
participative worship. They were to choose between
"yes" and "no," and if their answer was "yes," they were
to indicate whether this change was "most significant,"
"somewhat significant," or "not very significant at
all". A total of twenty two (78.6 percent) indicated
that there had been a change in their understanding of
participative worship. Of this number, seven (31.8
percent) regarded the change to be most significant;
thirteen (59.0 percent) regarded the change to be
somewhat significant; and only one (4.6 percent)
considered the change to be of little significance. One
respondent (4.6 percent) chose not to fill in this
question. Six (21.4 percent) respondents in the Subject
Group chose "no," indicating that there had been no
change in their understanding. However, five of these
six respondents also indicated that there had been a
"sharpening" of the concept because of their attendance
at the seminars.

Question 16 requested an indication of what part
of the seminars was considered by the participants to be
most helful. The responses are listed in Appendix 11.

Conclusion

The results of the surveys indicate that there
has been a positive change in attitude towards the
worship of the church. There is a greater level of

commitment to investment and ownership in worship, and a
greater desire for involvement in the expressions of
worship--acts of response. There seems to be a clearer
understanding of worship as being a communication-event
with God, with the emphasis remaining on God at the
centre, and not the individual. There is also the
indication that alternative worship styles can offer
greater opportunities for worship to take place in the
church-service setting, with an associated increase in
degree of enjoyment.

The three _services_ proved to be of great value to
the direction of this project. The demonstration
services produced an atmosphere which facilitated
genuine worship and praise. Many availed themselves of
these opportunities. Such services require time and
careful organisation in-planning and presentation, with
worship leaders sensitive to the principles behind this
style of worship. The many expressions of thanks and
other evidences of appreciation received by the writer
only confirm the view that this style of participative
worship ought to receive greater emphasis in the total
spread of worship times within our churches.

The three _seminars_ proved to be valuable
occasions for the transfer and sharing of information
and ideas, and appeared to be worthwhile to the group
members. The fact that not all of the participants were
able to be there each evening meant there was a lesser

degree of continuity in thought and direction. This was further influenced by the fact that several people came on the second and third evenings who had not attended the first seminar. This meant that what they were hearing and discussing was not well founded on the theoretical base established at the first seminar.

The discussion during the seminars was open and honest, and reactions and ideas were readily expressed. The amount of time given to discussion could have been increased, allowing for greater interaction and sharing. However, time was a constant limiting factor, and many issues that arose had to be left for some future occasion.

CHAPTER VI

CONCLUSIONS AND RECOMMENDATIONS

This project demonstrated that concepts of
worship and attitudes to worship can be studied and
assessed, and more importantly, positively modified. In
particular, it has demonstrated that there is a genuine
interest among Seventh-day Adventist worshippers in
church services which generate an atmosphere for
worshipping God, and allow for creative ways of
expressing gratitude and praise to Him. Both written
and verbal responses to the worship events in this
series indicate the value and worth of the style and
format followed in these services. This underscores the
importance of putting time and effort into the planning
of corporate worship that invites participation by the
congregation.

Such participation will be based on the
recognition that worship is not an experience from which
something is received. Rather, it is an event in which
to give. All worshippers can therefore be involved in
the service. Each worshipper can personally express
gratitude to God for His love while being a part of the
larger congregation.

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Participation will be further seen as an investment--a commitment of time, effort, and energy. It will be seen as an experience to be individually owned. Each person will take responsibility for his worship, and he will not allow the elements of worship to slip past unnoticed.

Again, participative worship will be regarded as a time for responding in some appropriate way, in order to reinforce the value of the experience, and to encourage fellow members of the worshipping community.

It is therefore recommended that further study be given to significant worship issues. There needs to be a greater awareness of the importance of effective worship, and a greater understanding of the components and factors that facilitate genuine and worthwhile worship experiences. Strategies need to be developed for providing this information for Adventist worshippers. Creative methods need to be implemented in order that as many church members as possible can discover the value of buying into the weekly time of worship. Study could be given to the setting-up at Union or Division level of a team of worship-instructors responsible for the dissemination of information and resources on all aspects of worship and congregational involvement. Study could also be given to alternative ways of demonstrating model services to worship leaders. The video-tape immediately comes to mind.

Thought could also be given to ways of providing special instruction to worship leaders who are responsible for leading out in the services of the church. Ministers, elders, and musicians would do well to discover and incorporate the principles outlined in this project, as well as many others that will assist in leading congregations to the worship of God.

The results of this project confirmed the view that the current formats of the Sabbath School and church service merits serious consideration. The regular use of the word "preliminaries," referring to the parts of Sabbath School and the church service prior to the lesson and sermon, pinpoints a problem that requires attention. Could it be that worship leaders regard the events at the start of each service as only time-filling exercises? Are both Sabbath School and the service seen primarily as information-giving times? Both services consist of two recognisable components-- the prelimanaries, and then the information (lesson study and sermon). This inevitably leads to the situation where the Sabbath School program and the service follow similar patterns, and little time is available for corporate praise and celebration. This need not be the case. Sabbath School could well continue as the time for information transfer, where emphasis is given to the study of God's Word. Sharing and idea-exchange can take place in small groups,

designed according to age-grouping and interests. This would allow for the development of a greater sense of fellowship and belonging, as well as for growth in the knowledge of The Word. The components of Sabbath School that currently make up the preliminaries, could then be effectively transferred to the worship service. This would mean that the service would not be solely focussed on information-giving. More expression could be given to the facets of worship which were examined in this project, namely, extended praise segments, interviews, creative prayer segments, etc. The results of this project suggest that this style of worship may be the most effective way of facilitating effective congregational participation.

APPENDIX 1

INVITATION LETTER TO POTENTIAL PARTICIPANTS

INVITATION LETTER TO POTENTIAL PARTICIPANTS

26 Lindfield Ave.
Cooranbong, 2265, N.S.W.
11.6.86.

Hi!,
    Several years ago, Norval Pease, an Adventist
author, wrote, "The success of the Church to which we
are devoting our lives depends to a great extent on what
happens between eleven and twelve o'clock on Sabbath
mornings."

    There is a lot of truth to that, and I guess that is
why we put so much effort and energy into our Sabbath
services and make them the highlight of our corporate
worship. Doesn't it also suggest that we would do well
to find ways of enhancing and enriching our worship?

    One aspect that I think we could consider is what I
have chosen to call "participative worship." J. Robert
Spangler alluded to the idea of greater involvement by
the members in the service when he recently wrote that
"more and more the members are becoming spectators.
The church is rapidly becoming a theatre in which the
performers do their part." Could it be that worship
should be more congregation-oriented, providing more
occasions for participation and involvement by the
worshippers? Perhaps genuine worship is more an
"activity"--something you do, rather than something you
watch!

    The College Church Board and the church pastor have
agreed that this is an important area of worship for
consideration. They have set aside several Sabbaths for
experimentation and assessment. They have also agreed
to my hosting several seminars to provide time for
further information and discussion on this significant
aspect of our worship. The following dates have been
set:
                Saturday, July 5 - Sabbath Service
                Friday,   July 11 - Friday evening seminar
                                    (special study group)
                Saturday, July 12 - Sabbath Service
                Friday,   July 18 - Friday evening seminar
                Saturday, July 19 - Sabbath Service
                Friday,   July 25 - Friday evening seminar.

For this project to be successful, I need the participation of a group of people willing to commit themselves to attending the services and seminars. I would greatly value your presence on these occasions and your readiness to share your thoughts and ideas on this aspect of worship. Please complete the attached form and place it in the specially prepared box at the Dean of Student's Office by <u>Monday, June 23</u>.

Yours Sincerely,

Trafford A. Fischer.

Yes, I will be happy to be a part of the special study group, and be able to meet with you on the occasions as outlined in your letter.

Name:_____

Address:_____

_____

_____Phone:_____

Age Group: 15-17 ( )   35-44 ( )
            18-24 ( )   45-54 ( )
            25-34 ( )   55+   ( )

APPENDIX 2

INFORMATION LETTER SENT TO

SEMINAR PARTICIPANTS

INFORMATION LETTER SENT TO
SEMINAR PARTICIPANTS

Hi,

Thank you so much for responding positively to the invitation to join the seminar group, and give time to the study of Church Worship, with special emphasis given to the concept of greater participation. I believe our time together will be very profitable.

Our first seminar commences at 7.30 p.m., on Friday evening, July 11, in the Youth/Fellowship room at the College Church. The two other seminars, July 18 and 25, will be at the same place and also commence at 7.30 p.m. We plan to conclude the evening seminars at 9.15 p.m. We suggest that you bring a pen, that's about all you will need.

Looking forward to seeing you.

Till then, kind regards,

Trafford A. Fischer.

APPENDIX 3

OUTLINE OF SEGMENT IN THE FIRST SERVICE

TAKEN BY PASTOR RUDY VAN MOERE

OUTLINE OF SEGMENT IN THE FIRST SERVICE
TAKEN BY PASTOR RUDY VAN MOERE

Worship in the Synagogue
in the First Century

1. The meeting together at the synagogue was for the purpose of reading and studying scripture. Praying was less important.

2. The reading was for a practical purpose--what to do/not to do for spiritual purposes. Reading the word of God was coming closer to God.

3. A sense of coming together was born from the community reading.

4. The command, "you shall read," in Deut.31:10 was taken to mean everybody. Therefore seven persons were selected to read from the scriptures. Six readings were taken from the Torah and one from the Prophets. The readings were also translated. The readings followed a regular annual calendar of selected verses. There were also prayers from the psalms.

5. At least four people (if seven readers were not available) had to participate in the reading event: one would get the scroll, one would read the verses, one would give a translation, and one would put the scroll away.

6. People from the audience were invited to read, and preach, so they always had to be prepared (they were only allowed one excuse!).

APPENDIX 4

OUTLINE OF PROGRAM

SEMINAR ONE

OUTLINE OF PROGRAM
SEMINAR ONE

Seminar One - 11 July

7.30 p.m. Welcome and Introductions

7.35 p.m. Ice-breaker Exercise

7.50 p.m. Outline of Purpose of Project, Services, and
           Seminars.

7.55 p.m. Prayer

7.58 p.m. Segment 1 "A Basis for Worship"

8.40 p.m. Segment 2 "Understanding Biblical Worship"

8.55 p.m. Segment 3 "Understanding Participative
                      Worship"

9.25 p.m. Conclusions

9.35 p.m. Benediction

9.37 p.m. Details concerning future meetings.

APPENDIX 5

OUTLINE OF PROGRAM

SEMINAR TWO

OUTLINE OF PROGRAM
SEMINAR TWO

Seminar Two - 19 July

7.30 p.m.   Welcome and Introductions

7.34 p.m.   Prayer

7.35 p.m.   Ice-breaker Exercise

7.50 p.m.   Outline of Evening Program

7.54 p.m.   Segment 1 - Summary of Seminar One

8.00 p.m.   Segment 2 - Review of Service One

8.15 p.m.   Segment 3 - "The Sunburnt Soul," No.2

8.40 p.m.   Segment 4 - Pr. Glen Roberts, "The Sermon"

9.05 p.m.   Segment 5 - R. Pullar, "Creative
                        Communication"

9.30 p.m.   Conclusions

9.40 p.m.   Benediction

9.45 p.m.   Details concerning future meetings.

APPENDIX 6

OUTLINE OF PROGRAM

SEMINAR THREE

OUTLINE OF PROGRAM
SEMINAR THREE

Seminar Three - 26 July

7.30 p.m.   Welcome and Introductions

7.35 p.m.   Ice-breaker Exercise

7.45 p.m.   Prayer

7.48 p.m.   Segment 1 - "Putting It All Together"

8.30 p.m.   Segment 2 - Review of Service Two

8.50 p.m.   Segment 3 - "Blocks and Barricades"

9.15 p.m.   Segment 4 - Review of Expectations

9.25 p.m.   Segment 5 - Completion of Participative
                        Worship Survey, No.2

9.40 p.m.   Benediction

9.45 p.m.   Drinks.

APPENDIX 7

ATTENDANCE AT SEMINARS

ATTENDANCE AT SEMINARS

Seminar 1 (July 11)

15-17	18-24	25-34	35-44	45-54	55+	TOTAL
9	5	7	7	5	5	38

Seminar 2 (July 19)

15-17	18-24	25-34	35-44	45-54	55+	TOTAL
5	5	5	7	3	7	32

Seminar 3 (July 25)

15-17	18-24	25-34	35-44	45-54	55+	TOTAL
3	3	6	8	2	5	28

(Those giving no indication of age = 1)

APPENDIX 8

OVERHEAD TRANSPARENCY-SEMINAR ONE
THE NEW TESTAMENT
CHURCH PROFILE

THE NEW TESTAMENT CHURCH PROFILE

FELLOWSHIP

MISSION — The Dynamics of a Caring – Serving Christian Community — NURTURE
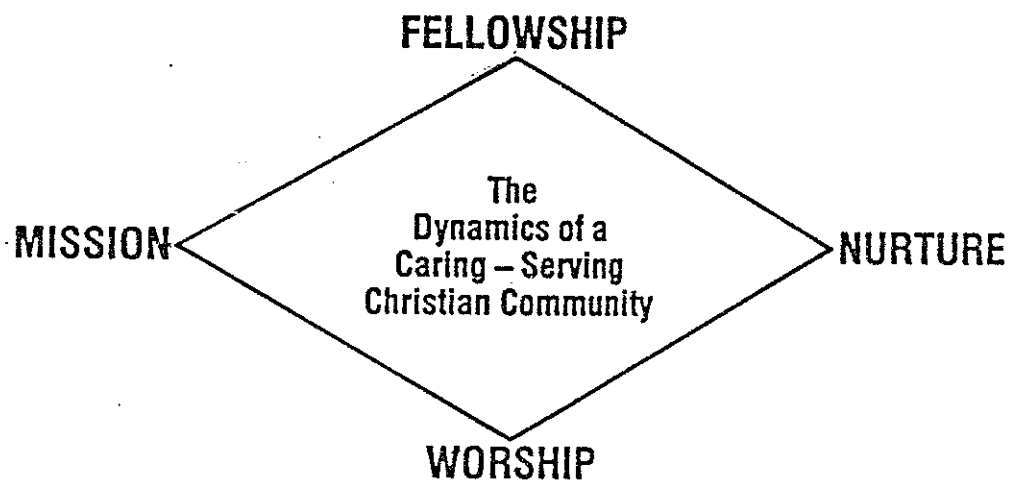
WORSHIP

Christianity is about relationships (Fellowship with Christ and one another)

Christian Community is about nurturing those relationships

Worship celebrates the relationship

Mission extends it

Every church should assess itself on how balanced it is in facilitating these dynamics in all ministries and functions

NURTURE

Ephesians 4:11-13; 2 Peter 1:5-8

Involves a ministry that fosters the personal and spiritual growth and development of each member in accordance with Biblically-taught principles.

It involves the careful integration of all members' personal ministries into the life and activity of the church family.

It means enabling members to commit their lives and resources to the Lord in servanthood.

FELLOWSHIP

1 Corinthians 13; Ephesians 4:32; Acts 2:42

Involves members who welcome and accept each other as altogether one in Christ Jesus.

It means the development of a caring community of people who interact with each other in a healthy way, affirming and building each other up; people who offer emotional and spiritual support to fellow believers by listening, understanding and responding to each other's needs.

MISSION

Matthew 28:19,20; Romans 1:16,17; Revelation 14:6-12

Involves the witness of one's personal Christian faith and experience.

The proclamation and demonstration in life and deed of God's ever-lasting gospel as His wonderful plan of salvation for all mankind.

The priority of every caring congregation.

APPENDIX 9

OVERHEAD TRANSPARENCY-SEMINAR ONE

A STATEMENT OF WORSHIP

WORSHIP

Hebrews 10:25; Colossians 3:15-17; Revelation 14:7

Involves opportunities for members to unite in the celebration of their relationship with God.

It means providing occasions for corporate praise and thanksgiving.

It suggests the creation of a ministry that seeks appropriate ways to release a spirit of gratitude and reverence for the Creator-God.

WORSHIP

WORSHIP IS:

1. _____

2. _____

WORSHIP SUGGESTS:

1. _____

2. _____

3. _____

4. _____

WORSHIP PROVIDES:

1. _____

2. _____

3. _____

WORSHIP

WORSHIP IS:

1. To God; of God - a direction

2. From man; with man - a relationship

WORSHIP SUGGESTS:

1. Time

2. Effort

3. Honesty

4. Freedom

WORSHIP PROVIDES:

1. Intimacy

2. Renewal

3. Direction

APPENDIX 10

OVERHEAD TRANSPARENCY-SEMINAR TWO

PARTICIPATION IN WORSHIP

PARTICIPATION IN WORSHIP

Participation is:

1. _____

2. _____

3. _____

.

Participation suggests:

1. _____

2. _____

3. _____

Participation provides:

1. _____

2. _____

PARTICIPATION IN WORSHIP

PARTICIPATION IS:

1. Investment.

2. Ownership.

3. Response.

PARTICIPATION SUGGESTS:

1. Effort.

2. Honesty.

3. Freedom.

PARTICIPATION PROVIDES:

1. Reinforcement.

2. Assurance.

APPENDIX 11

THE MOST HELPFUL SEGMENTS

OF THE SEMINARS

THE MOST HELPFUL SEGMENTS
OF THE SEMINARS

Selected responses from Participative Worship Survey 2, that were given to Question 16, "I think the most helpful segment/part of all three seminars was:"

1.   The components of the third seminar

2.   The segment on removing the "lumps" from the
     service

3.   The various group discussions

4.   The times given to sharing of opinions and ideas

5.   The video--"The Sunburnt Soul"

6.   The discussion of the concept of participation

7.   The segment on the blocks to effective worship

8.   The discussion on the two demonstration-services

APPENDIX 12

PARTICIPANTS' ANSWERS TO QUESTION SEVENTEEN

IN PARTICIPATIVE WORSHIP SURVEY 2

PARTICIPANTS' ANSWERS TO QUESTION SEVENTEEN
IN PARTICIPATIVE WORSHIP SURVEY 2

1. "The format of the services was more conducive to participation. Interest was maintained throughout the service. The informal structuring worked well to achieve the above"

2. "The children were easier to cope with! 'Good to see others (especially younger ones) actively involved and enjoying worship"

3. "Exciting--enlightning!"

4. "More relaxed, less pressure, enjoyable"

5. "Increased interest; increased emotional involvement; increased thankfulness to God for His gifts, e.g., family, etc., (compared with a feeling of being a spectator)"

6. "Conditioning at the commencement was excellent. Less formal and structured--excellent for atmosphere. Superb music--not just one instrument, not dragging and uninteresting. Lively service. Interesting and enjoyable, different. Suitable for the whole family"

7. "I enjoyed the change, but most importantly my children were identifying with the sermon instead of reading/colouring in, etc."

8. "Paid more attention because of the subject. I was curious as to what older people thought their worship was like"

9. "I felt more involved--almost a feeling of a special invitation to 'join in' in whatever way I did. This appealed to me as it would to most--to be invited to feel 'special' if you like"

10. "More aware of conscious attempt being made to create an atmosphere of worship"

11. "Variety reduces ritual boredom"

12. "Very Good!"

13. "Emotional involvement--helps to relive experience of worship through the week; Songs and hymns leading into worship are in your mind and you begin singing them through the week; scripture reading more impact when participating"

14. "Greater degree of anticipation ('what will it be like today?'); greater amount of expressed appreciation and discussion at lunch and with others in the afternoon"

15. "Enjoyed the change and stimulus. Our two boys took part--we were surprised they took part so readily . . . . In 'Family Service,' primary aged children responded well. My nine year old boy enjoyed Questionaire in bulletin and stickers! As a family we talked together about the worship service much more than usual! Enjoyed less formal music--especially singing scripture songs"

16. "I enjoyed both services greatly, and so did my wife, and the children expressed their appreciation of the services quite vocally when comparing it with 'usual' worship services. Although not directly involved, it certainly involved their age groups and dealt with ideas, actions and people from their age and/or interest group"

17. "We thoroughly enjoyed the variety in the format of the services. Not only was this enjoyment, but also an increased spiritual experience. While I have always felt 'participative in the pew' without having to be involved 'up front,' I was very gratified to sense that there was a greater feeling of participation in other members of the congregation"

18. "Total involvement; unaware of time passing; enjoyment of all proceedings; feel as if I know a greater portion of the church after family service; lack of thought of worries of week or even what Mrs. 'Jones' was wearing!"

19. "It was a start on the way to what I percieve to be Participative Worship"

20. "Touched the heart--but did little to my conscience"

21. "A change was enjoyable; a significant and firm base is needed"

22. "The informality made it much easier to involve myself (mind) and concentrate"

APPENDIX 13

PARTICIPATIVE WORSHIP SURVEY

PARTICIPATIVE WORSHIP SURVEY.

The results from this survey will be used to assess your current
thinking on worship, and your participation in worship. Your answers
will be of tremendous value to this study.
We do not require your name, only your honest thoughts.

Thankyou.

Instructions:

A. Would you please answer all questions.
B. Place a tick in the appropriate square for each separate question.

---

1. I will be attending the Seminars.☐ I will not be at the Seminars.☐

2. How frequently have you attended Sabbath Services during the past
   twelve months (on the average)?

		Sabbath School	Church Service
a.	every week	☐	☐
b.	2 or 3 times a month	☐	☐
c.	once a month	☐	☐
d.	less than monthly	☐	☐
e.	not at all	☐	☐

3. I regularly attend the Avondale College Church ☐   I am a visitor ☐

4. Do you currently hold a Church Office?

   Yes ☐   No ☐

5. How would you describe your current relationship with Jesus?

a.	very strong	☐
b.	strong	☐
c.	weak	☐
d.	very weak	☐

6. I have personal devotions,

   a. ☐ daily

   b. ☐ several times a week

   c. ☐ once a week or less

7. How would you describe this church?

   a. ☐ very friendly

   b. ☐ somewhat friendly

   c. ☐ somewhat unfriendly

   d. ☐ very unfriendly

8. My worship experiences, other than Sabbath Services, include

		daily	frequently	infrequently
a. ☐	family worship:	☐	☐	☐
b. ☐	vespers		☐	☐
c. ☐	prayer meeting		☐	☐
d. ☐	small group fellowships		☐	☐
e. ☐	other_____			

9. In my opinion, the worship over the last six months has been best suited to the folowing age-group:

   a. ☐ 15-17   d. ☐ 35-44

   b. ☐ 18-24   e. ☐ 45-54

   c. ☐ 25-34   f. ☐ 55+

10. Rank the following in the order of their importance to you
as the prime purpose of your worship (1-most important)
                                   (7-least important)

a. [ ] "to be with my friends"

b. [ ] "to get strength for the new week"

c. [ ] "to be better prepared for witnessing"

d. [ ] "to give God praise and adoration"

e. [ ] "to relax from the cares of the week"

f. [ ] "to be alone with God"

g. [ ] "to get a greater knowledge of the Bible"

11. The statement which is the closest to my definition of worship is:

a. [ ] all the activities as listed in the usual Order of Service

b. [ ] singing and praying only

c. [ ] any charitable, religious, or community project

d. [ ] acknowledging God's attributes through praise

e. [ ] the sermon

12. Please number in order of preference the worship services listed
below that you find most enjoyable (1- most enjoyable) (5- least
enjoyable)

a. [ ] Special Feature Service (e.g. Festival of the Family,
                                Festival of Music, etc. hymns,
                                special items, etc.

b. [ ] Communion Service (footwashing, emblems)

c. [ ] Formal Service (traditional preliminaries, 30 min. service)

d. [ ] Testimony Service (short service, testimonies)

e. [ ] Informal Service (extended song service, interviews, etc.
                          30 min. sermon)

13. How strongly do you agree/disagree with the following statements?:

SA — strongly agree
A — agree
U — uncertain
D — disagree
SD — strongly disagree

	SA	A	U	D	SD
a. I believe the service should keep to the same format every week..........	☐	☐	☐	☐	☐
b. I feel the need to worship God but find it very difficult at church....	☐	☐	☐	☐	☐
c. I worship God best when I am alone..	☐	☐	☐	☐	☐
d. Worship at church is not fulfilling my needs for fellowship.............	☐	☐	☐	☐	☐
e. I would take part in the worship service if I was actually invited to do so............................	☐	☐	☐	☐	☐
f. I am satisfied with my own level of participation during the church service.....................	☐	☐	☐	☐	☐
g. The Sabbath Services satisfy all my weekly worship needs................	☐	☐	☐	☐	☐
h. I think the degree of a person's participation in the church service is related to his/her personality...	☐	☐	☐	☐	☐
i. It is possible to worship by identifying with a person doing a special item up the front.........	☐	☐	☐	☐	☐
j. a person who takes part in worship will enjoy it more..................	☐	☐	☐	☐	☐
k. I believe there is a difference between praise and worship..........	☐	☐	☐	☐	☐
l. my weekly worship is virtually meaningless........................	☐	☐	☐	☐	☐
m. clapping hands while singing in church is quite acceptable.........	☐	☐	☐	☐	☐
n. I can be participating in worship even though I am sitting quite still.	☐	☐	☐	☐	☐

14. If I was invited to take part in the church service (e.g.leading out in prayer, taking up offering, taking scripture reading, being interviewed, etc.) I would usually:

    I. Accept   a. ☐   without hesitation

                   b. ☐   after some thought

                   c. ☐   only with a lot of persuasion

    II. Decline   a. ☐   without hesitation

                   b. ☐   after some thought

If you chose II for your answer, please complete the following:

        I chose II because_____

_____

15. Participating to a greater degree in the church service would enhance and enrich my worship:

a. ☐ in no way at all

b. ☐ in a distinct and marked way

c. ☐ in a limited way.

16. If I was to assess the opportunities that are available to me for participating in the church service, I would say that,

a. ☐ there are plenty of opportunities available to me

b. ☐ there are no opportunities available to me

c. ☐ there are limited opportunities available to me

If you chose b. for your answer, please complete the following:
        I chose b. because _____

_____

17. If, during the church service, I was invited to participate
    in an activity while remaining in the pew (e.g. filling out
    a worksheet, discussing some issue with the person beside
    me, praying with the person beside me, etc.) I would usually:

    I. Accept   a. ▢ without hesitation

                 b. ▢ after some thought

                 c. ▢ only with a lot of persuasion

    II. Decline a. ▢ without hesitation

                 b. ▢ after some thought

    If you chose II for your answer, please complete the following:

        I chose II because_____

18. Estimate the number of times you have been invited to assist
    in the service during the last six months.

    a. ▢ more than 10 times

    b. ▢ never

    c. ▢ 5-10 times

    d. ▢ once

    e. ▢ 2-4 times

    How many invitations did you accept (approximately)?

    a. ▢ 100%

    b. ▢ 50%

    c. ▢ 0%

    d. ▢ 25%

    e. ▢ 75%

Now just a few personal details to help with our statistics:

1. male ☐   female ☐

2. married ☐   never married ☐   divorced ☐   widowed ☐

3. age 15-17 ☐   35-44 ☐
        18-24 ☐   45-54 ☐
        25-34 ☐   55+ ☐

4. I have been a baptized member of the Adventist Church for:

   0-1 year ☐   10+ years ☐
   2-3 years ☐   I am not yet baptized ☐
   4-9 years ☐

5. Occupation: _____

6. I would describe myself as generally being:

   a.   1   2   3   4   5
          ☐   ☐   ☐   ☐   ☐
        shy,timid   outgoing,extrovert

   b.   1   2   3   4   5
          ☐   ☐   ☐   ☐   ☐
        quiet,steady   active,energetic

   c.   1   2   3   4   5
          ☐   ☐   ☐   ☐   ☐
        calculating   impulsive

   d.   1   2   3   4   5
          ☐   ☐   ☐   ☐   ☐
        cautious   confident

Thankyou very much. Your time and assistance is greatly appreciated.

Trafford Fischer.

APPENDIX 14

PARTICIPATIVE WORSHIP SURVEY 2

Instructions:

A. Would you please answer all questions.
B. Place a tick in the appropriate square for each separate question.

_____

1. How would you describe your relationship with Jesus?

   a. ☐ very strong

   b. ☐ strong

   c. ☐ fluctuating

   d. ☐ weak

   e. ☐ very weak

2. I have personal devotions ☐ daily

   ☐ several times a week

   ☐ once a week or less

3. How would you describe this church?

   a. ☐ very friendly

   b. ☐ somewhat friendly

   c. ☐ somewhat unfriendly

   d. ☐ very unfriendly

4. My worship experiences, other than Sabbath Services, include

   a. ☐ family worship: ☐ daily ☐ frequently ☐ infrequently

   b. ☐ vespers   ☐   ☐

   c. ☐ prayer meeting   ☐   ☐

   d. ☐ small group fellowships ☐   ☐

   e. ☐ other_____

5. How strongly do you agree/disagree with the following statements?:

SA – strongly agree
A – agree
U – uncertain
D – disagree
SD – strongly disagree

		SA	A	U	D	SD
a.	I believe the service should keep to the same format every week..........	☐	☐	☐	☐	☐
b.	I feel the need to worship God but find it very difficult at church....	☐	☐	☐	☐	☐
c.	I worship God best when I am alone..	☐	☐	☐	☐	☐
d.	Worship at church is not fulfilling my needs for fellowship.............	☐	☐	☐	☐	☐
e.	I would take part in the worship service if I was actually invited to do so............................	☐	☐	☐	☐	☐
f.	I am satisfied with my own level of participation during the church service......................	☐	☐	☐	☐	☐
g.	The Sabbath Services satisfy all my weekly worship needs...............	☐	☐	☐	☐	☐
h.	I think the degree of a person's participation in the church service is related to his/her personality...	☐	☐	☐	☐	☐
i.	It is possible to worship by identifying with a person doing a special item up the front........	☐	☐	☐	☐	☐
j.	a person who takes part in worship will enjoy it more.................	☐	☐	☐	☐	☐
k.	I believe there is a difference between praise and worship..........	☐	☐	☐	☐	☐
l.	my weekly worship is virtually meaningless........................	☐	☐	☐	☐	☐

6. Rank the following (1-7) in the order of their importance to you as the prime purpose of your worship (1-most important)
                                                    (7-least important)

    a. [ ] "to be with my friends"

    b. [ ] "to get strength for the new week"

    c. [ ] "to be better prepared for witnessing"

    d. [ ] "to give God praise and adoration"

    e. [ ] "to relax from the cares of the week"

    f. [ ] "to be alone with God"

    g. [ ] "to get a greater knowledge of the Bible"

7. I think the statement in the list below that best defines worship is:

    a. [ ] all the activities as listed in the usual Order of Service

    b. [ ] singing and praying only

    c. [ ] any charitable, religious, or community project

    d. [ ] acknowledging God's attributes

    e. [ ] the sermon

    f. [ ] none of the above

    g. [ ] other_____

8. Please number in order of preference the worship services listed below that you find most enjoyable (1- most enjoyable) (5- least enjoyable)

    a. [ ] Special Feature Service (e.g. Festival of the Family, Festival of Music, etc. hymns, special items, etc.

    b. [ ] Communion Service (footwashing, emblems)

    c. [ ] Formal Service (traditional preliminaries, 30 min. service)

    d. [ ] Testimony Service (short service, testimonies)

    e. [ ] Informal Service (extended song service, interviews, etc. 30 min sermon)

9. Participating to a greater degree in the church service would enhance and enrich my worship:

a. ☐ in a distinct and marked way

b. ☐ in a limited way

c. ☐ in no way at all

10. If I was invited to take part in the church service (e.g.leading out in prayer, taking up offering, taking scripture reading, being interviewed, etc.) I would respond,

a. ☐ without hesitation

b. ☐ by thinking about it first

c. ☐ only with a lot of persuasion

d. ☐ by declining the invitation

If you chose d. for your answer, please complete the following:

I chose d. because _____

11. If, during the church service, I was invited to participate in an activity while remaining in the pew (e.g.filling out a worksheet, discussing some issue with the person beside me, praying with the person beside me, etc.) I would respond,

a. ☐ without hesitation

b. ☐ by thinking about it first

c. ☐ only with a lot of persuasion

d. ☐ by declining the invitation

If you chose d. for your answer, please complete the following:

I chose d. because _____

12. Please list <u>three</u> discoveries you have made about "worship," from either the seminars or the two model services, that have been most helpful to you.

   1._____

   2._____

   3._____

13. Using just one sentence, how would you describe the real "heart" of this series on participative worship?_____
_____
_____

14. The primary words used during the seminar series for participative worship were, <u>investment</u>, <u>ownership</u>, and <u>personal response</u>. These words conveyed a concept of participation in worship that was:

   a. ☐ new to me

   b. ☐ a sharpening of a concept I had already thought about

   c. ☐ familiar to me.

15. Due to my attendance at this series (seminars and services), there has been a change in my understanding of participative worship.   ☐ yes   ☐ no

   If yes, has this change been   ☐ most significant

                                   ☐ somewhat significant

                                   ☐ not very significant at all?

   Before this series, I understood participating in worship to mean_____
   _____, but now I understand it to
   mean_____
   _____

16. I think the most helpful segment/part of all three seminars was: _____
   _____

17. How would you describe your worship over the last two Sabbaths (July 12, and 19), as compared with your 'usual' worship on previous Sabbaths: i.e. are you aware of any significant differences in the way in which you (or your family) worshipped? Would you please describe these differences? _____

_____

_____

_____

_____

18. How would you describe your "participation" in these last two services? _____

_____

_____

_____

19. How valuable has this whole series been to you in helping you to understand participative worship?

   a. [ ] very valuable

   b. [ ] valuable

   c. [ ] of very little value

   d. [ ] of no value at all.

20. Please use the following space to write down any comments you would like to make about this series on participative worship, which you believe would be helpful for any further study given to this particular area of church ministries.

Now just a few personal details to help with our statistics:

1. male ☐   female ☐

2. married ☐   never married ☐   divorced ☐   widowed ☐

3. age   15-17 ☐   35-44 ☐
         18-24 ☐   45-54 ☐
         25-34 ☐   55+ ☐

4. I have been a baptized member of the Adventist Church for:

   0-1 year ☐   10+ years ☐
   2-3 years ☐   I am not yet baptized ☐
   4-9 years ☐

5. Occupation: _____

6. I would describe myself as generally being:

   a.   1   2   3   4   5
         ☐   ☐   ☐   ☐   ☐
      shy,timid   outgoing,extrovert

   b.   1   2   3   4   5
         ☐   ☐   ☐   ☐   ☐
      quiet,steady   active,energetic

   c.   1   2   3   4   5
         ☐   ☐   ☐   ☐   ☐
      calculating   impulsive

   d.   1   2   3   4   5
         ☐   ☐   ☐   ☐   ☐
      cautious   confident

Please accept my gratitude for all your valuable comments, and your time, efforts and energy. I have valued your strong and worthwhile contributions. May God continue to guide us as we spend time in His Presence.

Trafford A. Fischer.

APPENDIX 15

COMPARISONS BETWEEN GROUP A AND GROUP B
FROM THE RESULTS OF THE PARTICIPATIVE
WORSHIP SURVEY

COMPARISONS BETWEEN GROUP A AND GROUP B
FROM THE RESULTS OF THE PARTICIPATIVE
WORSHIP SURVEY

A. <u>Personal Information</u> (In percentages)

			Group A	Group B
1.	Male		40.2	50.0
	Female		54.4	48.5
	Not filled in		5.3	1.5
2.	Married		62.7	61.8
	Never Married		27.8	25.0
	Divorced		1.2	5.9
	Widowed		1.8	1.5
	Not filled in		6.5	5.9
3.	Age	15–17	10.0	4.4
		18–24	16.0	13.2
		25–34	21.9	27.9
		35–44	20.7	26.5
		45–54	13.0	11.8
		55+	11.2	13.2
	Not filled in		7.1	2.3

4. Years of Baptism

0-1 year	5.3	2.3
2-3 years	5.9	4.4
4-9 years	16.0	20.6
10+ years	60.9	64.7
not baptised	4.7	4.4
Not filled in	7.1	2.3

B. Questions 2-18 (In percentages)

Q.2 Attendance at Sabbath
     School

every week	75.7	73.0
2 or 3 times	18.9	16.2
once a month	0.6	0.0
less than monthly	1.7	4.4
not at all	1.7	2.9
Not filled in	1.2	2.9

Attendance at Church

every week	85.2	76.5
2 or 3 times	6.5	17.6
once a month	3.5	1.5
less than monthly	0.6	0.0
not at all	0.6	0.0
Not filled in	3.5	4.4

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Q.3 <u>Regular Attendance at Avondale College Church</u>   71.6   92.6

Visitor   28.4   7.4

Q.4 <u>Currently Holding Church Office</u>   Yes   23.1   38.2

No   75.2   61.8

Not filled in   1.7   0.0

Q.5 <u>Relationship with Jesus</u>

very strong   19.5   29.4

strong   51.5   54.4

weak   18.3   10.3

very weak   2.3   1.5

Not filled in   8.3   4.4

Q.6 <u>Personal Devotions</u>

Daily   46.1   57.3

Several times a week   30.0   27.9

once a week or less   23.1   11.8

Not filled in   1.8   2.9

Q.7 <u>A Description of The Church</u>

Very friendly   21.9   44.1

Somewhat friendly   59.2   44.1

Somewhat unfriendly   10.6   7.4

Very unfriendly   1.8   0.0

Not filled in   6.5   4.4

Q.8   <u>Worship Experiences</u>

Family worship	83.4	82.3
Vespers	46.1	63.2
Prayer meetings	24.3	23.5
Small group fellowships	33.7	39.7
Other	10.6	16.2
Not filled in	4.1	1.5

Q.9   <u>Age Group Worship</u>
        <u>Best Suited To</u>

15-17	8.9	7.3
18-24	21.3	23.5
25-34	31.4	39.7
35-44	33.1	36.8
45-54	19.5	27.9
55+	13.6	27.9
Not filled in	23.7	17.6

Q.10 <u>The Prime Purpose</u>
<u>of Worship</u>

a. To be with friends	6.5	2.9
b. To get strength for new week	14.8	19.1
c. Be better prepared for witnessing	3.5	0.0
d. Give God praise and adoration	43.8	48.5
e. Relax from the cares of the week	7.1	2.9
f. To be alone with God	8.3	14.7
g. To get greater knowledge of Bible	10.0	7.3
Not filled in	5.9	4.4

Q.11 <u>Statement closest to</u>
<u>Definition of Worship</u>

a. All listed activities of order of service	18.3	14.7
b. Singing and praying	1.8	0.0
c. Charitable, religious, or community project	8.9	11.8
d. Acknowledge God's attributes	51.5	58.8
e. The sermon	9.5	14.7
Not filled in	10.1	0.0

Q.12 <u>Most Enjoyable Worship</u>
<u>Service</u>

a. Special Feature	30.8	33.8
b. Communion service	7.7	5.9
c. Formal service	17.2	13.2
d. Testimony service	7.1	7.3
e. Informal service	26.6	32.3
Not filled in	10.6	7.3

Q.13 <u>Attitude Check</u> (Agree – Disagree)

	Group A						Group B					
	SA	A	U	D	SD	NFI	SA	A	U	D	SD	NFI
a.	2.9	14.2	11.8	38.5	27.8	4.7	7.3	5.9	7.3	50.0	27.9	1.5
b.	3.5	11.2	6.5	50.3	23.7	4.7	7.3	7.3	5.9	42.6	27.9	8.8
c.	13.6	24.3	13.6	42.6	2.4	3.5	14.7	17.6	10.3	42.6	13.2	2.9
d.	4.1	21.3	13.0	41.4	16.0	4.1	4.4	16.2	10.3	41.2	25.0	5.9
e.	10.1	46.1	20.7	11.8	7.1	4.1	16.2	42.6	22.0	7.3	7.3	4.4
f.	5.3	46.1	14.8	26.0	2.9	4.7	10.3	35.3	14.7	27.9	8.8	2.9
g	0.6	14.8	9.5	45.0	27.2	2.9	1.5	14.7	7.3	41.2	29.4	5.9
h.	8.9	58.6	7.7	13.0	5.9	5.9	11.8	45.6	10.3	16.2	8.8	7.3
i.	8.3	59.8	10.6	14.8	2.4	4.1	22.0	57.3	11.8	1.5	0.0	7.3
j.	19.5	47.3	13.0	13.0	2.4	4.7	30.9	42.6	5.9	14.7	1.5	4.4
k.	7.1	29.0	19.5	34.9	4.7	4.7	7.3	22.0	16.2	32.3	16.2	5.9
1.	2.9	7.1	8.9	44.4	31.4	5.3	0.0	4.4	5.9	42.6	42.6	4.4
m.	12.4	18.3	18.9	18.9	27.2	4.1	13.2	33.8	11.8	20.6	16.2	4.4
n.	31.4	55.6	5.3	2.4	1.8	3.5	35.3	52.9	4.4	2.9	0.0	4.4

Legend:
   SA–Strongly Agree A–Agree U–Uncertain
   D–Disagree SD–Strongly Disagree NFI–Not Filled In

Q.14 <u>Taking Part in
the Church Service</u>

Accept

a. Without hesitation	36.7	54.4
b. After some thought	28.4	29.4
c. Only with persuasion	16.6	7.3

Decline

a. Without hesitation	9.5	1.5
b. After some thought	4.1	4.4
Not filled in	4.7	2.9

Q.15 <u>Participation to Enhance
and Enrich Worship</u>

a. In no way ay all	12.4	10.3
b. In a distinct and marked way	29.6	55.9
c. In a limited way	50.1	29.4
Not filled in	7.1	4.4

Q.16 <u>Available Opportunities
For Participation</u>

a. Plenty of opportunities	24.3	29.4
b. No opportunities	10.0	7.3
c. Limited opportunities	56.8	60.3
Not filled in	8.9	2.9

Q.17 <u>Participate in Church</u>
<u>Service from the Pew</u>

Accept

a. Without hesitation	59.8	73.5
b. After some thought	22.5	14.7
c. Only with persuasion	8.9	4.4

Decline

a. Without hesitation	1.2	0.0
b. After some thought	1.2	2.9
Not Filled in	7.1	2.9

Q.18 <u>Invitations to</u>
<u>Assist in the Service</u>

a. More than 10 times	3.5	2.9
b. Never	59.8	54.4
c. 5-10 times	4.7	5.9
d. once	8.3	14.7
e. 2-4 times	16.0	17.6
Not filled in	7.6	4.4

<u>Invitations accepted</u>

a. 100%	24.8	44.1
b. 50%	1.8	1.5
c. 0%	25.4	14.7
d. 25%	2.4	1.5
e. 75%	4.1	2.9
Not filled in	41.4	35.3

APPENDIX 16

COMPARISONS BETWEEN GROUP A AND SUBJECT
GROUP FROM PARTICIPATIVE
WORSHIP SURVEY 2

COMPARISONS BETWEEN GROUP B AND SUBJECT
GROUP FROM PARTICIPATIVE
WORSHIP SURVEY 2

		Group B	Subject Group
A.	**Personal Information** (In percentages)		
1.	Male	50.0	60.7
	Female	48.5	35.7
	Not filled in	1.5	3.6
2.	Married	61.8	64.3
	Never Married	25.0	25.0
	Divorced	5.9	3.6
	Widowed	1.5	0.0
	Not filled in	5.8	7.1
3.	Age 15-17	4.4	10.7
	18-24	13.2	10.7
	25-34	27.9	21.5
	35-44	26.5	28.6
	45-54	11.8	7.1
	55+	13.2	17.8
4.	Years of Baptism		
	0-1 year	2.3	0.0
	2-3 years	4.4	7.1
	4-9 years	20.6	10.7
	10+ years	64.7	75.0
	Not yet baptised	4.4	3.6

B. <u>Questions 1-3; 5-11.</u>
    (In percentages)

		Group B	Subject Group
Q.1	<u>Relationship with Jesus</u>		
	very strong	29.4	14.3
	strong	54.4	57.1
	weak	10.3	0.0
	very weak	1.5	0.0
	in between; not filled in (5 July)	4.4	
	Fluctuating (25 July)		28.6
Q.2	<u>Personal Devotions</u>		
	Daily	57.3	64.4
	Several times a week	27.9	28.6
	Once a week or less	11.8	7.0
	Not filled in	2.9	0.0
Q.3	<u>A Description of The Church</u>		
	Very friendly	44.1	21.4
	Somewhat friendly	44.1	71.4
	Somewhat unfriendly	7.4	7.0
	Very unfriendly	0.0	0.0
	Not filled in; in between categories	4.4	0.0

Q.5 Attitude Check (Agree – Disagree)

	Group B						Subject Group					
	SA	A	U	D	SD	NFI	SA	A	U	D	SD	NFI
a.	7.3	5.9	7.3	50.0	27.9	1.5	0.0	3.6	3.6	32.1	60.7	0.0
b.	7.3	7.3	5.9	42.6	27.9	8.8	0.0	7.1	0.0	71.4	21.4	0.0
c.	14.7	17.6	10.3	42.6	13.2	2.9	3.6	35.7	10.7	46.4	3.6	0.0
d.	4.4	16.2	10.3	41.2	25.0	5.9	7.1	14.3	10.7	60.7	7.1	0.0
e.	16.2	42.6	22.0	7.3	7.3	4.4	25.0	53.6	3.6	7.1	10.7	0.0
f.	10.3	35.3	14.7	27.9	8.8	2.9	7.1	50.0	14.3	28.6	0.0	0.0
g.	1.5	14.7	7.3	41.2	29.4	5.9	0.0	7.1	14.3	42.8	35.7	0.0
h.	11.8	45.6	10.3	16.2	8.8	7.3	14.3	46.4	17.8	17.8	3.6	0.0
i.	22.0	57.3	11.8	1.5	0.0	7.3	17.8	78.6	3.6	0.0	0.0	0.0
j.	30.9	42.6	5.9	14.7	1.5	4.4	21.4	57.1	10.7	10.7	0.0	0.0
k.	7.3	22.0	16.2	32.3	16.2	5.9	10.7	35.7	17.8	28.6	7.1	0.0
1.	0.0	4.4	5.9	42.6	42.6	4.4	0.0	3.6	3.6	42.8	50.0	0.0

Legend:
    SA-Strongly Agree A-Agree U-Uncertain
    D-Disagree SD-Strongly Disagree NFI-Not Filled In

Q.6   The Prime Purpose
      of Worship

		Group B	Subject Group
a.	To be with friends	2.9	3.6
b.	To get strength for new week	19.1	10.7
c.	Be better prepared for witnessing	0.0	0.0
d.	Give God praise and adoration	48.5	64.4
e.	Relax from the cares of the week	2.9	0.0
f.	To be alone with God	14.7	10.7
g.	To get greater knowledge of Bible	7.3	3.6
	Not filled in	4.4	7.0

Q.7   Statement Closest to
      Definition of Worship

		Group B	Subject Group
a.	All listed activities of order of service	14.7	0.0
b.	Singing and praying	0.0	0.0
c.	Charitable, religious, or comunity project	11.8	7.0
d.	Acknowledge God's attributes	58.8	64.4
e.	The sermon	14.7	0.0
f.	None of the above (25 July)		14.3
g.	Other (25 July)		14.3

Q.8 <u>Most Enjoyable Worship Service</u>

a.	Special Feature	33.8	32.1
b.	Communion service	5.9	0.0
c.	Formal service	13.2	3.6
d.	Testimony service	7.3	3.6
e.	Informal service	32.3	57.1
	Not filled in	7.3	3.6

Q.9 <u>Participation to Enhance and Enrich Worship</u>

a.	In no way at all	10.3	3.6
b.	In a distinct and marked way	55.9	57.1
c.	In a limited way	29.4	39.3
	Not filled in	4.4	0.0

Q.10 <u>Take Part in the Church Service</u>

Accept

a.	Without hesitation	54.4	57.1
b.	After some thought	29.4	32.1
c.	Only with persuasion	7.3	10.7

Decline

a.	Without hesitation	1.5	0.0
b.	After some thought	4.4	0.0
	Not filled in	2.9	0.0

Q.11 <u>Participate in Church</u>
<u>Service from the Pew</u>

Accept

a.	Without hesitation	73.5	78.6
b.	After some thought	14.7	21.4
c.	Only with persuasion	4.4	0.0

Decline

a.	Without hesitation	0.0	3.6
b.	After some thought	2.9	0.0
	Not filled in	2.9	0.0

APPENDIX 17

ORDER OF SERVICE

5 JULY

AVONDALE COLLEGE

SEVENTH—DAY ADVENTIST CHURCH

A message from Pastor Trafford Fischer,

Sabbath, July 5.
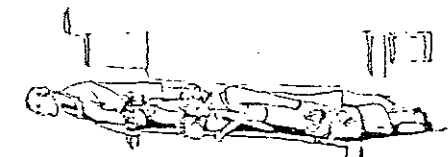
Hi,

Worship is a time of giving and receiving. We give to God honour and praise, and we receive in return the assurance of his love and constant presence. We give to Him our expressions of love and gratitude because He first loved us, and we find He returns to us further tokens of His love and kindness.

So take the time to give today, with all your heart and mind and strength. Give to God of your love, and you will find His love will be given back to you.

May you sense the presence of His Spirit, and be strengthened in this time of praise and prayer.

Yours in His love,

Trafford

A CARING CHURCH

DIVINE SERVICE

Worship Commences at 10:55 a.m.

Pastor Lyell Heise

WE GATHER

in meditation
in call to worship
for pastoral greeting

WE PRAISE

in hymn of celebration 1 *Praise to the Lord*
in prayer   Ruth Webster
in tithes and offerings--Local Church Budget
in dedicatory prayer   Maurice Ashton

WE PROCLAIM

to the children   Chris and Kerry Boddey
in music   *Morning Comes When You Call*   Marie Alford
                                             Lyn Wrankmore
in spoken word PLACING STONES IN HIS PRESENCE
                                    Pastor Trafford Fischer

WE RESPOND

with hymn of dedication 4
        Praise, My Soul, the King of Heaven
in benediction   Pastor Trafford Fischer
with organ praise

Worship Host   Lyell Heise
Presiding Elder   Harwood Lockton
Presiding Deacon   Warren Simmons
Organist   Alan Thrift
Pianist   Yvonne Thrift

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WORSHIP SERIES

Our church has the privilege of a "three-Sabbath-opportunity" to think again about worship and to participate in fresh and valuable ways.

Don't miss Sabbath, July 12, FESTIVAL OF THE FAMILY hosted by Pastors Trafford Fischer and Lyell Heise.

Sabbath July 19 concludes the series.

Three special seminars will explore the idea of "Participation in Worship." Pastor Fischer is grateful for the commitment of over 40 people already, to attend this Seminar series. If you would like to attend, on Friday evenings, July 11, 18 and 25 at 7:30 p.m. in the Youth/Fellowship Room you should contact Pastor Fischer today, or phone him on 772348.

HYMN NO. 1
PRAISE TO THE LORD

Praise to the Lord, the Almighty,
   the King of creation!
O my soul, praise Him, for He is thy
   health and salvation!
All ye who hear,
Now to His temple draw near;
Join ye in glad adoration!

Praise to the Lord, who o'er all
   things so wondrously reigneth,
Shieldeth thee under His wings, yea,
   so gently sustaineth!
Hast thou not seen
How thy desires e'er have been
Granted in what He ordaineth?

Praise to the Lord, who doth prosper
   thy work and defend thee;
Surely His goodness and mercy here
   daily attend thee.
Ponder anew
What the Almighty can do
If with His love He befriend thee.

HYMN NO. 4
PRAISE, MY SOUL, THE KING OF HEAVEN

Praise, my soul, the King of heaven;
   To His feet thy tribute bring;
Ransomed, healed, restored, forgiven,
Who like thee His praise should sing?
   Praise Him, praise Him, alleluia,
   Praise the everlasting King.

Praise Him for His grace and favor
   To our fathers in distress;
Praise Him, still the same forever,
   Slow to chide and swift to bless;
   Praise Him, praise Him, alleluia,
   Glorious in His faithfulness.

Tenderly He shields and spares us;
   Well our feeble frame He knows;
In His hands He gently bears us,
   Rescues us from all our foes;
   Praise Him, praise Him, alleluia,
   Widely as His mercy flows.

Angels, help us to adore Him;
   Ye behold Him face to face;
Sun and moon bow down before Him;
Dwellers all in time and space,
   Praise Him, praise Him, alleluia,
   Praise with us the God of grace.

REMEMBER

9:30 a.m. SABBATH SCHOOL -- Bible Study for all the family.

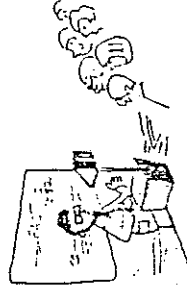Today: Dr. Schwantes, born in Brazil, is taking our Mission Focus, and Dr. Young has our lesson.

APPENDIX 18

ORDER OF SERVICE

12 JULY

FESTIVAL OF THE FAMILY
JULY 12, 1986

EVENT	PEOPLE INVOLVED	INSTRUCTIONS	MICROPHONES
10.40 FAMILY GREETINGS AND BULLETIN DISTRIBUTION AT FRONT DOORS.	Driscolls and Millers		
10.45 MUSIC PRELUDE	Lyell, Charles, Valmai		2 synth lines to mixer
10.50 SONG SERVICE	Lyell, Charles, Valmai Singers: Lyn Low, Lyn Wrankmore, Brian Keitley, Michael Chamberlain, 2 school children.	Choir lights off OHP ready	2 Synth lines 1 mic – Lyell 5 mics for singers
	Songs: 12 Joyful Joyful A Gentle Holy Spirit B Abba Father 547 Christ Be My Leader Ch To God Be The Glory A Gentle Holy Spirit	Trafford to rostrum	
11.15 SERVICE INTRODUCTION	Trafford Fischer		1 mic on stand on
11.20 SONG	Lyell leads and introduces prayer Ch Be Still and Know Congregation standing for last verse	Lindsays to microphones	2 hand held
PRAYER	Alan and Deirdre Lindsay	Music during prayer	
SONG	Ch The Lord's Prayer Lyell leads, with singers and instrumentalists	Locktons to the rostrum	
11.25 INTERVIEW	Trafford interviews the Lockton family		4 mics hand hand held
SCRIPTURE READING	Harwood Lockton leads the congregation to stand and read from the overhead		Lockton retain their mics

EVENT	PEOPLE INVOLVED	INSTRUCTIONS	MICROPHONES
11.33 SERMONETTE	Trafford Fischer	Locktons leave	Hand-held
11.40 SPECIAL MUSIC	Lyell introduces Kristy Low "God is Missing a Child"		Mic for Lyell at keyboard. Mic for Kristy on rostrum. 2 Synth
11.45 MEMORIAL FEATURE	Lyell talks about our memories of Tony Timms and Karen Hansen Michelle presents flowers Lyell concludes with prayer		Hand held mic mic for Lyell and Michelle Young.
11.50 OFFERING	Trafford announces offering and Lisa Driscoll providing offertory on the piano	Jane to the rostrum	
11.53 INTERVIEW	Trafford interviews Jane Fernandez		2 hand held mics on rostrum
11.58 INTERVIEW	Lyell interviews the Chapman family – Murray Bev, Paul and Andrew		4 hand held mics
12.05 CONCLUSION	Trafford concludes, with Lyell and the Chapmans remaining on stage.		Either a hand held, or mic on stand
12.10 BENEDICTION	Murray Chapman		
GREETINGS	Lindsays Jane Fernandez	To side doors	Live music from synths and bass
	Chapmans, Locktons Stickers given to children at the doors on the way out by the Chapman and Lockton children.	To front foyer	

APPENDIX 19

ORDER OF SERVICE

19 JULY

COLLEGE CHURCH SERVICE
Sabbath, July 19

EVENT	PEOPLE INVOLVED	INSTRUCTIONS	MICROPHONES
10.40 YOUTH GREETINGS: BULLETINS AT DOORS	Seminar Youth		
10.45 MUSIC PREDLUDE	Lyell		Synth lines
10.50 SONG SERVICE	Lyell, Valmai, Rod College Church Brass	Stage lights off OHP ready	2 synth 1 mic-Lyell 4 mics for singers
	Songs:		
	10 Come Christians	Children one verse	
	189 All That Thrills My Soul		
	305 Give Me Jesus	No Brass	
	ch4 To God Be the Glory	Stand, final time	
	108 Amazing Grace	Sing in 5 keys Brass for last verse	
	30 Holy God We Praise	Stand for final verse	
	ch1 Into Thy Presence	No Brass	
	A Gentle Holy Spirit	No Brass	
	674 Shalom	With Brass	
		Trafford to rostrum during Shalom	
11.15 SERVICE INTRODUCTION	Trafford Fischer		
11.17 MUSIC AND WORSHIP	Trafford, Lyell, Fred		3 hh mics on rostrum
11.20 CHILDREN'S STORY	Rob Pullar		radio or headset

EVENT	PEOPLE INVOLVED	INSTRUCTIONS	MICROPHONES
11.25 OFFERING	Lyell anounces Seminar Youth collect Orchestra Offertory -Prelude One of the youth bringing offering to the front, prays the prayer		
11.30 SCRIPTURE READING	Lyndon Hughes Matt 6:5-15	Calls congregation to stand - read from OHP	
11.33 MUSIC AND PRAYER	Cal Durrant	Cal introduces the song-prayer idea	
	Song Cal leads into congregation praying	Music continues in background	1 mic stand 1 mic boom synth lines
	Lisa Pascoe concludes with public prayer		1 mic with singers
11.40 SERVICE FEATURE	Rob Pullar		radio headset
12.00 CONCLUDING PRAYER	Rob	Music begins in Background Place OHP for Gentle Holy Spirit	
12.02 CONCLUDING SONG	Lyell leads A Gentle Holy Spirit final two verses, concluding with farewell	no brass	
12.04 POSTLUDE	Orchestra - Song of Joy	Rob,Trafford and Youth to doors	

APPENDIX 20

OVERHEAD TRANSPARENCY–SEMINAR THREE

BLOCKS TO EFFECTIVE WORSHIP

"BLOCKS" TO EFFECTIVE WORSHIP

1. INADEQUATE THEOLOGY OF WORSHIP.

2. INAPPROPRIATE ATTITUDINAL APPROACH - Giving or getting
   - Communication or information

3. WRONG UNDERSTANDING OF THE NATURE OF MAN.

4. MISUNDERSTANDING OF THE ROLE OF THE CLERGY AND LAITY.

5. WRONG CONCEPTS OF HOLINESS AND PIETY.

6. INABILITY TO ACCEPT GROWTH THROUGH CHANGE.

7. LACK OF FELLOWSHIP, NURTURE, AND MISSION.

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