

**CURRICULUM DEVELOPMENT FOR WORSHIP
IN THE PENTECOSTAL ASSEMBLIES OF CANADA**

by

LILLIAN BARBARA HILDEBRANDT

submitted in accordance with the requirements
for the degree of

DOCTOR OF EDUCATION

in the subject

DIDACTICS

at the

UNIVERSITY OF SOUTH AFRICA

PROMOTER: PROF S SCHOEMAN

JANUARY 2008

Student number: **3299-900-3**

DECLARATION

I declare that **CURRICULUM DEVELOPMENT FOR WORSHIP IN THE PENTECOSTAL ASSEMBLIES OF CANADA** is my own work and that all sources that I have used or quoted have been indicated and acknowledged by means of complete references.

SIGNATURE
(Mrs L B Hildebrandt)

DATE

ACKNOWLEDGEMENTS

I wish to record my particular thanks to:

- Professor Sonja Schoeman, my promoter, for her guidance, advice and encouragement throughout my doctoral studies.
- Wilf, my husband, for his continuous support, love and patience during these challenging years of research and writing.
- Becky and Luke, our children, for accepting that I could not give them my undivided attention.
- my family and friends, especially mom, dad, DJ, Lori and Walter, for their constant encouragement and prayers.
- the Pentecostal Assemblies of Canada denomination and theological colleges for allowing me to conduct research and providing me with relevant documents.
- all questionnaire respondents for making the effort to complete a questionnaire.
- Tom Goss and Anthony DaRos for advice and assisting with the production of tables.
- God, my Creator, Savior and Lord, who enabled this project to be completed and whom I worship.

SUMMARY

A misunderstanding or ignorance of the concept of worship resulting in a misuse of the word worship has necessitated clarification within the Pentecostal Assemblies of Canada (PAOC), an evangelical church denomination. Leaders of PAOC churches, colleges and the denomination have for the most part, received their ministerial training at PAOC theological colleges. In order for PAOC people (i.e. congregants and leaders) to correctly understand and practice biblical worship, those leading the denomination, colleges and churches require accurate teaching on the concept. Curriculum development (revision) within PAOC theological colleges may be necessary for this to take place. This thesis, therefore, studies the worship curriculum and instruction within PAOC theological colleges and clarifies the concept of Christian worship.

The PAOC denomination, colleges and churches base their doctrine and practice on the principles of the Holy Bible. Therefore, laying a biblical-theological foundation when defining and teaching Christian worship is essential. If instruction in biblical worship is inadequate and/or optional in PAOC theological colleges, the accurate understanding and practice of worship by PAOC leaders and, in turn, congregants, is diminished. The vast majority of a sampling of PAOC theological college graduates and PAOC leaders believe that all students at PAOC theological colleges should be required to receive instruction in biblical worship.

Since the biblical definition of worship relates more to Christians living all of life for

God (or spiritual formation) than just to corporate gatherings within the church, it is recommended that worship instruction with this emphasis be required for all students at PAOC theological colleges. This instruction should take place within the biblical, theological and practical theology departments rather than the church ministry or music departments. However, since the purpose for the corporate gathering is to teach and foster whole-life worship, teaching on corporate worship should not be ignored. In order to assist church leaders in offering biblical teaching on worship to their congregations, accurate and thorough instruction at PAOC theological colleges is necessary. Included in this thesis are lesson outlines for whole-life worship instruction within spiritual formation courses or groups, and worship theology instruction within systematic theology or doctrinal courses.

KEY TERMS:

curriculum development, curriculum revision, core curricula, worship, Christian worship, biblical worship, worship perceptions, whole-life worship, corporate worship, spiritual formation, Pentecostal Assemblies of Canada, adult post-secondary theological education, theological colleges, worship curriculum, worship instruction.

TABLE OF CONTENTS

TITLE PAGE	i
DECLARATION	ii
ACKNOWLEDGEMENTS	iii
SUMMARY	iv
LIST OF TABLES	xxi

CHAPTER 1

PROBLEM FORMULATION, CLARIFICATION OF CONCEPTS, AIMS OF THE STUDY, RESEARCH METHODOLOGY AND WORK PROGRAMME

1	BACKGROUND TO THE STUDY	1
2	ORIGIN AND NATURE OF THE PROBLEM	12
2.1	THE FORMATION AND UNDERSTANDING OF THE CONCEPT OF WORSHIP IN THE PAOC	12
2.2	A MISUNDERSTANDING OR IGNORANCE OF THE BIBLICAL MEANING OF WORSHIP AND THE MISUSE OF THE WORD WORSHIP IN THE PAOC	19
2.3	INADEQUATE AND/OR OPTIONAL WORSHIP INSTRUCTION IN PAOC THEOLOGICAL COLLEGES	24
2.4	UNQUALIFIED PAOC CHURCH LEADERS	28

2.5	A MISUNDERSTANDING OR IGNORANCE OF THE PURPOSE OF CORPORATE WORSHIP IN THE PAOC	31
2.6	FOLLOWING TRENDS RATHER THAN SCRIPTURE IN THE PAOC	37
3	PROBLEM STATEMENT AND RESEARCH QUESTIONS	45
3.1	SUBPROBLEM 1: THE PENTECOSTAL ASSEMBLIES OF CANADA'S PERCEPTION AND UNDERSTANDING OF WORSHIP AND ITS EXPRESSION	46
3.2	SUBPROBLEM 2: THE EXTENT AND NATURE OF WORSHIP AND SPIRITUAL FORMATION CURRICULUM AND INSTRUCTION IN PAOC THEOLOGICAL COLLEGES	48
3.3	SUBPROBLEM 3: COMMUNICATION AND NETWORKING ON WORSHIP ISSUES WITHIN THE PAOC DENOMINATION	50
4	CLARIFICATION OF CONCEPTS, DELIMITATIONS AND ASSUMPTIONS	51
4.1	CLARIFICATION OF CONCEPTS	51
4.1.1	CURRICULUM AND CURRICULUM DEVELOPMENT	52
4.1.1.1	CURRICULUM	52
4.1.1.2	CURRICULUM DEVELOPMENT	56
4.1.2	WORSHIP AND SPIRITUAL FORMATION	59
4.1.2.1	UNIVERSAL WORSHIP AND CHRISTIAN WORSHIP	60
4.1.2.2	WHOLE-LIFE WORSHIP AND CORPORATE WORSHIP	63
4.1.2.3	WORSHIP AND SPIRITUAL FORMATION	66

4.1.3	PENTECOSTAL ASSEMBLIES OF CANADA DENOMINATION, THEOLOGICAL COLLEGES AND CHURCHES	70
4.1.3.1	PENTECOSTAL ASSEMBLIES OF CANADA DENOMINATION	70
4.1.3.2	PENTECOSTAL ASSEMBLIES OF CANADA THEOLOGICAL COLLEGES	72
4.1.3.3	PENTECOSTAL ASSEMBLIES OF CANADA CHURCHES	73
4.2	DELIMITATIONS	74
4.3	ASSUMPTIONS	75
5	AIMS OF AND MOTIVATION FOR THE STUDY	77
5.1	AIMS OF THE STUDY	77
5.2	MOTIVATION FOR THE STUDY	78
6	RESEARCH METHODOLOGY	80
6.1	CHOICE OF SUITABLE TOPIC	81
6.2	PRELIMINARY STUDY	81
6.3	LITERATURE STUDY	81
6.4	DATA RETRIEVAL METHODS	82
6.5	CRITICAL EVALUATION AND INTERPRETATION OF DATA	83
6.6	WRITING OF THE RESEARCH REPORT	84
7	WORK PROGRAMME	84

CHAPTER 2

LITERATURE STUDY: A SURVEY OF THE THEOLOGICAL EDUCATION PROVIDED IN THE THEOLOGICAL COLLEGES OF THE PENTECOSTAL ASSEMBLIES OF CANADA WITH SPECIAL FOCUS ON WORSHIP AND SPIRITUAL FORMATION

1	INTRODUCTORY REMARKS	86
2	ADULT POST-SECONDARY THEOLOGICAL EDUCATION: ADULT EDUCATION, CHRISTIAN HIGHER EDUCATION AND THEOLOGICAL EDUCATION	87
2.1	ADULT EDUCATION OR ANDRAGOGY	87
2.2	CHRISTIAN HIGHER EDUCATION	94
2.3	THEOLOGICAL EDUCATION	99
2.3.1	INTRODUCTORY REMARKS	99
2.3.2	EVANGELICAL IN NATURE: BIBLICISM, CONVERSIONISM, EVANGELISTIC ACTIVISM	104
2.3.3	HOLY BIBLE AND CHRISTIAN THEOLOGY AS CORE CURRICULA	110
2.3.4	SPIRITUAL FORMATION AND INTEGRATION OF FAITH AND LEARNING	114

3	RATIONALE FOR ESTABLISHING PENTECOSTAL ASSEMBLIES OF CANADA THEOLOGICAL COLLEGES AND THE ORIGINS OF PRESENT INSTITUTIONS	127
3.1	DESIRE AND NEED FOR BIBLICAL AND THEOLOGICAL TRAINING IN THE PENTECOSTAL ASSEMBLIES OF CANADA	127
3.2	AN OUTLINE OF THE ORIGINS OF PRESENT PAOC THEOLOGICAL COLLEGES	133
3.2.1	CANADIAN PENTECOSTAL BIBLE COLLEGE AND WESTERN BIBLE COLLEGE	133
3.2.2	BETHEL BIBLE INSTITUTE AND CENTRAL PENTECOSTAL COLLEGE	138
3.2.3	ONTARIO PENTECOSTAL BIBLE COLLEGE, EASTERN PENTECOSTAL BIBLE COLLEGE AND MASTER’S COLLEGE AND SEMINARY	140
3.2.4	EVANGELISTIC BIBLE SCHOOL OF BRITISH COLUMBIA, BRITISH COLUMBIA BIBLE INSTITUTE, WESTERN PENTECOSTAL BIBLE COLLEGE AND SUMMIT PACIFIC COLLEGE	141
3.2.5	CANADIAN NORTHWEST BIBLE INSTITUTE, NORTHWEST BIBLE COLLEGE AND VANGUARD COLLEGE	145
4	NATIONAL MANAGEMENT OF PAOC THEOLOGICAL COLLEGES	145
4.1	INTRODUCTORY REMARKS	145

4.2	ESTABLISHMENT OF NATIONAL BIBLE COLLEGE COMMITTEE, NATIONAL DEPARTMENT OF BIBLE COLLEGES AND NATIONAL BIBLE COLLEGE STANDARD	146
4.3	CURRICULUM AND SPIRITUAL REQUIREMENTS AS SET OUT BY THE EDUCATION STANDARDS COMMITTEE AND THE NATIONAL BIBLE COLLEGE STANDARD	155
5	ACCREDITATION AGENCIES OF AND ACCREDITATION ISSUES IN PAOC THEOLOGICAL COLLEGES WITH SPECIAL REFERENCE TO SPIRITUAL FORMATION AND WORSHIP INSTRUCTION	164
6	MISSION AND CURRICULA OF THE FOUR EXEMPLAR PAOC THEOLOGICAL COLLEGES WITH SPECIAL FOCUS ON WORSHIP AND SPIRITUAL FORMATION	169
6.1	INTRODUCTORY REMARKS	169
6.2	CENTRAL PENTECOSTAL COLLEGE	172
6.2.1	STATEMENT OF FAITH, MISSION OR PURPOSE, PHILOSOPHY, GOALS AND OBJECTIVES, AND GRADUATION REQUIREMENTS FROM 1980 TO 2005 WITH SPECIAL FOCUS ON SPIRITUAL FORMATION AND WORSHIP	172
6.2.2	CORE CURRICULA FROM 1980 TO 2005 WITH SPECIAL FOCUS ON SPIRITUAL FORMATION, WORSHIP AND ETHICS	176
6.3	EASTERN PENTECOSTAL BIBLE COLLEGE AND MASTER'S COLLEGE AND SEMINARY	178

6.3.1	STATEMENT OF FAITH, MISSION OR PURPOSE, PHILOSOPHY, GOALS AND OBJECTIVES, AND GRADUATION REQUIREMENTS FROM 1980 TO 2005 WITH SPECIAL FOCUS ON SPIRITUAL FORMATION AND WORSHIP	178
6.3.2	CORE CURRICULA FROM 1980 TO 2005 WITH SPECIAL FOCUS ON SPIRITUAL FORMATION, WORSHIP AND ETHICS	187
6.4	WESTERN PENTECOSTAL BIBLE COLLEGE AND SUMMIT PACIFIC COLLEGE	189
6.4.1	STATEMENT OF FAITH, MISSION OR PURPOSE, PHILOSOPHY, GOALS AND OBJECTIVES, AND GRADUATION REQUIREMENTS FROM 1980 TO 2005 WITH SPECIAL FOCUS ON SPIRITUAL FORMATION AND WORSHIP	189
6.4.2	CORE CURRICULA FROM 1980 TO 2005 WITH SPECIAL FOCUS ON SPIRITUAL FORMATION, WORSHIP AND ETHICS	193
6.5	NORTHWEST BIBLE COLLEGE AND VANGUARD COLLEGE	194
6.5.1	STATEMENT OF FAITH, MISSION OR PURPOSE, PHILOSOPHY, GOALS AND OBJECTIVES, AND GRADUATION REQUIREMENTS FROM 1980 TO 2005 WITH SPECIAL FOCUS ON SPIRITUAL FORMATION AND WORSHIP	194
6.5.2	CORE CURRICULA FROM 1980 TO 2005 WITH SPECIAL FOCUS ON SPIRITUAL FORMATION, WORSHIP AND ETHICS	201
7	CONCLUDING REMARKS	202

CHAPTER 3

LITERATURE STUDY: THE CONCEPT OF WORSHIP

1	INTRODUCTORY REMARKS	205
2	PHILOSOPHICAL, PSYCHOLOGICAL AND EDUCATIONAL CONSIDERATIONS IN DEFINING AND STUDYING THE CONCEPT OF WORSHIP	207
2.1	PHILOSOPHICAL CONSIDERATIONS IN DEFINING AND STUDYING THE CONCEPT OF WORSHIP	207
2.2	PSYCHOLOGICAL AND EDUCATIONAL CONSIDERATIONS IN DEFINING AND STUDYING THE CONCEPT OF WORSHIP	210
2.2.1	LANGUAGE LEARNING AND THE CONCEPT OF WORSHIP	210
2.2.2	CONCEPT FORMATION AND THE CONCEPT OF WORSHIP	211
2.2.3	SOCIAL INFLUENCES ON LEARNING AND THE CONCEPT OF WORSHIP	213
2.2.4	LINGUISTICS AND THE CONCEPT OF WORSHIP	214
2.2.4.1	SEMANTICS, PRAGMATICS, ETYMOLOGY AND THE CONCEPT OF WORSHIP	215
2.2.4.2	DENOTATION, CONNOTATION, CONTEXT, TYPES OF MEANING AND THE CONCEPT OF WORSHIP	218
2.2.5	BIBLICAL-THEOLOGICAL FOUNDATIONS AND THE CONCEPT OF WORSHIP	220

3	BIBLICAL-THEOLOGICAL CONSIDERATIONS IN DEFINING AND STUDYING THE CONCEPT OF WORSHIP	222
3.1	THE HOLY BIBLE AS THE STANDARD FOR UNDERSTANDING CHRISTIAN WORSHIP	222
3.2	THE TERMINOLOGY AND MEANING OF WORSHIP FROM THE ORIGINAL BIBLICAL LANGUAGES OF HEBREW AND GREEK	230
3.3	DISTINGUISHING BETWEEN WHOLE-LIFE WORSHIP AND CORPORATE WORSHIP	239
3.4	COMPARING AND FINDING CONGRUENCE BETWEEN WHOLE-LIFE WORSHIP AND SPIRITUAL FORMATION	243
3.5	BIBLICAL PASSAGES RELATING TO WHOLE-LIFE WORSHIP AND CORPORATE WORSHIP	247
3.5.1	INTRODUCTORY REMARKS	247
3.5.2	WORSHIP AND SPIRITUAL FORMATION IN THE OLD TESTAMENT	250
3.5.3	WORSHIP AND SPIRITUAL FORMATION IN THE NEW TESTAMENT	257
3.5.3.1	INTRODUCTORY REMARKS	257
3.5.3.2	WORSHIP AND SPIRITUAL FORMATION IN THE GOSPELS OF JESUS CHRIST	259
3.5.3.3	WORSHIP AND SPIRITUAL FORMATION IN ACTS	266
3.5.3.4	WORSHIP AND SPIRITUAL FORMATION ACCORDING TO THE APOSTLE PAUL	268

3.5.3.5	WORSHIP AND SPIRITUAL FORMATION IN THE REST OF THE NEW TESTAMENT	273
3.5.3.6	CORPORATE WORSHIP IN THE NEW TESTAMENT	278
3.6	BIBLICAL PRECEDENT FOR THE NEED TO TEACH AND LEARN THE CONCEPT OF WORSHIP	296
3.7	A BIBLICAL DEFINITION AND CONTEMPORARY UNDERSTANDING OF THE CONCEPT CHRISTIAN WORSHIP	303
3.7.1	INTRODUCTORY REMARKS	303
3.7.2	WORSHIP: NOUN OR VERB? EXPERIENCE OR ACTION? INTELLECTUAL OR EMOTIONAL?	306
3.7.3	WORSHIP: HUMAN-CENTRED OR GOD-CENTRED?	310
4	CHRISTIAN WORSHIP IN RECENT HISTORY WITH SPECIAL REFERENCE TO PENTECOSTAL WORSHIP IN NORTH AMERICA	315
5	CONCLUDING REMARKS	331

CHAPTER 4

EMPIRICAL STUDY: AN EVALUATION OF WORSHIP PERCEPTIONS, CURRICULA, INSTRUCTION AND PRACTICES IN THE PENTECOSTAL ASSEMBLIES OF CANADA

1	INTRODUCTORY REMARKS	333
2	DATA COLLECTION	334

3	RESULTS: BACKGROUND DATA OF QUESTIONNAIRE	
	RESPONDENTS	336
3.1	INTRODUCTORY REMARKS	336
3.2	BIOGRAPHICAL AND EDUCATIONAL INFORMATION	337
3.2.1	GRADUATES	337
3.2.2	LEADERS	343
3.2.3	COMPARISON OF GRADUATES AND LEADERS	347
3.3	CHURCH AND MINISTRY INFORMATION	350
3.3.1	GRADUATES	350
3.3.2	LEADERS	359
3.3.3	COMPARISON OF GRADUATES AND LEADERS	364
4	RESULTS: PERCEPTIONS AND UNDERSTANDING OF WORSHIP	
	IN THE PAOC	367
4.1	INTRODUCTORY REMARKS	367
4.2	VIEWS ON THE PURPOSES OF THE LOCAL CHURCH AND	
	CONGREGATIONAL SERVICES	368
4.2.1	GRADUATES	369
4.2.2	LEADERS	375
4.2.3	COMPARISON OF GRADUATES AND LEADERS	381
4.3	VIEWS ON WORSHIP	384
4.3.1	GRADUATES	384
4.3.2	LEADERS	393
4.3.3	COMPARISON OF GRADUATES AND LEADERS	400

5	RESULTS: WORSHIP CURRICULA AND INSTRUCTION IN PAOC THEOLOGICAL COLLEGES	410
5.1	INTRODUCTORY REMARKS	410
5.2	WORSHIP CURRICULA AND INSTRUCTION	412
5.2.1	GRADUATES	412
5.2.2	LEADERS	415
5.2.3	COMPARISON OF GRADUATES AND LEADERS	417
5.3	SPIRITUAL FORMATION CURRICULA AND WHOLE-LIFE WORSHIP INSTRUCTION	418
5.3.1	GRADUATES	418
5.3.2	LEADERS	420
5.3.3	COMPARISON OF GRADUATES AND LEADERS	422
5.4	OPINIONS OF RESPONDENTS ON WORSHIP AND SPIRITUAL FORMATION CURRICULA AND INSTRUCTION REQUIREMENTS AT PAOC THEOLOGICAL COLLEGES	423
5.4.1	GRADUATES	423
5.4.2	LEADERS	435
5.4.3	COMPARISON OF GRADUATES AND LEADERS	442
6	RESULTS: COMMUNICATION AND NETWORKING ON WORSHIP ISSUES WITHIN THE PAOC DENOMINATION	446
6.1	INTRODUCTORY REMARKS	446
6.2	GRADUATES	446
6.3	LEADERS	450

6.4	COMPARISON OF GRADUATES AND LEADERS	453
7	CONCLUDING REMARKS	455

CHAPTER 5

FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

1	INTRODUCTORY REMARKS	460
2	FINDINGS AND CONCLUSIONS	462
2.1	THEOLOGICAL EDUCATION AND WORSHIP PERCEPTION, UNDERSTANDING AND EXPRESSION IN THE PAOC: PAST AND PRESENT	462
2.1.1	THEOLOGICAL EDUCATION IN PAOC THEOLOGICAL COLLEGES WITH SPECIAL FOCUS ON WORSHIP AND SPIRITUAL FORMATION CURRICULA AND INSTRUCTION	462
2.1.2	WORSHIP PERCEPTION, UNDERSTANDING AND EXPRESSION WITH SPECIAL FOCUS ON BIBLICAL WORSHIP IN THE PAOC	465
2.2	BIOGRAPHICAL AND EDUCATIONAL INFORMATION OF QUESTIONNAIRE RESPONDENTS	468
2.3	CHURCH AND MINISTRY INFORMATION OF QUESTIONNAIRE RESPONDENTS	470
2.4	VIEWS ON THE PERCEPTIONS AND UNDERSTANDING OF WORSHIP IN THE PAOC	473

2.4.1	VIEWS ON THE PURPOSES OF THE LOCAL CHURCH AND CONGREGATIONAL SERVICES	473
2.4.2	VIEWS ON WORSHIP	476
2.5	VIEWS ON WORSHIP AND SPIRITUAL FORMATION CURRICULA AND INSTRUCTION IN PAOC THEOLOGICAL COLLEGES	484
2.5.1	VIEWS ON WORSHIP CURRICULA AND INSTRUCTION	484
2.5.2	VIEWS ON SPIRITUAL FORMATION CURRICULA AND WHOLE-LIFE WORSHIP INSTRUCTION	486
2.5.3	VIEWS ON WORSHIP AND SPIRITUAL FORMATION CURRICULA AND INSTRUCTION REQUIREMENTS IN PAOC THEOLOGICAL COLLEGES	490
2.6	VIEWS ON COMMUNICATION AND NETWORKING ON WORSHIP ISSUES WITHIN THE PAOC DENOMINATION	493
3	RECOMMENDATIONS	496
3.1	INTRODUCTORY REMARKS	496
3.2	GENERIC RECOMMENDATIONS	496
3.2.1	WORSHIP AND SPIRITUAL FORMATION CURRICULA AND INSTRUCTION IN PAOC THEOLOGICAL COLLEGES	496
3.2.2	COMMUNICATION AND NETWORKING ON WORSHIP ISSUES WITHIN THE PAOC DENOMINATION	499
3.3	SPECIFIC RECOMMENDATIONS	500

3.3.1	AN EXEMPLAR CURRICULUM FOR PAOC THEOLOGICAL COLLEGES	500
3.3.1.1	REVISED COURSE DESCRIPTIONS FOR CORE COURSES IN WHICH TO INCLUDE WORSHIP INSTRUCTION	502
3.3.1.2	WORSHIP INSTRUCTION LESSON OUTLINES	508
4	FINAL REMARKS	514
	BIBLIOGRAPHY	518
	APPENDIX: CORE CURRICULA CHARTS AND COURSE DESCRIPTIONS	536

LIST OF TABLES

Table 1: Graduates by Gender	337
Table 2: Graduates by College and Gender	337
Table 3: Graduates by Biological Age	338
Table 4: Graduates by College and Biological Age	338
Table 5: Graduates by Christian Age	339
Table 6: Graduates by College and Christian Age	339
Table 7: Graduates by Church Attendance in Childhood and Teen Years	340
Table 8: Graduates by College Graduated	340
Table 9: Graduates by College and Year of Graduation in Ranges	341
Table 10: Graduates by Degree, Diploma or Certificate Received	342
Table 11: Graduates by College and Degree, Diploma or Certificate Received	342
Table 12: Graduates by College Program Graduated	343
Table 13: Leaders by Gender	343
Table 14: Leaders by Biological Age	344
Table 15: Leaders by Christian Age	344
Table 16: Leaders by Church Attendance in Childhood and Teen Years	345
Table 17: Leaders by PAOC College Graduated	345
Table 18: Leaders by Degree, Diploma or Certificate Received	346
Table 19: Leaders by College Program Graduated	346
Table 20: Comparison of Graduates and Leaders by Gender	347
Table 21: Comparison of Graduates and Leaders by Biological Age	347

Table 22: Comparison of Graduates and Leaders by Christian Age	348
Table 23: Comparison of Graduates and Leaders by Church Attendance in Childhood and Teen Years	348
Table 24: Comparison of Graduates and Leaders by PAOC College Graduated	349
Table 25: Comparison of Graduates and Leaders by Degree, Diploma or Certificate Received	350
Table 26: Graduates by PAOC District	350
Table 27: Graduates by College and PAOC District	351
Table 28: Graduates by Size of Congregation	352
Table 29: Graduates by Type of Church Leadership Position	353
Table 30: Graduates by Types of Church Ministry	354
Table 31: Graduates by Sunday Service Style	354
Table 32: Graduates by College and Sunday Service Style	355
Table 33: Graduates by the Existence of Preaching/Teaching Worship Theology	355
Table 34: Graduates by Whether or Not Worship Theology Should be Preached/Taught	356
Table 35: Graduates by the Frequency of Preaching/Teaching Worship Theology	356
Table 36: Graduates by College and Frequency of Preaching/Teaching Worship Theology	357
Table 37: Graduates by the Existence of Preaching/Teaching Whole-life Worship	357

Table 38: Graduates by Whether or Not Whole-life Worship Should be Preached/Taught	358
Table 39: Graduates by Frequency of Preaching/Teaching Whole-life Worship	358
Table 40: Graduates by College and Frequency of Preaching/Teaching Whole-life Worship	358
Table 41: Leaders by PAOC District	359
Table 42: Leaders by Size of Congregation	359
Table 43: Leaders by Type of Church Leadership Position	360
Table 44: Leaders by Type of Church Ministry	361
Table 45: Leaders by Sunday Service Style	361
Table 46: Leaders by the Existence of Preaching/Teaching Worship Theology	362
Table 47: Leaders by Whether or Not Worship Theology Should be Preached/Taught	362
Table 48: Leaders by Frequency of Preaching/Teaching Worship Theology	362
Table 49: Leaders by the Existence of Preaching/Teaching Whole-life Worship	363
Table 50: Leaders by Whether or Not Whole-life Worship Should be Preached/Taught	363
Table 51: Leaders by Frequency of Preaching/Teaching Whole-life Worship	363
Table 52: Comparison of Graduates and Leaders by Size of Congregation	364

Table 53: Comparison of Graduates and Leaders by the Existence of Preaching/Teaching Worship Theology	364
Table 54: Comparison of Graduates and Leaders by Whether or Not Worship Theology Should be Preached/Taught	365
Table 55: Comparison of Graduates and Leaders by Frequency of Preaching/Teaching Worship Theology	365
Table 56: Comparison of Graduates and Leaders by the Existence of Preaching/Teaching Whole-life Worship	366
Table 57: Comparison of Graduates and Leaders by Whether or Not Whole-life Worship Should be Preached/Taught	366
Table 58: Comparison of Graduates and Leaders by Frequency of Preaching/Teaching Whole-life Worship	367
Table 59: Graduates' Perceived Purposes for the Existence of the Local Church	369
Table 60: Graduates' Perceived Purposes for Congregational Services	371
Table 61: Graduates' Perception of Church Leaders' Understanding of the Purposes for the Existence of the Local Church	372
Table 62: Graduates' Perception of Church Leaders' Understanding of the Purposes for Congregational Services	373
Table 63: Graduates' Perception of Their Congregation's Understanding of the Purposes for the Existence of the Local Church	373
Table 64: Graduates' Perception of Their Congregation's Understanding of the Purposes for Congregational Services	374
Table 65: Leaders' Perceived Purposes for the Existence of the Local Church	375

Table 66: Leaders' Perceived Purposes for Congregational Services	377
Table 67: Leaders' Perception of Church Leaders' Understanding of the Purposes for the Existence of the Local Church	378
Table 68: Leaders' Perception of Church Leaders' Understanding of the Purposes for Congregational Services	378
Table 69: Leaders' Perception of Their Congregation's Understanding of the Purposes for the Existence of the Local Church	379
Table 70: Leaders' Perception of Their Congregation's Understanding of the Purposes for Congregational Services	380
Table 71: Comparison of Graduates and Leaders Regarding Cooperatively Doing God's Work as a Purpose for Congregational Services	381
Table 72: Comparison of Graduates and Leaders Regarding Their Perception of Church Leaders' Understanding of the Purposes for the Existence of the Local Church	382
Table 73: Comparison of Graduates and Leaders Regarding Their Perception of Church Leaders' Understanding of the Purposes for Congregational Services	382
Table 74: Comparison of Graduates and Leaders Regarding Their Perception of Their Congregation's Understanding of the Purposes for the Existence of the Local Church	383
Table 75: Comparison of Graduates and Leaders Regarding Their Perception of Their Congregation's Understanding of the Purposes for Congregational Services	383
Table 76: Graduates' Own Understanding of Worship	384

Table 77: Graduates' Perception of Their Congregation's Understanding of Worship	385
Table 78: Graduates' Perception of the PAOC Denomination's Understanding of Worship	386
Table 79: Graduates' Own Practice or Expression of Worship	386
Table 80: Graduates' Perception of Their Congregation's Practice or Expression of Worship	387
Table 81: Graduates' Perception of the PAOC Denomination's Practice or Expression of Worship	388
Table 82: Graduates' Use of the Word Worship in Church	389
Table 83: Graduates' Perception of the Use of the Word Worship by Others in Church	390
Table 84: Graduates' Perception of the Use of the Word Worship by Authors	390
Table 85: Graduates' Knowledge of the Definition of Worship	391
Table 86: Graduates' Opinion about the Definition of Worship	391
Table 87: Leaders' Own Understanding of Worship	393
Table 88: Leaders' Perception of Their Congregation's Understanding of Worship	393
Table 89: Leaders' Perception of the PAOC Denomination's Understanding of Worship	394
Table 90: Leaders' Own Practice or Expression of Worship	394
Table 91: Leaders' Perception of Their Congregation's Practice or Expression of Worship	395

Table 92: Leaders' Perception of the PAOC Denomination's Practice or Expression of Worship	396
Table 93: Leaders' Use of the Word Worship in Church	396
Table 94: Leaders' Perception of the Use of the Word Worship by Others in Church	397
Table 95: Leaders' Perception of the Use of the Word Worship by Authors	398
Table 96: Leaders' Knowledge of the Definition of Worship	398
Table 97: Leaders' Opinion Regarding the Definition of Worship	399
Table 98: Comparison of Graduates and Leaders Regarding Their Own Understanding of Worship	400
Table 99: Comparison of Graduates and Leaders Regarding Their Perception of Their Congregation's Understanding of Worship	401
Table 100: Comparison of Graduates and Leaders Regarding Their Perception of the PAOC Denomination's Understanding of Worship	402
Table 101: Comparison of Graduates and Leaders Regarding Their Own Practice or Expression of Worship	403
Table 102: Comparison of Graduates and Leaders Regarding Their Perception of Their Congregation's Practice or Expression of Worship	403
Table 103: Comparison of Graduates and Leaders Regarding Their Perception of the PAOC Denomination's Practice or Expression of Worship	405
Table 104: Comparison of Graduates and Leaders Regarding Their Use of the Word Worship in Church	406

Table 105: Comparison of Graduates and Leaders Regarding Their Perception of the Use of the Word Worship by Others in Church	407
Table 106: Comparison of Graduates and Leaders Regarding Their Perception of the Use of the Word Worship by Authors	408
Table 107: Comparison of Graduates and Leaders Regarding Their Knowledge of the Definition of Worship	409
Table 108: Comparison of Graduates and Leaders Regarding Their Opinion of the Definition of Worship	409
Table 109: Graduates by Whether or Not They Had Taken a Course in Which Worship Theology Was Taught	412
Table 110: Graduates by Whether or Not the Course with Worship Theology Instruction was Required or an Elective	412
Table 111: Graduates by Type of Course Which Included Worship Theology Instruction	413
Table 112: Graduates by Whether or Not the Meaning of Worship was Taught Using Biblical Hebrew and Greek Terminology	413
Table 113: Graduates by the Meaning of Worship Taught or Implied in the Course	414
Table 114: Graduates by Whether or Not a Course Including Worship Theology Instruction was Available	414
Table 115: Graduates by Whether or Not They Would Take a Course Which Included Worship Theology Instruction if Doing Training Over Again	415

Table 116: Leaders by Whether or Not They Had Taken a Course Which Included Worship Theology Instruction	415
Table 117: Leaders by Whether or Not a Course Which Included Worship Theology Instruction was Available	416
Table 118: Leaders by Whether or Not They Would Take a Course Which Included Worship Theology Instruction if Doing Training Over Again	416
Table 119: Comparison of Graduates and Leaders by Whether or Not They Had Taken a Course Which Included Worship Theology Instruction	417
Table 120: Comparison of Graduates and Leaders by Whether or Not They Would Take a Course Which Included Worship Theology Instruction if Doing Training Over Again	417
Table 121: Graduates by Whether or Not They Had Taken, or Been Involved in, a Spiritual Formation Course, Group or Mentoring Situation	418
Table 122: Graduates by Whether or Not the Spiritual Formation Course, Group or Mentoring Situation was Required or an Elective	418
Table 123: Graduates by Whether or Not Whole-life Worship was Discussed in the Spiritual Formation Course, Group or Mentoring Situation	419
Table 124: Graduates by Whether or Not the Meaning of Worship was Taught Using Biblical Hebrew and Greek Terminology in the Spiritual Formation Course, Group or Mentoring Situation	419
Table 125: Graduates by Whether or Not a Spiritual Formation Course, Group or Mentoring Situation was Available	419

Table 126: Graduates by Whether or Not They Would Take a Course, or Be Involved in, a Spiritual Formation Course, Group or Mentoring Situation if Doing Training Over Again	420
Table 127: Leaders by Whether or Not They Had Taken, or Been Involved in, a Spiritual Formation Course, Group or Mentoring Situation	420
Table 128: Leaders by Whether or Not a Spiritual Formation Course, Group or Mentoring Situation was Available	421
Table 129: Leaders by Whether or Not They Would Take, or Be Involved in, a Spiritual Formation Course, Group or Mentoring Situation if Doing Training Over Again	421
Table 130: Comparison of Graduates and Leaders by Whether or Not They Had Taken, or Been Involved in, a Spiritual Formation Course, Group or Mentoring Situation	422
Table 131: Comparison of Graduates and Leaders by Whether or Not They Would Take, or Be Involved in, a Spiritual Formation Course, Group or Mentoring Situation if Doing Training Over Again	423
Table 132: Graduates' Opinion Regarding a Mandatory Course Which Includes Worship Theology Instruction	424
Table 133: Graduates' Opinion Regarding Context or Activity for Learning Worship Theology	426
Table 134: Graduates' Opinion Regarding a Mandatory Course or Group Which Includes Whole-life Worship Instruction or Discussion	427

Table 135: Graduates' Opinion Regarding Context or Activity for Learning Whole-life Worship	429
Table 136: Graduates' Opinion Regarding Other Contexts or Activities in Which Whole-life Worship was Encouraged	430
Table 137: Graduates' Opinion Regarding Worship Instruction at Their College	431
Table 138: Graduates by College and Their Opinion Regarding Worship Instruction at Their College	432
Table 139: Leaders' Opinion Regarding a Mandatory Course Which Includes Worship Theology Instruction	435
Table 140: Leaders' Opinion Regarding Context or Activity for Learning Worship Theology	437
Table 141: Leaders' Opinion Regarding a Mandatory Course or Group Which Includes Whole-life Worship Instruction or Discussion	438
Table 142: Leaders' Opinion Regarding Context or Activity for Learning Whole-life Worship	439
Table 143: Leaders' Opinion Regarding Other Contexts or Activities in Which Whole-life Worship was Encouraged	440
Table 144: Leaders' Opinion Regarding Worship Instruction at Their College	441
Table 145: Comparison of Graduates' and Leaders' Opinion Regarding a Mandatory Course Which Includes Worship Theology Instruction	443
Table 146: Comparison of Graduates' and Leaders' Opinion Regarding a Mandatory Course or Group Which Includes Whole-life Worship Instruction or Discussion	444

Table 147: Comparison of Graduates and Leaders Regarding Worship Instruction at Their College	445
Table 148: Graduates' Opinion Regarding the Dialoguing and/or Networking of PAOC Leaders on Worship Issues	446
Table 149: Graduates' Opinion Regarding the Means of Dialoguing and/or Networking by PAOC Leaders on Worship Issues	447
Table 150: Graduates' Opinion Regarding the Means of Communicating to PAOC People the Biblical Meaning of Worship	448
Table 151: Leaders' Opinion Regarding the Dialoguing and/or Networking of PAOC Leaders on Worship Issues	450
Table 152: Leaders' Opinion Regarding the Means of Dialoguing and/or Networking by PAOC Leaders on Worship Issues	451
Table 153: Leaders' Opinion Regarding the Means of Communicating to PAOC People the Biblical Meaning of Worship	452
Table 154: Comparison of Graduates' and Leaders' Opinion Regarding the Dialoguing and/or Networking of PAOC Leaders on Worship Issues	453
Table 155: Comparison of Graduates' and Leaders' Opinion Regarding the Means of Dialoguing and/or Networking of PAOC Leaders on Worship Issues	454
Table 156: Comparison of Graduates' and Leaders' Opinion Regarding the Means of Communicating to PAOC People the Biblical Meaning of Worship	455
Table 157: Recommended Worship Instruction at CPC	503
Table 158: Recommended Worship Instruction at MCS	505
Table 159: Recommended Worship Instruction at SPC	506

CHAPTER 1

PROBLEM FORMULATION, CLARIFICATION OF CONCEPTS, AIMS OF THE STUDY, RESEARCH METHODOLOGY AND WORK PROGRAMME

1 BACKGROUND TO THE STUDY

The phenomena related to the topic of this thesis, *Curriculum development for worship in the Pentecostal Assemblies of Canada*, are the focus of the study. The phenomenon related to context for this study, is the educational institutions within a religious denomination of Canada, namely, the theological colleges of the Pentecostal Assemblies of Canada (PAOC), (see pp. 70-74). The concept curriculum development is the educational phenomenon being studied (see pp. 52-59), with focus on worship curriculum and the related subject of spiritual formation within PAOC theological colleges (see pp. 169-202). The concept worship is a much-discussed and confusing contemporary issue in the Christian church, requiring clarification of its meaning and practice (see pp. 205-332). The researcher will clarify, among others, the viability, mission and curriculum in PAOC theological colleges, with focus on worship and spiritual formation (see pp. 127-132, 145-164, 169-202, 410-423), as well as the concepts and meanings of worship and spiritual formation (see pp. 205-332), in order to make relevant suggestions for curriculum revision in these institutions.

The researcher's desired outcome in the long-term, is to have PAOC people correctly understand and practice biblical worship in all of life. To envision how to arrive at this outcome, it is helpful to understand the basic structure of the PAOC denomination in

order to see how PAOC institutions (i.e. national and district offices, theological colleges and churches), and PAOC people (i.e. national and district officers, theological college personnel, pastors and congregants) find their place within the whole (see pp. 70-74 for a clarification of the PAOC structure). PAOC leaders, for the most part, are trained for their ministries at PAOC theological colleges. A selection of these leaders are members of national committees that guide and influence the theological colleges (see pp. 145-154). Another group of these leaders are administrators and teachers in the theological colleges. It is assumed that the majority of PAOC pastors guiding and teaching PAOC congregations were trained at PAOC theological colleges.

The connecting factor between PAOC people, both leaders and congregants, seems to be the PAOC theological colleges. In order for PAOC congregants to correctly understand and practice biblical worship, PAOC pastors will have had to properly teach and model biblical worship to them. In order for PAOC pastors to correctly understand and practice biblical worship, PAOC theological colleges will have had to correctly teach and model biblical worship to them. In order for PAOC theological colleges to correctly teach and model biblical worship to students, college personnel would need to correctly understand and model it, and realize its foundational importance. Those from outside the colleges, but within the PAOC denomination, who indirectly or directly manage and influence the colleges, would also need to correctly understand its meaning and importance, in order to guide the institutions properly. Therefore, in light of these structural factors within the PAOC denomination, this study will determine the curriculum development or revision that is required in PAOC theological colleges, related to worship and spiritual formation

curriculum and instruction, in order to arrive at the researcher's desired outcome. Recommendations for curriculum revisions will then be offered after thoroughly studying and analyzing relevant literature and questionnaires completed by PAOC people.

Theological colleges are viable and growing communities of higher education around the world, even though student demographics, information technology, and changing philosophies and methods of teaching and learning are modifying the way theological education is packaged. Regarding student demographics, things have changed. Students are generally older; more are married, women, commuters, and part-time students; more ethnic and international students are represented; many are not training for church leadership, hence, more second-career students; and many do not have a Christian background knowledge from their childhood (Brushaber, 1993:45-46; Senior & Weber, 1994:18).

In regards to information technology Waugh (2000:46-47) states, "Not only do modern delivery systems provide us with resources to transform our educational task, but the organisational shift from bureaucratic structures towards networking offers new possibilities for effective open education for ministry." Lemmer (2001:23, 28) adds:

Many trends in the organizational, pedagogical and technological delivery of higher education are underway as a result of globalization Information technology and communication have served to accelerate the trend towards individualised learning but not in the traditional paradigm.

Teaching and learning philosophies and methods have changed over the years. According to scholars such as Lemmer (2001:28), "... new technologies allow academic practitioners to move from centre stage to a 'guide on the side' as learners increase their ability to acquire and utilise knowledge". And, "According to the emergence of a ... new mode of knowledge production and distribution, knowledge is produced and disseminated in the context of application. Knowledge production is multi-disciplinary and characterised by a heterogeneity of skills" (Lemmer, 2001:27).

Slabbert (2001:290-291) speaks of a new paradigm in education with its aim being:

Maximising human potential through facilitating lifelong learning towards a safe, sustained and prosperous universe for all This new 'inside-out' paradigm (potential inside the learner has to come out) is the complete opposite of the old 'outside-in' paradigm (knowledge outside is imparted into the learner).

Neese (1993/1994:27) describes the reshaping of the nature of theological education, namely, as the shift from a 'clerical paradigm' to a 'community of faith' paradigm. The focus shifts from the professional development of the individual being trained, to the people with whom the individual will be ministering in the church and in the context of society.

Practical illustration of these changes to theological education may be the following: Twenty or thirty years ago, most Bible college students, who were single males, left home to live in residence at an institution for three or four years of study, for the purpose

of becoming church leaders in the denomination in which they grew up. They sat in classrooms listening to teachers lecture, and fulfilled academic requirements, namely doing research and writing essays, book reports, position papers and exams. They did not participate, for the most part, in church ministry until after their graduation (Senior & Weber, 1994:18).

Although theological colleges are not obsolete and many students still attend these institutions, an increasing number of students are remaining where they live and work, with their families, and are studying on their own. Many continue in their occupations or remain in their Christian ministries but find other ways and means to study. For some, the computer has become the facilitator of learning and the World Wide Web has become the key library or resource centre. The home, the place of ministry, and society have become the laboratories, the places where apprenticeships, internships and application can take place. It seems there would be a greater possibility of integrating the theoretical and the practical, or applying what one learns to daily life, work and society. As Senior & Weber (1994:31) put it, “Often it is in the transparent moments of preaching, teaching, counselling, and leading groups – more than in a classroom discussion or a research paper – when students’ best education occurs and their true capacity for ministry is unveiled.” Dearborn (1995:9) believes that, “... theological education is best provided to part-time students who are full-time Christian servants. Training for ministry should occur in ministry, rather than before ministry. Students need the time to integrate into their lives that which they are learning.”

Residential theological colleges still exist, but more and more these institutions are incorporating the new paradigms into on-campus programs. Rather than an ‘all or none’ dichotomy, theological colleges are adjusting to contemporary realities and including block courses, evening classes, correspondence or on-line courses, computer and internet technology in the classroom and out of it, requiring ministries and internships in churches and society so application can be made. More and more students are studying and working in society or the church. Although distance education is becoming a common component of theological education, it will not be the focus of this study. Only the on-campus programs will be analyzed.

Most theological colleges were founded because Christian church denominations felt the need to train leaders in institutions that shared their beliefs and values. Shoemaker (1992:95) states:

Ministerial education has been and must always be the number one priority of the church and Christian higher education. Prior to the Revolutionary War every Ivy League institution in the colonies, except the University of Pennsylvania, was established by a branch of the church primarily for the training of ministers.

Whereas, most secular universities and colleges are no longer closely connected to the institution of the church or a particular religious group, it appears that the unique purposes of theological institutions (namely, training leaders to minister in the church and the world), and their mutual relationship to the institution of the church, makes them different from secular universities and colleges. The close relationship that theological

colleges and their sponsoring church denominations should have is vital, and may sometimes be greater than what secular universities and colleges have with other institutions in society. There are exceptions, of course, such as a medical school and a teaching hospital being closely associated. Tienou (2002:113) insists that, “Seminaries do not exist for themselves – their calling is to serve the Church.”

Scholars such as Dearborn (1995:9) urge a greater networking between theological colleges and churches. His rationale is evident in these statements:

... decisions about faculty, curriculum, and academic policies are made mutually by representatives from the academy, the parish and the workplace. The academy and the church must be knit together so that each can contribute its distinctive roles to the formation of people for ministry. The church calls the academy to be faithful to God’s mission in people’s lives. The academy calls the church to minister with biblical and theological integrity.

Hubbard (as quoted in Dearborn, 1995:46), foresaw the need for more networking between theological colleges and churches even earlier than Dearborn. He said in an interview:

We need a revolution in theological education, which leads to more networking with the church. In the seminary context, we need a steady flow of input from pastors ... who are reading culture right ... we will be farming out more of our education to churches and other Christian agencies. They can be our laboratories I hope more and more churches

will place a higher priority on their role as partners in theological education.

Senior & Weber (1994:30) agree with Dearborn (1995:7) and Hubbard (in Dearborn, 1995:46):

Many group members believed that such leadership could best be produced by developing a closer partnership between schools of theology and other religious institutions. Seminary faculty and staff need to forge better working relationships with pastors and lay leaders in local congregations, social agencies, and other ecclesiastical entities so that students can have access to the life of the community in ways not possible in the classroom.

Communication and networking is crucial if the above is true. Since PAOC theological colleges were founded by the PAOC denomination for the sake of perpetuating its beliefs, values and ministries via individuals and congregations (see pp. 127-132), denominational and church leaders should have the responsibility and privilege of guiding and influencing the curriculum, teaching, instruction, administration and practice in these colleges. The reverse is also true. Theological college personnel should have the role of ensuring that they effectively teach, instruct and train church leaders in the doctrines, values and practices of the denomination of which they are a part, preparing them for ministry within the denomination. They should also have the responsibility of correcting doctrine, giving biblical insight, and guiding the church denomination in dealing with contemporary issues. It would be beneficial if denominational and church leaders and theological college personnel would consider addressing contemporary issues

(such as worship) together, in order to be more relevant in leadership training and society. This discussion should provide rationale and content for worship curriculum and its development or revision.

In the process of researching the topic of Christian worship over the past twenty-five years, and while participating in, leading and observing what is called corporate or congregational worship in many PAOC churches, the question arose, Has a solid biblical foundation been laid for understanding worship in its truest, deepest and broadest sense? In addition to observation and involvement in corporate worship, the researcher has also read numerous publications on the topic of worship. Almost without exception, authors who write about worship are writing about corporate worship and not individual or whole-life worship. Bombay (1993), Elford (1993) and Hallberg (1993) are only three examples of many who use the term worship to mean a church service or certain elements of a service such as the music, praise, prayer and giving components. None have offered, among others, the biblical Hebrew and Greek synonyms for worship or meanings of the scriptural texts that include worship and other related terms (i.e. God's definition of worship as given in the Holy Bible). Individual or whole-life worship (i.e. a pleasing response to God in all of life) and corporate worship are usually discussed separately as if they are not related to one another, or whole-life worship is not discussed at all (see pp. 239-243).

An individual's or a group's understanding of a concept, in this case worship, affects how the individual or group will express that worship in daily life and in church gatherings. If

the understanding is flawed or incomplete, the result can be confusion and/or hypocrisy. Those who instruct others in a concept such as worship (whether directly or indirectly), should be knowledgeable in the topic, and should not take for granted that the learners understand. Also, if the topic is considered unimportant or only relevant to a small group of people (e.g. church music leaders), it will be ignored and not taught to everyone in a congregation. Peterson (1993: 293) states:

Christians of every tradition need to be regularly exposed to the breadth and depth of the Bible's teaching on worship and to understand how it relates to evangelism, edification, faith and obedience. Above all, they must come to grips with the New Testament perspective that acceptable worship is an engagement with God, through Jesus Christ, in the Holy Spirit - a Christ-centered, gospel-serving, life-orientation.

If all Christians in congregations need teaching in biblical worship, then those who teach them, namely, pastors and other church leaders trained at theological colleges, will need to be taught the biblical and theological foundations of worship. If theological colleges believe that worship instruction is only relevant and needed by a few who are involved in corporate worship, they will not require all students to study it. Liesch (2001:229) states, "We cannot expect ... workshops to develop the theological foundations of worship. That ought to be the responsibility of our schools of theology."

The issue of Christian worship will be dealt with more fully in Chapter 3 (see pp. 205-332), but for introduction purposes, let the following brief explanation suffice. Worship, for it to be true, is not an experience that happens in a certain place at a certain time using

the mediums of music and prayer alone. Christian worship is all God-pleasing acts, expressions or responses by people, to or for God, that are biblical, ongoing throughout all of life (not just in church), and use all means of expression (the main one being obedience), based on a relationship with God (Father, Son/Jesus Christ and Holy Spirit), not ritual (see pp. 59-70, 303-315). Evans (1997:72) reinforces this definition of worship saying, "... worship is all that I am paying homage to all that God is. It is my joyful reflection of God's worth, my recognizing God as God." He (Evans, 1997: 83) says elsewhere, "Worship is not a place or an event. It's an orientation to life." Segler (1967:8) concurs with Evans stating, "Worship is not limited to acts of devotion and rites and ceremonies. For the Christian it is synonymous with the whole of life."

If Christian worship is pleasing God in all of life, Christians must discover what pleases Him from God Himself. God has communicated this in His written Word, the Holy Bible. When worship responses in any form, whether expressed individually or corporately, are man-centred or do not adhere to God's requirements in His Word (the Holy Bible), they are counterfeit. The result of unbiblical, self-absorbed worship (a contradiction in terms), is what appears to be purposelessness and/or self-centeredness in church activities and in lifestyles. Without the grounding of God's directives in corporate worship, there is a tendency to follow trends in church activities and expressions, appealing to what people want, rather than to what they need and what God desires. In observing the many expressions of worship in everyday life and church (or the lack thereof), the researcher wonders: Do people judge a person's or a congregation's spirituality by outward responses or expressions? In God's view, is what people do and say in church services

only lip-service or is it true worship? Do PAOC people know what God desires and requires of them?

2 ORIGIN AND NATURE OF THE PROBLEM

Following what has been discussed so far in the background to the study, one can identify the issues that contribute to the problem. These issues are: the formation and understanding of the concept of worship in the PAOC; a misunderstanding or ignorance of the biblical meaning of worship, and the misuse of the word worship in the PAOC; inadequate and/or optional worship instruction in PAOC theological colleges; unqualified PAOC church leaders; a misunderstanding or ignorance of the purpose of the corporate gathering of believers in the PAOC; focusing on corporate worship rather than whole-life worship in the PAOC; and following trends rather than Scripture in the PAOC. What follows is an explanation of each issue.

2.1 THE FORMATION AND UNDERSTANDING OF THE CONCEPT OF WORSHIP IN THE PAOC

According to Astley (1994:291), a concept is, “that which enables us properly to understand and use a piece of language.” Njoroge & Bennaars (1986:127) clarify the above definition as follows:

To define something means to put boundaries or limits to something ... when defining a concept, one puts there limits or boundaries to indicate what to include and what to leave out ... when it comes to concept,

defining a concept means putting down rules, conditions or criteria that must be fulfilled or followed if one is to use the word or concept correctly.

Just as it is common for anyone to acquire an understanding of a concept or have the meaning of a term evolve over time through a variety of factors, so each person acquires their own understanding of worship, whether correct or not. If PAOC theological college personnel and church leaders do not accurately understand the concept of worship from a biblical point of view, they will not be able to accurately teach or model it. Unfortunately, this leads to “the blind leading the blind”.

In order to understand how a particular group of people, namely, Christians, and in particular PAOC people, have come to understand a concept, in this case, worship, a certain way, it is helpful to discover how humans in general learn the meaning of words and concepts. If one looks at what scholars in the areas of psychology, educational psychology, language learning and semantics propose, one sees that there are a number of ways that humans learn language, and form and understand concepts (see pp. 207-220).

Woolfolk (1990:66) acknowledges the widely held views of how language is learned, such as, children receiving positive reinforcement; adults adjusting their language to stay a step ahead and thus challenging the child; and humans simply being born with a special capacity for language. She concludes that:

It is likely that many factors play a role in language development. The important point is that children develop language as they develop other cognitive abilities, by actively trying to make sense of what they hear – by

looking for patterns and making up rules to put together the jigsaw puzzle of language.

Language learning is a complex combination of thinking processes such as concept perception, vocabulary acquisition, and learning syntax, grammar, semantics and pragmatics (see pp. 210-213). Learning to understand a word's meaning is influenced by social contexts, linguistic contexts, experiences, associations, the amount and nature of education, etc. (see pp. 213-220).

Sdorow (1998:311-312) suggests that concepts are formed in two general ways: by identifying defining features of a concept and through everyday experience. Woolfolk (1990:266) states, "It is likely that children first learn concepts in the real world from best examples or prototypes pointed out by adults." The reality is that people's perceptions are not formed in a vacuum but by what they see, hear and experience at home, work, school, church, in society and through the media. Individuals, through personal thought processes, combine, analyse or synthesize the information received via the media and other people, and form a definition of a phenomenon, whether correct or incorrect (see pp. 207-220).

Also, when people keep receiving the same information, whether consciously or unconsciously, about a particular phenomenon like worship, whether it is correct or not, they may accept the meaning and make it their own. Martin (in Astley & Francis, 1994:185), in discussing the learning of words of faith, states:

... children (or any other aspirant to the faith) are taught to use Christian concepts by those who already share the words of faith – parsons and priests, teachers and elders, mothers and fathers, to name a few. That is, the concepts are learned within the Christian community where they have instituted ruled uses. Indeed, what counts as the correct use of a particular word is already embedded in the language of believers and determined by longstanding consensus.

If all the people who are influencing a person's thoughts, beliefs, values and practices are saying the same thing, there is the tendency to accept it as being true, without giving it much thought. How could so many be wrong? Of course, the Christian community is not the only place where the meanings of Christian concepts are learned. Martin (in Astley & Francis, 1994:186-187) reminds us that:

the learners are elsewhere exposed to the concepts as they are exercised in a wide spectrum of circumstances and for any number of purposes where no intentional act of teaching is undertaken. The fact is that it is typically by means of such exposure, rather than instruction as such, that religious language (or any other) is acquired.

Martin (in Astley & Francis, 1994:186-187) concludes that:

The language of religion (like other language) is mainly learned by long exposure to the spontaneous and unrehearsed fashion in which adult believers ... speak to one another and with those outside the faith. ... the learning of the language of faith is gradual and piecemeal – as it is with the rest of our concepts. There is no short route to an understanding of that

language, no immediate and intuitive grasp. The learning, like the teaching, takes place over a protracted stretch of time.

Warren (in Astley & Francis, 1994:203), discussing the formation of perception, states, “These rules of interpretation ... according to which we see and name reality are handed on to us from others. At least in the beginning, these rules are ‘givens’ we are not capable of questioning.” From his research, Warren (in Astley & Francis, 1994:205) concludes that, we are not only “formed by the language available to us but also that we can be trapped within that language, locked into a mind set that an alternative language must unlock”.

Rosenthal (1984:42) explores the formative power of language and how the meanings of words shift over time: “Words ... act as receptacles into which different disciplines and ideologies and traditions of thought pour their particular meanings, their favourite value-laden concepts.” She (Rosenthal, 1984:viii) purports that people are being led by language rather than language being led by people. She continues by stating:

Even when we think we are choosing our words with care and giving them precise meanings, they can mean much more (or less) than we think; and when we use them carelessly, without thinking, they can still carry thoughts. These thoughts we are not aware of, these meanings we do not intend, can then carry us into certain beliefs and behaviour - whether or not we notice where we are going.

Rosenthal (1984:42) suggests that we like to think of our choice of language as under our conscious control so that we say what we mean, while in fact “words say what they mean more than what we mean”. She encourages becoming conscious of the connotations of words that are already present, so we can expand our awareness and control of our own meaning. In her words (Rosenthal, 1984:42):

We can indeed increase the extent of our consciousness of (language’s) operations, ... and thereby give ourselves more control over our language than we usually have. But unless we make this deliberate effort to watch how our words are working, we will be worked on by them and manipulated by their meanings unawares.

Melchert (in Astley & Francis, 1994:454-455) after describing seven linguistic meanings of ‘understanding’ asserts that:

no matter how sincerely one affirms, ‘Now I understand’, there is always the possibility of being wrong. Any assertion of understanding is susceptible to a test of truth, no matter how profoundly one may believe that ‘Now, at last, I really understand.’ How often we find that today’s profound understandings are tomorrow’s misunderstandings or partial understandings.

In light of what scholars have argued above, this researcher believes the following has happened in the Christian Church and the PAOC in particular to contribute to the current problem regarding worship. The meaning of the concept of worship, with its long and repeated association with corporate worship only, has been limited to what happens in

church. Younger people, biologically or in the faith, have not questioned what church leaders and authors have said about worship or what they have implied by their use of the word worship. When the perceived meaning of a concept is ingrained, whether right or wrong, we are manipulated by or trapped in that mindset. Little thought has been given to God's definition of worship. The word and the concept have often been used carelessly or thoughtlessly, resulting in misunderstandings and confusion. Just as it has taken time for PAOC people to form an incorrect concept and meaning of worship, it will take time and a conscious and deliberate effort to correct.

The correct meaning of worship, or God's definition of worship, can be found in His book, the Holy Bible. Since the Bible was first written in the Hebrew and Greek languages, it is useful and vital to discover the definition of the concept worship from the original meanings of the worship terminology. These terms have English equivalents or synonyms which can then be observed throughout the Bible. There is no specific definition of worship in the Bible, but there are numerous references to it throughout the Bible, and one learns the meaning by studying the context in which the English synonyms are used (see pp. 230-239). If all people would get their understanding of worship from the same source, there would be less confusion and more unity. Learning how to interpret the Bible properly is also necessary for everyone to understand what God's definition of worship really is. Different genres of literature, the context of biblical and other cultures, context clues, linguistic issues and other phenomena, each can affect the meaning of words. This brings one back to the importance of a solid biblical-

theological education, particularly for those giving leadership to PAOC theological colleges and churches.

2.2 A MISUNDERSTANDING OR IGNORANCE OF THE BIBLICAL MEANING OF WORSHIP AND THE MISUSE OF THE WORD WORSHIP IN THE PAOC

There are many ways of misunderstanding or being ignorant of the biblical meaning of the concept of worship. Probably the main, and first, misunderstanding of the meaning of the concept of worship in the PAOC is that worship is something one can only do when one is with others in a certain place at certain times using certain expressions. In other words, people generally restrict worship to something that happens in church. Peterson (1993:219) speaks to this issue:

This revolutionary use of the terminology of worship with reference to a Christ-centered, gospel-serving, life-orientation is obscured by the common practice of restricting any talk of worship to what is done in church. Furthermore, people who emphasize that they are ‘going to church to worship God’ tend to disregard what the New Testament says about the purpose of the Christian assembly. If Christians are meant to worship God in every sphere of life, it cannot be worship as such that brings them to church.

Finding out that the meaning of worship (and related terms) from the Holy Bible has little to do with music, praise or church, can be rather shocking. Peterson (1993:187) implies that worship must happen beyond the church walls, saying, “When Christians become preoccupied with the notion of offering God acceptable worship in a

congregational context and thus with the minutiae of church services, they need to be reminded that Paul's focus was on the service of everyday life." Realizing that for 95% of life one is not joined with other believers in corporate worship, but that one should be worshipping anyways, can be enlightening or disturbing. Many people may have an intellectual knowledge that biblical Christian worship is living one's whole life to please God, but may still be unable or unwilling to act on that knowledge outside of church, and therefore be stuck in their thinking and limit worship to certain places, times and expressions. Others may have an accurate understanding of biblical worship, be practicing it correctly, but still use the word worship incorrectly. Atchison (in Bateman, 2002:173) alludes to this, saying, "Many recognize today that authentic worship is simply 'to ascribe worth to the God of the Bible with all of one's heart, soul, mind, and strength.' Somehow it does not stay that simple when it comes to working it out"

Another, and second, misunderstanding of the meaning of the concept of worship in the PAOC relates to whether worship is an act or an experience; something one gives or receives. If the focus of worship is the desire to experience or feel something positive, unpleasant experiences or emotions will be misconstrued as not being worship. Focussing on personal wants or needs puts the emphasis on the human being's desires rather than on God's desires. Christians are to worship God because He deserves it regardless of how they feel and regardless of the circumstances. Evans (1997:59) believes, " ... the issue in worship is not necessarily what you get out of it. The most important thing is what God gets out of it. Worship does not start with what God did for you today. It starts with what you did for Him." He (Evans, 1997:77) continues,

“Worship is not for your benefit; it’s for God’s glory. If you come to worship only for what you can get out of it, then what you are saying is, in essence, ‘God, adore me’.”

Believers may gather for corporate worship in order to receive something from God (such as guidance, healing, encouragement, a supernatural experience, etc.) rather than to give Him what He deserves. They may also come only for themselves and not realize their responsibility to fellow believers. One major purpose for meeting together is to help each other become better worshipers of God. Any self-satisfying expectations go against the fact that worship is for God and not humans. Peterson (1993:17) concurs saying, “ ... something is seriously wrong when people equate spiritual self-gratification with worship.” He (Peterson, 1993:19) continues by saying, “ ... we must discover from his (i.e. God’s) own self-revelation in Scripture what pleases him. We cannot simply determine for ourselves what is honouring to him. Acceptable worship ... is a matter of responding to God’s initiative in salvation and revelation, and doing so in the way that he requires.”

This misunderstanding of worship as being what we experience or receive in a certain atmosphere comes from a misunderstanding of the meaning of worship and the direction that worship is to flow. Redeemed people worship God. God does not worship redeemed people. Evans (1997:77, 99) agrees stating, “We come to worship God, not to have God worship us.” And, “In worship, God is the audience and we are the actors.” Christians live their lives to please God. All the blessings God gives to people are His gifts, but are not worship. Our response to those gifts may be worship if it is in keeping with His

desires. Segler (1967:4) says, “When we 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.” What we give to Him, if it is what He desires and requires, is worship. To know what He desires and requires, we must search in His Word to find out (see pp. 222-230, 247-296). This is the reason for the necessity of church leaders to study the Holy Bible so they can learn, apply and then teach biblical worship to others.

The third misunderstanding of the meaning of the concept of worship in the PAOC, relates to whether we give God what He desires and requires or whether we give Him what we think is right. In any religious tradition, there are regulations or expectations given to the people with the understanding that these are God’s requirements. Unfortunately, many of these regulations or expectations are man-made and not biblical requirements. One has to study and think to differentiate between human tradition and biblical requirement. Peterson (1993:17) states:

The fact that some worship in the Old Testament was regarded as unacceptable to God is a reminder that what is impressive or seems appropriate to us may be offensive to him. When New Testament writers talk about acceptable worship, they similarly imply that there are attitudes and activities that are definitely not pleasing to God.

We are to give to God what He wants not what we would want to receive or what we think He wants. A worshipper’s gifts to Him are to be in keeping with His tastes and requirements, not people’s tastes. Schwanda (1993:400) refers to this issue saying, “ ...

the God who is greater than the humans who meet together in his name is the one who sets the agenda for worship, and not the reverse.”

Misunderstandings regarding the concept of worship come from getting information from inadequate sources such as media, literature and people. If we are to worship God, He is the only authoritative and accurate source of information regarding who He is and what worship is. He has revealed who He is and what He expects in His Word, the Holy Bible (see pp. 222-230). PAOC congregations need accurate information about God and worship, and PAOC pastors are the ones to clear up misunderstandings. Hustad (1992:36) reconfirms the need for teaching congregations the biblical meaning of worship:

This quality of local church worship renewal must be based on a study of the Scriptural basis, the theology, and the historic practice of worship that is at least as thorough as that undertaken by both liturgical commissions and the charismatics. Once convictions are developed, they should be taught clearly and tirelessly to the whole congregation, both within and outside the actual experience of worship.

For PAOC church leaders to be able to teach congregations the biblical meaning of worship, they will have to have studied it in the PAOC theological colleges.

Even if the three misunderstandings of the concept of worship discussed above were not present in the PAOC, a misuse of the word worship would cause confusion. If one understands the concept of worship correctly intellectually and yet implies a different meaning when using it in public, one is misleading others to view worship incorrectly.

Pastors, and other church leaders, have great influence in their congregations. If they truly want to teach and model the truth found in God's Word, PAOC theological colleges will need to not only teach them the biblical meaning of the concept of worship, but make them aware of the need to use the word worship properly in order not to mislead their congregations.

Possessing these misunderstandings about the biblical meaning of the concept of worship or misusing the word worship, can negatively affect the lives and ministries of PAOC people. This could begin to be corrected by revising the curriculum and instruction at PAOC theological colleges related to worship and spiritual formation.

2.3 INADEQUATE AND/OR OPTIONAL WORSHIP INSTRUCTION IN PAOC THEOLOGICAL COLLEGES

If PAOC people in PAOC churches are confused about the meaning of the concept of worship, one wonders whether PAOC pastors are adequately teaching it or not. There could be two causes for confusion, namely, PAOC pastors are not teaching biblical worship at all, or they are teaching it incorrectly. In either case, PAOC theological colleges, the training institutions for most PAOC pastors, could be, at least partially, at fault. These colleges may not be teaching biblical worship at all, may offer worship instruction but make it optional, may offer only corporate worship instruction, may offer worship instruction but relegate it to the music department, or the content of worship instruction is inadequate. This inadequacy could relate to not laying a solid biblical

foundation for the meaning of worship or teaching only corporate worship and not whole-life worship.

Wilson (1993:35) discusses the importance of thinking theologically about worship, saying, “ ... we seldom give sustained, explicit, theological attention to our worship. We have lost the ability to think and argue theologically about Christian worship; we desperately need to recover that ability.” He argues that, “theology must recover a sense of its connection to the practices of the church ... theology, sensitive to its rootedness in the life of the church, serves the church by reflecting on the practices of the church.” Frame (1996:11) comments as follows on the reason Christians should study worship. He uses the Scripture that says God is seeking worshippers (John 4:23) and that God sent His Son Jesus Christ to be a sacrifice:

to redeem a people to worship him. Redemption is the means; worship is the goal. In one sense, worship is the whole point of everything. It is the purpose of history, the goal of the whole Christian story. Worship is not one segment of the Christian life among others. Worship is the entire Christian life, seen as a priestly offering to God. It is therefore important for us to study worship. In evangelical churches, it is widely recognized that we should study evangelism, Bible books and characters, systematic theology, counselling, preaching, and many other things. Too rarely do we consider the importance of studying how our God wants us to worship. Worship is something we tend to take for granted.

The biblical meaning of worship relates more to whole-life worship (and spiritual formation) than to corporate worship expressions, and applies to all Christians not just church music leaders (see pp. 239-247). Bible and theology form the core curricula in PAOC theological colleges (see pp. 110-113, 169-200), and worship is a key theme of the Bible (see pp. 247-296). Therefore, all PAOC congregants should be taught the biblical meaning of worship by their pastors who are trained, for the most part, at PAOC theological colleges. Most PAOC theological colleges have music programs aimed at training people for music ministries in churches (see SPC Catalogue, 2004-2006:16; Vanguard College Catalogue, 2004-2005:14-15; CPC Catalogue, 2004:27; MCS Catalogue, 2004-2005:8). These may adequately train interested students in becoming skilful in music performance and leadership, a key outward expression of corporate worship, but often fail to teach what should under gird and give purpose to this expression and how music fits into the overall ministry and purpose of the church.

Each of the four colleges under review in this study may have offered a course with worship in its title but the course, in most cases, relates more to church music than to the biblical theology of worship, and/or may not be mandatory for all students (see pp. 536-567, Appendix). Students, training for ministry within the PAOC, who are not interested in music ministries within the church, will not, and are usually not required to, take any kind of worship theology course during their years of education and training (see pp. 536-567, Appendix). This leaves the impression that instruction in biblical worship is only needed by those interested in church music ministries or that worship is equivalent to church music. PAOC theological colleges, by not requiring all students to learn the

biblical meaning of the concept of worship, either in a course or by some other means, are inadvertently 'teaching' the students that worship relates only to a select group of people rather than to all PAOC Christians. What an educational institution leaves out of the curriculum (the so-called null curriculum) teaches students something by default (see pp. 54-55). In regards to the null curriculum, Eisner (1985:87-107) encourages educational designers to make a conscious effort to be purposeful in their omissions. Cole (2001:207) talks about neglected topics in a curriculum and makes it clear that, "clarity of purpose, goals and objectives of training become crucial in the process of inclusion and exclusion." He goes on to say, "The philosophy of education of the ministry has much to do with the decision making process of what to teach and why. It equally has much to do with the decision making process of what is not taught and why" (Cole, 2001:208).

Courses within the PAOC theological colleges that are not part of the core curriculum required by all students gives the impression that those subjects are electives, optional, not needed by all or unimportant. Peterson (1992:17-18) states, "The theme of worship is far more central and significant in Scripture than many Christians imagine Far from being a peripheral subject, it has to do with the fundamental question of how we can be in a right relationship with God and please him in all that we do" Although biblical worship (God's definition), according to scholars such as Peterson, is a major theme, and applies to all believers, a misunderstanding of its true meaning will cause the biblical theology of worship to be excluded from the core curriculum of PAOC theological colleges where the Holy Bible is the main textbook. It seems that, for the most part, PAOC theological colleges do not require all students to take a worship theology course

(see pp. 536-567, Appendix), unless the topic is hidden within another theology or Bible course, but not included in course descriptions.

Although whole-life worship and spiritual formation are closely connected (see pp. 66-70, 243-247), and PAOC theological colleges, for the most part, require all students to take a course, or be involved in a spiritual formation group or mentoring situation, there is no evidence that whole-life worship is being taught, or if taught, taught accurately (see pp. 536-567, Appendix). If terminology and semantics are the issues rather than an accurate understanding of biblical worship, there is still need for teaching in order to clarify.

2.4 UNQUALIFIED PAOC CHURCH LEADERS

If there is confusion about the meaning of the concept of worship within PAOC churches, another possible reason could relate to the qualifications of church leaders, namely, pastors and music directors, and a misunderstanding or ignorance of the purposes of the church. If either pastors or music directors use the word worship incorrectly in services, congregants are misled to believe that worship and corporate expressions are synonymous. Misleading the congregation regarding the meaning of worship can be a result of leaders not knowing the biblical meaning of worship, not understanding the purposes of the church or misusing the word worship. Both pastors and music directors may not have had teaching in worship theology, the purposes of the church and corporate worship gatherings, and the philosophy of music ministry. Beesley (2000:7), in regards to this issue, says:

Often the matter of selecting music for worship is left to those who are not sufficiently trained and equipped to make mature choices. Church musicians usually have been well educated in the craft and art of music but often have little understanding in the theological and philosophical framework essential for providing stability and consistent direction. On the other hand, while pastors often have the theological and philosophical understanding, they sometimes lack experience and expertise in the area of church music.

Carson (2002:47) speaks to the issue of unqualified service leaders saying:

... many contemporary “worship leaders” have training in music but none in Bible, theology, history, or the like. When pressed as to the criteria by which they choose their music, many of these leaders finally admit that their criteria oscillate between personal preference and keeping the congregation reasonably happy - scarcely the most profound criteria in the world. They give little or no thought to covering the great themes of Scripture, or the great events of Scripture, or the range of personal response to God found in the Psalms (as opposed to covering the narrow themes of being upbeat and in the midst of “worship”), ... or anything else of weight. If such leaders operate on their own with little guidance or training or input from senior pastors, the situation commonly degenerates from the painful to the pitiful.

Liesch (2001:232) believes, “Pastors need a theology of worship and music and a better understanding of the arts. Musicians need theological grounding and a better

understanding of ministry and the nature of the church.” The implication of what these scholars have written, is that churches have tended to hire or appoint music or so-called worship pastors (or directors) because of their musical and leadership ability, even if they have not had any biblical, theological or church ministries education and training. When church music directors lack theological, biblical and church ministry training, their focus would likely be on what they know, namely, musical expression in corporate worship. When there is a lack of understanding of the biblical meaning of worship and the purpose of the church, the expression of music may be viewed as a separate department of the church, or an end in itself, rather than just one of many parts to be incorporated into the whole or a means to an end. Music-making or music ministries then have their own set of purposes, or no purpose at all, rather than flowing with the purposes of the existence of the church as a whole.

Bullock (1995:8-9) alludes to this separation of music ministry from other church ministries in an article entitled “Beyond Self-Centred Worship”. He says:

Worship is not a musical experience. ... understand the church’s existence: it exists to fulfil God’s call on its life. To live out God’s vision. And, the people in a church don’t so much need to own that vision as to be owned by it. Once that happens, the various facets of its life are given shape according to what God has called the church to be and do. This has a profound effect on worship. (Bullock is referring here to corporate worship: LBH). It takes the focus away from what we want and replaces it with what is needed to fulfil the vision. It really doesn’t matter whether we

like the worship style or not; it's whether the style is consistent with the call and vision. (Bullock is referring here to musical or praise style in corporate worship: LBH). Unless we think this way, we're in danger of creating our own entertainment - and hence of worshipping worship again.

2.5 A MISUNDERSTANDING OR IGNORANCE OF THE PURPOSE OF CORPORATE WORSHIP IN THE PAOC

In addition to the problem of unqualified PAOC church leaders, there may be an additional problem which compounds the first, namely, a misunderstanding or ignorance of the church's purpose and the purpose of congregational services. Without the understanding that the corporate worship setting should be the place and time to learn about whole-life worship, the focus of attention by church leaders can tend to be on the mechanics of congregational services rather than teaching and encouraging whole-life worship in congregants. If it is not clear to PAOC church leaders that 'the church' is not a building where believers gather to enjoy themselves, but that 'the church' is the people of God living all of life for God in the world (i.e. whole-life worship), the purpose for gatherings will be unclear as well. Evans (1997:68) alludes to Christians' misconception of what the church is, saying:

So, if you are a Christian, you are in church all the time. You don't only come to church. You are church. You and I are always in church, because our bodies are God's temple. If we could learn to be in church just by being the people God wants us to be, then we would always be worshipping Him.

If PAOC leaders are unclear of the purposes of the church and services, so will PAOC congregants. Warren (1995:239) claims, "... millions of people will attend an evangelical worship service. The amazing thing is that most of those people could not articulate the purpose of the service." Warren (1995:81) believes, "Until you know what your church exists for, you have no foundation, no motivation, and no direction for ministry." Carson (2002:46), in discussing restricting the act of worship to congregational meetings, says:

In the light of the New Testament's penchant for deploying all the old worship terminology in fresh ways, no longer bound up with temple and feast days but with all of Christian living, to say that we come together "to worship" implies that we are not worshipping God the rest of the time. ... the New Testament emphasis is that the people of God should worship him in their individual lives and in their family lives and then, when they come together, worship him corporately. ... worship becomes the category under which we order everything in our lives.

Warren (1995:103-107) believes that the five main purposes of the church (i.e. worship, ministry, evangelism, fellowship and discipleship) must be balanced. If a church focuses on worship (particularly music as the main expression of corporate worship) it will be imbalanced. Warren (1995:123) talks about the church that features corporate worship expressions in services saying:

If the pastor's passion and gifts lie in the area of worship (Warren refers here to corporate worship: LBH), he will instinctively lead the church to become an "experiencing God" church. The focus of this church is on

experiencing the presence and power of God in worship. Key terms for this church are praise, prayer, worship, music, spiritual gifts, spirit, power, and revival. In this type of church, the worship service receives more attention than anything else.

Warren (1995:127), in talking about a healthy church, says, “It is important to have a larger perspective of the whole church which recognizes the importance of balancing all five purposes.” He (Warren, 1995:128) continues by saying, “The church is not called to do one thing; it is called to do many things.” Evans (1997:49) states a purpose of the local church saying, “The local church is the context and environment God has created to transform Christians into what we were created and redeemed to be: followers of Christ.” Liesch (2001:161) introduces what he believes the three basic purposes of the church are, namely: to proclaim (evangelism and discipleship for unbelievers); to fellowship (encouragement and admonition amongst believers); and to serve (minister to or worship God). If the purposes of the existence of the local church are many, then the purposes for congregational meetings will also be many.

PAOC church leaders, regardless of their area of responsibility, should be qualified to guide their congregations in fulfilling all the biblical purposes of the church. There needs to be an understanding that music and even services are not to be the foci, but that teaching the people to worship God biblically and to equip them to help others do the same, is (see pp. 278-303). Peterson (1993:287) states in this regard, “The purpose of Christian gatherings is the edification or the building up of the body of Christ. ... we gather together to encourage one another to live out in everyday life the obedience that

glorifies God and furthers his saving purposes in the world.” Peterson (1993:292-293) in summarizing the purpose of church gatherings says:

It is a time to serve the Lord by participating in the building up of his body, and to be encouraged together to honour him in everyday life. Members will seek to discover how every aspect of congregational ministry may be a means of offering to God acceptable worship. It may be very difficult in some churches to reassess the role and function of the congregational meeting in God’s purposes and to take stock of what we are doing, Sunday by Sunday. Ecclesiastical traditions have a strangely powerful grip on many of us and some are fearful of the slightest change. Even the terminology we use to describe our activities can be a way of holding us back from reform.

Approaching God from a selfish motivation may be another problem. Attending and participating in church activities from the same motivation may compound the problem (see pp. 306-315). If believers meet together to please themselves rather than to learn how to please God, the purpose of the church is lost to the congregation. Peterson (1993:17) states, “... something is seriously wrong when people equate spiritual self-gratification with worship!” If Christians come to church services to experience, feel or receive something, the focus is human-centred.” Warren (2002:66) agrees with Peterson saying, “Worship is not for your benefit. When we worship, our goal is to bring pleasure to God, not ourselves.” Warren (1995:249) claims, “In every church there is constant tension between the concepts of ‘service’ and ‘serve-us.’ Most churches end up tipping

the scales toward meeting members' needs because the members pay the bills." Segler (1967:4) states, "When we 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." Evans (1997:65), in regards to people's motives for attending church, claims, "... far too many of God's kids come to be blessed, rather than to bless. One big reason for this is that many Christians don't know how to worship the rest of the week, so they're not prepared for worship on Sunday." Evans (1997:98) describes the tendency towards self-centred worship thus, "We live in a world where people want their worship (Evans is referring here to corporate worship: LBH) the way they get their fast food. They want 'drive-through' worship where they pull up and call out their order, then drive ahead, pick it up, and go home." Wright (1997:9) states the God-centeredness of true worship thus, "... worship forgets itself in remembering God." Evans (1997:77) claims, "Worship is not for your benefit; it's for God's glory."

A lack of knowledge of the Scriptures, or a misinterpretation of the same, may also add to the problem of a tendency to selfishness in worship. Most PAOC individuals rely on their church leaders to teach them Christian doctrine and biblical beliefs, values and practices. Without PAOC church leaders having a proper understanding of Christian worship, in its broadest and truest sense, it is impossible for the PAOC's practice of worship, individually and corporately, to be biblical and God-pleasing. Carson (2002:13) believes that "our ideas about worship should be corrected by Scripture." He (Carson, 2002:29-30) continues:

... our response to God in worship should begin by carefully and reflectively examining what God requires of us ... we soon discover where we do not live up to what God expects. ... by listening attentively to what the Bible actually says about what God demands will have the effect of reforming every area of our lives, including our worship.

Carson (2002:56) believes:

Corporate meetings of the church ... have the collateral responsibility of educating, informing, and transforming the minds of those who attend, of training the people of God in righteousness, of expanding their horizons not only so that they better know God (and therefore better worship him) but so that they better grasp the dimensions of the church that he has redeemed by the death of his Son (and therefore better worship him) - and that means, surely, some sort of exposure to more than the narrow slice of church that subsists in one particular subculture.

Since the PAOC denomination bases its beliefs and practices on the Holy Bible and considers it to be God's standard for life and ministry (see pp. 70-72), it has authority to guide and correct the life of the church. The first constitution of the PAOC states, "Be it further resolved that we disapprove of making a doctrinal statement a basis of fellowship and cooperation but that we accept the Word of God in its entirety, conducting ourselves in harmony with its divine principles ..." (Miller, 1994:116). Also, the first item in the statement of beliefs found in each edition of the PAOC denomination's magazine, the *testimony*, is: "We believe the Holy Scriptures to be the divinely in-breathed, infallible,

inerrant and authoritative Word of God.” (*testimony*, 2005: inside cover). Since PAOC theological colleges, according to their statements of faith, base their education, teaching and curriculum on the Holy Bible (see SPC Catalogue, 2004-2006:36-37; Vanguard College Catalogue, 2004-2005:2; CPC Catalogue, 2004:3; MCS Catalogue, 2002-2003:1-3), it should be the authoritative source of knowledge in all areas, including both whole-life worship and corporate worship.

If the biblical foundation of worship is being taught in the PAOC theological colleges and subsequently in the PAOC churches, what would the answers to the following questions be? Is there an awareness that whole-life worship should be taught, modeled and encouraged in corporate worship settings? Are whole-life worship and corporate worship being viewed as two separate entities, or is whole-life worship being taught as the foundation for corporate worship? Are PAOC churches hiring ‘worship’ leaders with biblical and theological training, or just those with musical training? Should not those who minister within the church have training and instruction in God’s Word and the purpose of the church?

2.6 FOLLOWING TRENDS RATHER THAN SCRIPTURE IN THE PAOC

It is common knowledge that the majority of individuals and groups of people in society follow the trends of the day. One sees trends in clothing, hairstyles, vehicles, entertainment, leisure activities, and so many more areas, being adhered to without question. Trends are followed in homes, schools, businesses, and other institutions, including the church. Most individuals who attend church are not isolated from the rest of

society, and so are influenced by a society's trends. Hustad (1992:33) states in this regard:

Since the almost universal passion today is for change in worship (Hustad is referring here to corporate worship: LBH) and music style and structure, it seems reasonably safe to assume that change is needed. But what kinds of change, and on what biblical, historical, theological bases should these changes be made? Since most evangelicals are not accustomed to approaching worship in those terms, the tendency is simply to copy those techniques that seem to be popular in other churches.

People are not only influenced by society at large, but by sub-cultures within society. The Christian church, and in particular the evangelical community such as the PAOC, has become a sub-culture all its own. Each sub-culture has its own language, beliefs, values, media, and leaders, which influence those who are part of that sub-culture. People who are considered part of the evangelical Christian subculture are affected both from without (society) and within (Christian church). Hustad (1992:35) discusses whether the evangelical community (sub-culture) is concerned for right belief or right feeling. He (Hustad, 1992:35) states his concern thus:

If the movement known as evangelicalism promotes a culture of sentiment rather than a culture of reasoned reflection, it is not surprising that popular culture has been as dominant (if not quite as vulgar) within evangelical circles as in the society at large.

Regarding society's and culture's influence on the Christian church, Bateman (2002:28-29) states:

... the individualistic, self-engrossed, and narcissistic culture that permeates our North American society, ... sadly enough has penetrated our evangelical churches. The evangelical community has not impeded its narcissistic culture; rather, our narcissistic culture has impregnated the evangelical church.

Morgenthaler (1995:27) concurs saying, "The sad truth is we born-again Christians are an essentially insulated, narcissistic subculture" Bateman (2002:36) concludes by saying:

... our cultural orientation tends to be *I* or *me* driven. Like our culture, many evangelicals are screaming, 'Gimme! I need!' In many cases, the cries have caused (1) the infiltration of narcissism to market worship (Bateman is referring to corporate worship: LBH) to the masses at God's expense, and (2) the infection of narcissism in the self-fixatious preaching of Scripture at the worshiper's expense of knowing and engaging God. Authentic worship is not about satisfying specific generational likes and fixations on individualized wants.

Talking about and participating in corporate worship activities seems to be one of the trends of the evangelical Christian sub-culture and the PAOC at present. A plethora of so-called worship music is being produced and distributed world-wide. There seems to be more seminars and workshops relating to corporate worship than ever before. A certain form or style of music is labelled 'worship' music. If people in churches do not keep up

with the latest selections, they are considered out of the loop and possibly even ignorant of the real or new worship. A major trend is not only a certain kind of music, but using music almost exclusively as the only corporate expression, with little focus on prayer, Scripture or the interaction of believers. Following trends divides people into two basic groups: those who are 'in' and those who are 'out'.

There is actually a third group, though small, who suggest a different approach to the whole corporate worship trend. This minority suggests getting to the root meaning of worship, and judging all music, all activities within services, all of the Christian life, using the principles of Scripture. This involves discovering God's view of these things, rather than adhering to the views of either the 'in' group or the 'out' group. Trends come and go, but God's standards and principles are timeless and relevant for all eras. Peterson (1993:293) states:

... those who know and love the Scriptures will be concerned to teach them faithfully and encourage God's people to work hard at applying them in the contemporary situation. Christians of every tradition need to be regularly exposed to the breadth and depth of the Bible's teaching on worship to understand how it relates to evangelism, edification, faith and obedience. Above all, they must come to grips with the New Testament perspective that acceptable worship is an engagement with God, through Jesus Christ, in the Holy Spirit - a Christ-centred, gospel-serving, life-orientation.

Ralston (in Bateman, 2002:209) concurs, saying:

Clearly, God's self-expression of relationship - his Word - is central to the worship of his people. It forms a symbol of God meeting with his people in covenant, of his dwelling among and within them. As the incarnation of his promises, it becomes a symbol of godly community and calls his people to live before him with the integrity necessary for their worship to be acceptable to him. Therefore, how can we offer acceptable worship, if his Word does not have a prominent place in our liturgy?

Segler (1967:66), who also believes that the Holy Bible must guide our worship of God, says, "The objective, intellectual content which guides man's worship is found in the Scriptures. It is both trustworthy and authoritative for the worship of God." Evans (1997:105) states it this way, "We must all be following the same plan in worship. That's why we have to stick to the Word of God." He (Evans, 1997:188) continues along the same lines saying, "If we choose reason, emotion, or conscience as our source of ultimate authority, we're in trouble, because they are all defective. There is only one source of authority on which the decisions of life should rest, and that is the Word of God."

Music-making in church services or the whole service seems to be what many PAOC people think about when worship is mentioned, or if not that, they imply corporate worship when talking about it (see pp. 476-484). When music itself or a certain kind of music is given more attention and value than it deserves, it has become deified rather than simply using it as a tool to honour God. Differing tastes in musical forms and styles in church gatherings is one of the dividing points affecting unity in Christian and PAOC churches, and causing other more important things, such as whole-life worship and the

purpose of the church, to be ignored. Harrup (2003:44) states, “According to many church leaders, the single most divisive issue in the church today is style of worship, especially in the area of music.” He (Harrup, 2003:44) continues, “New terminology has evolved to express this struggle - worship wars. These are not wars against evil, but internecine - brother against brother - or more likely, one generation against another.” McDonald (2003:60) agrees, saying, “The choice of how to minister to multiple generations in worship (McDonald refers here to corporate worship: LBH) is a serious dilemma. The dilemma unravels further when we consider divergent musical tastes of the older and younger generations.”

The older generation in the PAOC churches appreciate the music they grew up with, such as hymns and gospel songs sung by congregations, quartets and choirs, accompanied by organs and pianos, which is not the music the younger generations find relevant. The younger generations have their own contemporary forms and styles of music that they are comfortable with, expressed through bands and praise teams using electronic instruments, and utilizing modern audio-visual technology. Dawn (1999:189) assents to this, saying, “Sometimes those who want “traditional” or “contemporary” styles of worship fight a war of control in a congregation” (Dawn is referring here to music in corporate worship: LBH).

In the PAOC, some music forms and styles become deified by some and rejected by others. The present-day idea that each person should feel comfortable and energized by their kind of music in church reinforces the self-centeredness issue, as if worship is about

and for the benefit of humans rather than God. Dawn (1999:187) speaks to this issue of congregations using a certain style of music to attract people, saying:

Not only is the idea of taste as an entry point wrong biblically, but also it is extremely destructive of genuine community, fosters an independent view of the local congregation, and reduces worship (Dawn is referring to corporate worship: LBH) simply to a matter of preferences instead of an entering into God's presence in the company of the Church throughout space and time.

Dawn (1999:189-192) continues to describe the historical roots of churches trying to please the people in their choices of musical taste. She claims that society is moving away from public welfare (the good of all the people) to individual self-interest: "... when self-gratification controls worship, it corrupts the two sides of the nation's founding balance by pretending to be for the good of the community while simultaneously promoting individuality."

Dawn (1999:189-192) describes sixteen harmful effects when tastes in music in corporate worship is an issue. These harmful effects include: a "vendor or consumer" disposition which promotes marketing religion; a narrowing of the community's appreciation for the many styles of music; separation of the older from the younger generation, resulting in both not benefiting from each other; the so-called traditionalists being deprived of fresh expressions and the so-called contemporaryists being robbed of knowing their roots; a dividing of acoustic musicians from electronic musicians; reducing participants to an audience; promoting a cult of personality (i.e. musicians or corporate worship leaders

become stars); a tendency not to think of the good of the community - ignoring what is spiritually beneficial for others; and finally, and probably the most devastating, losing sight of the fact that it is God we are worshipping, not ourselves. She (Dawn, 1999:192) concludes, saying:

All of the dangers above contribute to narcissism, to preferring ourselves, which in turn prevents witness, concern, and outreach to the neighbor. Can we be theologically faithful about worship (Dawn is referring here to corporate worship: LBH) instead of being beguiled by the unbiblical advice of church marketers?

Dawn (1999:192-193) states why it is so dangerous to turn worship into a matter of taste: “it becomes an idolatry of power instead of faithfulness to God. The path that will lead us to truth about worship is not that of power and influence, but of humility and obedience before God.” She (Dawn, 1999:193) urges:

Let us not fight against each other over minor matters of taste, which become idolatrous and divisive. Instead, let us concentrate our energies on the war against all that leads us away from God. Jesus himself wants his Church to be united, instead of divided according to anything, including taste.

In the PAOC, biblical teaching on the meaning of worship, the purpose of the church, the purpose of congregational gatherings, and the role of music within corporate worship, may contribute to balanced, biblical, and rightly-motivated music-making in all

generations, and more importantly, to PAOC people learning how to please God in all of life.

Having identified the major problem areas subsumed within the origin and nature of the main problem, it is necessary at this point to formulate the actual problem of the study.

3 PROBLEM STATEMENT AND RESEARCH QUESTIONS

This study is primarily concerned to propose solutions to deal with the problem areas examined in the previous sections (see pp. 12-45). In light of the background, origin and nature of the problem outlined above, the problem statement could be expressed in the following question:

How does the Pentecostal Assemblies of Canada (PAOC) perceive and understand worship and its expression, and how can worship curriculum and instruction (and the related concept of spiritual formation) in PAOC theological colleges be revised and improved so that PAOC leaders and congregants in PAOC churches are able to learn to worship God in a biblical manner?

The problem which underlies this thesis will in the following paragraphs be examined in greater detail. In order for this study to address the problem fully, the following related research questions or sub-problems would need to be answered using different methods of research.

3.1 SUBPROBLEM 1: THE PENTECOSTAL ASSEMBLIES OF CANADA'S

PERCEPTION AND UNDERSTANDING OF WORSHIP AND ITS EXPRESSION

Before looking at the inclusion or exclusion of worship curriculum in PAOC theological colleges, the researcher will need to find out if PAOC leaders consider worship instruction important or necessary in its training institutions. What these leaders understand worship to be, is important. If PAOC leaders believe that worship refers to corporate worship expressions such as music, prayer and preaching, they will argue that courses on worship are being included in the college curricula, even if not required by all. If PAOC leaders do not understand that the biblical meaning of worship relates more to the biblical theology of worship or whole-life worship than to corporate worship, they may wonder if the broad concept of worship is being addressed in a Bible or theology course. If they believe that worship refers to pleasing God in all of life (i.e. whole-life worship) they may question if PAOC theological colleges are addressing this somewhere in their curriculum. If they are not aware of the connection between whole-life worship and spiritual formation, they may speculate that the colleges are lacking in worship instruction. Therefore, determining PAOC leaders' perception and understanding of worship is necessary in order to make relevant recommendations to PAOC theological colleges, since they are the ones who directly or indirectly influence the colleges. It is also important to determine the perception and understanding of worship that PAOC pastors adhere to, since they are the ones teaching and guiding PAOC congregations.

One way that PAOC leaders influence PAOC theological colleges is through the work of committees. Representatives from the national executive officers of the PAOC and

church leaders comprise the PAOC Credential Standards Committee, whose mandate is to:

In consultation with educational institutions, pastors, and lay persons, this committee shall recommend standards for credentials, not limited to academic standards, and shall determine such matters as the number of hours of education, specific courses of education, an appropriate internship program and the formation and administration of a theological testing tool for credentials candidates. This committee shall submit its minutes, and be responsible to, the Superintendents Committee. (PAOC General Constitution, By-Laws and Essential Resolutions, 2003: By-Law 8 B)

The Education Standards Committee of the PAOC consists of the presidents (or principals) and academic deans of post-secondary institutions (the PAOC theological colleges) along with national executive officers of the PAOC and a church leader. The Education Standards Committee has the responsibility of:

maintaining minimum standards for admissions, administration, education programs, graduation, and personal life standards in harmony with the theological and spiritual values of the PAOC as related to the requirements for credentials as approved by the Credential Standard Committee. This committee is responsible to the Superintendents Committee. (PAOC Constitution, By-Laws and Essential Resolutions, 2003: By-Law 8 C & By-Law 9 B 2)

Therefore, the following questions arise regarding sub-problem 1:

- How do PAOC people perceive and understand the meaning of the concept of worship?
- Do PAOC people understand that the biblical meaning of worship relates more to whole-life worship and spiritual formation than corporate worship expressions?
- Do PAOC people understand the difference between whole-life worship and corporate worship, and the connection between whole-life worship and spiritual formation?
- How do PAOC people practice or express worship?
- How do PAOC people perceive and understand the purposes of the local church and congregational services?
- What meaning of worship is implied when PAOC people use the word worship in church, and when authors use the word worship in their writing?
- How is the perception and understanding of worship by PAOC theological college graduates and PAOC leaders affected by their training at PAOC theological colleges?

3.2 SUBPROBLEM 2: THE EXTENT AND NATURE OF WORSHIP AND SPIRITUAL FORMATION CURRICULUM AND INSTRUCTION OFFERED IN PAOC THEOLOGICAL COLLEGES

Since one assumes that most of those in leadership within the PAOC denomination (i.e. national and district officers, college personnel and pastors) attended PAOC theological colleges to prepare for PAOC ministry, the researcher will need to discover the extent and nature of that education, instruction and training. The implication here is that

education, instruction and training affects the church leaders' philosophies, views, methods of administering the congregation, and the content of their teaching and preaching.

Therefore, the following questions arise regarding sub-problem 2:

- What is the extent and nature of the worship and spiritual formation curriculum and instruction offered in PAOC theological colleges?
- Is there instruction in the biblical theology of worship or the biblical definition of worship in PAOC theological colleges? If so, what is the context of this instruction? What meaning of worship is taught or implied? Is this instruction mandatory or optional?
- Is there instruction in whole-life worship or worship as life-style in PAOC theological colleges? If so, what is the context of this instruction? What meaning of worship is taught or implied? Is this instruction mandatory or optional?
- Is there instruction in the purpose of corporate worship in PAOC theological colleges? If so, is the biblical theology of worship or whole-life worship being foundational to corporate worship, included or required as a prerequisite to this instruction?
- How important is the spiritual formation of students in PAOC theological colleges?
- What mandates or guidelines are given to PAOC theological colleges by PAOC committees, standards or policies related to worship and spiritual formation curriculum and instruction in PAOC theological colleges?

- What recommendations are given by PAOC theological college alumni (most who are pastors in PAOC churches), and PAOC leaders regarding worship and spiritual formation curriculum and instruction in PAOC theological colleges?

The four PAOC theological colleges in this study are all accredited in some way. Accrediting agencies ensure that certain standards regarding faculty, facilities, administration, curriculum, instruction, training and spiritual formation are being adhered to so that there is a measure of quality control. In order to give recognized certificates, diplomas and degrees, colleges follow the guidelines given by accrediting bodies. To discover whether these accrediting agencies influence the curriculum and spiritual formation of students, the following question arises:

- What mandates or guidelines do the accrediting bodies place on PAOC theological colleges in regards to the spiritual formation of students and worship curriculum, if any?

3.3 SUBPROBLEM 3: COMMUNICATION AND NETWORKING ON WORSHIP ISSUES WITHIN THE PAOC DENOMINATION

Whether it is known or appreciated or not, PAOC theological colleges and PAOC churches are connected under the umbrella of the PAOC denomination, and need each other to be effective and successful in their unique roles (see pp. 1-2, 70-74).

Therefore, the following questions arise regarding sub-problem 3:

- What responsibilities do PAOC leaders have in regards to spiritual formation and curriculum development in PAOC theological colleges?

- What is the extent and nature of communication and networking by PAOC leaders (i.e. national and district officers, theological college personnel, and pastors) on worship issues within the PAOC denomination?
- How could communication and networking, in regards to worship issues, be enhanced within the PAOC denomination?
- What are the best means of communicating the biblical meaning of worship to PAOC people?

4 CLARIFICATION OF CONCEPTS, DELIMITATIONS AND ASSUMPTIONS

4.1 CLARIFICATION OF CONCEPTS

Van Vuuren (1990:6) indicates that certain concepts used in everyday language with all kinds of confusing connotations must be re-examined and re-defined clearly by the educationist for otherwise they will cause intense uncertainty instead of clarity. Concepts contained in the theme of this study, namely, *Curriculum development for worship in the Pentecostal Assemblies of Canada* will be explained in order to give the reader a better scope of the problem. For the sake of clarity the following concepts will be explained: curriculum and curriculum development; worship and spiritual formation; and the Pentecostal Assemblies of Canada (PAOC) denomination, including its theological colleges and churches.

4.1.1 CURRICULUM AND CURRICULUM DEVELOPMENT

4.1.1.1 CURRICULUM

According to Okech & Asiachi (1992:3), “The term curriculum is very recent in educational literature. It appeared in education in the early part of the 20th century”. As to the term’s origin, it is derived from the Latin, *currere*, meaning “the course to be run,” with the idea of individuals aiming to complete a set of tasks or overcoming obstacles with a goal in mind (Ford, 1991:no page number available; Cole, 2001:23).

The concept curriculum has varied meanings and, therefore, varied ways of approaching the subject. Cole (2001:24-25) places the definitions into five general categories: curriculum as body of subjects; curriculum as learning experiences; curriculum as planned outcomes; curriculum as planned outcomes of behaviours; and curriculum as planned actions for instruction. He claims that very few, if any, definitions include the curricular agent - the people involved in creating or reforming curriculum.

A curriculum is considered to be an educational matter. Pazmino (1997:7) offers this definition of education, “the process of sharing content with persons in the context of their community or society.” He claims that the three important elements are content, persons and context. His working definition of curriculum is, “that content made available to participants and their actual learning experiences guided by a teacher. The content planned for and made available can include cognitive, affective, and behavioral aspects that serve to inform and stretch participants.” He goes on to add that curriculum

can be defined as, “the feast that is made available at the common table of teaching for persons to partake” (Pazmino, 1997:9, 13). Cram & Saunders (1992:23) believe that:

Curriculum ... may be viewed as a way of describing the dynamic interaction of content (socially plausible knowledge), process (social interaction of students and teachers), and action (social behavior congruent with content and process) – expressed through the multiple vehicles of meaning within the institution.

Okech & Asiachi (1992:18) describe curriculum as, “a plan for providing sets of learning opportunities to achieve broad goals and specific objectives for an identifiable population in a single school centre”. They state that planning includes carefully choosing material based on learning needs. Senior & Weber (1994:20), summarizing and analysing the discussions held at an Association of Theological Schools consultation in the USA in 1993, conclude that educators use curriculum in three ways. Firstly, as a particular course of study; secondly, as everything that happens to students under the guidance of the school; and thirdly (but less frequently), as whatever happens to individuals during their years of schooling (within or outside the institution).

Scholars such as Cole (2001), Pazmino (1997) and Siew (1995) each refer to Eisner’s (1985) teaching on curriculum in *The Educational Imagination: On Design and Evaluation of School Programs*. Siew (1995:148) summarizes Eisner’s five basic orientations to curriculum or a school’s major function as follows. He states that some schools may see their role to be: the development of cognitive processes in problem solving; the fostering of intellectual growth in students using critical examination; and the

development of personal meaning in students. The curriculum's role, on the other hand, may be, meeting needs within society and preparing students for involvement in society; and a means to an end - a way of systematising educational planning. Siew (1995:148) concludes, "It is clear that curriculum is closely tied to the philosophy, explicit or implicit, that one brings to any given programme of studies".

Cole (2001:204-211) and Pazmino (1997:14-15) both promote Eisner's (1985) three broad categories of curriculum, namely, explicit, implicit and null curricula.

- The explicit or visible curriculum includes the intentional and planned events in an institution. This would include programmes, classes, assignments, examinations, projects, meetings and any other required activities.
- The implicit or so-called hidden curriculum includes the sociological, cultural, and psychological dimensions of education which are caught rather than intentionally taught (Pazmino, 1997:14). According to Cole (2001:204), "There is a host of things taught unintentionally in the theological school curriculum, which nonetheless greatly impacts students". The impact may be positive or negative. What an institution communicates subtly through its personnel and environment becomes part of the implicit or hidden curriculum. Cole (2001:205-206) espouses that modelling by teachers becomes the core of the implicit or hidden curriculum and that areas such as character formation, values, and spiritual development can be addressed through this kind of curriculum.
- The null curriculum refers to those things that are deliberately left out - the things that are not taught. Pazmino (1997:14) elaborates: "It can be as important as what

is taught because it affects the kinds of options one is able to consider, the alternatives that one can examine, and the perspectives from which one can view a situation or a problem". In regards to the null curriculum, Eisner (1985:87-107) encourages educational designers to make a conscious effort to be purposeful in their omissions. Cole (2001:207) talks about neglected topics in a curriculum and makes it clear that, "clarity of purpose, goals and objectives of training become crucial in the process of inclusion and exclusion." He goes on to say, "The philosophy of education of the ministry has much to do with the decision making process of what to teach and why. It equally has much to do with the decision making process of what is not taught and why" (Cole, 2001:208).

Another aspect of curriculum to consider is the core curriculum. Cole (2001:173-176) sees the core curriculum to mean not just certain basic and common requirements, or the non-negotiables in a course of study, but the unifying principle within a training programme. This unifying principle is closely related to the mission or purpose of an institution's existence. The core curriculum may be determined on the basis of the desired outcomes. If knowledge, skills and character (values and attitudes) are the broad desired outcomes, these would need to be integrated to then determine the core curriculum. What is considered necessary or important for all students should be required and not elective. The meaning of core curriculum for Okech & Asiachi (1992:58) does not include the mission or purpose of the institution as much as it refers to, "the segment of the curriculum that teaches common concepts, skills and attitudes needed by all individuals in order to function effectively within their society."

After reviewing the definitions given by different scholars, the researcher will define the concept curriculum in this thesis as follows: the purposefully chosen, organized and integrated activities, materials and facilitators, as well as unplanned influences (such as context, culture, lifestyles, methods of administration, etc.), offered to or affecting students in or through an institution, with the purpose of changing or developing knowledge, skills, and character (values and attitudes), guided by, and hopefully fulfilling, the mission of the school or institution. Curriculum, for this thesis, refers to everything that happens to students under the influence of the institution - both explicit and implicit aspects. This includes planned learning activities (i.e. classes, assignments, small groups, etc.) as well as all the influences that result from living and learning in the context of the institution (i.e. chapels, dorm living, etc.), and including the church and society when the institution requires it (i.e. internships, ministries, etc.).

4.1.1.2 CURRICULUM DEVELOPMENT

In reviewing what Kelsey (1994:124) and Okech & Asiach (1992:5) discuss as curriculum development, it is clear that there are three basic concepts:

- The first concept of curriculum development relates to planning, creating, constructing, designing, or building a set or sequence of teaching and learning activities for a particular institution where none exists.
- The second concept of curriculum development may also be called curriculum revision, reform, transformation, change, or improvement. A curriculum that already exists is changed in some way to make it more relevant and effective. Programmes, courses and activities may be added, removed, integrated or divided.

Methods of instruction, learning or evaluation may be adjusted. From here on in, this type of curriculum development will be referred to as curriculum revision, with the idea that reform, transformation, change and improvement are implied.

- The third concept of curriculum development refers to “a process of creating curriculum materials, including materials for use by students and teachers, that are products of curriculum planning but are not in themselves curriculum plans” (Okech & Asiachi, 1992:5). These could be course outlines, lesson plans, textbooks, articles, assignments, audio-visual materials, web sites or anything that teachers or students use to aid in the teaching-learning process.

For the purpose of this thesis, curriculum development will refer, for the most part, to the second concept (see pp. 56-57 above), that of curriculum revision. In each of the four theological colleges of the PAOC under review in this study, a curriculum already exists. Programmes, courses and activities are already outlined for students. Each institution has established methods of instruction, including the traditional teaching of courses on the campus; evening or block courses off campus; courses on the internet; and field education in churches and in society. In addition, there are activities such as chapel attendance, small groups, outreach ministry events, internships, private devotional times, and journaling, which are either required for graduation or encouraged. All of these make up the overall curriculum. This study will focus mainly on the on-campus programmes and courses and not on other activities.

In order to revise the curriculum to make it more relevant and effective, the explicit (visible), implicit (hidden) and null curricula should be assessed where possible. Since implicit or hidden curriculum is generally subjective in nature and therefore difficult to observe and assess, the researcher will focus on the explicit (visible) and null curricula. To narrow the focus further, she will assess only the on-campus courses related to worship and spiritual formation. As Okech & Asiachi (1992:39) put it, “The purpose of evaluation (assessment: LBH) is to help us to determine to what extent curriculum objectives have been achieved”. Curriculum revision will be pointless unless it is first clear what the overall aim, outcome or purpose of the institution is. Revisions to the curriculum addresses the need to more fully fulfill the overall aim, outcome or purpose of the institution. In this regard, the researcher will also study the mission and desired outcomes of each PAOC theological college under study, as well as other related aspects such as the statement of faith, purpose, philosophy of education, goals and objectives and graduation requirements (see pp. 169-200).

Kelsey (1994:125) espouses that curricular reform and institutional mission statements are deeply connected. The mission statement addresses the question, What is the overarching goal, purpose or *raison d’etre* of this theological college? Answering the ‘why’ question (i.e. the purpose) must come before establishing the ‘what’ (i.e. the curriculum). Kelsey (1994:132) believes that most stakeholders in theological education understand that:

the motive for founding and maintaining a theological school is to educate future leaders for the churches ... that is why most seminaries exist: to

prepare future ministers, lay as well as ordained. However, the motive for founding a school need not be identical with the school's overarching goal, the goal that defines it and gives definition to its curriculum.

For the purpose of this thesis, the concept of curriculum development will refer to the revision of worship and spiritual formation curriculum and instruction only. This will mainly involve recommendations to add certain required courses that are missing or to include certain content in these courses that is missing, and to move these required courses to more relevant places in programmes, fields or departments. For the sake of brevity, the curriculum revision recommendations will not include teaching and learning materials or methods. Although teaching, instruction, education, learning and formation are all important aspects of curriculum development, these matters of how the curriculum is executed will not be the focus of this study.

4.1.2 WORSHIP AND SPIRITUAL FORMATION

The descriptions and explanations of the meaning of the concept of worship are many. In this section, to clarify the concept, the researcher will differentiate between universal worship and Christian worship, whole-life worship and corporate worship, and compare whole-life worship and spiritual formation.

Regarding the origins of the English word worship, Basden (1999:17) says, "It is a shortened English version of the old Anglo-Saxon word *weorthscipe*, which is transliterated "worth-ship". It simply means "worthiness." Thus to worship someone

means to recognize and to declare that person's worth. He continues, "But to worship God pushes "worth-ship" to its ultimate limits, for true Christian worship calls us to declare the *absolute* worthiness of God and the relative worthiness of everyone and everything else." Watson's (1978:179) explanation for the origin of the word worship is similar: "Our present-day English word comes from the Anglo-Saxon *weorthscipe*, which means 'to attribute worth to something'. Worship means worth-ship, to give someone the honour or worth that is due to his name." The meaning of worship derived from the biblical Hebrew and Greek languages will be expounded in Chapter 3 (see pp. 230-239).

4.1.2.1 UNIVERSAL WORSHIP AND CHRISTIAN WORSHIP

According to Cornwall (1985:11-12), worship is universal. His explanation is that, "Worship is written upon the heart of man by the hand of God. It is not culturally induced, nor is it a learned experience. From birth to burial, a person will be confronted with this inner craving to relate to something far higher than himself. The need to worship is inherent." He (Cornwall, 1985:11-12) continues, "... the true issue in life is not who will worship, but when and what they will worship! Worship is absolutely inseparable from life. ... man was made to worship as surely as he was made to breathe."

Cornwall (1985:12-13) discusses worship as not only universal but as a created instinct.

He says:

The Bible does not record a single society that did not worship. Life without worship was unknown to the ancients, and it is equally unknown to modern society. ... explorers have never found a tribe of people, however

remote or primitive, who did not worship. ... the object of worship varies from society to society, and the intensity and manner of worship differ, but everyone worships something, in some way.

Cornwall (1985:14) claims that, “Worship is not a product of education; it is a result of creation. ... Man does not worship because he has learned to worship; rather, man learns to worship because an inner drive compels him to be a worshipper.”

Tozer (1985:25) alludes to a similar belief: “Having been made in His image, we have within us the capacity to know God and the instinct that we should worship Him. The fact is that God made us to worship Him, and if we had not fallen with Adam and Eve, worship would have been the most natural thing for us.” Tozer (1985:37) also implies that worship is universal: “There is not a tribe in all the world that does not have some kind of religion and some form of worship. Men and women have an instinct toward worship.” He (Tozer, 1985:56) continues, “... worship of the loving God is man’s whole reason for existence. That is why we are born and that is why we are born again from above. That is why we were created and that is why we have been recreated.” Dobbins (in Gibbs, 1992:221) discusses the universal aspect of worship as follows saying:

Worship is at the heart of all religion – pagan, Jewish, Christian. Worship is characteristic of all men everywhere through all time. Men worship whatever they look upon as the Other and the Highest; that is, whatever they regard as supremely worthwhile. A religion without worship would be inconceivable.

Worship, according to these scholars, is universal. There are many different kinds of worship. There is Islamic worship, Buddhist worship, Hindu worship, Jewish worship, New-Age worship and animist worship, just to name a few. In this thesis, the researcher will delimit this vast topic to discuss only Christian worship. The phenomenon that distinguishes Christian worship from other forms of worship, is the object of worship (i.e. the true God, Yahweh, the Creator of the universe and the human race), the One who made the true worship of God possible (i.e. Jesus Christ, God the Son), the facilitator of true worship (God, the Holy Spirit), and the expressions or responses of Christian worship.

Carson (2002:18) in discussing the English word worship, states, “Both the noun and verb form have changed in meaning significantly over the centuries. ... worship came to refer to the honor itself that is shown a person or thing.” He (Carson, 2002:18) continues:

From a Christian perspective, of course, only God himself is truly worthy of all possible honor, so it is not surprising that in most of our English Bibles, “worship” is bound up either with the worship of God or with the prohibition of worship of other beings, whether supernatural or only ostensibly so.

According to Basden (1999:19):

For Christians, the ultimate rule of faith is the Bible. This means that we must turn to holy Scripture for our primary source of knowledge about worship. The biblical story shows us that worship is fundamentally a

response of an individual or a people to a mighty act of God. Worship is a human response to the divine initiative.

Worship is universal in that everyone worships something or someone. Christian worship honours Christ as the only One who deserves man's worship.

4.1.2.2 WHOLE-LIFE WORSHIP AND CORPORATE WORSHIP

Peterson (1993:160) believes that, "there is much confusion about the meaning of worship and the purpose of the Christian gathering." When the researcher discusses the concept of whole-life worship she is referring to the individual Christian living all of life as worship to God. Corporate worship, on the other hand, refers to a group of individual Christians meeting together to honor God. Although there is only one true meaning of Christian worship, it is beneficial to distinguish between the individual and corporate aspects of worship, in order to clarify. Clarification is necessary if the concept worship is equated only with corporate worship, and whole-life worship is ignored. Many publications that use the word worship in their titles (Basden, 1999; Hayford, Killinger & Stevenson, 1990; Sorge, 1987) actually refer to discussions about corporate worship, liturgy or what happens in church gatherings. This researcher agrees with Peterson (1993:17-18) when he says, "Contemporary Christians obscure the breadth and depth of the Bible's teaching on this subject when they persist in using the word 'worship' in the usual, limited fashion, applying it mainly to what goes on in Sunday services."

There is a need to note the change of focus in worship from the Old Testament to the New Testament of the Bible. Carson (2002:24) says:

... (the) worship language moves the locus away from a place or a time to all of life. Worship is no longer something connected with set feasts, such as Passover; or a set place, such as the temple; or set priests, such as the Levitical system prescribed. It is for all the people of God at all times and places, and it is bound up with how they live.

He (Carson, 2002:25) continues explaining, “‘cultic’ language is used in the New Testament to refer to all of Christian life.” Carson’s (2002:26) definition of worship is long and complex, but what follows is part of it:

Worship is the proper response of all moral, sentient beings to God, ascribing all honor and worth to their Creator-God precisely because he is worthy. Such worship therefore manifests itself both in adoration and in action, both in the individual believer and in corporate worship, which is worship offered up in the context of the body of believers.

In explaining his definition, Carson (2002:38) expounds, “Our worship is no longer focused on a particular form or festival. It must be bound up with all we are and do ... all true worship is God-centered,” that is pleasing God as opposed to pleasing self (see pp. 239-247). Hustad (1992:35) affirms the above definition of worship by saying, “... true spiritual worship is total obedience to God, becoming living sacrifices, holy and pleasing to God (Romans 12:1).”

Barnhouse (1999:68) states, “If we define worship in such a way that it can only be done by the congregation together, that makes it impossible for people to consider worship as a

full-time attitude.” Frame (1996:9) distinguishes, therefore, between a broad and narrow definition of worship:

The biblical terms for worship apply to various stated occasions of public worship, particularly the worship at the tabernacle and the temple during the Old Testament period. But they also have a broader meaning, characterizing the believer’s life in all its aspects. It is not surprising that in the New Testament, the vocabulary of worship takes on a broad, ethical meaning.

Peterson (1993:16) gives a very thorough biblical foundation for understanding worship. He realizes that, “Christian worship is usually identified with certain public religious activities” but reminds us that, “genuine worship will have both a private and a public dimension”. Saliers (1994:189) states in this regard:

Worship is not merely cultus - it cannot be and remain faithful to its source and summit. In the New Testament it is clear that all of Christian existence is a rendering of service unto God. The very notion of “sacrifice” in the biblical tradition is both cultic and ethical. Worship of God is both in the assembly of praise and in the works of mercy.

Worship, in this study, is defined as any inward or outward response by a Christian that pleases God, in accordance with biblical principles; the expression of a relationship with God made possible through Christ (God the Son) in which the Holy Spirit (God the Spirit) is resident and in control. The focus is on whole-life worship first which then gives a solid foundation for corporate worship. Fundamentally, the meaning of worship

remains the same for both whole-life and corporate worship, with possible variations in expressions of worship when the community meets together (see pp. 239-243). Also, the gathering of Christians for teaching and edification (i.e. corporate worship) is included in an individual's total life of worship, and provides a place and time in community to learn how to please God in all of life (i.e. whole-life worship), (see pp. 278-296).

Since the focus of this research is not congregational, corporate or public worship and its expressions, but personal, individual or whole-life worship and its expressions, one cannot ignore spirituality, spiritual formation or spiritual development. When the researcher refers to worship curriculum in the theological colleges, she is not referring so much to courses and activities that deal with corporate worship (such as church music, praise, corporate prayer, preaching, etc.), as to courses and activities that deal with whole-life worship (such as the development of the personal spiritual disciplines, character formation, mentoring relationships, small group discipleship, obeying or applying the Scriptures to life, developing a biblical world-view, etc.).

4.1.2.3 WORSHIP AND SPIRITUAL FORMATION

Worship, as defined in this thesis (see p. 65), is related more to spiritual formation or spiritual development than to the expressions of corporate worship (see pp. 66-70, 243-247, 303-315). Worship in this study refers to the expression of a relationship with God and responses that are biblical and God-pleasing in all of life. This type of worship is very much related to the spiritual life, in that worship, as defined above, allows or

suggests that all of life lived for God is sacred or a spiritual issue, not just so-called spiritual activities (such as praying, attending church services, reading the Bible, etc.).

Spittler (as quoted in Burgess, 1988:804) defines spirituality as, “a cluster of acts and sentiments that are informed by the beliefs and values that characterize a specific religious community. Spirituality ... focuses on the pietistic habits of ordinary individuals.” Liefeld & Cannell (as quoted in Packer & Wilkinson, 1992:243-244) explain, “Through the twentieth century, spirituality has come to be understood as ‘the integration of all aspects of human life and experience,’ a much broader understanding than that of the earlier ‘spiritual theology’ which focussed on the interior, holy life.” Spirituality is also universal in that all humans possess an inner part that could be called the spirit. The unseen part of a person can be formed or developed and thus, we have spiritual formation or spiritual development.

Senior & Weber (1994:24) offer a wide variety of understandings of the meaning of spiritual formation:

For some, “formation” might be synonymous with conversion, sanctification, or deepening religious commitments (which in some circles is called “Christian discipleship”). For others, it might be understood more in terms of psychological, moral, or character formation. In still other contexts, formation refers primarily to the development of ministerial skills or, more generally, growth in Christian maturity by means of developing rather specific virtues or habits that under gird the religious

life. In some schools, spiritual formation might consist primarily of enculturation into a particular liturgical or confessional tradition.

Howard (2002:46-49) in discussing the meaning of spiritual formation states:

Formation, like the forming of a pot from clay, brings to mind shaping and molding, helping something potential become something actual. Spiritual formation speaks of a shaping process with reference to the spiritual dimension of a person's life. Christian spiritual formation is not simply fostering the experience of the Spirit but rather a radical formation, a shaping and moulding of the believer into conformity with Christ through the Spirit. Christian spiritual formation aims at conforming all of life (thought, feeling, word, and deed) to the life of Christ. ... when we pursue the experience of God more than the God of the experience, we are not yet practising Christian spiritual formation.

Liefeld & Cannell (1992:243-244) define Christian spirituality as, "a growing desire to know, love and please God, that is being actively fostered in the power of the Holy Spirit through prayer and other appropriate disciplines, and is actualized in an obedient life, that expresses the love of God to others in their own spiritual and social needs." Liefeld & Cannell (1992:241-243) suggest that a definition of spiritual formation must include the following aspects: the need of having a personal relationship with God; the spiritual disciplines and especially prayer (i.e. communication with God); a mature exercise of freedom regarding behaviour; presenting one's physical life to God; using one's mind to

discern God's will and then doing it; expressing love in social relationships; being connected to God's Holy Spirit; and allowing Scripture to guide spirituality.

To expound on the meaning of spiritual formation, Fortosis (2001:49-62) offers a theory for stages in spiritual formation in which Christians progress from immaturity to maturity in certain characteristics. These characteristics are: from egocentrism to self-transcendence; from little biblical knowledge to thorough knowledge; from a dualistic moral outlook (a simplistic standard of rights and wrongs) to a universalized outlook; from conditional love to being compassionate with others; from a feeling orientation to unwavering faith; from juxtaposed motives and attitudes to little public/private duplicity; from theological instability to a secure flexible theology; from fluid convictions to internalized convictions; and, from an idealized relationship with God to a deep, consistent intimacy with God. Fortosis' (2001:58-62) theory of stages in spiritual formation implies that there is gradual growth and change taking place in each area but not all at the same rate of speed.

For the rest of this thesis, spiritual formation will be the term used to imply and include the concepts spiritual development, character formation, Christian discipleship, moral and ethical development, shaping of beliefs, values and world-view, and inner changes related to thinking, attitudes, motivation and will, based on God's Word. For this thesis, spiritual formation will mean the process of positive inner transformation (i.e. attitudes, motives, thinking, knowledge, wisdom, will) affecting outward behaviour (i.e. speech, action, relationships, ethics) in the Christian through the learning and application of God's Word.

For it to be Christian in nature, the goal of this spiritual formation will be to become like Christ in character and learn from the Holy Bible how to please God and minister to others. In other words, the goal is to fulfill God's purposes for creating and saving mankind. One sees that spiritual formation defined this way is very much related to the broad concept of worship, that is, learning and living to please God in all of life, or whole-life worship.

4.1.3 THE PENTECOSTAL ASSEMBLIES OF CANADA DENOMINATION, THEOLOGICAL COLLEGES AND CHURCHES

4.1.3.1 PENTECOSTAL ASSEMBLIES OF CANADA DENOMINATION

The acronym PAOC stands for Pentecostal Assemblies of Canada, an evangelical religious denomination existing in the nation of Canada in North America. The term Pentecostal has come to refer to people or congregations who acknowledge the important work of the Holy Spirit, the third person of the Godhead, in their lives and churches. This does not mean they consider God the Father, and God the Son (Jesus Christ), less important than God the Holy Spirit. The Trinity (Father, Son and Spirit), are in fact one and are not to be separated into three gods. Assemblies is another term for congregations. The researcher belongs to the Pentecostal Assemblies of Canada (PAOC).

The Pentecostal Assemblies of Canada was formed in 1919. Miller (1994:115), a PAOC historian, states, "The federal government issued a charter for the Pentecostal Assemblies of Canada on May 17th, 1919, under the Companies Act." At the first meeting of the Board of Trustees (in May 1919), "a constitution was adopted, with a preamble which

made explicit the exact nature of the new organization. It was to be a “fellowship” of cooperating churches and not a religious hierarchy” (Miller, 1994:116). It was resolved at this meeting that, “we disapprove of making a doctrinal statement a basis of fellowship and cooperation but that we accept the Word of God in its entirety, conducting ourselves in harmony with its divine principles“ (Miller, 1994:116). Right from the beginning (1919), as stated in the *Letters Patent for the PAOC*, the new body defined the following as its purposes and objectives, namely:

to conduct a place or places of worship; to organize and conduct schools of religious instruction; to carry on home and foreign missionary work for the spread of the gospel; to carry on charitable and philanthropic work; to publish, sell and distribute Christian literature and papers; to collect, solicit and accept funds or other subscriptions for the carrying on of the work of the co-operative body and for any other religious, charitable or benevolent purpose; to exercise any of the powers usually conferred on duly incorporated benevolent societies by either Dominion or Provincial authority; and to dispose of the entire undertaking of the corporation.

(Miller, 1994:115)

At the first General Assembly in November 1919, a number of crucial decisions were made that still affect the PAOC today. According to Miller (1994:117), “One by-law (No. 6) adopted at the conference ensured that the PAOC would always have a democratic form of church government.” Two other key decisions pertained to, accepting orthodox Trinitarian theology as foundational doctrine, and the collecting of funds for missionary work in Canada and overseas (Miller, 1994:117).

According to the *2003 Yearbook of American and Canadian Churches* (2003:357, 358-364) statistical tables, the PAOC is the largest Evangelical body in the nation of Canada based upon “inclusive membership” (i.e. those who are full communicants or confirmed members plus other members baptized, non-confirmed or non-communicants) statistics. The PAOC is a fellowship of churches or congregations, associating and cooperating together for worship, learning, and global ministry. According to the PAOC website (2003:www.paoc.org), the Pentecostal Assemblies of Canada’s mission statement is, “To make disciples everywhere by the proclamation and the practice of the gospel of Christ in the power of the Holy Spirit; to establish local congregations and to train spiritual leaders”. It is worth noting that presently, training leaders is one of the key missions of the denomination.

4.1.3.2 PENTECOSTAL ASSEMBLIES OF CANADA THEOLOGICAL COLLEGES

In the Pentecostal Assemblies of Canada, it was the denomination or fellowship of churches that initiated the establishing of educational or training centres for their leadership (see pp. 127-132). According to the *PAOC Official Directory of Ministers and Churches* (2005:A-7), the PAOC has under its umbrella the following ministry training institutions: four English-language Bible colleges; one French-language Bible college; two correspondence colleges; four Bible training centres; and one seminary with two campuses (one in eastern Canada and one in western Canada). The four English-language PAOC Bible colleges mentioned above are institutions of post-secondary learning that have Bible and theology as their core curriculum and offer bachelor degrees,

as well as diplomas and certificates. Other areas of instruction include: church ministries and general education sections, which may offer programs related to a variety of different majors such as pastoral theology or ministry, church ministries, adult ministries, youth ministries, children's ministries, discipleship or spiritual formation, church administration, church music, missions (cross-cultural ministries), counselling, and religious education (see CPC Catalogues, MCS Catalogues, SPC Catalogues and Vanguard College Catalogues). Two of the four colleges are residential campuses and some offer extension and internet instruction as well. Two are connected or associated with liberal arts universities (see CPC Catalogues and SPC Catalogues). All four are accredited in some way (see pp. 164-169).

It is assumed that most of the church leaders and overseas personnel in the PAOC were trained and are being trained at these ministry training institutions, the majority at the four English-language colleges. The researcher taught at one of the English-language Bible colleges for eight years in the areas of worship, music and drama. She also did research in the area of music curriculum in the four English-language Bible colleges for a Master of Education dissertation.

4.1.3.3 PENTECOSTAL ASSEMBLIES OF CANADA CHURCHES

The PAOC began with 27 affiliated assemblies in the fellowship in 1919 (Miller, 1994:116). According to White & Fledderus (2003:38-42), who record some basic statistics of more than fifty of Canada's religious denominations or church fellowships, the Pentecostal Assemblies of Canada has 1,108 churches with 232,000 members. When

one evaluates this list, the PAOC is the largest evangelical denomination in Canada. White & Fledderus (2003:42) note at the end, “Because churches count members in different ways (e.g. the number of “full members” may differ from “total Sunday morning attendance”), the figures that are quoted are not always comparable measurements.”

PAOC churches range from small gatherings of believers to large churches where multiple services are needed to involve all congregants in one day or weekend. They include English and French speaking congregations, as well as other language groups. Some aboriginal and ethnic groups from other countries have their own congregations, but many churches are multi-national in nature. The churches come under the jurisdiction of the districts they are located in.

The PAOC includes eight districts, namely, British Columbia and Yukon, Alberta and Northwest Territories, Saskatchewan, Manitoba and North-western Ontario, Western Ontario, Eastern Ontario, Quebec and Maritime. Each district has its own superintendent and staff, but voluntarily come under the jurisdiction of the PAOC National Office and Executive Officers. There are approximately 3,300 credential holders in the PAOC as of 2005 (PAOC Official Directory of Ministers and Churches, 2005:B-1 to B-111).

4.2 DELIMITATIONS

In order to keep this study to a manageable size, the researcher will examine the curriculum and instruction in the four English-language theological colleges of the PAOC

only (see pp. 133-145, 169-202). This study does not include the other colleges, training centres or seminaries in Canada that are associated with the PAOC, or any of the colleges outside of Canada falling under the umbrella of PAOC influence or support.

The researcher has delimited the vast topic of worship to Christian worship only, and is focussing on whole-life worship (and the related topic of spiritual formation) rather than corporate worship, although the latter is discussed when necessary because of its connection to the former. Within the four PAOC theological colleges in the study, only the on-campus programs and courses will be analyzed, and not the off-campus or distance education programs and courses (i.e. correspondence, on-line, satellite, etc.). Since it is difficult to accurately analyze and assess implicit curricula, only explicit and null curricula will be studied. Within the explicit curricula, the focus will be on worship and spiritual formation courses (and related courses such as ethics).

The questionnaire targeted alumni who graduated from one of the four English-language PAOC theological colleges between 1980 and 2005 only, as well as PAOC leaders, namely, national officers, district officers and PAOC theological college personnel.

4.3 ASSUMPTIONS

Within the PAOC denomination, it is assumed that PAOC leaders, such as national and district officers, college personnel and pastors, desire to communicate and network together to solve problems in order to be more effective in their ministries. It is further assumed that PAOC leaders desire to do what is right based on the principles and

directives of God's Word, the Holy Bible, which in the PAOC denomination is the standard for belief, values and practice (see pp. 71, 222-230). The researcher assumes that PAOC leaders may see the need to clarify the issue of worship, but may be too occupied with other seemingly more important issues to take action.

This researcher also presumes that programs and core courses outlined in PAOC theological college catalogues were actually offered as stated. It is assumed that, if there were required courses related to worship, their content was focused more on corporate worship expressions than whole-life worship. There may be spiritual formation courses or groups required but the connection between spiritual formation and whole-life worship may not be understood or taught.

It will also need to be assumed that respondents of questionnaires were honest and accurate when completing questionnaires. From observing and listening to PAOC people for more than twenty-five years, from being involved in PAOC colleges and churches, and from the study of literature, the researcher assumes that most PAOC people tend to equate the term worship with what happens in church services. They may intellectually understand and even practice whole-life worship, but still use the word worship in the narrow sense (i.e. corporate worship).

5 AIMS OF AND MOTIVATION FOR THE STUDY

5.1 AIMS OF THE STUDY

The main aim of this study is fourfold:

- to discover the perceptions or understanding of the concept worship and its expressions within the PAOC denomination, and the possible influence of PAOC theological colleges on those perceptions.
- to collect and process pertinent data from the four English-language PAOC theological colleges regarding their mission and objectives, and worship and spiritual formation curricula and instruction that existed between 1980 and 2005.
- to discover PAOC graduates' and leaders' recommendations for future worship and spiritual formation curricula and instruction in PAOC theological colleges.
- to offer recommendations to the PAOC theological colleges, based on the research and responses, that would aid in worship and spiritual formation curriculum development or revision, in order that PAOC people could learn to worship God in a biblical manner.

The researcher also intends to:

- use the contents and findings of this thesis to inform PAOC leaders of the importance of clarifying the concept of worship within the PAOC denomination.
- to encourage greater communication and networking on worship issues within the PAOC denomination in order to implement changes that will set the denomination, the theological colleges, the churches and individuals on a more

solid, biblical foundation and enable them to not be swayed by harmful contemporary trends.

- encourage and help with producing a document on biblical worship that could be distributed to all PAOC institutions and leaders in order to clarify its meaning and enable PAOC theological college teachers and PAOC pastors to accurately teach students and congregants.
- encourage all PAOC theological colleges to require all students to take at least one course in which worship theology and the meaning of worship from the Hebrew and Greek terminology is taught, and in which whole-life worship is taught as the foundation for corporate worship, as well as remove any such course from the music department.
- encourage all PAOC theological colleges to include instruction in whole-life worship in their required spiritual formation courses or groups.
- encourage all PAOC theological colleges to require all students to learn the purposes for the church and congregational services, and teaching them that the key purpose is learning how to live a life of worship from the Holy Bible, as well as remove any such course from the music department.

5.2 MOTIVATION FOR THE STUDY

Having attended PAOC churches since childhood and having taught in PAOC theological colleges for many years, the researcher, through observation, participation and listening, has come to know some of the workings within these institutions. From having studied the meaning of biblical worship over the past twenty-five years, she has also come to

discover its true meaning. The researcher has observed and heard the concept of worship being misunderstood, and the word worship being misused in PAOC church gatherings and PAOC college settings, resulting in confusion and a potential for hypocrisy. The researcher has also perceived that many PAOC people have accepted the Christian world's definition of worship (i.e. equating it to expressions in church services) without question, rather than discovering God's definition of worship from the Holy Bible.

This researcher's motivation in doing this study is to be a catalyst in making positive changes in the PAOC in regards to the understanding and practice of biblical worship. A person's or a group's inward perception of a phenomenon determines the outward practice of that phenomenon. The researcher desires to offer a solid biblical and theoretical foundation upon which all worship responses and expressions in the PAOC can stand. She also hopes that confusion and misunderstandings on this issue will begin to be cleared up. She believes that there is hope for positive change if PAOC pastors, trained at PAOC theological colleges, would be required to receive accurate teaching on biblical worship, in order to accurately teach it to their congregations. It is presumed that an accurate knowledge of biblical worship is more likely to lead to a correct application of God's Word and an authentic practice of worship in all of life. Ultimately, this would please and honour God, which is the meaning of true worship.

Another motivation of this researcher is picturing PAOC churches fulfilling God's purposes and mission for them. PAOC congregations need to understand that they meet together for corporate worship in order to learn from God's Word how to live all of life

as worship, and to encourage one another to do so. Practicing whole-life worship, if done according to the principles in the Holy Bible, will actually fulfill God's mission of inviting all people in communities and the world to worship God.

Imagining the great positive effects a change or adjustment to the PAOC's views about worship could have worldwide, motivates this researcher. If all PAOC theological college students were taught the biblical understanding of worship, they in turn could teach and model the same to those they influence in their homes, churches, work places, or wherever they serve in the world. This could lead to thousands of people around the world being impacted by accurate teaching and the modelling of true Christian worship, and above all, please God and fulfill His purposes.

Another motivation for doing this study, is to enhance the communication and cooperation within the PAOC denomination in dealing with theological and contemporary issues. Ultimately, the main motivation for doing this research is to please God and to see others do the same, by a greater knowledge of what true Christian worship is.

6 RESEARCH METHODOLOGY

A research method can be described as the road by which the educationist carries out his/her scientific research and eventually discovers the truth which he/she uses to practice his/her science. The following research method has been found appropriate for this study, namely, choosing a suitable topic, doing a preliminary study, carrying out a

literature study, retrieving data, evaluating and interpreting the data, and writing the research report. The researcher adhered to the basic steps of this method.

6.1 CHOICE OF A SUITABLE TOPIC

The topic, *Curriculum development for worship in the Pentecostal Assemblies of Canada*, was chosen after careful consideration of the educational value of researching such a topic. Worship is a relevant and contemporary issue being discussed and debated in the Christian world today. Change can more easily take place in the educational institutions in which leaders of churches are being trained. The researcher belongs to, and has taught in theological colleges of, the Pentecostal Assemblies of Canada for over twenty-five years and has great interest in seeing positive development in this area. The researcher also took into account the availability of relevant primary as well as secondary sources in pursuing such a topic.

6.2 PRELIMINARY STUDY

Having decided on the topic the next step for the researcher was to familiarise herself with the literature, a move which enabled her to formulate the main problem (see p. 45) and its sub-problems or research questions (see pp. 46-50) for a more sufficiently focussed research.

6.3 LITERATURE STUDY

After narrowing down the topic, the researcher gathered literature related to the following areas: curriculum and curriculum development, concept and language learning, biblical

theology, Christian worship (whole-life and corporate), spiritual formation, spiritual formation in theological education, PAOC denomination documents (books, articles, minutes, etc.), adult post-secondary theological education, PAOC theological college catalogues. The literature that was studied came in the form of books, periodical, journal and magazine articles, denominational material, theological college literature, and accrediting body literature. In the wealth of literature studied, only the relevant material was chosen and used to clarify, enlighten and enrich the topic. As for the literature, it consisted of primary sources. However, the study also draws on theoretical and practical ideas found in secondary sources.

6.4 DATA RETRIEVAL METHODS

The type of research used in this study was mainly descriptive in nature. However, this thesis includes both qualitative and quantitative research methods. In regards to qualitative study, the existing ideas about curriculum, concept learning, worship, spiritual formation, and theological education were studied. Mission statements and philosophies in PAOC denominational and theological college literature were examined and analysed. New data was created by means of questionnaires which allowed for quantitative study. The PAOC people's current perceptions and understanding of worship and the church's purpose, as well as views regarding worship and spiritual formation instruction in PAOC theological colleges, were extracted from questionnaires sent to graduates of PAOC theological colleges (most who are PAOC pastors), PAOC national and district officers, and PAOC theological college personnel. All respondents were ministering within the PAOC denomination in some way when they completed the questionnaire.

From the PAOC Directory (which includes information from the PAOC census), the listing of existing English-language churches (assemblies) was chosen as the subject group. A postcard was sent to these 750 PAOC assemblies, requesting alumni of the four English-language PAOC theological colleges who graduated between 1980 and 2005, to respond. A slightly modified questionnaire was sent to PAOC leaders, namely, national officers, district officers, and theological college personnel.

The questionnaire consisted of questions relating to the following areas: perceptions of the meaning of worship; the extent of teaching on worship in PAOC churches; views on the purpose of the church and congregational services; the nature and extent of worship and spiritual formation instruction in PAOC theological colleges; views on worship and spiritual formation instruction in PAOC theological colleges; and communication and networking on worship issues within the PAOC denomination. Although the majority of questions were structured, respondents were given opportunity to make comments on a few open-ended questions.

6.5 CRITICAL EVALUATION AND INTERPRETATION OF DATA

Views on the purposes for the church, worship meanings, and worship and spiritual formation curriculum and instruction that existed from 1980 to 2005 in PAOC theological colleges, discovered through questionnaires and college catalogues, were evaluated and explained. Theological education and biblical worship, both whole-life and corporate, were examined thoroughly. In other words, ‘what exists’ in PAOC theological colleges was looked at, leading to making suggestions for ‘what should be’ or ‘what could be’ . In

evaluating and comparing the literature with respondents' perceived views and suggestions, conclusions and recommendations were formulated to improve worship and spiritual formation curriculum and instruction in PAOC theological colleges, and subsequently improve worship understanding and practice in PAOC churches and congregants.

6.6 WRITING OF THE RESEARCH REPORT

In light of the data collected, the researcher, in writing the report, traced the development of the problem in the Pentecostal Assemblies of Canada. In the subsequent chapters the facts are ordered chronological-thematically.

7 WORK PROGRAMME

Chapter 2: This chapter surveys adult post-secondary theological education, the origins and purposes of PAOC theological education and institutions, and outlines present programs in the four PAOC theological colleges being studied, with particular focus on worship and spiritual formation curriculum and instruction.

Chapter 3: Christian worship is the theme of this chapter, with the related topic of spiritual formation included. A brief study of philosophical, psychological and educational considerations needed in defining and studying the concept of worship is undertaken. This chapter includes a thorough study of biblical-theological considerations in defining and studying the concept of worship. A brief historical overview of Christian worship in North America, with special reference to Pentecostal denominations, is also

included. Based on these factors, a biblical definition and contemporary understanding of Christian worship is offered.

Chapter 4: In this chapter, the data from questionnaires regarding worship perceptions and practices, church purposes, worship and spiritual formation curricula and instruction in the theological colleges and churches of the PAOC, and communication and networking on worship issues in the PAOC denomination, is evaluated.

Chapter 5: This chapter summarizes and correlates material from preceding chapters. Findings and conclusions are given. Specific recommendations for worship and spiritual formation curriculum and instruction in PAOC theological colleges are outlined. Suggestions for improved communication and cooperation on worship issues within the PAOC denomination are included.

CHAPTER 2

LITERATURE STUDY: A SURVEY OF THE THEOLOGICAL EDUCATION PROVIDED IN THE THEOLOGICAL COLLEGES OF THE PENTECOSTAL ASSEMBLIES OF CANADA WITH SPECIAL FOCUS ON WORSHIP AND SPIRITUAL FORMATION

1 INTRODUCTORY REMARKS

In this literature study chapter of the thesis, the focus of attention will be on the theological colleges of the Pentecostal Assemblies of Canada (PAOC). As the title of this thesis indicates, the goal of the research is to offer recommendations for the development of worship curriculum and instruction in these theological colleges in order to positively affect PAOC churches and the PAOC denomination as a whole. Since the true meaning of Christian worship is closely associated with Christian spiritual formation (see pp. 66-70, 243-247), this important area of study within theological colleges will also be looked at.

Before the researcher deals with the rationale for establishing PAOC theological colleges, discusses the origins of present institutions, describes the national management of PAOC theological colleges, and outlines the core curricula within the four colleges under study, she will lay a foundation by discussing adult post-secondary theological education. The following topics will be briefly addressed: adult education or andragogy; Christian higher education; and theological education.

2 ADULT POST-SECONDARY THEOLOGICAL EDUCATION: ADULT EDUCATION, CHRISTIAN HIGHER EDUCATION AND THEOLOGICAL EDUCATION

This chapter deals with the worship and spiritual formation curriculum and instruction in four PAOC theological colleges. These colleges are institutions of adult post-secondary theological education. It is helpful to understand the nature and purpose of these institutions and therefore to study what is meant by the terms adult education, Christian higher education and theological education. This, in turn, will help differentiate this particular type of education from secular college or university education.

2.1 ADULT EDUCATION OR ANDRAGOGY

When discussing the concept adult education, it would first be helpful to look at what is meant by the term 'adult.' According to Knowles (1984:55), there are four different definitions of the term 'adult', namely, the biological, legal, social and psychological definitions. An adult in the biological definition refers to persons who reach the age in which they are able to reproduce. The legal definition of an adult refers to those persons who by law are able to vote, get a driver's licence, marry without consent, etc. An adult in the social definition refers to people who perform adult roles, and the psychological definition refers to those who arrive at a self-concept of being responsible for their own lives. Knowles (1984:55) claims that, "From the viewpoint of learning, it is the psychological definition that is most crucial." He (Knowles, 1984:55) further implies that becoming an adult, according to the psychological definition, does not happen suddenly but by degrees from childhood onwards as children and youth are given increased

responsibilities to fulfill. In regards to these definitions of the term adult and the students at PAOC theological colleges, all the students are adults biologically and legally, but not all students are adults socially and psychologically. Most students are considered young adults, some fulfilling adult roles, and most being self-directed and taking responsibility for their own lives. In this regard, adult learning theory is valid and useful in the context of PAOC theological colleges.

Brookfield (1995:220) states the following regarding adult learning theory:

Theorists of adult learning believe that there are forms of reasoning, thinking, and judging in adult life that are qualitatively different from those characteristic of adolescence and childhood. ... it is the unique function of adult learning to bring into critical consciousness the assumptions and perspectives learned uncritically in childhood and adolescence.

Stubblefield (1986:228) explains the origins of the concept andragogy thus:

Recently (1986: LBH), European educators began using a new term *andragogy* which Malcolm S. Knowles has popularized in America. He defines "andragogy as the art and science of helping adults learn." The distinction is that it is education related to adults, not to a child.

Knowles (as quoted in Gangel & Wilhoit, 1993:96) gives more detail in defining andragogy:

The body of theory and practice on which we base self-directed learning has been labelled "andragogy," from the Greek word *aner* (meaning adult)

-- thus being defined as the art and science of helping adults (maturing human beings) learn.

Stubblefield (1986:220) elaborates the concept andragogy as follows:

Andragogy is the art and science of helping adults learn. Andragogy ... describes an approach to teaching that is uniquely adult. It is based on the assumption that learning should be self-directed, utilizing whatever resources that are available to the learner. The role of the teacher is to be a facilitator or helper.

The reason for addressing the topic of adult education or andragogy in this chapter is this: when we deal with theological colleges in the PAOC we are dealing with higher education or adult education. Students have completed their required elementary and secondary education as children and now choose to study further in an area of interest. Knowles (as quoted in Gangel & Wilhoit, 1993:99) affirms this, stating, "Perhaps the most critical variable in andragogy is the level of the learner's skill in taking responsibility for his or her own learning." Stubblefield (1986:237) affirms this by saying:

Adult learning is unique in that the adult assumes major responsibility for his own learning. He chooses whether or not to participate in a particular educational opportunity. This means that the educational activity must be perceived by the adult as being relevant to his own needs.

The researcher would add that the educational activity must be perceived by the adult as helping to fulfill his/her goals or calling, not just to receive a certificate stating that one

has learned what society has required one to learn. An elaboration of the nature and characteristics of adult education or andragogy follows.

Coleman (as quoted in Stubblefield, 1986:299) outlines the roles of the learners and teacher in adult education thus:

Andragogy assumes that learners are capable of participating actively in their own learning experiences. Andragogy sees the teacher as a “facilitator” whose primary function is to help learners identify and achieve their own learning goals.

Bhola (1988:46) discusses adults as learners in terms of their needs, abilities, motivations and methods as follows:

Adults as learners have been found to be non-captive audiences and to have inherent motivations. Their process of reformation is through episodic learning. Adults prefer ‘a la carte’ educational menus and their world is a world of action.

Bhola (1988:48) suggests the characteristics of adult learning are “voluntary, episodic and intentional.” Bhola (1988:49) also discusses the teacher-learner relationship in adult education, saying: “This theory of adult education is based on the educational encounter between adult learner and facilitator. The encounter should be dialogic -- a transaction between the two identities, rather than a transfer from one to the other.”

Brookfield (1995:222) discusses the role of experience in adult education: “Of all the ideas that can be identified as quintessentially adult educational, the emphasis on

honoring, while at the same time critically analyzing, people's experiences has the strongest intellectual lineage." He makes it clear that there is a need for balance between making the experiences of the adult learner the one and only factor in adult education and having an unhealthy focus on experts, that is, the teacher's knowledge and experience. He (Brookfield, 1995:223) continues: "... while recognizing, honoring, and celebrating experience is important, it is not, in and of itself, enough. What turns this activity into adult education is subjecting experience to a critical analysis." Experience is used constructively in the learning process. Pazmino (1988:77-78) also discusses the use of a learner's experiences in adult education. He states the need to be balanced in defining education by including both formal learning (in institutions) and non-formal learning, or learning from life. He claims that, "all experience is not education, but may be in fact mis-education if one considers questions of value." Therefore, one sees the need to guide the learner in analysing experiences and finding relevant and constructive applications. Stubblefield (1986:235) discusses the role of experience in Christian education with adults as follows:

Adult experience can be a great asset to learning in that such experiences can be a rich resource for learning. It may also provide a foundation of experience to which new learning can be related. Good teaching seeks to relate what is being learned to the life experiences of the learners. Helping adults see how a biblical truth or idea relates to a life situation can help adult learners become more involved in Bible study and ultimately help them live a more effective Christian life.

Bhola (1988:113) emphasizes the need to have relevant methodology in adult education by saying:

The adult is, of course, a mature individual with life-experiences that may often be richer than those of the one in the role of teacher. Thus, there has to be a mutuality of relationship between the teacher and the learner. This means that adult education methods have to be learner-centred and responsive to the milieu. The adult stage of ego development demands that it be projected and protected, and that they are respected persons, given both responsibility and autonomy. No wonder then that the soul of the adult education methodology is expressed in phrases such as active learning, experiential learning, independent learning, critical thinking, problem-solving, and learning how to learn so as to exercise full responsibility as learners.

Bhola (1988:113) also espouses the preference for adults to learn in a group. Learning from one another or mutual learning is beneficial for learning leadership and fellowship principles: “The relationship within the group, between the learner and leader, is defined more in terms of facilitation than in terms of teaching and instruction. The learner is a co-agent in learning”

With the above discussion in mind, it may not be possible for the relationship between learner and facilitator in PAOC theological colleges in this study to be totally mutual. In many cases, there is a wide gap in age and life experience between students and teachers. Many students are young, have just completed high school and have no work experience

or family life experience. How one teaches or facilitates this type of student may be very different from the older, more mature student. Also, the curriculum is established before students embark on their studies, but they register knowing that they will need to come in line with what is established and not have total freedom to choose their course. As is common in all higher education, some options are available, such as: choosing a certain program among many; choosing elective courses within the program; choosing certain topics for papers or essays; deciding on which extra-curricular activities to be involved in; deciding how diligent one will be; choosing whether to do additional reading or learning; and choosing how and when to apply theory to life.

Some of the other terms for adult education that Bhola (1988:16-19) discusses are: lifelong education, recurrent education, continuing education, second-chance education, extra-mural education, out-of-school education, non-formal education, vocational education, technical education, worker education, extension education, and functional education. Each of these, of course, have their specific dimensions. These types of adult education are not generally the ones this study is referring to. Stubblefield (1986:300) describes the challenge of adult Christian education (applicable to this study) saying:

... androgical principles are difficult to implement. Andragogy requires a great deal of the learners. And, many men and women, steeped in the casual passivity fostered by pedagogical education, find it difficult to take responsibility for their own learning. To succeed in the practice of andragogy, we must give a great deal more attention to the development of adult learning skills, rather than focusing exclusively on content.

Another area of adult education to consider is what Bhola (1988:47) outlines as the three periods of adult life related to age groups with different learning needs and life experiences in each. He states: “Three general periods in the life of an adult seem to have been accepted by the adult education researchers and practitioners: younger adult -- between 18 and 30 years of age; middle adult -- between 30 and 55 years; and older adult -- 55 years of age and older.” Since there are usually typical differences regarding learning needs and life experiences in each period, theological colleges would benefit from considering the age demographics, learning needs and styles, as well as life experiences of students. PAOC theological colleges, for the most part, have the most students in the younger adult category.

Although adult education or andragogy, as discussed in this section, is a vast subject including all contexts and means by which adults learn, the context and means of adult education in this research is limited to the institutions of established higher education, namely, post-secondary theological colleges.

2.2 CHRISTIAN HIGHER EDUCATION

In the section above on adult education or andragogy, the topic of higher education was discussed in a general sense. This section focuses on higher education that is distinctively Christian in origin and purpose. When Christian higher education is discussed, the discussion relates to colleges and universities which are Christian and not secular in origin, including theological colleges. Theological education will be discussed in the next section in more detail (see pp. 99-127), but the concepts discussed in this section also

apply to theological education. To distinguish between Christian higher education in general and theological education in particular, one could clarify that theological education has a biblical and theological core in each program, whereas Christian higher education may not. Christian institutions may offer liberal arts programs in which the particular field of study is the core curriculum rather than Bible and theology, but the programs are offered from a Christian worldview. In this section, the topic of the Christian education of adults in Christian churches is not included, but the focus is on institutions separate from the church but associated with it.

In his book *Christian Education: Principles and Practice*, Van Lierop (1992:17) discusses the meanings of education, relating it to Christian education, thus:

Many believe, incorrectly, that the word “education” comes from the Latin word “*educere, eductus sum*”. This Latin word means “to lead out” or “to draw out”. More specifically this means the drawing out of powers inherent in a person and developing them, meaning, *expression*. The word “education”, more correctly, comes from the Latin word “*educare, educatus sum*”, which carries the meaning of “to nourish” from which the word “nurture” comes (so often used in Christian education). Also, “to train”, “to stimulate”, or “to guide”, which are characteristics of the good teacher. This holds the meaning, *impression*. In the educational process both the idea of impression and expression are included in a sound educational philosophy.

Van Lierop (1992:17), in this regard, believes that, “Christian education involves not only the imparting of truth, but also the building of Christian character.” In light of these two main purposes in Christian education, imparting truth and building Christian character, Van Lierop (1992:18-19) classifies specific objectives as follows: objectives of ideas (from the Holy Bible); objectives of conduct (developing Christian character in action beyond conversion); objectives of attitudes (developing Christ-like thinking); and objectives of social action (developing Christian relationships in the home, workplace, community, church and society). He (Van Lierop, 1992:19) adds another possible classification of objectives, namely: God-consciousness; Christ-like personality; and social-consciousness.

Van Lierop (1992:21-22), in discussing recent trends in the theoretical framework of education, compares the old (i.e. transmission pedagogy) and new (i.e. transformative pedagogy) approaches to Christian education. Before, the purpose of education was to transmit knowledge and information, whereas now, the emphasis is stimulating and guiding students in the search for truth. Before, students listened while teachers talked. Now, students do more discussing and teachers help students search, discover and evaluate. Before, learning the subject matter was an end in itself, while now, students learn in order to make application to life’s experiences. Before, students were motivated by the avoidance of punishment or the promise of a reward. Now, they are motivated by what interests them, what is relevant and applicable to life. Before, it was thought character transformation could come about by having a head-knowledge of the Scriptures. Now there is the realization that one must act upon the knowledge. Before, the

emphasis was teaching the content, whereas now, the focus is on teaching the students; not going from knowledge to experience, but from experience to knowledge. Before, the focus was mostly on the intellect of the learner, while now, all aspects of the learner as a whole person (spiritual, emotional, intellectual, physical, social) is considered. Before, the learner adjusted to the curriculum and the educational institution. Now, the curriculum is adjusted more to the needs, capacities, interests and problems of the learner and the constituency (in this case, the PAOC).

Van Lierop (1992:22) believes that: “the greatest problem faced in Christian education has been how to relate the content of the Christian faith to Christian living. ... sound philosophy of Christian education should be based upon a sound theology and a sound educational process.” He suggests avoiding the failures of the past in which a content-centered curriculum led to “verbalism, formalism and lip-service in religion.” Van Lierop (1992:23) summarizes thus: “The curriculum of Christian Education will therefore be both God-centered and experience-centered, grounded in the truths of the Bible as its chief source, making theology relevant to Christian living.”

Although many of the theories, principles, and methods outlined by Christian educationists are geared for the institute of the church, there is application that can be made to the institutes of Christian higher learning such as the theological college and seminary. Stevens (as quoted in Anthony, 1992:33-34), in discussing the theology of Christian education, says:

Rather than remaining constantly at the mercy of every behavioral science theory that appears on the scene, we need to develop a theology of Christian Education that is built upon extensive knowledge of the truth of God's Word. Theology based upon accurate interpretation of the Scriptures is a valuable Christian thought and is the content of much instruction in C.E. However, theology is not ultimate. Similarly, interaction with behavioral science research and theory is necessary. It provides valuable insight and encourages creative thinking. Epistemology, metaphysics, and axiology govern educational theory and practice. In Christian Education, these significant knowledge, perspective and overt behavior constructs must be guided by an active allegiance to a historical-grammatical interpretation of the Scriptures.

Stevens (as quoted in Anthony, 1992:52), in summarizing the history of Christian education, says:

The challenge of the twenty-first century is for a mature evangelical Christian Education to remain true to the authority of the Scriptures. The temptation to be psychologically correct and methodologically sophisticated must be balanced with a commitment to the values of the Word of God. There is much to be learned from secular as well as religious educators that will be of benefit to evangelical Christian educators. But care must be taken to maintain allegiance to the will of the only source of wisdom.

Johnson (as quoted in Anthony, 1992:174-177), in discussing the Christian education of adults, describes a number of adult needs. He claims that they need more than Bible knowledge. They need discipleship and equipping -- combining knowing with being and doing. Johnson (as quoted in Anthony, 1992:183) concludes: "The successful Christian educator of the next century will be one who is able to understand the current needs and issues facing adults and integrate changeless biblical imperatives with ever changing ministry methods."

2.3 THEOLOGICAL EDUCATION

2.3.1 INTRODUCTORY REMARKS

As was stated in the previous section, theological education is one specific type of Christian higher education. In the context of this thesis, theological education refers to higher education within institutions of the PAOC that have the Holy Bible and theology as their core curriculum. The Merriam-Webster Dictionary (Mish, 2004:741) defines theology as, "the study of religious faith, practice and experience, especially the study of God and of God's relation to the world." The Holy Bible is viewed as a book in which God, the Creator of the universe, reveals Himself and communicates His message to people. If theology is the study of the nature of God and His relations to humans, there is need to discover the nature of God and His relationship to people through one of the key forms of His communication, the Holy Bible. In order to learn theology in its completeness as well as systematically, not haphazardly, it is beneficial to attend an institute of formal learning such as a theological college in which the learning of the Holy Bible and theology is organized and is the core curriculum.

Hulbert (1988:30-37) outlines five distinctive traits of theological education, as contrasted with secular education, thus:

1. Responsibility to God. We should respond first to the command of God, not to the marketplace or to the value system of society.
2. Eternal Significance. The results of our teaching, whether excellent or mediocre, are permanent.
3. Absolute truth. (It is not determined, but discovered). We must guard against a modern Pharisaism which would emphasise the theological accretions of scholars more than the Word of God itself.
4. Spiritual dynamic. This is not a substitute for diligence but an added factor which affects the reason for and results of learning. Without spiritual formation of the student, theological education differs from secular education mainly in subject matter.
5. Centrality of the church. Theological institutions exist in order to serve the churches and must therefore be accountable to them.

Bell (as quoted in Kemp, 1994:81) discusses the challenge of relevancy in theological education, stating:

In a society where there are no moral absolutes, North Americans have developed tolerance for everything except absolutes. It must be recognized therefore, that in trying to carry out a program of theological education which asserts that there are absolute values, evangelicals are now moving against the philosophy of the mainstream culture. Relativism has itself created an intellectual vacuum. If everything is relative, what is the

content of education? ... the traditional Protestant values that built American society have now been replaced by the notion that there is no such thing as truth, right or wrong. From this mindset, we have developed the present emphasis on “politically correct” education.

Bell (as quoted in Kemp, 1994:81) recognizes the effect that such a philosophy in secular childhood education has on students entering theological colleges. He states:

Thus, the majority of students who approach institutions of theological education come out of an educational system that is sinking deeper into moral illiteracy but even beyond that into cultural illiteracy and even functional illiteracy. Education cannot be considered quality if it ignores religious and moral values. ... even secular education cannot escape a religious component. After all, religion is about an individual’s ultimate concern and even atheists have ultimate concerns.

It is important to understand the changes and trends in society that have affected theological education in North America. The effects of secularisation is evident when theological colleges make changes to their mission, purpose and curriculum in seeking accreditation from secular agencies. The challenge of being relevant in society affects the way the church and its theological institutions operate. According to Bell (as quoted in Kemp, 1994:83), confidence in established religion in general and tolerance of biblical Christianity specifically is diminishing because the church is seen as being irrelevant to modern issues and intolerant of certain groups of people. There is a shift in whom people look to for help with life’s problems, the shift being from church leaders to psychologists.

Other significant changes or trends in society affecting churches and theological colleges are technological advances and the changed roles of women in the home, workplace and church. Regarding the effects of technological advances, Bell (as quoted in Kemp, 1994:86) claims that technology has resulted in more and more people working at home causing more isolation and thus less ability to form relationships. He (Bell as quoted in Kemp, 1994:84) also claims that people have lost the sense of mystery required for authentic worship because of the technological society we live in. In regards to the roles of women, Bell (as quoted in Kemp, 1994:85) says: “Women have increased their power in society, both economically and politically.” Changes in women’s roles as well as other factors have affected the institution of the family. More women are taking leadership roles within the church, which leads to more and more women going to theological colleges to prepare for ministry.

Bell (as quoted in Kemp, 1994:84) talks about the church having a more difficult time finding leaders who will train for its ministries, saying:

Given the fact that the coming generation of evangelical students is less sure of its convictions than that of the past, it will be more difficult to identify people who are authentic leaders, who view God’s ministry as a calling and who have God’s vision for their work, who will indeed be able to relate to our current society and our current generation.

Part of the reason for a decrease in students studying for church ministry, according to Bell (as quoted in Kemp, 1994:87-88) is that:

The pastoral role in society is no longer respected. In short, the lack of status attached to the pastorate by the secular society, the low salaries and the long and costly preparation has resulted in a waning of interest in theological education on the part of gifted people. It is apparent that theological education in North America is faced with overwhelming demands. ... the past model for the pastorate has been one where the pastor has been taught to lead, then love and finally listen. The needed model is one where the pastor listens, loves and then leads.

Bell (as quoted in Kemp, 1994:89) is hopeful that theological education can be what it was meant to be. He concludes:

With respect to the problems of secularisation, we are not helpless. To retain the biblical/theological commitments of our institutions, we must ensure that our colleges are worshipping communities within the church. Assurance can be provided when there is a strong system of accountability to evangelical constituents. All elements within the institution must be committed to the church. This is particularly true of faculty. We need to be aware of the theological positions of our faculty and be careful to hire only committed evangelical people. Faculty should be required to progress in faith and life as well as in their disciplines. We must require integration of faith and learning in the classroom. Colleges should be active both at encouraging quality scholarship on the part of the church leaders and in demonstrating to the larger academic world that the

Christian faith can make a beneficial impact on individuals' worldview, judgements and insights.

In discussing important aspects of theological education, the following relevant topics will be discussed: the evangelical nature of theological education; the Holy Bible and Christian theology as the core curricula in theological education; and spiritual formation and integration of faith and learning in theological education.

2.3.2 EVANGELICAL IN NATURE: BIBLICISM, CONVERSIONISM, EVANGELISTIC ACTIVISM

Theological education, in a broad sense, includes any education where the study of God takes place. In this thesis the focus is on Christian theology. Within Christian theology, there are various streams, with one stream being the evangelical one. The Pentecostal Assemblies of Canada (PAOC) is considered an evangelical denomination. Therefore, the theological education within PAOC theological colleges is also evangelical in nature. Although there are differing views of what 'evangelical' means, Heie (1997:247) proposes three distinctive traits "that are typically associated with the word "evangelical" at the present time." These three distinctive traits are: biblicism; conversionism; and evangelistic activism.

- Biblicism, the first distinctive of evangelicalism, according to Heie (1997:247), refers to having a high regard for the Holy Bible and viewing it as the ultimate authority in the Christian life: "Evangelicals do not view the Bible as just one great book among many. Rather, they view it as the primary vehicle for God's revelation of the nature of

Christian faith and practice.” Applying this to evangelical Christian colleges Heie (1997:248) states:

Most if not all evangelical Christian colleges require biblical studies as a part of their general requirements, and most make attempts to uncover ways in which biblical understanding can illumine and enrich understandings gained from study in the various academic disciplines.

This does not mean that the Holy Bible is the sole source for all understanding and is self-interpreting. Heie (1997:248-249) admits that these two aspects of biblicism are limitations in evangelicalism. He (Heie, 1997:250) believes in a more balanced view of biblicism which he calls “Biblical Centrality.” He describes it thus:

The biblical record is the primary source and ultimate authority for our understanding of the Christian faith and the implications of that faith for our lives. Such biblical understanding needs to be complemented and enriched by theological reflection and by understanding gained from study in other academic disciplines, and from the gifts of Christian tradition, reason, and experience.

Rather than the Holy Bible being the ‘sole’ source of understanding and ultimate authority, it becomes the ‘primary’ source.

- Conversionism, the second distinctive of evangelicalism, refers to the belief that people need to have an inward change. Heie (1997:251) explains, “that being a Christian is not just a matter of giving intellectual consent to a set of beliefs. Rather, it involves a commitment of the whole person that should be life changing.” Heie (1997:252) applies this to the spiritual transformation and growth that can take place at evangelical Christian

colleges through chapels, Bible studies and prayer groups. There is also an emphasis on “holistic” student development. Heie (1997:252) states, “Students are not disembodied intellects. Rather, they are persons who think, feel, act, worship, play, relate to others, and have bodies that need caring for.” Heie (1997:252-253) warns against the dangers or limitations of conversionism as being mindless emotionalism and/or a private spirituality. There is a need for balance in order to avoid both lifeless intellectualism and mindless emotionalism. There is also a need to encourage students to live their Christian life outwardly in order to fulfill their responsibility to other people. Heie (1997:253) believes that evangelical Christian colleges should not rob students of the opportunity to develop ethical discernment by making too many rules. He (Heie, 1997:253) claims that, “what is essential to Christianity is the whole life committed to God, from the beginning of faith until death.” Heie (1997:254) proposes evangelicals “embrace a “chastened” form of conversionism best captured by the word “commitment.”

- Evangelistic activism, the third distinctive of evangelicalism, refers to Christians actively sharing their faith and communicating the Gospel with those who are not Christians. Heie (1997:255) explains that evangelicals believe that “truth” is not something to selfishly keep in one’s head. Knowing and doing belong together; “truth” is to be lived out and acted on. Regarding the limitations of evangelistic activism, Heie (1997:256) warns against limiting our redemptive work to only human beings and ignoring political and social systems, as well as limiting our concern for people to only their spiritual need and ignoring other types of need. He also cautions against emphasizing immediate results, whether spiritual or social. Christian scholarship is a vital Christian calling even though it does not produce immediate results. Heie

(1997:256) says: “If Christian academics do not energetically pursue that calling, we will abandon our culture to non-Christian ways of thinking.” To have a balanced view of evangelistic activism, Heie (1997:257) suggests a “chastened” form of activism which he calls “comprehensive Gospel activism.” In evangelical Christian colleges, Heie (1997:257) suggests that there is a “need to exhibit greater commitment to public expressions of service that reflect a broad view of redemption, including the quest for peace and justice for all people.” In conclusion, Heie (1997:259-260) encourages evangelical Christian colleges to be places of open dialogue and a venue for learning through the disagreements. Humility is required for this to happen.

The four PAOC theological colleges in this study are evangelical Christian colleges since they exemplify the three evangelical distinctive traits (i.e. biblicism, conversionism, and evangelistic activism) discussed above. This is evident in their statements of faith, core values and their goals or objectives. Central Pentecostal College (CPC) demonstrates the evangelical distinctive of biblicism in both its Statement of Faith and Institutional Goals. The CPC Catalogue (2005:4) states:

We believe the Holy Scriptures to be the divinely inspired, infallible, inerrant and authoritative Word of God. To fulfill our mission of preparing men and women for Bible-centered Christian life and ministry, CPC has several institutional goals: To encourage a comprehensive and biblically integrated education.

In regards to the evangelical distinctive of conversionism, the CPC Catalogue (2005:4) states, “We believe that justification is a judicial act of God on the believer’s behalf

solely on the merits of Christ, and that regeneration by the power of the Holy Spirit is essential for personal salvation.” The evangelical distinctive of evangelistic activism is evident in the Institutional Goals (CPC Catalogue, 2005:4) which reads, “Students will be given the opportunity to improve their ability to evangelize, disciple, and minister to both Christian and non-Christian people, in both their own culture and in cross-cultural situations.”

At Master’s College and Seminary (MCS), the distinctive of Biblicism is evident in both the statement of faith and the core values. The MCS Catalogue (2006-2008:4) Statement of Faith includes, “We believe the Holy Scripture to be the divinely inbreathed, infallible, inerrant and authoritative Word of God.” The Core Values (MCS Catalogue, 2006-2008:2) include:

Ministerial training and theological education at Master’s must cultivate thorough biblical knowledge Biblical education is directed toward encouraging and enabling students to: be well versed in the Scripture with an appreciation of the Bible as God’s revealed Word; have developed a biblically integrated worldview.

In regards to exemplifying the evangelical distinctive of conversionism, the MCS Catalogue (2006-2008:4) Statement of Faith includes, “We believe that justification is a judicial act of God on the believer’s behalf, solely on the merits of Christ and that regeneration by the power of the Holy Spirit is absolutely essential for personal salvation.” MCS (MCS Catalogue, 2006-2008:2) displays the evangelical distinctive of evangelistic activism in their Core Values, which reads:

Ministerial training and theological education at Master's must prepare a student for culturally relevant Pentecostal ministry in Canada and abroad. Culturally relevant training will develop graduates who: have embraced a "kingdom" mindset prompted by the Great Commission resulting in a commitment to finding intentional and creative ways to connect with people outside the community of faith and introduce them to the person of Jesus Christ; appreciate, promote, and advance the activity of world and home missions.

Summit Pacific College (SPC) has the same Statement of Faith that MCS and CPC have which includes the evangelical distinctive traits of biblicism and conversionism in their statements about the Holy Scriptures and salvation (SPC Catalogue, 2004-2006:36). In addition, SPC, in their Statement of Objectives (SPC Catalogue, 2004-2006:37), includes these aspects of biblicism, namely, "Understand God's Word in its parts and the whole. Develop a biblical world view." Regarding the evangelical distinctive of evangelistic activism, the Statement of Objectives (SPC Catalogue, 2004-2006:37), states, "Live as a Great Commission believer who makes disciples everywhere. Engage the culture in which they live."

Vanguard College demonstrates the evangelical distinctive traits of biblicism, conversionism and evangelistic activism in its Statement of Faith and Educational Objectives. The Vanguard College Catalogue (2004-2005:2), under the Statement of Faith, states:

We believe that the Old and New Testament are divinely breathed, infallible, inerrant as originally given and are the complete revelation of God's plan for the salvation of man. That salvation has been provided through Jesus Christ for all people, and those who repent and believe in Him will be born again of the Holy Spirit, receive the gift of eternal life and become children of God.

The Educational Objectives of Vanguard College (Vanguard College Catalogue, 2004-2005:52-53) include the following evidences of the evangelical distinctives:

The graduate of Vanguard College should: Evidence a thorough knowledge of basic biblical content; Be committed to biblical standards and principles in relationships; Have a vision of the needs of society and an awareness of humanity's spiritual plight. This is to be evidenced by a desire to participate in the fulfilling of the Great Commission through evangelism, church planting and missionary service.

2.3.3 HOLY BIBLE AND CHRISTIAN THEOLOGY AS CORE CURRICULA

In the context of this research, the terms 'theological college' and 'Bible college' are considered synonymous since Christian theology is derived from the Holy Bible. The four theological colleges of the PAOC relevant to this study are considered Bible colleges. This is evident in the earlier names of three of the colleges (i.e. Eastern Pentecostal Bible College, Western Pentecostal Bible College, and Northwest Bible College) and in their core Bible curricula. Ringenberg (1984:163) discusses the core curriculum in Bible colleges, thus, "Every Bible college from the beginning of the

movement to the present has made the English Bible the heart of its curriculum.” The importance of making the Holy Bible foundational for life and learning in PAOC Bible colleges, has already been demonstrated earlier in this chapter while discussing biblicism as an evangelical distinctive (see pp. 104-105).

Ringenberg (1984:157-158), in his book *The Christian College*, offers background to the Bible college movement in North America, saying:

The Bible college movement arose in the late nineteenth and early twentieth centuries as a response to the widespread revivalism of Dwight Moody and others, as a reflection of the American movement toward popular education, and as a reaction to the growth of liberal thought in American Protestantism in general and its colleges in particular.

The ABHE (Association for Biblical Higher Education, a Bible college accrediting association) Manual (2005:3) offers a brief history of Bible colleges in North America, stating:

In the late nineteenth century, a movement began that has had a profound influence on evangelical Protestantism. Its impact has been felt in every part of the world, producing a large percentage of North American evangelical missionaries and serving as a primary training center for local church leadership. This religious development was the Bible institute movement, which later evolved into the Bible college movement. ... the Bible college movement has proliferated throughout North America. ...

there are more than 1200 Bible schools and colleges in the United States and Canada.

The AABC (Accrediting Association of Bible Colleges) Manual (1998-1999:3), in describing the establishment of those early colleges, says, “The colleges they founded became the pattern for a new expression in higher education. From the beginning, the Bible college movement has been dynamic – not only in the rapid multiplication of its colleges, but in the expansion of its programs.”

Three of the four theological colleges of the PAOC in this study, have changed their names in the last few years, removing the word ‘Bible’ from their name. Bell (as quoted in Kemp, 1994:79) offers a rationale for this, saying:

the justification for this action is that, in American society, the term “Bible College” connotes an institution of inferior academic quality and therefore is a hindrance to student recruitment. Although this may be true, the review of the former AABC members revealed that colleges that dropped ‘Bible’ from their name gradually broadened their curricula, reduced the biblical content of the curricula and in some cases marginalised their biblical studies and Christian ministries offerings. Failure to broaden could, in some cases have led to obscurantism. Some would argue, however, that in several cases the broader institutions are rapidly proceeding toward secularisation.

Although three of the four PAOC theological colleges in this study have removed ‘Bible’ from their names in the last few years, all of them have stayed true to their mission and

purpose. This is evident in including the Holy Bible in the statements of faith, core values, and goals or objectives (see pp. 169-200), as well as in keeping Bible and theology as the core curricula regardless of the addition of different majors and minors (see CPC Catalogue, 2005:12-30; MCS Catalogue, 2002-2003:5-4 to 5-15; SPC Catalogue, 2004-2006:10-19; Vanguard College Catalogue, 2004-2005:6-20).

Within theological education, every subject in the curriculum, not just biblical and theological subjects, including courses in the fields of general education, liberal arts or humanities, are all taught from a biblical worldview. Hille (2001:135), in discussing the importance of the Scripture as the intellectual and spiritual centre of theological education, says:

In the Information Age, it is important to have a strong intellectual centre for studies. The Scriptures are this for us. In the multiplication of words, we ask for the one eternally true Word. Therefore, in the centre of studies for all students must be the very intensive study of the entire New Testament; then comes the thorough and broad knowledge of the Old Testament; Theological studies which are not clearly structured in their curricula in a hierarchical way lose themselves; they have no real organizing centre.

2.3.4 SPIRITUAL FORMATION AND INTEGRATION OF FAITH AND LEARNING

A thorough discussion of the meaning of spiritual formation has been attempted in the clarification of concepts section of Chapter 1 (see pp. 66-70). Liefeld & Cannell (1992:241) write, “No dimension of theological education is more frustrating to define intellectually than the spiritual.” Senior & Weber (1994:24), however, offer a definition of spiritual formation, and conclude that:

becoming theologically capacitated is an important part of what we mean by being spiritually formed – but it is not everything we mean. It includes not only the way we think, but the kind of people we are. ... spiritual formation means something like growing in grace, becoming more like Jesus, learning to live a holy life, increasing our love for God and service to others, or practising the Christian virtues.

Senior & Weber (1994:24) realize that, “Not everyone in theological education means the same thing by ‘spiritual formation’.” In their research, they discovered that any of the following meanings were considered spiritual formation in different schools: sanctification; deepening of religious commitments; Christian discipleship; psychological, moral or character formation; development of ministerial skills; growth in Christian maturity; or enculturation into a particular liturgical or confessional tradition (Senior & Weber, 1994:24).

Regarding spiritual formation in theological colleges, Stuebing (1999:47) writes:

In recent years, an extensive ongoing discussion has developed on spiritual formation in theological education. The discussion arises from a widely shared concern that theological education should focus much more deliberately on aspects of leadership development that transcends mere academic preparation.

Senior & Weber (1994:25-26) claim that, “the importance of spiritual formation in theological education has increased in recent years for a number of reasons.” They offer three reasons, namely: more and more new students come without having been formed by others within a community of believers or in their homes; changing demographics of students, such as more students being older, result in them bringing with them experiences from the current culture that have miss-shaped them for ministry; and, the awareness of moral misconduct by some clergy have highlighted the importance of spiritual formation and not just academic or ministry development within theological colleges (Senior & Weber, 1994:25-26). Peterson (1997:58) says, “Calls go out that the seminary must become more intentional about spirituality and spiritual formation.” Fortosis (2001:49) claims, “Spiritual formation is a topic of deep interest among religious educators today.” Liefeld & Cannell (1992:244) offer numerous stimuli for the apparent need for spiritual formation in theological colleges, the final one being, “increasing concern is felt over a fragmented curriculum with no integrating center. Spiritual formation, it is felt, could provide that center.”

Smith (1996:84), in outlining basic assumptions regarding theological education and spirituality, states:

We can affirm the priority of spiritual maturity as one element of the goal and purpose of theological education. Some may speak of it as the defining purpose and objective. In the end, those people who effectively fulfill their vocations are those who have a deep commitment to God, a clear discipline in their lifestyle and behaviour, and a clear sense of apostolic calling and service for their fellow human beings. Yet if it is imperative that the people who graduate from our schools be men and women of both competence and character, then character formation must be as much a part of the agenda of the academy as competence.

Stringer (2001:107), in his article “Spiritual Formation”, states:

The *raison d’etre* of our Bible schools will always remain: the formation of all-round, mature Christians, ready for service in the church at large. Maturity is expressed in three aspects: in what a person is, in what a person knows and in what a person is able to do. The first aspect, however, is the most important and at the same time the most difficult to verify. How do we evaluate human character?

Cole (2001:76), in discussing theological training as formation, states that the end goal or outcome is Christ-likeness, which is concerned with character, values and spiritual formation. In this regard, he (Cole, 2001:76) says, “the making of the whole person is the focus of training.”

Steubing (1999:48) in describing spiritual formation in theological education, says, “Christian spirituality that is truly authentic must be integrated into the lives of the

students and faculty, and thus be observable, whether that be in the classroom, the dormitory or the church.” Jones & Jennings (2000:124-126) discuss a program of spiritual formation in a theological school that includes three pressing needs: the need for more intentional reflection on the practices of the Christian faith; the need to nurture the interrelation of prayer, study and service; and the need to understand the significance of life together with others in formation.

The concept of integrating faith and learning in theological education or in Christian higher education, has been much discussed by scholars. Adrian (1997:445) makes some conclusions about the possibility of maintaining faith commitments and offering quality higher education simultaneously in Christian institutions: “The historical evidence is clear that the large majority of institutions founded on faith commitments have, at some time in their history, given up those commitments.” However, Adrian (1997:445) makes it clear that there are colleges and universities that have integrated faith and learning using different models and have survived even through pressures from society and the arena of secular higher education. Ringenberg (1984:170) argues that:

Since the Bible college offers both a Bible education and a college education, it provides an integrated worldview in contrast to much of modern education. Most modern education ... takes a compartmentalized approach which gives no overarching meaning to the sum of its curricular parts.

He (Ringenberg, 1984:195-196) also discusses the emerging identity of the modern Christian college and offers five character traits, the third one being “an increasing effort to integrate faith, learning, and living.”

Developing academically has not come without a cost to maintaining religious distinction. Adrian (1997:447) claims that some institutions are more concerned with keeping abreast in secular society than maintaining their Christian distinctiveness. Others would suggest that some schools are more “market driven than mission driven.” Adrian (1997:448) states in this regards: “Our modern pluralistic culture poses a major challenge for the founding faith traditions as well as for Christianity itself.” There has been a gradual shift from being against culture to transforming it. Adrian (1997:451) states that as schools change:

they must struggle again with the question of how to embrace desirable dimensions of the culture of which they are a part, on the one hand, while challenging its pervasive, less desirable characteristics on the other. This is another form of the challenge to live successfully in both worlds of faith and learning.

Adrian (1997:453) claims that most Christian colleges, because they are generally smaller than secular universities, are greatly influenced by their presidents to sustain distinctive character. Other factors affecting whether an institution slides away from its Christian character or not, are the nature of the faculty and the mission statement. Adrian (1997:454) explains:

Hiring a “critical mass” of faculty because they are members of a particular denomination will not necessarily insure a particular religious character, but hiring those who are genuinely supportive of the school’s faith commitment is a necessary condition for sustaining distinctiveness. Contrary to popular opinion, mission statements are important, and continual review, interpretation, and restatement of the mission are ways to engage faculty and staff with an institution’s core philosophy. A mission statement also calls the institution back to the basic rationale for its existence and seeks to integrate the mission into the day-to-day activities which consume most people on every campus.

Senior & Weber (1994:24) recognize that, “the relationship between the curriculum and spiritual formation is determined by a school’s mission.”

The spiritual formation of students is one of the main purposes of most theological colleges and is one of the key ways that theological colleges can integrate faith and learning. When faculty and staff are concerned not only for the intellectual and academic aspects of training students, but are concerned for their spiritual, personal and ministry development, they are involved in integrating faith and learning. Ringenberg (1984:164) offers what is considered the informal curriculum in all Bible colleges, saying:

Whether or not they have listed it as a formal part of their curricula, the schools invariably have given major attention to developing in their students a pietistic lifestyle. ... intellectual knowledge should never be valued above spiritual illumination because one can never acquire the

most important knowledge apart from instruction by the Spirit of God. The Bible college educational process was designed to produce holy students as well as students who were knowledgeable about holy things.

Ringenberg (1984:195-196) discusses the emerging identity of the modern Christian college and offers five character traits, the fourth one being, “a continuing effort to promote spiritual nurture and character development.” Smith (1996:84-85) affirms that education and spirituality need not be pitted against each other, by saying:

We need to affirm the redemptive value of academic study. We cannot divorce formal study from the program of character formation. The mind is renewed by truth. Spiritual formation, therefore, includes study. Few things are so redemptive as the honest exploration of truth. The classroom is most effective when study is informed by prayer and worship, when formal study arises out of communion with God and nurtures, directly or indirectly, a relationship with God.

Liefeld & Cannell (1992:248) state that, “wherever and however development for ministry takes place, there should be agreement that theology and spirituality must never be separated.”

Stuebing (1999:60), in discussing the integration of faith and learning, states:

Integration is not an attempt to maintain a balance between the academic, the spiritual, and the practical, as though things were done one at a time. Integration means bringing these aspects together into a whole, and doing them at the same time. Spiritual development cannot be merely a subject

within theological education, separate from other subjects. Rather it must be a perspective affecting the whole educative process.

A result of a lack of integration is “students end up being internally divided when there is a false division between the academic and the spiritual in the curriculum. It is better to conceive of both the academic and the spiritual exercises of the divinity school to be formation” (Stuebing, 1999:64).

In regards to undertaking spiritual formation in theological colleges, Senior & Weber (1994:27-28) offer a variety of ways and means to accomplish this. These ways include: the daily interaction of Christians (both students and staff) within the ‘community of scholars’; the promotion of corporate worship sessions; interaction in small groups for prayer and fellowship; the mentoring of students by faculty; the oversight received during field education or internships; psychological and vocational testing and counselling; the teaching in the classroom; and through how teachers teach and how they interact with students. Stuebing (1999:64-66) offers similar means of spiritual formation within theological colleges, namely, during the teaching of material in the classroom, in community gatherings, during outings, retreats, days of prayer, spiritual-emphasis week and communal meals. Smith (1996:86-88) also suggests similar means for the spiritual formation of students in theological colleges, namely, study in and out of the classroom, prayer retreats, chapel services, individual reflection, experience in ministries and church involvement, and exercise of the spiritual disciplines.

Coe (2000:85) affirms that spiritual formation can and should take place in the classroom, saying:

There is probably no course taught at a Christian institution of higher education which does not, in some way, advance the spiritual life of its students. Whether it be the love and kindness of a professor, a little extra time spent with a student, a heartfelt prayer at the beginning of class, or the explicit teaching of the faith and its integration with knowledge from the natural disciplines, all of these are part of the spiritual formation and mentoring of students.

Coe (2000:85) believes that, “most of us in the contemporary evangelical university and seminary have followed the classroom model of the secular university which consists primarily of teaching course content and developing professional skills.” He (Coe, 2000:86) is concerned that, “the above model of the university has led to the general relegating of training in spiritual formation to the non-curricular.” Coe (2000:86) prefers to see the class structure as “a form of training-in-righteousness – a king of spiritual discipline in itself.” He (Coe, 2000:86) espouses that faith and learning can be integrated in the classroom by using the classical spiritual disciplines (prayer, meditation on the Word, silence, solitude, fasting, etc.) to “assist in the development of curriculum, the teaching of classes and the crafting of assignments.”

Liefeld & Cannell (1992:249-250) offer numerous approaches, rather than programs, of ensuring spiritual formation happens within theological colleges or seminaries. These approaches include: determining the existing need for teaching on spirituality; assessing

the spiritual maturity of incoming students; determining the outcomes expected from a theological education; concluding what kinds of spiritual formation can best be included in a student's experience at college; constructing a map and itinerary to visualize the kinds of learning and experience that will facilitate spiritual growth and routes to that end; planning for a spiritual orientation for incoming students describing the map and itinerary; encouraging faculty to determine what subjects in their courses would be appropriate for stressing the spiritual dimension; integrating the academic and practical whenever possible; ensuring that faculty are models of spiritual maturity; appointing a director to unify direction and coordinate resources; linking spiritual formation with ethical behaviour and social responsibility whenever possible; and allowing for corporate experiences to develop spiritual sharing and relational skills.

Peterson (1997:56-57), talks about the centrality of God's Word (the Holy Bible) for spiritual formation in the theological institution, saying:

Seminary is a school designed to teach us to get it right – to read the Hebrew and Greek Scriptures accurately and appropriately (exegesis and hermeneutics), But always it is the *Logos*, the Word of God, that determines the subject matter.

Peterson (1997:59) warns of the consequences of being inattentive, unresponsive or indifferent to God's Word, and suggests that the goal in spiritual formation and at seminary "is that the knowledge of God and prayer to God converge. ... thought, even when it is about God, soon becomes self-serving, prideful, and demonic – if it is not brought vigorously, regularly, and devoutly before the living God in prayerful

obedience.” Regarding the means by which the spiritual formation of students should happen, Smith (1996:90) emphasizes the importance of the truth found in God’s Word (The Holy Bible). In this regard, he (Smith, 1996:90-91) states:

First, character formation is ultimately the fruit of the truth. It is truth that transforms; it is by the truth that minds are renewed and it is by truth that we know wisdom. Central in this is the role of scripture. ... small groups, psychological tests and counselling methods, instruction in the spiritual disciplines, and so on ... are only valuable to the degree that they are informed by truth – a conscious and deliberate effort to know, understand, and obey the truth. We urgently need a coherent vision for theological education that grants scripture a central and defining place. ... the truth itself will bring the integration between education and spirituality for which we long.

In regards to who is responsible for the spiritual formation in theological colleges, Stuebing (1999:60) says:

Spiritual formation is seen as an important task of the whole faculty. The atmosphere, relationships, life-styles and courses, all have a bearing on it. This calls for an intentional integration, and a common understanding of the purpose of theological education among the various disciplines and departments. The delegation of spiritual formation to just one department does not solve the problem though in practical theology or pastoral

theology there are special resources and sometimes better pre-conditions for promoting spiritual development.

Smith (1996:91) confirms the faculty's role in the spiritual formation of students by saying, "It is the faculty members who embody the ideals of the academy. ... if we are going to speak of the integration of faith and learning, of intellectual and spiritual development, it must be modeled in our faculty." Liefeld & Cannell (1992:246) say regarding the role of faculty in spiritual formation, "all faculty are to act as "spiritual directors." We easily abandon the personal responsibility we all have as models and "pastors" to our own students when spiritual formation is structured and assigned to some professional."

Smith (1996:88) also discusses the roles of the student and the church in spiritual formation while they attend a theological college, thus:

We must not overstate the role of the academy in spiritual formation. The theological school is not responsible for the whole of a student's formation. The local church has a vital part in this process, for example, but the student is ultimately responsible. The theological school can only provide the opportunities for spiritual growth; it is the responsibility of the student to respond to divine grace.

Some, by delegating the responsibility of spiritual formation to the church, have compartmentalized the intellectual and spiritual development of Christians, leaving the intellectual development to the theological college or seminary. Liefeld & Cannell (1992:245) state:

The evangelical Protestant seminary does not welcome easily an emphasis on spiritual formation, nor, by and large, has it ever done so. Perhaps a reason for this can be traced to the belief that the church is the proper environment for spiritual formation. Cognitive instruction is thought of as the province of the seminary, with spiritual formation happening implicitly and informally.

It is detrimental to the spiritual health of Christians to fragment life into intellectual, spiritual and practical parts. A person is spirit, soul, mind and body all at once and spiritual formation includes all aspects together. Liefeld & Cannell (1992:246) conclude that:

Perhaps if we can conceive of spiritual formation as a concern *every* maturing Christian should have for others, we will see the community and growth environment of a theological school as an ideal supplement to the church rather than quibbling as to whether the church alone should do it.

Adrian (1997:455), in regards to the viability of theological colleges in North America and their ability to integrate faith and learning, concludes:

Christian colleges have provided a rich source of diversity in American higher education ... colleges can become first rate academically and simultaneously maintain viable faith traditions. Indeed, these institutions are dedicated to the proposition that faith and learning are not only compatible, but that they can be mutually reinforcing for the task of understanding God's world.

One may conclude, from what has been discussed in this section regarding spiritual formation and the integration of faith and learning in theological colleges, that the spiritual formation of students and the integration of faith and learning are vital areas of theological education to address in every theological institution. It cannot be ignored but must be dealt with purposefully and diligently in order for students to be guided on their spiritual journey.

3 RATIONALE FOR ESTABLISHING PENTECOSTAL ASSEMBLIES OF CANADA THEOLOGICAL COLLEGES AND THE ORIGINS OF PRESENT INSTITUTIONS

In section two of this chapter, the concepts of adult education, Christian higher education and theological education were dealt with in a theoretical way. This section will deal specifically with the desire and need for biblical and theological training in the Pentecostal Assemblies of Canada (PAOC), and how and when the four PAOC theological colleges included in this study came into existence. It is helpful to understand the rationale for starting these institutions and their history, leading up to the present condition of each, especially during the years 1980 to 2005, which are the years that questionnaire respondents attended these colleges.

3.1 DESIRE AND NEED FOR BIBLICAL AND THEOLOGICAL TRAINING IN THE PENTECOSTAL ASSEMBLIES OF CANADA

Wilson (2002:372-373) introduces the general philosophy of North American Pentecostals regarding theological higher education, thus:

Pentecostals have generally been ambivalent about higher education, many regarding it with open suspicion. Although from the beginning some groups recognized the need to provide at least basic theological training for their ministers, it was generally agreed that the historic denominations had lost their spirituality in direct relationship to their emphasis on education. Pentecostals claimed that it was not education they opposed but an education that destroyed faith or reduced dependence on the Holy Spirit. A residual belief that spirituality and higher education are basically incompatible has limited the support of Pentecostals for higher education throughout their movement's history.

Wilson (2002:373) gives two other reasons for the lack of enthusiasm for theological education among Pentecostals in the early years of the movement, namely: the urgency to evangelize before the second coming of Christ and, therefore, the lack of time for education; and the belief that education was unnecessary for ministry since the enabling of the Holy Spirit was sufficient. In the latter part of the Pentecostal movement there has been a gradual change of philosophy regarding theological education. Wilson (2002:374) states, in this regard:

In spite of this resistance to higher education, Pentecostals have always recognized that schools afford an effective means to train workers, perpetuate their distinctive doctrines and experiences, and deepen the devotion and commitment of their youth. Over the decades, probably a majority of the Pentecostal clergy have attended some type of Bible institute or college. Most recognize the important role played by such

institutions, remain loyal to their own schools, and give at least moral support to Pentecostal higher education.

In the early years of the PAOC denomination, not all leaders were in agreement about the need for theological training. In regards to the thinking of the early leaders of the denomination, Miller (1994:201-202) writes:

A considerable number of the early leaders had some formal training in their former denominations; Thus, the first leaders of the Fellowship were men with varying degrees of theological training and many others without any formal instruction. As a result, there arose two prevailing views on religious education which have characterized Pentecostalism for its entire history. Many zealous workers believed the coming of the Lord was so close at hand that time could not be “wasted” in formal training. Other workers, who believed they had benefited from formal education, wished to make it available to young candidates for the ministry. And so an ambivalent attitude developed which for decades marked the PAOC as both wary about, and supportive toward, Bible schools.

One early leader’s description explains the thinking of PAOC leaders in the early 1920s:

The ministers and people in the early ... Pentecostal church were so occupied with the salvation of souls and the building up of the household of faith, together with days and nights of prayer, that with great victories in the spiritual realm they had not become conscious for a considerable time of higher education. The Pentecostal church ... amid all the revivals ... (was) cautious as to how far she should go in exalting the intellectual.

This church was not opposed to any ministers of other churches that had intellectual attainments in higher education and degrees, as long as (they) adhered to the Bible as the highest authority. Pentecostals were not opposed to education when it was sound and true to the great theological settlement of the Reformation. Therefore, they gradually saw the need of Bible colleges. As early as 1921 there was a recognition of the need for some type of formal training for ministerial candidates. (Miller, 1994:202)

From 1921 to 1925, PAOC students either went to the USA for training or attended short courses offered in eastern Canada (Miller, 1994:202).

As the Pentecostal Assemblies of Canada (PAOC) developed as a denomination and fellowship of churches, the leadership started recognizing the need for training pastors and missionaries. Kulbeck (1958:49-50), in writing a history of the PAOC, states:

It was not long before Pentecostal pioneers in Canada discovered the importance of theology and formal training for the Christian ministry, if Pentecostal truth was to be perpetuated beyond the lifetime of those who had been present in the Pentecostal revival of 1906. Between 1924 and 1947 at least six Pentecostal Bible schools were to spring up, across the land. These were the normal result of a deepening spiritual awareness and hunger for God in Pentecostal believers. The first permanent Bible training centre came into existence at a time when Pentecostal youth needed to be fortified against modernism, false cults and fanaticism.

Peters (1970:23) writes about the beginnings of Bible colleges within the PAOC, saying, “The need for studying the Word of God for the purpose of training ministers and leaders gradually became evident to the Pentecostal people in the earlier years of their history.” Miller (1994:201), a more recent PAOC historian, confirms Kulbeck’s and Peters’ statements thus:

With these developments in ecclesiastical structure, the PAOC had moved from the status of a religious sect to a fully accredited denomination. But one further element was essential to its perpetuation – the establishment of training institutions for its clergy and missionaries which would both preserve and propagate its distinctive theology. That essential element was the Bible school. There were no permanent Pentecostal training institutions in Canada before 1925. Those interested in religious education most often attended one of the evangelical schools in the USA. Most Canadian leaders, however, did not have the resources to attend these schools.

Peters (1970:30), in her book *The Contribution to Education by the Pentecostal Assemblies of Canada*, discusses the benefit of theological training for PAOC ministers, thus:

When the Pentecostal movement first began, the only trained ministers available were those who had been trained before they joined the movement. Others who felt called of God to preach did so without formal training, but it was recognized that the most consecrated and dedicated man is better equipped with formal training.

Horban (1968:11) agrees, saying:

What could be more basic to our entire work than our Bible colleges? The future of our work at home and abroad rests largely with what we make of our Bible colleges. The investment in the lives of our young people will bring far-reaching benefits to the entire cause of Christ. In the long run, nothing else pays off as well.

Argue (1968:11), the Executive Director of Home Missions and Bible Colleges at the time, and for some years the principal of Bethel Bible Institute, concluded with this statement:

Our schools are vital to the future of our fellowship. Adequate courses of instruction, spiritual and well-trained teachers, and suitable facilities are all necessary if our future ministers are to receive the preparation they need for strong Pentecostal ministry.

As can be concluded from this discussion of the rationale for establishing PAOC theological colleges, although there were some who were leery of higher education, most felt that the formal training of PAOC leaders was necessary and beneficial. The evidence of this is seen in the development and longevity of the four PAOC theological colleges considered in this study and outlined in the following section.

3.2 AN OUTLINE OF THE ORIGINS OF PRESENT PAOC INSTITUTIONS

3.2.1 CANADIAN PENTECOSTAL BIBLE COLLEGE AND WESTERN BIBLE COLLEGE

Kulbeck (1958:50) describes the establishment of the first PAOC Bible college in central Canada, thus:

In August, 1925, the General Conference of the Pentecostal Assemblies of Canada met in Winnipeg, Manitoba. It was decided that a sound, orthodox place of training for candidates for the Pentecostal ministry should be organized in Winnipeg.

Miller's (1994:202-203) account agrees:

A decision was reached at the General Conference in Winnipeg in 1925 to establish a permanent school in that city which could offer three years of training for the ministry. Initially, the Winnipeg institution was thought of as a "temporary Bible school for one or two years," with the understanding that both East and West could set up their own regional schools later.

Regarding the first formal Bible school mentioned above, Kulbeck (1958:51) states:

The institution was first known as Central Canadian Bible Institute. However, within a year the name was changed to the Canadian Pentecostal Bible College (CPBC). In the first term of the Winnipeg school there were 31 students, In the second term 64 enrolled. By the commencement of the College's third term there were 92 students. The first Graduation took

place in spring, 1928. By 1930 the student body had increased to 130. It is well to remember that this was the national college for Pentecostal students from all parts of the Dominion (of Canada).

Miller's (1994:205-206) account of the early days of CPBC are slightly different but similar:

... in 1925, the Canadian Pentecostal Bible College had a student body of 33 and a faculty of three. For the second term, the enrolment increased to 60 and the faculty to five. The third school year attracted 96 students, During its 25 years of operation (1925-1950), the school in Winnipeg, renamed Western Bible College (WBC), was the nearest thing to a national theological training school in the formative years of the PAOC. It produced over 500 graduates.

Regarding WBC's curriculum Peters (1970:25) writes:

To a great extent, the course in this college was patterned after Wycliffe Anglican College, Toronto, which according to Dr. Purdie, was considered a scholarly, orthodox, evangelical seat of learning. On the whole, this course set the pattern for all the Pentecostal Assemblies of Canada Bible colleges that were to follow later.

For those students unable to travel to and live in central Canada, correspondence courses were initiated early on. Miller (1994:204) states, "Within a year of its commencement, the college offered, to those who could not attend classes, a "Home Study Course on the

Bible.” As many as 600 were enrolled in these correspondence courses.” Peters (1970:26-27) describes a disruption at WBC in the 1930s, saying:

During the General Conference in 1930 the decision to move the college to Toronto was made because that city was considered to be more strategically located, since the Eastern area (of Canada) was more heavily populated. In the meantime the students from Western Canada found the annual trek to Toronto too much of a financial burden, so a small institution known as Western Bible College opened in Winnipeg in 1931. ... in the spring of 1932, at a meeting of the General Conference in London, Ontario, Dr. Purdie was requested to go back to Winnipeg ... and be the principal of this new college. In reality, it was the same college as the one that had moved to Toronto, as it was still the National college, since the one in Toronto had closed, only now it had a different name.

The first principal of CPBC and then WBC was Dr. J.E. Purdie. Kulbeck (1958:50-51) describes his involvement, saying:

Rev. J.E. Purdie, a graduate of Wycliffe Theological College, Toronto, was chosen as Principal of the College at the 1925 Conference. His was the only name considered for the post. The appointment was made without his knowledge. Dr. Purdie spent two months in prayer and earnest consideration of the matter. Then he accepted the post. With Rev. G.A. Chambers, then General Superintendent, and with others, Dr. Purdie organized the College and outlined the curriculum. As a result of the

foresight of these early leaders, the Bible school became renowned for its spiritual and academic worth.

Miller (1994:203-204) adds the following:

Dr. J.E. Purdie became the principal and directed the new school from 1925 to 1950. J.E. Purdie was in Prince Edward Island when the General Conference delegates appointed him principal of the Winnipeg school. Purdie had sensed for some time the need of formal training for Canadian Pentecostals in order to overcome the excessively subjective elements which surfaced in doctrine and preaching of the 1920s. Perhaps no man in all of Canada was better suited at that time to inaugurate a Pentecostal Bible college program. Purdie was viewed by his peers as one of the outstanding theologians in the Fellowship. He was trusted by the PAOC leaders, was well-known and respected by evangelical leaders in other evangelical circles, ... and was particularly successful in relating to young people. His clear perception of the weaknesses inherent in the young Pentecostal Movement because of the shortage of trained clergymen compelled him to move into this strategic role.

Miller (1994:204-205) describes Purdie's influence thus:

The dangers facing the young revivalistic Fellowship in Canada seemed to be constantly before Purdie. He frequently warned colleagues of the risk of a lapse into fanaticism or unscriptural organization. He believed the Pentecost Movement could best be established by sound doctrine and

competent preaching. The goals of the Bible college, in his words, were to lay a “rock-bed in things Biblical, Doctrinal, Theological and Historical, upon which the preacher’s experience may rest.” Both evangelistic and teaching ministries, he noted, were outlined in the New Testament as essential for the success of the Church. In his opinion, there were seven “Factors that Make a Divinity College.” He summarized them as follows: a Doctrinal Statement; a faculty of trained teachers who accepted the statement; the very best curriculum; a saved, Spirit-led student body; devotional life among both faculty and students; a missionary vision; and a good library.

Peters (1970:28), in describing WBC’s closure and the legacy of Purdie’s ministry, writes:

The final year of Western Bible College in Winnipeg was 1949-1950. In that year Dr. Purdie concluded twenty-five years in office and felt that he should resign as principal so he could be free to travel across Canada and the United States to hold preaching missions and to give a series of lectures in various Theological colleges. In the meantime, four other Bible institutes had been formed across Canada in the preceding decade: Victoria, Edmonton, Saskatoon and Toronto each had its own institution, so there was increasing competition to secure students. After Dr. Purdie’s resignation ... the decision was made to merge Western Bible College with the Bethel Bible Institute in Saskatoon.

In conclusion, Miller (1994:206) comments on Purdie's influence within the PAOC, saying:

Both C.B. Smith and D.N. Buntain spoke of the "tremendous influence upon the PAOC" of Purdie's school and noted that WBC had been the model for other regional Bible colleges. He is regarded appropriately as the "Father of Canadian Pentecostal Bible Colleges."

Kulbeck (1958:58) quotes a graduate of WBC, C.A. Ratz, as saying in 1950 when the school closed:

The graduates of Western Bible College have been made to realize the need of the double portion, viz., to be filled with the Spirit of truth and the Word of truth. Its students have been influential, to a great extent, in the stability and development of the Pentecostal Assemblies of Canada.

3.2.2 BETHEL BIBLE INSTITUTE AND CENTRAL PENTECOSTAL COLLEGE

Regarding what is presently known as Central Pentecostal College (CPC), Miller (1994:208-209) writes:

Central Pentecostal College in Saskatoon began as a local church institute in Star City, Saskatchewan. In 1935, Pastor G.R. Hawtin opened the school with only eight students. Soon afterwards it was moved to Saskatoon Known at first as Bethel Bible Institute (BBI), it was approved by the PAOC and became a regionally operated school in 1942, under the direction of the Saskatchewan District Executive. When Western Bible College in Winnipeg closed in 1950, the Manitoba and North-

western Ontario District directed its students to Saskatoon. Regrettably, the history of BBI is connected with a theological controversy which developed into one of the most serious schisms in PAOC history. The Latter Rain Movement, as it was known, shook both the Institute and the Saskatchewan District to their foundations in 1947. Argue's leadership and the sacrificial labours of the faculty saved the school from disintegration during very difficult years. In 1961, the school was renamed Central Pentecostal College and formally placed under the sponsorship of both the Saskatchewan and Manitoba and North-western Ontario districts.

Kulbeck (1958:60) writes as follows about BBI's early beginnings, stating:

Bethel Bible Institute moved to Saskatoon in 1937. The school was recognized then by the Pentecostal Assemblies of Canada, but owned independently. In 1942 the property was transferred to the Pentecostal Assemblies of Canada, and its government was placed in the hands of a Board of Management. The number of students was continually increasing. In the first post-war years, it passed the 100 mark.

In regards to Central Pentecostal College's influence within the PAOC, Miller (1994:209) says:

A large percentage of the school's graduates have gone into ministry in Canada and the overseas mission fields. Not only has it provided a number of teachers for EPBC (Eastern Pentecostal Bible College) ... but it has made a significant contribution to Northwest Bible College in Edmonton in the form of two presidents ... and an academic dean.

3.2.3 ONTARIO PENTECOSTAL BIBLE COLLEGE, EASTERN PENTECOSTAL BIBLE COLLEGE AND MASTER'S COLLEGE AND SEMINARY

In regards to the history of what is presently known as Master's College and Seminary (MCS), Kulbeck (1958:62-63) writes:

In 1939, the Ontario Pentecostal Bible College began its work in Toronto. It was while Rev. Johnston was Principal that the name of the institution was changed from Ontario Pentecostal Bible College to Eastern Pentecostal Bible College. This was to indicate that the school was now being sponsored by the Districts of Western Ontario, Eastern Ontario and Quebec, and the Maritimes. From 1939 until 1951, the College was non-residential. It became increasingly apparent that a permanent home for the Bible College would be highly desirable.

Miller (1994:207-208) adds the following background information, stating:

Another attempt was made to establish a Bible school in the East in 1939. James Swanson served as principal in this school which was known as Ontario Pentecostal Bible College. When the facilities at Euston Avenue were outgrown, the school moved to Evangel Temple in 1946, and then to Peterborough in 1951. According to available records, during its first 30 years of operations, Eastern Pentecostal Bible College provided instruction to more than 4,000 students and graduated about 2,200 from its three-year course. Over 170 graduates have served in 35 foreign countries.

The MCS (Master's College and Seminary) Catalogue (2002-2003:1) contributes the more recent history of the institution, namely:

In 2000, the conferences of the Pentecostal Assemblies of Canada in Western Ontario, Eastern Ontario, Quebec, and the Maritimes, and the Pentecostal Assemblies of Newfoundland determined that the time was right to bring Eastern Pentecostal Bible College together with Canadian Pentecostal Seminary East (which had been formed in 1996 in cooperation with Tyndale Seminary), expand training options to those whose first language is not English, create a discipleship school based on The Master's Commission, and create a campus in the Greater Toronto Area (GTA). This new institution, Master's College and Seminary, was birthed and came under the leadership of Dr. E.G. Horton in 2001.

3.2.4 EVANGELISTIC BIBLE SCHOOL OF BRITISH COLUMBIA, BRITISH COLUMBIA BIBLE INSTITUTE, WESTERN PENTECOSTAL BIBLE COLLEGE AND SUMMIT PACIFIC COLLEGE

What follows is a brief history of the theological college in the most westerly province of Canada, British Columbia, which is now known as Summit Pacific College (SPC).

Kulbeck (1958:65) writes the following about the early days, namely:

Almost simultaneous with the birth of the Ontario school was the founding of the first permanent Bible school in British Columbia. This was, however, not the first effort in that direction in Canada's most westerly province. In September 1924, there was born the Evangelistic Bible

School of British Columbia (EBSBC). ... located in Victoria, British Columbia.

Miller's (1994:210) account of the origins of the name of this institute is different, namely:

The short-term Bible school which started in Victoria in 1924, known as Faith Bible School, did not survive more than one year. Although there was no direct link between this school and British Columbia Bible Institute which was founded in 1941, the early school definitely proved that Victoria was fertile ground for planting a Pentecostal Bible school. The decision to establish the permanent school was made at the 15th annual conference of the B.C. District in July of 1941. P.S. Jones, a graduate of the earlier school in Victoria, was a member of the five-man Bible School Committee which was set up to implement the conference decision. BCBI opened in October 1941 in Victoria.

Kulbeck (1958:66) expounds on the beginnings of British Columbia Bible Institute (BCBI), stating:

The need for systematic Bible training was increasingly apparent. As the pastors of British Columbia gathered for their conference in Vancouver, in July 1941, they presented the need of their young people. Many of them felt called to the ministry, but lacked training in the Scriptures. Until that time, some British Columbia students had attended American institutions. Now, this became increasingly difficult because of war-time restrictions.

The doors of Glad Tidings Tabernacle, Victoria, were opened to the new Bible Institute. The District Executive appointed Rev. E.W. Robinson, a graduate of the Canadian Pentecostal Bible College at Winnipeg, to be Principal of the British Columbia Bible Institute.

In a summary of the history of Summit Pacific College (SPC Catalogue, 2004-2006:38) it states that, “As the years passed the growing college (i.e. BCBI) felt the need for its own campus and residences. Thus, in 1951, it moved to a residential campus in North Vancouver. In 1962 British Columbia Bible Institute was renamed Western Pentecostal Bible College.” Miller (1994:211) states, “In 1974 the college was moved to its present site near Abbotsford. After receiving permission to grant degrees by the provincial cabinet in 1981, the college conferred degrees upon 21 four-year graduates in 1982. It was a first for PAOC Bible colleges.” SPC Catalogue (2004-2006:38) continues with the following:

From the early years of the developing College, the British Columbia District Executive of the Pentecostal Assemblies of Canada was designated as the “Bible School Committee”, and it thereby served as the Board of Governors. The District Superintendent was considered Chairman of the Board. In the District Conference of 1966, full endorsement was given for an expansion of the academic curriculum, and that fall the first stages of the additions were implemented.

In regards to the process of accreditation that SPC went through, the SPC Catalogue (2004-2006:38) states:

In March, 1967, the British Columbia Provincial legislature granted the College a charter officially recognizing it as “a Theological College” and conferring upon it “the power to provide instruction and grant degrees in Theology, Religious Education and Sacred Music only.” The college was awarded full accreditation in 1980 from the American Association of Bible Colleges (AABC). Accreditation was reaffirmed by the AABC in 1985, 1990, and 2000. Once the college’s accreditation was in place the college board petitioned the National Bible College Committee of the Pentecostal Assemblies of Canada for permission to grant degrees.

An important development in SPC’s history was the affiliation with a Christian university in the area, namely, Trinity Western University (TWU). The SPC Catalogue (2004-2006:38) explains thus:

On April 30, 1996 the British Columbia and Yukon District of the PAOC advanced the quality of ministerial training at the college by approving an affiliation agreement with Trinity Western University (TWU), Langley, B.C. TWU teaches the general studies courses in the college’s curriculum. In February 2004 Western Pentecostal Bible College was renamed Summit Pacific College by an act of the British Columbia Provincial Legislative Assembly.

3.2.5 CANADIAN NORTHWEST BIBLE INSTITUTE, NORTHWEST BIBLE COLLEGE AND VANGUARD COLLEGE

A history of what is presently known as Vanguard College, situated in the province of Alberta in Canada, follows. Alberta is a westerly province next to British Columbia.

Miller (1994:209-210) writes:

There was some discussion about establishing a regional school at the 1929 Alberta District Conference, but finances did not permit. Short-term Bible schools were held for some years in Calgary, Edmonton, and Lethbridge, but no full-time school was available until D.N. Buntain arrived in the district in 1946. Convinced that the province needed a Bible school, he began to plan for its opening in the facilities provided by his own church in Edmonton. The first term began late in 1947 with 47 students enrolled. Buntain was the principal

A brief college history in the Vanguard College Catalogue (2004-2005:53) states, "Canadian Northwest Bible Institute was renamed Northwest Bible College (NBC) in 1964. Northwest Bible College became Vanguard College in May 2004."

4 NATIONAL MANAGEMENT OF PAOC THEOLOGICAL COLLEGES

4.1 INTRODUCTORY REMARKS

All four PAOC theological colleges in this study are under the PAOC denomination's oversight and influence. The agency that accredits these four colleges, namely the Accrediting Association of Bible Colleges (AABC) discusses in its manual (AABC Manual, 2000-2001:20) the policy for denominational control, thus:

If controlled denominationally, the denomination must have delegated to the board of control the responsibility of carrying out the denomination's purposes for the college. Whereas the denomination may appoint or remove the president, it must not directly administer college affairs, but rather hold the board responsible through appointments, reports, and audits. Colleges controlled by a denomination must receive substantial direct financial support from the denomination.

In this section, the national oversight and influence of the PAOC denomination over PAOC theological colleges, is described. This oversight and influence is exercised generally through the National Bible College Committee (NBCC), the National Department of Bible Colleges, the National Bible College Standard, and/or through district leaders who are involved in the leadership of the PAOC theological college in their district.

4.2 ESTABLISHMENT OF NATIONAL BIBLE COLLEGE COMMITTEE, NATIONAL DEPARTMENT OF BIBLE COLLEGES AND NATIONAL BIBLE COLLEGE STANDARD

Since 1941, the Pentecostal Assemblies of Canada (PAOC) has formed a national committee and a national department relating to PAOC theological colleges in order to formulate national standards for credentialing their clergy, among other things. Minutes, reports, and papers shed light on the role of the national committee and national department, the general mission and goals of the theological colleges, educational objectives, and changes needed to meet contemporary needs within the denomination.

One phenomenon to be aware of in this section is the discrepancies found in the titles of the national committee, national department and national standard related to PAOC theological colleges, by different PAOC historians. The words 'school' and 'college' are interchanged in titles, and the order of words within the titles are switched around as well. Therefore, the National Committee of Bible Schools and the National Bible College Committee (NBCC) appear to be synonymous titles for the same committee, which later changes its name to Education Standards Committee. Also, the Department of Home Missions and Bible Schools, the National Bible College Department, and the National Department of Bible Colleges are three titles for the same department. The National Bible School Standard and the National Bible College Standard are synonymous.

Kulbeck (1958:49-50) explains the beginnings of the National Bible College Committee (NBCC) and the National Department of Bible Colleges of the PAOC thus:

... the Pentecostal revival would not be perpetuated if its rising generation of leaders were trained by haphazard methods. It was to avoid this peril that the National Committee of Bible Schools (i.e. National Bible College Committee) came into existence in 1941. One of the leading spirits of this Committee was Dr. J. Eustace Purdie. He has pointed out that the goal of the Committee was not to force all schools into the same mould. However, it was realized that a unity of policy and teaching in all Canadian Pentecostal Bible schools was essential. The Bible School Committee (i.e. National Bible College Committee) made several valuable

recommendations concerning the curriculum, and other areas of Bible School endeavours.

Miller (1994:207) claims an earlier establishment of the committee, saying:

As early as 1931, the PAOC set up the National Bible College Committee (NBCC) to be responsible for all matters involving any Bible colleges endorsed by the denomination. This action was precipitated by the temporary closing of the Winnipeg college in 1930 and its transfer to Toronto where Purdie and many of his students relocated. The Toronto school, ... operated for only two years before the effects of the Great Depression, the enrolment of a relatively small student body, and some tension between Purdie and prominent leaders, ... brought the experiment to a close. With the closing of the school in Toronto, Purdie was requested to return to Manitoba and take up his former post as principal.

Peters' (1970:29) description of the beginnings of the National Bible College Committee (NBCC) concurs with Kulbeck's (1958:49-50), namely:

With the existence of several training institutions for the future pastors of the Pentecostal Assemblies of Canada churches, it was considered important that the leaders be trained in a consistent manner, and that each institute have a standard course that was worthwhile. With this in mind, the National Committee of Bible Schools (i.e. National Bible College Committee) was formed in 1941 with Dr. Purdie as one of the leading members. Even though the desire was not that all the schools be alike, a

unity of policy and teaching in all their Bible schools across the nation was very important. Recommendations concerning curriculum as well as other areas were made and this resulted in some uniformity in standards in all these institutions.

In the *Report of Committee on Bible Schools and Education* (1946:1-2), numerous resolutions were outlined that related to standardizing all the PAOC theological colleges. The resolutions included: placing the principals from each college on the committee; endorsing the three-year theological course in each college; synchronizing the courses (i.e. the same subject be taught in the same year in all colleges); bringing curricula into general uniformity with the committee's requirements; making examinations for each course as uniform as possible across Canada; preparing an application form to be used by all colleges; having all faculty appointments be approved by the committee; and exercising great care in granting credentials to graduates.

Peters (1970:29) records the beginnings of the Department of Home Missions and Bible Schools (i.e. National Department of Bible Colleges), thus: "In 1958 the General Conference created a Department of Home Missions and Bible Schools (i.e. National Department of Bible Colleges), the motivation for this being the need for national co-ordination in Canadian outreach and ministerial education." A resolution relating to the establishment of the department at the PAOC General Conference in 1956 are found in the *General Conference Minutes* (1956:15) and read:

Be it resolved that a National Education Department of the Pentecostal Assemblies of Canada (i.e. National Department of Bible Colleges) be

formed for the supervision of our Bible College program and that this Department be empowered to implement the National Bible School Standard (i.e. National Bible College Standard) and to grant or withhold national endorsement to member schools of our Fellowship with the approval of the General Executive.

This resolution was carried out at the PAOC's 1958 General Conference. The *General Conference Minutes* (1958:10) include these resolutions:

That a Home Missions and Bible College Education Department (i.e. National Department of Bible Colleges) be created at Head Office to be headed by a Secretary to be appointed by the General Executive ... and to be a member of the General Executive by virtue of his office; and that his duties include: ... (a.4) The assistance of Bible Schools in the placing of their graduates. ... (b) Bible College Education, (1) The promotion of our educational program ... (2) The integration of the work of our schools scholastically and in any other way thought advantageous.

The *Recommendations to General Executive from Bible College Commission* (1964:1) summarizes the history of the National Bible College Committee thus:

THAT the Bible College Commission appointed by the General Executive in March, 1963, recommend to the General Executive that WHEREAS by resolution of General Conference of 1946, a national Committee of Bible Schools and Colleges (i.e. National Bible College Committee) was appointed to implement co-operative action among the Schools, and

WHEREAS the General Conference of 1948 further established this National Bible College Committee, and FURTHER, in General Conference in 1956 a National Education Department (i.e. National Department of Bible Colleges) was formed for the supervision of the Bible College program with a Committee of three members serving with authorization to implement the National Bible School Standard (i.e. National Bible College Standard) and to grant or withhold national endorsement to member schools of our Fellowship with the approval of the General Executive, AND WHEREAS the 1958 General Conference, by RESOLUTION, authorized the appointment of a Secretary to head up a Home Missions and Bible College Education Department (i.e. National Department of Bible Colleges) giving him specific duties to perform, AND WHEREAS at the Conference of 1960 the office of Executive Director of Home Missions and Bible Colleges (i.e. National Department of Bible Colleges) was made an elective office, making him an Executive Officer elected by the General Conference, AND WHEREAS the Presidents of the Canadian Bible Colleges in their Fall meeting of 1963 requested the Commission to present recommendations defining relationships of Colleges to National Bible College Department (i.e. National Department of Bible Colleges), define areas of responsibility of Departments to Colleges and Boards of Directors and requested them to do research on the present standing of the National Bible College

Committee and bring in recommendations as to further personnel and their responsibilities, BE IT RESOLVED

This Commission (*Recommendations to General Executive from Bible College Commission*, 1964:2) recommended to the General Executive of the PAOC, the following regarding duties and responsibilities of the National Bible College Committee director and the committee:

THAT the Director of Home Missions and Education (i.e. National Department of Bible Colleges) by virtue of his office be an ex-officio member of the Administrative body of each of our Bible Colleges. ... this Committee shall be considered a Board of accreditation with the power to grant or withhold a charter of endorsement by the PAOC on the basis of attainment and maintenance of minimal standards as outlined in the National Standard for PAOC Bible Schools (i.e. National Bible College Standard) adopted in 1956 General Conference, RESOLUTION #25, subject to the approval of the General Executive. It shall be a Board of authority and appeal to which the Bible Colleges shall be responsible in all matters of operation and development. It shall conduct surveys with the view of bringing about standardization according to the standards set forth in RESOLUTION #25 of 1956 General Conference. It shall endeavour to ascertain the academic needs of our Movement and plan for and chart the course of future development of courses and schools on the basis of

constituency needs, keeping in mind the necessity of maintaining a strong, spiritual emphasis on Bible and evangelization.

The *PAOC General Constitution and By-Laws* of 1968 and 1986 respectively, shed light on the responsibilities and focus of the National Bible College Committee and the National Department of Bible Colleges. By-Law 15 (*PAOC General Constitution and By-Laws*, 1968:47-48) includes:

Section 1. AUTHORIZATION AND SCOPE. (a) Because of the recognized responsibility of our National Fellowship to assure adequate and worthwhile specialized education for our ministry, a National Bible College Department (i.e. National Department of Bible Colleges) shall be maintained. (b) Its primary responsibility shall be for the oversight of Bible Colleges, working as an examiner of curricula, councillor of boards and faculties, and liaison between schools. (c) Its work shall include: (2) The maintenance of a right spiritual emphasis in the conduct of the schools. (3) The guarding against any departure from doctrines and spiritual experiences as set forth in our Statement of Fundamental Truths. (4) A constant review of the curriculum with a view to its possible improvement. (6) A constant study of the educational needs of our ministry and the responsibilities contingent upon us to meet these needs within the framework of our own educational system. (8) The formulating and maintaining of standards of excellence in regard to faculty, courses, ... and the general regulations of school life.

It is important to note that one of the responsibilities of the National Bible College Committee (*PAOC General Constitution and By-Laws*, 1968:23) is:

It shall endeavour to ascertain the academic needs of our movement and plan for and chart the course of future development of courses in schools from the basis of constituency needs, keeping in mind the necessity of maintaining a strong spiritual emphasis on Bible and evangelization.

The above quoted section of the 1968 version of the by-law (*PAOC General Constitution and By-Laws*, 1986:29-30) is revised and expanded in the 1986 version of the by-law, thus:

It shall maintain a constant review of the curriculum and shall endeavour to ascertain the academic needs of our movement and plan for and chart the course of future development of advanced programs in the colleges, where deemed advisable, keeping in mind the necessity of maintaining a strong spiritual emphasis on Bible and evangelization. It shall care for the formulating and maintaining of standards of excellence ... to be known as the National Bible College Standard.

It is evident from the material in this section that the PAOC considers it important to give oversight and direction to PAOC theological colleges in order to maintain certain standards.

4.3 CURRICULUM AND SPIRITUAL REQUIREMENTS AS SET OUT BY THE EDUCATION STANDARDS COMMITTEE AND THE NATIONAL BIBLE COLLEGE STANDARD

The original National Bible College Standard of the PAOC was written in 1964, revised in 1975, and consequently established general guidelines that all PAOC theological colleges were to follow regarding ownership and management, faculty, entrance requirements, curriculum, practical work, spirituality, discipline, social life, health, library, buildings, administration and finance, transfer of students, student assessment and graduation requirements. Of interest to the current research are the sections on spiritual entrance requirements, spirituality requirements and curriculum requirements. An elaboration of these sections follows.

Regarding spiritual entrance requirements for PAOC theological college students, the first three National Bible College Standards (1964, 1975, 1986) all record the same spiritual entrance requirement, namely, “All applicants for admission into PAOC Bible colleges must give evidence of a definite born-again experience and an approved Christian character” (1964:2, 1975:2, 1986:4). The 1996 National Bible College Standard included additional explanation, namely:

All applicants for admission into PAOC Bible Colleges must give evidence of a definite born-again experience and an approved Christian character. They shall also give evidence of compliance with the Biblical standard of Christian practice and manifest spiritual growth by giving

evidence of the fruit of the Spirit. (National Bible College Standard, 1996:3)

It is interesting to note the similarities and revisions found in the spirituality requirements section of each of the National Bible College Standards. In the 1964 version (National Bible College Standard, 1964:3) it reads:

As important as any other feature of Bible School life or as all others combined is the spiritual life of faculty and student body. ... it is recommended that a place for private prayer, or chapel exercises, be held each school morning and prompt attendance there at be required for the student body with full-time faculty members also expected to be present.

The 1975 and 1986 versions (National Bible College Standard, 1975:5; 1986:10) read, “To promote the spiritual life of faculty and student body, a place shall be provided for prayer. Chapel exercises shall be held each day. Attendance will be required of each student and faculty member.” In the 1996 version (National Bible College Standard, 1996:8), the section on spirituality is revised as follows:

To promote the spiritual life of student body and faculty, a regular schedule of prayer meetings and chapel services will be planned each week at which regular attendance by each student and faculty member is required. Every student shall be encouraged to develop and maintain a regular daily devotional life. It is assumed that the President of the college shall show a particular interest in spiritual life of the college, especially in the chapel services.

The curriculum requirements section is different in each of the National Bible College Standards. In the 1964 version (National Bible College Standard, 1964:3) no specific course titles are given, just the number of semester hours required of each area, namely, Bible, Theology and Practical. In specialized programs such as music, a minimum of one third of the semester hours must be in the fields of Bible and theology. Within the curriculum requirements of the 1975 version (National Bible College Standard, 1975:4) the specific courses are grouped into the areas of theology, Bible, history and practical theology, and within the area of practical theology, music, among other courses, is required. It is interesting to note that there is no direct evidence of the subjects of worship or spirituality being included in the curriculum. There is evidence of an expanded list of required courses in the standard curriculum in the 1986 version of the National Bible College Standard (1986:6-8), for both the three- and four-year programs, and music is still required. The 1996 version of the National Bible College Standard (1996:5-7) is even more detailed in curriculum than the 1986 version. For the first time in the history of PAOC theological college curricula, there are courses under the General Education category, a course in Corporate Worship that is required, and a course in Spiritual Foundations required in the area of practical theology. These two courses are mandatory in both the three- and four-year programs.

Regarding revisions to the 1986 National Bible College Standard, the *Report of the NBCC Standard Review Committee* (1994:1-2) states:

There was general agreement, both by the committee members and the college spokespersons, that the Standard was in need of revision,

particularly in the areas of General Studies and Practical Ministry Training. Committee members realized some inherent weakness in the NBCC Standard (i.e. National Bible College Standard) when it does not require the necessary courses that would lead to effective ministry in our PAOC churches today. There is an absence of the following professional development courses: ... Discipleship Formation; ... Spiritual and Emotional Development; A few independent studies were referred to regarding the primary pastoral roles. Personal integrity was at the top of the list along with personal spiritual renewal and a strong sense of calling. The Standard (i.e. National Bible College Standard) did not seem to address these areas. There is a noticeable absence of courses in Spiritual Theology and Ethics. Other roles pastors are most often called upon to fill are preaching relevant, biblical messages and providing rich, authentic worship services. There are no courses required for developing and leading congregations in worship. These obvious deficiencies are part of the reason both students themselves and members of our congregations feel Bible College graduates are not ready to assume major pastoral ministry.

At the end of the report (*Report of the NBCC Standard Review Committee*, 1994:3), the committee made recommendations, which included, among others, “Evaluate each course on the following basis: a) Cognitive considerations – What do we want our students to know? b) Conative considerations – What do we want our students to do? and, c) Affective considerations – What do we want our students to be?” From the report referred

to above, it is clear to see that PAOC theological colleges desire and need more courses and emphasis on the spiritual formation of students. Gibson (s.a.:3-4) confirms this in his paper, “NBCC Standard Review”, saying:

Another stream of courses that is conspicuous by its absence are courses in spirituality or Spiritual Theology. Spiritual integrity and development is the basis of all ministry but its explicit requirement is absent. The Better Preparation for Ministry Project identified and ranked in order of importance 21 ministry roles. These were the things a pastor must pay attention to in order to remain effective in ministry. In the order of their importance the first fourteen are: (1) personal integrity; ... (4) worship leader; ... (7) personal spiritual renewal; ... (9) spiritual guide; Another criticism is that there are few if any integrative courses. These are courses that require the student to integrate his Bible, theology, history, general education and practical theology into a whole. Faith and practice need to be worked out.

The PAOC commissioned research into the philosophy of ministerial training before discussing the subject of Bible College Restructuring. Within the *Commission on the Philosophy of Ministerial Training Report to the General Executive* (1993:1-2), three levels of training were proposed, namely, Level 1: Regional Discipleship Training Programs; Level 2: Bible College; and Level 3: Seminary. In both level two and three, this philosophy was stated, “Programs would include strong orientation towards spiritual development.”

The researcher, for the purposes of this study, surveyed PAOC theological college graduates from 1980 through 2005. The PAOC prepared a report in 1979 (*Report of the Committee on the Philosophy of Education*, 1979:1-15) regarding its philosophy of education which influenced PAOC theological colleges during the above years (i.e. 1980 through 2005). Included in a generalized statement (*Report of the Committee on the Philosophy of Education*, 1979:2) regarding the PAOC's philosophy of theological education, is the following:

We recognize the basic essentials in our ministry to be the call and continuing touch of God, the infilling of the Holy Spirit (of God), a trained mind, a thorough knowledge of the Word of God (i.e. The Holy Bible), initiative and zeal, and enough practices to give direction in the procedures of the ministry. It must remain our purpose to meet the requirements of our constituency, ... and keep alive the spirit of consecration, evangelism and dependence upon the Holy Spirit. We question the wisdom of expansion into more advanced education to the hazard of diverting the emphasis of our revival movement from a basically spiritual, to an intellectual one. The PAOC standards and priorities must always take precedence over those of any other accrediting body.

The report (*Report of the Committee on the Philosophy of Education*, 1979:2-3) discusses faculty requirements, admission requirements and spirituality requirements, thus:

Faculty selection should be dictated not by a search for the academician alone, but by a desire for those of experience who can fervently impart

scriptural truth by word and example and uphold in loyalty and honesty our Statement of Fundamental and Essential Truths. ... a Bible college seeking to prepare and equip students for ministry must not be a place for the dispensing of mere academic and intellectual knowledge of the Word of God. Any ministry of God must be PRACTICAL, POWERFUL, demonstrating the PRESENCE and POWER of the Holy Spirit, and must be above all SPIRIT-LED and SPIRIT-DIRECTED. Uppermost must be a yielded will to the Lordship of Christ, and truths of the Word of God, We do not believe that spirituality and academics are incompatible. However, we recognize the specific temptations to the educated We set rather as a goal for our colleges this unique, specialized education ... will include a solid and thorough knowledge and understanding of the Word of God, the Scriptures, emphasis on the “doing” of the Word, and the importance of being led by the Spirit of God. Let us address ourselves to and consider as our obligation, the promulgation of a system of education sufficient to train our ministry to meet the requirements of ordination and to achieve stature in spiritual leadership.

In 1979, the PAOC felt that a three-year diploma program with biblical and spiritual emphasis, and not a four-year degree program, was sufficient to meet the needs of training PAOC clergy. The *Report of the Committee on the Philosophy of Education* (1979:5-6) states:

From the research accumulated, the committee feels that the current needs of our Fellowship in relation to our pulpit ministry and constituency are best met by our present emphasis on sound Biblical teaching given by spiritually and academically qualified persons, but that greater opportunities for practical and spiritual experience should be provided by our schools. Submissions from Bible College alumni who have spent many years in the ministry offer evidence that a greater emphasis on spiritual maturity would be desirable in our colleges. The plea from the churches is for Christian maturity, sound Bible preaching and a vibrant Pentecostal emphasis, rather than for upgraded academic roles.

The National Bible College Committee (NBCC) became the Education Standards Committee (ESC) between 1996 and 2001. Included in the *Education Standards Committee Minutes* (2001:2) under Credential Standards, it was noted that “It was generally understood that the 1996 revision super-ceded the 1994 standard and was being used as the basis for graduation (credential) requirements.” The purpose of the ESC was outlined clearly within the *Education Standards Committee Minutes* of the 23 May 2002 meeting (2002:1), namely:

This committee shall be responsible to maintain minimum standards for admissions, administration, education programs, graduation and personal life standards in harmony with the theological and spiritual values of the PAOC as related to the requirements for credentials as approved by the Credential Standards Committee. The Education Committee shall

recommend to the Superintendents Committee standards for the coordination of nationally offered programs.

Within the same minutes (*Education Standards Committee Minutes*, 2002:3), outcomes-based education as paradigm, was discussed. Master's College and Seminary (MCS), one of the theological colleges of the PAOC, offered a set of five core values (outcomes) to be found in its graduates, namely: "1. Thoroughly Pentecostal; 2. Biblical Knowledge; 3. Practical Leadership Skills; 4. Spiritual Formation; and, 5. Cultural Relevance/Contextual Application." It is worth noting that spiritual formation is one of the five core values of MCS' graduate outcome goals.

Three questions were discussed at the meeting of the Education Standards Committee in 2004 (*Education Standards Committee Minutes*, May 29-30, 2004:1-2), namely: If you could add any one thing to theological education in the PAOC, what would that be? If you could take away any one thing from theological education in the PAOC, what would that be? And, what is the one piece, currently part of theological education in the PAOC, that you would retain at all cost? Two of those answers from committee members are interesting to note. For the first question, one member answered, "to provide to the schools students who are more prepared for the journey spiritually and theologically (basic Christian and Pentecostal discipleship)." Another member, in answering the third question, said, "the formation process (impact of life more than content)."

At the 2004 Education Standards Committee and Superintendents Committee joint meeting (*Education Standards Committee and Superintendents Committee Minutes*,

2004:2), the minutes include the results of discussion regarding End Product Goals for PAOC Theological Colleges. Interesting to note are the comments relating to spiritual formation, namely:

Pastors are saying they would rather have a passionate kid without the education than an educated kid without the passion. Passion, Purpose, Perseverance, Purity, Power. Whole-hearted, whole-minded, whole-life. Spiritual formation includes mentoring and being lead into spiritual formation. Discipleship has to be at the core of everything we do with them. We also have unhealthy students coming to school and we have further to take them to spiritual health.

In a paper presented to the PAOC Education Standards Committee in 2005, Saffold (2005:2) discusses “Obstacles to Theological Education”, asking, “How do we preserve the spiritual dynamic when much of what we do is cognitive?” This indicates the concern that PAOC leaders have regarding spiritual formation and discipleship or applying God’s Word within present-day PAOC theological colleges.

5 ACCREDITATION AGENCIES OF AND ACCREDITATION ISSUES IN PAOC THEOLOGICAL COLLEGES WITH SPECIAL REFERENCE TO SPIRITUAL FORMATION AND WORSHIP INSTRUCTION

Ringenberg (1984:169) offers a rationale for the founding of an accrediting agency for evangelical Bible colleges in North America, saying, “The effort to create an organization which would establish standards for the total program of the Bible colleges finally succeeded in the late 1940s.” Accreditation, according to the ABHE (Association for

Biblical Higher Education) Manual (2005:182) glossary is, “Recognition that an educational institution is voluntarily maintaining the standards of a non-governmental accrediting agency.”

Within the Pentecostal movement in North America over the last century, many changes have taken place in regards to theological higher education. Wilson (2002:380) claims, “This movement toward accredited education produced a reaction among many Pentecostals who believed the early unaccredited Bible institutes had better served the needs of Pentecostals.” None-the-less, in the present, there exist numerous accredited Pentecostal colleges and universities in North America. Wilson (2002:380) confirms this saying, “Currently, Pentecostal higher education is offered in a wide range of options from modest local Bible institutes to accredited universities.” All four PAOC theological colleges included in this research are accredited by the Association for Biblical Higher Education (ABHE), formerly the Accrediting Association of Bible Colleges (AABC). What follows are guidelines or requirements regarding the spiritual formation of students and worship curriculum and instruction given by the AABC and ABHE in their manuals. In regards to making biblical and/or theological studies the core or major in each college, the AABC Manual gives the rationale, saying:

The goal is not to have students acquire knowledge for knowledge sake, but to have them develop the ability to think and act biblically as they seek to make an impact on those segments of society to which God has called them to minister. (AABC Manual, 1998-1999:3)

In the section titled Criteria for Accreditation, regarding the definition of a college's mission, the AABC Manual states:

A Bible college is an institution of higher education in which the Bible is central, and the development of Christian life and ministry is essential. A Bible college education ... integrates a biblical world-view with life and learning. (AABC Manual, 1998-1999:16)

Under the academic criteria and particularly the graduation requirements, the AABC Manual states a number of requirements of graduates including, "appropriate development of Christian character" (AABC Manual, 1998-1999:42). Regarding graduation requirements, the AABC manual continues:

It is especially important that faculty-adopted standards regarding Christian character be clearly communicated to all potential students. A college must demonstrate that students who are not meeting the character requirement be advised as early as possible regarding the deficiency, that counsel be given to the student, and that sufficient time be allowed for demonstration of improvement. (AABC Manual, 1998-1999:42)

In the Student Development and Services section (AABC Manual, 1998-1999:46) regarding student development, the manual states:

A college must be achieving the objectives of its written philosophy of student development. Primary among these objectives will be the development of Christ-likeness and a commitment to ministry regardless of vocational calling.

The AABC Manual also talks about the Policy on the Spirit of Accreditation stating that the association's purpose is to stimulate growth and help the college improve. It says, "... the final test of an institution's strength is whether it is achieving its objectives in preparing students for effective Christian living and service" (AABC Manual, 1998-1999:128). The manual includes A Statement on the Relationship of Bible College Education with Christian Liberal Arts College Education and recognizes similarities and differences. One similarity is that, "Both are concerned with the spiritual development of students" (AABC Manual, 1998-1999:159-160). A distinction of the Bible college is that it prepares students for Christian ministries and church-related vocations and gives the Bible a central place (AABC Manual, 1998-1999:160). The AABC manual also states:

Other essential features of Bible college education follow from this central purpose. Because of the essentiality of Christian life to effective Christian service, Bible colleges stress spiritual development in students – faith, prayer, the Spirit's endowment, self-denial, and dedication. (AABC Manual, 1998-1999:160)

Within the 2000 to 2001 edition of the AABC Manual, regarding student development, it states:

A college must be achieving the objectives of its written philosophy of student development. Primary among these objectives will be the development of Christ-likeness and a commitment to ministry regardless of vocational calling. In addition, there must be wide participation in regular corporate worship, devotional periods, and activities designed for student development. (AABC Manual, 2000-2001:44)

In 2004, the AABC changed its name to the Association for Biblical Higher Education (ABHE) and the manual was revised (ABHE Manual, 2005:4). In the introduction, in regards to Bible college education, the manual states, “the ethos of these institutions can still be described as academically respectable, evangelical, disciplined, and focused on spiritual and ministry formation” (ABHE Manual, 2005:4). The ABHE stipulates standards for colleges in many areas including student services. In the ABHE manual it says:

The institution provides services that contribute to the holistic development and care of students and that are appropriate to the level of education and delivery system. ... an accredited institution is characterized by ... a commitment to the spiritual, physical, intellectual, emotional, and social development of students that is consistent with biblical higher education. (ABHE Manual, 2005:27)

In the section entitled Policies Relating to ABHE Standards (ABHE Manual, 2005:52), in defining a biblical studies course, it reads:

The Bible will be identified as the main text; ... tests will be designed primarily to determine a student’s facility for interpreting and applying biblical principles; and the final grade awarded will reflect the degree to which a student demonstrates mastery in interpreting and applying Scripture.

From the excerpts above, one can deduce that institutions of biblical higher education, such as the four PAOC theological colleges included in this research, and accredited by

the ABHE, are obligated to address the spiritual formation of their students and teach them how to apply Scripture to everyday life and ministry. This is the crux of living a life of Christian worship or whole-life worship. (See Chapter 3 for an in-depth study of the meaning of Christian worship.)

6 MISSION AND CURRICULA OF THE FOUR EXEMPLAR PAOC THEOLOGICAL COLLEGES WITH SPECIAL FOCUS ON WORSHIP AND SPIRITUAL FORMATION

6.1 INTRODUCTORY REMARKS

There were four PAOC theological colleges involved in the research for this thesis. In section three of this chapter (see pp. 133-145), the origins of these institutions were outlined. In this section, the researcher will highlight key aspects from the college catalogues that relate to worship and spiritual formation in each college. Each college's statement of faith, mission or purpose, philosophy, goals and objectives, graduation requirements, core curricula and course descriptions, if available, will be analyzed from 1980 through 2005. The rationale for doing this is to discover each college's purpose relating to the spiritual formation or whole-life worship goals and hoped outcomes for their students. Discovering which courses relating to worship (whole-life and corporate) and spiritual formation each college considered important enough to be included in the core (i.e. required courses) will be informative. As the previously mentioned aspects in college catalogues are analyzed over twenty-five years, it will be interesting to note the revisions and developments over the years. This section will outline what presently exists

in each college in order to see what is missing or needs changing so that relevant recommendations can be made.

In perusing the statement of faith, mission or purpose, philosophy, goals and objectives, and graduation requirements within PAOC theological college catalogues, the researcher was looking for statements that related to students' spiritual and character development, whole-life worship (i.e. living life as directed by God in His Word, the Holy Bible) and corporate worship. Terms and phrases that related directly or indirectly to these aspects were included. In regards to course titles and course descriptions required in certain programs, the researcher did not include theology courses that may have included some discussion of worship in the course but was not stated in the title or description. Since spiritual formation courses and groups are usually required in the first year, they are mentioned first, followed by worship courses if any (individual and corporate), and then ethics courses, which are usually offered in senior years. In the required courses that appeared to relate directly or indirectly to spiritual formation, worship (individual and corporate) and ethics, one assumes that the course included what was mentioned in the course description. The rationale for noting the inclusion of mandatory ethics courses is that ethics relates to morality and living life in a certain way in society. The Holy Bible, which is the foundation for all the theological colleges, dictates a certain Christian ethic or morality to be lived out by Christians, which in turn relates to spiritual formation and whole-life worship.

As has been outlined earlier (see pp. 114-127), the spiritual formation of students in theological colleges takes place through a variety of means. Although not the only way, one of those means is through requiring specific courses relating to spiritual formation, worship or ethics. Smith (1996:90) acknowledges this fact by stating, "There is an extensive body of literature delineating ways in which a school could achieve the objective of character formation. Some schools have chosen to require a course in spirituality, so that there is a theological and theoretical basis for the practice of the Christian life." The researcher realizes that outlining the required spiritual formation, worship and ethics courses in each college is not the only means that these colleges have attempted to spiritually form students, but it is valid to include this direct means. It is more difficult to evaluate the other, more indirect or subjective, means of spiritual formation in theological colleges, and therefore, a complete picture of the spiritual formation of students in each of the PAOC theological colleges is impossible. None-the-less, the inclusion of mandatory courses in certain areas of study by the college personnel is an indication that there is an attempt to be purposeful in the spiritual formation of students. What follows is a description of the statements and the required courses relating to spiritual formation, worship and ethics found in the college catalogues of each of the four PAOC theological colleges in this study. Spiritual formation is mentioned and dealt with first since it is an overall goal of colleges (as will be seen in these next sections) even before specific courses are outlined.

6.2 CENTRAL PENTECOSTAL COLLEGE

6.2.1 STATEMENT OF FAITH, MISSION OR PURPOSE, PHILOSOPHY, GOALS AND OBJECTIVES, AND GRADUATION REQUIREMENTS FROM 1980 TO 2005 WITH SPECIAL FOCUS ON SPIRITUAL FORMATION AND WORSHIP

The Central Pentecostal College (CPC) catalogue information relating to statement of faith, mission or purpose, philosophy, goals and objectives, and graduation requirements was unavailable or incomplete for some years between 1980 and 2005. What follows are statements regarding spiritual formation and worship (individual and corporate) that were available from the CPC catalogues. The statement of faith in the catalogues that were available were all the same between 1980 and 2005. The first statement in the statement of faith (CPC Catalogue, 2005:4) relates to the Holy Bible being foundational for the institution and reads, “We believe the Holy Scriptures to be the divinely inspired, infallible, inerrant and authoritative Word of God.”

The purpose for the one-year course (CPC Catalogues, 1980-1982:12; 1982-1984:10; 1984:14; 1986-1987:21) is stated as, “This program is offered for the benefit of those who feel the need to deepen their knowledge of the Bible and to grow spiritually.” In subsequent CPC catalogues (CPC Catalogues, 1989-1991:27; 1991-1993:27) it is amended to read, “This program is offered for the benefit of students who wish to devote a year to strengthen the foundation for their Christian life and character.”

A statement of mission and objectives are introduced at CPC in 1986 (CPC Catalogue, 1986-1987:3) and includes these objectives for students:

1) Grow in their relationship with God through study of the Bible, prayer, worship services, active involvement in the local church, and the fostering of a Christian perspective of God, themselves, and the world. 5) Develop practical skills in preaching, leading in worship, ... 7) Learn to integrate Biblical, theological, spiritual, and practical components in developing an adequate understanding of the Christian ministry.

The seventh objective above, which is amended and moved up to the sixth objective in the later catalogues (CPC Catalogues, 1987-1989:9; 1989-1991:9), reads: “Acquire an understanding of, and an appreciation for, a Christian perspective applicable to all areas of life which will result in a consistent Christian lifestyle.” The first part of an additional section titled Our Commitment to Integrity in Learning in these same catalogues (CPC Catalogues, 1987-1989:12; 1989-1991:12) states:

The administration and faculty at Central believe that, as Christians called of God to know His Word and proclaim it, we ought to be dedicated to the knowledge, skills, and quality of character required to fulfill that calling. We strive for the highest possible standard both in Christian lifestyle and in the pursuit of excellence in our own research and learning.

New sections entitled Distinctives at Central, and Focus on the Whole Person, are added to the 1991-1993 CPC catalogue (CPC Catalogue, 1991-1993:11) and include:

It is our conviction at Central that a Christian must understand truth as conformity to the mind of God. ... to understand that our lives are lived in truth when they conform to God's intended purpose for them – when we live according to God's idea of what we ought to be. A Christian perspective, then, must hold the growth of academic understanding and the development of Christ-like life together in one continuous process of growing in truth. As an individual, we stress the development of Christian character and conduct. The cultivation of true spiritual values which ought to be reflected in the thought and lifestyle of a Christian are developed through the disciplines of prayer, Bible study, relevant courses and through careful reflection on what it means to have a Christian perspective on life as a whole. Christian maturity is not merely outward conformity to a lifestyle, but rather it is the inward conviction that comes from a mind renewed to reflect the mind of Christ.

The first program objective for all three- and four-year programs (CPC Catalogue, 1991-1993:30) reads, “To enhance the opportunities for extra-curricular growth and development of personal spiritual life and practical ministry skills.”

In the 1997-1998 CPC catalogue (CPC Catalogue, 1997-1998:no page number), a philosophy of education section is added and includes the following fundamental premises:

Central values and strives to attain: 1) Education that is Bible centered.
The Bible is the centre around which the entire curriculum revolves. Since

it is the sufficient rule for faith and practice, all learning must be brought into harmony with its message. 3) Education that integrates faith, learning, and life experience. 4) Education for Christian life and service. Education that is Christian aims not only at refining ideas but also at shaping lives. It will involve the cognitive, affective, and conative dimensions of the student's life. 5) Education that considers the whole person. Each student must learn to give attention to development in every aspect of life including the spiritual, intellectual, social, and physical.

The institutional goals are revised in the 2003 CPC catalogue (CPC Catalogue, 2003:3) and include:

To fulfill our mission of preparing men and women for Bible-centered Christian life and ministry, CPC has several institutional goals. 1) To promote personal and spiritual growth. The students who attend Central Pentecostal College will have the opportunity to develop through: a) devotional Bible study and prayer; b) increased self-knowledge of their spiritual, psychological, social, intellectual, and physical dimensions of life; c) a growing Christian perspective that results in a consistent Christian lifestyle.

The institutional goals, commitment to integrity in learning, and philosophy of education remain the same in the 2004 and 2005 CPC catalogues, with only the Philosophy of Education heading being changed to Policy of Education, and including the Distinctive Elements, and Focus on the Whole Person sections (CPC Catalogues 2004:3-6; 2005:4-7). A new section added to the 2004 and 2005 editions (CPC Catalogues, 2004:7; 2005:8)

is graduation requirements and includes this first condition, “Give evidence of a Christian life and character above reproach while a student at Central Pentecostal College.”

As can be deduced from CPC catalogues from 1980 to 2005, that a concern for the spiritual formation and character development of students becomes greater as the years progress.

6.2.2 CORE CURRICULA FROM 1980 TO 2005 WITH SPECIAL FOCUS ON SPIRITUAL FORMATION, WORSHIP AND ETHICS

The appendix includes core curricula charts relating to spiritual formation, corporate worship and/or music and ethics in programs offered at Central Pentecostal College (CPC) between the years 1980 and 2005, and course descriptions of those required courses (see pp. 537-541). The purpose of laying out this information in chart form is to see at a glance which courses were required, and therefore considered important, during the years that the questionnaire respondents were attending the college. The chart tracks the inclusion or exclusion of spiritual formation, worship and ethics instruction in the college over a twenty-five year period. The purpose of including course descriptions is to understand the course content that was deemed important by the college personnel for the students to learn.

In the core curricula charts (see p. 537), the first column gives the year of the college catalogue, whereas the second column lists the college programs offered in that year. The following four columns give the name of the required course(s) in that program under

four categories, namely, Spiritual Formation, Corporate Worship/Music, Ethics and Miscellaneous. Spiritual formation courses may deal with living the Christian life biblically, the spiritual disciplines (i.e. prayer, meditation, worship, study, etc.), character development, discipleship, personal growth, and/or integrating the spiritual into all areas of life. Corporate worship and music courses may deal with historical, theological and practical issues related to the corporate gatherings of the church, leading corporate worship services, music theory and/or church music. The ethics courses relate most often to moral issues and contemporary beliefs and behaviours that are to be dealt with biblically. Miscellaneous courses may include theology courses in which the worship of God is dealt with indirectly by studying God, mankind, sin and salvation, or other corporate worship issues such as church music administration or leading youth in corporate worship.

It is significant to note that all students at CPC were required to take a spiritual formation course or group from 1980 to 2005, except between 1997 and 2000 (see pp. 537-538). During those years, three- and four-year students were not required to take such a course or group except those in the Bachelor of Religious Education (B.R.E.) program. This shows the importance that CPC placed on the spiritual development of its students and that they were wanting to fulfill their objectives in this area. Another phenomenon to note is that all students in three- and four-year programs in the 1980s and 1990s were required to take a music course (see pp. 537-538). Only in certain years (1984 to 1989, 2003 to 2005) were students required to take a corporate worship course and a music course. It seemed that a music course was considered more important to take than a corporate

worship course in most years. An ethics course was only required from 2003 to 2005 (see p. 538). Interesting to observe is that the Worship Leadership course introduced in 2003 relates to leading church music and not to the true meaning of worship (see p. 540). From the course descriptions, it seems that only Worship Arts majors are taught the theology and biblical understanding of worship beginning in 2003 (see pp. 538, 540-541). From 1980 up to that year, learning music was perceived to be more vital to learn than the biblical meaning of worship.

6.3 EASTERN PENTECOSTAL BIBLE COLLEGE AND MASTER’S COLLEGE AND SEMINARY

6.3.1 STATEMENT OF FAITH, MISSION OR PURPOSE, PHILOSOPHY, GOALS AND OBJECTIVES, AND GRADUATION REQUIREMENTS FROM 1980 TO 2005 WITH SPECIAL FOCUS ON SPIRITUAL FORMATION AND WORSHIP

Within the EPBC (Eastern Pentecostal Bible College) catalogue of 1980 to 1983 (EPBC Catalogue, 1980-1983:1), the statement of faith of the college includes, among others, the following: “WE BELIEVE the Holy Scriptures to be the divinely inbreathed, infallible, inerrant and authoritative Word of God. WE BELIEVE in holy living,” The reason for including these two statements in this subsection is that, as will be expounded on in Chapter 3 of the thesis, the definition of worship for this study will be taken from the Holy Bible, God’s Word, and learning to live a holy life is very much a part of spiritual formation or whole-life worship (see pp. 222-247). The EPBC catalogue of 1980 to 1983 is sparse in including the mission or purpose, philosophy, and goals and objectives of the

college but does include graduation requirements. One requirement for graduation is, “The candidate for graduation must demonstrate by his department record, chapel attendance, and general attitude that he is dedicated to the cause of Christ” (EPBC Catalogue, 1980-1983:10).

The EPBC catalogue of 1983 to 1986 (EPBC Catalogue, 1983-1986:5) includes the following statement of faith: “WE BELIEVE ... the Bible is the inspired and only infallible and authoritative Word of God. ... in the sanctifying power of the Holy Spirit by whose indwelling the Christian is enabled to live a holy life.” There does not appear to be a mission or purpose statement, particular goals and objectives, or graduation requirements in this particular catalogue. The philosophy statement of 1983 to 1986 includes:

The Bible clearly claims to be authoritative in instruction about God, man, sin and salvation in the three tenses of time; past, present and future. The Holy Scriptures are described as inspired by the Holy Spirit and, therefore, provide a proper source of information for truth on subjects to which they speak. Our mandate to prepare students for Christian ministry means that our education program is centered in the Scripture. Instruction at the college is guided by the goal of teaching truth so as to claim the affection and allegiance of the student and to produce a lifestyle acceptable in the sight of God. Students are challenged by guidelines to examine lifestyle and behaviour as expressions of their spiritual devotion to God. To further this understanding the devotional life of individual students is encouraged

by corporate prayer and by provision of time for personal conversation with God. Officially, the college recognizes the reasons for its existence to be; ... (c) To help students form wholesome intellectual, social, moral and spiritual attitudes, that they may be better prepared to live a Christian life and to be worthwhile citizens. (EPBC Catalogue, 1983-1986:13)

The statement of faith in the EPBC catalogue of 1986 to 1988 (EPBC Catalogue, 1986-1988:4) includes the same statements as the previous 1983 to 1986 catalogue (EPBC Catalogue, 1983-1986:4). The catalogue (EPBC Catalogue, 1986-1988:10) includes the following under the heading Purpose and Philosophy:

We, members of the Pentecostal Assemblies of Canada: believe the Bible to be the inerrant Word of God; the only inspired, infallible revelation of God to man; the standard and final appeal of faith, doctrine, polity and practice. All knowledge originates in God and His Son Jesus Christ, therefore all truth is God's truth. The fullest revelation of that truth lies in the Bible, to which Eastern Pentecostal Bible College is fully committed as the arbiter of all doctrine and practice. Thus, our educational philosophy is based on a firm commitment to scriptural principles. This philosophy is applied to the academic, moral and social aspects of the life of the college student, as well as to his/her religious development.

Under the heading Objectives in the EPBC catalogue of 1986 to 1988 (EPBC Catalogue, 1986-1988:11-12), of the twenty-two objectives, the ones that relate to whole-life worship or spiritual formation are:

5. To present the student with an understanding of the nature of spirituality as seen in revival movements in history and in the present day Pentecostal movement. 11. To help students value the importance of seeking God's will for their life and ministry and to develop a conviction that the eternal purpose of God must take precedence. 12. To help the student value the Biblical ethic as always superior to the secular and humanistic morality. 15. To encourage an awareness of the need for constant individual and corporate spiritual renewal. 21. To motivate students to demonstrate holy living and to manifest principles of Christian ethics.

In the EPBC catalogue of 1986 to 1988 (EPBC Catalogue, 1986-1988:30), one of the graduation requirements is, "Christian Character: Graduates must show evidence of mature Christian character and spiritual development." There is no change in the EPBC catalogue of 1988 to 1990 in regards to the statement of faith, mission or purpose, philosophy, goals and objectives, and graduation requirements from the previous catalogue (i.e. EPBC Catalogue 1986-1988).

There is no change in the statement of faith, but there is significant revision to the mission or purpose and institutional goals and objectives in the 1990 to 1992 EPBC catalogue (EPBC Catalogue, 1990-1992:4). The college's mission or purpose includes:

The primary purpose of the College is the preparation of credentialed ministers. The College shall also endeavour to respond to the arising needs in church-related ministries and lay service, and for personal spiritual development. The mission of Eastern Pentecostal Bible College is to

provide Biblical, theological and general knowledge, to nurture spiritual maturity, and to develop practical ministerial skills.

The first two institutional goals and objectives in the EPBC catalogue of 1990 to 1992 (EPBC Catalogue, 1990-1992:4) are:

1. To help the student become knowledgeable in the Bible, God's inerrant Word, the infallible rule for personal and corporate faith and conduct, and competent in its interpretation, proclamation and application.
2. To help the student understand the biblical foundation and historical development of Christian doctrine and practice as a basis for contemporary holy living.

The requirements for graduation as set out in the EPBC catalogue of 1990-1992 remain the same as before regarding Christian character (EPBC Catalogue, 1990-1992:16), but additional character entrance requirements included:

All applicants must have a definite experience of Christian conversion and are expected to have lived a consistent Christian life for at least one year prior to coming to College. They must give evidence of a cooperative attitude and an approved Christian character, free from questionable habits and practices. The applicant should have a desire to follow Christ in total discipleship.

The statement of faith, mission or purpose, institutional goals and objectives, and Christian character requirement for graduation, are the same in the catalogues of 1992 to 2001. They include the following:

Statement of Faith. We believe the Holy Scripture to be the divinely inbreathed, infallible, inerrant and authoritative Word of God. We believe in holy living Mission. The primary purpose of the College is the preparation of credentialed ministers. The College shall also endeavour to respond to the arising needs in church-related ministries and lay service, and for personal spiritual development. The mission of Eastern Pentecostal Bible College is to provide biblical, theological, and general knowledge, to nurture spiritual maturity, and to develop practical ministerial skills.

Institutional Goals. To help the student become knowledgeable in the Bible, God's inerrant Word, the infallible rule for personal and corporate faith and conduct, and competent in its interpretation, proclamation, and application. To help the student understand the biblical foundation of historical development of Christian doctrine and practice as a basis for contemporary holy living. To help the student apply a Christian worldview to disciplines relating to human thought and behaviour, and value the biblical ethic as always superior to other religious and secular humanistic ethics, thereby motivating the student toward holiness.

Graduation Requirements. Christian Character. Students wishing to graduate must show evidence of mature Christian character and spiritual development. (EPBC Catalogues, 1992-1994:1-2; 1995-1996:1-2, 24; 1997-1998:9-10, 49; 1998-1999:6, 38; 1999-2001:5-6, 31)

Along with a college name change in 2002 from Eastern Pentecostal Bible College (EPBC) to Master's College and Seminary (MCS), an additional section in the 2002 to 2003 catalogue, entitled Core Values of Master's College and Seminary, replaced the statement of philosophy. The fourth core value reads:

Ministerial Training must result in a person with a Disciplined Character living out the Pentecostal experience. It is possible to be scholarly and skilled and still be unlike Christ. But, the matter of Christ-like character is an option for no one. We are convinced that a disciplined character is the best way to live out the Pentecostal experience. Our desire for our students is that they may experience through faith and obedience the transforming power of God upon their lives. (MCS Catalogue, 2002-2003:1-2)

There is no change in regards to the statement of faith, mission or purpose, institutional goals and objectives, and graduation requirements in the 2002 to 2003 MCS Catalogue, from the previous catalogue of 1999 to 2001.

Although the MCS Catalogues for 2003 to 2004 and 2004 to 2005 did not include the statement of faith, mission or purpose, core values, institutional goals and objectives, and institutional outcomes, the academic dean informed the researcher via e-mail that these remained the same as the 2006-2008 MCS catalogue draft (E-mail received on 15 March 2006). The statement of faith in the MCS catalogue draft of 2006 to 2008 includes, "We believe the Holy Scripture to be the divinely inbreathed, infallible, inerrant and authoritative Word of God. We believe in holy living ... " (MCS Catalogue Draft, 2006-

2008:4). The mission or purpose in the MCS catalogue draft of 2006 to 2008 is stated as being:

The mission of Master's College and Seminary is to empower every generation through spiritual formation, integrating doctrine and practice into a unified worldview for Pentecostal ministry. In fulfilling this mission, Master's will provide biblical, theological and general knowledge, nurture spiritual maturity and develop practical ministerial skills. (MCS Catalogue Draft, 2006-2008:2)

Included in the Core Values section (which replaces the Philosophy section) in the MCS catalogue draft of 2006-2008, are statements relating to living a life of worship, namely:

A commitment to holiness where the work of the Spirit impacts every area of the believer's life. ... have developed the ability to apply the truth of Scripture to the particulars of living both within and outside the community of faith Ministerial training and theological education at Master's must encourage the development of a disciplined character living out the Pentecostal experience in the lives of students. A commitment to spiritual formation will enable a student to: show progress in the development of maturity in Christ and personal biblical holiness; develop the habits leading to Christian growth and maturity. (MCS Catalogue Draft, 2006-2008:2-3)

The following institutional goals and objectives in the MCS catalogue draft of 2006-2008 relate to spiritual formation, whole-life worship, or ethics:

To help the student become knowledgeable in the Bible, God's inerrant Word, the infallible rule for personal and corporate faith and conduct, and competent in its interpretation, proclamation, and application. To help the student understand the biblical foundation of historical development of Christian doctrine and practice as a basis for contemporary holy living. To help the student apply a Christian worldview to disciplines relating to human thought and behaviour, and value the biblical ethic as always superior to other religious and secular humanistic ethics, thereby motivating the student toward holiness. (MCS Catalogue Draft, 2006-2008:3)

Institutional outcomes common to all programs relating to spiritual formation and whole-life worship in the MCS catalogue draft of 2006 to 2008 include:

Graduating students will: demonstrate a foundational knowledge of the Bible's nature and content and corresponding skills pertaining to its interpretation and application; demonstrate an understanding of the biblical foundations and historical development of Christian doctrine and practice as a basis for Christian enrichment, ethics, and service; demonstrate ongoing spiritual formation through the development of the personal disciplines needed for nurturing one's inner life resulting in more competent and compassionate service to others. (MCS Catalogue Draft, 2006-2008:1)

These outcomes seem to replace the graduation requirements. As is evident from the material in this section, EPBC/MCS became increasingly more concerned with the

spiritual and character development of its students over the years 1980 to 2005, and retained its focus on properly interpreting and applying the Word of God.

6.3.2 CORE CURRICULA FROM 1980 TO 2005 WITH SPECIAL FOCUS ON SPIRITUAL FORMATION, WORSHIP AND ETHICS

The appendix includes charts of core curricula relating to spiritual formation, corporate worship/music and ethics in programs offered at Eastern Pentecostal Bible College (EPBC) and Master's College and Seminary (MCS) between the years 1980 and 2005, and the course descriptions of those required courses (see pp. 542-551). The purpose of laying out this information in chart form is to see at a glance which courses were required, and therefore considered important, during the years that the questionnaire respondents were attending the college. The chart tracks the inclusion or exclusion of spiritual formation, worship and ethics instruction in the college over a twenty-five year period. (See pp. 176-177 for an explanation of column headings in the core curricula charts.)

It is very significant to note that at EPBC and MCS from the years 1983 to 2005, all students in every program were required to take a course or be in a group that dealt with spiritual and personal development (see pp. 542-545). This indicates how important the spiritual formation of students was to the college and how college personnel were serious about fulfilling the college's spiritual mandate. From 1980 to 2003, EPBC required most students to take a corporate worship course relating mainly to church music (see pp. 542-545). Generally, those involved in one-year programs, four-year missions or intercultural

and youth programs were not required to take the corporate worship/music course. In recent years (2003 to 2005), no corporate worship/music course was mandatory for any students, whereas ethics was required of all but the one-year certificate students (see p. 545).

Interesting to note is the required theology course by all students starting in 2002, in which the relationship between God and humans is studied from a biblical basis (see p. 545). From the time that a church music or worship arts program was introduced (1997 and following), it is worth noting that these students were required to take more courses relating to corporate worship than any other students. Only those in youth programs were required to take an additional course (i.e. Music, Drama and Recreational Skills) where corporate worship leading was taught (see pp. 542-545). Whether any students were taught the true theological and biblical meaning of worship, apart from corporate worship, is difficult to decipher from core curricula charts and course descriptions. In most descriptions of corporate worship/music courses, content seems to relate to corporate worship only (see pp. 546-551). There is indication in 1983 (Church Music Administration course) and 2002 (Worship and Creative Arts course) that the theological and/or biblical background to worship was included in the corporate worship/music course (see pp. 546, 549). Only in the Pastoral Theology II course in 1986 (see p. 546), is there indication of worship being a topic of study, but there is no way of knowing whether this was referring to whole-life worship, corporate worship or the biblical meaning of worship.

Except for the early 1980s, no ethics course was mandatory until 1997, and then it was required in most programs until 2005 with the exception of some one-year programs and some Bachelor of Religious Education (B.R.E.) programs (see pp. 542-545). There does not seem to be a pattern in ethics requirements except that ethics is required in more programs in later years.

6.4 WESTERN PENTECOSTAL BIBLE COLLEGE AND SUMMIT PACIFIC COLLEGE

6.4.1 STATEMENT OF FAITH, MISSION OR PURPOSE, PHILOSOPHY, GOALS AND OBJECTIVES, AND GRADUATION REQUIREMENTS FROM 1980 TO 2005 WITH SPECIAL FOCUS ON SPIRITUAL FORMATION AND WORSHIP

Throughout the years 1980 to 2005, the statement of faith within the Western Pentecostal Bible College (WPBC) and Summit Pacific College (SPC) catalogues remains the same. Included in the statement of faith, and related to biblical worship and/or the spiritual life of students, are two statements, namely, “We believe ... the Holy Scriptures are the divinely inbreathed infallible, inerrant and authoritative Word of God. We believe ... in holy living” (WPBC Catalogue, 1980-1981:11). In a Bible or theological college, the Holy Scriptures are foundational for the training and spiritual development of students.

The statement of philosophy within the WPBC and SPC catalogues over the years 1980 to 2005 undergoes two revisions in the early 1980s with only minor changes. From 1985 to 2005, the statement of philosophy stays the same. Noteworthy elements relating to

biblical worship and/or the spiritual life of students from the WPBC catalogue of 1985 to 1986 (WPBC Catalogue, 1985-1986:12) are as follows:

All truth ultimately is God's truth. He exists both as the source and as the final object of all that can be known. Thus, the pursuit of truth is the pursuit of God. He is to be found primarily through the pages of Holy Scripture, but also through nature, history, and human conscience. In all areas in which the inerrant Scripture speaks, truth is confirmed when the scholar's insights plainly accord with the declaration of the Scripture. Knowing His truth involves submitting to Him. Although humans possess the capacity to learn, in their natural state they also possess a resistance against submission to God and His truth. ... beyond the conscientious application of time and energy, and the pursuit of the best of informed procedures, there is a vital spiritual relationship. The Christian scholar also seeks to develop a responsive submission to the Holy Spirit. An educational program that ... actively integrates faith and learning, and faith and culture. It admits God to all realms. A God-oriented world-view embraces the whole person. The goal of the learning process is not merely an informed intellect, but a mature and stable human with sound and worthy values.

In regards to the statement of objectives, the WPBC catalogues from 1980 to 1992 all include a similar introductory paragraph, which states, "Our concern for the student in his or her total being, necessarily directs our programs. We desire that each student's future

service and ministry will be expressions of an enlarged self, a mature mind, a compassionate heart and a thoroughgoing spiritual dedication” (WPBC Catalogue, 1990-1992:57). In the WPBC catalogues from 1992 to 1999, the introductory paragraph is revised, and states, “Western Pentecostal Bible College exists to help fulfill the Great Commission by educating students at the undergraduate level, to develop full-time Christian ministers and leaders with personal spiritual maturity” (WPBC Catalogue, 1990-1992:30). The overall objective from 1980 to 1999 definitely includes a spiritual component for students. The spiritual element is less obvious in the 1999 to 2003 catalogues. The introductory paragraph becomes a mission statement and reads, “Western Pentecostal Bible College exists to educate and equip Christians for effective ministry in the Church and in the world” (WPBC Catalogue, 1999-2001:32). In the SPC catalogue of 2004-2006 (SPC Catalogue, 2004-2006:37) the word ‘effective’ in the mission statement is changed to ‘Spirit-filled’.

The specific statements of objectives stay the same for the most part throughout the years 1980 to 2003 with one important addition in 1984. The specific objective added and remaining (WPBC Catalogue, 1984-1985:13) reads, “Apply the general principles and direct precepts of the Bible to everyday life situations and as the foundation of personal attitudes and outlooks.” Other specific objectives relating to biblical worship and/or the spiritual life of the student are:

Defend the authority of the Bible as the inerrant revelation of God and the infallible rule of faith and conduct. Live a Spirit-filled Christian life cultivating the effective exercise of spiritual gifts and ministries. Justify

his/her faith in the Lordship of Christ both in verbal presentation and practical life commitment. Behave according to the New Testament pattern in habits of prayer, obedience, church fellowship, and Bible study. Display a commitment to truth and the capacity to recognize that which conforms to the divine mind. (WPBC Catalogue, 1984-1985:13)

The statement of objectives in the SPC catalogue of 2004 to 2006 (SPC Catalogue, 2004-2006:37) is significantly revised with objectives two and three reading as follows:

2. Walk in the Spirit. Experience and grow in the sanctifying power of the Spirit. Demonstrate the fruit of the Spirit. Minister in the power of the Spirit's fullness and giftings. Pray and worship in the Spirit. 3. Exhibit a Biblical lifestyle. Develop transformed and renewed minds. Conform to the mind of Christ in interpersonal relationships. Value Christian community and the church in all of its expressions. Participate in and value relationships of mutual accountability. Understand and submit to legitimate authority. Develop an authentic and holistic lifestyle which cares for the whole person.

In the above objectives, the student is informed of the need for God's Spirit to be totally involved in their spiritual life and the importance of following the Bible's directives in relationships.

The first of the graduation requirements at WPBC and SPC has remained the same in all catalogues from 1980 through to 2005 and reads, "All graduates of WPBC must be men and women who have established themselves, both within and outside of the College, as

dedicated exemplary Christians” (WPBC Catalogue, 1980-1981:55). This would indicate that the first hoped-for outcome of the college is for students to graduate having been spiritually formed into Christ-like people. Along these lines, it is significant to note the first statement in the section of the college catalogues from 1980 to 1999 entitled Spiritual Life, namely, “Spiritual matters receive basic priority at Western” (WPBC Catalogue, 1985-1986:26). From the 1999 to 2005 catalogues, the first statement under the section Spiritual Life reads, “It is important that the total community gathers regularly to worship, and to participate in spiritual formation” (WPBC Catalogue, 1999-2001:34). This statement would imply that worship and spiritual formation happen in the context of community – students and college personnel helping each other grow spiritually.

6.4.2 CORE CURRICULA FROM 1980 TO 2005 WITH SPECIAL FOCUS ON SPIRITUAL FORMATION, WORSHIP AND ETHICS

The appendix includes charts of core curricula relating to spiritual formation, corporate worship/music and ethics in programs offered at Western Pentecostal Bible College (WPBC) and Summit Pacific College (SPC) between the years 1980 and 2005, and course descriptions of those required courses (see pp. 552-559). The purpose of laying out this information in chart form is to see at a glance which courses were required, and therefore considered important, during the years that the questionnaire respondents were attending the college. The purpose of giving course descriptions is to understand the course content and in so doing see what topics are considered vital by the college personnel for students to learn. (For an explanation of chart headings see pp. 176-177.)

From the core curricula charts and course descriptions, it can be observed that from 1984 to 2006, WPBC and SPC required all students to take a course in which there was a spiritual formation component (see pp. 552-555). This indicates that college personnel considered the spiritual development of students very important. It is worth noting that from 1980 to 2005, students within three- and four-year programs were all required to take a corporate worship or music course in order to graduate (see pp. 552-555). This area of church ministry was considered vital to learn about, even more than the biblical theology of worship. It is interesting to observe that an ethics course was only required by four-year pastoral theology students and only during the 1980s until 1994 (see pp. 552-553). After 1994 no student was required to take an ethics course (see pp. 554-555). It is difficult to speculate on the significance of this phenomenon.

6.5 NORTHWEST BIBLE COLLEGE AND VANGUARD COLLEGE

6.5.1 STATEMENT OF FAITH, MISSION OR PURPOSE, PHILOSOPHY, GOALS AND OBJECTIVES, AND GRADUATION REQUIREMENTS FROM 1980 TO 2005 WITH SPECIAL FOCUS ON SPIRITUAL FORMATION AND WORSHIP

Within the Northwest Bible College (NBC) catalogue of 1973 to 1981 (NBC Catalogue, 1973-1981:6-7), a doctrinal statement (or statement of faith), and purpose and objectives (or mission and goals) of the college include the following statements relating to the Holy Bible and the spiritual life of students:

Northwest Bible College stands for “Sound Doctrine” as outlined by the General Conference of the Pentecostal Assemblies of Canada. Its

statement of faith is as follows: The verbal-plenary inspiration and divine authority of both the Old and New Testaments in the original manuscripts. WE BELIEVE the Bible to be the inspired Word of God. WE BELIEVE in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a Godly life. WE BELIEVE the responsibility of the believer is to witness by word and life. The facilities of NBC are available to all qualified young people who have a desire to follow the Lord in Christian ministry, or to those who wish to take advantage of Bible training in such an institution for their own spiritual encouragement and blessing.

The graduation requirements in the NBC Catalogue of 1973 to 1981 have no spiritual component.

The NBC catalogue of 1981 to 1983 (NBC Catalogue, 1981-1983:8), includes no statement of faith, but only a purpose and objectives statement which includes the same statement as the last sentence of the quote above (see p. 195). The graduation requirements also have no spiritual component. The statement of faith is revised in the NBC catalogue of 1983 to 1984 (NBC Catalogue, 1983-1984:7) and includes:

We believe ... that the Old and New Testaments are divinely breathed, infallible, and inerrant as originally given, and are the complete revelation of God's plan for the salvation of man. ... in the local church as a body of believers who meet together for the worship of God

There are no specific statements of mission, purpose or goals, but there is a statement of educational philosophy (NBC Catalogue, 1983-1984:8), which includes the following statements:

Northwest's philosophy of education is based on the conviction that the personal triune God exists both as the source and final object of all that can be known by man, and on the belief that this God has made himself known to man. This revelation of Himself has occurred both naturally in creation and specifically in Jesus Christ and the written Word. Because a student is a person created by God in His image and for His purpose, Christian education becomes part of the redemptive activity of God, the activity of more fully making man into God's image. Since the Bible is the infallible basis of knowledge in all matters of faith and practice, and since it gives us the theistic oriented worldview, which should permeate every aspect of a believer's knowledge, its teachings shall be basic and central in the educational program of the College. The College educational program shall attempt to integrate faith with other aspects of learning Finally, on the personal level, we believe that Christian education should embrace the whole person. ... curriculum shall be prepared which will stimulate the whole personality, imparting needed knowledge and sound values to the spiritual, intellectual, social-physical, and professional areas of one's life.

Included in this catalogue (NBC Catalogue, 1983-1984:9) is a statement of educational objectives which are categorized into four areas, namely, spiritual, intellectual, social-physical, and professional. The spiritual objectives (NBC Catalogue, 1983-1984:9)

include, “To stimulate the growth of personal Christian character through, a) the encouragement of regular, personal Bible study and an active prayer life; b) an involvement in personal and corporate worship” There were no graduation requirements included in the NBC Catalogue of 1983 to 1984. There is no change in any of the information in the three catalogues that follow, namely, the NBC catalogues of 1984 to 1985, 1985 to 1987, and 1988 to 1990, from the NBC catalogue of 1983 to 1984.

The statement of faith in the NBC catalogues of 1990 to 1992 and 1992 to 1994 remains the same as the previous four catalogues. An addition to the statement of college mission is included in the NBC catalogues of 1990 to 1992 and 1992 to 1994. It states, “The College shall specialize in Biblical and theological education designed to: ... c) Provide foundational Christian education for the ongoing development of an effective Christian life ...” (NBC Catalogue, 1992-1994:6). The statement of educational philosophy remains the same as before. The wording of the spiritual objectives under the statement of educational objectives is changed and reads, “The graduate of Northwest Bible College should: 1) Demonstrate a developing Christian maturity by: ... b) Submission to the Lordship of Jesus Christ in every area of life. c) Involvement in personal and corporate prayer and worship” (NBC Catalogues, 1990-1992:9; 1992-1994:9). No graduation requirements are included in the NBC catalogues of 1990 to 1992 and 1992 to 1994.

The statement of faith, statement of educational philosophy, and the statement of educational objectives in the NBC catalogues of 1995 to 1997 and 1996 to 1998 all

remain the same as in earlier catalogues. In the NBC catalogues of 1995 to 1997 and 1996 to 1998 (NBC Catalogues, 1995-1997:10-12; 1996-1998:10-12), the statement of college mission is revised and excludes the statement “Provide foundational Christian education for the ongoing development of an effective Christian life.” One addition to these catalogues (NBC Catalogues, 1995-1997:26; 1996-1998:26) is the graduation requirements. They include the spiritual requirement, namely, “4) The student must meet faculty adopted standards regarding Christian character.”

Although the statement of faith, statement of college mission, and statement of educational philosophy in the NBC catalogue of 1998 to 2000 remain as in previous catalogues, there is one addition to the spiritual objectives under the statement of educational objectives (NBC Catalogue, 1998-2000:6), namely, “Submission to the Lordship of Jesus Christ in every area of life.” The objectives common to all programs (NBC Catalogue, 1998-2000:19) include:

Upon graduating a student should be able to: demonstrate a foundational knowledge of the Bible’s nature and content, and corresponding skills pertaining to its interpretation and application; demonstrate an understanding of the Biblical foundation and historical development of Christian doctrine and practice as a basis for Christian enrichment, ethics and service; be encouraged and facilitated in their ongoing spiritual formation through the development of the personal disciplines needed for nurturing one’s inner life resulting in more competent service to others.

The objectives common to all programs appear to replace graduation requirements in the NBC catalogue of 1998 to 2000.

In the NBC catalogues of 2001 to 2003 and 2002 to 2004, the statement of faith, statement of college mission, statement of educational objectives, and spiritual objectives remain the same as before (NBC Catalogues, 2001-2003:2, 5, 44; 2002-2004:2, 5, 44). One revision is found in the NBC catalogues of 2001 to 2003 and 2002 to 2004 under the objectives common to all programs, namely:

Upon graduating you will: Understand: foundational information about the nature and content of God's Word. Acquire: encouragement and growth in your ongoing spiritual life through the development of the personal disciplines you need to nurture your inner life, allowing you to better serve others. (NBC Catalogues, 2001-2003:4; 2002-2004:4)

In 2004, Northwest Bible College (NBC) became Vanguard College. In the Vanguard College catalogue of 2004 to 2005 (Vanguard College Catalogue, 2004-2005:2, 52), the statement of faith remains the same as in previous catalogues. The mission statement is simplified to read, "Vanguard College is committed to: Developing Innovative Spirit-Filled Leaders" (Vanguard College Catalogue, 2004-2005:2). The educational philosophy remains the same as before (see pp. 196-199). The spiritual objectives within the educational objectives remain the same as before (see p. 198). The objectives common to all programs are revised to become student learning outcomes (Vanguard College Catalogue, 2004-2005:5), and include the following statements relating to God's

Word, spiritual formation, worship or ethics under four headings, namely, Developing Innovative Spirit-filled Leaders:

1) Each graduate will demonstrate a personal commitment to life-long learning by implementing the Word of God into personal life practices and ministry activities. 2) As a life long learner, a graduate of Vanguard will be prepared to equip and mobilize others for spiritual growth. 6) The Vanguard graduate will demonstrate the fruit of the Spirit and a Christ-like character through servant-hood, obedience to the Lord, and a life of worship. 7) The Vanguard graduate will be prepared to equip and mobilize others for spiritual growth.

The graduation requirements in the NBC catalogue of 2002 to 2004 (NBC Catalogue, 2002-2004:43) and the Vanguard College catalogue (Vanguard College Catalogue, 2004-2005:50) remain the same as previous catalogues, with the fourth requirement reading, “The student must meet faculty-adopted standards regarding Christian character.”

As is evident in this section regarding the statement of faith, mission or purpose, philosophy, goals and objectives, and graduation requirements of Northwest Bible College and Vanguard College, the spiritual and character formation of students and the importance of applying God’s Word to all of life, are key components in training for ministry.

6.5.2 CORE CURRICULA FROM 1980 TO 2005 WITH SPECIAL FOCUS ON SPIRITUAL FORMATION, WORSHIP AND ETHICS

The appendix includes charts of core curricula and course descriptions relating to spiritual formation, corporate worship/music and ethics in programs offered at Northwest Bible College (NBC) and Vanguard College between the years 1980 and 2005 in order to understand what content was considered important for students to learn by college personnel (see pp. 560-567). The purpose of laying out this information in chart form is to see at a glance which courses were required during the years that the questionnaire respondents were attending the college. (For an explanation of the column headings see pp. 176-177.)

There are a few important phenomena to notice from the core curricula charts and course descriptions at NBC and Vanguard College over the years 1980 through 2005. In the first half of the 1980s, only one-year students were required to take a spiritual formation course. From 1985 to 2005, all students, with the exception of music students from 1995 to 1998, were required to take a spiritual formation course (see pp. 560-563). This indicates the importance college personnel placed on the inner development of students for ministry, alongside academic development.

It is less clear from the core curricula charts of the necessity for all students to take a mandatory corporate worship and/or music course. In the 1980s and 1990s, most students in three- and four-year programs were required to take a music or corporate worship course (see pp. 560-561). As can be seen in the course descriptions, the focus of these

courses was on musical expression in corporate worship only and not on the theology or philosophy of worship in general, or other expressions of corporate worship (see pp. 564-566). From 1998 to 2000, as the amount of programs expanded, some students were required to take a corporate worship/music course, while others were exempt (see p. 561). From 2000 to 2005, only music students were required to take such a course (see pp. 562-563). It seems that college personnel eventually realized that training in music was a specialized field of study for a few students only.

Regarding ethics courses, there does not appear to be any common pattern as to which programs required them, except that over the years 1980 to 2005 some two-year programs and more four-year Bachelor of Theology (B. Th.) and Bachelor of Arts (B.A.) programs required students to take an ethics course (see pp. 560-563). The lack of an ethics course in other programs could be a result of a lack of room in the curriculum or a lack of clarity of the need for all students to take an ethics course. It is difficult to make any conclusions about the motivation for including or excluding an ethics course in different programs. The only miscellaneous course required from 1990 to 2000 was Doctrines of His Service in the one-year discipleship/missions program, His Majesty's Service (HMS), (see pp. 560-562). The course dealt with basic biblical doctrines and how to apply them to everyday life which is an aspect of whole-life worship (see p. 565).

7 CONCLUDING REMARKS

This chapter gave an in-depth survey of theological education in general and in the Pentecostal Assemblies of Canada (PAOC) in particular. The relevancy of this chapter to

the thesis title, namely, *Curriculum development for worship in the Pentecostal Assemblies of Canada*, relates to the analysis of specific core curricula regarding spiritual formation (which relates to whole-life worship), worship (both individual and corporate), and ethics. As will be made evident in Chapter 3, the true meaning of worship has more to do with spiritual formation and ethics than it does with church services and church music. Therefore, it was important to make the study of the spiritual development of students within PAOC theological colleges a key component of this research. One of the foundational ways, among many, that this can be accomplished, is through teaching the biblical meaning of worship in courses that are required by all students.

In order to lay a solid foundation for PAOC theological education, the topics of adult education or andragogy, Christian higher education, and spiritual formation and the integration of faith and learning in theological colleges, were studied in some depth (see pp. 87-127). Outlining the rationale and origins of theological education within the PAOC, gave the necessary background to understanding how concerned PAOC leaders were about keeping a spiritual focus within the PAOC denomination, PAOC theological colleges, PAOC churches, and PAOC clergy (see pp. 127-145). This concern for the spiritual development of PAOC students training for ministry is also evident in the documents coming out of PAOC national office relating to the theological colleges (see pp. 146-164). The accrediting association of the four PAOC colleges also stipulates a strong spiritual component in the theological colleges accredited by their association (see pp. 164-169). The spiritual and biblical focus found in pertinent sections of the catalogues of the four exemplar PAOC colleges in this study, is further evidence that, the

spiritual formation of PAOC leaders in training, is vital and must be based on the proper interpretation and application of the Holy Bible (see pp. 169-202).

In light of all these factors, it would be helpful for PAOC theological colleges to know why and how to develop their curriculum and instruction in the area of worship, which in this context, relates very strongly to a proper understanding of biblical worship and the spiritual formation of PAOC students. Chapter 3 of this thesis will offer a solid argument that true worship is living all of life for God in accordance with God's Word (the Holy Bible), which, in turn, relates very closely to spiritual and character formation.

CHAPTER 3

LITERATURE STUDY: THE CONCEPT OF WORSHIP

1 INTRODUCTORY REMARKS

The title of this thesis is *Curriculum development for worship in the Pentecostal Assemblies of Canada*. Whereas the first literature study chapter (Chapter 2) outlined the educational institutions and curricula of the Pentecostal Assemblies of Canada (PAOC), this second literature study chapter will focus on the concept of worship, in order to come to understand its true meaning. A proper understanding is necessary if one is to make relevant recommendations regarding the teaching of worship within the theological colleges and churches of the PAOC. The notion of spiritual formation will also be discussed because of its close connection with whole-life worship (see pp. 66-70, 243-247). The concept corporate worship will be discussed in order to differentiate between individual and group worship and to explain its place within whole-life worship, but will not be the prime focus (see pp. 239-243, 278-295).

The topic of worship in the Christian church has been discussed extensively in the last two decades. Peterson (1993:15) states:

Considering the outpouring of books on worship in recent years, it is obviously a subject of great interest and importance for contemporary Christians. Yet, sadly, worship is an issue that continues to divide us, both across the denominations and within particular congregations. Even those who desire to bring their theology and practice under the criticism and

control of the biblical revelation can find themselves in serious conflict with one another. Most of us are more conditioned by custom and personal preference in this matter than we would care to admit! ... church-goers regularly express dissatisfaction and confess that they are still uncertain about the meaning and purpose of what is commonly called worship.

In this chapter, the researcher will approach the concept of worship from many angles, namely, philosophical, psychological, educational, biblical-theological, and historical. It is helpful to begin looking at the concept of worship from a philosophical angle. This includes looking at the theories or principles that underlie man's knowledge of the concept of worship, and the causes of how the concept has come to be learned and understood. In this chapter, the researcher will also attempt to explain, from a psychological and educational angle, how humans come to learn and define concepts, and in particular, the concept of worship. The above angle is relevant for this thesis because the first problem question of the study to find answers for (see pp. 45, 48) relates to the PAOC people's understanding or perception of the concept of worship, and how their understanding or perception may have been formed.

Giving a biblical-theological overview of Christian worship is very important in this thesis. PAOC leaders, churches and theological colleges all fully agree that the Holy Bible is the authoritative document for doctrine, beliefs, values and practices (see pp. 104-113, 155-164, 222-230). Discovering God's definitions, views and instructions about a concept, is therefore, crucial and beneficial for all Christians. This can be accomplished

by studying the meanings of the Hebrew and Greek terminology of worship and other related terms; learning about worship from what is written about it in both testaments; observing how God related with His worshipping people; and noting any commands or principles for whole-life and corporate worship.

In regards to an historical overview of Christian worship, the researcher will restrict herself to briefly outlining recent history, that is, the past century. The main reason for this is that, the Pentecostal Assemblies of Canada (the denomination of special reference) has existed for less than one hundred years. Pentecostal spirituality, because of its connection to whole-life worship, will also be discussed. Some discussion will relate to the corporate worship trends within Pentecostal and charismatic circles in North America, of which the PAOC is a part.

2 PHILOSOPHICAL, PSYCHOLOGICAL AND EDUCATIONAL CONSIDERATIONS IN DEFINING AND STUDYING THE CONCEPT OF WORSHIP

2.1 PHILOSOPHICAL CONSIDERATIONS IN DEFINING AND STUDYING THE CONCEPT OF WORSHIP

Philosophy, in regards to any subject, can hardly be avoided. Taking action in any area usually implies that one understands the theories and principles of what one is doing and why one is doing it. The study of the concept of worship is no exception. A theory, according to Woolfolk (1990:585), is “An integration of all known principles, laws and information pertaining to a specific area of study. This structure allows the investigator to

offer explanations for related phenomena and create solutions to unique problems.” Sdorow (1998:38) defines a theory as, “An integrated set of statements that summarizes or explains research findings, and from which research hypotheses can be derived.”

Woolfolk (1990:16-17) explains the relationship between principles, laws and theories.

She points out that:

If enough studies are completed in a certain area and findings repeatedly point to the same conclusions, we eventually arrive at a principle. This is the term for an established relationship between two or more factors. Principles that stand the test of time and repeated investigation become laws.

The rationale for using both theories and principles, according to Woolfolk (1990:17), is that, theories can give one a new way of looking at or explaining a general phenomenon, whereas principles offer more practical guidelines in solving specific problems. If one accepts the Webster’s New World Dictionary (Agnes, 2003:512) definition of ‘principle’ to be, “a fundamental truth, law, etc. upon which others are based,” a principle is a general guideline which can be applied to two or more situations or actions. How does this discussion of theories and principles relate to the study of the concept of worship?

The first area of concern in this section is discovering how the concept of worship has come to be understood, and why it is understood in a certain way. It may appear that the Christian world has prematurely arrived at a meaning of worship, establishing principles for practice, before investigating all the theories. If theories offer new ways of looking at

or explaining a phenomenon, there is an obligation to study those theories in order to avoid jumping to conclusions.

How does one study the worship perceptions and practices of a people? Astley (1994:115) believes that:

Religious behavior is in large part observable. Religious beliefs, attitudes, values etc. are introspectible, or at least they can be inferred from observable overt behavior. This is what allows them to be assessed by human beings. Religion is a human affair, and the criteria for being “religious” are derived from human decisions based on human knowledge. Hence, religiousness cannot be simply a matter of mysterious changes unobservable by human beings.

Although personal worship may not be explicitly observable in a person (that is, one cannot see attitudes, motivations, thoughts, beliefs, inner communication with God in prayer, character qualities, etc.), outward observable phenomena (such as words spoken, actions, relationships, lifestyle, behaviour, etc.) can be seen and are indications of those inner elements. Astley (1994:119) affirms this by saying that the expression of religion is, “a form of lifestyle, a way of life, and an activity of the whole person that expresses and enfleshes that person’s relationship with the transcendent through her or his knowledge, belief, feeling, experience and practice.”

2.2 PSYCHOLOGICAL AND EDUCATIONAL CONSIDERATIONS IN DEFINING AND STUDYING THE CONCEPT OF WORSHIP

When one is wanting to discover how people have come to understand a concept in a certain way, one needs to consider the following related fields of study, namely: how the mind works (psychology); how humans learn (educational psychology); relevant issues related to language learning (linguistics); how people's relationships with others influences their learning and beliefs (sociology); and how people deal with the inner or spiritual realm (religion and spirituality). Since the researcher is dealing with how people learn a concept, it will be beneficial to study these fields even if briefly. An attempt will be made to relate these factors to people's present perception of the concept of worship, in order to help one understand how that came to be.

2.2.1 LANGUAGE LEARNING AND THE CONCEPT OF WORSHIP

Woolfolk (1990:66), in answering the question 'how do we learn language?' offers different theories but then concludes, along with many psychologists, that:

humans are born with a special capacity for language. It is likely that many factors play a role in language development. The important point is that children develop language as they develop other cognitive abilities, by actively trying to make sense of what they hear.

Yule (1985:136) agrees with this belief. He states:

The speed of acquisition and the fact that it generally occurs, without overt instruction, for all children, regardless of social and cultural factors, have led to the belief that there is some 'innate' predisposition in the human infant to acquire language. We can think of this as the 'language-faculty' of the human with which each newborn child is endowed.

According to Yule (1985:136-137), this 'innate' predisposition is not enough. Interaction with other language-users is necessary.

As Gleitman (1991:105) confirms, "There's little doubt that much of what we learn consists of various associations between events: ... The importance of associations in human learning and thinking has been emphasized since the days of the Greek philosophers." In relation to language learning, "words are stored and filed according to their semantic relatedness" (Gleitman, 1991:275). Gleitman (1991:369), in discussing the learning of word meanings, espouses that, "syntax often contains useful hints about what a word could mean." In other words, how a word like worship is used in sentences, affects how listeners come to understand its meaning. If the word worship is used as a noun, it will convey a different meaning than if it is used as a verb.

2.2.2 CONCEPT FORMATION AND THE CONCEPT OF WORSHIP

Concepts, according to Woolfolk (1990:264), are "General categories of ideas, objects, people, or experiences whose members share certain properties. ... categories used to group similar events, ideas, objects, or people." She (Woolfolk, 1990:264) explains that concepts are abstractions and do not exist in the concrete world. Only examples of concepts exist. What a concept does is help humans organize vast amounts of information into meaningful units (Woolfolk, 1990:264). Sdorow (1998:311) defines a concept as, "a category of objects, events, qualities, or relations that share certain features." He distinguishes a logical concept from a natural concept. A logical concept is, "a concept formed by identifying the specific features possessed by all things that the

concept applies to,” whereas a natural concept is, “a concept, typically formed through everyday experience, whose members possess some, but not all of a common set of features.” Miller, Belkin & Gray (1982:205) define a concept as, “a category that includes some realities and excludes others.” They (Miller, Belkin & Gray, 1982:205) further explain, saying, “This ability to grasp the nature of similarities and differences constitutes conceptualization, or concept formation.”

According to Woolfolk (1990:265-266), there is more than one way to learn a concept. Some people learn a concept by observing a shared set of defining attributes or distinctive features, while others learn a concept by observing the best example or prototype (the best representative of a category), which is often pointed out by another person (Woolfolk, 1990:266). Sdorow (1998:312) also speaks of prototypes aiding people in the learning of concepts. Woolfolk (1990:266), in offering strategies for teaching concepts, suggests that four components are necessary: (1) the name of the concept, (2) a definition of the concept, (3) relevant and irrelevant attributes, and (4) examples and non-examples. She states:

The verbal label that identifies the concept is not the same as the concept itself. The label is important for communicating but is somewhat arbitrary. Simply learning a label does not mean the person understands the concept, although the label is necessary for the understanding.

Astley (1994:172), in discussing the learning of religious concepts, states, “What has been called Wittgenstein’s “pedagogical turn” in philosophy, whereby he draws our

attention to how people learn and are taught the (often implicit) rules for the use of concepts, particularly religious concepts, is of signal relevance to religious educators.” He (Astley, 1994:172) speaks of concepts first being known by some who then train others: “This ‘training’ comes both through processes of implicit linguistic enculturation and through more formal instructional modes whereby children, youth and adults learn to speak of religious realities correctly – which includes their using this language in the appropriate affective context” (Astley, 1994:172). Based on what scholars have said above, PAOC people may know the label of the concept of worship but may not understand its meaning. This may be due to the misuse of the word by those who teach and train the people, or the lack of accurate knowledge about worship.

2.2.3 SOCIAL INFLUENCES ON LEARNING AND THE CONCEPT OF WORSHIP

People are influenced in their thinking by other people, and learn many concepts within social contexts. Gleitman (1991:454) says:

there is no doubt that much of what we know, we know because of others.

The primary medium of this cognitive interdependence is of course human language, which allows us to share our discoveries and pass them on to the next generation. As a result, we look at the world not just through our own eyes, but also through the eyes of others, and we form our beliefs on the basis of what we’ve heard them say or write.

Gleitman (1991:510), in talking about social influence, discusses the difference between one-on-one interactions and many-on-one interactions. He describes the latter, saying:

... the interaction is more complex and in which the social effects come from many persons simultaneously. ... the influence of others may make us tailor our behavior to conform to theirs. In other words, it will make us obey them and comply with their order. And, in still other instances, the others exert their influence upon us in an even simpler way – by their mere presence as an audience.

Social influences are powerful shapers of a person's concepts, whether they come from one-on-one interactions (i.e. parent to child), one-on-many (i.e. pastor to congregation), many-on-one (i.e. students to a teacher), or many-on-many interactions (i.e. people in a crowd or congregation). PAOC people have learned the concept of worship through interacting with others, people who may or may not have an accurate understanding of the concept.

2.2.4 LINGUISTICS AND THE CONCEPT OF WORSHIP

In the area of linguistics, relevant topics that may shed light on defining the concept of worship, include semantics and pragmatics, along with numerous other sub-topics such as etymology, context, denotation, connotation, emotional meaning, conceptual meaning, associative meaning, homonymy, polysemy, compounding, assumptions, presuppositions, inference, and over extension. In the next sections, the researcher will attempt to show how some of these linguistic concepts relate to the widely accepted definition of worship in Christendom and the reasons for this.

2.2.4.1 SEMANTICS, PRAGMATICS, ETYMOLOGY AND THE CONCEPT OF WORSHIP

According to Woolfolk (1990:65), semantics refers to “the meaning of words and combinations of words. ... Pragmatics is the area of language that involves the effects of contexts on meaning and the unwritten rules for when, how, to whom, and about what to speak in different contexts.” Jackson (1988:49) says that, “The study of the ways in which language ‘means’ is called semantics.” He (Jackson, 1988:245) defines pragmatics as, “the investigation of language in use.” Yule (1985:91) describes the purposes of semantics and pragmatics as follows: “Generally, work in semantics deals with the description of word- and sentence-meaning, and, in pragmatics, with the characterization of speaker-meaning.” He (Yule, 1985:97) expounds on the latter adding, “When we read or hear pieces of language, we normally try to understand not only what the words mean, but what the writer or speaker of those words intended to convey. The study of ‘intended speaker meaning’ is called pragmatics.”

Gleitman (1991:46) defines semantics as, “The organization of meaning in language.” He (Gleitman, 1991:342-343) discusses reference, saying, “the meaning of a word or phrase is whatever it refers to in the world. The meaning of a word is the idea or concept that it expresses. The referents of the word are all those things in the real (or imaginary) world that fall under that concept. ... the meaning of a word is a concept.” Sdorow (1998:329) defines semantics as, “The study of how language conveys meaning.” He (Sdorow, 1998:329) explains how semantics and pragmatics are related by stating, “The meaning of a statement depends not only on its words and their arrangement but on the social context in which the statement is made. The branch of semantics that is concerned with the relationship between language and its social context is called pragmatics.”

Yule (1985:92) makes it clear that, “the notion that we can make words mean whatever we personally choose them to mean cannot be a general feature of linguistic meaning.” Two possibilities in the area of semantics and pragmatics regarding how the concept worship has come to mean different things to different people are homonymy and polysemy. According to Yule (1985:96-97):

Homonyms are words which have quite separate meanings, but which have accidentally come to have exactly the same form. Relatedness of meaning accompanying identical form is technically known as polysemy, which can be defined as one form (written or spoken) having multiple meanings which are all related by extension.

The word worship has come to mean quite different things. To those who picture worship as people singing, praising or praying in a church, understand the concept of worship as almost solely in a corporate sense. Others who consider worship to mean the reverent obedient response to God in all of life, are referring mainly to whole-life worship. These two meanings can be quite unrelated in that, for example, if one is honouring God by obeying His command to forgive someone, this has nothing whatsoever to do with music-making in church. On the other hand, the two meanings of worship above, could be related in a polysemic way. Those responding musically and in other ways in church are being obedient to God’s command to not neglect meeting together for encouragement and warning (Hebrews 10:25), and depending on their motivation and attitude could be worshipping God in these activities.

Two other aspects of semantics and pragmatics to consider are presuppositions and assumptions. Yule (1985:100) says, “What a speaker assumes is true or is known by the hearer can be described as a presupposition.” He (Yule, 1985:100) explains, “speakers continually design their linguistic messages on the basis of assumptions about what their hearers already know. These assumptions may be mistaken, of course, but they underlie much of what we say in the everyday use of language.” Every person has his or her own understanding of worship and yet one may assume that others have the same understanding of the meaning of worship as oneself.

According to the Webster’s New World Dictionary (Agnes, 2003:224), etymology is described as, “the origin and development of a word” and “the linguistic study of word origins.” Yule (1985:51-55) describes the many word-formation processes possible in the study of language. Included in these are compounding (i.e. joining two separate words to produce a single word) and blending (i.e. taking only the beginning of one word and joining it to the end of another word). The word worship is derived from the Old English word ‘*weorthscipe*’ which translates into the compound word ‘worth-ship’. ‘-scipe’ is the Old English equivalent of ‘-ship’ (Marshall, 1996:1250). It appears that the first part of ‘worth’ has been blended with the last part ‘-ship’. This last part (‘-ship’) is a suffix, meaning “the quality or state of being; the rank or office of; one having the rank of” (Agnes, 2003:592).

2.2.4.2 DENOTATION, CONNOTATION, CONTEXT, TYPES OF MEANING AND THE CONCEPT OF WORSHIP

Jackson (1988:50), in talking about language and experience, explains the difference between denotation and connotation: “The relation between words and entities that we want to talk about in our experience of the world is called reference or denotation. We say that a word ‘refers to’ or ‘denotes’ something in experience.” He (Jackson, 1988:58) describes connotation as relating to the associations that a word has over and above its denotation: “Linguistically significant are the associations that a word carries for a whole language community or at least for a defined group within a language community.” In relation to this, Jackson (1988:126) continues, “the meaning of a lexeme involves not just what it denotes intrinsically, but also its relations with other words of similar or opposite meaning in the same lexical field or semantic domain, as well as its relations with words that regularly co-occur with it in collocations.” Since we give the meaning of one word by using other words, dictionary definitions are forms of paraphrase. In this regard, Jackson (1988:126) states:

Dictionary definitions must therefore be viewed as provisional, as representing the potential meaning of a word, waiting for actualisation in a context. ... a dictionary definition is not to be thought of as giving a complete characterisation or a complete semantic analysis of a lexeme.

This reinforces the idea of the need to search for the deeper meaning of a concept using other sources than just a dictionary.

In discussing the meaning of the concept of worship, it is important to consider both linguistic context (co-text) and physical context. According to Yule (1985:98-99), linguistic context refers to “the set of other words used in the same phrase or sentence,” which help us understand the meaning of that word. Physical context “is tied to the time

and place in which we encounter linguistic expressions.” If the word worship is tied mainly to Sunday morning in church, most will accept worship to mean corporate worship and not whole-life worship.

Inference, the process of reasoning or drawing conclusions when one does not have all the facts, is something else to consider in studying the meaning of the concept worship. Each speaker or writer, in having their own understanding of worship, infers or implies something that others may not understand. Over-extension is another semantic phenomenon to consider. According to Yule (1985:146), over-extension refers to using one term for different unrelated items that may have a similar characteristic (size, shape, texture, colour, similar elements, etc.). Although this is more commonly found in young children, older children and adults are not exempt from over-extending. If one relates this to people’s understanding of worship, even adults may over-extend the meaning of worship. If the true meaning of worship has nothing to do with music directly, because of association and physical context, many are likely to include music-making in church to mean worship.

In regards to types of meaning, Yule (1985:92) explains the difference between conceptual meaning and associative meaning saying, “Conceptual meaning covers those basic, essential components of meaning which are conveyed by the literal use of a word.” He describes associative meaning as stylistic meaning, or the connotations of a word, meanings that are evoked or that are associated with the concept.

2.2.5 BIBLICAL-THEOLOGICAL FOUNDATIONS AND THE CONCEPT OF WORSHIP

Although we learn much about the concept of worship from secular fields of study (as seen in the first part of this chapter), for the concept Christian worship, it is crucial to lay a solid biblical-theological foundation. Averbeck (2002:79), in regards to the topic of Christian worship, states:

There is, in my opinion, no more important topic in Christian theology than worship, properly understood, and no more significant activity in the Christian life than worshipping God. ... the object of our worship is the truly overwhelming God of the universe, who is both our Creator and our Redeemer.

Barney (1993:18) states, “‘Worship’ is a beautiful word, but today we are witnessing an aberration. The word is being misrepresented, its real meaning clouded.” If this is true, and this researcher believes it is, then one sees the necessity of making the true meaning of the concept of worship clear, in order for people to respond to their Creator appropriately.

Martin (1988:1117) offers a theological introduction to worship, thus:

Worship as traced in both the Old Testament and New Testament originates in salvation-history (*Heilsgeschichte*); i.e., worship begins with God. God the Creator, the Rescuer, and the Redeemer initiates our human approach to Him. The remembered events of the Exodus, the Passover, the Crucifixion, and the Resurrection evoke a response from God’s people. The response is worship. Hence, worship originates with God in its theological roots as opposed to anthropological initiation from the human side.

The written document that describes this salvation-history and people’s response in the past is found in the Holy Bible, the Scriptures. This document is one of the key ways that

God has communicated with us regarding who He is, what He has done and how His people are to respond to Him. Averbeck (2002:101-102), in this regard, says, “The theology of authentic worship permeates Scripture from beginning to end, and it stands at the heart of God’s creative and redemptive work.”

Segler (1967:13), in regards to the Scriptures being the source of knowledge regarding God and worship, states, “Christians generally claim to look primarily to the Bible for the norms of worship. Perhaps all churches tend to develop their patterns of worship (Segler refers here to corporate worship: LBH) partly from biblical principles and partly from tradition.” In regards to a theology of worship or one’s view of God, Segler (1967:57) believes:

The doctrines we hold determine the nature of our worship. Worship and theology together combine to motivate a strong Christian faith and to empower a fruitful Christian life. Theology that does not lead to the worship of God in Christ is both false and harmful. A sound theology serves as a corrective to worship, and true worship serves as the dynamic of theology.

This leads us to view the Holy Bible as being the authoritative standard of Christians for all of life, but in particular in this study, for worship, both whole-life (including spiritual formation) and corporate worship.

3 BIBLICAL-THEOLOGICAL CONSIDERATIONS IN DEFINING AND STUDYING THE CONCEPT OF WORSHIP

Christian theology finds its roots in the Holy Bible. Therefore, the definition, meaning and understanding of the concept of Christian worship, should be found in the Christian Scriptures. This section will deal with the following topics: the Holy Bible as the authoritative standard for understanding Christian worship; the terminology and meaning of worship from the original biblical languages of Hebrew and Greek; distinguishing between whole-life and corporate worship; comparing and finding congruence between whole-life worship and spiritual formation; biblical passages relating to whole-life and corporate worship; and the biblical precedent for the need to be taught and learn the concept of worship. Based on this study, a biblical definition and contemporary understanding of the concept Christian worship will be offered.

3.1 THE HOLY BIBLE AS THE STANDARD FOR UNDERSTANDING CHRISTIAN WORSHIP

All people base their life on some value and belief system whether they are aware of this or not. Often, people will accept the values and beliefs they grew up with, accepting them as authoritative. Some will reject the values and beliefs of their family. As people get older, they may question their value and belief system and search for a more solid foundation upon which to build their life and family. As will be explained in this section, rather than accept the changing values of society, Christians believe that Scripture (i.e. the Holy Bible) is God's key communication tool for His human creation and is the authoritative document to enable people to live effectively on earth and prepare them for eternity. When one follows a value and belief system (or a document representing such), one is trusting in, and making decisions based upon, that system or document. In regards

to the Scripture being authoritative for Christians, Segler (1967:66) states:

Since the Bible is the church's source book of knowledge about its salvation, its guidebook for living, and the promise of its destiny, it must be kept central in the church's worship. The objective, intellectual content which guides man's worship is found in the Scriptures. The Bible is a necessary textbook in matters pertaining to the spiritual life - God's purpose for man, man's relationship to God, and man's relation to his fellowman. The Bible is concerned about life's ultimates - ultimate values, ultimate causes, ultimate objectives. It is both trustworthy and authoritative for the worship of God.

Warren (2002:187), in discussing the authority of the Holy Bible for Christians, says:

Many of our troubles occur because we base our choices on unreliable authorities: culture ("everyone is doing it"), tradition ("we've always done it"), reason ("it seemed logical"), or emotion ("it just felt right"). All four of these are flawed by the Fall. What we need is a perfect standard that will never lead us in the wrong direction. Only God's Word meets that need. The Bible must always have the first and last word in my life.

Evans (1997:188) concurs, saying, "If we choose reason, emotion, or conscience as our sources of ultimate authority, we're in trouble, because they are all defective. There is only one source of authority on which the decisions of life should rest, and that is the Word of God."

If we believe that God created us, then we must also believe that He has the right to be in charge of us. It is the obligation of those who belong to Him to listen to His voice. God

communicates in many ways but primarily through His written word, the Holy Bible. Frame (1994:89-90) discusses the importance of not separating God Himself from His word by saying:

It is important for our worship to recognize that when we hear or read the word of God, we are encountering God himself. We know that to agree with or criticize a man's words is to agree with or criticize him. The same is true of God. God's word is inseparable from God himself. We should draw two implications from this for worship: First, where God's word is, God is. Second, where God is, the word is. We should not seek to have an experience with God which bypasses or transcends his word.

Warren (2002:101) agrees with others regarding the authority of God's Word for Christians, saying, "Worship must be based on the truth of Scripture, not our opinions about God. ... we cannot just create our own comfortable or politically correct image of God and worship it. That is idolatry." Evans (1997:105) concurs, stating, "We must all be following the same plan in worship. That's why we have to stick to the Word of God." Atchison (2002:174), in regards to the authority of God's Word and worship, states:

His Word alone narrates a true story (or worldview) that provides a basis for deep, authentic worship. In this post-modern age and the related issues, the importance of the Bible as the authoritative source of revealing God as he truly is must not be minimized. If this focus on God and his engagement in human history is maintained in worship, a step away from the trivialization of God may be taken.

For Christians, the Holy Bible is the foundation upon which to live all of life. Peterson (1993:17) discusses the concept of worship in God's Word, saying:

If a definition of worship is to be attempted, it cannot simply be based on

the derivation or common application of the English word 'worship.' The theme of worship is far more central and significant in Scripture than many Christians imagine. It is intimately linked with all the major emphases of biblical theology such as creation, sin, covenant, redemption, the people of God and the future hope. Far from being a peripheral subject, it has to do with the fundamental question of how we can be in a right relationship with God and please him in all that we do. One way or another, most of the books from Genesis to Revelation are concerned with this issue.

A phenomenon not to be ignored is the influence of culture on the interpretation of the Holy Bible and how it is applied in living a life of worship. Stallter (2002:281) has this to say in that regard:

God reveals himself and the true nature of reality in his Word. People, however, are predisposed to see this truth through their cultural categories and to apply it to their lives within their cultural system. God always related to people within their cultural context in the Bible and that makes understanding that original culture important to interpretation today, but he does not ask men and women to change cultures in order to know him and worship him. It is important to understand, however, that people bring their culture with them into their relationship with God and to their understanding of the Bible.

Stallter is not implying that there are no absolutes or that God views rights and wrongs differently in different cultures. He (Stallter, 2002:282) says in this regard, "The Bible ... when interpreted correctly, is evaluative. It does tell us if a behaviour is right or wrong, beneficial or detrimental."

Rather than rely solely on the definitions of worship from English dictionaries, it is necessary to discover God's definition of worship from His dictionary, the Holy Bible. Only God Himself can tell us what worship is and how He wants us to worship Him. Human ideas and responses will almost always be self-centred and therefore unacceptable to God. Hurtado (1999:118) agrees saying:

the worship of [by] Christians today should be informed and enriched by biblical teachings and that worship should be conducted thoughtfully in the light of the need to distinguish between mere human religion (which is always idolatrous in tendency, whether Christian or non-Christian) and the revelation of God.

Peterson (1993:19) concurs stating, “ ... we must discover from his own self-revelation in Scripture what pleases him. We cannot simply determine for ourselves what is honouring to him.” Frame (1994:37-38) agrees with Peterson regarding God's Word guiding a believer's worship, by saying:

It often surprises people to learn that God is not always pleased when people worship him. We might be inclined to think that God should be thankful for any attention we give him out of our busy schedules. But worship is not about God's thanking us; it is about our thanking him. And God is not pleased with just anything we choose to do in his presence. The mighty Lord of heaven and earth demands that our worship – indeed, all of life – be governed by his word. God rules all human life through his word, and he thus rules worship by Scripture.

Frame (1994:39) further explains how the Scripture is the regulative principle for worship by stating:

Worship is for God, not ourselves. In worship, we seek to honor him. Therefore, we must seek above all to do what pleases him. To do this, we cannot trust our own imaginations. Can any of us trust ourselves to determine, apart from Scripture, what God does and does not like in worship? Our finitude and sin disqualify us from making such judgments. For such a serious decision ... we must seek God's own wisdom, the revelation of his own heart. We must ask the Scriptures what God wants us to do in worship.

The Holy Bible, in both the Old and New Testaments, condemns worship that is based on human ideas and tradition. Isaiah 29:13 and Mark 7:6-7 (NLT) read, "These people honor me with their lips, but their hearts are far away. Their worship is a farce, for they replace God's commands with their own man-made teachings."

Frame (1994:41, 45) discusses the importance of having the Holy Bible guide worship and the responsibility by humans to follow it, by saying:

Typically, Scripture tells us what we should do in general and then leaves us to determine the specifics by our own sanctified wisdom, according to the general rules of the Word. Determining the specifics is what I call "application." The process of application is important not only to worship in the narrow sense (by this Frame is referring to corporate worship: LBH), but to worship in the broad sense as well; that is application is important in all of life's decisions. In all decisions, our task is to apply biblical principles to our life situation. The regulative principle (Frame is referring here to the principles of Scripture: LBH) sets us free from human traditions, to worship God his way.

Peterson (1993:293) stresses the importance of God's Word, the Holy Bible, being the authoritative document that teaches and guides us in both individual and corporate worship. He (Peterson, 1993:293) states:

A congregation desiring to please God will continually assess its activities and be willing to reform itself in the light of Scripture. Members will seek to discover how every aspect

of congregational ministry may be a means of offering to God acceptable worship. Those who know and love the Scriptures will be concerned to teach them faithfully and to encourage God's people to work hard at applying them in the contemporary situation. Christians of every tradition need to be regularly exposed to the breadth and depth of the Bible's teaching on worship and to understand how it relates to evangelism, edification, faith and obedience. Above all, they must come to grips with the New Testament perspective that acceptable worship is an engagement with God, through Jesus Christ, in the Holy Spirit – a Christ-centred, gospel-serving, life-orientation.

The Preamble and the first Statement of Fundamental and Essential Truths of the PAOC denomination (PAOC Website: *What We Believe*, 2007:2) relates to the authority of the Holy Bible and reads:

PREAMBLE. The Pentecostal Assemblies of Canada stands firmly in the mainstream of historical Christianity. It takes the Bible as its all-sufficient source of faith and practice, and subscribes to the historic creeds of the universal church. I. HOLY SCRIPTURES. All Scripture is given by inspiration of God by which we understand the whole Bible to be inspired in the sense that holy men of God were moved by the Holy Spirit to write the very words of Scripture. Divine inspiration extends equally and fully to all parts of the original writings. The whole Bible in the original is, therefore, without error and, as such, is infallible, absolutely supreme and sufficient in authority in all matters of faith and practice.

As was stated in Chapter 2, the four PAOC theological colleges included in this study also state that the Holy Bible is their authoritative source (see pp. 169-200). There is no need to argue the case for the inspiration, authorship and authority of Scripture if denominations, churches and institutions state that they take the Holy Bible to be their authoritative standard. Each person and institution has the freedom to choose and accept

its own authoritative standard.

3.2 THE TERMINOLOGY AND MEANING OF WORSHIP FROM THE ORIGINAL BIBLICAL LANGUAGES OF HEBREW AND GREEK

It is inadequate to derive a proper definition of worship from the English word alone. In this regard, Peterson (1993:17) says:

A traditional starting-point for discussions about Christian worship has been the observation that the English word 'worship' means by derivation 'to attribute worth', suggesting that to worship God is to ascribe to him supreme worth. Worship defined in this way need not have anything at all to do with the particularity of biblical revelation. It leaves open the possibility of people making their own assessment of God's worth and the response which they consider to be adequate. The fact that some worship in the Old Testament was regarded as unacceptable to God is a reminder that what is impressive or seems appropriate to us may be offensive to him. When New Testament writers talk about acceptable worship, they similarly imply that there are attitudes and activities that are definitely not pleasing to God. There is a large vocabulary of words in Scripture that can contribute to our understanding of the whole theme or doctrine of worship. If a definition of worship is to be attempted, it cannot simply be based on the derivation or common application of the English word 'worship'.

In the biblical Hebrew and Greek languages, the original languages of the Holy Bible, there are numerous terms to enable one to fully understand the facets of the concept of

worship. Martin (1988:1118) agrees, saying, “While no one Hebrew term is an equivalent for worship, many Hebraic ideas define the activity of worship in the Old Testament. The Hebrew terms that are used synonymously for the word worship are verbs that indicate some type of activity.” These Hebrew and Greek terms have English equivalents that help us form a more accurate picture of the true meaning of the concept of worship. We could call these English translations ‘worship synonyms’. When reading the Scriptures, instead of relying on the passages that use the English word ‘worship’ alone, one can find the concept of worship expounded upon in passages where the synonyms are found. Peterson (1993:56), in discussing biblical worship terminology, says:

The biblical words for worship do not represent discrete concepts but are part of a whole mosaic of thought about the way to relate to God. They are important windows into that structure of thought, but other terms such as faith, love and obedience ought to be considered together with the particular concepts under review.

He (Peterson, 1993:70) states, “The problem for translation and for theology is that the English word ‘worship’ is generally used too narrowly.” Hill (1993:1-10) categorizes the meanings of worship from the Hebrew terms into the following: worship as spiritual inquiry; worship as reverent obedience; worship as loyal service; worship as personal ministry; worship as genuine humility; worship as prostration in prayer; and worship as nearness to God. From his study of the Hebrew terms he (Hill, 1993:10) comes to conclude that worship is, among other things, “a response to a person - God as Creator and Redeemer; a relationship more than a function or ritual; and a lifestyle more than an act or event.” It is worth noting that none of the Hebrew meanings relate to musical

expressions or the location of worship (i.e. temple or church).

Peterson (1993:55-74) places biblical worship terminology into three main groups, namely: worship as homage, honour or grateful submission; worship as service; and worship as reverence, respect or fear. Regarding the first group of biblical worship terms (i.e. worship as homage), Peterson (1993:73) says, “Adoration was not a form of intimacy with God or an indication of special affection towards him, but rather an expression of awe or grateful submission – a recognition of his gracious character and rule.” He (Peterson, 1993:63) more specifically explains the Hebrew terms relating to homage or bowing to a superior, saying:

Part of the ritual of worship came to stand for the whole, so that bending over to the LORD came to represent devotion and submission to him as a pattern of life. Such homage to God is essentially what is meant when the English word ‘worship’ translates *histahwa* and *proskynein* in the Old Testament. It would be wrong to conclude from this analysis that a particular posture or gesture is somehow essential to true worship.

Hildebrandt & Hildebrandt (1989:12-13), in explaining the Hebrew worship term *histahwa*, say, “Obeisance is thus a sign of submission and homage. Humility and awe are expressed as the sovereignty of God is recognized.” The Greek worship term for homage, honour or grateful submission is *proskyneo*. Hildebrandt & Hildebrandt (1989:13), in regards to the usage of this word in the New Testament, say, “Prostration is reserved for God. Often people bow at the feet of Jesus It is evidence of their faith and belief in Christ as they adore him as Lord and King. It is the recognition of God’s sovereignty and Lordship that motivates this response.”

About the second group of biblical worship terms (i.e. worship as service), Martin (1988:1118) states about the Hebrew word, “The verb ‘*abad*’ means “serve”.” Hildebrandt & Hildebrandt (1989:11), in regards to this Hebrew worship term, claim that, “A key term in Scripture informing the ways and means of worshipping God is translated “serve”. Thus, man serves God and by his service enters into the highest sphere of blessing in the presence of God.” There are at least two Greek worship terms that are translated ‘to serve’, namely, *latreuo* and *leitourgeo*. Regarding the first term, Martin (1988:1118) states:

latreuo ... refers to the offering of sacrifice or service with no thought of reward. In its best sense, service to Yahweh has a cultic and ethical expression that involves the whole of the worshiper’s life. The Old Testament uses this word in reference to specific acts of service The New Testament also emphasizes the demand from God for service in a totally committed way. The apostle Paul insisted on the need of dedication of one’s whole life, which includes both the inward motivational aspect and the outward expression of cultic devotion. True service must include both.

Hildebrandt & Hildebrandt (1989:12), in referring to *latreuo*, state:

Paul urges believers to offer themselves completely to God as living sacrifices which is a spiritual act of worship. Thus, true worship is free from a ritualistic, external worship and is liberated by the Spirit to a fresh inner reality of service to God as he intended.

Regarding the meaning of *leitourgeo*, Martin (1988:1118) says, “This term generally refers to service rendered on behalf of a people or a nation.” Hildebrandt & Hildebrandt (1989:12) speak of *leitourgeo* as referring to the service offered to God by Old Testament priests and Levites, and the service performed by Christ (i.e. the sacrificing of Himself) in the New Testament. Atchison (2002:179), in discussing worship as service, says, “Service becomes a form of worship, or better, a pattern of life lived in devotion to God

is worship.”

Peterson (1993:69-70) expounds on worship as service thus:

The language of service implies that God is a great king, who requires faithfulness and obedience from those who belong to him. The ministry of priests and Levites in the cult was a specialized form of that service to God. As well as having a God-ward dimension, the priestly ministry functioned to assist the nation as a whole in its service to God. The Old Testament indicates in several ways that service to God and service to his people are interrelated. Corruption at the level of the cult was inevitably associated with the corruption of Israel’s moral and social life. More obviously than the language of homage, the terminology of service implies devotion to God as a pattern of life.

He (Peterson, 1993:73) continues explaining:

Scripture indicates that it was only possible to serve the LORD acceptably because of his gracious initiative, rescuing his people from bondage to other masters, and revealing his will to them. The service of God demanded obedience and faithfulness in every sphere of life, with cultic activity being viewed as a particular expression of Israel’s dependence upon and submission to God.

Peterson’s (1993:71) third group of biblical worship terms relates to worship as reverence, respect or the fear of God. In regards to this concept, Peterson (1993:71) states:

Although the Old Testament acknowledges that dread, shaking, trembling or terror may be appropriate responses to a divine revelation in certain contexts, fear of God in the more positive sense of reverence or respect is regularly on view. To fear God is to keep his commandments, to obey his voice, to walk in his ways, to turn away from evil, and to serve him.

He (Peterson, 1993:73) continues:

Reverence or the fear of the LORD in the Old Testament means faithfulness and obedience to all the covenant demands of God. While this found expression in cultic activity, the reference was normally to the honouring of God by total lifestyle. When Christians imply that reverence is essentially a matter of one's demeanour in church services, they show little understanding of the Bible's teaching on this subject!

Frame (1996:1-2) discusses two groups of Hebrew and Greek worship terms (see Peterson's first two groups, p. 232), saying:

The first group refers to "labor" or "service." The second group of terms means literally "bowing" or "bending the knee," hence "paying homage, honoring the worth of someone else." From the first group of terms, we may conclude that worship is *active*. Even at this early point in our study, we can see that worship is far different from entertainment. In worship, we are not to be passive, but to participate. From the second group of terms, we learn that worship is honoring someone superior to ourselves. It is therefore not pleasing ourselves, but pleasing someone else. ... our first concern must be to please him; any benefits for us will be secondary. So, worship is performing service to honor somebody other than ourselves. It is both "adoration and action,"

Regarding the connection between bowing and worship, Atchison (2002:176-178) writes:

... bowing or prostrating oneself in the ancient Near East is a physical expression or response reflecting an inward heart attitude of humility and submission. A key Old Testament word for worship is "to bow down" or "to prostrate oneself" (*sahah*). Because of the significance of bowing in the Israelite culture, the term adopts the notion of reverence, thus worship. The New Testament uses two main words to express worship. The first is "to prostrate or bow down" (*proskyneo*). Like its Old Testament counterpart, the semantic range is very similar; it is difficult to escape attitudes of submission and humility.

From the Hebrew and Greek worship terms discussed in this section, ‘worship synonyms’ are attitudes and actions all directed to God, and are verbs and not nouns. They include: to pay homage to; to attribute worth to; to bow before; to humble oneself; to honour; to recognize the sovereignty and Lordship of; to show allegiance to; to be devoted to; to trust; to depend on; to believe; to have faith in; to adore; to gratefully submit to; to surrender to; to serve; to please; to minister to; to reverence; to fear; to deeply respect; to be in awe of; to obey; to love; to be faithful to; to give to; to sacrifice to or for; and to offer oneself. It is worth noting that none of the worship synonyms derived from the biblical Hebrew and Greek terms, directly relate to corporate worship in general or music-making as one corporate expression. These worship meanings relate to the expressions of a relationship with God and the appropriate responses in all of life. This section relating to the meanings of worship from the biblical Hebrew and Greek, makes it clear that it is beneficial to differentiate between whole-life (individual) worship and corporate worship.

It is also necessary to be reminded that each synonym is not independent from others, but that they are all connected to each other in the broad understanding of the concept of worship. To show the connection of these worship synonyms, two examples, one from the Old Testament and one from the New Testament, will be offered. In the Old Testament book of Deuteronomy, particularly between chapters four and thirteen, such worship synonyms as “to fear”, “to obey”, “to serve”, and “to love”, are connected and constantly repeated (see Deuteronomy 5:10, 29; 6:2, 13, 24; 7:9; 8:6; 10:12, 20; 11:22,

etc.). In the New Testament, the worship synonym “to love” is connected to the synonym “to obey”. Obedience, not an emotion, is the outward expression of the inward attitude of love, as depicted in the following Scriptures: “If you love me, obey my commandments” (Gospel of John 14:15, NLT). “When you obey me, you remain in my love” (Gospel of John 15:10, NLT). “But those who obey God’s word really do love him” (I John 2:5, NLT).

One cause of confusion over the biblical meaning of worship relates to not differentiating between worship synonyms and praise synonyms, which from the biblical Hebrew and Greek languages, are noticeably different. Whereas, worship synonyms relate to living your whole life to please God everywhere and all the time based on a relationship with Him (see p. 237), praise synonyms relate mostly to outward expressions commonly found in corporate worship settings, although not restricted to those settings. Some praise synonyms are: outwardly expressed approval or admiration; singing to proclaim the worth or value of someone; blessing; giving thanks verbally; expressing joy and gratitude; shouting, dancing or clapping in celebration; playing musical instruments; proclaiming; confessing positive things; testifying and doing good deeds (Music, 1991:1130; Lambert & Martin, 1986:929-931).

3.3 DISTINGUISHING BETWEEN WHOLE-LIFE WORSHIP AND CORPORATE WORSHIP

Whether one talks about whole-life or corporate worship, essentially, the meaning of the concept of worship remains the same; that is, honouring and pleasing God. Only the

setting and expressions may be different. One could pose the question, which comes first, whole-life worship by the individual or corporate worship? One could argue that whole-life worship by the individual comes first, since without it, the worshipper in the congregation would be hypocritical or be offering lip-service only. On the other hand, one could argue that corporate worship must come first since that is where one generally learns from God's Word how to worship acceptably in everyday life. Rather than ordering whole-life and corporate worship in a 'cart before the horse' kind of scenario, it would be more helpful to picture both in a cyclical way. Each affects the other in an ongoing basis. Neither is first and neither is last. Both are important even though time-wise, corporate worship probably takes up less than five percent of a person's week. If the purposes for congregational gatherings are being fulfilled, then that five percent can be a powerful impetus or tool for increasingly living a life of worship during the other ninety-five percent of life. Evans (1997:97) offers this regarding the context of worship, "... worship is both private and public. ... God always calls His personal worshipers to be His corporate worshipers. ... the church (the people, not the building) is the context in which we find our identity as worshipers."

It is important, when we want to be accurate about the concept and meaning of the word worship, that we distinguish between whole-life worship and corporate worship. In defining the concept of worship, it is helpful to understand how broad the concept is, break down the concept into relevant parts, and give a distinct label to each part. That is what will be attempted in this section. The two main parts of Christian worship are whole-life worship, in which the individual attempts to live his or her life for God, and corporate worship, in which these individuals gather and interact with one another.

Whole-life worship includes the expression of corporate worship in that individual believers are instructed to meet with and live out their faith in the context of community. Corporate worship also includes whole-life worship in that the individuals who gather are learning how to please God in all of life, which includes encouraging others in their development of whole-life worship.

When the word worship is used in Christian contexts, it is usually referring to corporate worship. Peterson (1993:16) discusses this idea thus:

In everyday speech, Christian worship is usually identified with certain public religious activities, such as going to church or more particularly singing hymns, saying prayers, listening to sermons or participating in the Lord's Supper. Yet few would want to deny that private devotions are an important aspect of worship. They (i.e. people in church) want church services to be a source of encouragement for them in their everyday discipleship. Although this may to some extent reflect the preoccupation of our age with self-development and self-realization, it is a reminder that genuine worship will have both a private and a public dimension.

It should be understood that whole-life worship by the individual does not cease or become something different when the believer is in a corporate setting, but continues inwardly even when the outward expressions and responses are different because of being offered by the group. This phenomenon implies that whole-life worship is the basis for corporate worship and encompasses it, but corporate worship enhances and develops whole-life worship in individuals. Meeting for corporate worship, then, is one aspect of

an individual's life of worship and not the only time that an individual worships. It has been stated before, that, essentially the meaning of worship remains the same whether one is alone or with other believers, but that the setting and expressions may be different. Corporate worship is not less important than whole-life worship, even though the percentage of time a person gives to it is very small, but ideally, it is in corporate worship that we learn how to, and encourage one another, to live a life of worship.

Peterson (1993:70), in his study of the biblical theology of worship, concludes that:

From a scriptural point of view, worship involves specific acts of adoration and submission as well as a lifestyle of obedient service. To make this point, it may be helpful to translate words indicating service to God as 'worship'. There is always the danger, however, that readers of the English text will then understand such worship purely in cultic terms!

Warren (2002:64) offers a definition of worship, thus, "Anything you do that brings pleasure to God is an act of worship." He (Warren, 2002:65), in discussing people's perception of worship, says, "For many people, worship is just a synonym for music. If worship were just music, then all who are non-musical could never worship. Worship has nothing to do with the style or volume or speed of a song. Worship is a lifestyle." Warren (2002:66), in regards to what worship is not, states, "Worship is not for your benefit. We worship for God's benefit. When we worship, our goal is to bring pleasure to God, not ourselves. Worship is not a *part* of your life; it *is* your life. Every activity can be transformed into an act of worship." In regards to the idea that obedience to God is the greatest expression of worship, Warren (2002:96) writes, "God treasures simple acts of obedience more than our prayers, praise, or offerings."

Frame (1996:10) explains how to view the broad and narrow senses of worship, saying:

This broadly ethical concept of worship I shall sometimes call “worship in the broad sense.” Although it does not consist of formal rites, it is quite important to the overall biblical concept of worship. We can see already that worship in the narrow sense (Frame refers here to corporate worship: LBH) without worship in the broad sense is not acceptable to God. It is true in one sense to say that all of life is worship.

Frame (1996:11) very adequately explains the centrality of worship, saying:

... in the Bible we read of God’s going to enormous trouble over many centuries, culminating in the sacrifice of his own Son, to redeem a people to worship him. Redemption is the means; worship is the goal. In one sense, worship is the whole point of everything. It is the purpose of history, the goal of the whole Christian story. Worship is not one segment of the Christian life among others. Worship is the entire Christian life, seen as a priestly offering to God. And, when we meet together as a church, our time of worship is not merely a preliminary to something else; rather, it is the whole point of our existence as the body of Christ.

It is helpful to distinguish between whole-life worship and corporate worship, and yet understand how they are related and complimentary in essence.

3.4 COMPARING AND FINDING CONGRUENCE BETWEEN WHOLE-LIFE WORSHIP AND SPIRITUAL FORMATION

In this section, in order to understand the concept of worship more clearly, the researcher is suggesting that one must distinguish between whole-life worship and corporate worship, and then compare and find congruence between whole-life worship and spiritual formation. Whole-life worship implies that the Christian lives his/her whole life for God,

whether alone or with others. Whole-life worship involves becoming like Christ in character and pleasing God in all of life, both of which are learned from God's Word. This discipleship process can also be identified as spiritual formation, growth or development. Since spiritual formation, growth or development, is something that God demands, desires and is pleased with, it can also be referred to as whole-life worship. Averbeck (2002:115-116) makes this comment about the relationship between worship and spiritual transformation:

... worship is, in fact, one of the most important principles, if not the most important all-organizing principle of the faithful Christian life. Worship "in spirit and truth" is the presentation of the kind of life to the Father that brings the work of the Holy Spirit in the human spirit and the impact of the truth embodied and made manifest in the Son to full effect in the practicing of God's presence in all walks of life.

Astley (1994:140) defines spirituality in a broad sense as, "those attitudes, beliefs, and practices which animate people's lives and help them to reach out towards super-sensible realities." Spiritual attitudes may be described as virtues, and virtues described as settled attitudes which result in habitually good actions. Westerhoff (as quoted in Astley & Francis, 1994:67) defines Christian formation as, "an intentional process of initiation and incorporation into a Christian faith community with distinctive understandings and ways of life which differentiate it from the general culture."

Worship and spiritual formation involve the whole individual or person (i.e. spirit, soul, mind and body) not just one part. Educators would benefit from understanding the multi-dimensional aspects of theological education. In this regard, Astley (1994:120) states,

The human being is one. And it is this one person who thinks, believes, feels, trusts and

acts. Such an holistic understanding of human beings fits well with an holistic, “integrated” or “confluent” Christian religious education in which the different elements (cognitive, affective, lifestyle behavior) are all present in dynamic integration, so that the whole person is addressed.

Astley (1994:175), in discussing religious understanding, says, “To know God, to believe in God, is to be committed to religious action. This involves using religious language with understanding (i.e. using it correctly, according to its own logic).”

Although Benedict & Miller (1994:10-13), when discussing the seven marks of contemporary worship are referring to corporate worship, some of the principles they offer can be applied to whole-life worship or spiritual formation. Two of the seven marks of contemporary worship are relevant to our discussion about whole-life worship and spiritual formation having similarities. Benedict & Miller (1994:10-13) state:

Contemporary worship focuses on discipleship and spiritual growth. The gospel conveys an invitation to share in the reign of God, to enact the will of God in the world of human affairs. ... contemporary worship balances the “then and there” of the gospel with the “here and now” of living. Contemporary worship will have practical application to the issues and struggles of the people. In the information age of the twenty-first century, ... people will not be looking for general information. They will be seeking truth that has application for them.

Liesch (2001:22) discusses how some may confuse form in corporate worship with spirituality. He says:

Worshiping a certain way or in a certain style doesn't make us spiritually superior. To be spiritual is to be conformed to the image of Christ through the power of the Holy Spirit. Behaviour and holy living reflect spirituality. Forms are cultural phenomena. It is unfair

(and dangerous!) to equate spirituality with any form.

Christian spiritual formation (or whole-life worship) takes place in part through social influences within corporate worship. In regards to Pentecostal Christian formation and social influence, Boone (1996:130) writes:

Our reconciliation with God brings us into community with the people of God. The fact that as human beings we are influenced and formed, explicitly and implicitly, by the communities in which we live, makes Christian formation in the community of faith an imperative.

Boone (1996:129) claims that community and corporate worship are the key components of Pentecostal Christian formation. In this regard, Boone (1996:138) says:

The emphasis on Spirit encounter in Pentecostal worship services is the result of experiencing the Spirit (of God) as transformational power. While it is common to speak of the power of ritual, it is important to understand the Spirit is the source of transformation. Without the receptivity of the worshipper, the rituals of Pentecostal worship will lack power. This fact highlights the importance of the role of the learner to be open to the Spirit of God.

Boone (1996:138-142) discusses the rituals of Pentecostal corporate worship (i.e. congregational singing, prayer, testimony, sermon, and altar services) and their role in spiritually forming Pentecostal Christians. In conclusion, he (Boone, 1996:142) states:

The intentional, disciplined, obedient life of the Pentecostal community of faith communicates and forms Christian character. As the community joins together in worship (Boone refers here to corporate worship: LBH), the elements of the worship service facilitate a divine-human encounter between God's Spirit and the worshipper. The outcome of pristine Pentecostal community and worship is a lived Christian faith.

One can conclude from this section that there is congruence between whole-life worship and spiritual formation, but that corporate worship has a part to play in the spiritual

development of believers.

3.5 BIBLICAL PASSAGES RELATING TO WHOLE-LIFE WORSHIP AND CORPORATE WORSHIP

3.5.1 INTRODUCTORY REMARKS

In one sense, worship is the major theme of the whole Bible. It chronicles how God revealed Himself to and interacted with the humans He created, and provided a means of salvation (i.e. Jesus Christ), with hopes that they would want relationship with Him and respond in acceptable worship. It shows how God provided what was needed in order for relationship with Him and worship to take place. It displays how people both failed and succeeded in responding in worship to God. It makes clear what God considers acceptable and unacceptable in worship. All other major themes of the Bible, such as sin, salvation, relating to others, ministry to the world, the future life, among others, are sub-themes of worship.

Upon gaining understanding of the true meaning of worship from the biblical Hebrew and Greek terminology (see pp. 230-239), it is now beneficial to look at key scripture passages using these terms. Although worship terminology relates more to whole-life worship, corporate worship, as one aspect of a life of worship, will be included in this biblical study. This is due to the fact that whole-life worship is carried out with others, not in isolation, and the corporate setting is where the individual can learn how to worship. The proper expression of a personal relationship with God in all of life, or living one's whole life to please God, is the essence of biblical worship. Corporate worship is

an important aspect and extension of an individual's life of worship, but takes place in the context of the family or people of God. Peterson (1993:18) implies that in both the Old and New Testaments of the Holy Bible, whole-life worship is foundational for corporate worship. He (Peterson, 1993:18) states:

Although there is a preoccupation with what may be termed specifically 'religious' activities in various Old Testament contexts, ritual provisions are set within the broader framework of teaching about life under the rule of God. In fact, worship theology expresses the dimensions of a life orientation or total relationship with the true and living God. This becomes even more obvious when the theme of worship in the New Testament is examined. Worship in the New Testament is a comprehensive category describing the Christian's total existence. It is coextensive with the faith-response wherever and whenever that response is elicited.

A life of worship that is pleasing to God is impossible without a relationship with God, made possible by God Himself. Peterson (1993:19) concurs, stating:

... the Bible tells us that God must draw us into relationship with himself before we can respond to him acceptably. Acceptable worship under both covenants is a matter of responding to God's initiative in salvation and revelation, and doing so in the way that he requires.

In the Old Testament (or covenant), God drew near, provided salvation and relationship, mainly through the sacrificial system. In the New Testament (or covenant), God provides salvation and relationship through Jesus Christ's life and death. Peterson (1993:283) states:

Throughout the Bible, acceptable worship means approaching or engaging with God on the terms that he proposes and in the manner that he makes possible. It involves honouring, serving and respecting him, ... worship is more fundamentally faith expressing itself in obedience and adoration. Consequently, in both Testaments it is often shown to be a personal and moral fellowship with God relevant to every sphere of life.

Wright (1997:10) explains how theology and worship go together saying:

If your idea of God, if your idea of the salvation offered in Christ, is vague or remote, your idea of worship will be fuzzy and ill-formed. The closer you get to the truth, the clearer becomes the beauty, and the more you will find worship welling up within you. That is why theology and worship belong together. The one is not just a head-trip; the other is not just emotion.

When Wright (1997:10) speaks of truth, he is referring to God's truth as revealed in God's Word, the Holy Bible. According to the apostle John in the Scriptures (John 17:17), God's Word is truth. The study of God as portrayed in God's Word is theology. It is necessary to understand the truth about worship via God's truth in His Word.

3.5.2 WORSHIP AND SPIRITUAL FORMATION IN THE OLD TESTAMENT

In this subsection, general content and specific scripture passages regarding worship and

spiritual formation in the Old Testament, will be perused. Although “A certain degree of tension is evident between the Old and New Testament modes of response to God” (Hildebrandt & Hildebrandt, 1989:21), fundamentally the meaning of worship is the same in both (see pp. 230-239 regarding the meaning of worship from the original biblical languages of Hebrew and Greek worship terminology). This meaning is, living in relationship with God and others in a way that pleases Him and fulfills His purposes as outlined in His Word (the Holy Bible). It is helpful to learn about the concept of worship from the Old Testament, and how the Old Testament’s teaching on worship foreshadows the teaching on worship in the New Testament.

Within Genesis, the first book of the Holy Bible, there are examples of people worshiping God as individuals. Abel (Genesis 4:4), Noah (Genesis 6:9; 7:5; 8:20), and Abraham (Genesis 12:8; 13:4; 15:6; 22:5) each worshiped God by offering sacrifices, obeying God’s instructions, and living in allegiance to God. Joseph (as shown in Genesis chapters 37 through 50) lived a life of worship by trusting God in very difficult circumstances and resisting the temptation to sin and thus displease God. Within the remaining books of the Pentateuch (i.e. Exodus, Leviticus, Numbers and Deuteronomy), the history of Moses and the Israelites (God’s people) is chronicled. Living a life of worship to God was to be the appropriate response after their deliverance from bondage in Egypt, but because of rebellion, breaking the commandments and selfishness, they failed again and again to worship God in the way He demanded and deserved. There were times when they worshiped God (Exodus 12:27; 14:31), especially after the establishment of corporate worship in the tabernacle (Exodus chapters 25 through 40). Peterson (1993:48) states:

Decisive for understanding the Old Testament view of worship is the idea that the God of heaven and earth had taken the initiative in making himself known, The book of Exodus proclaims that God rescued his people from slavery in Egypt so that they might serve or worship him exclusively. They were redeemed in order to engage with God.

Key to understanding worship in the Old Testament is looking at the first two of the Ten Commandments (Exodus 20; Deuteronomy 5), given by God to His people through Moses. The importance of the object of worship being God Himself, and not anyone or anything else, is clearly identified. The first two of the Ten Commandments read, “Do not worship any other gods besides me. Do not make idols of any kind” (Exodus 20:3-4; Deuteronomy 5:6-7, NLT). Frame (1996:2), in discussing the first of the Ten Commandments, says, “there is a special sense in which God alone is worthy of worship. God, who is called Yahweh in the Decalogue, is entitled to a unique honor, one that is not to be shared with anybody else.” Wright (1997:23-24) speaks of the human tendency to worship other gods, idols or our own version of God. He states:

Left to myself, the god I want is a god who will give me what I want. He - or more likely it - will be a projection of my desires. All idols started out life as the god somebody wanted. Nobody falls down on their face before the god they wanted. Nobody trembles at the word of a home-made god. ... we shouldn't expect him (God) to fit neatly into our little categories. If he did, he wouldn't be God at all, merely a god, a god we might perhaps have wanted.

It is clear that God, the Creator, far greater than any human perception of Him, demands exclusive allegiance from His creatures, and will not share the affections of His people with any other god or idol (Exodus 20:5; Deuteronomy 5:9).

God revealed Himself to individuals and groups, but for most people in Old Testament times, coming to know God happened in the gatherings: “The ark and the tabernacle were to function as an expression of God’s continuing presence with them and his rule over them” (Peterson, 1993:49). It was when they were together that they learned how to have relationship with God and how to please Him in everyday life. When they failed to please Him outside of the gathering, they could not worship acceptably in the gathering. Peterson (1993:49) states, “Obedience to God in cultic observance was to go hand in hand with obedience in matters of everyday life. The failure of Israel to engage with God in the way that he required - in the cult and in everyday life - culminated in the terrible judgment of exile.” Frame (1996:9) concurs with Peterson, saying, “In the Old Testament, God condemned formal worship that was not accompanied by a concern for compassion and justice” (see Isaiah 1:10-17; Micah 6:6-8). Peterson (1993:63) states, “The Old Testament makes it clear that faith, gratitude and obedience are essential requirements for acceptable worship.” He (Peterson, 1993:74) also says, “the worship activities of the nations are considered to be offensive to God because they are human inventions, arising from misconceptions about God and ignorance about what pleases him.”

In the book of Deuteronomy, the key expression of worship is obeying God. This is evident in the number of times Moses instructs God’s people to obey Him in the book of

Deuteronomy and especially in chapters four through thirteen. Other worship synonyms based on the Hebrew worship terms, such as serve and fear, are interspersed with the command to obey. One example is found in Deuteronomy 10:12-13 (NLT) which reads, “And now, Israel, what does the LORD your God require of you? He requires you to fear him, to live according to his will, to love and worship him with all you heart and soul, and to obey the LORD’S commands and laws that I am giving you today for your own good.” These types of instructions are repeated over and over to God’s people in order to reinforce their importance.

The Old Testament historical books, namely, from Joshua through to Esther, recount the story of God’s people, the Israelites, after the exodus from Egypt, when they lived in the land God promised to them. Joshua lead them in conquering those nations who were occupying their promised land. God urged Joshua to trust Him and obey His Word (Joshua 1:7-8), which was to be his expression of worship. In Joshua’s final words to the Israelites, he urged the people to obey God’s laws, be faithful to God, to love Him, and to honour and serve Him (Joshua 23:6, 8, 11; 24:14) as their expression of worship. King David’s final instructions to his son Solomon are similar, namely, “get to know the God of your ancestors. Worship and serve him with your whole heart and with a willing mind. For the LORD sees every heart and understands and knows every plan and thought” (I Chronicles 28:9, NLT).

During Israel’s history, which is recorded in the historical books (i.e. Joshua through Esther in the Old Testament), God spoke to His people through the prophets who were

individuals God had chosen to be His messengers. These include the major prophets of Isaiah, Jeremiah, Ezekiel and Daniel, and twelve minor prophets, whose prophecies are recorded in the Old Testament books from Hosea through to Malachi. God's people kept drifting away from God or rebelling against Him, so God inspired the prophets to speak for Him, letting them know how grieved and angry He was because of their attitudes and behaviour. God was not pleased with the people's sacrifices, celebrations, fasting and prayer, even though He required these outward expressions, because they were not living a life of worship. It was all ritual (see Isaiah 1:11-20). True worship was to be expressed in holy living and caring for oppressed and needy people. God's message is reinforced in Isaiah 29:13, which reads, "These people say they are mine. They honor me with their lips, but their hearts are far away. And their worship of me amounts to nothing more than human laws learned by rote" (NLT). Isaiah records God's description of true and false worship in Isaiah Chapter 58. False worship included acting piously, fasting, going through rituals, but then living selfishly, fighting with others, oppressing workers, and making false accusations. True worship included freeing the wrongly imprisoned, treating workers fairly, sharing food with the hungry, offering hospitality, giving clothes, helping those in trouble, keeping and enjoying the Sabbath (rather than pursuing one's own interests), and honouring God in everything.

The prophet Jeremiah also records God's message about the importance of living a holy life in order to worship God acceptably: "Do you really think you can steal, murder, commit adultery, lie, and worship Baal and all those other new gods of yours, and then come here and stand before me in my Temple and chant, "We are safe!" – only to go

right back to all those evils again?” (Jeremiah 7:9-10, NLT). God again told the people, through Jeremiah, “When I led your ancestors out of Egypt, it was not burnt offerings and sacrifices I wanted from them. This is what I told them: ‘Obey me, and I will be your God, and you will be my people. Only do as I say, and all will be well!’” (Jeremiah 7:22-23, NLT). God spoke the same message to His people through the prophet Amos, saying:

I hate all your show and pretence – the hypocrisy of your religious festivals and solemn assemblies. I will not accept your burnt offerings and grain offerings. I won’t even notice all your choice peace offerings. Away with your hymns of praise! They are only noise to my ears. I will not listen to your music, no matter how lively it is. Instead, I want to see a mighty flood of justice, a river of righteous living that will never run dry. (Amos 5:21-24, NLT)

Corporate worship was displeasing to God and a farce when the people did not please Him in everyday life, which is whole-life worship.

The Old Testament books of poetry and/or wisdom, namely, Job, Psalms, Proverbs, Ecclesiastes and Song of Songs, record varied expressions of worship. In the book of Job, Job lived a life of worship and stayed true to God even during very difficult circumstances. The book described him as blameless, having complete integrity, fearing God and staying away from evil (Job 1:1). He says of himself, “For I have stayed in God’s paths; I have followed his ways and not turned aside. I have not departed from his commands but have treasured his word in my heart” (Job 23:11, NLT). The book of Psalms is the songbook of the Israelites, God’s people. It expresses the relationship individuals and the Israelites (as a group) had with God. It includes the descriptions of God and His works which are to illicit the responses of worship and praise. In Psalm 101,

King David states his desire to live a blameless life of integrity both at home and in his leadership career, in addition to expressing his worship and praise in song (Psalm 101:1-2). This is followed by some practical ways he will live a lifestyle of worship (Psalm 101:3-6). Psalm 119 reinforces hundreds of times the importance of knowing and obeying God's Word in order to live a life pleasing to God (i.e. whole-life worship).

The books of Proverbs and Ecclesiastes, offer help in living wisely in order to honour God in everyday life. In the introduction of the book of Proverbs, the purpose is clarified, namely, "Through these proverbs, people will receive instruction in discipline, good conduct, and doing what is right, just and fair" (Proverbs 1:3, NLT). "Fear of the LORD is the beginning of knowledge. Only fools despise wisdom and discipline" (Proverbs 1:7, NLT). Fearing God is one of the worship synonyms from the biblical Hebrew and Greek worship terms (see p. 237). At the end of Ecclesiastes, Solomon, the author of the book, says, "Here is my final conclusion: Fear God and obey his commands, for this is the duty of every person" (Ecclesiastes 12:13, NLT). Since fearing God and obeying God are two worship synonyms, the implication of this verse is that all people are obligated to worship God, their Creator.

3.5.3 WORSHIP AND SPIRITUAL FORMATION IN THE NEW TESTAMENT

3.5.3.1 INTRODUCTORY REMARKS

Although the meaning of the concept of worship remains essentially the same from the Old to New Testaments, the expressions and responses of worship change because of

Christ's coming to earth, His work, and the sacrifice of Himself. Hildebrandt & Hildebrandt (1989:21) state:

The New Testament sets aside many of the Old Testament regulations which it considers fulfilled in Christ. Jesus places a number of different emphases and priorities on the way of worship. Where the Old Testament emphasizes the place, method and routine of worship, Christ emphasizes the heart attitude and devotion of the worshiper.

The literal temple is replaced with God's people becoming His temple (I Corinthians 3:16); physical sacrifices become spiritual ones and all God's people are now priests offering sacrifices to Him (I Peter 2:5); and physical circumcision is replaced by the circumcision of the heart (Romans 2:29). Frame (1996:29-30) talks about how worship is viewed more in a broad sense in the New Testament, stating:

The great changes from the Old Testament to the New imply that there will be changes in worship. ... our worship in Christ presupposes the once-for-all accomplishment of the redemption to which the Old Testament Jews looked forward. Essentially, what is left is worship in the broad sense: a life of obedience to God's word, a sacrifice of ourselves to his purposes. All of life is our priestly service, our homage to the greatness of our covenant Lord.

Frame (1996:9) continues, "... the point should not be missed that authentic worship includes a life that is obedient to God. Therefore, it is not surprising that in the New Testament, the vocabulary of worship takes on a broad, ethical meaning." Peterson (1993:286) summarizes worship in the New Testament thus, "Fundamentally, then, worship in the New Testament means believing the gospel and responding with one's whole life and being to the person and work of God's Son, in the power of the Holy Spirit."

In discussing the concept of worship and spiritual formation in the New Testament, it is important to consider the involvement of the Trinity, God the Father, God the Son, and God the Holy Spirit. Peterson (1993:285) says regarding this:

At one level, the New Testament shows how the earliest disciples were drawn into a worshipping relationship with the risen Christ. At another level, we are shown how Jesus made possible a new relationship with the Father by means of his death, resurrection, ascension, and subsequent outpouring of the Holy Spirit. Through the ministry of the Son and the Spirit, the Father obtains true worshippers. Thus, the doctrine of the Trinity lies at the heart of a truly Christian theology of worship. Each person in the Godhead plays a significant role in establishing the worship appropriate to the new covenant era.

He (Peterson, 1993:286) also reinforces the importance of God's Word in Christian worship, saying:

The New Testament also shows that, if Christians are to be motivated and equipped to serve God in their everyday lives, they need to be exposed to an ongoing, gospel-based ministry of teaching and exhortation. Throughout Scripture, the word of God is fundamental to a genuine engagement with him.

This need for God's Word to be taught and the responsibility Christians have to each other and to the world, makes it necessary to come together for corporate worship, edification and ministry preparation. Peterson (1993:287) says, "we gather together to encourage one another to live out in everyday life the obedience that glorifies God and furthers his saving purposes in the world."

What follows is a brief study of the concept of worship found in the sections of the New Testament, namely, the Gospels, Acts, Paul's Letters, the other letters and Revelation. A discussion of the significance of corporate worship in the New Testament and the use of

music in congregational gatherings will follow.

3.5.3.2 WORSHIP AND SPIRITUAL FORMATION IN THE GOSPELS OF JESUS CHRIST

The four gospels of Jesus Christ are Matthew, Mark, Luke and John – the first four books of the New Testament. A discussion of worship in the New Testament is impossible without considering the person and work of Jesus Christ as central to it. Peterson (1993:285) states:

Jesus Christ is at the centre of New Testament thinking about worship. He is the ultimate meeting point between heaven and earth and the decisive means of reconciliation between God and humanity. He is the centre of salvation and blessing for all nations.

In other words, Jesus was and is the bridge that links a holy God with sinful human beings. Jesus said of Himself, “I am the way, the truth and the life. No one can come to the Father except through me,” (John 14:6, NLT). With this statement, He was implying that no one can have relationship with God without accepting God’s Son; humans cannot please or worship God if they reject or ignore Jesus Christ, God’s Son.

Peterson (1993:286), in regards to the concept of worship after Christ’s coming, says:

Jesus removes the need for a cultic approach to God in the traditional sense. Yet the New Testament demonstrates that our understanding of his work can be greatly enriched by viewing it in terms of transformed worship categories. The whole of life is to be lived in relation to the cross and to the sanctuary where Christ is enthroned.

The New Testament sets aside many of the Old Testament regulations which it considers

fulfilled in Christ. Jesus placed a number of different emphases and priorities on the worship response. Where the Old Testament emphasized the place, method and routine of worship (although the heart needed to be in right relationship with God), Christ emphasized the heart, attitude, motivation, obedience and the life of worship. Jesus reinforced the aspect of Old Testament worship that related to loving God with your whole being (see Deuteronomy 6:4-5), by saying that one's devotion or allegiance cannot be divided between God and money or material things. Jesus states in Matthew 6:24, "No one can serve two masters. For you will hate one and love the other, or be devoted to one and despise the other. You cannot serve both God and money." The word serve in this verse is a synonym for worship (see p. 237), and therefore, one cannot worship both God and money. Jesus emphasized the inward condition of the heart over outward religiosity. He spoke against legalism, hypocrisy and lip-service (see Matthew 15:1-9), emphasizing the importance of inner purity motivating right talk and action.

Not only did Jesus Christ make it possible for people to become true worshippers of God, he was a perfect model of a true worshipper of God. In regards to this, Peterson (1993:129) writes, "Jesus' whole life was an example of sacrificial service to God and his people. Yet obedience to the Father ultimately led him to offer himself in death, as the final and perfect expression of uncompromising worship." He (Peterson, 1993:228) continues, "Jesus' life was the expression of perfect worship, culminating in his sacrificial death for others." Jesus said of Himself, "I have given you an example to follow" (John 13:15, NLT). If Christians follow Christ's example in how He lived and served, they will be worshiping God acceptably.

In the Gospel of John (Chapter 4), Jesus gives important teaching on the subject of true worship. In a discussion with a Samaritan woman, Jesus corrects misunderstandings about the place of worship, the object of worship, and the manner of worship. In John 4:19-21 He implies that worship is not restricted to a certain city or building. Also, since Christ came to earth, worship's focus has shifted from specific rituals, in a specific place, at specific times, to worship in all of life: "Jesus shifted the focus from the place of worship, which was such an issue between Jews and Samaritans, to the manner of worship" (Peterson, 1993:98). In regards to the object of worship, Peterson (1993:98) explains thus:

When he (Jesus) says 'You ... worship what you do not know; we worship what we do know, for salvation is from the Jews', he asserts that Samaritan worship, based as it was on an inadequate knowledge of God, was false. However, despite the implication that Jewish worship was truly based on divine revelation and therefore honouring to God, it is to be superseded: ... With the expression 'the time is coming and has now come' (John 4:23), Jesus continues to develop the idea introduced in verse 21 that his ministry initiates a totally different way of relating to God.

Another aspect of Jesus' teaching on worship to note is that God is seeking or looking for a certain kind of worshiper. This is made clear in John 4:23 (NLT) which reads, "But the time is coming and is already here when true worshipers will worship the Father in spirit and in truth. The Father is looking for anyone who will worship him that way" (NLT). In this regard, Averbek (2002:80) says:

We worship a God who seeks us out specifically that we might become a certain kind of worshiper. ... true believers are called to be worshipers above all else. ... worship is the

most important service we could ever perform toward God.

Atchison (2002:178-179) points out that the Greek word used for ‘worship’ or ‘worshiper’ in John 4:23-24 is *proskyneo* (and its related counterparts), which means to bow down and implies attitudes of submission and humility.

This brings us to the manner of worship that God requires of His people. John 4:24 (NLT) says, “For God is Spirit, so those who worship him must worship in spirit and in truth.” The Apostle John spoke much about spirit and truth in his gospel, and brought the two words together in the discussion regarding worship. Averbeck (2002:82), in discussing worship in spirit and truth, states, “... in John 4, spirit and truth go together in authentic worship, but they are not the same thing, and the two terms should not be treated as if they have lost their individual meanings and implications.” He (Averbeck, 2002:107) expounds on this aspect, stating, “... it is important to keep in mind that the two, spirit and truth, are inextricably bound together. They work in combination with one another. They do not actually function independently in the grammar of the passage or in the act of worship itself.”

In explaining the significance of the phrase ‘worship in spirit’, Peterson (1993:99) says:

Jesus does not simply contrast the old external and cultic pattern of worship with a new inward and universal spirituality. Neither Jews nor Greeks were in need of enlightenment about the superiority of a spiritual form of worship over a cultic form of worship. No one can see the kingdom of God ... without being born again by the Spirit (John 3:1-8). ... the Father begets true worshippers through the Spirit, whom Jesus makes available by means of his saving work. The primary reference in John 4:23-24 is not to the human spirit but to the Holy Spirit, who regenerates us, brings new life, and confirms us in the

truth.

Averbeck (2002:83-86) disagrees with Peterson regarding whether 'in spirit' refers to the Holy Spirit of God or the human spirit, and discusses the significance of God being spirit, saying:

No place can "contain" or limit the confines of this God we are called to worship, especially since he is "spirit." God himself is "spirit" and we ourselves have a human "spirit." ... we must not lose sight of the importance of a true worshiper's "spirit" being fully engaged in worship. This connection between God and us is, in fact, the most direct point of divine/human contact available to us today. The existence of a human spirit in every person, and the nature of that human spirit, is clearly testified to in both the Old and New Testament. ... the human spirit is a primary concern in authentic worship because God himself is "spirit," and true worshipers worship "in spirit." Therefore, we need to take all that makes up our human spirit seriously in worship, including our mind, will, emotions, attitudes, perspectives on life, personality, troubles, joys, and all the rest of what we know and are, other than a physical body.

Averbeck is not denying that the Holy Spirit, the third person of the Trinity, must be involved in true Christian worship. He (Averbeck, 2002:87) explains thus, "It is the work of the Holy Spirit in our human spirit that enlivens and, therefore, enables us to worship God "in spirit" as well as "in truth." " He (Averbeck, 2002:102) continues in this theme by saying, "The Holy Spirit gives us new birth in our human spirit and from that point forward stimulates us to worship God in spirit, since God is spirit." In discussing the connection between worship and living life for God, Averbeck (2002:129) says, "... authentic worship in spirit leads to action in life, and this life action in turn becomes worship."

In discussing the significance of the phrase ‘worship in truth’, Peterson (1993:99) explains:

Jesus is the truth (John 14:6), who uniquely reveals the character of God and his purposes. So the true worshippers will be those who relate to God through Jesus Christ. Jesus is not the focus or object of worship in John 4:23-24 but the means by which the Father obtains true worshippers from every nation. Such worship is only possible for those who recognize the true identity of Christ and yield their allegiance.

Averbeck (2002:82) offers his comments on worshipping in truth, thus:

The second of the two elements of the kind of worship called for here is that it must be worship in “truth” – worship that is founded on the truth of the whole Word of God (John 17:17), not the limited and peculiar canon of the Samaritans. Ultimately, of course, the “truth” Jesus is talking about here is not only the truth about the right place of worship as revealed in the Word of God but also refers to the truth about himself as the Word of God (John 1:1-5) – “the truth” incarnate (John 14:6).

Averbeck (2002:111, 115) continues in this line, saying:

So worship that is acceptable to God the Father ... begins with accepting Jesus as the Messiah. ... if we are going to worship God the Father, we will need to accept his expression of “truth” in his Son. ... authentic worship requires both the acceptance of Jesus as the truth and weaving him and the truth he proclaims into all aspects of our lives.

Evans (1997:79), in regards to the Apostle John’s statements of both Jesus and the Holy Bible being truth, writes, “So we have a living Person and a written Word that are absolute truth, in perfect agreement with each other.”

In conclusion regarding worshipping in truth, Averbeck (2002:132-133) states:

Authentic worship of God in truth entails worshipping him in spirit. And worshipping him in spirit naturally leads us to worship with true faithful actions and with words that speak

the truth about God, the world, and our experience of both in real life. So authentic worship is made up of truth in spirit, truth in action, and truth in word.

Evans (1997:78, 80), in discussing worshipping in spirit and truth, says:

The essence of worship is that it must be both authentic, coming from the inner man, the spirit, and accurate, reflecting the truth about God. The fuel of worship is the truth of God. The furnace of worship is the spirit of man. The fire of worship is the Holy Spirit. When those three come together, you have worship.

3.5.3.3 WORSHIP AND SPIRITUAL FORMATION IN ACTS

The book of Acts records the coming of the Holy Spirit and the birth of the Christian church (see Acts Chapter 2). The New Testament people of God were a worshipping community, which resulted in the growth of the Christian Church and the spread of the Gospel of Christ to other parts of the world. Luke, the author of Acts, writes:

They joined with the other believers and devoted themselves to the apostles' teaching, and fellowship, sharing in the Lord's Supper and in prayer. A deep sense of awe came over them all They worshiped together at the Temple each day, met in homes for the Lord's Supper, and shared their meals with great joy and generosity – all the while praising God and enjoying the goodwill of all the people. And each day the Lord added to their group those who were being saved. (Acts 2:42, 43, 46-47, NLT)

The “deep sense of awe” that these new believers had indicates their fear and respect for God, which are biblical synonyms for worship (see p. 237). Teaching, fellowship, the Lord's Supper, prayer and praise were all activities included in corporate gatherings of the early Church.

Acts also records the evangelistic and missionary journeys of the Apostle Paul and others.

In spreading the Good News of Christ to others, these people were fulfilling God's purposes and thus worshiping Him. In his conclusion regarding the concept of worship in Acts, Peterson (1993:159) writes:

Christian life and ministry should be viewed as a way of serving God. Christ is the one who makes possible the forgiveness of sins and the outpouring of the Spirit predicted by the prophets, so that God's people are liberated to serve him in a new way. Such worship finds particular expression when Christians gather to minister to one another in word or deed, to pray, and to sound forth God's praises in teaching or singing, but it is not to be restricted in our thinking to these activities.

Also, as a result of the evangelistic and missionary ministry of Christians, more and more people became true worshipers of God.

3.5.3.4 WORSHIP AND SPIRITUAL FORMATION ACCORDING TO THE APOSTLE PAUL

The Apostle Paul had significant things to say regarding living a life of worship and Christian gatherings or the responsibility that believers had to one another. Most scholars agree that Paul was the author of the New Testament books from Romans through to Philemon, thus making his writings a significant portion of the New Testament. Peterson (1993:166-167, 169) introduces the Apostle Paul's teaching about worship, thus:

Anyone seeking to discover Paul's teaching about worship might turn first to passages dealing with congregational meetings and various aspects of ministry within the body of Christ. The apostle, however, nowhere directly and specifically describes such activities as 'worship'. The death of Jesus as the means of reconciliation with God and life in the eschatological era is the basis of the worship theology he expounds. Foundational to the apostle's theology of worship is the teaching about mankind's refusal to glorify and serve

God acceptably (Romans 1:18 - 3:20).

Throughout the Apostle Paul's writings, there is much to learn about worship, both whole-life worship and corporate worship. Regarding the Holy Spirit's role in providing the impulse of humans to worship God, Martin (1988:1131) expounds on the Apostle Paul's statement in Philippians 3:3 (NIV) which says, "... we who worship by the Spirit of God" He (Martin, 1988:1131) writes, "... it is a mark of His (i.e. Holy Spirit) leading that we are disposed to worship at all, and to do so in a manner that is worthy of the enterprise to which we set ourselves."

In regards to the Apostle Paul's theology of worship, it is important to include the concept of individual Christians and the collective people of God as the new temple of God. The Apostle Paul states, "... don't you know that your body is the temple of the Holy Spirit, who lives in you and was given to you by God? You do not belong to yourself, ..." (I Corinthians 6:19, NLT); and, "Don't you realize that all of you together are the temple of God and that the Spirit of God lives in you?" (I Corinthians 3:16, NLT). Paul also writes, "For we are the temple of the living God" (II Corinthians 6:16, NLT); and, "We who believe are carefully joined together, becoming a holy temple for the Lord" (Ephesians 2:21, NLT). Whereas, in the Old Testament, God was present by His Spirit in the physical tabernacle site and temple building, Paul claims that now the people of God have become the place where God lives by His Spirit. The place of worship in the Old Testament was the physical temple, but now the place of worship is anywhere the people of God are.

The Apostle Paul, in his letter to the Romans, especially in Chapter 1, lays a solid foundation for the worship of God, the Creator. Peterson (1993:170-171), in studying the concept of worship in the book of Romans, states:

Paul here reflects the Old Testament perspective that the knowledge of God should lead to appropriate worship and obedience. The whole point of creation is that God should have a way in which he reflects himself and in which the image of God as the Creator is revealed, so that through it God is attested, confirmed and proclaimed. The opening chapters of Romans illustrate how both Jews and Gentiles have failed in their own distinctive ways to reverence and serve God acceptably.

The Apostle Paul's theology includes the importance of a spiritual conversion through Jesus Christ in order for true worship to be expressed to God. Peterson (1993:187) explains:

The perspective offered by Paul's use of certain traditional worship terms, is that expressions of faith in the saving work of Jesus Christ and ministries that encourage such faith are specifically the worship acceptable and pleasing to God in the gospel era. An engagement with God through Christ is now the only way to offer the worship that is due to him.

It is clear that "Conversion from idols was the necessary preliminary to a life of service to the living and true God" (Peterson, 1993:168). Also, that "serving God meant doing his will, living so as to please him in all things" (Peterson, 1993:168). In his letters to the Thessalonians, the Apostle Paul taught, "Christianity was to be distinguished from the various cults which flourished in Thessalonica, not by any rituals or secret practices but by the consecrated lifestyle of its adherents" (Peterson, 1993:168).

A key passage regarding whole-life worship is found in Romans 12:1. Frame (1996:9) says:

In Romans 12:1, the Greek term *latreia* (which elsewhere designates the service of priests in the temple) describes the believer's offering of his own body in service to God: "Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God – this is your spiritual act of worship."

Averbeck (2002:116), in commenting on Romans 12:1, suggests that the verse summarizes the whole latter application section of the book of Romans, which follows the doctrinal section. Regarding the command for believers to offer themselves as living sacrifices, he (Averbeck, 2002:116) states, "... since Jesus came to become a sacrifice on our behalf, the only way we can become like Christ is if we too give ourselves as sacrifices to God. This indeed is worship "in truth"." Peterson (1993:178) adds:

The first two verses of Romans 12 place the concluding chapters of the letter under the umbrella of worship. From Romans 12 to 15, it is clear that acceptable worship involves effective ministry to one another within the body of Christ, maintaining love and forgiveness towards those outside the Christian community, expressing right relationships with ruling authorities, living expectantly in the light of Christ's imminent return, and demonstrating love, especially towards those with different opinions within the congregation of Christ's people.

The Apostle Paul exhorts believers to honour or glorify God in everything they do. I Corinthians 10:31 (NLT) says, "Whatever you eat or drink or whatever you do, you must do all for the glory of God". This implies that our whole life, even the everyday activities, should be lived with the motivation of pleasing God. Whatever pleases God is true worship. Peterson (1993:187-188) agrees, saying:

The presentation of ourselves ‘as a living sacrifice, holy and pleasing to God’, means serving him in a whole range of relationships and responsibilities. When Christians become preoccupied with the notion of offering God acceptable worship in a congregational context and thus with the minutiae of church services, they need to be reminded that Paul’s focus was on the service of everyday life.

The Apostle Paul reinforces the concept that worship is pleasing God by saying, “So our aim is to please him (i.e. Christ) always” (II Corinthians 5:9, NLT); and, “He died for everyone so that those who receive his new life will no longer live to please themselves. Instead, they will live to please Christ” (II Corinthians 5:15, NLT). This is repeated in Paul’s letter to the Thessalonians, thus, “Our purpose is to please God, not people. He is the one who examines the motives of our hearts” (I Thessalonians 2:4b, NLT). The Apostle Paul, in discussing some people who claimed to be Christians, wrote, “Such people claim they know God, but they deny him by the way they live” (Titus 1:16, NLT). These verses reinforce the fact, that living a life of worship includes pleasing God and practicing a holy lifestyle.

The Apostle Paul considered his ministry to people as an expression of his worship or service to God. Peterson (1993:179, 181) says:

At the beginning and end of Romans, Paul employs the language of worship to describe his apostolic ministry (Romans 1:19; 15:16). These passages together show that Paul’s considered view of his apostolate was that it was the means by which he was especially called to worship or serve God under the new covenant. Since preaching was not regarded as a ritual activity in Paul’s world, he clearly gives that ministry a novel significance when he describes it as the means by which he worships or serves God.

Peterson (1993:182), in discussing the idea that Paul’s ministry is considered his

expression of worship, applies it to the ministries of other believers, saying:

these vital activities can be regarded as specific and particular expressions of Christian 'worship' or service to God. Any gospel ministry can be described as 'priestly' in the sense that it enables people to present themselves as a 'living sacrifice' to God through Jesus Christ.

3.5.3.5 WORSHIP AND SPIRITUAL FORMATION IN THE REST OF THE NEW TESTAMENT

The rest of the New Testament includes the following books: Hebrews; James; I and II Peter; I, II and III John; Jude; and Revelation. In regards to worship and spiritual formation in the book of Hebrews, it is interesting to note that when the author writes, "let us continually offer to God a sacrifice of praise – the fruit of lips that confess his name" (Hebrews 13:15, NIV), it most often is interpreted to apply to the corporate setting. Peterson (1993:245-246), in his study of the Greek terms used in this regard, makes it clear that:

this 'sacrifice of praise' is a sacrifice consisting of praise or the public acknowledgment of the name or character of God. The verb 'to acknowledge' can be understood in a non-cultic and non-liturgical way to refer to the confession of Christ before unbelievers.

This means that the 'sacrifice of praise' is not restricted to church gatherings and should take place in everyday life. The author of Hebrews in writing, "... let us be thankful, and so worship God acceptably with reverence and awe ..." (Hebrews 12:28, NIV), includes the proper attitudes of worship, namely, gratitude, reverence and awe.

Peterson (1993:253-254) offers conclusions regarding the concept of worship in the book

of Hebrews, saying:

Hebrews is truly essential reading for those who would establish a Christian theology of worship. In a variety of ways he demonstrates that acceptable worship is only possible on God's terms and in the way that he makes possible. God initiates and sustains a relationship with his people on the basis of the covenant he makes with them. His chosen sanctuary is a focus-point for that engagement, but genuine worship will be offered in every sphere of life. The writer also shows us, however, how these foundational Old Testament themes must be re-interpreted in the light of their fulfilment in Christ. What has previously been described as the 'vertical' dimension to the Christian life is mostly expressed in Hebrews in terms of drawing near to God. This is central to the writer's exhortation and has its place in the congregational gathering as well as in the everyday experience of believers.

In his letter, James offers practical suggestions on living a life of worship. The expressions of worship he encourages are: complete faith in God shown by right action (James 1:2-8; 2:14-26; 4:13-16); obeying God's instructions (James 1:22-25); treating people right (James 1:26-27; 2:1-9; 4:11-12; 5:9); controlling one's speech (James 1:26; 3:1-12); humility (James 3:13-18; 4:7-10; 5:16), and patiently enduring suffering (James 5:7). His letter deals with living a life of worship daily, and not with the elements of corporate worship. The Apostle Peter, in his two letters (i.e. I and II Peter), also encourages his readers to live a life of worship. He exhorts the recipients of his letters to live a holy life, obey Him, and to live in reverent fear of God while on earth (I Peter 1:13-17). Peter reminds his readers that, "you are God's holy priests, who offer the spiritual sacrifices that please him" (I Peter 2:5, NLT). He also encourages them to live right and carefully so that unbelievers will observe and give honour to God (I Peter 2:12). Peter's brief command, "Fear God" (I Peter 2:17, NLT), is a command to worship God. He

reinforces this statement by saying, “you must worship Christ as Lord of your life” (I Peter 3:15, NLT). In Peter’s second letter, he encourages his readers to grow in the characteristics of Christ (II Peter 1:3-9), and “make every effort to live a pure and blameless life” (II Peter 3:14, NLT). Like James, Peter reinforces the importance of living a life that pleases God as an expression of worship.

John the Elder, the author of the three letters I John, II John and III John, repeatedly stresses the importance of obeying God and loving people. These two characteristics are to be exemplified in a Christian’s life as expressions of belonging to and worshiping God. John writes, “And how can we be sure that we belong to him (i.e. God)? By obeying his commandments. But those who obey God’s word really do love him. Those who say they live in God should live their lives as Christ did” (I John 2:3, 5, 6, NLT). Also, “Anyone who does not obey God’s commands and does not love other Christians does not belong to God” (I John 3:10, NLT). Loving and obeying God are worship synonyms (see p. 237). John repeats himself in his second letter, saying, “Love means doing what God has commanded us, and he has commanded us to love one another” (II John 6, NLT). Worship as lifestyle is reinforced in III John, where John writes, “Remember that those who do good prove that they are God’s children, and those who do evil prove that they do not know God” (III John 11, NLT).

Regarding the concept of worship in the book of Revelation, Peterson (1993:279) states:

Confidence in the finished work of Jesus and his promises about the future is the way to share even now in the worship of heaven. Christ’s redeeming work creates a community

of believers from every tribe and language and people and nation. Together, they fulfil the destiny of Israel, 'to be a kingdom and priests to serve our God' (Revelation 5:10). As they await the consummation of God's purposes, they can offer to God the exclusive worship that is due to him by taking a firm stand against paganism in all its forms and by bearing faithful witness to the truth of the gospel in their everyday lives.

Peterson (1993:279) concludes his study of the concept of worship in the book of Revelation by saying:

More than any other New Testament book, the Revelation to John stresses the importance of praise and acclamation as a means of honouring God and encouraging his people to trust him and obey him. This can find one expression when his people gather together and another in the context of everyday life and relationships.

The worship of God is the only activity that will continue into eternity. The worship of God in heaven is portrayed in Revelation Chapters 4 and 5, with the expressions of bowing (Revelation 4:10; 5:14) and an acknowledgment of God's worthiness (Revelation 4:11; 5:9, 12). In his revelation, John saw and heard the redeemed singing, "Who will not fear, O Lord, and glorify your name? For you alone are holy. All nations will come and worship before you" (Revelation 15:4, NLT). John also saw and heard an angel telling the people of the world, "Fear God. Give glory to him. Worship him who made the heaven and earth ..." (Revelation 14:7, NLT). In two passages in the book of Revelation, John is told not to bow down and worship the angel messenger but to worship God. He writes, "Then I fell down at his feet to worship him (i.e. the angel), but he said, "No, don't worship me. For I am a servant of God, just like you and other brothers and sisters who testify of their faith in Jesus. Worship God" (Revelation 19:10, NLT). John repeats, thus, "But again he (i.e. the angel) said, "No, don't worship me. I am a servant of God,

just like you and your brothers the prophets, as well as all who obey what is written in this scroll. Worship God!” ” (Revelation 22:9, NLT). John wrote down what he saw and heard in his vision from God. God not only gave messages to churches and revealed what was to happen in the future in the book of Revelation, but made it very clear that He is the only one who deserves and will be worshiped by all people.

3.5.3.6 CORPORATE WORSHIP IN THE NEW TESTAMENT

Interesting to note, is the small amount of description or instruction for corporate gatherings of believers in the New Testament, compared to the large amount of instruction regarding living a life of worship daily in order to please God. Nevertheless, it will be helpful to look at a few key scriptures regarding corporate worship in the New Testament in order to apply principles to our present-day Christian gatherings. There is an unwritten understanding amongst most Christians that the purpose of gathering with others is to worship God and to learn His Word. Many understand the worshipping part of the service to include the expressions of singing, praising and praying, whereas others may believe that every part of the service (i.e. preaching, offerings, Lord’s Table, etc.) is worship. When worship is understood in a broader context, that is, pleasing God by obeying His Word, the responsibility we have to one another is an important part of worship (both whole-life and corporate). Atchison (2002:181), in regards to the importance of corporate worship and the responsibility each has to the other, states, “The church in corporate gathering shares in the Holy Spirit; thus, how the body interacts with each other is an important and vital part of worship. This is why relationships are even more important than the form or style the worship service takes.”

In discussing the purposes for meeting for corporate worship, Benedict & Miller (1994:23) state:

Contemporary worship is integral to the larger system of the congregation's life and its core process. The worship service is not an entity in isolation. Worship is the natural expression of the whole life of the congregation and is linked to the primary task of reaching and receiving people into the congregation, helping them strengthen their relationship to God through Christ, nurturing them in the Christian faith, equipping them for lives of discipleship, and sending them out to live as God's people.

A key scripture that instructs God's people regarding Christian gatherings, reads, "And let us not neglect our meeting together, as some people do, but encourage and warn each other, especially now that the day of his coming back again is drawing near" (Hebrews 10:25, NLT). It is important to note that the purpose for meeting with other believers is to encourage one another in the faith and to warn each other against displeasing God in daily life. The main responsibility in corporate worship is not necessarily to honour God with corporate expressions such as music, but to help others in their spiritual development so that they worship God in all of life. Peterson (1993:287) explains it thus:

The purpose of Christian gatherings is the edification or building up of the body of Christ. We minister to one another as we teach and exhort one another on the basis of his word, using the gifts that the Spirit has given us, in the way that Scripture directs. Edification is to be our concern even when we sing or pray to God in the congregation. All this is not a purely human activity, however, for God is at work in the midst of his people as they minister in this way. Worship and edification are different dimensions of the same activities. Put another way, participation in

edification of the church is an important aspect of that total obedience of faith which is the worship of the new covenant. From another point of view, we gather together to encourage one another to live out in everyday life the obedience that glorifies God and furthers his saving purposes in the world.

Frame (1994:31, 118) concurs with Peterson regarding the horizontal nature (i.e. people edifying each other) of corporate gatherings, saying:

Is the Christian meeting a “worship service”? Some have said no, on the grounds that in the New Testament all of life is worship. It is true that the New Testament does not describe the early Christians as meeting for “worship.” Nor does the New Testament typically use the Old Testament language of sacrifice and priesthood to describe the Christian meeting as such. Much of the New Testament teaching about the meeting has a horizontal focus: the importance of showing love for one another in the meetings, the importance of edification. ... there is a horizontal as well as a vertical dimension in worship: in worship we are called upon both to glorify God and to edify one another.

Frame (1996:8) explains the importance of community in corporate worship another way:

In worship, (Frame refers here to corporate worship: LBH) we should not be so preoccupied with God that we ignore one another. Worship that is unedifying or unevangelistic may not properly claim to be God-centered. We should remember that a proper concern for worshipers does not mean catering to their wants. Worship is not, therefore, a program to provide entertainment, or to enhance self-esteem, or to encourage self-righteousness. The best way for us to love one another in worship is to share the joy of true worship without compromise – a joy focused on the good news of salvation. God-centeredness and edification, therefore, are not opposed, but reinforce one another.

Martin (1988:1133), in discussing the horizontal aspect of corporate worship, states:

Two consequences can be drawn from Paul's insistence that worship (Martin refers here to corporate worship: LBH) on its "human" side is to be understood as up-building. First, Christian worship is a truly corporate experience. It is not a case of the individual seeking his or her own ends. That person must remember that he or she worships as an individual who is a member within the body of Christ. This rule puts a check upon selfishness and the gratification of personal taste. Second, we all have a part to play.

In Peterson's (1993:219) study of worship in the New Testament, he concludes, "The evidence assessed so far suggests that the exercise of gifts in any context may be regarded as an expression of worship, if the ministries are genuinely for the benefit of others and for the glory of God." He (Peterson, 1993:220) adds, "Ministry exercised for the building up of the body of Christ is a significant way of worshipping and glorifying God." This broadens the understanding of worship to include more than what happens in church services without excluding these activities. Peterson (1993:220) offers a balance between whole-life and corporate worship by saying:

It may be best to speak of congregational worship as a particular expression of the total life-response that is the worship of the new covenant. Inasmuch as we meet to encounter Christ in one another, for the giving and receiving of ministries, and for response to such ministries, we meet to worship or engage with God. Thus, the 'vertical' and the 'horizontal' dimensions of what takes place should not be artificially separated. One part of the meeting cannot be 'the worship time' (e.g. prayer and praise) and another part 'the edification time' (e.g. preaching), since Paul's teaching encourages us to view the same activities from both points of view.

Peterson (1993:188) reinforces the importance of the need to understand the outward

perspective that congregations should have in their meetings together. He (Peterson, 1993:188) states:

There is generally more interest in congregational life and ministry but a dangerous tendency towards introversion in many churches. Indeed, congregational worship in some contexts can be like 'a narcotic trip into another world to escape the ethical responsibilities of living a Christian life in this world.' The preaching of the gospel is designed to bring about a consecrated lifestyle that will enable believers to glorify God, by word and deed, wherever and whenever they can. This view of worship highlights the importance of the family, the workplace and leisure activities as the sphere in which to work out the implications of a genuine relationship with God. The Spirit motivates and equips believers for ministry to one another in the congregation and for service in the world.

In light of the different purposes for meeting together that have already been discussed, namely, to edify one another, and to serve God in the proclamation of the gospel, Peterson (1993:195), in talking about calling these meetings 'worship' services, rightfully asks this question, "Are there other, more appropriate New Testament terms that could be used to highlight the nature and significance of the meeting of God's people?" If we do not limit the meaning of the concept of worship to common corporate expressions such as music and prayer, and we include the Apostle Paul's view that worship is fulfilling God's purposes to each other in the church and in the world, then calling Christian meetings 'worship' services may be appropriate. Peterson (1993:195) says it this way:

A genuine relationship with God will involve ongoing expressions of submission to his character and will, in the form of personal and corporate acts of obedience, faith, hope and love. Prayer and praise should characterize Christian living in every context (e.g. I

Thessalonians 5:16-18; Colossians 3:17) and must, therefore, be at the heart of any corporate engagement with God. However, it is misleading to think of church services simply as occasions for worship in the sense of prayer and praise.

In regards to the role and purpose of praising God together in the Christian congregation, Peterson (1993:279) says, “A key aspect of the ‘priestly service’ of the new covenant community is the sounding of his praises. This can find one expression when his people gather together and another in the context of everyday life and relationship.”

Another scripture passage that offers instruction regarding corporate worship or congregational gatherings is found in the book of Acts in the New Testament. Acts 2:42 (NLT) reads, “They joined with the other believers and devoted themselves to the apostles’ teaching and fellowship, sharing in the Lord’s Supper and in prayer.” This verse indicates which activities were considered important in the early church. The first activity in the early Christian community was to learn God’s word, and to be taught how to please and serve their Saviour Jesus Christ. These times of learning and teaching were not restricted to set days, times or places. Peterson (1993:153) stresses the importance of teaching by saying:

The centrality of apostolic teaching to the life of the early Christian communities is consistent with a point made earlier in this chapter: the word of the Lord is at the heart of a genuine engagement with God. It is the means by which God himself communicates with his people and maintains them in a right relationship with himself. Teaching and preaching the apostolic word in the Christian congregation today may therefore be regarded as both a human and a divine activity. It is a ministry of encouragement and challenge which we can have to one another but it is also God’s way of confronting us. It is an essential aspect of what may be termed ‘congregational worship’ because it is itself

an act of worship or service designed to glorify God. At the same time, its aim should be to provoke acceptable worship in the form of prayer, praise and obedience, in church and in the context of everyday life.

Martin (1988:1132), in discussing the didactic purpose in corporate worship gatherings, says:

This term (i.e. didactic) covers all ministry by the spoken word that aimed at clarifying the will of God for His people. Various verbs show how seriously Paul took this ministry of instruction and Christian education: teaching, instructing, prophesying, ... preaching, discerning the truth, and testing the content of prophetic utterances.

The importance of teaching God's Word to congregations is evident by what was just described. Those who lead congregations have the responsibility of accurately teaching God's Word so that believers can learn to properly live out a life of worship. It is therefore important for these leaders to be trained well at theological institutions in the areas of understanding the concept of worship and the accurate interpretation of the Bible.

The second vital activity in the early Christian community (according to Acts 2:42) was fellowship. Peterson (1993:153-155), in studying the context and Greek terms, concludes that this fellowship included the sharing of belongings and food, friendship and unity. He (Peterson, 1993:155) states:

It could be argued that a fundamental reason for meeting together as Christians is to give practical expression to the fellowship that we have in Christ. This may take place as we share in prayer, singing or confession, or in the giving and receiving of various ministries in the congregation. It is not surprising, then, to find New Testament writers expressing the sentiment that generosity and self-sacrificing care for others is the outworking of a

genuine relationship with God in Christ.

A third activity that believers participated in, in the early Christian church was ‘the breaking of bread’ (Acts 2:42, 46). There is disagreement regarding whether this meant eating normal meals together, participating in the Lord’s Supper, or both. Peterson (1993:155-157) would argue that in the context, ‘the breaking of bread’ was most likely sharing common meals, but that spiritual significance was given to such activity. Peterson (1993:156-157) states:

The reality of Christian fellowship was expressed from the earliest times, as Jesus intended it, in the ordinary activity of eating together. Furthermore, these meals were presumably given a special character by the fact that they were sometimes associated with teaching, or prayer, or praise. The point has been to stress that eating together in Acts was an activity of profound spiritual significance. It was a way of expressing the special relationship which believers had with one another in Christ and the special responsibility to one another involved in that relationship.

This is not to say that believers did not re-enact the Lord’s Supper during these fellowship meals in their homes. The fourth activity of the early Christian community mentioned in Acts 2:42 is prayer. Throughout the book of Acts there are numerous types of both congregational and individual prayers that were a normal part of corporate meetings (see Acts 1:14; 4:31; 6:4, 6; 8:15; 13:3; 16:25).

The four activities of corporate worship in the early Christian church, namely, teaching, fellowship, the Lord’s Table, and prayer, are reinforced in the rest of the New Testament. Expounding and teaching God’s Word is encouraged in many of the letters (see Romans 15:4; Colossians 3:16; II Thessalonians 2:15; 3:6; II Timothy 2:2, 15; 3:16; Titus 2:1; 2:15). The letters of the New Testament have much to say about the relationships and fellowship Christians are to have with one another (see I John 1:7). In numerous places there are “one another” or “each other” instructions, such as love one another, forgive one another, bear each other’s burdens, etc. (see I Peter 1:22; Colossians 3:13; Galatians 6:2). Interesting to note is the relatively few references to music-making within corporate settings in the early church (see Matthew 26:30; Ephesians 5:19;

Colossians 3:16), and the extent of its importance in the modern-day church.

Peterson (1993:219) summarizes worship in the New Testament, thus:

This revolutionary use of the terminology of worship with reference to a Christ-centred, gospel-serving, life-orientation is obscured by the common practice of restricting any talk of worship to what is done in church. Furthermore, people who emphasize that they are 'going to church to worship God' tend to disregard what the New Testament says about the purpose of the Christian assembly. If Christians are meant to worship God in every sphere of life, it cannot be worship as such that brings them to church. 'Corporate worship' may express more accurately what is involved.

Evans (1997:65) believes that "many Christians don't know how to worship the rest of the week, so they're not prepared for worship on Sunday." Evans (1997:68), in discussing Christians misunderstanding about worship and the church, states:

The Bible says your body is a temple – the church – of the living God (I Corinthians 6:19). You don't only come to church. You are church. Public and private worship are meant to complement each other. If we could learn to be in church just by being the people God wants us to be, then we would always be worshiping Him.

The Apostle Paul offers a conclusion regarding corporate worship by saying, "When you meet ... everything that is done must be useful to all and build them up in the Lord" (I Corinthians 14:26, NLT).

Of all the expressions in corporate worship, music styles and preferences seems to cause the most tension. In this regard, Nelson (2002:145) says, "... questions about the use of music in worship (Nelson refers here to corporate worship: LBH) are important ones, not simply because they are the source of much controversy but because worship is a matter

of such importance to the Christian faith.” Within the Christian church, when the word worship is used, most people will think of music in church. In this regard, Morgenthaler (2003:54) states:

We have divided things up, and worship has been equated with music. We have thrown out doctrine and are oriented to the music we like. Whatever style is or is not on the platform becomes the worship issue. Nowhere do I see that music is worship. Music is a medium by which we respond to God and we hear from God. But music in and of itself is not worship.

There is a tendency for people to use the word worship to refer to corporate gatherings, and especially to musical expressions, rather than pleasing God in all of life. Liesch (2001:102), in regards to corporate worship, says, “In our era, people equate worship with music. If the music is good, then the worship is good.”

Bateman (2002:26) discusses how music has become the issue in corporate worship and offers a clarification of worship, thus:

Notably, music is a dynamic aspect of worship (Bateman refers here to corporate worship: LBH). Between 40 and 60 percent of any given worship service today involves music. Music, however, is not to be equated with worship. Authentic worship involves all worthy activities such as praying, reading Scripture, reciting creeds, giving gifts, listening and responding to a sermon, using symbols and drama, and, yes, listening and singing to music. Yet, due to generational self-understandings attached to music, many battle lines are being drawn over this one aspect of worship, which hinders harmonious community worship, worship that

is acceptable to God.

The Barna Research Group (2003:65) states:

Many church people fight about music because they have yet to understand the purpose of music in the worship process. That lack of insight causes them to focus on and fight for their preferred sound, instruments, presentation techniques, or their desired order of service. These battles are inappropriate distractions from meaningful ministry and fruitful discipleship.

Warren (2002:102) says this regarding music in corporate worship:

Today many equate being emotionally moved by music as being moved by the Spirit (of God), but these are not the same. Real worship happens when your spirit responds to God, not to some musical tone. In fact, some sentimental, introspective songs hinder worship because they take the spotlight off God and focus on our feelings. Your biggest distraction in worship is yourself.

Johnson (2003:41) offers this regarding music and worship:

Another formidable challenge to worship (Johnson refers here to corporate worship: LBH) is the power of music versus the supremacy of worship. For the Christian, songs are intended to be mere vehicles. They are not in and of themselves the purpose of worship. Music is the mere means by which we direct our love and devotion to God.

The fact that discontentment and division arise out of differences in musical preferences in corporate worship, goes against the very nature of worship, which is self-less honour to God and not personal taste. Frame (1996:84) helps us understand why music in church becomes a problem and how to deal with people's differing tastes by saying:

... the broad rules governing worship (Frame refers here to corporate worship: LBH) are divine commands, not people's tastes, as we have seen. But one of those divine commands is to worship in ways that are intelligible to church members and visitors.

Determining the most intelligible form of worship (Frame refers here to corporate expressions: LBH) requires us to ask what people in a particular culture most easily listen to and understand, and that question certainly overlaps the issue of taste. We are asking it so that we may be more faithful in communicating God's word clearly. Worship is not merely for ourselves as individuals, but for God, for our fellow Christians, and for the unbelieving visitors. We must distinguish between what God requires and what we are comfortable with, between scriptural standards and mere individual preferences. And, in matters of individual preferences, we must be willing to consider others ahead of ourselves.

Barney (1993:18, 19, 20) offers his opinion regarding the balance of musical worship and other forms of corporate worship (such as the preached Word of God), thus:

We had been discussing our mutual concern over the present trend to compartmentalize a service and imply that only the singing is worship. When the Holy spirit is the worship Leader without man's interference, the entire service will be worship. Music has always been an inspiring part of Christian worship, but when it takes over services, things get out of balance. We desperately need to recapture the centrality of the Word in our services, with music playing its proper role, not elevated to the dominating place.

Frame (1996:117) offers a rationale for the musical struggles between generations, saying:

To a certain extent, these developments in church music legitimately reflect the biblical and Reformation principle that worship (Frame refers here to corporate worship: LBH) is to be intelligible, and therefore vernacular, and in one sense "popular" (I Corinthians 14). If the church takes this principle seriously, it will necessarily encourage changes in musical styles and language in order to communicate with new generations. To younger generations, it represents an increase in intelligibility, but to older generations, it may

represent a loss. One's hymnody is his language of worship; it is the language of his heart's conversation with God. The younger generation should learn to sympathize with this sense of loss and to accommodate their desires to the spiritual needs of their fathers and mothers in Christ. But the opposite is also true: if the older do not bend somewhat, the younger will be deprived of their own language of worship – those forms of God's word intelligible to them, by which they can best grow in Christ. In this respect, both sides should defer to one another.

Frame (1996:113) believes that “music enhances God's word by making it more vivid and memorable, by driving it into our very hearts.” With that statement, he offers a key role that music has in Christian gatherings, while keeping God's word central in all activities within the service.

Nelson (2002:160-161) addresses the divisive issue of music in corporate worship by using the principle of unity in diversity, stating:

First, the church should be the one place in the world where ethnic, sociological, class, and generational diversity exists in unity. Second, if such diversity properly belongs within the church, and since God's creation exhibits such wonderful diversity, then it seems logical to conclude that the music of the church's worship would reflect diversity as well. This approach offers at least two advantages to the church. First, a commitment to diverse musical styles should protect the church from becoming “time bound” in its worship. Second, ... , the rationale for using various styles is no longer rooted simply in personal musical tastes but in the diversity of God's good creation and the diversity of the people whom the Holy Spirit births into the church. Thus, the focus is taken off the individual and returned to God and the community of faith.

Liesch (2001:65), in discussing the danger of using music to manipulate corporate worship, says, “Best believes that contemporary worship (Liesch refers here to corporate

worship: LBH) is too dependent on music, music styles, and music leaders.” Liesch (2001:201), in discussing the function of music in corporate worship, states, “Church music ... must communicate the truth of God and express the response of the body of believers by whom it is used, and this means that it must have the potential to be understood by that particular community of faith.”

Nelson (2002:165) offers a biblical solution to the divisive issue of music in corporate worship, thus:

With respect to our use of music in worship (Nelson refers here to corporate worship: LBH), we should celebrate the use of diverse styles, even those we don't prefer, as they reflect the glory of God and his world. Service is the essence of ministry and worship. If it means anything to do music ministry, then, when we think about the use of music in worship, we must also think about ourselves as servants. ... our thinking about worship should reflect the mind of Christ in that we lay aside all self-interest and assume the cloak of self-giving, self-denial, and self-sacrifice as faithful disciples of Jesus Christ.

Bateman (2002:48-49) offers a similar biblical solution for music struggles in corporate worship, saying:

Authentic worship always involves obedience and sacrifice. Evangelicals who love the Lord, who belong to an established cross-generational community of believers where a diversity of preferences exist over musical expressions of worship (Bateman refers here to corporate worship: LBH), and who want to remain together will need to sacrifice at times their preferences of musical style for the benefit of the community.

The New Testament Scriptures offer principles to apply to the topic of musical expression in corporate worship. The Apostle Paul, in addressing the Corinthian church,

says, “When you meet, one will sing, another will teach, another will tell some special revelation God has given, one will speak in an unknown language, while another will interpret what is said. But everything that is done must be useful to all and build them up in the Lord” (I Corinthians 14:26, NLT). The purpose for meeting and for using music in a gathering, is to help others grow spiritually, not to indulge the selfish nature. The Apostle Paul says to the Ephesians, “Then you will sing psalms and hymns and spiritual songs among yourselves, making music to the Lord in your hearts” (Ephesians 5:19, NLT). Two aspects to note is the variety of songs sung in the congregation and the attitude of singing to or for the Lord. He (Apostle Paul) also instructs the Colossians, thus, “Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God” (Colossians 3:16, NIV). What one can learn from this verse is: God’s Word in believers becomes beneficial in helping others in their spiritual formation; God’s Word in believers can be presented musically; and the attitude with which we share God’s Word and music should be gratitude to God.

Another phenomenon to consider in corporate worship is the increased use of technology, particularly in musical worship. In this regard, Roberts (2005:8) states, “we who love technology must carefully weigh the worship impact of our hi-tech innovations. We must continually ask ourselves, our people and the Lord whether they are truly drawing people into deeper worship (Roberts refers here to corporate expressions of worship: LBH), or whether they are drawing attention to themselves.” Rognlien (2005:13) agrees, saying, “The whole point of using technology in worship (Rognlien refers here to corporate

worship: LBH) is to draw people into a deeper encounter with God. When people are talking about technology rather than the God who is the object of our affection, we have missed the mark.”

3.6 BIBLICAL PRECEDENT FOR THE NEED TO TEACH AND LEARN THE CONCEPT OF WORSHIP

Every person worships someone or something. In other words, every person naturally honours, serves and gives allegiance to some object, idea or animate creature. Some people worship physical idols, others worship themselves, some worship creation or another human, others worship a belief system, and still others worship the Creator. It is natural, normal and inherent (i.e. built in by God) to worship. This has already been discussed in the section on universal worship in Chapter 1 (see pp. 60-63). When people do what comes naturally, it seldom results in them worshipping the true God in the way He requires. People must learn who the proper object of worship is, what the meaning of worship is, and how to worship Him in the way He desires. This implies that they must be taught about who God is and how He wants to be worshipped. Left to their own ideas and methods, humans will create their own perception of who God is and devise their own ways of worshipping Him. In order to worship the true God acceptably, people must learn God's own perspective of Himself and His methods of response. This has already been discussed in the section on the Holy Bible as our standard in this chapter (see pp. 222-230). Although some people might be able to learn to worship the true God in the way He desires on their own if they go to the right source of truth (God's Word, the Holy Bible), there is biblical precedent for some people to teach other people about worship.

This will be become evident in the discussion that follows.

Contemporary scholars have something to contribute to this topic of teaching and learning worship. Holley (in Astley & Francis, 1994:79) believes that:

Knowing how to worship God is not something innate in humanity. It involves skills which have to be learned, and such learning is brought about not through instruction by word of mouth alone but by being in the presence of people practising such arts and by trying them out for oneself.

Holley (in Astley & Francis, 1994:80) asserts that learning Christianity means adopting certain attitudes, not just skills. He (Holley in Astley & Francis, 1994:80) says:

Worship, however, is not simply a matter of skills. It implies attitudes, dispositions and a particular orientation of the whole person. Learning to be, is part and parcel of the Christian religion. Involved in that way of life is learning to be humble, loving, charitable, thoughtful, critical and above all, Christ-like and reverential towards God.

Holley (in Astley & Francis, 1994:81) talks about how learning to know God personally or having relationship with God, is part of learning Christianity. He (Holley in Astley & Francis, 1994:81) states:

This use of the word 'know' implies a depth of association and involvement which is often beyond articulation in terse, succinct terminology and is greater than awareness and acquaintance. It certainly is not something that is available second-hand. ... learning to be is not so much a matter of acquisition of fact and theoretical cognition ... but rather the conscious entering into and fostering of relationships.

Johnson (as quoted in Anthony, 1992:176-177), in discussing the Christian education of adults, mentions that one of the needs of adults is understanding and practising worship.

He says:

Worship is often considered the domain of the senior pastor or the music minister. But when worship is led but not taught, it gets confined to weekly “worship services,” and adults become passive worshipers, even spectators. If worship is to become a way of walking with God through life, adults need a walkway modeled and demonstrated. Then we need to be invited to join other worshipers on the walkway, sometimes following, sometimes leading.

Most people have already learned about the concept of worship indirectly through experiences, reading and a general assimilation of concepts. Sometimes the knowledge or interpretation of the concept of worship has been incomplete or inaccurate. In order to understand the concept of worship and the object of Christian worship correctly, it is necessary to go to a reliable source. According to Evans (1997:188), the Holy Bible is that source. He (Evans, 1997:188) says, “There is only one source of authority on which the decisions of life should rest, and that is the Word of God.” What follows are a few key scriptures relating to the learning and teaching of the concept of worship.

In the second book of the Old Testament, the prophet Moses was instructed to, “... teach them God’s laws and instructions, and show them how to conduct their lives” (Exodus 18:20, NLT). God told Moses to, “Assemble the people before me to hear my words so

that they may learn to revere me ... and may teach them to their children” (Deuteronomy 4:10, NIV). Moses told the people, “These are the commands, laws, and regulations that the LORD your God told me to teach you so you may obey them” (Deuteronomy 6:1, NLT). Moses instructed Joshua, Israel’s new leader, to “Call them all together – men, women, children, and the foreigners living in your towns – so they may listen and learn to fear the LORD your God and carefully obey” (Deuteronomy 31:12, NLT). Important to note, are the worship synonyms used in these verses, namely – revere, obey, and fear (see p. 237).

A key passage in the Old Testament is found in the book of II Kings Chapter 17, from verses 24 to 41. Since the foreigners in the land of Israel did not know how to worship God acceptably, a priest was sent to teach them. Verse 28 reads, “So one of the priests who had been exiled from Samaria returned to Bethel and taught the new residents how to worship the LORD” (II Kings 17:28, NLT). Unfortunately, this was no guarantee that the people would obey the teaching. Because of people’s free will, “... the people would not listen and continued to follow their old ways” (II Kings 17:40, NLT). David, the Psalmist, writes, “Come, my children, and listen to me, and I will teach you to fear the LORD” (Psalm 34:11, NLT).

The New Testament also has passages that reinforce the need to learn and teach people how to honour God (i.e. whole-life worship). Jesus did a lot of teaching and the content of His teaching fills the four gospels. His emphasis was not in doing and saying the right things outwardly, but being in right relationship with God and having the right inward

motivations, attitudes and thoughts, which would result in proper speech, behaviours and relationships. In the gospels of Matthew and Mark, Jesus tells His listeners, “You hypocrites! Isaiah was prophesying about you when he said, ‘These people honor me with their lips, but their hearts are far away. Their worship is a farce, for they replace God’s commands with their own man-made teachings’” (Matthew 15:7-9; Mark 7:6-7, NLT). The implication in these passages is that the people offered lip-service to God, thinking this was what worship was, rather than understanding that the worship God required was to obey His Word. They needed to learn to worship by willingly obeying the teachings of God’s Word, not just by following human thinking. Jesus instructed His disciples to “make disciples” and to “teach these new disciples to obey all the commands I have given you” (Matthew 28:19-20, NLT). This shows the importance of teaching God’s Word with the hopes that Christians will obey, and, in so doing, please and honour God (i.e. whole-life worship).

In John’s gospel Chapter 4 (verses 19 to 24), Jesus teaches the Samaritan woman the true meaning, object and method of worship. The Samaritan woman learned that where one worships is not important (verse 21), but who one worships and how one worships is of utmost importance (verses 22 to 24). Jesus said to His listeners, “You are truly my disciples if you keep obeying my teachings” (John 8:31, NLT). It is recorded in the book of Acts that, “They joined with the other believers and devoted themselves to the apostles’ teaching A deep sense of awe came over them” (Acts 2:42, NLT). From these Scriptures, one sees that it was normal and necessary for believers to be taught about God and how to live for Him.

It is evident from the Apostle Paul's letters, that teaching people how to please God was important and necessary. His letters were written and sent in order to instruct and correct the new believers. Among Paul's lists of gifts people have for Christian ministry, teaching is mentioned (see Romans 12:7; Ephesians 4:11; I Timothy 3:2). The Apostle Paul instructs Timothy, a younger minister, to "Teach these truths ... and encourage everyone to obey them" (I Timothy 6:2b, NLT). Paul repeats his instructions to Timothy, saying, "Teach these great truths to trustworthy people who are able to pass them on to others" (II Timothy 2:2b, NLT). The role of the Scriptures to teach truth is found in Second Timothy, which reads, "All Scripture is inspired by God and is useful to teach us what is true and to make us realize what is wrong in our lives. It straightens us out and teaches us to do what is right" (II Timothy 3:16, NLT). Romans 15:4 reinforces this thought thus, "Such things were written in the Scriptures long ago to teach us." Paul's letter to Titus is filled with instruction about teaching what is right (e.g. Titus 1:1, 9, 10, 11; 2:1, 2, 3, 8, 10, 15). Paul tells Titus, "I have been sent ... to teach them to know the truth that shows them how to live godly lives" (Titus 1:1, NLT).

It is evident from the Scriptures mentioned above, that learning to live for God correctly (i.e. whole-life worship), and therefore, to teach God's instructions to each other is crucial. Miller (1992:261) states:

The task of Christian education is not to teach theology, but to use theology as the basic tool for bringing learners into right relationship with God in the fellowship of the church. We have tried the Bible as a tool, and have ended up with some

knowledge of the Bible but with no basic principles for using it properly. It is true that Holy Scripture is the basic authority for theology, but it is also evident that theology is a guide to the meaning of the Bible. Theology provides the perspective for all subjects, and yet all subjects are to be taught in terms of the interests and capacities of the learners in their relationship to God and to their fellow men.

Astley (1994:173), in discussing what ought to be taught in a Christian religious education context, believes:

... instead of concerning itself solely or primarily with passing on theoretical knowledge about the nature of God or God's metaphysical relationship with the universe, (it) should concentrate rather on teaching attitudes, valuations and dispositions to see and live life in a particular way. Affective and lifestyle learning outcomes will be its primary aim, rather than anything in the cognitive domain.

From what has been written by scholars as illustrated in this section, the learning of the concept of worship is not just a matter of head-knowledge but of relationship with God lived out in a way that pleases Him. The need to be guided by others in the learning process and the importance of being accountable to each other while growing spiritually, is evident. In order for pastors of congregations to properly model and teach the concept of worship to congregants, they must learn it by studying God's Word in theological colleges, where teachers are modeling and teaching it accurately. The lack of teaching in seminaries on the concept of worship is lamented by Webber. He (Webber, 1994:25),

says:

... seminary education does not equip a pastor for leading worship (Webber refers here to corporate worship: LBH). Many seminaries do not even require worship courses or training. The training that pastors do get is in the art of preaching. ... so that as pastors they may effectively and intelligently present the Word of God.

Webber (1994:25) is referring here to the lack of corporate worship training for pastors in seminaries, but the fact that often no basic course in worship theology is required, is disheartening.

3.7 A BIBLICAL DEFINITION AND CONTEMPORARY UNDERSTANDING OF THE CONCEPT CHRISTIAN WORSHIP

3.7.1 INTRODUCTORY REMARKS

In light of the authority of Scripture for Christians, the meaning of worship from the biblical Hebrew and Greek, distinguishing between whole-life worship and corporate worship, the connection of whole-life worship and spiritual formation, principles for whole-life and corporate worship from the Old and New Testaments, and the importance of teaching and learning how to worship God's way, we come to a biblical definition of the concept worship. Hill (1993:xviii) states the following in this regard: "defining worship proves difficult because it is both an attitude and an act. Any definition of worship must be both simple and complex because worship is a concept as well as a relationship." He goes on to describe other scholars' definitions of worship and finds them incomplete, except for Schaper's (1984:13) definition. In Hill's (1993:xix) opinion, Schaper's (1984:13) definition is simple but includes all the necessary elements. Schaper's (1984:13) definition of worship is, "the expression of a relationship in which

God the Father reveals himself and his love in Christ and by his Holy Spirit administers grace, to which we respond in faith, gratitude, and obedience”.

According to Peterson (1993:19-20):

Worship of the living and true God is essentially an engagement with him on the terms that he proposes and in the way that he alone makes possible. Acceptable worship ... is a matter of responding to God’s initiative in salvation and revelation, and doing so in the way that he requires.

Peterson (1993:293) concludes that “acceptable worship is an engagement with God, through Jesus Christ, in the Holy Spirit - a Christ-centred, gospel-serving, life-orientation”. Bombay (1993:7), in defining worship, says, “The ultimate expression of worship is the unconditional surrender of ourselves - the total presentation of all we are and have to God.”

Martin (1988:1118), after discussing the meanings of Hebrew and Greek worship terminology, offers a definition of worship, thus:

Worship ... is the dramatic celebration of God in His supreme worth in such a manner that His “worthiness” becomes the norm and inspiration of human living. Defined in this way, worship (1) places God at the center because of His worthiness; (2) avoids the tyranny of subjectivism; and (3) allows for the re-examination of the self in the light of God’s knowledge of us.

Peterson (1993:219), in having studied the Apostle Paul’s theology of worship and comparing it with the Old Testament, comes to this conclusion: “Paul’s application of transformed worship terminology to the work of Christ, the preaching of the gospel, and

the new life-orientation of believers, testifies to the understanding of a new kind of worship.” Ridderbos (1975:481) explains it this way:

The New Testament knows no holy persons who substitutionally perform the service (worship) of God for the whole people of God, nor holy places and seasons or holy acts, which create a distance between the cultus and life of every day and every place. All members of the church have access to God and a share in the Holy Spirit; all of life is service to God; there is no ‘profane’ area.

Nelson (2002:149) offers this definition of worship:

Worship is the human response to the self-revelation of the triune God, which involves:

- (1) divine initiation in which God graciously reveals himself, his purposes, and his will;
- (2) a spiritual and personal relationship with God through Jesus Christ enabled by the ministry of the Holy Spirit; and (3) a response by the worshiper of joyful adoration, reverence, humility, submission, and obedience.

Temple’s (1942:30) definition of worship, although not recent, is significant and is stated thus, “To worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, and to devote the will to the purpose of God.” Gibbs (s.a.:29), in contrasting the definitions of salvation and worship, highlights who gives and who receives in each, thus, “Salvation is something received by us, as a free gift from God (Romans 6:23). Worship is something presented by us to God, as a willing acknowledgment of our deep appreciation of what He is and all He has done.” Webber (1996:97) offers a definition of charismatic worship thus, “Charismatic worship is more than music and singing. It is vigorously living a life of sacrifice to God and service to others (Romans 12:1)”. Evans (1997:72) offers this simple definition of worship: “...

worship is all that I am paying homage to all that God is. When God is not recognized as God, He is not being worshiped.” All of these definitions mentioned are biblical definitions since they portray the meanings of worship from the biblical Hebrew and Greek worship terminology (see p. 237).

3.7.2 WORSHIP: NOUN OR VERB? EXPERIENCE OR ACTION? INTELLECTUAL OR EMOTIONAL?

Although the concept of worship can be both a noun and a verb, there is the general idea that worship is our response to God’s action on our behalf, and therefore is a verb. In most Christian circles, there is a resistance to making worship, especially corporate worship, something we observe, and thereby making it a noun. There is the encouragement to be participants rather than spectators of worship, which would make worship a verb (see worship synonyms on p. 237). Warren (2002:109-110), in discussing experience in corporate worship, writes:

The most common mistake Christians make in worship today is seeking an experience rather than seeking God. They look for a feeling, and if it happens, they conclude that they have worshiped. Wrong! In fact, God often removes our feelings so we won’t depend on them. Seeking a feeling, even the feeling of closeness to Christ, is not worship. ... he is more concerned that you trust him than that you feel him. Faith, not feelings, pleases God.

According to Warren (2002:109-110), there is a tendency for humans to desire an experience and the emotions that accompany that experience, rather than offer acts of worship as an act of the will.

Another way of looking at worship, whether whole-life or corporate, is to ask ourselves whether it implies having an experience with God or others, or whether it is an action on our part, to or for God. The former aspect focuses more on the person and therefore is self-centred, whereas the latter aspect focuses on giving something to or doing something for God, and therefore making God the object of worship. These differing foci separate subjectivity and objectivity into two opposite fields. Rather than dichotomizing these two aspects, it would be wise to understand that there is a need to be aware of oneself as a lesser creation before one can offer worship to the Creator. This would imply the need for both experience and action, subjectivity and objectivity. Segler (1967:81-82) reinforces this concept by stating:

Worship involves objective experience. It is more than man's merely communing with himself or giving primary concern to his own inner feelings and desires. In worship, man's mind and heart must be directed upward toward God. Man's worship is more than sentiment or emotion. Objectivity can be assured only if we begin to worship for God's glory and not for our own. The objective worth of God is the ground of true worship. Subjectivity is an indispensable preliminary to a sense of guilt and the need for purification. Objectivity is an indispensable end to a sense of forgiveness and healing. Worship involves subjective experience. It is legitimate for man to be concerned about himself so long as this is secondary to his concern about the glorification of God.

Webber (1994:22) says, "True worship ... must concern itself with all of these dimensions of the faith: truth, experience, and lifestyle." Liesch (2001:125-126) discusses the element of performance in worship, saying, "A unique biblical emphasis not found in Webster's (dictionary) is the association of performance with "serving" and "ministering." " Liesch (2001:127) continues, "To perform is to do. Worship is a verb; it's active. There is a task to do, a service to render."

In order to properly worship God, one must understand that a person's whole being is involved in responding to God. Segler (1967:77), in his chapter on the psychology of worship, discusses the involvement of the various aspects of a person in worship, namely, the mind, soul, spirit, body and heart. He (Segler, 1967:77) writes: "Man responds with various aspects of his total being. All of these are present in the religious experience and function as a living unity. They are not necessarily successive but are simultaneous and interdependent." He (Segler, 1967:77-78) explains thus:

The act of worship involves the recognition of an object with which the worshiper is in relation. This is knowledge. Again, the worship experience involves certain emotions in relationship, such as fear and love and trust. This is known as feeling. Genuine worship also involves decision and commitment concretely offered in outward activity, such as sacrifice or service. It is more than emotional and intellectual; it involves the will. Man responds with his senses.

Segler (1967:78-79) argues the need for a balance in worship responses in regards to the different parts of a person, and warns about an imbalance, by saying:

Man responds with his mind. God created man a thinking being, capable of understanding the truth of God's revelation. Man responds with his emotions. ... we do not need to choose between cold objectivity and blind feeling. Neither rational detachment nor fanatical emotionalism will lead to reality. We must acknowledge that our feelings and unconscious motives, as well as our intellectual processes, play a part in the formulation of our religious beliefs. There should be a balance between the intellectual and the emotional. It has been suggested that in worship man needs to intellectualize his emotions and to emotionalize his intellect. Emotions may be given direction and discipline by intelligent worship, and what man knows can be kindled by

fervor and compassion. The worshiper should beware of equating his own emotions with the power of the Holy Spirit. The inner motivation should be tested by the teachings of the Bible, by reason, and by prayer in the context of the Christian community. Man responds with his will. In confronting God the worshiping man must make a choice. He must will to commit himself to God's will. God does not have the allegiance of the whole person until man's will is combined with his mind and his emotions in total commitment.

It is impossible to please and honour God with your inner soul while at the same time be doing something in the body that displeases or dishonours Him. There must be a unity within the person between spirit, soul, mind and body.

Frame (1996:78) reinforces the idea of balance in types of response, especially in corporate worship, saying:

It is best to think of intellect, will, and emotions as interdependent. Each affects the others, and none can function properly apart from the others. When we try to employ one without the others, the result is distorted understanding, choices and feelings. The emotions provide the intellect with data for analysis and judgment; the intellect provides the emotions with direction and perspective.

Evans (1997:71), in regards to the will of a person being involved in worship, states, "For the rest of creation, worship is automatic. For us human beings, worship must be a conscious choice."

3.7.3 WORSHIP: HUMAN-CENTRED OR GOD-CENTRED?

Based upon the meanings of the biblical Hebrew and Greek terms (see p. 237), true biblical worship can only flow in one direction, namely, from human creatures to God the Creator. No one else deserves worship but God, and God forbids anyone or anything else

except Him to receive worship. God does not worship anything or anyone since He is the only worthy object and subject of worship. In its truest sense, worship is a verb, something active that we do for God, not a noun, something we receive or observe (see p. 306). For worship to be authentic, it must be God-centred, with no selfish motivation on the part of the human who claims to be worshipping God. Worship is an end in itself, not a means to a selfish end. If one does not feel like worshipping God, one should still worship God by an act of the will (see Segler quotes, pp. 308-310). Peterson (1993:16) agrees, saying:

Such a subjective approach is often reflected in the comments people make about Christian gatherings, but it has little to do with biblical teaching on the matter. Worship must involve certain identifiable attitudes, but something is seriously wrong when people equate spiritual self-gratification with worship.

Martin (1988:1131) expounds on the concept of worship needing to be God-centred, saying:

We return to the accepted definition of worship as the creature's response to the Creator who is at once above and yet graciously near. Two important aspects of worship are already implicit in this opening statement. One is the *theocentric* nature of Christian worship. It is an exercise of the human spirit that is directed primarily to God; it is an enterprise undertaken not simply to satisfy our need or to make us feel better or to minister to our aesthetic taste or social well-being, but to express the worthiness of God Himself.

Interesting to note regarding people's perception of the outcomes of corporate worship is:

The Barna study discovered that among the key worship issues is that churchgoing adults and Protestant senior pastors do not share a common perception of the most important outcome of worship (they refer here to corporate worship: LBH). Congregants were most likely to understand worship as activity undertaken for their personal benefit (47 percent), while senior pastors described the purpose of worship as connecting with God (41 percent) or experiencing His presence (30 percent). Only 3 out of 10 church-going adults (29 percent) indicated that they view worship as something that is focused primarily on God. (Barna Research Group, 2003:65)

The culture in which we live influences people's concept of worship. Benedict & Miller (1994:5) discuss the individualism that permeates the post-modern age saying:

The Post-Modern Age will be one in which the individual is primary and the community is secondary. Rather than the individual existing to meet the needs of the community, the community will exist to meet the needs of the individual. A major challenge for the church will be to discover ways to create Christian community when the individual becomes primary. When the individual is primary, people go to worship out of choice, not obligation (Benedict and Miller refer here to corporate worship: LBH). People belong to a church because it meets their needs, not because society says it is something they are supposed to do. ... the challenge will be to offer Christ and to create community in a society that has become barren of healthy relationships in the name of individualism.

It is human nature to be self-centred. Bateman (2002:29), in discussing how culture has influenced the church, states, "The evangelical community has not impeded its narcissistic culture; rather, our narcissistic culture has impregnated the evangelical church." He (Bateman, 2002:36) adds:

... our cultural orientation tends to be *I* or *me* driven. ... the cries have caused (1) the infiltration of narcissism to market worship to the masses at God's expense (Bateman refers here to corporate worship: LBH) and (2)

the infection of narcissism in the self-fixatious preaching of Scripture at the worshiper's expense of knowing and engaging God.

Morgenthaler (1995:27) adds in this regard, "The sad truth is we born-again Christians (evangelicals) are an essentially insulated, narcissistic subculture, involving ourselves with very few people outside our own churches."

Wright (1997:9) expresses the selfless nature of true worship thus, "worship forgets itself in remembering God; ... True worship is open to God, adoring God, waiting for God, trusting God even in the dark." Bateman (2002:36) claims:

Authentic worship is not about satisfying specific generational likes and fixations or individualized wants. Authentic worship is about finite beings entering into the presence of the Infinite, it is about created beings encountering their Creator-Redeemer, and it is about a corporate community of professing believers ... celebrating the triune God in both Spirit/spirit and truth regularly.

In talking about God-centered worship, Frame (1996:4) states, "We worship for his pleasure foremost and find our greatest pleasure in pleasing him. Worship must therefore be God-centered and Christ-centered. To worship God is also to bow before his absolute, ultimate authority." Warren (2002:105), in discussing the cost of true worship, says, "One thing worship costs us is our self-centeredness. You cannot exalt God and yourself at the same time. You don't worship to be seen by others or to please yourself. You deliberately shift the focus off yourself."

Bateman (2002:40) suggests following Christ's example of selflessness in corporate worship thus:

... it seems appropriate to examine and apply Christ's self-denying, self-giving, self-sacrificing mind-set as a standard for us to embrace and thereby to disarm warring divisions over worship, particularly those over the diverse musical expressions that have been created for authentic worship.

Being concerned for fellow believers is not making worship human-centered since God demands in His Word that we relate properly to each other and help each other on the spiritual pilgrimage. When we live in relationship with others the way God instructs, this pleases Him and thus is an expression of whole-life worship. In this regard, Atchison (2002:191) writes, "At the heart of biblical worship is God, who is most honoured when his people find in him all of their joy and live in loving unity with each other."

In light of all that has been written in this chapter, Christian worship is the humble, trusting, grateful, biblical, obedient and loving response in all of life, all the time, by true Christians to the true God – the One who created the universe and humankind, has revealed Himself, and has redeemed people for Himself through Christ. Davis (2003:51) defines worship thus, "Worship is not something we do on Wednesday or Sunday; it's 24/7. Worship is not a style; it is a lifestyle."

4 CHRISTIAN WORSHIP IN RECENT HISTORY WITH SPECIAL REFERENCE TO PENTECOSTAL WORSHIP IN NORTH AMERICA

To understand Christian worship within the context of Pentecostal denominations more fully, it is helpful to be aware of the history and nature of Pentecostalism. Land (1997:21)

says of the Pentecostal movement, “The movement will be one hundred years old, and with the years has come the development of creeds, institutions of higher education, elaborate ecclesiastical organizations, and tons of publications per year.” Regarding Pentecostals, he (Land, 1997:21, 22) states, “They constitute twenty-one per cent of organized global Christianity. One fourth of all full-time Christian workers in the world are Pentecostal/charismatic.” Land (1997:22) continues describing the Pentecostal movement thus:

Although it is impressive that this movement has achieved such breadth in so short a time, the dimensions of height and depth are probably the most theologically significant. By height is meant the dimension of praise, worship, adoration and prayer to God – this is the most compelling characteristic to most observers and participants. But to this must be added the dimension of depth. This is the reason for the almost century-long sustained growth and breadth of impact. The depth dimension speaks of the ‘deep things’ of the human heart: the abiding, decisive, directing motives and dispositions which characterize Pentecostals.

Land (1997:24) claims that in recent years Pentecostals have focused on a number of issues including worship. Hollenweger (1997:190-191) offers this description of Pentecostalism:

Pentecostalism ... profoundly distrusted the intellectual enterprise. The Pentecostal critique focused not so much on diluted theology as upon withered piety. The problem, to Pentecostals, lay not in wrong thinking so much as in collapsed feeling. Not the decline of orthodoxy but the decay of devotion lay at the root of the problem. It was not that the church was *liberal*, but that it was *lifeless*. *What was needed was not a new argument for heads but a new experience for hearts*. Fundamentalists and the neo-orthodox mounted arguments. Pentecostals gave testimony.

In regards to Pentecostalism and academic theology, Hollenweger (1997:194, 196-197) states:

There was a time when Pentecostals called modern academic theology a tragedy, whose fruit is empty churches. The greatest revival movement of our time is largely ignored by professional theologians, probably because its strongest side is its *oral* theology. Oral theology operates ... not through the book, but through the parable; not through the thesis, but through the testimony; not through dissertations, but through dances; not through concepts, but through banquets; not through a system of thinking, but through stories and songs; not through definitions, but through descriptions; not through arguments, but through transformed lives. Until very recently academic theology did not seem interested in what the Spirit is doing today, because the work of the Spirit has been relayed mainly in oral forms.

Hollenweger (1997:197-199), in discussing Pentecostalism and academic theology in the present, implies that Pentecostals tend to want to live out their religion more than talk or write about it. Lived-out religion is what true Christian worship is about. Regarding this, he (Hollenweger, 1997:197-199) says:

The climate among Pentecostal intellectuals is changing. Critical exegesis is not bankrupt because it is wrong, but because it cannot make its insights fruitful for the normal believer; and this in turn is because it is not tested in liturgical and homiletical praxis. Perhaps Pentecostals can help in this dilemma. They learn critical exegesis not to pass examinations but because they want to know; they do not accept everything in critical theology but they test it with a view to its usefulness. The church ... (is) demanding tangible religion – a commodity which Pentecostals and Charismatics can deliver. Oral people are not stupid people.

Shepperd (2002:1217), in his article on worship in “The New International Dictionary of Pentecostal and Charismatic Movements”, defines worship thus:

Worship, in the general sense, refers to piety or spirituality. In the more specific, or narrow, sense, it refers to the form or style of expression of piety or spirituality and is a public witness to the union of God and humanity.

Land (1997:35, 36, 37), in regards to worship and spirituality, states:

If, then, the Holy Spirit is taken as a starting point, and the centrality of worship is given due place of primacy, it must be acknowledged that prayer ... is at the heart of this spirituality. For Pentecostals it is impossible to know God and the things of God without prayer, because in prayer one responds to the Spirit of truth. When one ceases to be prayerfully open, even the light of truth or belief that one has, becomes dark, distorted and may soon be forgotten. For Pentecostals, to know God is to be in a right relation, to walk in the light and in the Spirit.

Land (1997:39) offers the following explanation of the place of God's Word and God's Spirit in Pentecostal spirituality:

Pentecostals believe that the Bible is the Word of God written. The Spirit who inspired and preserved the Scriptures illuminates, teaches, guides, convicts and transforms through that Word today. The Word is alive, quick and powerful, because of the Holy Spirit's ministry. The Word comes in words and in the power and demonstration of the spirit.

In Land's (1997:41) chapter on "Pentecostal Spirituality as Theology", he discusses the importance of unifying one's life of worship, saying:

This theological task demands the ongoing integration of beliefs, affections and actions lest the spirituality and theology fragment into intellectualism, sentimentalism and activism respectively. To state this claim in a more formal way: orthodoxy (right praise-confession), orthopathy (right affections) and orthopraxy (right praxis) are related in a way analogous to the interrelations of the Holy Trinity.

In regards to Pentecostal spirituality, Land (1997:97) believes:

One cannot understand Pentecostal spirituality apart from exposure to the congregational

and individual practices of worship and witness under the influence of the end times. Beliefs about the Bible, the Second Coming (of Christ), the Holy Spirit, the Christian life and worship itself are expressed in and shaped by these practices.

When describing and discussing Pentecostal worship, the writings regarding the earlier years tend to focus more on corporate worship than on spirituality or whole-life worship. Shepperd's (2002:1217-1219) article on Pentecostal worship focuses on corporate worship, and discusses the contribution of other protestant denominations to Pentecostal corporate worship. According to Shepperd (2002:1217-1218), "Two phrases can sum up the Protestant tradition: justification by faith and the priesthood of all believers. The appropriate social response to these notions is thanksgiving." Shepperd (2002:1218-1219) briefly discusses the contribution of Lutheran, Reformed, Free Church, Anglican, Quaker and Methodist corporate worship traditions to Pentecostal and Charismatic corporate worship. He (Shepperd, 2002:1219) says of Pentecostal corporate worship:

Pentecostal worship is an eclectic amalgamation of a variety of traditions, reflecting, to some extent, the denominational origins of its adherents. Some congregations maintain a significant form of liturgical worship, while others appear, at least to the outsider, to have no coherent pattern or order of worship. All, however, are characterized by an attitude of allowing the Holy Spirit to lead, an attitude that means Pentecostal worship tends to be less structured than that of other groups, even of those groups with which it shares similarities.

White (1989:17-24) discusses seven categories of Protestant corporate worship, namely: people; piety; time; place; prayer; preaching; and music. In regards to the people of Protestant corporate worship, he (White, 1989:17-18) states:

The most important single characteristic of Protestant worship, taken as a whole, is that it comes in varieties, just as do people. When one stresses the importance of history, one expects changes in worship. People change. And those changes are often reflected in the new demands they place on their expression of worship. An important aspect of the role

of people in worship has been captured in recent years by the term “participation.” We must distinguish between passive and active participation. “Passive (or receptive) participation” means people hearing or seeing someone else do something. “Active participation” means people doing things themselves: praying, singing, shouting, dancing. One of the developments we shall notice is the gradual increase, over the centuries, in the variety of possibilities for active participation in Protestant worship.

In regards to piety, White (1989:18) states that this is the traditional term for spirituality. He (White, 1989:18) adds, “piety is the essential equipment worshipers bring to church. Subjective as it may be, what one brings to church determines in large measure what one experiences there.” In discussing time in Protestant corporate worship, White (1989:19) says, “For people at worship, the meaning of everything they do is heavily conditioned by the time in which it occurs. There are four main cycles of liturgical time: daily, weekly, yearly, and lifetime.” White (1989:19) describes the daily cycle as including such aspects as prayer, the weekly cycle including Sunday services or mid-week meetings, the yearly cycle including the frequency of the Lord’s Supper and Christian year events (i.e. Christmas and Easter), and the lifetime cycle including the commemoration of such rites of passage as birth, baptism, confirmation, marriage, ordination and death. In regards to the place of corporate worship, White (1989:19) states, “The whole space in which things occur shapes their meaning. The relationship of these spaces to each other and to the various liturgical centers ... are important indicators of how things work in worship.”

White (1989:20-21) continues to discuss the categories of Protestant corporate worship. He (White, 1989:20) defines prayer as speaking or communicating with God, and states that this takes a variety of forms. Phenomena to consider regarding prayer are, who should pray in the gathering, when prayers should take place, and the method of prayer (i.e. planned or spontaneous, written or verbal, by individual or group). Regarding preaching in Protestant corporate worship, White (1989:20) states, “For most Protestants, preaching is the most lengthy portion in the service. Homiletics is taught in every Protestant seminary even when liturgics is neglected. This form of communication is of paramount importance for most Protestants.” White (1989:20) recognizes the variety of forms and functions in preaching, such as

preaching to unbelievers or believers, exegetical or topical preaching, etc. In regards to music in Protestant corporate worship, White (1989:21) acknowledges the importance and variety in this expression. Issues arising include who performs the music, styles of music, the role of instruments, and the purposes of music in different parts of the service.

The preceding discussion on worship related to Protestant corporate worship in general. What follows is a more focused discussion on Pentecostal corporate worship. White (1989:192), in this regard, states:

The Pentecostal tradition is the newest Protestant worship tradition, one that was born with the twentieth century itself. As the most recent, it has had less time for development than the others. This fact places us closer to its origins, although already we are several generations removed from its founders. The chief characteristic of the Pentecostal tradition is its unstructured approach to worship (White refers here to corporate worship: LBH) in which the Holy Spirit is trusted to prompt not only the contents of the service but also its sequence. ... the real emphasis in worship is on the immediacy of the Spirit, and not on scripture. No conflict is seen between the two but the focus is on the Spirit present in people, not in printed pages.

White (1989:193) recognizes the influence and relationship of other Protestant traditions and denominations on Pentecostal worship to include Holiness churches, Methodists, Baptists, and early frontier revival movements. White (1989:193) also acknowledges the influence that Pentecostal worship has had on Episcopal, Methodist, Presbyterian, Lutheran, and Roman Catholic congregations since the 1960s. White (1989:193-194) labels Pentecostals before 1960 as “classical Pentecostals” and those after 1960 as being “neo-Pentecostals.”

White (1989:197-208) discusses the characteristics of Pentecostal corporate worship using the same seven categories of worship he used when talking about Protestant

worship, namely, people, piety, time, place, prayer, preaching, and music. White (1989:197) says in regards to the people category, “One of the most marked characteristics of Pentecostal worship is its ability to cut across social distinctions.” Along these lines, White (1989:199) continues, “... how completely the neo-Pentecostals replicate the population as a whole in sociological, psychological, educational, and economic terms. Far from being sociological deviants or psychological aberrants, they are as normal as their non-Pentecostal peers.” Regarding the roles of clergy and congregants, White (1989:198) writes:

... a programmed order of worship is often alien, although familiar patterns develop and predictability is rather high. Still, the agenda is the Spirit's, not the presider's; he or she simply coordinates the sequence. This calls for sensitive leadership, the willingness to go with the flow and sense the movement of events. The minister must preside rather than dominate. Clergy function best by making full participation possible for everyone.

White (1989:207-208) also states:

As we have defined the Pentecostal tradition, the chief factor is openness to unexpected possibilities in worship (White refers here to corporate worship: LBH). Pentecostal worship represents full democratization of participation. It shows that it is quite possible, even feasible, for Christians to worship without benefit of clergy or even of fixed structures. In Pentecostal worship, all are called to express their worship spontaneously in the context of a worshipping community.

Also interesting to note, is “The Pentecostal is the only tradition that blacks have helped to shape from its very beginnings. Women also shaped this tradition from its origins,” (White, 1989:198).

Regarding piety in Pentecostal worship among classical Pentecostals, a focus on future

events and the return of Christ affected their services (White, 1989:199). White (1989:199) also states:

Classical Pentecostals have usually been fundamentalists in interpretation of Scripture, and the Bible plays an enormously important part in life and worship. ... biblical piety permeates the movement Pentecostals see themselves as modern exponents of the type of Christianity to which the book of Acts is a witness.

In regards to the sacraments, White (1989:200) writes:

Pentecostals have transcended the enlightenment approach to the sacraments so common in American Protestantism. Far from being scandalized by the thought of God making direct intervention in worship, that very concept is a basic premise of Pentecostal worship. Water baptism and the Lord's Supper are frequently referred to as scriptural ordinances. ... all Pentecostal worship is sacramental in manifesting visibly and audibly within the gathered community the action and presence of the Holy Spirit.

Also, "A strong communal sense permeates Pentecostal piety Gifts are given to individuals, but they are given for the benefit of all" (White, 1989:200). The exercise of the spiritual gifts within meetings, given to individuals for the benefit of the whole body, is a form of participation fairly unique to the Pentecostal tradition.

Regarding the category of place in Pentecostal worship, White (1989:201) refers to storefronts being common places for corporate worship in the early years. He (White, 1989:201) continues:

With upward mobility, Pentecostals began to buy disused churches or build their own, eventually employing architects. The usual space often has a platform and pulpit, which may have a concert-stage-choir arrangement behind it. A sunken baptistery is usually necessary, since most groups practice baptism by immersion.

White (1989:201), in regards to the category of time in Pentecostal worship, states that in most cases, the weekly events include Sunday morning, midweek and sometimes Sunday evening services: “Many Pentecostals do not sense a need for frequent Eucharistic celebrations Celebrations range from one to four times a year to monthly or weekly. The traditional year is not treated with much seriousness other than Christmas and Easter” (White, 1989:201). White (1989:201) also mentions special meetings with visiting speakers and camp meetings as being important events in the year in Pentecostal groups. Whereas the life-time events, such as baptism, marriage and death, are commemorated in Pentecostal worship, just as in other traditions, in addition, Pentecostals include receiving the Holy Spirit and healing as important and not unusual life events (White, 1989:201-202).

White (1989:202-203) makes these comments regarding the category of prayer in Pentecostal corporate worship:

An important part of every service is prayer. Prayer may be voiced by the minister or anyone else. In some congregations, prayer is spoken aloud by everyone at the same time, whether in normal speech or tongues. Prayer is also a physical action, and usually those praying raise one or both arms to heaven. This act has come almost to be a sign of Pentecostal worship, especially of neo-Pentecostals who worship within their own tradition. Fixed prayers rarely appear even in sacraments. Prayer may be made before a person is immersed or before bread is broken, but it is always spontaneous and usually brief.

Regarding the category of preaching in Pentecostal worship, White (1989:203) states, “It is difficult to generalize about Pentecostal preaching since it can take so many forms,

from careful exegetical preaching to highly emotional chant-like repetitiousness. Especially in the black churches, it elicits frequent responses from the congregation” It is also difficult to make generalized statements about the category of music in Pentecostal corporate worship because of the variations from traditional to contemporary, and because of the immense changes in the past two decades. A few characteristics can be mentioned as being typical in most Pentecostal churches, such as: the use of choruses more than hymns; music by soloists, small groups, choirs and bands in addition to congregational singing; the use of modern electronic instruments; and the spontaneity even within a planned order of service (White, 1989:204).

Although there is much variation in corporate worship style within Pentecostal churches, there seems to be more of a tendency in recent history to expect an encounter with God through music and other arts, rather than through listening and responding to the Word of God. A reason for this could be the gradual shift that has happened in recent years exemplified by older worshipers thinking about God and younger worshipers desiring to experience God. Averbeck (2002:102-103) argues thus:

Since the Scriptures are God’s Word, we need to take God seriously in our study of the Bible by making our study above all else an encounter with him. If it is true ... that the most personally transforming activity we can engage in is worship, then we need to be worshipers even in the study. We need to experience our study of God’s Word as an encounter with God himself, worshipping him in “spirit and in truth” as we study. If we do this, then application will not be a last step artificial add-on to our preaching or teaching but will, instead, be woven into the warp and woof of our ministry of the Word.

Hollenweger (1997:269), in his study of music and liturgy in Pentecostal churches,

believes that, “the original impetus of all church liturgy and music was *for and with the people of God* (and not just the liturgical and musical experts).” He (Hollenweger, 1997:269-270) would argue that Pentecostals, although more spontaneous and with a less structured order of worship, still have liturgy, an oral liturgy. They, like the first Christians of the New Testament, have an order of worship, even if not written or printed, one that can be easily memorized by the congregation. Hollenweger (1997:270) also states:

One might expect an oral liturgy among oral people. Oral people are not necessarily people who do not read and write ... they are people whose main medium of expression is the oral form. Today the fact that not only illiterates, but also people from middle-class backgrounds and highly trained intellectuals find the “oral order” more satisfying than the written one is demonstrated by the great attracting power of the charismatic movement within the mainline churches.

In regards to the future of Pentecostal liturgy, Hollenweger (1997:272) offers two possibilities:

On the one hand, classical Pentecostalism can adapt itself to the mainline churches, adopting a fundamentalistic theology and a written liturgy. One can therefore observe an increasing production of liturgical forms and agendas within the white Pentecostal community. The other possibility would be the development ... of a really post-literary liturgy, where the main medium of communication would be not the written word but the proverb, not the doctrinal proposition but the parable, not the statement but the story, not the Gregorian hymn but the chorus.

White (1989:205), in describing Pentecostal corporate worship within Protestant worship, concludes with recent developments, namely:

A major direction of change has been away from the isolation of Pentecostal churches

toward more sharing of contacts with one another and with different traditions. This has moved many Pentecostals to closer affinity with evangelicals Other traditions have become eager to learn from Pentecostals. The process has brought some assimilation from other traditions, most notably in the area of music.

In regards to theological education and corporate worship, White (1989:206) offers these comments:

Inevitably, the upward social mobility of Pentecostals in America and Europe has brought changes in worship. A sign of such progression is changing educational standards for ministry. The early leaders had all been self-educated men and women whose chief studies were the Bible. Now the churches are responding to new educational realities. Ordination once followed active ministry and exercise of gifts; now it often follows a seminary education.

In Hollenweger's (1997:276) book "Pentecostalism: Origins and Developments Worldwide", the question is asked, "What kind of worship do the Christians owe to the world ... ?", and the answer is given, "a worship in which that which we talk about is done, and in which the postulate of the general priesthood of all believers is not merely declared but lived." This aspect of living out what one believes, leads to the issue of the interpretation of Scripture. Anderson (1990:V) says, in this regard, "many Pentecostals have an inadequate means by which they establish biblical principles and apply it to the moral issues of everyday life." Fee (1976:121), in discussing the literal application of Scripture by Pentecostals, states, "The differences have been over *what* is to be literally obeyed. ... in general the Pentecostals' experience has preceded their hermeneutics. In a sense, the Pentecostal tends to exegete his experience."

From the content in this subsection on Christian worship in recent history with special reference to Pentecostal worship in North America, it appears that scholars have focused more on Pentecostal corporate worship in their writings than Pentecostal spirituality or whole-life worship. From general observation, whole-life worship and spiritual formation have both become topics of greater interest in recent years, but their connection to each other may not be fully realized. This phenomenon warrants the need for whole-life worship and spiritual formation to be addressed in PAOC theological colleges and churches. From what has been written, there seems to be less and less marked distinction in recent years between Pentecostals and other evangelicals in the areas of spirituality and corporate worship practices, than in the early years of the Pentecostal movement. This is beneficial in that there are many more resources from which to learn and teach about the concepts of whole-life worship and spiritual formation.

5 CONCLUDING REMARKS

In this chapter, the researcher has looked at defining and studying the concept of worship from a variety of angles. Philosophical, psychological, educational, biblical-theological and historical considerations uncovered ways in which a concept, in this case the concept of worship, is learned and understood. Aspects such as language learning, concept formation and social circumstances, all influence an individual's and a group's understanding of a concept. The definition and understanding of the concept of worship among Pentecostal Christians in North America has been shaped by such influences. Linguistic considerations, such as the meaning of a word, the way a word is used

differently in a variety of contexts, the development and changing of a word's meaning and use over time, and the denotations and connotations of a word, have all affected the definition and understanding of the concept of worship in North American Pentecostal denominations and the PAOC in particular. These influences have also affected the worship (and spiritual formation) curriculum and instruction in Pentecostal theological colleges and PAOC theological colleges in particular.

In order to arrive at an accurate and complete definition and understanding of the concept of Christian worship, it was necessary for the researcher to build a solid biblical-theological foundation, since, for Christians, the Holy Bible is the authoritative standard for all understanding of truth. The synonyms for worship, discovered from the biblical Hebrew and Greek terminology of worship, showed that the true meaning of worship is more closely related to spiritual formation and living all of life to please God (i.e. whole-life worship), than to corporate worship expressions such as music, prayer, preaching and the sacraments. This indicates the need to distinguish between whole-life worship and corporate worship. Including a study of various Old and New Testament passages relating to worship, reinforced the true meaning of worship to be honouring God in all of life, not just offering lip-service in church. Discussing corporate worship enabled one to realize that the purpose of meeting together for corporate worship is to teach the meaning and expression of worship from God's Word (the Holy Bible), and to encourage others to practice whole-life worship. Although corporate worship usually involves less than five percent of a person's time, it is crucial for Christians to be in community to learn the principles of the Holy Bible and encourage others in their spiritual journey of living all of

life as worship. Since PAOC theological colleges use the Holy Bible as their standard, it would be important for them to teach the biblical meaning of the concept of worship in order for the practice of whole-life worship in PAOC adherents and corporate worship in PAOC churches, to be accurate and God-honouring.

Discussing how Pentecostal Christians are similar and unique in the area of spirituality and corporate worship practices, compared to other Christians, is helpful in understanding the content (or lack of it), of worship and spiritual formation curriculum and instruction in PAOC theological colleges.

CHAPTER 4

EMPIRICAL STUDY: AN EVALUATION OF WORSHIP PERCEPTIONS, CURRICULA, INSTRUCTION AND PRACTICES IN THE PENTECOSTAL ASSEMBLIES OF CANADA

1 INTRODUCTORY REMARKS

In addition to a review of relevant literature, the researcher felt that the best way to discover the perception of worship in the PAOC denomination, the content and effectiveness of worship and spiritual formation curricula and instruction in PAOC theological colleges, and the communication on worship issues within the PAOC denomination, was to send out questionnaires to PAOC theological college graduates and PAOC national, district and college leaders. The qualitative and quantitative data retrieved from the questionnaires supplied important information about present perceptions of the concept of worship within the PAOC, and worship and spiritual formation curricula and instruction in PAOC theological colleges. The data from the questionnaires assisted the researcher in making accurate findings and relevant recommendations for curriculum development and instruction in PAOC theological colleges in the area of worship and spiritual formation.

Ultimately, the researcher would desire PAOC people to have an accurate biblical understanding of Christian worship and express it in all of life (whole-life worship). A key place that PAOC people learn and experience Christian worship is in PAOC churches, which, for the most part, are led by PAOC theological college graduates. When

PAOC congregants have an inaccurate understanding of worship and do not live all of life as worship, it indicates that there is a gap somewhere resulting in negative consequences. One way to bridge the gap, is to ensure that PAOC pastors and church leaders learn the true meaning of worship and develop in the expression of whole-life worship during their training at PAOC theological colleges. These trained leaders would, in turn, be able to teach and guide their congregations in biblical whole-life worship, with hopes that congregants would live a life of worship, which is the desired outcome. If there are indications from the questionnaire data that PAOC theological colleges have gaps in their curricula related to worship and spiritual formation, recommendations regarding aims, content and methodology can be suggested.

2 DATA COLLECTION

Questionnaires were sent to graduates of PAOC theological colleges, namely, those who graduated between 1980 and 2005, and to current PAOC leaders, namely, national-office and district-office officials, and theological college personnel. PAOC theological college graduates were contacted mainly through PAOC churches. A postcard was sent to 750 PAOC churches through the Canadian postal service, using the addresses in the PAOC directory, requesting college graduates to respond via e-mail or telephone if they were willing to complete a questionnaire. A special e-mail address and a toll-free phone number were set up by the researcher prior to the mailing. Those who e-mailed their willingness to answer a questionnaire were sent the PAOC Worship Questionnaire via e-mail attachment. Those who preferred a hard-copy of the questionnaire were sent one through the post. The researcher also contacted graduates that she was acquainted with,

by phone, e-mail and personal meeting, and handed out questionnaires at a local PAOC conference. Over a period of a few months and after numerous reminders, a total of 102 PAOC theological college graduates responded and completed the questionnaire.

The rationale for sending a questionnaire to PAOC leaders was to discover their understanding of worship and what they felt should be taught at PAOC theological colleges, since they have the power to make changes in the denomination, theological colleges and churches of the PAOC. Over 50 PAOC leaders were contacted via an e-mail letter with the questionnaire attached. Over a period of a few months and after a few reminders, a total of 25 leaders responded and completed the questionnaire. For the most part, the questionnaire sent to graduates and leaders included the same questions, with only minor revisions.

The questionnaires consisted of 56 questions under the following categories: Biographical and Educational Information (Questions 1 through 7); Church and Ministry Information (Questions 8 through 16); Views on the Church (Questions 17 through 22); Views on Worship (Questions 23 through 32); Worship and Spiritual Formation Instruction in PAOC Bible Colleges (Questions 33 through 52); and Communication on Worship Issues within the PAOC Denomination (Questions 53 through 55). Question 56 was an open-ended question, namely, “Was there any question not asked in this survey that you would have liked to see? If yes, what is that question, and what answer might you provide for it?” Question 52 was the only other open-ended question, asking, “Since the majority of PAOC pastors and church leaders are trained at PAOC Bible colleges, in

your opinion, how could our PAOC Bible colleges better address worship issues?” All the questionnaires were sent to a company in Ottawa Canada for data entry and the production of data tables (see DaRos in bibliography). Tables were produced for both questionnaires separately, as well as comparison tables between the two.

What follows is a summary of results from the questionnaires under three main categories, namely: perceptions and understanding of worship in the PAOC; worship and spiritual formation curricula and instruction in PAOC theological colleges; and, communication on worship issues within the PAOC denomination. For the rest of this chapter, PAOC theological college graduate respondents will be referred to as ‘graduates’, and PAOC leader respondents will be referred to as ‘leaders’. The four PAOC theological colleges will be labeled only by their abbreviations in this chapter, thus: Western Pentecostal Bible College and Summit Pacific College as WPBC/SPC; Northwest Bible College and Vanguard College as NBC/Vanguard; Central Pentecostal College as CPC; and Eastern Pentecostal Bible College and Master’s College and Seminary as EPBC/MCS.

3 RESULTS: BACKGROUND DATA OF QUESTIONNAIRE RESPONDENTS

3.1 INTRODUCTORY REMARKS

The kinds of questions that questionnaire respondents were requested to answer regarding background data, related to personal biographical, educational, church and ministry information. This information included: gender; biological age; Christian age; church attendance; college graduated; degree, diploma or certificate received; college program

taken; the location and size of the church that respondents ministered in or attended; the type of ministry the respondent was involved in within the congregation; the congregational service style; and whether the concept of worship had been addressed from the pulpit in their church. The heading within the tables, namely ‘Col %’, refers to the column percentage.

3.2 BIOGRAPHICAL AND EDUCATIONAL INFORMATION

3.2.1 GRADUATES

Table 1: Graduates by Gender

		FREQUENCY	PERCENT
Gender	male	83	81.4%
	female	19	18.6%
Total		102	100.0%

In the questionnaire completed by graduates, of the 102 respondents, 81.4% were male and 18.6% were female.

Table 2: Graduates by College and Gender

			PAOC Bible College(s) Graduated				Total
			WPBC/SPC	NBC/ Vanguard	CPC	EPBC/MCS	
Gender	male	Count	36	10	7	30	83
		Col %	72.0%	90.9%	87.5%	90.9%	81.4%
	female	Count	14	1	1	3	19
		Col %	28.0%	9.1%	12.5%	9.1%	18.6%
Total	Count		50	11	8	33	102
	Col %		100.0%	100.0%	100.0%	100.0%	100.0%

In regards to the gender split within each of the four colleges, WPBC/SPC had the greatest percentage of females respond (28.0%, n = 50). Within the other three colleges, the percentage of females ranged from 9.1% to 12.5% . The greater amount of females

responding from WPBC/SPC could be due to the fact that the respondents from WPBC/SPC were more likely to be acquaintances of the researcher.

Table 3: Graduates by Biological Age

		FREQUENCY	PERCENT
Biological Age (in years)	29 or less	22	21.6%
	30-39	37	36.3%
	40-49	35	34.3%
	50-59	6	5.9%
	60 or over	2	2.0%
Total		102	100.0%

Regarding the biological age of graduates (n = 102), 21.6% were 29 years old or less, 36.3% were between 30 and 39 years old, 34.3% were between 40 and 49 years old, 5.9% were between 50 and 59 years old, and 2.0% were age 60 or older. The vast majority of respondents (i.e. 92.1%) were under the age of 50.

Table 4: Graduates by College and Biological Age

			PAOC Bible College(s) Graduated				
			WPBC/SPC	NBC/ Vanguard	CPC	EPBC/MCS	Total
Biological Age (in years)	29 or less	Count	9	2	2	9	22
		Col %	18.0%	18.2%	25.0%	27.3%	21.6%
	30-39	Count	18	4	0	15	37
		Col %	36.0%	36.4%	.0%	45.5%	36.3%
	40-49	Count	16	4	6	9	35
		Col %	32.0%	36.4%	75.0%	27.3%	34.3%
	50-59	Count	5	1	0	0	6
		Col %	10.0%	9.1%	.0%	.0%	5.9%
	60 or over	Count	2	0	0	0	2
		Col %	4.0%	.0%	.0%	.0%	2.0%
	Total	Count	50	11	8	33	102
		Col %	100.0%	100.0%	100.0%	100.0%	100.0%

In regards to the biological age of respondents from the four colleges, WPBC/SPC was the only college that had respondents who were 60 years of age or older. In all the colleges, the majority of respondents were 49 years of age or less, with the 30 to 39 age bracket having the most respondents except CPC.

Table 5: Graduates by Christian Age

		FREQUENCY	PERCENT
Christian Age. I have been a Christian for	10 or less years	6	5.9%
	11 to 20 years	16	15.8%
	21 to 30 years	46	45.5%
	31 or more years	33	32.7%
Total		101	100.0%

In regards to Christian age of graduates (n = 101), only 5.9% had been Christians 10 or less years, 15.8% had been Christians for 11 to 20 years, 45.5% had been Christians 21 to 30 years, and 32.7% had been Christians for 31 or more years. A good majority of the respondents (i.e. 78.2%) had been Christians for 21 or more years.

Table 6: Graduates by College and Christian Age

			PAOC Bible College(s) Graduated				
			WPBC/SPC	NBC/Vanguard	CPC	EPBC/MCS	Total
Christian Age. I have been a Christian for	10 or less years	Count	4	1	0	1	6
		Col %	8.2%	9.1%	.0%	3.0%	5.9%
	11 to 20 years	Count	8	2	1	5	16
		Col %	16.3%	18.2%	12.5%	15.2%	15.8%
	21 to 30 years	Count	20	5	2	19	46
		Col %	40.8%	45.5%	25.0%	57.6%	45.5%
31 or more years	Count	17	3	5	8	33	
	Col %	34.7%	27.3%	62.5%	24.2%	32.7%	
Total	Count	49	11	8	33	101	
	Col %	100.0%	100.0%	100.0%	100.0%	100.0%	

All four colleges generally had similar percentages within Christian age ranges, except CPC, although the amount of respondents from CPC was low (n = 8). The majority of CPC graduates (62.5%) had been Christians for 31 or more years.

Table 7: Graduates by Church Attendance in Childhood and Teen Years

		FREQUENCY	PERCENT
Church Attendance. In my childhood and/or teen years	I did not attend church	8	8.0%
	I usually attended a PAOC church	69	69.0%
	I usually attended a non-PAOC church	12	12.0%
	other	11	11.0%
Total		100	100.0%

Regarding the church attendance of graduates (n = 100) during their childhood and/or teen years, only 8.0% of respondents did not attend church when they were young. The majority of respondents (i.e. 69.0%) attended a PAOC church in their younger years, and 12.0% attended a non-PAOC church. 11.0% indicated the ‘other’ option. The fact that 78.2% (45.5% + 32.7%) of respondents had been Christians for 21 or more years (see Table 5, p. 339) and that 81.0% (69.0% + 12.0%) attended church when they were younger (see Table 7 above), seems to indicate that there is a connection between the two phenomena. The majority of respondents had a Christian and/or church background which would affect their knowledge and understanding of such concepts as Christian worship.

Table 8: Graduates by College Graduated

		FREQUENCY	PERCENT
PAOC Bible College(s) Graduated	WPBC/SPC	50	49.0%
	NBC/Vanguard	11	10.8%
	CPC	8	7.8%
	EPBC/MCS	33	32.4%
Total		102	100.0%

Regarding the college of graduation, of the 102 respondents, 49.0% graduated from WPBC/SPC, 10.8% from NBC/Vanguard, 7.8% from CPC, and 32.4% from EPBC/MCS.

The reason that a greater number of respondents were from WPBC/SPC could be due to the fact that the researcher was more known to those respondents.

Table 9: Graduates by College and Year of Graduation in Ranges

			PAOC Bible College(s) Graduated				Total
			WPBC/ SPC	NBC/ Vanguard	CPC	EPBC/ MCS	
PAOC Bible College(s) Year of Graduation	1980 to 1984	Count	5	2	0	2	9
		Col %	10.0%	18.2%	.0%	6.1%	8.8%
	1985 to 1989	Count	14	3	3	10	30
		Col %	28.0%	27.3%	37.5%	30.3%	29.4%
	1990 to 1994	Count	10	0	3	3	16
		Col %	20.0%	.0%	37.5%	9.1%	15.7%
	1995 to 1999	Count	7	1	1	9	18
		Col %	14.0%	9.1%	12.5%	27.3%	17.6%
	2000 to 2005	Count	10	3	1	8	22
		Col %	20.0%	27.3%	12.5%	24.2%	21.6%
	no response	Count	4	2	0	1	7
		Col %	8.0%	18.2%	.0%	3.0%	6.9%
Total	Count	50	11	8	33	102	
	Col %	100.0%	100.0%	100.0%	100.0%	100.0%	

The years of graduation were grouped into the following ranges: 1980-1984; 1985-1989; 1990-1994; 1995-1999; 2000-2005; and no year given. The greatest percentage of respondents from WPBC/SPC (28.0%, n = 50) graduated between 1985 and 1989. The researcher was teaching at this college during this time. At NBC/Vanguard, the greatest percentage of respondents graduated between 1985 and 1989, and 2000 and 2005 (27.3% each, n = 11). At CPC, the greatest percentage of respondents graduated between 1985 and 1989, and 1990 and 1994 (37.5% each, n = 8). At EPBC/MCS, the greatest percentage of respondents graduated between 1985 and 1989 (30.3%, n = 33). In regards to all the respondents (n = 102), the greatest percentage of respondents (29.4%) graduated between 1985 and 1989, with 21.6% having graduated between 2000 and 2005.

Table 10: Graduates by Degree, Diploma or Certificate Received

		FREQUENCY	PERCENT
Degree, Diploma or Certificate. While at the above college(s), I completed the following	a degree (generally a 4 year program)	75	73.5%
	a diploma (generally a 3 year program)	26	25.5%
	a certificate (generally a 1 or 2 year program)	2	2.0%
	other	4	3.9%
Total		102	100.0%

In regards to the degree, diploma or certificate that respondents received upon graduating, of the 102 respondents, 73.5% received a degree (generally a 4-year program), 25.5% received a diploma (generally a 3-year program), and 2.0% received a certificate (generally a 1- or 2-year program). 3.9% indicated the ‘other’ option. Almost three-quarters of the respondents received a degree.

Table 11: Graduates by College and Degree, Diploma or Certificate Received

			PAOC Bible College(s) Graduated				Total
			WPBC/ SPC	NBC/ Vanguard	CPC	EPBC/ MCS	
Degree, Diploma or Certificate. While at the above college(s), I completed the following	a degree (generally a 4 year program)	Count	39	9	3	24	75
		Col %	78.0%	81.8%	37.5%	72.7%	73.5%
	a diploma (generally a 3 year program)	Count	11	2	4	9	26
		Col %	22.0%	18.2%	50.0%	27.3%	25.5%
	a certificate (generally a 1 or 2 year program)	Count	2	0	0	0	2
		Col %	4.0%	.0%	.0%	.0%	2.0%
	other	Count	2	0	1	1	4
		Col %	4.0%	.0%	12.5%	3.0%	3.9%
	Total	Count	50	11	8	33	102
		Col %	100.0%	100.0%	100.0%	100.0%	100.0%

The only significant difference between colleges was that, of the eight respondents from significant difference between colleges was that, of the eight respondents from CPC, only

37.5% received a degree, whereas, with the other three colleges, the percentage of those who received a degree ranged between 72.7% to 81.8%.

Table 12: Graduates by College Program Graduated

		FREQUENCY	PERCENT
College Program. The college program or major I graduated with was	biblical theology/biblical languages	19	18.6%
	counseling ministries	1	1.0%
	general Bible/Christian studies	11	10.8%
	missions/inter-cultural/global ministries	5	4.9%
	music/arts/worship ministries	6	5.9%
	pastoral theology/pastoral ministries	49	48.0%
	religious/Christian education	9	8.8%
	youth ministries	8	7.8%
	other	2	2.0%
Total		102	100.0%

Regarding the program or major that respondents were in while in college, listed are the programs from the greatest to the least adherents: pastoral theology/pastoral ministries (48.0%); biblical theology/biblical languages (18.6%); general Bible/Christian studies (10.8%); religious/Christian education (8.8%); youth ministries (7.8%); music/arts/worship ministries (5.9%); missions/inter-cultural/global ministries (4.9%); other (2.0%), and counseling ministries (1.0%). Almost half of respondents took pastoral studies indicating their interest in serving as pastors in churches.

3.2.2 LEADERS

Table 13: Leaders by Gender

		FREQUENCY	PERCENT
Gender	male	24	96.0%
	female	1	4.0%
Total		25	100.0%

Of the 25 PAOC leaders (i.e. national, district and theological college personnel) that responded, 96.0% were male and 4.0% were female. This corresponds with the fact that most PAOC leaders are male.

Table 14: Leaders by Biological Age

		FREQUENCY	PERCENT
Biological Age (in years)	40-49	11	44.0%
	50-59	10	40.0%
	60 or over	4	16.0%
Total		25	100.0%

Regarding biological age (n = 25), 44.0% were between 40 and 49, 40.0% were between 50 and 59, and 16.0% were 60 years of age or older. If the respondents are a representative of all PAOC leaders, the vast majority are male (see Table 13, p. 343) and older than 40 years of age (see Table 14 above).

Table 15: Leaders by Christian Age

		FREQUENCY	PERCENT
Christian Age. I have been a Christian for	21 to 30 years	6	24.0%
	31 or more years	19	76.0%
Total		25	100.0%

In regards to Christian age (n =25), or the number of years a respondent had been a Christian, 24.0% had been Christians between 21 and 30 years, and 76.0% had been Christians for 31 or more years. If one compared the biological age and the Christian age of respondents (see Tables 14 and 15 above), the implication would be that the majority of respondents became Christians in their younger years (i.e. during their childhood or teen years).

Table 16: Leaders by Church Attendance in Childhood and Teen Years

		FREQUENCY	PERCENT
Church Attendance. In my childhood and/or teen years	I did not attend church	4	16.0%
	I usually attended a PAOC church	15	60.0%
	I usually attended a non-PAOC church	5	20.0%
	other	1	4.0%
Total		25	100.0%

Regarding church attendance in childhood and teen years, of the 25 respondents, 16.0% did not attend church, 60.0% attended a PAOC church, 20.0% attended a non-PAOC church, and 4.0% checked ‘other’. The majority of respondents (80.0%) attended church when they were young, which coincides with their Christian age (see Table 15, p. 344). This could indicate the great influence of the church in encouraging conversion to Christianity at a young age.

Table 17: Leaders by PAOC College Graduated

		FREQUENCY	PERCENT
PAOC Bible College(s) Graduated	WPBC/SPC	2	8.0%
	NBC/Vanguard	3	12.0%
	CPC	7	28.0%
	EPBC/MCS	6	24.0%
	graduated from other colleges or universities	6	24.0%
	did not graduate from any college or university	1	4.0%
Total		25	100.0%

Of the 25 respondents, 8.0% graduated from WPBC/SPC; 12.0% from NBC/Vanguard; 28.0% from CPC; and 24.0% from EPBC/MCS. Only 4.0% did not graduate from any college or university. The data indicates that leaders were generally older (see Table 14,

p. 344) and would have attended the older colleges, namely, CPC and EPBC (see pp. 133-141).

Table 18: Leaders by Degree, Diploma or Certificate Received

		FREQUENCY	PERCENT
Degree, Diploma or Certificate. While at the above college(s), I completed the following	a degree (generally a 4 year program)	4	19.0%
	a diploma (generally a 3 year program)	16	76.2%
	other	2	9.5%
Total		21	100.0%

While studying at the four PAOC colleges, 76.2% (n = 21) completed a diploma (generally a 3-year program) and 19.0% completed a degree (generally a 4-year program). Leaders, who were generally older (see Table 14, p. 344), would have attended PAOC colleges when 4-year degree programs were not as available (see pp. 537, 542, 552, 560, charts in Appendix).

Table 19: Leaders by College Program Graduated

		FREQUENCY	PERCENT
College Program. The college program or major I graduated with was	biblical theology/biblical languages	6	28.6%
	general Bible/Christian studies	1	4.8%
	music/arts/worship ministries	1	4.8%
	pastoral theology/pastoral ministries	11	52.4%
	religious/Christian education	1	4.8%
	other	2	9.5%
Total		21	100.0%

Regarding the college program or major that leaders completed, over half (52.4%, n = 21) were in the pastoral theology/pastoral ministries program. The other respondents were divided between the biblical theology/biblical languages (28.6%), general Bible/Christian studies (4.8%), music/arts/worship ministries (4.8%), religious/Christian education (4.8%), and other (9.5%) programs.

3.2.3 COMPARISON OF GRADUATES AND LEADERS

Table 20: Comparison of Graduates and Leaders by Gender

			PAOC		
			Graduates	Leaders	Total
Gender	male	Count	83	24	107
		Col %	81.4%	96.0%	84.3%
	female	Count	19	1	20
		Col %	18.6%	4.0%	15.7%
Total	Count		102	25	127
	Col %		100.0%	100.0%	100.0%

In comparing the gender of graduates and leaders, a greater percentage of leaders (96.0%, n = 25) were male, whereas male graduates made up 81.4% (n = 102). Of the leaders, only 4.0% were female, whereas 18.6% of graduates were female. The greater percentage of female respondents among the graduates may be due to greater amounts of females attending theological colleges in recent years and the tendency for males to be elected or appointed to leadership positions.

Table 21: Comparison of Graduates and Leaders by Biological Age

			PAOC		
			Graduates	Leaders	Total
Biological Age (in years)	29 or less	Count	22	0	22
		Col %	21.6%	.0%	17.3%
	30-39	Count	37	0	37
		Col %	36.3%	.0%	29.1%
	40-49	Count	35	11	46
		Col %	34.3%	44.0%	36.2%
	50-59	Count	6	10	16
		Col %	5.9%	40.0%	12.6%
60 or over	Count	2	4	6	
	Col %	2.0%	16.0%	4.7%	
Total	Count		102	25	127
	Col %		100.0%	100.0%	100.0%

In comparing the biological age of graduates and leaders, there is evidence of the leaders being generally older than the graduates. All the leaders that responded (100%, n = 25) were 40 years of age or older, whereas, only 42.2% of graduates were 40 years of age or

older and 57.9% were under 40 years of age. The factor of leaders being generally older than graduates may be due to leaders only being elected or appointed into leadership after years of experience in ministry.

Table 22: Comparison of Graduates and Leaders by Christian Age

			PAOC		Total
			Graduates	Leaders	
Christian Age. I have been a Christian for	10 or less years	Count	6	0	6
		Col %	5.9%	.0%	4.8%
	11 to 20 years	Count	16	0	16
		Col %	15.8%	.0%	12.7%
	21 to 30 years	Count	46	6	52
		Col %	45.5%	24.0%	41.3%
31 or more years	Count	33	19	52	
	Col %	32.7%	76.0%	41.3%	
Total	Count		101	25	126
	Col %		100.0%	100.0%	100.0%

When comparing graduates and leaders in regards to Christian age (i.e. the number of years they have been Christians), graduates were generally younger than leaders. When comparing the Christian age of both graduates and leaders with their biological age, there is congruence. The majority of leaders had been Christians for 31 years or more, and were generally older in biological age as well (see Tables 21 and 22, pp. 347-348).

Table 23: Comparison of Graduates and Leaders by Church Attendance in Childhood and Teen Years

			PAOC		Total
			Graduates	Leaders	
Church Attendance. In my childhood and/or teen years	I did not attend church	Count	8	4	12
		Col %	8.0%	16.0%	9.6%
	I usually attended a PAOC church	Count	69	15	84
		Col %	69.0%	60.0%	67.2%
	I usually attended a non-PAOC church	Count	12	5	17
		Col %	12.0%	20.0%	13.6%
	other	Count	11	1	12
		Col %	11.0%	4.0%	9.6%
Total	Count		100	25	125
	Col %		100.0%	100.0%	100.0%

Regarding the church background of respondents, results between graduates and leaders were similar: 80.0% (n = 25) of leaders and 81.0% (n = 100) of graduates attended church as a child and/or teen.

Table 24: Comparison of Graduates and Leaders by PAOC College Graduated

			PAOC		Total
			Graduates	Leaders	
PAOC Bible College(s) Graduated	WPBC/SPC	Count	50	2	52
		Col %	49.0%	8.0%	40.9%
	NBC/Vanguard	Count	11	3	14
		Col %	10.8%	12.0%	11.0%
	CPC	Count	8	7	15
		Col %	7.8%	28.0%	11.8%
	EPBC/MCS	Count	33	6	39
		Col %	32.4%	24.0%	30.7%
	graduated from other colleges or universities	Count	0	6	6
		Col %	.0%	24.0%	4.7%
	did not graduate from any college or university	Count	0	1	1
		Col %	.0%	4.0%	.8%
Total	Count	102	25	127	
	Col %	100.0%	100.0%	100.0%	

In comparing the education of graduates and leaders, a greater number of leaders graduated from CPC (28.0%, n = 25) and EPBC/MCS (24.0%), the two easterly colleges of the PAOC, than the two westerly colleges (8.0% for WPBC/SPC and 12.0% for NBC/Vanguard). Of the graduates (n = 102), 48.0% graduated from WPBC/SPC, 34.3% from EPBC/MCS, 10.8% from NBC/Vanguard, and 7.8% from CPC. Whereas the least amount of leaders graduated from WPBC/SPC, the greatest amount of graduates graduated from the same institution. The reason for this could be that the researcher was associated with this college more than the other colleges and therefore received more responses from this college. Also, more of the older PAOC leaders resided in the eastern part of Canada and therefore attended the more easterly colleges.

Table 25: Comparison of Graduates and Leaders by Degree, Diploma or Certificate Received

			PAOC		
			Graduates	Leaders	Total
Degree, Diploma or Certificate. While at the above college(s), I completed the following	a degree (generally a 4 year program)	Count	75	4	79
		Col %	73.5%	19.0%	64.2%
	a diploma (generally a 3 year program)	Count	26	16	42
		Col %	25.5%	76.2%	34.1%
	a certificate (generally a 1 or 2 year program)	Count	2	0	2
		Col %	2.0%	.0%	1.6%
	other	Count	4	2	6
		Col %	3.9%	9.5%	4.9%
Total	Count	102	21	123	
	Col %	100.0%	100.0%	100.0%	

In comparing the type of degree, diploma or certificate the graduates and leaders received upon graduation, the majority of leaders (76.2%, n = 21) received a 3-year diploma, whereas the majority of graduates (73.5%, n = 102) received a 4-year degree. The reason for this could be that, since the leaders were generally older, they attended PAOC colleges when only 3-year diplomas were offered and not 4-year degrees (see pp. 537, 542, 552, 560, charts in Appendix).

3.3 CHURCH AND MINISTRY INFORMATION

3.3.1 GRADUATES

Table 26: Graduates by PAOC District

		FREQUENCY	PERCENT
PAOC District. The church I am presently ministering in or attending is in the following district	BC/Yukon	43	43.0%
	Alberta/NWT	15	15.0%
	Saskatchewan	3	3.0%
	Manitoba/NW Ontario	5	5.0%
	Western Ontario	17	17.0%
	Eastern Ontario	12	12.0%
	Maritime	5	5.0%
Total		100	100.0%

The country of Canada is divided into seven districts within the PAOC. From highest to lowest in percentage, the 100 respondents (who answered this question) were ministering or attending a church in the following districts: BC/Yukon (43.0%), Western Ontario (17.0%), Alberta/NWT (15.0%), Eastern Ontario (12.0%), Manitoba/NW Ontario (5.0%), Maritime (5.0%), and Saskatchewan (3.0%). The higher percentage from BC/Yukon coincides with the high number of respondents who graduated from WPBC/SPC, which is in the BC/Yukon district (see Table 8, p. 340).

Table 27: Graduates by College and PAOC District

			PAOC Bible College(s) Graduated				Total
			WPBC/SPC	NBC/ Vanguard	CPC	EPBC/MCS	
PAOC District. The church I am presently ministering in or attending is in the following district	BC/Yukon	Count	35	2	2	4	43
		Col %	71.4%	20.0%	25.0%	12.1%	43.0%
	Alberta/NWT	Count	6	6	0	3	15
		Col %	12.2%	60.0%	.0%	9.1%	15.0%
	Saskatchewan	Count	1	1	1	0	3
		Col %	2.0%	10.0%	12.5%	.0%	3.0%
	Manitoba/ NW Ontario	Count	1	0	3	1	5
		Col %	2.0%	.0%	37.5%	3.0%	5.0%
	Western Ontario	Count	3	0	1	13	17
		Col %	6.1%	.0%	12.5%	39.4%	17.0%
	Eastern Ontario	Count	2	1	1	8	12
		Col %	4.1%	10.0%	12.5%	24.2%	12.0%
	Maritime	Count	1	0	0	4	5
		Col %	2.0%	.0%	.0%	12.1%	5.0%
	Total	Count	49	10	8	33	100
		Col %	100.0%	100.0%	100.0%	100.0%	100.0%

Most WPBC/SPC graduates (n = 49, 71.4%) ministered in or attended church in the BC/Yukon district. NBC/Vanguard is located in the Alberta/NWT district, and the majority of NBC/Vanguard graduates (n = 10, 60.0%) ministered in or attended church in

the same district. CPC is located in the Saskatchewan district but also serves the Manitoba/NW Ontario district. Although CPC graduates (n = 8) were more spread out between provinces, the most graduates (37.5%) ministered in or attended church in the Manitoba/NW Ontario district. Significant to note, is that one-quarter of CPC graduates also served in the BC/Yukon district (25.0%), and the Saskatchewan, Western Ontario, and Eastern Ontario districts (12.5% each). EPBC/MCS graduates (n = 33) mostly ministered in or attended church in the Western Ontario district (39.4%), but the Eastern Ontario district (24.2%) was also well represented. This data would indicate that most graduates remained in or near the district in which they took their studies.

Table 28: Graduates by Size of Congregation

		FREQUENCY	PERCENT
Size of Congregation. The Sunday morning attendance (including children) of the congregation that I am presently ministering in or attending is	100 or less	35	34.7%
	100 to 300	25	24.8%
	300 to 500	18	17.8%
	500 to 1000	9	8.9%
	over 1000	14	13.9%
Total		101	100.0%

Regarding the size of congregation (Sunday morning attendance), more than one-third of the 101 respondents (34.7%) ministered in or attended a small church of 100 or fewer adherents. About one-quarter (24.8%) served in or attended churches of 100 to 300 adherents, and 17.8% in churches of 300 to 500 adherents. Less than one-quarter (22.8%) ministered in or attended churches of more than 500 adherents.

Table 29: Graduates by Type of Church Leadership Position

		FREQUENCY	PERCENT
Church Leadership Position. I am presently ministering as	full-time senior/lead pastor	40	39.2%
	full-time associate/assistant pastor	17	16.7%
	full-time department ministry pastor	14	13.7%
	part-time department ministry pastor	4	3.9%
	volunteer pastor	1	1.0%
	other lay leader	4	3.9%
	other ministry	15	14.7%
	none of the above	7	6.9%
	Total		102

Regarding the church leadership positions that respondents were holding, the vast majority (74.5%, n = 102) served in some sort of pastoral role (39.2% as full-time senior/lead pastors; 16.7% as full-time associate/assistant pastors; 13.7% as full-time department ministry pastors; 3.9% as part-time department ministry pastors; and 1.0% as volunteer pastors). This data coincides somewhat with the program of study that 48.0% of the respondents were in while at college, namely, pastoral theology/pastoral ministries (see Table 12, p. 343).

Table 30: Graduates by Types of Church Ministry

		FREQUENCY	PERCENT
Types of Church Ministry. I am presently overseeing or ministering in the following areas	adult ministries	43	42.6%
	children's ministries	21	20.8%
	church administration	41	40.6%
	community outreach/social ministries	35	34.7%
	counseling ministries	27	26.7%
	missions ministries	34	33.7%
	music/arts ministries	51	50.5%
	preaching	55	54.5%
	senior-adult ministries	14	13.9%
	service leading	38	37.6%
	teaching	53	52.5%
	youth/young adult ministries	38	37.6%
	other ministries	10	9.9%
Total	101	100.0%	

Respondents (n = 101), when asked to check the types of church ministries they were overseeing or ministering in, could check as many as applied. From highest to lowest, the areas of ministry were: preaching (54.5%); teaching (52.5%), music/arts ministries (50.5%); adult ministries (42.6%); church administration (40.6%); service leading (37.6%); youth/young adult ministries (37.6%); community outreach/social ministries (34.7%); missions ministries (33.7%); counseling ministries (26.7%); children's ministries (20.8%); senior-adult ministries (13.9%), and other ministries (9.9%).

Table 31: Graduates by Sunday Service Style

		FREQUENCY	PERCENT
Sunday Service Style. The style of our Sunday (or weekend) services would generally be considered	contemporary	39	38.2%
	traditional	2	2.0%
	blend or combination of contemporary and traditional	61	59.8%
Total	102	100.0%	

In regards to Sunday service style, of the 102 respondents, the majority (59.8%) indicated that the style of service at their church was a blend or combination of contemporary and

traditional. 38.2% indicated contemporary as their style and only 2.0% indicated a traditional style of service.

Table 32: Graduates by College and Sunday Service Style

			PAOC Bible College(s) Graduated				Total
			WPBC/ SPC	NBC/ Vanguard	CPC	EPBC/ MCS	
Sunday Service Style. The style of our Sunday (or weekend) services would generally be considered	contemporary	Count	22	5	3	9	39
		Col %	44.0%	45.5%	37.5%	27.3%	38.2%
	traditional	Count	2	0	0	0	2
		Col %	4.0%	.0%	.0%	.0%	2.0%
	blend or combination of contemporary and traditional	Count	26	6	5	24	61
		Col %	52.0%	54.5%	62.5%	72.7%	59.8%
Total	Count	50	11	8	33	102	
	Col %	100.0%	100.0%	100.0%	100.0%	100.0%	

When comparing graduates from different colleges, EPBC/MCS graduates (n = 33) indicated the lowest percentage (27.3%) in attending a church where the style was contemporary. They also showed the highest percentage (72.7%) of a blended style of service.

Table 33: Graduates by the Existence of Preaching/Teaching Worship Theology

		FREQUENCY	PERCENT
In the last three years of attending a PAOC church, has the biblical theology and/or the biblical definition of worship been preached or taught in a Sunday service?	yes	80	80.0%
	no	7	7.0%
	can't remember/ don't know	13	13.0%
Total		100	100.0%

Respondents were asked whether the biblical theology and/or the biblical definition of worship had been preached or taught in a Sunday service in the last three years in the PAOC church they were attending. Of the 100 that responded to this question, 80.0% said ‘yes’, 7.0% said ‘no’, and 13.0% said ‘can’t remember/don’t know’.

Table 34: Graduates by Whether or Not Worship Theology Should be Preached/Taught

		FREQUENCY	PERCENT
Should the biblical theology and/or the definition of worship be preached or taught in PAOC churches in a Sunday service?	yes	100	99.0%
	no	1	1.0%
Total		101	100.0%

When asked whether the biblical theology and/or the definition of worship should be preached or taught in PAOC churches in Sunday services, 99.0% (n = 101) said ‘yes’, and 1.0% said ‘no’.

Table 35: Graduates by the Frequency of Preaching/Teaching Worship Theology

		FREQUENCY	PERCENT
If you answered ‘yes’, how often should this happen?	occasionally (once every 2 or 3 years)	11	10.9%
	regularly (once or twice every year)	90	89.1%
Total		101	100.0%

For those who answered ‘yes’, the question was asked, how often this should happen. Of 101 responses, 89.1% replied ‘regularly (once or twice every year)’, while 10.9% replied ‘occasionally (once every 2 or 3 years)’.

Table 36: Graduates by College and Frequency of Preaching/Teaching Worship Theology

			PAOC Bible College(s) Graduated				Total
			WPBC/ SPC	NBC/ Vanguard	CPC	EPBC/ MCS	
If you answered 'yes', how often should this happen?	occasionally (once every 2 or 3 years)	Count	6	0	3	2	11
		Col %	12.2%	.0%	37.5%	6.1%	10.9%
	regularly (once or twice every year)	Count	43	11	5	31	90
		Col %	87.8%	100.0%	62.5%	93.9%	89.1%
Total	Count		49	11	8	33	101
	Col %		100.0%	100.0%	100.0%	100.0%	100.0%

The only significant difference between colleges was that 37.5% (n = 8) of CPC graduates checked 'occasionally', significantly higher than 12.2% (n = 49) for WPBC/SPC, 0.0% (n = 11) for NBC/Vanguard, and 6.1% (n = 33) for EPBC/MCS.

Table 37: Graduates by the Existence of Preaching/Teaching Whole-life Worship

		FREQUENCY	PERCENT
In the last three years of attending a PAOC church, has whole-life worship or worship as life-style, been preached or taught in a Sunday service?	yes	90	89.1%
	no	3	3.0%
	can't remember/ don't know	8	7.9%
Total		101	100.0%

Respondents were also asked whether whole-life worship or worship as lifestyle had been preached or taught in a Sunday service in the last three years in the PAOC church they were attending. Of the 101 respondents, 89.1% indicated 'yes', 3.0% indicated 'no', and 7.9% indicated 'can't remember/don't know'.

Table 38: Graduates by Whether or Not Whole-life Worship Should be Preached/Taught

		FREQUENCY	PERCENT
Should whole-life worship or worship as life-style, be preached or taught in PAOC churches in a Sunday service?	yes	100	99.0%
	not sure	1	1.0%
Total		101	100.0%

When asked whether whole-life worship or worship as lifestyle should be preached or taught in PAOC churches in Sunday services, 99.0% said ‘yes’, while 1.0% said ‘not sure’.

Table 39: Graduates by Frequency of Preaching/Teaching Whole-life Worship

		FREQUENCY	PERCENT
If you answered ‘yes’, how often should this happen?	occasionally (once every 2 or 3 years)	9	9.0%
	regularly (once or twice every year)	91	91.0%
Total		100	100.0%

Regarding the frequency of the preaching or teaching for those who answered ‘yes’, 91.0% felt this should happen ‘regularly (once or twice every year)’, while 9.0% felt this should happen ‘occasionally (once every 2 or 3 years)’.

Table 40: Graduates by College and Frequency of Preaching/Teaching Whole-life Worship

			PAOC Bible College(s) Graduated				Total
			WPBC/SPC	NBC/Vanguard	CPC	EPBC/MCS	
If you answered ‘yes’, how often should this happen?	occasionally (once every 2 or 3 years)	Count	6	0	2	1	9
		Col %	12.5%	.0%	25.0%	3.0%	9.0%
	regularly (once or twice every year)	Count	42	11	6	32	91
		Col %	87.5%	100.0%	75.0%	97.0%	91.0%
Total	Count	48	11	8	33	100	
	Col %	100.0%	100.0%	100.0%	100.0%	100.0%	

Again, a greater percentage of CPC graduates (25.0%, n = 8) checked ‘occasionally’, whereas 12.5% (n = 48) of WPBC/SPC graduates, 0.0% (n = 11) of NBC/Vanguard graduates, and 3.0% (n = 33) of EPBC/MCS, indicated the same.

3.3.2 LEADERS

Table 41: Leaders by PAOC District

		FREQUENCY	PERCENT
PAOC District. The church I am presently ministering in or attending is in the following district	BC/Yukon	7	28.0%
	Alberta/NWT	4	16.0%
	Saskatchewan	5	20.0%
	Western Ontario	4	16.0%
	Eastern Ontario	3	12.0%
	Maritime	2	8.0%
Total		25	100.0%

Of the 25 leaders who responded, the Canadian districts in which they were located, are as follows: BC/Yukon (28.0%); Saskatchewan (20.0%); Alberta/NWT (16.0%); Western Ontario (16.0%); Eastern Ontario (12.0%); and Maritime (8.0%). The rationale for receiving the most responses from BC/Yukon leaders, may be that they were acquainted with the researcher and therefore were more inclined to respond.

Table 42: Leaders by Size of Congregation

		FREQUENCY	PERCENT
Size of Congregation. The Sunday morning attendance (including children) of the congregation that I am presently ministering in or attending is	100 or less	3	12.5%
	100 to 300	7	29.2%
	300 to 500	5	20.8%
	500 to 1000	1	4.2%
	over 1000	8	33.3%
Total		24	100.0%

Interesting to note is that one-third of the leaders (33.3%, n = 24) ministered in or attended large churches with 1,000 or more in attendance. Almost another third (29.2%)

attended relatively small churches with 100 to 300 in attendance. 20.8% attended churches with 300 to 500 in attendance, 12.5% with 100 or less, and 4.2% with 500 to 1,000 in attendance.

Table 43: Leaders by Type of Church Leadership Position

		FREQUENCY	PERCENT
Church Leadership Position. I am presently ministering as	full-time senior/lead pastor	3	12.0%
	volunteer pastor	3	12.0%
	board member or deacon	1	4.0%
	other lay leader	4	16.0%
	other ministry	7	28.0%
	none of the above	7	28.0%
Total		25	100.0%

Only a few of the PAOC national, district or college leaders are involved in leadership in their own church, most likely because their position at the national office, district office or theological college is a full-time position. Most leaders (56.0%, n = 25) indicated that their ministry was not in the church. Only 12.0% are full-time senior or lead pastors in their churches, and another 12.0% are volunteer pastors. 16.0% are lay leaders in their church, with only 4.0% serving as a board member or deacon.

Table 44: Leaders by Type of Church Ministry

		FREQUENCY	PERCENT
Type of Church Ministry: I am presently overseeing or ministering in the following areas	adult ministries	3	15.8%
	children's ministries	1	5.3%
	church administration	2	10.5%
	community outreach/social ministries	2	10.5%
	counseling ministries	2	10.5%
	missions ministries	4	21.1%
	music and/or other arts ministries	3	15.8%
	preaching	5	26.3%
	senior-adult ministries	1	5.3%
	service leading	2	10.5%
	teaching	4	21.1%
	youth/young adult ministries	2	10.5%
	other ministries	9	47.4%
Total	19	100.0%	

When asked to check the types of ministry they were involved in, almost half (47.4%, n = 19) checked 'other'. Six of those who checked 'other' indicated their ministry to be related to national or district administration. The church-related ministries with the highest percentages were: preaching (26.3%); teaching (21.1%) and missions ministries (21.1%).

Table 45: Leaders by Sunday Service Style

		FREQUENCY	PERCENT
Sunday Service Style. The style of our Sunday (or weekend) services would generally be considered	contemporary	13	52.0%
	traditional	1	4.0%
	blend or combination of contemporary and traditional	10	40.0%
	other	1	4.0%
Total	25	100.0%	

Regarding the Sunday service style in the churches attended by leaders, 52.0% (n = 25) indicated 'contemporary', 40.0% indicated 'blend or combination of contemporary and traditional', and only one leader (4.0%) indicated 'traditional'.

Table 46: Leaders by the Existence of Preaching/Teaching Worship Theology

		FREQUENCY	PERCENT
In the last three years of attending a PAOC church, has the biblical theology and/or the biblical definition of worship been preached or taught in a Sunday service?	yes	14	56.0%
	no	6	24.0%
	can't remember/ don't know	5	20.0%
Total		25	100.0%

When asked if the biblical theology and/or the biblical definition of worship had been preached or taught in a Sunday service in their church in the last three years, of the 25 respondents, 56.0% indicated 'yes', 24.0% indicated 'no', and 20.0% indicated 'can't remember/don't know'.

Table 47: Leaders by Whether or Not Worship Theology Should be Preached/Taught

		FREQUENCY	PERCENT
Should the biblical theology and/or the definition of worship, be preached or taught in PAOC churches in a Sunday service?	yes	25	100.0%
Total		25	100.0%

When asked whether the biblical theology and/or the biblical definition of worship should be preached or taught in PAOC churches in a Sunday service, all of them (100.0%, n = 25) indicated 'yes'.

Table 48: Leaders by Frequency of Preaching/Teaching Worship Theology

		FREQUENCY	PERCENT
If you answered 'yes', how often should this happen?	occasionally (once every 2 or 3 years)	2	8.0%
	regularly (once or twice every year)	23	92.0%
Total		25	100.0%

When asked how often this should happen, 92.0% (n = 23) indicated 'regularly (once or twice every year)', while only 8.0% indicated 'occasionally (once every 2 or 3 years)'.

Table 49: Leaders by the Existence of Preaching/Teaching Whole-life Worship

		FREQUENCY	PERCENT
In the last three years of attending a PAOC church, has whole-life worship or worship as life-style, been preached or taught in a Sunday service?	yes	20	80.0%
	no	3	12.0%
	can't remember/ don't know	2	8.0%
Total		25	100.0%

When asked if whole-life worship or worship as life-style had been preached or taught in a Sunday service in their church in the last three years, of the 25 respondents, 80.0% indicated 'yes', 12.0% indicated 'no', and 8.0% indicated 'can't remember/don't know'.

Table 50: Leaders by Whether or Not Whole-life Worship Should be Preached/Taught

		FREQUENCY	PERCENT
Should whole-life worship or worship as life-style, be preached or taught in PAOC churches in a Sunday service?	yes	25	100.0%
Total		25	100.0%

When asked whether whole-life worship or worship as life-style should be preached or taught in PAOC churches in a Sunday service, again, all of them (100.0%, n = 25) indicated 'yes'.

Table 51: Leaders by Frequency of Preaching/Teaching Whole-life Worship

		FREQUENCY	PERCENT
If you answered 'yes', how often should this happen?	occasionally (once every 2 or 3 years)	1	4.0%
	regularly (once or twice every year)	24	96.0%
Total		25	100.0%

When asked how often this should happen, 96.0% (n = 25) indicated 'regularly (once or twice every year)', and only one respondent (4.0%) indicated 'occasionally (once every 2 or 3 years)'.

3.3.3 COMPARISON OF GRADUATES AND LEADERS

Table 52: Comparison of Graduates and Leaders by Size of Congregation

			PAOC		Total
			Graduates	Leaders	
Size of Congregation. The Sunday morning attendance (including children) of the congregation that I am presently ministering in or attending is	100 or less	Count	35	3	38
		Col %	34.7%	12.5%	30.4%
	100 to 300	Count	25	7	32
		Col %	24.8%	29.2%	25.6%
	300 to 500	Count	18	5	23
		Col %	17.8%	20.8%	18.4%
	500 to 1000	Count	9	1	10
		Col %	8.9%	4.2%	8.0%
over 1000	Count	14	8	22	
	Col %	13.9%	33.3%	17.6%	
Total	Count	101	24	125	
	Col %	100.0%	100.0%	100.0%	

Regarding the size of church that graduates and leaders attended, no significant observations were noted, except that a greater percentage of graduates (34.7%, n = 101) attended very small churches of 100 or less, compared with 12.5% (n = 24) of leaders. Also, a greater percentage of leaders (33.3%) attended large churches of over 1,000, compared with 13.9% of graduates.

Table 53: Comparison of Graduates and Leaders by the Existence of Preaching/Teaching Worship Theology

			PAOC		Total
			Graduates	Leaders	
In the last three years of attending a PAOC church, has the biblical theology and/or the biblical definition of worship been preached or taught in a Sunday service?	yes	Count	80	14	94
		Col %	80.0%	56.0%	75.2%
	no	Count	7	6	13
		Col %	7.0%	24.0%	10.4%
	can't remember/ don't know	Count	13	5	18
		Col %	13.0%	20.0%	14.4%
Total	Count	100	25	125	
	Col %	100.0%	100.0%	100.0%	

In comparing graduates and leaders regarding whether the biblical theology and/or the biblical definition of worship had been preached or taught in their church in a Sunday

service in the last three years, a greater percentage of graduates (80.0%, n = 100) indicated 'yes', than leaders (56.0%, n = 25). A greater percentage of leaders (24.0%) indicated 'no' to the same, whereas only 7.0% of graduates indicated 'no'.

Table 54: Comparison of Graduates and Leaders by Whether or Not Worship Theology Should be Preached/Taught

			PAOC		Total
			Graduates	Leaders	
Should the biblical theology and/or the definition of worship be preached or taught in PAOC churches in a Sunday service?	yes	Count	100	25	125
		Col %	99.0%	100.0%	99.2%
	no	Count	1	0	1
		Col %	1.0%	.0%	.8%
Total	Count		101	25	126
	Col %		100.0%	100.0%	100.0%

Both graduates and leaders agreed that worship theology should be preached or taught in their churches.

Table 55: Comparison of Graduates and Leaders by Frequency of Preaching/Teaching Worship Theology

			PAOC		Total
			Graduates	Leaders	
If you answered 'yes', how often should this happen?	occasionally (once every 2 or 3 years)	Count	11	2	13
		Col %	10.9%	8.0%	10.3%
	regularly (once or twice every year)	Count	90	23	113
		Col %	89.1%	92.0%	89.7%
Total	Count		101	25	126
	Col %		100.0%	100.0%	100.0%

The vast majority of both graduates and leaders agreed that worship theology should be taught regularly, rather than occasionally.

Table 56: Comparison of Graduates and Leaders by the Existence of Preaching/Teaching Whole-life Worship

			PAOC		Total
			Graduates	Leaders	
In the last three years of attending a PAOC church, has whole-life worship or worship as life-style been preached or taught in a Sunday service?	yes	Count	90	20	110
		Col %	89.1%	80.0%	87.3%
	no	Count	3	3	6
		Col %	3.0%	12.0%	4.8%
	can't remember/ don't know	Count	8	2	10
		Col %	7.9%	8.0%	7.9%
Total	Count		101	25	126
	Col %		100.0%	100.0%	100.0%

In comparing graduates and leaders regarding whether whole-life worship or worship as life-style had been preached or taught in their church in a Sunday service in the last three years, the majority of both indicated 'yes' (89.1% of graduates, n = 101; 80.0% of leaders, n = 25).

Table 57: Comparison of Graduates and Leaders by Whether or Not Whole-life Worship Should be Preached/Taught

			PAOC		Total
			Graduates	Leaders	
Should whole-life worship or worship as life-style be preached or taught in PAOC churches in a Sunday service?	yes	Count	100	25	125
		Col %	99.0%	100.0%	99.2%
	not sure	Count	1	0	1
		Col %	1.0%	.0%	.8%
Total	Count		101	25	126
	Col %		100.0%	100.0%	100.0%

Both graduates and leaders agreed that whole-life worship should be preached or taught in their churches.

Table 58: Comparison of Graduates and Leaders by Frequency of Preaching/Teaching Whole-life Worship

			PAOC		
			Graduates	Leaders	Total
If you answered 'yes', how often should this happen?	occasionally (once every 2 or 3 years)	Count	9	1	10
		Col %	9.0%	4.0%	8.0%
	regularly (once or twice every year)	Count	91	24	115
		Col %	91.0%	96.0%	92.0%
Total	Count		100	25	125
	Col %		100.0%	100.0%	100.0%

Both graduates and leaders agreed that whole-life worship should be taught regularly rather than occasionally.

4 RESULTS: PERCEPTIONS AND UNDERSTANDING OF WORSHIP IN THE PAOC

4.1 INTRODUCTORY REMARKS

Since there is a tendency to connect the concept of Christian worship with the Christian church, respondents in both the graduates' and leaders' questionnaires were requested to offer their views on the purpose of the church and the purpose of having congregational services or gatherings. They were also requested to indicate their perception of others, namely, pastors and church leaders, and their local church congregation regarding these topics. Upon offering numerous definitions for the concept of worship, respondents were also requested to state their understanding and practice of the concept of worship, as well as their perception of other people's understanding and practice of worship.

4.2 VIEWS ON THE PURPOSES OF THE LOCAL CHURCH AND CONGREGATIONAL SERVICES

A person's understanding or view of the purposes for the existence of the local church will affect his or her understanding or view of the purposes of congregational services. This, in turn, will influence a person's attitude toward issues relating to worship, particularly corporate worship. These issues may include: elements of a service considered to be worship expressions; different types and styles of services; and musical styles and preferences. Church is one place where one would assume one could learn about such important biblical concepts as worship, and to experience corporate worship. Respondents were given a list of possible purposes for the existence of the local church and another list of possible purposes for having congregational services, and then requested to rank each purpose with one of three possibilities: primary purpose, secondary purpose, and not a purpose.

What follows is a list (in no particular order) of the possible purposes for the existence of the local church, included in the questionnaire: (1) discipleship (to encourage and admonish believers in the faith); (2) sacraments (to facilitate water baptisms, the Lord's Table, etc.); (3) life passages (to facilitate weddings, funerals, child dedications, etc.); (4) fellowship (to interact with other believers); (5) social ministry (to meet personal and social needs); (6) evangelism (to reach the unbeliever or un-churched); (7) witness (to represent Christ in the community); (8) missions (to send and support missionaries); (9) teaching (to teach and preach God's Word); (10) catechism (to train children and youth in the faith); (11) worship (to worship God corporately); and (12) other.

4.2.1 GRADUATES

Table 59: Graduates' Perceived Purposes for the Existence of the Local Church

	Purpose Heading	Primary Purpose Percent	Secondary Purpose Percent	Not a Purpose Percent	Total Percent
What are the purposes for the existence of the local church?	catechism	80.4%	15.7%	3.9%	100.0%
	discipleship	94.1%	3.9%	2.0%	100.0%
	evangelism	91.1%	6.9%	2.0%	100.0%
	fellowship	70.6%	26.5%	2.9%	100.0%
	life passages	25.5%	59.8%	14.7%	100.0%
	missions	69.6%	27.5%	2.9%	100.0%
	sacraments	49.1%	43.1%	7.8%	100.0%
	social ministry	45.1%	47.1%	7.8%	100.0%
	teaching Bible	95.1%	2.0%	2.9%	100.0%
	witness	87.2%	10.8%	2.0%	100.0%
	worship	91.2%	5.9%	2.9%	100.0%

Graduates (n = 102) indicated the following as primary purposes for the existence of the local church (from strongest to weakest): teaching (95.1%); discipleship (94.1%); worship (91.2%); evangelism (91.2%); witness (87.3%); catechism (80.4%); fellowship (70.6%); missions (69.6%); sacraments (49.0%); social ministry (45.1%); and life passages (25.5%). According to graduates, the strongest secondary purposes for the existence of the local church were life passages (59.8%); social ministry (47.1%); sacraments (43.1%); missions (27.5%); and fellowship (26.5%). Respondents rated the following (from strongest to weakest) as not being purposes for the existence of the local church: life passages (14.7%); sacraments (7.8%); and social ministry (7.8%). Other

purposes for the existence of the local church that graduates indicated were: ‘to glorify God corporately on a regular basis’, ‘to equip the believer to do works of ministry’, ‘prayer’, ‘to love God and love people’, ‘spiritual formation’, and ‘to be a “house of prayer”’.

What follows is a list (in no particular order) of the possible purposes for having congregational services included in the questionnaire: (1) to be identified as Christians in the community at certain times (e.g. Sundays); (2) to communicate to the congregation about events, activities and ministry opportunities; (3) to have a place and time for corporate sacraments (baptism, Lord’s Table, etc.); (4) to have a venue and opportunity for people to use their gifts (stewardship); (5) to have opportunity to cooperate together in doing God’s work (tithes, offerings, ministry, missions, etc.); (6) to hear and learn how to apply God’s Word (preaching, teaching, etc.); (7) to interact with other Christians (fellowship); (8) to minister to Christians (discipleship, edification, prayer, etc.); (9) to minister to God (praise, thanksgiving, prayer, etc.); (10) to minister to non-Christians within the congregation; (11) to obey God’s command to not neglect meeting together; (12) to reach non-Christians (evangelism); and (13) other.

Table 60: Graduates' Perceived Purposes for Congregational Services

	Purpose Heading	Primary Purpose Percent	Secondary Purpose Percent	Not a Purpose Percent	Total Percent
What are the purposes for having congregational services?	to be identified as Christians in the community	23.5%	37.3%	39.2%	100.0%
	to communicate announcements	5.9%	64.7%	29.4%	100.0%
	to cooperate in doing God's work	66.7%	22.5%	10.8%	100.0%
	to interact with Christians	67.7%	23.5%	8.8%	100.0%
	to learn to apply God's Word	95.1%	2.0%	2.9%	100.0%
	to minister to Christians	79.5%	12.7%	7.8%	100.0%
	to minister to God	94.1%	2.0%	3.9%	100.0%
	to minister to non-Christians	60.8%	28.4%	10.8%	100.0%
	to obey God's command to meet	69.6%	15.7%	14.7%	100.0%
	to participate in the sacraments	58.8%	32.4%	8.8%	100.0%
	to reach non-Christians	55.9%	23.5%	20.6%	100.0%
	to use spiritual and natural gifts	51.0%	36.3%	12.7%	100.0%

Graduates (n = 102) indicated the following to be primary purposes (from strongest to weakest) for having congregational services: to hear and learn how to apply God's Word (95.1%); to minister to God (94.1%); to minister to Christians (79.4%); to obey God's command to meet together (69.6%); to interact with other Christians (67.6%); to cooperate together in doing God's work (66.7%); to minister to non-Christians within the congregation (60.8%); to have a time and place for corporate sacraments (58.8%); to reach non-Christians (55.9%); and stewardship of gifts (51.0%). The strongest secondary purposes for having congregational services, according to graduates are: to communicate to the congregation about events, activities and ministry opportunities (64.7%); to be identified as Christians in the community (37.3%); the stewardship of gifts (36.3%); and to practice the corporate sacraments (32.4%). According to respondents, the strongest

three suggested purposes not believed to be a purpose for having congregational services are: to be identified as Christians in the community (39.2%); to communicate to the congregation about events, activities and ministry opportunities (29.4%); and to reach non-Christians or evangelism (20.6%). Other purposes for having congregational services indicated by graduates were: ‘to glorify God corporately on a regular basis’, ‘to cast vision and to celebrate what God has been doing’, ‘corporate prayer’, and ‘spiritual formation’.

Table 61: Graduates’ Perception of Church Leaders’ Understanding of the Purposes for the Existence of the Local Church

		FREQUENCY	PERCENT
To what extent do the PAOC pastors and other church leaders that you know understand the biblical purposes for the existence of the local church?	not at all	1	1.0%
	very Little	2	2.0%
	somewhat	19	19.0%
	enough	47	47.0%
	very much	30	30.0%
	not applicable	1	1.0%
Total		100	100.0%

Graduates were requested to offer their opinion about the extent that PAOC pastors and other church leaders with whom they were acquainted, understood the biblical purposes for the existence of the local church. Of the 100 that responded, 47.0% indicated ‘enough’, 30.0% indicated ‘very much’, and 19.0% indicated ‘somewhat’. Over three-quarters (77.0%) felt that church leaders understood enough or very much about the church’s reason for existence.

Table 62: Graduates' Perception of Church Leaders' Understanding of the Purposes for Congregational Services

		FREQUENCY	PERCENT
To what extent do the PAOC pastors and other church leaders that you know understand the biblical purposes for congregational services?	very little	6	6.1%
	somewhat	18	18.2%
	enough	48	48.5%
	very much	26	26.3%
	not applicable	1	1.0%
Total		99	100.0%

Graduates were also requested to offer their opinion about the extent PAOC pastors and other church leaders with whom they were acquainted, understood the biblical purposes for congregational services. Of the 99 that responded, 48.5% indicated 'enough', 26.3% indicated 'very much', and 18.2% indicated 'somewhat'. The percentage results for the two questions were very similar. Three-quarters (74.8%) of the graduates believed that church leaders understood enough or very much about the purposes for congregational services.

Table 63: Graduates' Perception of Their Congregation's Understanding of the Purposes for the Existence of the Local Church

		FREQUENCY	PERCENT
To what extent do PAOC people in your present congregation understand the biblical purposes for the existence of the local church?	not at all	1	1.0%
	very little	20	20.2%
	somewhat	42	42.4%
	enough	22	22.2%
	very much	14	14.1%
Total		99	100.0%

Graduates were requested to offer their opinion about the extent that people in their present congregation, understood the biblical purposes for the existence of the local church. Of the 99 that responded, 42.4% indicated 'somewhat', 22.2% indicated 'enough', 20.2% indicated 'very little', and 14.1% indicated 'very much'. Whereas graduates believed that most church leaders (77.0%) knew enough or very much about

the existence of the local church (see p. 372, Table 61), they believed that only 36.3% of their congregation knew enough or very much about the same (see Table 63, p. 373).

Table 64: Graduates' Perception of Their Congregation's Understanding of the Purposes for Congregational Services

		FREQUENCY	PERCENT
To what extent do PAOC people in your present congregation understand the biblical purposes for congregational services?	very little	20	20.0%
	somewhat	37	37.0%
	enough	30	30.0%
	very much	12	12.0%
	not applicable	1	1.0%
Total		100	100.0%

Graduates were also requested to offer their opinion about the extent that people in their present congregation, understood the biblical purposes for congregational services. Of the 100 respondents, 37.0% indicated 'somewhat', 30.0% indicated 'enough', and 20.0% indicated 'very little'. Whereas graduates believed that most church leaders (74.8%) understood 'enough' or 'very much' about the purposes for congregational services (see Table 62, p. 373), only 42.0% felt that their congregation understood enough or very much about the same (see Table 64 above).

The data just analyzed would indicate that there is the perception by graduates that church leaders understand much better the biblical purposes for both the existence of the local church and the biblical purposes for congregational services, than do congregations. This gap, in turn, indicates that congregations may not be getting adequate teaching on these subjects, while pastors and church leaders, trained at theological colleges, are. This phenomenon could also indicate that pastors are not teaching their congregations what they are learning in college about the purpose of the church and services.

4.2.2 LEADERS

What follows is a list (in no particular order) of the possible purposes for the existence of the local church included in the leader's questionnaire: (1) discipleship (to encourage and admonish believers in the faith); (2) sacraments (to facilitate water baptisms, the Lord's Table, etc.); (3) life passages (to facilitate weddings, funerals, child dedications, etc.); (4) fellowship (to interact with other believers); (5) social ministry (to meet personal and social needs); (6) evangelism (to reach the unbeliever or un-churched); (7) witness (to represent Christ in the community); (8) missions (to send and support missionaries); (9) teaching (to teach and preach God's Word); (10) catechism (to train children and youth in the faith); (11) worship (to worship God corporately); and (12) other.

Table 65: Leaders' Perceived Purposes for the Existence of the Local Church

	Purpose Heading	Primary Purpose Percent	Secondary Purpose Percent	Not a Purpose Percent	Total Percent
What are the purposes for the existence of the local church?	catechism	88.0%	12.0%	0.0%	100.0%
	discipleship	96.0%	4.0%	0.0%	100.0%
	evangelism	80.0%	20.0%	0.0%	100.0%
	fellowship	72.0%	28.0%	0.0%	100.0%
	life passages	36.0%	60.0%	4.0%	100.0%
	missions	80.0%	16.0%	4.0%	100.0%
	sacraments	64.0%	32.0%	4.0%	100.0%
	social ministry	32.0%	68.0%	0.0%	100.0%
	teaching Bible	96.0%	4.0%	0.0%	100.0%
	witness	92.0%	8.0%	0.0%	100.0%
	worship	96.0%	4.0%	0.0%	100.0%

Leaders (n = 25) indicated the following as primary purposes for the existence of the local church (from strongest to weakest): teaching (96.0%); discipleship (96.0%); worship (96.0%); witness (92.0%); catechism (88.0%); evangelism (80.0%); missions (80.0%); fellowship (72.0%); sacraments (64.0%); life passages (36.0%); and social ministry (32.0%). According to leaders, the strongest secondary purposes for the existence of the local church were social ministry (68.0%); life passages (60.0%); sacraments (32.0%); and fellowship (28.0%). Only 4.0% indicated that the following were not purposes for the existence of the local church: sacraments, life passages, and missions.

What follows is a list (in no particular order) of the possible purposes for having congregational services included in the leader's questionnaire: (1) to be identified as Christians in the community at certain times (e.g. Sundays); (2) to communicate to the congregation about events, activities and ministry opportunities; (3) to have a place and time for corporate sacraments (baptism, Lord's Table, etc.); (4) to have a venue and opportunity for people to use their gifts (stewardship); (5) to have opportunity to cooperate together in doing God's work (tithes, offerings, ministry, missions, etc.); (6) to hear and learn how to apply God's Word (preaching, teaching, etc.); (7) to interact with other Christians (fellowship); (8) to minister to Christians (discipleship, edification, prayer, etc.); (9) to minister to God (praise, thanksgiving, prayer, etc.); (10) to minister to non-Christians within the congregation; (11) to obey God's command to not neglect meeting together; (12) to reach non-Christians (evangelism); and (13) other.

Table 66: Leaders' Perceived Purposes for Congregational Services

	Purpose Heading	Primary Purpose Percent	Secondary Purpose Percent	Not a Purpose Percent	Total Percent
What are the purposes for having congregational services?	to be identified as Christians in the community	4.0%	64.0%	32.0%	100.0%
	to communicate announcements	0.0%	76.0%	24.0%	100.0%
	to cooperate in doing God's work	92.0%	4.0%	4.0%	100.0%
	to interact with Christians	56.0%	40.0%	4.0%	100.0%
	to learn to apply God's Word	100.0%	0.0%	0.0%	100.0%
	to minister to Christians	88.0%	8.0%	4.0%	100.0%
	to minister to God	100.0%	0.0%	0.0%	100.0%
	to minister to non-Christians	60.0%	32.0%	8.0%	100.0%
	to obey God's command to meet	64.0%	32.0%	4.0%	100.0%
	to participate in the sacraments	64.0%	32.0%	4.0%	100.0%
	to reach non-Christians	40.0%	56.0%	4.0%	100.0%
	to use spiritual and natural gifts	52.0%	40.0%	8.0%	100.0%

Leaders (n = 25) indicated the following to be primary purposes (from strongest to weakest) for having congregational services: to hear and learn how to apply God's Word (100.0%); to minister to God (100.0%); to cooperate together in doing God's work (92.0%); to minister to Christians (88.0%); to have a time and place for corporate sacraments (64.0%); to obey God's command to meet together (64.0%); to minister to non-Christians within the congregation (60.0%); to interact with other Christians (56.0%); and stewardship of gifts (52.0%). The strongest secondary purposes for having congregational services, according to leaders were: to communicate to the congregation about events, activities and ministry opportunities (76.0%); to be identified as Christians in the community (64.0%); to reach non-Christians or evangelism (56.0%); the stewardship of gifts (40.0%); and to interact with other Christians (40.0%). According to

leaders, the strongest two purposes not believed to be a purpose for having congregational services were: to be identified as Christians in the community (32.0%); and to communicate to the congregation about events, activities and ministry opportunities (24.0%). One respondent added the following for another purpose for having congregational services, namely, ‘to empower and equip the believer for their calling and ministry’.

Table 67: Leaders’ Perception of Church Leaders’ Understanding of the Purposes for the Existence of the Local Church

		FREQUENCY	PERCENT
To what extent do the PAOC pastors and other church leaders that you know understand the biblical purposes for the existence of the local church?	very little	1	4.0%
	somewhat	5	20.0%
	enough	14	56.0%
	very much	4	16.0%
	not applicable	1	4.0%
Total		25	100.0%

Leaders were requested to offer their opinion about the extent that PAOC pastors and other church leaders with whom they were acquainted, understood the biblical purposes for the existence of the local church. Of the 25 that responded, 56.0% indicated ‘enough’, 20.0% indicated ‘somewhat’, and 16.0% indicated ‘very much’. Almost three-quarters (72.0%) felt that church leaders understood ‘enough’ or ‘very much’ the church’s reason for existence.

Table 68: Leaders’ Perception of Church Leaders’ Understanding of the Purposes for Congregational Services

		FREQUENCY	PERCENT
To what extent do the PAOC pastors and other church leaders that you know understand the biblical purposes for congregational services?	very little	1	4.0%
	somewhat	8	32.0%
	enough	12	48.0%
	very much	4	16.0%
Total		25	100.0%

Leaders were also requested to offer their opinion about the extent PAOC pastors and other church leaders with whom they were acquainted, understood the biblical purposes for congregational services. Of the 25 that responded, 48.0% indicated ‘enough’, 32.0% indicated ‘somewhat’, and 16.0% indicated ‘very much’. 64.0% of the leaders believed that church leaders understood ‘enough’ or ‘very much’ about the purposes for congregational services, slightly less than for the purposes of the church’s existence (see Table 67, p. 378).

Table 69: Leaders’ Perception of Their Congregation’s Understanding of the Purposes for the Existence of the Local Church

		FREQUENCY	PERCENT
To what extent do PAOC people in your present congregation understand the biblical purposes for the existence of the local church?	very little	5	20.0%
	somewhat	11	44.0%
	enough	9	36.0%
Total		25	100.0%

Leaders were requested to offer their opinion about the extent that people in their present congregation understood the biblical purposes for the existence of the local church. Of the 25 that responded, 44.0% indicated ‘somewhat’, 36.0% indicated ‘enough’, and 20.0% indicated ‘very little’. Whereas leaders believed that most church leaders (72.0%) knew ‘enough’ or ‘very much’ about the existence of the local church (see Table 67, p. 378), they believed that only 36.0% of their congregation knew enough about the same (see Table 69 above).

Table 70: Leaders' Perception of Their Congregation's Understanding of the Purposes for Congregational Services

		FREQUENCY	PERCENT
To what extent do PAOC people in your present congregation understand the biblical purposes for congregational services?	very little	6	24.0%
	somewhat	11	44.0%
	enough	8	32.0%
Total		25	100.0%

Leaders were also requested to offer their opinion about the extent that people in their present congregation, understood the biblical purposes for congregational services. Of the 25 respondents, 44.0% indicated 'somewhat', 32.0% indicated 'enough', and 24.0% indicated 'very little'. Whereas leaders believed that most church leaders (64.0%) understood 'enough' or 'very much' about the purposes for congregational services (see Table 68, p. 378), only 32.0% felt that their congregation understood enough about the same (see Table 70 above).

The data just analyzed would indicate that there is the perception by leaders that church leaders understand much better the biblical purposes for both the existence of the local church and the biblical purposes for congregational services, than do congregations. This gap, in turn, indicates that congregations may not be getting adequate teaching on these subjects, while pastors and church leaders, trained at theological colleges, are. This phenomenon could also indicate that pastors and church leaders are not teaching their congregations what they know about the purposes for the church and services.

4.2.3 COMPARISON OF GRADUATES AND LEADERS

In regards to the perceived purposes for the existence of the local church, the data did not indicate significant differences between graduates and leaders (see Tables 59 and 65, pp. 369 and 375). In regards to the perceived purposes for congregational services, the data indicated some differences between graduates and leaders (see Tables 60 and 66, pp. 371 and 377).

Table 71: Comparison of Graduates and Leaders Regarding Cooperatively Doing God's Work as a Purpose for Congregational Services

			PAOC		
			Graduates	Leaders	Total
Cooperatively doing God's work (i.e. tithes, offerings, ministry, missions, etc.) as a purpose for having congregational services	primary purpose	Count	68	23	91
		Col %	66.7%	92.0%	71.7%
	secondary purpose	Count	23	1	24
		Col %	22.5%	4.0%	18.9%
	not a purpose for congregational services	Count	11	1	12
		Col %	10.8%	4.0%	9.4%
Total	Count		102	25	127
	Col %		100.0%	100.0%	100.0%

The primary purpose for congregational services that graduates and leaders differed mostly about was the one dealing with having opportunity to cooperate in doing God's work (graduates, 66.7%; leaders 92.0%). Leaders felt much more strongly that this was a primary purpose for having congregational services.

Table 72: Comparison of Graduates and Leaders Regarding Their Perception of Church Leaders' Understanding of the Purposes for the Existence of the Local Church

			PAOC		Total	
			Graduates	Leaders		
To what extent do the PAOC pastors and other church leaders that you know understand the biblical purposes for the existence of the local church?	not at all	Count	1	0	1	
		Col %	1.0%	.0%	.8%	
	very little	Count	2	1	3	
		Col %	2.0%	4.0%	2.4%	
	somewhat	Count	19	5	24	
		Col %	19.0%	20.0%	19.2%	
	enough	Count	47	14	61	
		Col %	47.0%	56.0%	48.8%	
	very much	Count	30	4	34	
		Col %	30.0%	16.0%	27.2%	
	not applicable	Count	1	1	2	
		Col %	1.0%	4.0%	1.6%	
	Total	Count		100	25	125
		Col %		100.0%	100.0%	100.0%

Table 73: Comparison of Graduates and Leaders Regarding Their Perception of Church Leaders' Understanding of the Purposes for Congregational Services

			PAOC		Total	
			Graduates	Leaders		
To what extent do the PAOC pastors and other church leaders that you know understand the biblical purposes for congregational services?	very little	Count	6	1	7	
		Col %	6.1%	4.0%	5.6%	
	somewhat	Count	18	8	26	
		Col %	18.2%	32.0%	21.0%	
	enough	Count	48	12	60	
		Col %	48.5%	48.0%	48.4%	
	very much	Count	26	4	30	
		Col %	26.3%	16.0%	24.2%	
	not applicable	Count	1	0	1	
		Col %	1.0%	.0%	.8%	
	Total	Count		99	25	124
		Col %		100.0%	100.0%	100.0%

The perception of graduates and leaders regarding their view of church leaders' understanding of the purposes of the local church and congregational services, appeared to be quite similar, according to the data. Graduates and leaders agreed that, in their opinion, church leaders understood 'enough' or 'very much' about the purposes of the existence of the local church and the purposes for congregational services.

Table 74: Comparison of Graduates and Leaders Regarding Their Perception of Their Congregation’s Understanding of the Purposes for the Existence of the Local Church

			PAOC		Total
			Graduates	Leaders	
To what extent do PAOC people in your present congregation understand the biblical purposes for the existence of the local church?	not at all	Count	1	0	1
		Col %	1.0%	.0%	.8%
	very little	Count	20	5	25
		Col %	20.2%	20.0%	20.2%
	somewhat	Count	42	11	53
		Col %	42.4%	44.0%	42.7%
	enough	Count	22	9	31
		Col %	22.2%	36.0%	25.0%
	very much	Count	14	0	14
		Col %	14.1%	.0%	11.3%
Total	Count	99	25	124	
	Col %	100.0%	100.0%	100.0%	

Table 75: Comparison of Graduates and Leaders Regarding Their Perception of Their Congregation’s Understanding of the Purposes for Congregational Services

			PAOC		Total
			Graduates	Leaders	
To what extent do PAOC people in your present congregation understand the biblical purposes for congregational services?	very little	Count	20	6	26
		Col %	20.0%	24.0%	20.8%
	somewhat	Count	37	11	48
		Col %	37.0%	44.0%	38.4%
	enough	Count	30	8	38
		Col %	30.0%	32.0%	30.4%
	very much	Count	12	0	12
		Col %	12.0%	.0%	9.6%
	not applicable	Count	1	0	1
		Col %	1.0%	.0%	.8%
Total	Count	100	25	125	
	Col %	100.0%	100.0%	100.0%	

Graduates and leaders also agreed that, in their opinion, people in their congregations did not understand the biblical purposes for the existence of the local church and congregational services, as much as the church leaders did.

4.3 VIEWS ON WORSHIP

Respondents, both graduates and leaders, were given seven different meanings of the concept of worship to choose from in answering ten questions regarding worship, in their questionnaires. They are as follows: (1) Worship is the musical, praise, prayer and/or spiritual gift expressions within a congregational service, usually, *the first part of the service*. (2) Worship is all the activities and expressions within a congregational service (including preaching, offering, communion, music, etc.), *the whole service*. (3) Worship is the so-called ‘spiritual’ or ‘Christian’ activities of the Christian’s life, whether at home, church or work (i.e. prayer, Bible study, meditation, praise, witness, giving, etc.), *the spiritual part of life*. (4) Worship is feeling and/or responding to God’s presence, having intimacy with God anywhere, but especially in congregational services, *experiencing/feeling God’s presence*. (5) Worship is living all of life to please God always and everywhere; the expression of a relationship with God and the God-pleasing biblical response in all of life (both so-called ‘spiritual’ and everyday activities), regardless of how I feel, *whole-life worship*. (6) Worship is all of the above, *both congregational and whole-life worship*. (7) Worship is none of the above.

4.3.1 GRADUATES

Table 76: Graduates’ Own Understanding of Worship

		FREQUENCY	PERCENT
Which ONE definition BEST describes your own understanding (i.e. head knowledge) of the concept of worship?	the whole service	1	1.0%
	the spiritual part of life	1	1.0%
	experiencing/feeling God's presence	2	2.0%
	whole-life worship	42	41.6%
	both congregational and whole-life worship	55	54.5%
Total		101	100.0%

In regards to the graduates' (n = 101) own understanding or head knowledge of the concept of worship, more than half (54.5%) indicated that the meaning of worship was 'both congregational and whole-life worship', and 41.6% indicated 'whole-life worship'. Almost all of the graduates (96.1%) understood worship to include whole-life worship.

Table 77: Graduates' Perception of Their Congregation's Understanding of Worship

		FREQUENCY	PERCENT
Which ONE definition BEST describes your perception of the majority of your present congregation's understanding (i.e. head knowledge) of the concept of worship?	the first part of the service	24	24.2%
	the whole service	9	9.1%
	the spiritual part of life	17	17.2%
	experiencing/feeling God's presence	16	16.2%
	whole-life worship	14	14.1%
	both congregational and whole-life worship	19	19.2%
Total		99	100.0%

The graduates (n = 99) perceived their present congregation's understanding or head knowledge of worship to be different than their own. 24.2% of graduates perceived their congregation to understand worship to mean 'the first part of the service', 19.2% perceived it to be 'both congregational and whole-life worship', 17.2% checked 'the spiritual part of life', 16.2% indicated 'experiencing/feeling God's presence (especially in congregational services)', and only 14.1% indicated 'whole-life worship'. Only 33.3% of graduates perceived their congregation's understanding of worship to include whole-life worship, compared to 96.1% who included whole-life worship in their own understanding of the same (see Table 76, p. 384 and Table 77 above). Almost one-half (49.5%) of graduates perceived that their congregation's understanding of worship related to corporate worship. This confirms the perception that many PAOC people equate corporate worship expressions with worship.

Table 78: Graduates' Perception of the PAOC Denomination's Understanding of Worship

		FREQUENCY	PERCENT
Which ONE definition BEST describes your perception of the whole PAOC denomination's understanding (i.e. head knowledge) of the concept of worship?	the first part of the service	12	12.0%
	the whole service	12	12.0%
	the spiritual part of life	15	15.0%
	experiencing/feeling God's presence	20	20.0%
	whole-life worship	12	12.0%
	both congregational and whole-life worship	29	29.0%
Total		100	100.0%

The graduates (n = 100) also perceived the whole PAOC denomination's understanding or head knowledge of worship to be different than their own. 29.0% of graduates perceived the PAOC denomination to understand worship to mean 'both congregational and whole-life worship', 20.0% indicated 'experiencing/feeling God's presence (especially in congregational services)', 15.0% for 'the spiritual part of life', and 12.0% each for 'the first part of service', 'the whole service', and 'whole-life worship'. Almost one-half (44.0%) of graduates perceive that the PAOC denominations understanding of worship relates to corporate worship. The perception of 41.0% of graduates is that the PAOC denomination's understanding of worship includes whole-life worship, compared to 96.1% who included the same in their own understanding (see Tables 76 and 78, pp. 384, 386).

Table 79: Graduates' Own Practice or Expression of Worship

		FREQUENCY	PERCENT
Which ONE definition BEST describes your own personal practice or expression of worship (i.e. what you actually live out) most of the time?	the spiritual part of life	5	5.0%
	experiencing/feeling God's presence	5	5.0%
	whole-life worship	39	39.0%
	both congregational and whole-life worship	51	51.0%
Total		100	100.0%

In regards to the graduates' (n = 100) own personal practice or expression of worship (i.e. what they actually live out most of the time), half (51.0%) indicated 'both congregational and whole-life worship', 39.0% indicated 'whole-life worship', and 5.0% each indicated 'the spiritual part of life' and 'experiencing/feeling God's presence'. The vast majority (90.0%) indicated that their practice of worship included whole-life worship, and none indicated that their practice of worship related to corporate worship alone.

Table 80: Graduates' Perception of Their Congregation's Practice or Expression of Worship

		FREQUENCY	PERCENT
Which ONE definition BEST describes your perception of the majority of your present congregation's practice or expression of worship (i.e. what they actually live out) most of the time?	the first part of the service	18	18.2%
	the whole service	14	14.1%
	the spiritual part of life	21	21.2%
	experiencing/feeling God's presence	18	18.2%
	whole-life worship	10	10.1%
	both congregational and whole-life worship	18	18.2%
	Total	99	100.0%

The graduates (n = 99) perceived the practice or practice of worship in their present congregation to be different than their own. 21.2% of graduates perceived their congregation to practice worship only in 'the spiritual part of life', 18.2% each in 'the first part of the service', 'experiencing/feeling God's presence' and 'both congregational and whole-life worship', 14.1% in 'the whole service', and only 10.1% as 'whole-life worship'. Only 28.3% of graduates perceived their congregation's practice of worship to include whole-life worship, compared to 90.0% who claimed their own practice of worship included whole-life worship (see Table 79, p. 386 and Table 80 above). Whereas graduates indicated that their own practice of worship did not relate to corporate worship alone (see Table 79, p. 386), one-half (50.5%) perceived the practice of worship of their congregations was related exclusively to corporate worship (18.2% for 'the first part of

the service’, 14.1% for ‘the whole service’, and 18.2% for ‘experiencing/feeling God’s presence’.

Table 81: Graduates’ Perception of the PAOC Denomination’s Practice or Expression of Worship

		FREQUENCY	PERCENT
Which ONE definition BEST describes your perception of the whole PAOC denomination’s practice or expression of worship (i.e. what they actually live out) most of the time?	the first part of the service	13	13.4%
	the whole service	18	18.6%
	the spiritual part of life	13	13.4%
	experiencing/feeling God’s presence	25	25.8%
	whole-life worship	8	8.2%
	both congregational and whole-life worship	20	20.6%
Total		97	100.0%

The graduates (n = 97) perceived the practice of worship in the whole PAOC denomination to be different from their own. 25.8% of graduates perceived the PAOC denomination to practice worship only as ‘experiencing/feeling God’s presence’, 20.6% in ‘both congregational and whole-life worship’, 18.6% in ‘the whole service’, 13.4% each in ‘the first part of the service’ and ‘the spiritual part of life’, and only 8.2% as ‘whole-life worship’. Only 28.8% of graduates perceived the PAOC denomination’s practice of worship to include whole-life worship, compared to 90.0% who claimed their own practice of worship included whole-life worship (see Table 79, p. 386 and Table 81 above). Whereas graduates indicated that their own practice of worship did not relate to corporate worship alone (see Table 79, p. 386), more than half (57.8%) perceived the practice of worship within the PAOC denomination to be related exclusively to corporate worship (13.4% for ‘the first part of the service’, 18.6% for ‘the whole service’, and 25.8% for ‘experiencing/feeling God’s presence’), (see Table 81 above).

Table 82: Graduates' Use of the Word Worship in Church

		FREQUENCY	PERCENT
When you personally use the word 'worship' in a church service (and you do not define it), you generally are referring to	the first part of the service	27	27.3%
	the whole service	19	19.2%
	the spiritual part of life	5	5.1%
	experiencing/feeling God's presence	19	19.2%
	whole-life worship	18	18.2%
	both congregational and whole-life worship	11	11.1%
Total		99	100.0%

Respondents were asked to check which worship meaning they were referring to when they personally used the word 'worship' in a church service and did not define it. The response was mixed. 27.3% of graduates (n = 99) indicated 'the first part of the service', 19.2% each indicated 'the whole service' and 'experiencing/feeling God's presence', 18.2% indicated 'whole-life worship', 11.1% indicated 'both congregational and whole-life worship', and 5.1% indicated 'the spiritual part of life'. Two-thirds (65.7%) admitted using the word 'worship' to refer to something related to corporate worship alone (i.e. 'the first part of the service', 'the whole service', and 'experiencing/feeling God's presence'). Only 29.3% admitted using the word 'worship' to refer to something related to whole-life worship (i.e. 'whole-life worship' and 'both congregational and whole-life worship'), even though 96.1% of graduates claimed their own understanding of worship included the same (see Table 76, p. 384).

Table 83: Graduates' Perception of the Use of the Word Worship by Others in Church

		FREQUENCY	PERCENT
When someone else uses the word 'worship' in a church service (and they do not define it), in your perception, they are usually/generally referring to	the first part of the service	54	53.5%
	the whole service	20	19.8%
	the spiritual part of life	5	5.0%
	experiencing/feeling God's presence	14	13.9%
	whole-life worship	2	2.0%
	both congregational and whole-life worship	5	5.0%
	none of the above	1	1.0%
Total		101	100.0%

Regarding the graduates' (n = 101) perception of what others were referring to when they used the word 'worship' in a church service and did not define it, more than half (53.5%) indicated 'the first part of the service', 19.8% indicated 'the whole service', and 13.9% indicated 'experiencing/feeling God's presence'. This shows that the vast majority of graduates (87.2%) perceived that the others were referring to something related to corporate worship. Only 7.0% perceived the others to be referring to something related to whole-life worship.

Table 84: Graduates' Perception of the Use of the Word Worship by Authors

		FREQUENCY	PERCENT
When authors use the word 'worship' in their writing (and they do not define it), you usually perceive them to be writing about	the first part of the service	24	24.0%
	the whole service	12	12.0%
	the spiritual part of life	15	15.0%
	experiencing/feeling God's presence	18	18.0%
	whole-life worship	11	11.0%
	both congregational and whole-life worship	19	19.0%
	none of the above	1	1.0%
Total		100	100.0%

Regarding the graduates' (n = 100) perception of what authors were referring to when they used the word 'worship' in their writing and did not define it, the results were

mixed. More than half (54.0%) perceived authors to be referring to something related to corporate worship (24.0% for ‘the first part of the service’; 12.0% for ‘the whole service’, and 18.0% for ‘experiencing/feeling God’s presence’). Only 30.0% (19.0% for ‘both congregational and whole-life worship’ and 11.0% for ‘whole-life worship’) perceived authors to be referring to something related to whole-life worship.

Table 85: Graduates’ Knowledge of the Definition of Worship

		FREQUENCY	PERCENT
From the Hebrew and Greek terminology in the Bible, God's definition of worship does NOT generally refer to anything musical or other outward expression, or relate to what happens in the temple or church. Did you know this biblical fact?	yes	69	69.7%
	no	30	30.3%
Total		99	100.0%

Graduates were asked if they knew the following biblical fact: ‘From the Hebrew and Greek terminology in the Bible, God’s definition of worship does NOT generally refer to anything musical or other outward expression, or relate to what happens in the temple or church’. Of the 99 that responded, 69.7% indicated ‘yes’, and 30.3% indicated ‘no’.

Table 86: Graduates’ Opinion about the Definition of Worship

		FREQUENCY	PERCENT
How do you feel about this biblical definition of worship NOT being related to anything musical, other outward expressions or what happens in church?	not surprised at all (I knew that)	64	64.0%
	a little surprised	13	13.0%
	neutral (doesn't bother me, don't really care)	8	8.0%
	quite surprised	4	4.0%
	skeptical	4	4.0%
	other	7	7.0%
Total		100	100.0%

Respondents were subsequently requested to indicate how they felt about this biblical definition of worship. Of the 100 respondents, 64.0% indicated ‘not surprised at all (I knew that)’, 13.0% indicated ‘a little surprised’, 8.0% indicated ‘neutral (doesn’t bother me, don’t really care)’, 4.0% each indicated ‘quite surprised’ and ‘skeptical’, and 7.0% indicated ‘other’. Those respondents that indicated ‘other’ had varied responses. One wrote, “I don’t agree. It’s a matter of interpretation.”, while another said, “You are wrong.” One respondent wrote ‘relieved’.” Three respondents each questioned the statement about worship not relating primarily to music, other outward expressions or what happens in church. One stated, “Semantics – at times biblical authors talk about the idea of worship as outward expression or music without using the word ‘worship’.” Another writes, “I am a bit surprised by the Hebrew, I suppose. While the Jews living with the Torah viewed life as worship, it was my understanding that many of the words that were used did have outward application. I am not surprised that the grammar did not represent this primarily. Apparently I need to do my homework.” The third respondent said, “I don’t deny that it’s likely true that it does refer to other things, but music plays a big part of worship, as well in the Bible and around the throne.” With these responses, the researcher realizes that the statement made about worship would have been made clearer had she added that ‘praise’ terminology in the Hebrew and Greek does refer to musical and other outward expressions and activities within church services, whereas ‘worship’ terminology does not.

4.3.2 LEADERS

Table 87: Leaders' Own Understanding of Worship

		FREQUENCY	PERCENT
Which ONE definition BEST describes your own understanding (i.e. head knowledge) of the concept of worship?	experiencing/feeling God's presence	1	4.0%
	whole-life worship	6	24.0%
	both congregational and whole-life worship	18	72.0%
Total		25	100.0%

When given the seven possible different meanings of worship (see p. 384), 72.0% (n = 25) of PAOC leaders indicated that the one definition that best described their own understanding (i.e. head knowledge) of the concept of worship was 'both congregational and whole-life worship', with 24.0% indicating 'whole-life worship', and 4.0% indicating 'experiencing/feeling God's presence'.

Table 88: Leaders' Perception of Their Congregation's Understanding of Worship

		FREQUENCY	PERCENT
Which ONE definition BEST describes your perception of the majority of your present congregation's understanding (i.e. head knowledge) of the concept of worship?	the first part of the service	9	37.5%
	the whole service	4	16.7%
	the spiritual part of life	2	8.3%
	experiencing/feeling God's presence	2	8.3%
	whole-life worship	4	16.7%
	both congregational and whole-life worship	3	12.5%
	Total	24	100.0%

The leaders' perception of their congregation's understanding of worship was quite different from their own. Whereas, almost all of the leaders (96.0%, n = 24) understood worship to include whole-life worship (see Table 87 above), only 29.2% of leaders perceived their congregations to understand worship the same way (16.7% for 'whole-life worship' and 12.5% for 'both congregational and whole-life worship'). 62.5% of leaders perceived their congregations to understand worship to relate to corporate worship only

(37.5% for ‘the first part of the service’, 16.7% for ‘the whole service’, and 8.3% for ‘experiencing/ feeling God’s presence’).

Table 89: Leaders’ Perception of the PAOC Denomination’s Understanding of Worship

		FREQUENCY	PERCENT
Which ONE definition BEST describes your perception of the whole PAOC denomination's understanding (i.e. head knowledge) of the concept of worship?	the first part of the service	5	20.8%
	the whole service	5	20.8%
	the spiritual part of life	6	25.0%
	experiencing/feeling God's presence	1	4.2%
	whole-life worship	2	8.3%
	both congregational and whole-life worship	5	20.8%
Total		24	100.0%

The leaders’ perception of the PAOC denomination’s understanding of worship was also different than their own. Whereas, almost all of the leaders (96.0%, n = 25) understood worship to include whole-life worship (see Table 87, p. 393), only 29.1% of leaders perceived the PAOC denomination to understand worship the same way (8.3% for ‘whole-life worship’ and 20.8% for ‘both congregational and whole-life worship’). 45.8% of leaders perceived the PAOC denomination to understand worship to relate to corporate worship only (20.8% for ‘the first part of the service’, 20.8% for ‘the whole service’, and 4.2% for ‘experiencing/feeling God’s presence’). Interesting to note, is that 25.0% of leaders perceived the PAOC denomination to understand worship to mean ‘the spiritual part of life’.

Table 90: Leaders’ Own Practice or Expression of Worship

		FREQUENCY	PERCENT
Which ONE definition BEST describes your own personal practice or expression of worship (i.e. what you actually live out) most of the time?	the spiritual part of life	1	4.0%
	whole-life worship	10	40.0%
	both congregational and whole-life worship	14	56.0%
Total		25	100.0%

Almost all leaders (96.0%, n = 25) claimed that the two definitions that best described their own personal practice or expression of worship (i.e. what they actually lived out most of the time), related to whole-life worship (40.0% for ‘whole-life worship’ and 56.0% for ‘both congregational and whole-life worship’).

Table 91: Leaders’ Perception of Their Congregation’s Practice or Expression of Worship

		FREQUENCY	PERCENT
Which ONE definition BEST describes your perception of the majority of your present congregation's practice or expression of worship (i.e. what they actually live out) most of the time?	the first part of the service	10	45.5%
	the whole service	3	13.6%
	the spiritual part of life	2	9.1%
	experiencing/feeling God's presence	4	18.2%
	whole-life worship	1	4.5%
	both congregational and whole-life worship	2	9.1%
Total		22	100.0%

The perception of leaders regarding how their congregations practiced or expressed worship was quite different than their own. More than three-quarters (77.3%, n = 22) of the leaders perceived their congregation’s practice of worship to relate to corporate worship only (45.5% for ‘the first part of the service’, 18.2% for ‘experiencing/feeling God’s presence’, and 13.6% for ‘the whole service’,). Only 13.6% of leaders perceived their congregation’s practice of worship to relate to whole-life worship (9.1% for ‘both congregational and whole-life worship’ and 4.5% for ‘whole-life worship’).

Table 92: Leaders' Perception of the PAOC Denomination's Practice or Expression of Worship

		FREQUENCY	PERCENT
Which ONE definition BEST describes your perception of the whole PAOC denomination's practice or expression of worship (i.e. what they actually live out) most of the time?	the first part of the service	6	25.0%
	the whole service	5	20.8%
	the spiritual part of life	4	16.7%
	experiencing/feeling God's presence	6	25.0%
	whole-life worship	2	8.3%
	both congregational and whole-life worship	1	4.2%
Total		24	100.0%

Data indicated similar results for the leaders' perception of the PAOC denomination's practice of worship. 70.8% of leaders (n = 24) perceived the PAOC denomination's practice of worship related to corporate worship only (25.0% for 'the first part of the service', 25.0% for 'experiencing/feeling God's presence' and 20.8% for 'the whole service'). Only 12.5% of leaders perceived the PAOC denomination's practice of worship to relate to whole-life worship (8.3% for 'whole-life worship' and 4.2% for 'both congregational and whole-life worship').

Table 93: Leaders' Use of the Word Worship in Church

		FREQUENCY	PERCENT
When you personally use the word 'worship' in a church service (and you do not define it), you generally are referring to	the first part of the service	4	16.0%
	the whole service	8	32.0%
	the spiritual part of life	2	8.0%
	experiencing/feeling God's presence	1	4.0%
	whole-life worship	5	20.0%
	both congregational and whole-life worship	4	16.0%
	none of the above	1	4.0%
Total		25	100.0%

Leaders (n = 25), when asked which meaning of worship they were referring to when using the word 'worship' in a church service (and not defining it), had mixed responses.

More than half (52.0%), admitted referring to something related to corporate worship (32.0% for ‘the whole service’, 16.0% for ‘the first part of the service’, and 4.0% for ‘experiencing/feeling God’s presence’), while over one-third (36.0%) referred to something related to whole-life worship (20.0% for ‘whole-life worship’ and 16.0% for ‘both congregational and whole-life worship’). Although 96.0% of leaders understood worship to be related to whole-life worship (see Table 87, p. 393), only 36.0% used the word the same way (see Table 93, p. 396).

Table 94: Leaders’ Perception of the Use of the Word Worship by Others in Church

		FREQUENCY	PERCENT
When someone else uses the word 'worship' in a church service (and they do not define it), in your perception, they are usually/generally referring to	the first part of the service	14	56.0%
	the whole service	5	20.0%
	the spiritual part of life	2	8.0%
	experiencing/feeling God's presence	3	12.0%
	whole-life worship	1	4.0%
Total		25	100.0%

When asked what they perceived others to be referring to when using the word ‘worship’ in a church service (and not defining it), over half (56.0%, n = 25) of the leaders indicated ‘the first part of the service’. Most of the leaders (88.0%) perceived others to be referring to something related to corporate worship only (56.0% for ‘the first part of the service’, 20.0% for ‘the whole service’, and 12.0% for ‘experiencing/feeling God’s presence’), while only 4.0% perceived others to be referring to something related to whole-life worship.

Table 95: Leaders' Perception of the Use of the Word Worship by Authors

		FREQUENCY	PERCENT
When authors use the word 'worship' in their writing (and they do not define it), you usually perceive them to be writing about	the first part of the service	7	29.2%
	the whole service	3	12.5%
	the spiritual part of life	5	20.8%
	experiencing/feeling God's presence	1	4.2%
	whole-life worship	4	16.7%
	both congregational and whole-life worship	4	16.7%
Total		24	100.0%

When leaders were asked what they perceived authors to be referring to in their writing when using the word 'worship' (and not defining it), 45.9% (n = 24) indicated that authors were referring to something related to corporate worship only (29.2% for 'the first part of the service', 12.5% for 'the whole service', and 4.2% for 'experiencing/feeling God's presence'). One-third (33.4%) perceived authors to be referring to something related to whole-life worship (16.7% each for 'whole-life worship' and 'both congregational and whole-life worship').

Table 96: Leaders' Knowledge of the Definition of Worship

		FREQUENCY	PERCENT
From the Hebrew and Greek terminology in the Bible, God's definition of worship does NOT generally refer to anything musical or other outward expression, or relate to what happens in the temple or church. Did you know this biblical fact?	yes	17	70.8%
	no	7	29.2%
Total		24	100.0%

Leaders were asked if they knew the following biblical fact: 'From the Hebrew and Greek terminology in the Bible, God's definition of worship does NOT generally refer to anything musical or other outward expression, or relate to what happens in the temple or church'. Of the 24 that responded, 70.8% indicated 'yes', and 29.2% indicated 'no'.

Table 97: Leaders' Opinion Regarding the Definition of Worship

		FREQUENCY	PERCENT
How do you feel about this biblical definition of worship NOT being related to anything musical, other outward expressions or what happens in church?	not surprised at all (I knew that)	14	56.0%
	a little surprised	5	20.0%
	neutral (doesn't bother me, don't really care)	3	12.0%
	skeptical	1	4.0%
	other	2	8.0%
Total		25	100.0%

Leaders were subsequently requested to indicate how they felt about this biblical definition of worship. Of the 25 that responded, 56.0% indicated ‘not surprised at all (I knew that)’, 20.0% indicated ‘a little surprised’, 12.0% indicated ‘neutral (doesn’t bother me, don’t really care)’, 4.0% indicated ‘skeptical’, and 8.0% indicated ‘other’. One leader commented, “I believe it to be a valid New Testament statement but not an Old Testament one.” Another respondent wrote, “I understand and agree somewhat with your statement. However, I am continually amazed at the Old Testament references to singing unto the Lord, etc. This does strike me as unusual, given my personal perception of whole-life worship. However, in my opinion, I cannot, nor does the church properly, overlook this reference in both Old and New Testaments to the spiritual practices of singing.”

4.3.3 COMPARISON OF GRADUATES AND LEADERS

Table 98: Comparison of Graduates and Leaders Regarding Their Own Understanding of Worship

			PAOC		Total
			Graduates	Leaders	
Which ONE definition BEST describes your own understanding (i.e. head knowledge) of the concept of worship?	the whole service	Count	1	0	1
		Col %	1.0%	.0%	.8%
	the spiritual part of life	Count	1	0	1
		Col %	1.0%	.0%	.8%
	experiencing/feeling God's presence	Count	2	1	3
		Col %	2.0%	4.0%	2.4%
	whole-life worship	Count	42	6	48
		Col %	41.6%	24.0%	38.1%
	both congregational and whole-life worship	Count	55	18	73
		Col %	54.5%	72.0%	57.9%
Total	Count	101	25	126	
	Col %	100.0%	100.0%	100.0%	

Although most graduates (96.1%; n = 101) and most leaders (96.0%; n = 25) indicated that their understanding of worship related to whole-life worship (combining ‘whole-life worship’ and ‘both congregational and whole-life worship’), a greater percentage of leaders (72.0%) indicated ‘both congregational and whole-life worship’ than graduates (54.5%). A greater percentage of graduates (41.6%) indicated ‘whole-life worship’ as their understanding of worship, than leaders (24.0%).

Table 99: Comparison of Graduates and Leaders Regarding Their Perception of Their Congregation's Understanding of Worship

			PAOC		Total
			Graduates	Leaders	
Which ONE definition BEST describes your perception of the majority of your present congregation's understanding (i.e. head knowledge) of the concept of worship?	the first part of the service	Count	24	9	33
		Col %	24.2%	37.5%	26.8%
	the whole service	Count	9	4	13
		Col %	9.1%	16.7%	10.6%
	the spiritual part of life	Count	17	2	19
		Col %	17.2%	8.3%	15.4%
	experiencing/feeling God's presence	Count	16	2	18
		Col %	16.2%	8.3%	14.6%
	whole-life worship	Count	14	4	18
		Col %	14.1%	16.7%	14.6%
	both congregational and whole-life worship	Count	19	3	22
		Col %	19.2%	12.5%	17.9%
	Total	Count	99	24	123
		Col %	100.0%	100.0%	100.0%

Combining the three meanings related to corporate worship only (i.e. ‘the first part of the service’, ‘the whole service’, and ‘experiencing/feeling God’s presence’), a greater percentage of leaders (62.5%) perceived their congregations to understand worship as something related to corporate worship, compared with 49.5% of graduates. The percentages for worship meanings related to whole-life worship (i.e. ‘whole-life worship’ and ‘both congregational and whole-life worship’) were quite similar (graduates at 33.3% and leaders at 29.2%).

Table 100: Comparison of Graduates and Leaders Regarding Their Perception of the PAOC Denomination’s Understanding of Worship

			PAOC		Total
			Graduates	Leaders	
Which ONE definition BEST describes your perception of the whole PAOC denomination's understanding (i.e. head knowledge) of the concept of worship?	the first part of the service	Count	12	5	17
		Col %	12.0%	20.8%	13.7%
	the whole service	Count	12	5	17
		Col %	12.0%	20.8%	13.7%
	the spiritual part of life	Count	15	6	21
		Col %	15.0%	25.0%	16.9%
	experiencing/feeling God's presence	Count	20	1	21
		Col %	20.0%	4.2%	16.9%
	whole-life worship	Count	12	2	14
		Col %	12.0%	8.3%	11.3%
	both congregational and whole-life worship	Count	29	5	34
		Col %	29.0%	20.8%	27.4%
	Total	Count	100	24	124
		Col %	100.0%	100.0%	100.0%

Graduates’ and leaders’ perceptions of the PAOC denomination’s understanding of worship were fairly similar. 44.0% of graduates (n = 100) and 45.8% of leaders (n = 24) perceived the PAOC denominations’ understanding of worship to be related to corporate worship (combining ‘the first part of the service’, ‘the whole service’, and ‘experiencing/feeling God’s presence’). Although leaders had a greater percentage for ‘the first part of the service’ and ‘the whole service’ (20.8% each, compared with graduates at 12.0% each), graduates showed a greater percentage for ‘experiencing/feeling God’s presence’ (20.0%), compared with leaders (4.2%). The percentages for worship meanings related to whole-life worship (i.e. ‘whole-life worship’ and ‘both congregational and whole-life worship’) showed graduates with a greater percentage (41.0%) than leaders (29.1%). A greater percentage of leaders (25.0%) perceived the PAOC denomination’s understanding of worship to be related to ‘the spiritual part of life’ than graduates (15.0%).

Table 101: Comparison of Graduates and Leaders Regarding Their Own Practice or Expression of Worship

			PAOC		
			Graduates	Leaders	Total
Which ONE definition BEST describes your own personal practice or expression of worship (i.e. what you actually live out) most of the time?	the spiritual part of life	Count	5	1	6
		Col %	5.0%	4.0%	4.8%
	experiencing/feeling God's presence	Count	5	0	5
		Col %	5.0%	.0%	4.0%
	whole-life worship	Count	39	10	49
		Col %	39.0%	40.0%	39.2%
	both congregational and whole-life worship	Count	51	14	65
		Col %	51.0%	56.0%	52.0%
Total	Count	100	25	125	
	Col %	100.0%	100.0%	100.0%	

Regarding graduates' and leaders' practice or expression of worship (i.e. what they actually lived out most of the time), results were quite similar. The great majority of both graduates and leaders indicated that their practice of worship related to whole-life worship, with 90.0% of graduates (n = 100) and 96.0% of leaders (n = 25) checking either 'whole-life worship' (39.0% of graduates and 40.0% of leaders) or 'both congregational and whole-life worship' (51.0% of graduates and 56.0% of leaders).

Table 102: Comparison of Graduates and Leaders Regarding Their Perception of Their Congregation's Practice or Expression of Worship

			PAOC		
			Graduates	Leaders	Total
Which ONE definition BEST describes your perception of the majority of your present congregation's practice or expression of worship (i.e. what they actually live out) most of the time?	the first part of the service	Count	18	10	28
		Col %	18.2%	45.5%	23.1%
	the whole service	Count	14	3	17
		Col %	14.1%	13.6%	14.0%
	the spiritual part of life	Count	21	2	23
		Col %	21.2%	9.1%	19.0%
	experiencing/feeling God's presence	Count	18	4	22
		Col %	18.2%	18.2%	18.2%
	whole-life worship	Count	10	1	11
		Col %	10.1%	4.5%	9.1%
	both congregational and whole-life worship	Count	18	2	20
		Col %	18.2%	9.1%	16.5%
	Total	Count	99	22	121
		Col %	100.0%	100.0%	100.0%

Data indicated quite a difference between graduates (n = 99) and leaders (n = 22) regarding their perception of their congregation's practice of worship. Whereas 18.2% of graduates perceived their congregation's practice of worship related to 'the first part of service', 45.5% of leaders indicated the same. Whereas 50.5% of graduates perceived their congregation's practice of worship was restricted to corporate worship (18.2% for 'first part of the service', 14.1% for 'the whole service', and 18.2% for 'experiencing/feeling God's presence'), 77.3% of leaders indicated the same (45.5% for 'the first part of the service', 13.6% for 'the whole service', and 18.2% for 'experiencing/feeling God's presence'). A greater percentage of graduates (21.2%) perceived their congregation's practice of worship to be related to 'the spiritual part of life', than the leaders (9.1%). A greater percentage of graduates (28.3%) also perceived their congregation's practice of worship to be related to whole-life worship (10.1% for 'whole-life worship' and 18.2% for 'both congregational and whole-life worship'), compared to 13.6% of leaders (4.5% for 'whole-life worship' and 9.1% for 'both congregational and whole-life worship').

Table 103: Comparison of Graduates and Leaders Regarding Their Perception of the PAOC Denomination’s Practice or Expression of Worship

			PAOC		Total
			Graduates	Leaders	
Which ONE definition BEST describes your perception of the whole PAOC denomination's practice or expression of worship (i.e. what they actually live out) most of the time?	the first part of the service	Count	13	6	19
		Col %	13.4%	25.0%	15.7%
	the whole service	Count	18	5	23
		Col %	18.6%	20.8%	19.0%
	the spiritual part of life	Count	13	4	17
		Col %	13.4%	16.7%	14.0%
	experiencing/feeling God's presence	Count	25	6	31
		Col %	25.8%	25.0%	25.6%
	whole-life worship	Count	8	2	10
		Col %	8.2%	8.3%	8.3%
	both congregational and whole-life worship	Count	20	1	21
		Col %	20.6%	4.2%	17.4%
	Total	Count	97	24	121
		Col %	100.0%	100.0%	100.0%

The perception of graduates and leaders regarding the PAOC denomination’s practice of worship were somewhat different. 57.8% of graduates (n = 97) perceived the PAOC denomination’s practice of worship to be related to corporate worship (13.4% for ‘the first part of the service’, 18.6% for ‘the whole service’, and 25.8% for ‘experiencing/feeling God’s presence’), whereas 70.8% of leaders (n = 24) perceived the same (25.0% for ‘the first part of the service’, 20.8% for ‘the whole service’, and 25.0% for ‘experiencing/feeling God’s presence’). The greatest difference between graduates and leaders regarding the perception of the PAOC denomination’s practice of worship, was regarding the corporate worship meaning ‘the first part of the service’, with 13.4% of graduates and 25.0% of leaders indicating this.

Table 104: Comparison of Graduates and Leaders Regarding Their Use of the Word Worship in Church

			PAOC		
			Graduates	Leaders	Total
When you personally use the word 'worship' in a church service (and you do not define it), you generally are referring to	the first part of the service	Count	27	4	31
		Col %	27.3%	16.0%	25.0%
	the whole service	Count	19	8	27
		Col %	19.2%	32.0%	21.8%
	the spiritual part of life	Count	5	2	7
		Col %	5.1%	8.0%	5.6%
	experiencing/feeling God's presence	Count	19	1	20
		Col %	19.2%	4.0%	16.1%
	whole-life worship	Count	18	5	23
		Col %	18.2%	20.0%	18.5%
	both congregational and whole-life worship	Count	11	4	15
		Col %	11.1%	16.0%	12.1%
	none of the above	Count	0	1	1
		Col %	.0%	4.0%	.8%
Total	Count		99	25	124
	Col %		100.0%	100.0%	100.0%

Data indicated some differences between graduates and leaders regarding their use of the word 'worship' in a church service (and not defining it). A greater percentage of graduates (27.3%, n = 99) than leaders (16.0%, n = 25) referred to 'the first part of the service'. A greater percentage of leaders (32.0%) than graduates (19.2%) referred to 'the whole service'. A greater percentage of graduates (19.2%) than leaders (4.0%) referred to 'experiencing/feeling God's presence'. Combining these three meanings resulted in a greater percentage of graduates (65.7%) than leaders (52.0%) referring to corporate worship when using the word 'worship' in a church service. The percentage of graduates and leaders indicating their use of the word 'worship' to refer to something related to whole-life worship, was not so different. 29.3% of graduates (18.2% for 'whole-life worship' and 11.1% for 'both congregational and whole-life worship') indicated referring to something related to whole-life worship. 36.0% of leaders (20.0% for 'whole-life worship' and 16.0% for 'both congregational and whole-life worship') indicated the

same. Overall, both graduates and leaders referred more to corporate worship when using the word ‘worship’, than whole-life worship.

Table 105: Comparison of Graduates and Leaders Regarding Their Perception of the Use of the Word Worship by Others in Church

			PAOC		Total
			Graduates	Leaders	
When someone else uses the word 'worship' in a church service (and they do not define it), in your perception, they are usually/generally referring to	the first part of the service	Count	54	14	68
		Col %	53.5%	56.0%	54.0%
	the whole service	Count	20	5	25
		Col %	19.8%	20.0%	19.8%
	the spiritual part of life	Count	5	2	7
		Col %	5.0%	8.0%	5.6%
	experiencing/feeling God's presence	Count	14	3	17
		Col %	13.9%	12.0%	13.5%
	whole-life worship	Count	2	1	3
		Col %	2.0%	4.0%	2.4%
	both congregational and whole-life worship	Count	5	0	5
		Col %	5.0%	.0%	4.0%
	none of the above	Count	1	0	1
		Col %	1.0%	.0%	.8%
Total	Count	101	25	126	
	Col %	100.0%	100.0%	100.0%	

Results between graduates and leaders were very similar regarding their perception of what others were referring to when using the word ‘worship’ in church services and not defining it. 87.2% of graduates (n = 101) and 88.0% of leaders (n = 25) indicated worship meanings that related to corporate worship (53.5% of graduates and 56.0% of leaders for ‘the first part of the service’; 19.8% of graduates and 20.0% of leaders for ‘the whole service’; and 13.9% of graduates and 12.0% of leaders for ‘experiencing/feeling God’s presence’). Significant to note is that more than half of both graduates and leaders perceived others to be referring to the first part of the service (which includes music, praise and prayer) when using the word ‘worship’ in church services. Only 7.0% of graduates and 4.0% of leaders perceived others to be referring to whole-life worship.

Table 106: Comparison of Graduates and Leaders Regarding Their Perception of the Use of the Word Worship by Authors

			PAOC		
			Graduates	Leaders	Total
When authors use the word 'worship' in their writing (and they do not define it), you usually perceive them to be writing about	the first part of the service	Count	24	7	31
		Col %	24.0%	29.2%	25.0%
	the whole service	Count	12	3	15
		Col %	12.0%	12.5%	12.1%
	the spiritual part of life	Count	15	5	20
		Col %	15.0%	20.8%	16.1%
	experiencing/feeling God's presence	Count	18	1	19
		Col %	18.0%	4.2%	15.3%
	whole-life worship	Count	11	4	15
		Col %	11.0%	16.7%	12.1%
	both congregational and whole-life worship	Count	19	4	23
		Col %	19.0%	16.7%	18.5%
	none of the above	Count	1	0	1
		Col %	1.0%	.0%	.8%
Total	Count	100	24	124	
	Col %	100.0%	100.0%	100.0%	

Results between graduates and leaders were fairly similar regarding their perception of what authors were referring to in their writings when they used the word 'worship' and did not define it. 54.0% of graduates (n = 100) and 45.9% of leaders (n = 24) indicated that authors were referring to something related to corporate worship (24.0% of graduates and 29.2% of leaders for 'the first part of the service'; 12.0% of graduates and 12.5% of leaders for 'the whole service'; and 18.0% of graduates and 4.2% of leaders for 'experiencing/feeling God's presence'). 30.0% of graduates and 33.4% of leaders perceived authors to be referring to something related to whole-life worship (11.0% of graduates and 16.7% of leaders for 'whole-life worship', and 19.0% of graduates and 16.7% of leaders for 'both congregational and whole-life worship').

Table 107: Comparison of Graduates and Leaders Regarding Their Knowledge of the Definition of Worship

			PAOC		Total
			Graduates	Leaders	
From the Hebrew and Greek terminology in the Bible, God's definition of worship does NOT generally refer to anything musical or other outward expression, or relate to what happens in the temple or church. Did you know this biblical fact?	yes	Count	69	17	86
		Col %	69.7%	70.8%	69.9%
	no	Count	30	7	37
		Col %	30.3%	29.2%	30.1%
Total	Count		99	24	123
	Col %		100.0%	100.0%	100.0%

Results between graduates and leaders were very similar in regards to knowing the fact that, 'From the Hebrew and Greek terminology of the Bible, God's definition of worship does NOT generally refer to anything musical or other outward expression, or relate to what happens in the temple or church.' The majority of both graduates (69.7%, n = 99) and leaders (70.8%, n = 24) knew this fact, while 30.3% of graduates and 29.2% of leaders did not.

Table 108: Comparison of Graduates and Leaders Regarding Their Opinion of the Definition of Worship

			PAOC		Total	
			Graduates	Leaders		
How do you feel about this biblical definition of worship NOT being related to anything musical, other outward expressions or what happens in church?	not surprised at all (I knew that)	Count	64	14	78	
		Col %	64.0%	56.0%	62.4%	
	a little surprised	Count	13	5	18	
		Col %	13.0%	20.0%	14.4%	
	neutral (doesn't bother me, don't really care)	Count	8	3	11	
		Col %	8.0%	12.0%	8.8%	
	quite surprised	Count	4	0	4	
		Col %	4.0%	.0%	3.2%	
	skeptical	Count	4	1	5	
		Col %	4.0%	4.0%	4.0%	
	other	Count	7	2	9	
		Col %	7.0%	8.0%	7.2%	
	Total	Count		100	25	125
		Col %		100.0%	100.0%	100.0%

Results between graduates and leaders were also quite similar regarding how they felt about this biblical definition of worship. The majority of graduates (64.0%, n = 100) and more than half the leaders (56.0%, n = 25) indicated they were ‘not surprised at all (I knew that)’ by this definition. 13.0% of graduates and 20.0% of leaders were ‘a little surprised’, while 8.0% of graduates and 12.0% of leaders were ‘neutral (doesn’t bother me, don’t really care)’. 4.0% of graduates and 0.0% of leaders were ‘quite surprised’, while 4.0% of each were ‘skeptical’.

5 RESULTS: WORSHIP CURRICULA AND INSTRUCTION IN PAOC THEOLOGICAL COLLEGES

5.1 INTRODUCTORY REMARKS

In both the questionnaires to PAOC theological college graduates and PAOC leaders, seven questions were included that related to worship theology instruction, and six questions related to whole-life worship and/or spiritual formation instruction that respondents received while at a PAOC theological college. Seven additional questions requested respondents to offer their opinion about what worship and/or spiritual formation instruction should be required, if any, in PAOC theological colleges, and if so, in what context or activity. Respondents were also given opportunity to indicate how adequate their worship instruction was, and to offer suggestions regarding how PAOC theological colleges could better address worship issues.

In order to enable respondents to answer questions with the same understanding of worship, the questionnaires offered the following explanation:

IMPORTANT NOTE: When we inquire about the biblical theology and/or the biblical definition of worship, we are referring to: the discussion of worship as the proper human response to God's revelation and redemption; worship as a major theme throughout the whole Bible; and/or, the meaning of worship derived from the biblical Hebrew and Greek terminology of worship. We are generally NOT referring to music and other corporate worship expressions except as possible responses among many.

The six meanings of the concept of worship were repeated (see p. 384). In order for respondents to answer questions with the same understanding of whole-life worship (and spiritual formation as its counterpart), the following explanation was included:

IMPORTANT NOTE: For the purpose of this survey, whole-life worship (or worship as life-style) is defined as: living all of life to honor and please God, always and everywhere (i.e. at home, work, school, church, in society, leisure and ministry, etc.), in which motives, attitudes, thoughts, words, actions, life-style and human relationships are guided by the principles of God's Word, and one's life is an expression of a humble, trusting, loving and obedient relationship with God through Jesus Christ and the Holy Spirit.

5.2 WORSHIP CURRICULA AND INSTRUCTION

5.2.1 GRADUATES

Table 109: Graduates by Whether or Not They Had Taken a Course in Which Worship Theology Was Taught

		FREQUENCY	PERCENT
In your training at a PAOC Bible college, did you take a course in which the biblical theology and/or the biblical definition of worship was taught?	yes	50	49.5%
	no	32	31.7%
	can't remember	19	18.8%
Total		101	100.0%

Almost half (49.5%, n = 101) of graduate respondents indicated that they had taken a course while at a PAOC theological college in which the biblical theology and/or the biblical definition of worship was taught. 31.7% indicated they had not taken such a course, and 18.8% indicated they could not remember.

Table 110: Graduates by Whether or Not the Course with Worship Theology Instruction was Required or an Elective

		FREQUENCY	PERCENT
Was the course a required course or an elective in your program?	required	43	79.6%
	elective	3	5.6%
	don't know/ can't remember	8	14.8%
Total		54	100.0%

Of those who had taken such a course, 79.6% (n = 54) indicated that it was a required course, while 5.6% indicated it was an elective, and 14.8% indicated that they could not remember.

Table 111: Graduates by Type of Course Which Included Worship Theology Instruction

		FREQUENCY	PERCENT
What type of course was it?	Bible or theology course	12	22.6%
	music or congregational worship course	30	56.6%
	spiritual formation/disciplines/issues course	6	11.3%
	don't know/can't remember	5	9.4%
Total		53	100.0%

Regarding the type of course it was, 56.6% (n = 53) indicated it was a ‘music or congregational worship course’, 22.6% indicated a ‘Bible or theology course’, 11.3% indicated a ‘spiritual formation/disciplines/issues course’, and 9.4% did not know or remember. If this data is representative, it shows that instruction in the concept of worship was usually relegated to a corporate worship course.

Table 112: Graduates by Whether or Not the Meaning of Worship was Taught Using Biblical Hebrew and Greek Terminology

		FREQUENCY	PERCENT
Was the meaning of worship taught using the biblical Hebrew and Greek terminology?	yes	18	34.0%
	no	9	17.0%
	don't know/can't remember	26	49.1%
Total		53	100.0%

Within the course, 49.1% (n = 53) indicated they did not know or could not remember whether the meaning of worship was taught using the biblical Hebrew and Greek terminology, 34.0% indicated that it was, and 17.0% indicated that it was not taught.

Table 113: Graduates by the Meaning of Worship Taught or Implied in the Course

		FREQUENCY	PERCENT
What meaning of worship was taught or implied in this course?	the first part of the service	5	9.6%
	the whole service	7	13.5%
	the spiritual part of life	5	9.6%
	whole-life worship	9	17.3%
	both congregational and whole-life worship	22	42.3%
	don't know/can't remember	4	7.7%
Total		52	100.0%

Regarding the meaning of worship that was taught or implied within the course, 42.3% (n = 52) indicated ‘both congregational and whole-life worship’, 17.3% indicated ‘whole-life worship’, 13.5% indicated ‘the whole service’, 9.6% each indicated ‘the first part of the service’ and ‘the spiritual part of life’, and 7.7% did not know or could not remember.

Table 114: Graduates by Whether or Not a Course Including Worship Theology Instruction was Available

		FREQUENCY	PERCENT
If you did not take a course in which the biblical theology and/or the biblical definition of worship was taught, was there such a course available?	yes	8	16.0%
	no	12	24.0%
	don't know/can't remember	30	60.0%
Total		50	100.0%

Those respondents who indicated they had not taken a course in which the biblical theology of worship was taught or could not remember, were asked if such a course was available. Of the 50 who answered this question, 60.0% did not know or could not remember, 24.0% indicated ‘no’, and 16.0% indicated ‘yes’.

Table 115: Graduates by Whether or Not They Would Take a Course Which Included Worship Theology Instruction if Doing Training Over Again

		FREQUENCY	PERCENT
If you could do your training over again, would you take a course that taught the biblical theology and/or the biblical definition of worship?	yes	75	75.0%
	no	6	6.0%
	don't know	19	19.0%
Total		100	100.0%

When graduates (n = 100) were asked whether or not they would take a course that taught the biblical theology and/or the biblical definition of worship if they could do their training over again, 75.0% indicated 'yes', 6.0% indicated 'no', and 19.0% indicated 'don't know'.

5.2.2 LEADERS

Table 116: Leaders by Whether or Not They Had Taken a Course Which Included Worship Theology Instruction

		FREQUENCY	PERCENT
In your training at a PAOC Bible college, did you take a course in which the biblical theology and/or the biblical definition of worship was taught?	yes	7	35.0%
	no	11	55.0%
	can't remember	2	10.0%
Total		20	100.0%

Of the 20 leaders who had attended PAOC theological colleges, 55.0% indicated they had not taken a course in which the biblical theology and/or the biblical definition of worship was taught, 35.0% indicated they had, and 10.0% could not remember. Not enough leaders answered the questions regarding whether the course was required or an elective, the type of course it was, whether the meaning of worship was taught using the biblical Hebrew and Greek terminology, and what meaning of worship was taught or implied in the course, to offer any significant results.

Table 117: Leaders by Whether or Not a Course Which Included Worship Theology Instruction was Available

		FREQUENCY	PERCENT
If you did not take a course in which the biblical theology and/or the biblical definition of worship was taught, was there such a course available?	yes	1	7.7%
	no	7	53.8%
	don't know/ can't remember	5	38.5%
Total		13	100.0%

The 13 leaders who had not taken a course in which the biblical theology and/or the biblical definition of worship was taught or could not remember, were asked if such a course was available during their studies at a PAOC theological college. 53.8% indicated 'no', 38.5% indicated they did not know or could not remember, and only 7.7% indicated 'yes'.

Table 118: Leaders by Whether or Not They Would Take a Course Which Included Worship Theology Instruction if Doing Training Over Again

		FREQUENCY	PERCENT
If you have not already or could do your training over again, would you take a course that taught the biblical theology and/or the biblical definition of worship?	yes	20	87.0%
	no	1	4.3%
	don't know	2	8.7%
Total		23	100.0%

Regarding the question, 'If you have not already or could do your training over again, would you take a course that taught the biblical theology and/or the biblical definition of worship?', of the 23 leaders who responded, 87.0% indicated 'yes', 4.3% indicated 'no', and 8.7% did not know.

5.2.3 COMPARISON OF GRADUATES AND LEADERS

Table 119: Comparison of Graduates and Leaders by Whether or Not They Had Taken a Course Which Included Worship Theology Instruction

			PAOC		Total
			Graduates	Leaders	
In your training at a PAOC Bible college, did you take a course in which the biblical theology and/or the biblical definition of worship was taught?	yes	Count	50	7	57
		Col %	49.5%	35.0%	47.1%
	no	Count	32	11	43
		Col %	31.7%	55.0%	35.5%
	can't remember	Count	19	2	21
		Col %	18.8%	10.0%	17.4%
Total	Count	101	20	121	
	Col %	100.0%	100.0%	100.0%	

Regarding respondents having taken a course in which the biblical theology and/or the biblical definition of worship was taught while attending a PAOC theological college, a greater percentage of graduates (49.5%, n = 101) had taken such a course than leaders (35.0%, n = 20). 31.7% of graduates and 55.0% of leaders had not taken such a course, and 18.8% of graduates and 10.0% of leaders could not remember.

Table 120: Comparison of Graduates and Leaders by Whether or Not They Would Take a Course Which Included Worship Theology Instruction if Doing Training Over Again

			PAOC		Total
			Graduates	Leaders	
If you could do your training over again, would you take a course that taught the biblical theology and/or the biblical definition of worship?	yes	Count	75	20	95
		Col %	75.0%	87.0%	77.2%
	no	Count	6	1	7
		Col %	6.0%	4.3%	5.7%
	don't know	Count	19	2	21
		Col %	19.0%	8.7%	17.1%
Total	Count	100	23	123	
	Col %	100.0%	100.0%	100.0%	

No significant difference between graduates and leaders was observed when asked if they would take a course that taught the biblical theology and/or the biblical definition of worship if they could do their training over again. The majority of both indicated that they would. 75.0% of graduates (n = 100) and 87.0% of leaders (n = 23) indicated that

they would take such a course, 19.0% of graduates and 8.7% of leaders indicated they did not know, and only 6.0% of graduates and 4.3% of leaders indicated they would not.

5.3 SPIRITUAL FORMATION CURRICULA AND WHOLE-LIFE WORSHIP

INSTRUCTION

5.3.1 GRADUATES

Table 121: Graduates by Whether or Not They Had Taken, or Been Involved in, a Spiritual Formation Course, Group or Mentoring Situation

		FREQUENCY	PERCENT
In your training at a PAOC Bible college, did you take or were you involved in a spiritual formation/development/issues course, group or mentoring situation?	yes	62	61.4%
	no	34	33.7%
	can't remember	5	5.0%
Total		101	100.0%

Of the 101 graduates, 61.4% indicated that they had taken, or were involved in, a spiritual formation/development/issues course, group or mentoring situation, while 33.7% indicated they had not, and 5.0% indicated they could not remember.

Table 122: Graduates by Whether or Not the Spiritual Formation Course, Group or Mentoring Situation was Required or an Elective

		FREQUENCY	PERCENT
Was the course, group or mentoring situation required or elective?	required	52	81.3%
	elective	7	10.9%
	don't know/ can't remember	5	7.8%
Total		64	100.0%

Regarding whether the course, group or mentoring situation was required or an elective, 81.3% (n = 64) indicated it was required, 10.9% indicated it was an elective, and 7.8% could not remember.

Table 123: Graduates by Whether or Not Whole-life Worship was Discussed in the Spiritual Formation Course, Group or Mentoring Situation

		FREQUENCY	PERCENT
In this spiritual formation/development/ issues course, group or mentoring situation, was whole-life worship or worship as life-style discussed?	yes	36	56.3%
	no	11	17.2%
	can't remember	17	26.6%
Total		64	100.0%

When asked whether whole-life worship or worship as life-style was discussed in the course, group or mentoring situation, 56.3% (n = 64) indicated 'yes', 17.2% indicated 'no', and 26.6% could not remember.

Table 124: Graduates by Whether or Not the Meaning of Worship was Taught Using Biblical Hebrew and Greek Terminology in the Spiritual Formation Course, Group or Mentoring Situation

		FREQUENCY	PERCENT
Was the meaning of worship taught using the biblical Hebrew and Greek terminology?	yes	10	20.8%
	no	16	33.3%
	don't know/ can't remember	22	45.8%
Total		48	100.0%

When asked whether the meaning of worship was taught using the biblical Hebrew and Greek terminology in the course, group or mentoring situation, 45.8% (n = 48) did not know or could not remember, 33.3% indicated 'no', and 20.8% indicated 'yes'.

Table 125: Graduates by Whether or Not a Spiritual Formation Course, Group or Mentoring Situation was Available

		FREQUENCY	PERCENT
If you were not involved in a course, group or mentoring situation in which whole-life worship or worship as life-style was taught or discussed, was there such a course, group or mentoring situation available?	yes	9	15.3%
	no	21	35.6%
	don't know/ can't remember	29	49.2%
Total		59	100.0%

For those respondents who were not involved in a course, group or mentoring situation in which whole-life worship or worship as life-style was taught or discussed, the question was asked if such a course, group or mentoring situation was available. 49.2% (n = 59) did not know or could not remember, 35.6% indicated 'no', and 15.3% indicated 'yes'.

Table 126: Graduates by Whether or Not They Would Take, or Be Involved in, a Spiritual Formation Course, Group or Mentoring Situation if Doing Training Over Again

		FREQUENCY	PERCENT
If you could do your training over again, would you take a course, or be involved in a group or mentoring situation, where whole-life worship or worship as life-style was taught or discussed?	yes	80	82.5%
	no	4	4.1%
	don't know	13	13.4%
Total		97	100.0%

Of the 97 who responded to the question, 'If you could do your training over again, would you take a course, or be involved in a group or mentoring situation, where whole-life worship or worship as life-style was taught or discussed?', 82.5% indicated 'yes', 4.1% indicated 'no', and 13.4% indicated they did not know.

5.3.2 LEADERS

Table 127: Leaders by Whether or Not They Had Taken, or Been Involved in, a Spiritual Formation Course, Group or Mentoring Situation

		FREQUENCY	PERCENT
In your training at a PAOC Bible college, did you take or were you involved in a spiritual formation/development/issues course, group or mentoring situation?	yes	5	25.0%
	no	13	65.0%
	can't remember	2	10.0%
Total		20	100.0%

Leaders were asked if they had taken, or were involved in, a spiritual formation/development/issues course, group or mentoring situation while attending a

PAOC theological college. Of the 20 who responded, 65.0% indicated ‘no’, 25.0% indicated ‘yes’, and 10.0% indicated they could not remember. Not enough leaders had taken such a course or been involved in a group or mentoring situation to make questions about the activity significant (i.e. whether it was required or elective, and the content of the activity).

Table 128: Leaders by Whether or Not a Spiritual Formation Course, Group or Mentoring Situation was Available

		FREQUENCY	PERCENT
If you were not involved in a course, group or mentoring situation in which whole-life worship or worship as life-style was taught or discussed, was there such a course, group or mentoring situation available?	yes	1	6.7%
	no	12	80.0%
	don't know/ can't remember	2	13.3%
Total		15	100.0%

Those leaders who indicated they were not involved in a course, group or mentoring situation in which whole-life worship or worship as life-style was taught or discussed, were asked whether such an activity was available. Of the 15 who responded, 80.0% indicated ‘no’, 13.3% indicated ‘don’t know/can’t remember’, and 6.7% indicated ‘yes’.

Table 129: Leaders by Whether or Not They Would Take, or Be Involved in, a Spiritual Formation Course, Group or Mentoring Situation if Doing Training Over Again

		FREQUENCY	PERCENT
If you could do your training over again, would you take a course or be involved in a group or mentoring situation where whole-life worship or worship as life-style was taught or discussed?	yes	21	84.0%
	no	3	12.0%
	don't know	1	4.0%
Total		25	100.0%

When leaders (n = 25) were asked whether they would take a course or be involved in a group or mentoring situation where whole-life worship or worship as life-style was taught

or discussed, if they could do their training over again, 84.0% indicated 'yes', 12.0% indicated 'no', and 4.0% indicated 'don't know'.

5.3.3 COMPARISON OF GRADUATES AND LEADERS

Table 130: Comparison of Graduates and Leaders by Whether or Not They Had Taken, or Been Involved in, a Spiritual Formation Course, Group or Mentoring Situation

			PAOC		Total
			Graduates	Leaders	
In your training at a PAOC Bible college, did you take or were you involved in a spiritual formation/development/issues course, group or mentoring situation?	yes	Count	62	5	67
		Col %	61.4%	25.0%	55.4%
	no	Count	34	13	47
		Col %	33.7%	65.0%	38.8%
	can't remember	Count	5	2	7
		Col %	5.0%	10.0%	5.8%
Total	Count	101	20	121	
	Col %	100.0%	100.0%	100.0%	

A significant difference between graduates and leaders was observed in regards to whether or not they had taken, or were involved in, a spiritual formation/development/issues course, group or mentoring situation while attending a PAOC theological college. While 61.4% of graduates (n = 101) had taken or been involved in such an activity, only 25.0% of leaders (n = 20) had done the same. 65.0% of leaders had not, while 33.7% of graduates had indicated they had not. This result may be due to the fact that leaders were generally older and had attended PAOC colleges in earlier years when spiritual formation activities were not available.

Table 131: Comparison of Graduates and Leaders by Whether or Not They Would Take, or Be Involved in, a Spiritual Formation Course, Group or Mentoring Situation if Doing Training Over Again

			PAOC		
			Graduates	Leaders	Total
If you could do your training over again, would you take a course, or be involved in a group or mentoring situation, where whole-life worship or worship as life-style was taught or discussed?	yes	Count	80	21	101
		Col %	82.5%	84.0%	82.8%
	no	Count	4	3	7
		Col %	4.1%	12.0%	5.7%
	don't know	Count	13	1	14
		Col %	13.4%	4.0%	11.5%
Total	Count	97	25	122	
	Col %	100.0%	100.0%	100.0%	

When graduates and leaders were asked whether they would take a course, or be involved in a group or mentoring situation, where whole-life worship or worship as life-style was taught or discussed, if they could do their training over again, the results were very similar. 82.5% of graduates (n = 97) and 84.0% of leaders (n = 25) indicated that they would, only 4.1% of graduates and 12.0% of leaders indicated they would not, and 13.4% of graduates and 4.0% of leaders did not know.

5.4 OPINIONS OF RESPONDENTS REGARDING WORSHIP AND SPIRITUAL FORMATION CURRICULA AND INSTRUCTION REQUIREMENTS AT PAOC THEOLOGICAL COLLEGES

5.4.1 GRADUATES

Graduates were requested to offer their opinion regarding which programs PAOC theological college students should take a mandatory course in which the biblical theology and/or the biblical definition of worship was taught. Respondents were encouraged to mark as many categories as applied and give a brief rationale for each

checked category. The program categories included: all students in every program; a list of different programs or majors; and no student should be required to take such a course.

Table 132: Graduates' Opinion Regarding a Mandatory Course Which Includes Worship Theology Instruction

		FREQUENCY	PERCENT
In which programs should students be required to take a course in which the biblical theology and/or the biblical definition of worship is taught?	all students in every program	86	85.1%
	biblical theology/biblical languages	15	14.9%
	children's ministries/family ministries	9	8.9%
	church ministries	13	12.9%
	counseling ministries	7	6.9%
	general Bible/Christian studies	14	13.9%
	missions/intercultural/global ministries	6	5.9%
	music, arts, 'worship' ministries	18	17.8%
	pastoral theology/ministries	14	13.9%
	religious/Christian education	11	10.9%
	youth ministries	12	11.9%
	no student should be required to take such a course	2	2.0%
Total	101	100.0%	

Of the 101 graduates that responded to this question, 85.1 % indicated 'all students in every program' and only 2.0% indicated 'no student should be required to take such a course'. The other categories received small percentages ranging from 5.9% for 'missions/intercultural/global ministries' to 17.8% for 'music, arts, 'worship' ministries'.

Graduates who indicated that all students in every program should take a course in which the biblical theology and/or the biblical definition of worship was taught (85.1%, n = 101; see Table 132 above), also gave a brief rationale for indicating this. The vast majority of respondents, in answering the 'why?' part of the question, wrote that all students in every program should take such a course because the true meaning of worship

relates to and is foundational teaching for all Christians, not just church leaders or church musicians. Other words besides 'foundational' used were, 'important', 'essential', 'integral', 'fundamental', 'primary', 'crucial', 'central', and 'necessary'. The implication of many comments, was that no matter your role or ministry, it is important to understand the meaning of worship in order to teach others accurately, and live a life of worship wherever you are. Some responses also indicated that there was misunderstanding and confusion about worship, and that correct teaching would alleviate this and address the 'worship wars' (i.e. disagreeing on differing styles of services and music) going on in the church. Specific responses included the following: "No matter the program (or vocation, etc.), the truth of worship as whole-life response is critical to authentic spirituality."; "This concept is foundational to our relationship with God and to all our ministry and teaching."; "A balanced, biblical understanding of major scriptural themes should be mandatory for all areas of training."; "As a foundational factor in developing spiritual maturity and fruitfulness, it would seem in keeping with the college's overall mission for all students."; "Isn't the chief end of man to worship God and glorify Him forever? It would seem reasonable to understand that in the most correct way possible."; "Students must know what worship is in order to properly teach it if they become involved in any form of ministry."; "This is the basis for all aspects of Christian life, especially ministry. How would we teach others if we are not taught ourselves?"; "I believe spiritual formation and worship are connected and integral to any successful ministry."; and "I believe worship is foundational to building a Christian life-style. A biblically correct concept of worship is absolutely necessary".

All respondents who checked any of the categories except the last one (i.e. ‘no student should be required to take such a course’), were asked in which context or activity the topic of biblical theology of worship and/or the biblical definition of worship, should be learned. Respondents were encouraged to check as many categories as applied.

Table 133: Graduates’ Opinion Regarding Context or Activity for Learning Worship Theology

		FREQUENCY	PERCENT
In which context or activity should these students at PAOC Bible colleges learn the biblical theology and/or the biblical definition of worship?	a Bible/theology course including worship theology	75	77.3%
	a course dealing with worship theology only	30	30.9%
	a music or congregational worship course	59	60.8%
	college-initiated Christian ministries and/or internships	31	32.0%
	college-initiated small discipleship/mentoring groups	52	53.6%
	private devotions (personal initiative)	37	38.1%
	teaching or preaching in college chapels or services	49	50.5%
	other context or activity	7	7.2%
Total		97	100.0%

Of the 97 who responded to this question, the percentages for each category of context or activity, from highest to lowest, are as follows: 77.3% for ‘a Bible or theology course in which the biblical theology of worship is included’; 60.8% for ‘a music or congregational worship course in which the biblical theology of worship is included’; 53.6% for ‘college initiated small discipleship/mentoring groups’; 50.5% for ‘teaching or preaching in college chapels or services’; 38.1% for ‘private devotions (personal initiative)’; 32.0% for ‘college initiated Christian ministries and/or internships’; 30.9% for ‘a course that deals with the biblical theology of worship only’; and 7.2% for ‘other context or activity’.

Graduates were also requested to offer their opinion regarding PAOC theological college students taking or being involved in a mandatory course, group or mentoring situation, in which whole-life worship or worship as life-style was taught or discussed. Respondents were encouraged to mark as many categories as applied and give a brief rationale for each checked category. The program categories included: all students in every program; a list of different programs or majors; and no student should be required to take such a course.

Table 134: Graduates’ Opinion Regarding a Mandatory Course or Group Which Includes Whole-life Worship Instruction or Discussion

		FREQUENCY	PERCENT
In which programs should students be required to take a course, or be involved in a group, in which whole-life worship or worship as life-style is taught or discussed?	all students in every program	87	87.0%
	biblical theology/biblical languages	9	9.0%
	children’s ministries/family ministries	5	5.0%
	church ministries	7	7.0%
	counseling ministries	4	4.0%
	general Bible/Christian studies	8	8.0%
	missions/intercultural/global ministries	3	3.0%
	music, arts, ‘worship’ ministries	10	10.0%
	pastoral theology/ministries	8	8.0%
	religious/Christian education	4	4.0%
	youth ministries	6	6.0%
	no student should be required to take such a course	4	4.0%
Total	100	100.0%	

Of the 100 graduates that responded to this question, 87.0 % indicated ‘all students in every program’ and only 4.0% indicated ‘no student should be required to take such a course’. The other categories received small percentages ranging from 3.0% for ‘missions/intercultural/global ministries’ to 10.0% for ‘music, arts, ‘worship’ ministries’.

The open text responses for why all students in every program should be required to take a course or be involved in a group or mentoring situation in which whole-life worship or worship as life-style was taught or discussed, were very similar to those for why all students in every program should be required to take a course in which the biblical theology of worship and/or the biblical definition of worship was taught (see pp. 424-425). Twenty-six of the 87 who checked 'all students in every program', wrote 'same as above' for the 'why?' part of the question, referring to the previous question. Similar rationale were cited, namely, that the teaching or discussing of whole-life worship was imperative, integral, fundamental, foundational, important, primary, essential, central, basic, or key for all Christians and all students. A sampling of open text responses follows: "Those preparing for Christian ministry need to be whole-life worshippers before they can lead others to be true worshippers."; "The whole of the Bible is about God's initiative to us and our response to Him; it is good for all students to have a theological/philosophical foundation of what this response looks like."; "A biblical understanding of worship is a must. You cannot teach or train others in what you do not know."; "If the leaders don't have a biblical understanding of worship, then how can they teach those under their pastoral care?"; and "Once students have a biblical definition, they need to learn how to apply it daily. Students need to be able to take these teachings back to their home churches where, I believe, the meaning of 'worship' has often been lost."

All respondents who checked any of the categories except the last one (i.e. 'no student should be required to take such a course'), were asked in which context or activity the

topic of whole-life worship or worship as lifestyle, should be taught or discussed.

Respondents were encouraged to check as many categories as applied.

Table 135: Graduates' Opinion Regarding Context or Activity for Learning Whole-life Worship

		FREQUENCY	PERCENT
In which context or activity do you feel that students at PAOC Bible colleges should learn about whole-life worship or worship as life-style?	a course that deals with whole-life worship only	34	37.4%
	a mentoring situation with a college faculty or staff member	42	46.2%
	a music or congregational worship course	39	42.9%
	a spiritual formation/issues course	64	70.3%
	college-initiated Christian ministries and/or internships	29	31.9%
	college-initiated small discipleship/mentoring group	51	56.0%
	private devotions (personal initiative)	37	40.7%
	teaching or preaching in college chapels or services	50	54.9%
	other context or activity	4	4.4%
Total		91	100.0%

Of the 91 who responded to this question, the percentages for each category, from highest to lowest are as follows: 70.3% for ‘a spiritual formation/issues course in which whole-life worship is discussed’; 56.0% for ‘college initiated small discipleship/mentoring group’; 54.9% for ‘teaching or preaching in college chapels or services’; 46.2% for ‘a mentoring situation with a college faculty or staff member’; 42.9% for ‘a music or congregational worship course in which whole-life is discussed’; 40.7% for ‘private devotions (personal initiative)’; 37.4% for ‘a course that deals with whole-life worship only’; 31.9% for ‘college initiated Christian ministries and/or internships’; and 4.4% for ‘other context or activity’.

Table 136: Graduates' Opinion Regarding Other Contexts or Activities in Which Whole-life Worship was Encouraged

		FREQUENCY	PERCENT
In what other contexts or activities was whole-life worship or worship as life-style taught, discussed, implied or encouraged?	by example of faculty and/or staff	80	79.2%
	by example of fellow students	55	54.5%
	Christian ministries	35	34.7%
	college chapel services or spiritual emphasis services	66	65.3%
	informal discussions with faculty and/or staff	55	54.5%
	informal discussions with other students	56	55.4%
	internships	40	39.6%
	private devotions	57	56.4%
	small discipleship/mentoring groups	27	26.7%
	other context or activity	10	9.9%
	no other context or activity	4	4.0%
Total		101	100.0%

Graduates (n = 101) were asked in what other contexts or activities whole-life worship or worship as life-style was taught, discussed, implies or encouraged at their college. Responses from highest to lowest percentage were: 79.2% for 'by example of faculty and/or staff'; 65.3% for 'college chapel services or spiritual emphasis services'; 56.4% for 'private devotions'; 55.4% for 'informal discussions with other students'; 54.5% each for 'by example of fellow students' and 'informal discussions with faculty and/or staff'; 39.6% for 'internships'; 34.7% for 'Christian ministries'; and 26.7% for 'small discipleship/mentoring groups'.

Table 137: Graduates' Opinion Regarding Worship Instruction at Their College

		FREQUENCY	PERCENT
To what extent, or how adequately, did the PAOC Bible college you attended, address, cover or give attention to the topic of worship (i.e. biblical definition of worship, whole-life worship, congregational worship, etc.)?	not at all	3	3.0%
	very little	26	25.7%
	somewhat	32	31.7%
	enough	22	21.8%
	very much	18	17.8%
Total		101	100.0%

Graduates were asked to what extent or how adequately the PAOC college they attended, addressed, covered or gave attention to the topic of worship (i.e. the biblical definition of worship, whole-life worship, congregational worship, etc.). Of the 101 who responded, 3.0% indicated 'not at all', 25.7% indicated 'very little', 31.7% indicated 'somewhat', 21.8% indicated 'enough', and 17.8% indicated 'very much'. Only about two-fifths felt that the college they attended adequately addressed the topic of worship, while three-fifths did not.

Table 138: Graduates by College and Their Opinion Regarding Worship Instruction at Their College

			PAOC Bible College(s) Graduated				Total
			WPBC/SPC	NBC/Vanguard	CPC	EPBC/MCS	
To what extent, or how adequately, did the PAOC Bible college you attended, address, cover or give attention to the topic of worship (i.e. biblical definition of worship, whole-life worship, congregational worship, etc.)?	not at all	Count	0	1	0	2	3
		Col %	.0%	9.1%	.0%	6.1%	3.0%
	very little	Count	9	4	2	11	26
		Col %	18.4%	36.4%	25.0%	33.3%	25.7%
	somewhat	Count	19	0	3	10	32
		Col %	38.8%	.0%	37.5%	30.3%	31.7%
	enough	Count	11	2	1	8	22
		Col %	22.4%	18.2%	12.5%	24.2%	21.8%
	very much	Count	10	4	2	2	18
		Col %	20.4%	36.4%	25.0%	6.1%	17.8%
	Total	Count	49	11	8	33	101
		Col %	100.0%	100.0%	100.0%	100.0%	100.0%

Some significant differences between the four colleges were observed. NBC/Vanguard was the only college in which the ‘somewhat’ answer was not checked at all (0.0%, n = 11), whereas the other three colleges indicated near a third or more (38.8% for WPBC/SPC, n = 49; 37.5% for CPC, n = 8; 30.3% for EPBC/MCS, n = 33). Also, EPBC/MCS showed a much lower percentage for the answer ‘very much’ (6.1%), compared to the other three colleges (20.4% for WPBC/SPC; 36.4% for NBC/Vanguard; 25.0% for CPC). If this data is indicative of how well each college is addressing the topic of worship (i.e. ‘enough’ and ‘very much’), it appears that NBC/Vanguard leads the way with 54.6% satisfaction, followed by WPBC/SPC with 42.8%. It is important to

understand that these rates represent graduates who attended college between 1980 and 2005. Curricula, course content and college activities tend to change and develop over a twenty-five year period, and may be very different in the present.

A very important question that graduates were requested to answer was this: “Since the majority of PAOC pastors and church leaders are trained at PAOC Bible colleges, in your opinion, how could our PAOC Bible colleges better address worship issues?” All but 15 of the 102 graduate respondents answered this question. The researcher placed open-text responses in loose or general categories. The two that received the most emphasis (21 mentions for each) were: requiring all students to take a course in which the biblical theology of worship, whole-life worship, and/or worship as it relates to spiritual formation, is taught; and, more and/or better teaching, study and/or discussion on the topic of worship in general in the context of Bible college training. The next two most frequent categories referred to were: more one-on-one or group mentoring within the college setting where whole-life worship issues are discussed and students are held accountable (16 mentions); and, having the colleges place more emphasis on, encourage, and provide more opportunities for the practical expression of whole-life worship (15 mentions).

One category of answer received 10 mentions, namely, that the topic of worship should be addressed in chapels with proper and purposeful teaching and practical demonstration. Three categories of responses received 8 mentions each, namely: more and more authentic modeling of whole-life worship by faculty and staff in the colleges; having the

college place more importance on the topic of worship by giving it equal priority with other academic subjects and being intentional about teaching it; and, separating the study of worship from the study of church music and de-emphasizing musical or congregational worship. The following categories of responses received 7 mentions each: ensuring that students are not only taught about worship but are educated in how to teach their congregations about worship, and how to deal with worship issues and difficulties in the church; and, indicating that their college had done a sufficient job of educating them regarding the concept of worship.

It was suggested 4 times that colleges could better address worship issues by ensuring that there were knowledgeable and competent faculty members teaching the subject and training students in corporate worship leading. Four respondents did not know what to suggest and 3 admitted being pessimistic that correction and change for the better was possible. Three others suggested learning about worship from other traditions and denominations, incorporating traditional elements of worship in the teaching, and/or encouraging more expressions of corporate worship rather than just music and sermon alone. The following categories received 2 mentions each: offering more guidance and training for student chapel worship leaders or training students better in leading corporate worship; attacking the topic of worship from multiple perspectives (i.e. biblical, historical, cultural, artistic, etc.); and, explaining the semantic problems related to the word 'worship' (i.e. teaching the other words that mean whole-life worship such as holiness and obedience) and disengaging the word 'worship' from music classes. Some interesting responses that were suggested one time each were: getting input from pastors

regarding teaching worship at the college; offering a spiritual formation major; working toward a balance of instruction between the classroom, chapel and ministry experience; and, having the colleges and professors dialogue and network together regarding worship issues in the colleges.

5.4.2 LEADERS

Table 139: Leaders' Opinion Regarding a Mandatory Course Which Includes Worship Theology Instruction

		FREQUENCY	PERCENT
In which programs should students be required to take a course in which the biblical theology and/or the biblical definition of worship is taught?	all students in every program	22	88.0%
	biblical theology/biblical languages	5	20.0%
	children's ministries/family ministries	5	20.0%
	church ministries	5	20.0%
	counseling ministries	2	8.0%
	general Bible/Christian studies	3	12.0%
	missions/intercultural/global ministries	4	16.0%
	music, arts, 'worship' ministries	6	24.0%
	pastoral theology/ministries	7	28.0%
	religious/Christian education	5	20.0%
	youth ministries	6	24.0%
Total	25	100.0%	

When leaders were asked in which programs students at PAOC theological colleges be required to take a course in which the biblical theology and/or the biblical definition of worship is taught, 88.0% (n = 25) indicated that all students in every program should do so. The pastoral theology/ministries program received 28.0%, and the music, arts, 'worship' ministries program and the youth ministries program each received 24.0%. Leaders were requested to give a brief rationale for their choices. All but six of the 25 leaders gave a rationale. What follows are some of the reasons leaders gave for having all

students take a course in which the biblical theology of worship and/or the biblical definition of worship was included: “All of these courses are about ministry. Ministry to God is an important component of all ministry. All these courses will have a biblical foundation component in which whole-life worship as an indispensable aspect of the minister’s life will be taught.”; “Worship as a life-response to grace is connected to, and needs to be integrated into, the development of each Christian leader.”; “Worship is central to our understanding of ourselves as followers of Jesus Christ in the world and leaders in His church.”; “It is vitally important for all to understand what worship really is, not just the pop-church culture understanding of it. Authentic worship is so spiritually formative as a blessed by-product Part of these blessed by-products is the entirely positive effects that it should have on social and ethical dimensions of religious experience.”; “Worship is the key to a relationship with God.”; “This is the attitudinal base for our lifetime walk and relationship with our Maker. This is universal, equally applicable to all disciples of Christ, regardless of their specific vocational intentions.”; “It is a foundational issue, so everyone should study it.”; and, “Fundamental of Christian life, and certainly to Christian ministry”.

Table 140: Leaders' Opinion Regarding Context or Activity for Learning Worship Theology

		FREQUENCY	PERCENT
In which context or activity should these students at PAOC Bible colleges learn the biblical theology and/or the biblical definition of worship?	a Bible/theology course including worship theology	17	70.8%
	a course dealing with worship theology only	9	37.5%
	a music or congregational worship course	14	58.3%
	college-initiated Christian ministries and/or internships	11	45.8%
	college-initiated small discipleship/mentoring groups	15	62.5%
	private devotions (personal initiative)	8	33.3%
	teaching or preaching in college chapels or services	10	41.7%
	other context or activity	3	12.5%
Total		24	100.0%

A subsequent question was asked regarding which context or activity the teaching of the biblical theology and/or the biblical definition of worship should take place in. Of the 24 respondents, 70.8% indicated 'a Bible or theology course in which the biblical theology of worship is included', 62.5% indicated 'college initiated small discipleship/mentoring groups', 58.3% indicated 'a music or congregational worship course', 45.8% indicated 'college-initiated Christian ministries and/or internships', 41.7% indicated 'teaching or preaching in college chapels or services', 37.5% indicated 'a course that deals with the biblical theology of worship only', and 33.3% indicated 'private devotions (personal initiative)'.

Table 141: Leaders' Opinion Regarding a Mandatory Course or Group Which Includes Whole-life Worship Instruction or Discussion

		FREQUENCY	PERCENT
In which programs should students be required to take a course, or be involved in a group or mentoring situation, in which whole-life worship or worship as life-style is taught or discussed?	all students in every program	22	95.7%
	biblical theology/biblical languages	2	8.7%
	children's ministries/family ministries	2	8.7%
	church ministries	2	8.7%
	counseling ministries	2	8.7%
	general Bible/Christian studies	2	8.7%
	missions/intercultural/global ministries	3	13.0%
	music, arts, 'worship' ministries	3	13.0%
	pastoral theology/ministries	3	13.0%
	religious/Christian education	3	13.0%
	youth ministries	3	13.0%
Total		23	100.0%

When leaders were asked in which programs students at PAOC theological colleges be required to take a course or be involved in a group or mentoring situation in which whole-life worship or worship as lifestyle is taught or discussed, 95.7% (n = 23) indicated that all students in every program should do so. Leaders were requested to give a rationale for their choices under 'Why?' What follows are some of those comments for the answer "all students in every program": "This teaching will happen automatically, often in the flow of teaching other things, and from the values and priorities of most Bible college teacher's lives."; "With a 'social' conscience creeping back into our ministerial fabric, and 'environmental' concerns taking on new proportions today around the globe, 'whole-life worship' should at least sensitize, if not equip, one to face these challenges with more than token action."; "It is fundamentally necessary in making disciples."; "Whole-life worship should be a part of the whole learning experience."; "No

matter what specific ministry in which one is involved, whole-life worship needs to be priority.”; and, “It is a core issue of leadership/ministry formation.” Many respondents also wrote ‘same as above’, referring to their rationale for the previous question (see pp. 435-436).

Table 142: Leaders’ Opinion Regarding Context or Activity for Learning Whole-life Worship

		FREQUENCY	PERCENT
In which context or activity do you feel that students at PAOC Bible colleges should learn about whole-life worship or worship as life-style?	a course that deals with whole-life worship only	7	30.4%
	a mentoring situation with a college faculty or staff member	14	60.9%
	a music or congregational worship course	10	43.5%
	a spiritual formation/issues course	19	82.6%
	college-initiated Christian ministries and/or internships	7	30.4%
	college-initiated small discipleship/mentoring group	13	56.5%
	private devotions (personal initiative)	9	39.1%
	teaching or preaching in college chapels or services	10	43.5%
	other context or activity	2	8.7%
Total		23	100.0%

A subsequent question was asked in regards to which context or activity students should learn about whole-life worship or worship as life-style. Of the 23 respondents, 82.6% indicated ‘a spiritual formation/issues course in which whole-life worship is discussed’, 60.9% indicated ‘a mentoring situation with a college faculty or staff member’, 56.5% indicated ‘a college initiated small discipleship/mentoring group’, 43.5% each indicated ‘a music or congregational worship course’ and ‘teaching or preaching in college chapels or services’, 39.1% indicated ‘private devotions (personal initiative)’, and 30.4% each

indicated ‘a course that deals with whole-life worship only’ and ‘college initiated Christian ministries and/or internships’.

Table 143: Leaders’ Opinion Regarding Other Contexts or Activities in Which Whole-life Worship was Encouraged

		FREQUENCY	PERCENT
During your training at a PAOC Bible college, in what other contexts or activities was whole-life worship or worship as life-style taught, discussed, implied or encouraged?	by example of faculty and/or staff	17	85.0%
	by example of fellow students	11	55.0%
	Christian ministries	8	40.0%
	college chapel services or spiritual emphasis services	9	45.0%
	informal discussions with faculty and/or staff	11	55.0%
	informal discussions with other students	11	55.0%
	internships	7	35.0%
	private devotions	11	55.0%
	small discipleship/mentoring groups	2	10.0%
	other context or activity	2	10.0%
Total		20	100.0%

When asked in what other contexts or activities whole-life worship or worship as life-style was taught, discussed, implied or encouraged while at college, 85.0% (n = 20) indicated ‘by example of faculty and/or staff’, 55.0% each indicated ‘by example of fellow students’, ‘informal discussions with faculty and/or staff’, ‘informal discussion with other students’, and ‘private devotions’. 45.0% indicated ‘college chapel services or spiritual emphasis services’, 40.0% indicated ‘Christian ministries’, and 35.0% indicated ‘internships’, with only 10.0% indicating ‘small discipleship/mentoring groups’.

Leaders were requested to briefly state how they believe they arrived at their present definition or understanding of worship. The researcher, in analyzing the open-text

answers, placed comments into loose or general categories. Of the 25 respondents, 23 answered this question. The following categories each received eight mentions: through the influence and teaching of pastors in churches; through personal study of literature on worship; and, through the personal study of the Bible and/or the biblical languages. The influence of family, parents and the home received six mentions, whereas, five mentions were related to the leaders' personal journey and world experience. The following categories received four mentions each: through Bible college experience (courses, chapels, teachers, internships, etc.); through the modeling of pastors and congregations; and, through interaction with colleagues and peers. The following categories each received one mention: doctoral worship studies; conferences, observation of others in leadership; through non-PAOC evangelical leaders; and, through mentors.

Table 144: Leaders' Opinion Regarding Worship Instruction at Their College

		FREQUENCY	PERCENT
To what extent, or how adequately, did the PAOC Bible college you attended, address, cover or give attention to the topic of worship (i.e. biblical definition of worship, whole-life worship, congregational worship, etc.)?	not at all	2	10.0%
	very little	2	10.0%
	somewhat	12	60.0%
	enough	3	15.0%
	very much	1	5.0%
Total		20	100.0%

Leaders were asked to what extent or how adequately the PAOC college they attended had addressed, covered or given attention to the topic of worship (i.e. biblical definition of worship, whole-life worship, congregational worship, etc.). Of the 20 who responded to this question, 60.0% indicated 'somewhat', 15.0% indicated 'enough', 10.0% each indicated 'not at all' or 'very little', and only 5.0% indicated 'very much'. Only one-fifth of leaders were satisfied with the extent that their college had addressed the topic of

worship (i.e. enough or very much). Four-fifths indicated that their college had not covered the topic sufficiently enough.

Leaders were requested to offer their opinions regarding how our PAOC Bible colleges could better address worship issues. Of the 25 respondents, 18 answered this question. Offering courses in which worship is taught or discussed, received eight mentions, while integrating the topic into all aspects of college life and all courses received five mentions. Modeling of whole-life worship by faculty and staff was mentioned three times, whereas learning from authentic worshipping church communities, mentoring, and placing an emphasis on the practical expression of worship and spiritual formation, each received two mentions. The following were mentioned once each: develop a cohesive theology of worship and do not emphasize the worship experience; and avoid trends in worship.

5.4.3 COMPARISON OF GRADUATES AND LEADERS

When comparing graduates and leaders in regards to which programs students in PAOC theological colleges should be required to take a course in which the biblical theology and/or the biblical definition of worship is taught, results were quite similar.

Table 145: Comparison of Graduates' and Leaders' Opinion Regarding a Mandatory Course Which Includes Worship Theology Instruction

			PAOC		
			Graduates	Leaders	Total
In which programs should students be required to take a course in which the biblical theology and/or the biblical definition of worship is taught?	all students in every program	Count	86	22	108
		Col %	85.1%	88.0%	85.7%
	biblical theology/biblical languages	Count	15	5	20
		Col %	14.9%	20.0%	15.9%
	children's ministries/family ministries	Count	9	5	14
		Col %	8.9%	20.0%	11.1%
	church ministries	Count	13	5	18
		Col %	12.9%	20.0%	14.3%
	counseling ministries	Count	7	2	9
		Col %	6.9%	8.0%	7.1%
	general Bible/Christian studies	Count	14	3	17
		Col %	13.9%	12.0%	13.5%
	missions/intercultural/global ministries	Count	6	4	10
		Col %	5.9%	16.0%	7.9%
	music, arts, 'worship' ministries	Count	18	6	24
		Col %	17.8%	24.0%	19.0%
	pastoral theology/ministries	Count	14	7	21
		Col %	13.9%	28.0%	16.7%
	religious/Christian education	Count	11	5	16
		Col %	10.9%	20.0%	12.7%
youth ministries	Count	12	6	18	
	Col %	11.9%	24.0%	14.3%	
no student should be required to take such a course	Count	2	0	2	
	Col %	2.0%	.0%	1.6%	
Total	Count	101	25	126	
	Col %	100.0%	100.0%	100.0%	

The vast majority of both graduates and leaders felt that all students in every program should be required to take such a course (85.1% of graduates, n = 101; 88.0% of leaders, n = 25).

When comparing graduates and leaders in regards to which programs students in PAOC theological colleges should be required to take a course or be involved in a group in which whole-life worship or worship as life-style is taught or discussed, the results were quite similar.

Table 146: Comparison of Graduates' and Leaders' Opinion Regarding a Mandatory Course or Group Which Includes Whole-life Worship Instruction or Discussion

			PAOC		
			Graduates	Leaders	Total
In which programs should students be required to take a course, or be involved in a group in which whole-life worship or worship as life-style is taught or discussed?	all students in every program	Count	87	22	109
		Col %	87.0%	95.7%	88.6%
	biblical theology/biblical languages	Count	9	2	11
		Col %	9.0%	8.7%	8.9%
	children's ministries/family ministries	Count	5	2	7
		Col %	5.0%	8.7%	5.7%
	church ministries	Count	7	2	9
		Col %	7.0%	8.7%	7.3%
	counseling ministries	Count	4	2	6
		Col %	4.0%	8.7%	4.9%
	general Bible/Christian studies	Count	8	2	10
		Col %	8.0%	8.7%	8.1%
	missions/intercultural/global ministries	Count	3	3	6
		Col %	3.0%	13.0%	4.9%
	music, arts, 'worship' ministries	Count	10	3	13
		Col %	10.0%	13.0%	10.6%
	pastoral theology/ministries	Count	8	3	11
		Col %	8.0%	13.0%	8.9%
	religious/Christian education	Count	4	3	7
		Col %	4.0%	13.0%	5.7%
youth ministries	Count	6	3	9	
	Col %	6.0%	13.0%	7.3%	
no student should be required to take such a course	Count	4	0	4	
	Col %	4.0%	.0%	3.3%	
Total	Count	100	23	123	
	Col %	100.0%	100.0%	100.0%	

The vast majority of both graduates and leaders indicated that all students in every program should take such a course or be involved in a such a group, with a greater percentage found among the leaders (95.7% of leaders, n = 23; 87.0% of graduates, n = 100).

Table 147: Comparison of Graduates and Leaders Regarding Worship Instruction at Their College

			PAOC		Total
			Graduates	Leaders	
To what extent, or how adequately, did the PAOC Bible college you attended, address, cover or give attention to the topic of worship (i.e. biblical definition of worship, whole-life worship, congregational worship, etc.)?	not at all	Count	3	2	5
		Col %	3.0%	11.1%	4.2%
	very little	Count	26	2	28
		Col %	25.7%	11.1%	23.5%
	somewhat	Count	32	10	42
		Col %	31.7%	55.6%	35.3%
	enough	Count	22	3	25
		Col %	21.8%	16.7%	21.0%
	very much	Count	18	1	19
		Col %	17.8%	5.6%	16.0%
	Total	Count	101	18	119
		Col %	100.0%	100.0%	100.0%

There were significant differences observed between graduates and leaders in response to the question regarding the extent or adequacy of PAOC theological colleges to address, cover or give attention to the topic of worship (i.e. biblical definition of worship, whole-life worship, congregational worship, etc.), while respondents were students there. A greater percentage of leaders (11.1%, n = 18) than graduates (3.0%, n = 101) indicated ‘not at all’ or ‘somewhat’ (55.6% of leaders; 31.7% of graduates). A greater percentage of graduates than leaders indicated ‘very little’ (25.7% of graduates; 11.1% of leaders), as well as ‘enough’ (21.8% of graduates; 16.7% of leaders), and ‘very much’ (17.8% of graduates; 5.6% of leaders). Graduates indicated a greater satisfaction than leaders, in regards to their college’s worship instruction, by having a higher percentage for ‘enough’ and ‘very much’. This could be due to worship being more of a contemporary issue in recent years than in former years of the college when more leaders were attending.

**6 RESULTS: COMMUNICATION AND NETWORKING ON WORSHIP ISSUES
WITHIN THE PAOC DENOMINATION**

6.1 INTRODUCTORY REMARKS

Only three questions in the questionnaires to graduates and leaders related to the communication on worship issues within the PAOC denomination. These addressed respondents’ opinions regarding the extent of communication between national, district, college and church leaders and the best means of communicating the biblical meaning of worship to PAOC people.

6.2 GRADUATES

Table 148: Graduates’ Opinion Regarding the Dialoguing and/or Networking of PAOC Leaders on Worship Issues

		FREQUENCY	PERCENT
Are PAOC executive officers, district officers, Bible college personnel and church leaders dialoguing and/or networking enough in regards to worship issues?	yes	12	11.9%
	no	32	31.7%
	somewhat but not enough	24	23.8%
	don't know	33	32.7%
Total		101	100.0%

Graduates were asked whether PAOC national officers, district officers, Bible college personnel, and church leaders were dialoguing and/or networking enough in regards to worship issues. Of the 101 respondents, 31.7% indicated ‘no’, 23.8% indicated ‘somewhat but not enough’, 11.9% indicated ‘yes’, and 32.7% indicated ‘don’t know’. More than one-half of graduates (55.5%) felt that there was not enough communication regarding worship issues taking place within the PAOC denomination.

Table 149: Graduates' Opinion Regarding the Means of Dialoguing and/or Networking by PAOC Leaders on Worship Issues

		FREQUENCY	PERCENT
By what means could PAOC executive officers, district officers, Bible college personnel and church leaders dialogue and network more and with greater effectiveness in regards to worship issues?	form a committee to discuss issues and create documents	41	45.6%
	internet and e-mail dialoguing	37	41.1%
	other	38	42.2%
Total		90	100.0%

Graduates were requested to offer their opinion regarding what means PAOC leaders (i.e. national officers, district officers, Bible college personnel and church leaders) could dialogue and network more and with greater effectiveness in regards to worship issues. Of the 90 who responded to this question, 45.6% indicated ‘form a specific committee including representatives from PAOC executive (national) officers, district officers, Bible college personnel and/or church leaders to discuss worship and other issues, and create documents to be distributed within the PAOC’, 41.1% indicated ‘internet and e-mail dialoguing’, and 42.2% indicated ‘other’.

Graduates suggested other means by which leaders could dialogue and network with one another more effectively regarding worship issues. The researcher placed open-text answers in loose or general categories. The two categories that received five mentions each were: emphasizing the topic of worship at PAOC conferences or workshops and/or having PAOC worship conferences; and, having leaders model whole-life worship particularly at PAOC gatherings. The idea of sharing and interacting with pastors and district officials at the sectional or district level was mentioned four times. Including lay people and/or junior staff in churches in the dialogue was cited three times. Placing

articles on worship in the PAOC magazine (i.e. *The Testimony*) was mentioned twice. Each of the following suggestions was mentioned once: report on ‘best practices’ and ‘lessons learned’ by experienced leaders; have PAOC officers visit the colleges and observe; blog on the PAOC website; set up an e-mail network for corporate worship leaders; use non-PAOC resources already available (i.e. do not reinvent the wheel); have a leaders retreat where whole-life worship can be experienced; send out bulletins; communicate with churches through feedback forums or questionnaires; learn from other denominations; hold small group meetings with credential holders; offer accountability dialoguing; reform the philosophy and structure of PAOC leadership training and the denomination; and, leave us alone to sort it out.

Table 150: Graduates’ Opinion Regarding the Means of Communicating to PAOC People the Biblical Meaning of Worship

		FREQUENCY	PERCENT
What would be the best means to communicate the true biblical meaning of worship to PAOC people?	articles in PAOC national publications	54	54.5%
	articles in the pastor's information packet	38	38.4%
	local seminars and workshops on worship, spiritual formation and church issues	63	63.6%
	sessions at PAOC national conferences	43	43.4%
	sessions at PAOC district conferences	60	60.6%
	require all PAOC Bible college students to take a course including worship theology	64	64.6%
	require all PAOC Bible college students to learn about whole-life worship	65	65.7%
	other	20	20.2%
Total		99	100.0%

When graduates were asked what the best means of communication to PAOC people would be regarding disseminating the true biblical meaning of worship, the overall

observation seemed to be, the more means the better (respondents could check as many choices as they wanted). The answers from highest to lowest percentage (n = 99) were as follows: 65.7% for 'require all PAOC Bible college graduates to have learned about whole-life worship in some college course, group or mentoring situation'; 64.6% for 'require all PAOC Bible college graduates to have taken a course in which the biblical theology and/or the definition of worship was included'; 63.6% for 'local seminars and workshops on worship, spiritual formation and church issues, facilitated by PAOC-approved personnel'; 60.6% for 'plenary sessions, seminars, workshops or discussion at PAOC district conferences'; 54.5% for 'articles in PAOC national publications'; 43.4% for 'plenary sessions, seminars, workshops or discussion at PAOC national conferences'; 38.4% for 'articles in the pastor's packet sent directly to pastors and credential holders'; and 20.2% for 'other'. Worth noting is that the two highest-ranking options were related to the training of students in the area of worship in PAOC theological colleges.

The open-text answers for other means to communicate the true biblical meaning of worship to PAOC people, were varied. Of the 19 respondents who offered other suggestions, six referred to having leaders and pastors model whole-life worship in their lives and ministries. Other suggestions were as follows: "Revive publications like the Eastern Journal of Practical Theology (COPL Conferences)."; "It is best to be very innovative in using countless ways/means/contexts for teaching, explaining, illustrating, encouraging, discussing, etc., this true biblical meaning of worship to the PAOC. The more ways and means the better, as well as regularly and convincingly."; "Emphasize to local pastors the importance of teaching and modeling a biblical lifestyle of worship. It

has to come from local leadership, so, teaching graduates in an effective way, would be a great place to start.”; “PAOC-sponsored retreats.”; “I think that it needs to be modeled from the leadership and flow naturally out of their lives through their testimony, their interactions, the values they place on what gets developed, the general conference, etc. I wouldn’t separate this issue from other key values either. It may be the focus at one general conference, but it should be part of ongoing maturity of us as a denomination.”; “Attend conferences outside the PAOC which address these issues.”; “Encourage preaching from the pulpits in the local churches on the issues.”; “Include (worship) in a present biblical required course.”; and, “Have specific contact/consultation one-on-one with current people ministering in churches. Suggest switching the service focus to worship focus/teaching focus, from simply music”.

6.3 LEADERS

Table 151: Leaders’ Opinion Regarding the Dialoguing and/or Networking of PAOC Leaders on Worship Issues

		FREQUENCY	PERCENT
Are PAOC executive officers, district officers, Bible college personnel and church leaders dialoguing and/or networking enough in regards to worship issues?	yes	4	16.0%
	no	8	32.0%
	somewhat but not enough	11	44.0%
	don't know	2	8.0%
Total		25	100.0%

Leaders were asked whether PAOC executive (national) officers, district officers, Bible college personnel, and church leaders were dialoguing and/or networking enough in regards to worship issues. Of the 25 respondents, 44.0% indicated ‘somewhat but not enough’, 32.0% indicated ‘no’, 16.0% indicated ‘yes’, and 8.0% indicated ‘don’t know’.

This indicates that the majority of leaders (76.0%) do not believe that they themselves are dialoguing or networking enough or at all regarding worship issues.

Table 152: Leaders' Opinion Regarding the Means of Dialoguing and/or Networking by PAOC Leaders on Worship Issues

		FREQUENCY	PERCENT
By what means could PAOC executive officers, district officers, Bible college personnel and church leaders dialogue and/or network more and with greater effectiveness in regards to worship issues?	form a committee to discuss issues and create documents	13	61.9%
	internet and e-mail dialoguing	4	19.0%
	other	10	47.6%
Total		21	100.0%

Leaders were asked to offer their opinion regarding what means PAOC leaders (i.e. executive (national) officers, district officers, Bible college personnel and church leaders) could dialogue and network more and with greater effectiveness in regards to worship issues. Of the 21 who responded to this question, 61.9% indicated 'form a specific committee including representatives from PAOC executive officers, district officers, Bible college personnel and/or church leaders to discuss worship and other issues, and create documents to be distributed within the PAOC', 19.0% indicated 'internet and e-mail dialoguing', and 47.6% indicated 'other'. Some of the other means suggested were: "Make spiritual formation an essential core of leadership training."; "Specific communications drawn from respected leaders."; "Specify an occasional national symposium of Bible college leaders to which national and district leaders were invited."; "Pastors retreat."; "Forum – working groups, not committees."; and, "Make this a discussion topic at the presidents and deans annual meeting".

Table 153: Leaders' Opinion Regarding the Means of Communicating to PAOC People the Biblical Meaning of Worship

		FREQUENCY	PERCENT
What would be the best means to communicate the true biblical meaning of worship to PAOC people?	articles in PAOC national publications	13	52.0%
	articles in the pastor's information packet	9	36.0%
	local seminars and workshops on worship, spiritual formation and church issues	14	56.0%
	sessions at PAOC national conferences	10	40.0%
	sessions at PAOC district conferences	13	52.0%
	require all PAOC Bible college students to take a course which includes worship theology	17	68.0%
	require all PAOC Bible college students to learn about whole-life worship	16	64.0%
	other	4	16.0%
Total		25	100.0%

When leaders were asked what the best means of communication to PAOC people would be regarding disseminating the true biblical meaning of worship, the overall observation seemed to be, the more means the better. The answers from highest to lowest percentage (n = 25) are as follows: 68.0% for 'require all PAOC Bible college graduates to have taken a course in which the biblical theology and/or the definition of worship was included'; 64.0% for 'require all PAOC Bible college graduates to have learned about whole-life worship in some college course, group or mentoring situation'; 56.0% for 'local seminars and workshops on worship, spiritual formation and church issues facilitated by PAOC-approved personnel'; 52.0% for both 'plenary sessions, seminars, workshops or discussion at PAOC district conferences' and for 'articles in PAOC national publications'; 40.0% for 'plenary sessions, seminars, workshops or discussion at PAOC national conferences'; 36.0% for 'articles in the pastor's packet sent directly to

pastors and credential holders’; and 16.0% for ‘other’. The four other open-text answers were: “Have ongoing worship education and enhancement tied in with the credentialing renewal process.”; “Preaching and teaching.”; “BC/Yukon spiritual learning communities.”; and, “Preach it from the pulpit”.

6.4 COMPARISON OF GRADUATES AND LEADERS

Table154: Comparison of Graduates’ and Leaders’ Opinion Regarding the Dialoguing and/or Networking of PAOC Leaders on Worship Issues

			PAOC		Total
			Graduates	Leaders	
Are PAOC executive officers, district officers, Bible college personnel and church leaders dialoguing and/or networking enough in regards to worship issues?	yes	Count	12	4	16
		Col %	11.9%	16.0%	12.7%
	no	Count	32	8	40
		Col %	31.7%	32.0%	31.7%
	somewhat but not enough	Count	24	11	35
		Col %	23.8%	44.0%	27.8%
	don't know	Count	33	2	35
		Col %	32.7%	8.0%	27.8%
Total	Count	101	25	126	
	Col %	100.0%	100.0%	100.0%	

There were differences observed between graduates and leaders regarding whether PAOC leaders were dialoguing and/or networking enough in regards to worship issues. The issue of knowing or not knowing if this was happening was quite clear in the percentages. A greater percentage of graduates (32.7%, n = 101) did not know, whereas only 8.0% (n = 25) of leaders did not know. This phenomenon would seem rational, since leaders would know whether they were dialoguing and networking with one another or not, more than graduates would know this. Although the percentages for the answers ‘yes’ and ‘no’ were similar between graduates and leaders, a greater percentage of leaders (44.0%) than graduates (23.8%) indicated that dialoguing and/or networking among leaders was somewhat taking place but not enough.

Table 155: Comparison of Graduates' and Leaders' Opinion Regarding the Means of Dialoguing and/or Networking of PAOC Leaders on Worship Issues

			PAOC		
			Graduates	Leaders	Total
By what means could PAOC executive officers, district officers, Bible college personnel and church leaders dialogue and/or network more and with greater effectiveness in regards to worship issues?	form a committee to discuss issues and create documents	Count	41	13	54
		Col %	45.6%	61.9%	48.6%
	internet and e-mail dialoguing	Count	37	4	41
		Col %	41.1%	19.0%	36.9%
	other	Count	38	10	48
		Col %	42.2%	47.6%	43.2%
Total	Count	90	21	111	
	Col %	100.0%	100.0%	100.0%	

A significant difference was observed between graduates and leaders in regards to the means by which PAOC leaders could dialogue and network more and with greater effectiveness regarding worship issues. A greater percentage of leaders (61.9%, n = 21) than graduates (45.6%, n = 90) indicated that forming a committee of leaders would be effective. A significantly greater percentage of graduates (41.1%) than leaders (19.0%) indicated internet and e-mail dialoguing as an effective means. These differences may be due to the fact that the leaders are generally older than the graduates, and that the younger generations find it more common and comfortable to use technological means to communicate than the older generations.

Table 156: Comparison of Graduates' and Leaders' Opinion Regarding the Means of Communicating to PAOC People the Biblical Meaning of Worship

		PAOC		Total	
		Graduates	Leaders		
What would be the best means to communicate the true biblical meaning of worship to PAOC people?	articles in PAOC national publications	Count	54	13	67
		Col %	54.5%	52.0%	54.0%
	articles in the pastor's information packet	Count	38	9	47
		Col %	38.4%	36.0%	37.9%
	local seminars and workshops on worship, spiritual formation and church issues	Count	63	14	77
		Col %	63.6%	56.0%	62.1%
	sessions at PAOC national conferences	Count	43	10	53
		Col %	43.4%	40.0%	42.7%
	sessions at PAOC district conferences	Count	60	13	73
		Col %	60.6%	52.0%	58.9%
	require all PAOC Bible college students to take a course including worship theology	Count	64	17	81
		Col %	64.6%	68.0%	65.3%
	require all PAOC Bible college students to learn about whole-life worship	Count	65	16	81
		Col %	65.7%	64.0%	65.3%
	other	Count	20	4	24
		Col %	20.2%	16.0%	19.4%
Total	Count	99	25	124	
	Col %	100.0%	100.0%	100.0%	

No significant differences were observed between graduates and leaders in regards to the best means of communicating the biblical meaning of worship to PAOC people. Both graduates and leaders agreed that the best means relates to training students on the topic of worship at our PAOC theological colleges. For those ministers who have completed their studies, other means are necessary.

7 CONCLUDING REMARKS

The last question in both the graduates' and leaders' questionnaires reads: "Was there any question not asked in this survey that you would have liked to see? If yes, what is that

question, and what answer might you provide for it?” What follows are some questions and answers suggested by graduates: “Q. What can we learn from other denominations, our sister assemblies (Britain, Australia, etc.), and other countries, and what they are teaching on worship? A. I think we learn a lot from others and we need to bring them into the picture to have a Kingdom mentality when it comes to worship. This would give our PAOC people a true biblical understanding of worship.”; “Q. Is your understanding of worship and discipleship a whole lot different? Why? A. No, because it has to do with living your life for the glory of God. The Great Commission is not only a call to make disciples of all nations, but can be seen also as a call to make worshippers of God in all nations. I don’t see a difference in the two meanings, they are one and the same.”; “Q. Do you believe that this approach to worship (whole-life, etc.) is modeled in PAOC leadership, PAOC denominational events, etc., and what could be done to improve the amount of modeling? A. My answer is No, and I believe that while it is very difficult to model this at conferences (an artificial environment where many are more interested in networking than worship), I do think that bringing in people who are able to lead corporate worship in a way that connects with all generations would go a long way. I think using musical worship as more than a warm-up to the big-name preacher might help, too.”; “Q. What is hindering us in effectively teaching ‘whole-life worship’ in our churches? Is it poor formation at the ministerial training level? Is it a true lack of understanding or is it simply disobedience? Is it a language/semantics issue? Do we fight to make ‘worship’ only about whole-life (as compared to elements within the ‘worship’ service), or do we create new terms to teach biblical concepts? A. I wonder if we couldn’t teach a whole new lingo for our weekend services so that we didn’t use the word

‘worship’ anywhere.”; “Q. How important are the arts in relation to the original meaning of worship?”; “Q. How aware are pastors in the PAOC of the trends outside of North America (or even Canada), to rediscover some of the orthodox/classical practices of spiritual discipline/formation and liturgical praxis in the areas of worship? How aware are youth pastors and young-adult pastors of the mega-movement of young adults outside of Canada to things like Taize, and Benedict’s or Ignatious’ personal disciplines?”; “Q. What books have you recently read that reflect your idea of worship? A. Sally Morgenthaler’s *Worship Evangelism*.”; and, “Q. Who were the significant teachers, mentors and/or influences that enhanced your understanding of biblical worship?”.

Other graduates, although not making suggestions for additional questions in the questionnaire, offered valuable comments. Some of these are: “Protestants don’t have a tradition of spiritual formation. Much can be learned from Eastern Orthodox and Roman Catholic traditions. Not necessary to reinvent the wheel. Learn from the deep traditions already available in Christianity.”; and, “We believe that many Christians are practicing this kind of lifestyle (i.e. whole-life worship), but it might have been called by a different name, like a ‘godly lifestyle’. Should whole-life worship be emphasized and taught more? Yes, but it should be taught in all areas that we learn about how our life should be always pleasing to God. That would be to people of all ages including young children. Maybe by Bible college, we all should have learned this concept already”.

Only two leaders offered an additional question and answer to add to the survey. They are: “Q. What is one of the most divisive issues faced in our PAOC churches today? A. A

fundamental misunderstanding about what constitutes worship, and the resultant chaos created when the issues of style, form and content of public corporate expression in congregational gatherings is deemed to be worship.”; and, “Q. Does the style of music affect this aspect (corporate worship) of ‘whole-style’ worship? A. Yes. There are so many unfamiliar songs introduced in any given church service, that attention (at least for me) is taken with concentrating on learning the words and music more than really expressing it as part of my ‘whole-worship’ life”.

As well as suggesting additional questions for the questionnaire, some leaders made valuable comments, thus: “I believe that worship as lifestyle, while it may not be lived out as well as it could be by all Bible college teachers and students, is well understood and emphasized in courses and small groups, mentoring and conversation already, without more rules and policies to require it.”; and, “The survey holds a strong academic bias to the matter of biblical whole-life worship. What is essential to capture is the discipleship nature of whole-life worship; in other words, those who practice whole-life worship have developed that lifestyle in the context of everyday life as mentored by others’ teaching and example”.

In this chapter, the researcher offered observations after analyzing the tables created from the questionnaires to graduates and leaders. Separate observations were given for graduates, leaders and the comparison of graduates and leaders, for each category or set of questions. These categories related to biographical and educational information, church and ministry information, views on the purpose of the church and services, views

on worship, worship curricula and instruction in the colleges, spiritual formation or whole-life worship curricula and instruction in the colleges, worship curricula and instruction requirements, and the communication on worship issues within the PAOC denomination. These observations will lead the researcher to offer conclusions and recommendations in the next chapter.

CHAPTER 5

FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

1 INTRODUCTORY REMARKS

This thesis, entitled *Curriculum development for worship in the Pentecostal Assemblies of Canada*, asked the question:

How does the Pentecostal Assemblies of Canada (PAOC) perceive and understand worship and its expression, and how can worship curriculum and instruction (and the related concept of spiritual formation) in PAOC theological colleges be revised and improved, so that PAOC leaders and congregants in PAOC churches are able to learn to worship God in a biblical manner? (see p. 45)

In order to answer this question, the researcher studied relevant topics such as, adult post-secondary theological education; the rationale for establishing PAOC theological colleges; the origins of the four exemplar PAOC theological colleges included in this study; the national management of PAOC theological colleges; curricula and instruction within the four exemplar colleges with special focus on worship and spiritual formation; and a philosophical, educational, biblical and historical overview of Christian worship. In addition, the data obtained from questionnaires completed by 102 graduates of PAOC theological colleges and 25 PAOC national, district and college leaders, was analyzed in order to help make conclusions regarding the problem statement. The results from graduates and leaders were also compared.

In regards to the graduate respondents, since there were very few from two colleges (i.e. NBC/Vanguard and CPC, see Table 8, p. 340), it would have been difficult to make significant conclusions when comparing all four colleges, especially since the 11 respondents from NBC/Vanguard and the eight respondents from CPC were spread over a 25 year period. However, by including the two smaller colleges in the total, the researcher could make general conclusions for all four colleges using the data from all 102 graduate respondents. Therefore, the researcher offered general findings from all graduate respondents and general conclusions for all PAOC theological colleges together. Regarding PAOC national, district and college leaders, receiving 25 responses out of a possible 55, was significant, especially since the top three national leaders, almost all of the top district leaders, and key college leaders were included in those who completed a questionnaire. Only the findings that were significant when comparing graduates and leaders were included.

In this chapter, the researcher, after carefully considering both the literature study chapters and the results from the questionnaires of graduates and leaders, synthesized these into findings and conclusions. This enabled her to make relevant recommendations for curriculum revision, with hopes of improving worship and spiritual formation curriculum and instruction in PAOC theological colleges, which in turn would help pastors effectively teach the biblical meaning of worship and its expressions to congregants.

2 FINDINGS AND CONCLUSIONS

2.1 THEOLOGICAL EDUCATION AND WORSHIP PERCEPTION, UNDERSTANDING AND EXPRESSION IN THE PENTECOSTAL ASSEMBLIES OF CANADA: PAST AND PRESENT

2.1.1 THEOLOGICAL EDUCATION IN PAOC THEOLOGICAL COLLEGES WITH SPECIAL FOCUS ON WORSHIP AND SPIRITUAL FORMATION CURRICULA AND INSTRUCTION

Theological education in the PAOC includes the phenomena adult education or andragogy, Christian higher education, evangelicalism, biblical and Christian foundations for core curricula, the spiritual formation of students and integrating faith and learning. In studying the literature related to these phenomena in Chapter 2, the researcher was able to understand more fully the theological education that exists in the PAOC.

In regards to adult education or andragogy, it was discovered that all PAOC theological college students are viewed as adults in at least two categories, namely, biologically and legally, but not all are considered adults socially and psychologically (see p. 87). Even so, it is necessary to teach and form young adult students differently than you would grade school students. The roles of teachers and students is adjusted so that teachers become facilitators of learning more than dispensers of knowledge, and students take more responsibility for their own learning (see pp. 89-90). PAOC theological college students are able to make some choices but some aspects of their education are dictated for them, such as core curricula in each chosen program and mandatory college activities (see p. 93). Regarding Christian higher education, the researcher found that the key components

are imparting knowledge from a Christian worldview and forming Christ-like character (see p. 96), even when studying non-theological topics. This can be accomplished using the Holy Bible as the guide (see pp. 97-98). The same components are evident in theological education, with the main difference being that all programs in theological education have Bible and theology as their core curricula (see pp. 99-100). In light of this, PAOC theological colleges are institutions of Christian higher education as well as theological education.

In studying the concept of evangelicalism, it was confirmed that PAOC theological colleges are definitely evangelical in nature. The aspects of biblicism, conversionism and evangelistic activism were all evident in the catalogues of PAOC theological colleges (see pp. 104-110). The importance of the Holy Bible as the foundation and authority in PAOC theological colleges was also evident (see pp. 110-113, 222-230). The researcher also discovered how important the spiritual formation of PAOC theological college students was considered (see pp. 114-127, 155-164). It was found that spiritual formation can and should take place in the classroom, although not restricted to that venue (see p. 122), and that the principles of the Holy Bible are foundational for students' spiritual formation (see p. 123). Since it was confirmed that spiritual formation and whole-life worship are closely connected (see pp. 66-79, 243-247), one can assume that if PAOC theological colleges are addressing the spiritual formation of students through courses and other activities, that they are, in one way, teaching students how to live a life of worship. This may be a good place to start, but unless students are taught the biblical-theological meaning of worship from the Bible using the biblical languages of Hebrew

and Greek (see pp. 230-239), they may not be able to fully understand its true meaning, and, therefore, not be able to live it out in a God-pleasing way. Although head-knowledge or intellect is not the only important aspect of learning a concept such as worship, the biblical truth about it needs to be the starting point in order for the emotions, attitudes, motivations, words, actions and relationships to fall in line with that truth (see pp. 306-310). This shows the need to teach all students at PAOC theological colleges the biblical theology of worship and the concept of whole-life worship so that they can live it out acceptably.

Theological education in the PAOC also includes the phenomena such as the PAOC denomination's rationale for establishing theological institutions, their policies and standards for these places of training, requirements by accrediting agencies, and each college's mission and goals. Although PAOC theological colleges were initially established in order to train workers for church and missionary ministries within the PAOC denomination (pp. 127-132), it was clear that the shaping of the student's intellect and skill were not the only goals. The formation and preparation of the whole person was the objective, which included shaping a person's character to become Christ-like and guiding them into living a biblical lifestyle (see pp. 155-164). It was discovered that the accrediting agency which accredits all four exemplar PAOC theological colleges, is very much concerned with students' spiritual formation, and requires the colleges to address this in their curriculum and other aspects of college life (see pp. 164-169). The researcher found, as was evident in college catalogues in the areas of statement of faith, mission or purpose, philosophy, goals and objectives, and graduation requirements, that each college

was very clearly concerned with the spiritual formation of students (see pp. 172-176, 178-187, 189-193, 194-200).

2.1.2 WORSHIP PERCEPTION, UNDERSTANDING AND EXPRESSION WITH SPECIAL FOCUS ON BIBLICAL WORSHIP IN THE PAOC

The literature study on the concept of worship (Chapter 3) was very informative. The researcher discovered that how a concept such as worship is learned, is crucial for how it is understood. It was found that the concept of worship can be learned, studied and defined by looking at it from many different angles, such as, philosophical, psychological and educational (including language learning, concept formation, social influences and linguistics), biblical-theological and historical. Each angle sheds light on how PAOC people have come to understand and express worship.

In regards to philosophical considerations in defining and studying the concept of worship, the researcher realized that PAOC people had not looked at the concept of worship from all relevant and important angles (especially the biblical-theological angle), and have therefore jumped to conclusions about its meaning (see pp. 208-209). Regarding psychological and educational considerations, it was discovered that a word, which identifies a concept, may be misused or misrepresented (see pp. 210-213, 220). Also, an incomplete or skewed meaning can be attached to that word depending on where and with whom one associates while the word is being used (see pp. 213-214). The researcher found it enlightening to realize that the actual meaning of a word (semantics) can be

negatively or positively affected by how that word is used in certain social and linguistic contexts (pragmatics), (see pp. 214-220).

By studying the biblical-theological considerations for defining the concept of worship, it became even more clear to the researcher how important and necessary it is to discover the true meaning of worship from God's dictionary, the authoritative Word of God, the Holy Bible. Human sources are inadequate because humans are inadequate. One of the most enlightening findings for the researcher was discovering that the biblical Hebrew and Greek worship terminology, or worship synonyms, did not relate to corporate worship expressions but to whole-life worship expressions (see p. 237). Confusion can arise if one does not know this, and, therefore, the need to distinguish between whole-life worship and corporate worship (see pp. 239-243). Both are still worship, but adding an adjective to each can make things so much clearer. The confusion in PAOC churches may be one of semantics or pragmatics, but a small amount of accurate teaching could clear up confusion. There is also the possibility that PAOC leaders have been teaching and modeling whole-life worship, maybe without their awareness, but have been calling it by different names. Again, semantics and pragmatics are the issue. The researcher realized that whole-life worship (i.e. living all of life to please God in line with God's Word) could be labeled using other words such as spiritual formation, becoming Christ-like, living a holy life-style, discipleship, obedience to God, pleasing God, submitting to God, trusting God, reverencing God, etc. (see p. 237). It could very well be that PAOC leaders are teaching or preaching about worship in their churches but not calling it worship. Simple explanations could do much to clarify.

The researcher, in discovering the worship synonyms from the biblical Hebrew and Greek languages (see pp. 230-239), realized how extensive the topic of worship is within the Holy Bible. Since worship instruction and worship examples are found throughout the whole Bible (see pp. 225, 247), and since salvation history (in both the Old and New Testaments) is to result in the worship of God (see pp. 220-221, 247), and since the Bible is foundational in PAOC denomination (see pp. 104-108, 229-230), it would be reasonable to require all students to learn the biblical theology of worship and the concept of whole-life worship from God's Word. It was enlightening for the researcher to find that the focus of New Testament worship related to living one's whole life for God or whole-life worship, with less focus on the outward rituals of corporate worship (see pp. 257-258). It was made clearer to the researcher, that the purpose of meeting for corporate worship was to learn how to and encourage others in living out a life of worship (see pp. 278-281). Since whole-life worship and spiritual formation are so closely connected (see pp. 243-247), it reinforces the importance of the spiritual formation of all believers in general and students at PAOC theological colleges specifically.

It was confirmed to the researcher, in researching the section dealing with the biblical precedent for the need to teach and learn the concept of worship (see pp. 296-303), that teaching the biblical meaning of worship to students in PAOC theological colleges was essential. This is essential not just for the sake of the individual students themselves, but for all the PAOC people that they influence in PAOC churches. The effects do not stop there, but ripple out to all those that individual congregants influence, and to other countries around the world as graduates minister there. The PAOC denomination was

originally established to be more effective in spreading the Gospel of Jesus Christ (see pp. 70-71), with the intention of having more people around the world become worshipers of God.

The researcher was encouraged to find that the definitions of some scholars (see pp. 303-306) were congruent with her own understanding of worship. She also found the comments by others regarding the nature of worship (such as, worship being a verb, for the most part, and an act of the will more than an experience, and a response involving the whole person, etc.) confirmed her belief that worship is to be God-centered and not a selfish act (see pp. 306-315).

In regards to historical considerations for Pentecostal worship and spirituality, the researcher found that Pentecostals consider both the Holy Spirit and the Holy Bible to be key components, and should not be separated (see p. 318). It was informative to see how the Pentecostals' view of education had changed over the past one-hundred years, from a negative view in the earlier years of the movement to a more positive view in later years (see p. 316).

2.2 BIOGRAPHICAL AND EDUCATIONAL INFORMATION OF QUESTIONNAIRE RESPONDENTS

What follows are significant findings and conclusions regarding the biographical and educational information of graduates. Less than one-fifth of respondents were female (see Table 1, p. 337), and the vast majority of graduates were under the age of fifty (see Table

3, p. 338). The vast majority had been Christians for 11 or more years (see Table 5, p. 339), and more than two-thirds had attended a PAOC church as a child or teen (see Table 7, p. 340). Almost one-half graduated from WPBC/SPC (see Table 8, p. 340), almost three-quarters graduated with a degree (see Table 10, p. 342), and almost one-half graduated from a pastoral program (see Table 12, p. 343).

What follows are significant findings and conclusions regarding the biographical and educational information of leaders. All but one were male (see Table 13, p. 343), and all were 40 years of age or older (see Table 14, p. 344). All had been Christians for 21 or more years (see Table 15, p. 344), and three-fifths had attended a PAOC church as a child or teen (see Table 16, p. 345). More than three-quarters graduated with a diploma rather than a degree (see Table 18, p. 346), and more than half took a pastoral program in college (see Table 19, p. 346).

What follows are significant findings and conclusions regarding biographical and educational information when comparing graduates and leaders. There was a greater percentage of females among graduates than leaders (see Table 20, p. 347), and graduates were generally younger in biological and Christian age than leaders (see Tables 21 and 22, pp. 347, 348). A greater percentage of graduates than leaders attended a PAOC church as a child or teen, and a greater percentage of leaders than graduates did not attend church as a child or teen (see Table 23, p. 348). WPBC/SPC showed the greatest percentages of graduates but the lowest percentage of leaders graduating from that college, whereas, the greatest percentage of leaders and the lowest percentage of

graduates graduated from CPC (see Table 24, p. 349). Whereas, three-quarters of graduates received a degree, less than one-fifth of leaders received the same (see Table 25, p. 350).

What one may conclude from these findings is that more females find places of ministry within PAOC churches than within PAOC national and district offices, and theological colleges. PAOC leaders are generally older in biological and Christian age because it requires more experience over time to give leadership nationally, in districts or in colleges, than it does to give leadership to congregations. Regarding more leaders than graduates graduating from CPC and EPBC/MCS (see Table 24, p. 349), leaders, who were generally older (see Table 21, p. 347) would have graduated from the older, more easterly colleges. Also, since more WPBC/SPC graduates would have been familiar with the researcher one could assume they would be more willing to complete a questionnaire. Regarding receiving a degree or diploma, older leaders would have attended PAOC colleges in the earlier years when receiving a degree was not an option.

2.3 CHURCH AND MINISTRY INFORMATION OF QUESTIONNAIRE

RESPONDENTS

What follows are findings and conclusions regarding the church and ministry information of graduates and leaders. The greatest percentage of graduates ministered in the BC/Yukon district, the most westerly district, and the one in which WPBC/SPC is located (see Table 26, p. 350; Table 8, p. 340). This district probably received the most respondents because the researcher was more known to them than in other districts.

Leaders were dispersed among districts (see Table 41, p. 359), which is rational, since district offices and colleges are also dispersed among districts. A greater percentage of graduates than leaders ministered in or attended smaller churches, and a greater percentage of leaders than graduates ministered in or attended larger churches (see Table 52, p. 364). This may have been due to the tendency for recent graduates or younger ministers to be called or assigned to smaller congregations.

The majority of graduates had full-time positions within their churches (see Table 29, p. 353), whereas, more than half the leaders did not have leadership positions in the local church (see Table 43, p. 360). This was probably due to the fact that, most leaders would have had full-time ministries in national office, district offices and colleges, and would therefore not be able to give much time to church ministry. Almost three-fifths of graduates attended a church with a blended Sunday service style (see Table 31, p. 354), whereas, more than half of leaders indicated their church had a contemporary style of Sunday service (see Table 45, p. 361). The reason for this may be that larger churches tend to have a more contemporary style than smaller churches do.

The great majority of graduates indicated that worship theology was preached or taught in their church in the last three years (see Table 33, p. 355), whereas, just over one-half of leaders indicated the same (see Table 46, p. 362). A greater percentage of graduates than leaders indicated that worship theology was preached or taught in their church in the past three years (see Table 53, p. 364). This may have been due to a couple of factors, namely: the majority of graduates were pastoring their churches (see Table 29, p. 353) which

means they would have been present most of the time, and may themselves have preached or taught on the topic; and, leaders travel more and may therefore have missed certain topics being preached or taught at their local church. Both graduates and leaders agreed that worship theology should be preached or taught in church regularly (see Tables 54 and 55, p. 365). This would seem to indicate that worship theology is important to understand.

The vast majority of both graduates and leaders indicated that whole-life worship was preached or taught in their churches in the past three years (see Table 56, p. 366); and, both agreed that whole-life worship should be preached or taught in church regularly (see Tables 57 and 58, pp. 366, 367). Interesting to note is that, the majority of graduates and leaders perceived their congregations to understand worship to relate more to congregational services than whole-life worship (see Table 99, p. 401), even though worship theology and whole-life worship had been preached or taught in churches (see Tables 53 and 56, pp. 364, 366). If the topic of worship had been taught correctly, namely, to include whole-life worship in its meaning, this discrepancy would not be evident.

Since pastors of churches are generally responsible for the teaching and preaching within their congregations, and usually decide what topics are covered, it would be assumed that they should have an accurate understanding of the concept of worship in order to accurately teach or preach about it. Since most PAOC pastors receive their training at PAOC theological colleges, it would be rational to ensure that they are being taught the

biblical meaning of worship while at a PAOC college, in order to teach it accurately to congregants.

2.4 VIEWS ON THE PERCEPTIONS AND UNDERSTANDING OF WORSHIP IN THE PAOC

2.4.1 VIEWS ON THE PURPOSES OF THE LOCAL CHURCH AND CONGREGATIONAL SERVICES

What follows are the findings and conclusions from the literature study and questionnaires, regarding the views on the purposes for the existence of the church and congregational services. The basic mission of PAOC theological colleges is to form and train students for Christian or church ministry within the PAOC (see pp. 127-132, 146-164, 169-200). The concept of worship is a contemporary issue, and is either misunderstood or mislabeled in PAOC churches (see pp. 19-24, 63-66, 239-243, 278-295). Since worship is a major theme of the Bible and relates to our relationship with God and all of life (see pp. 225, 247-277), pastors should teach their congregants about biblical worship. There is biblical precedent for the need to teach and learn the concept of worship, in order to inform the ignorant and correct misconceptions (see pp. 296-303). A worshipper in the corporate setting who is not living a life of worship is offering lip-service, which is unacceptable to God (see pp. 299-300). Believers can and should learn how to live a life of worship, and be encouraged to do so by each other, when they meet together for corporate worship (see pp. 278-290). The role of pastors and other church leaders is to teach and equip Christians to worship God in all of life and ministry using God's Word (see pp. 296-303). Most PAOC pastors receive their training at PAOC

theological colleges. Corporate worship is a key component of church ministries. Students need and want to learn how to teach their congregations to worship biblically (see pp. 423-435).

What follows are the findings and conclusions related to the fifth research question under sub-problem 1, 'How do PAOC people perceive and understand the purposes of the local church and congregational services?' (see p. 48). From the questionnaire data, the purposes for the existence of the local church that ranked the highest among graduates were, the teaching of the Bible, discipleship, worship and evangelism (see Table 59, p. 369), and among leaders they were, the teaching of the Bible, discipleship, worship and witness (see Table 65, p. 375). The purposes for having congregational services that ranked the highest among graduates were, learning to apply God's Word and ministering to God (see Table 60, p. 371), and among leaders they were, learning to apply God's Word, ministering to God, and cooperating in doing God's work (see Table 66, p. 377). For the most part, graduates and leaders agree on the key purposes of the existence of the local church and congregational services, although, leaders are much more convinced that cooperatively doing God's work is a primary purpose for having congregational services than graduates are (see Table 71, p. 381). The importance of teaching and applying God's Word is evident.

It is valid to know what graduates and leaders believe are the purposes for the local church and congregational services. Since both indicated that teaching and applying God's Word, discipleship and worship (or ministry to God) are the key primary purposes

(see Tables 59, 60, 65 and 66. pp. 369, 371, 375, 377), it would be assumed that they are attempting to fulfill these purposes and to do so biblically and accurately. God's Word is considered the first primary purpose which when taught properly, gives direction and influences all other purposes. It seems that respondents agree with this researcher, that the Holy Bible is foundational and authoritative for the life and ministry of all Christians, and that PAOC church leaders, who are trained at PAOC theological colleges, have the responsibility of teaching and guiding their congregations in the truth. PAOC theological colleges are the main places that PAOC pastors learn how to properly interpret and teach the Bible. Since the concept of worship is a major theme of the Bible (see pp. 225, 247), all those training for church ministry need instruction in worship theology and whole-life worship.

The majority of graduates and leaders perceived church leaders to understand the purposes for the existence of the local church and the purposes for having congregational services, enough or very much (see Tables 72 and 73, p. 382). Only about one-third of both graduates and leaders perceived their congregations to understand the purposes for the existence of the local church enough or very much (see Table 74, p. 383). Just over two-fifths of graduates and one-third of leaders perceived their congregations to understand the purposes for having congregational services enough or very much (see Table 75, p. 383). The perception among graduates and leaders is that they themselves understand the purposes for church and services much better than congregations do. This might indicate that pastors need to inform congregations more of these purposes.

2.4.2 VIEWS ON WORSHIP

What follows are the findings and conclusions from the literature study and questionnaires, regarding the views on the meaning of the concept of worship. Worship, when understood correctly, is a major theme of the Holy Bible (see pp. 225, 247), and is related more to spiritual formation and ethics (i.e. whole-life worship), than church services and church music (i.e. corporate worship), (see pp. 243-247). It is important to correctly understand biblical concepts from the biblical Hebrew and Greek terms (see pp. 230-239). PAOC theological college catalogues state that the Holy Bible is foundational and authoritative for learning, life and ministry, and is the primary source of truth (although not the sole source), (see pp. 169-200). Other perceived authoritative sources of truth, such as culture, tradition, reason and emotion, are flawed, and, therefore, cannot be authoritative in understanding and practicing biblical worship (see pp. 223-224). Since worship means pleasing God in all of life, people must discover what pleases Him from what He has communicated in His Book, the Holy Bible, not from their own thinking (see pp. 224-225).

Studying theology, that is, discovering who God is and what He desires, pleases God and therefore is one means of worshiping Him (see pp. 296-303). Even though the younger generation tends to encounter God more through music and the arts, they need to be shown the importance of encountering God in the study of His Word – learning to respond appropriately with their minds and wills, not just with their emotions and body (see pp. 306-310). Bible and theology form the core curriculum in PAOC theological colleges (see pp. 110-113, 155-164). The accrediting agency of PAOC theological

colleges states that the Bible is central, and that the goal and obligation of colleges is to teach students to think and act biblically, assist in their spiritual, character and ministry development, and aide in their interpretation and application of Scripture (see pp. 164-169). PAOC theological colleges were established to correct doctrine and reign in extreme practices (see pp. 127-132). There is biblical precedent for the need to teach and learn the concept of worship, in order to inform the ignorant and correct misconceptions (see pp. 296-303). From the questionnaire results, graduates and leaders indicated that all students should learn worship theology at PAOC theological colleges (see Table 145, p. 443), and that the classroom is a valid context for learning it (see Table 133, p. 426; Table 140, p. 437). Worship, when understood correctly, does not generally refer to congregational services or church music (see pp. 237-243). All those who are training for PAOC ministry across Canada should have standardized teaching on the subject of biblical worship in order to clarify and correct, and thus promote peace and avoid dissension within the PAOC denomination.

The following findings and conclusions answer the first three research questions and the seventh question (partially) under sub-problem 1 (see p. 48). Data from questionnaires indicated that almost all graduates and leaders understood worship to include whole-life worship or both congregational and whole-life worship (see Table 98, p. 400). A greater percentage of leaders than graduates indicated that their definition of worship included both congregational and whole-life worship, and a greater percentage of graduates than leaders indicated that their definition of worship related to whole-life worship only (see Table 98, p. 400). The majority of both graduates and leaders knew that the definition of

worship from the biblical Hebrew and Greek terminology, does generally not refer to music or church (see Table 107, p. 409), and the majority of both were not surprised or were neutral in how they felt about this definition (see Table 108, p. 409). Both graduates and leaders seem to have a correct understanding or head-knowledge of the concept of worship, namely, that it is not restricted to corporate worship settings but includes whole-life worship (see Table 98, p. 400).

To summarize regarding the first three research questions under sub-problem 1 related to the PAOC's perception and understanding of the concept of worship (see p. 48), the results show mixed reviews. Graduates and leaders do, for the most part, understand the concept of worship correctly, at least intellectually (see Table 98, p. 400). If the perception of graduates and leaders is true, PAOC congregants and the PAOC denomination, for the most part, do not have the correct understanding, or head-knowledge, of worship, restricting its meaning to what happens in church (see Tables 99 and 100, pp. 401-402). It is difficult to speculate the reason for this perception.

Regarding the sixth research question under sub-problem 1, 'What meaning of worship is implied when PAOC pastors use the word worship in church?' (see p. 48), the data leans toward a corporate worship meaning only and not a whole-life worship meaning (see Table 104, p. 406). It is becoming more clear to the researcher, that the problem may not be related to a correct or incorrect head-knowledge of the concept of worship, as much as to a problem of semantics, or how the word worship is used. How a word or concept is understood and how it is used, may be two different issues. The Christian community,

including the PAOC denomination, has jumped to conclusions about the concept of worship, before investigating all its theories or meanings (see pp. 208-209). How the word worship has been used over time, affects how it has been understood (see pp. 211-214). Learning a label of a concept such as worship, does not mean people understand the concept correctly (see p. 212).

In any social setting, the congregation being no exception, people form beliefs about worship based on what others say, and are pressured to conform to the group in their practices and word usage, by peers (see pp. 213-214). When pastors use the word worship and have a certain meaning in mind (i.e. speaker's meaning), congregants may interpret a different meaning. The linguistic context and the social context when using the word worship, affects its interpretation (see pp. 214-219). The word worship refers to one thing, namely, whole-life worship (denotation), but may be associated with something else, such as corporate worship (connotation), (see p. 218). Some who incorrectly use the word worship in church, may mislead people out of habit, or a fear of confusing or upsetting the listener (see pp. 215-220). Regardless of what the problem is, there is confusion about the concept of worship, if not in its meaning, then in its usage.

The findings and conclusions that follow, also relate to the first three research questions under sub-problem 1 (see p. 48), with focus on the perceptions of respondents regarding PAOC congregants' and the PAOC denomination's understanding of worship. About one-half of graduates perceived their congregation's understanding of worship to relate to the congregational service, whereas about two-thirds of leaders perceived the same (see

Table 99, p. 401). Only one-third of graduates perceived their congregation's understanding of worship to include whole-life worship, while more than one-quarter of leaders perceived the same (see Table 99, p. 401). Although both graduates and leaders, for the most part, agreed on their perception of their congregation's definition of worship, a greater percentage of leaders than graduates indicated their congregation's definition of worship to relate to the congregational service only (see Table 99, p. 401). The perception by both graduates and leaders is that congregants in PAOC churches do not have the same understanding or head-knowledge of the concept of worship as they do (see Tables 98 and 99, pp. 400-401). Graduates and leaders understand worship to include whole-life worship, whereas their perception of congregants is that they understand worship to be restricted to congregational services (see Tables 98 and 99, pp. 400-401). It is difficult to suggest a rationale for this phenomenon.

About one-half of graduates and leaders perceived the PAOC denomination's understanding of worship to relate to the congregational service only, whereas about two-fifths of graduates and about one-third of leaders perceived them to understand worship to include whole-life worship (see Table 100, p. 402). Although both graduates and leaders, for the most part, agreed on their perception of the PAOC denomination's definition of worship, a greater percentage of graduates than leaders perceived the PAOC denomination's definition to be related to experiencing or feeling God's presence (see Table 100, p. 402). To summarize, there appears to be a large gap between the graduates' and leaders' understanding of worship, and the congregants' and denomination's understanding of worship, if perceptions are correct. Almost all graduates and leaders

understand worship to include whole-life worship, whereas only about one-third of congregants and the denomination are perceived to understand the same (see Tables 98, 99 and 100, pp. 400-402). One possible conclusion for this could be that PAOC graduates and leaders have learned the biblical meaning of worship at PAOC theological colleges and through other means, but have not passed on this teaching to congregants.

What follows are the findings and conclusions that relate to the fourth research question under sub-problem 1, 'How do PAOC people practice and express worship?' (see p. 48). About one-half of both graduates and leaders practice or express worship in both congregational and whole-life contexts, while another two-fifths of each practice or express whole-life worship only (see Table 101, p. 403). The findings for worship practice or expression by graduates and leaders is very similar, and the vast majority of both include whole-life worship (see Table 101, p. 403).

The perception by graduates and leaders of their congregation's and the PAOC denomination's practice or expression of worship was distributed over the six meanings of worship (see Table 102, p. 403; Table 103, p. 405). The major difference between the perceptions of graduates and leaders regarding the congregation's practice or expression of worship, was that a much greater percentage of leaders than graduates indicated that their congregation's practice or expression of worship was limited to the first part of the service (see Table 102, p. 403). The majority of both graduates and leaders perceive the PAOC denomination's practice or expression of worship to relate to congregational services only and not to whole-life worship (see Table 103, p. 405). Both graduates and

leaders seem to be practicing or expressing worship in a proper manner, that is, both in the congregation and in their whole lives (see Table 101, p. 403), but perceive PAOC congregants and the PAOC denomination not to be practicing or expressing worship as they do (see Table 102, p. 403; Table 103, p. 405). It is difficult to offer a rationale for this phenomenon.

This perceived difference or gap between graduates and leaders (who are pastors and administrators in the PAOC), and congregants and the whole PAOC denomination, regarding both the understanding and the practice of worship, if it is true, would inadvertently point the finger of blame at pastors of churches who are not teaching or modeling true worship to their congregants effectively. If pastors are being ineffective in teaching and modeling worship in their congregations, the question is whether their training is deficient or their application of what they have learnt at college is deficient. In either case, a correction or improvement is possible, if PAOC theological colleges ensured that students not only received accurate teaching on the biblical meaning of worship, but were taught the importance of teaching their congregations the same, and were given practical methodologies and resources to actually do so once they were involved in church leadership or ministry.

What follows are the findings and conclusions related to the sixth research question under sub-problem 1, ‘What meaning of worship is implied when PAOC people use the word worship in church, and when authors use the word worship in their writing?’ (see p. 48). The majority of graduates and one-half of the leaders used the word worship in church to

mean something related to the congregational service rather than whole-life worship (see Table 104, p. 406). The only significant difference between graduates and leaders regarding their use of the word worship in church was, that a greater percentage of graduates were referring to the first part of the service and experiencing or feeling God's presence, whereas a greater percentage of leaders were referring to the whole service (see Table 104, p. 406).

Both graduates and leaders, although they understood the concept of worship correctly (i.e. that it includes whole-life worship) and indicated a proper practice of worship (see Table 98, p. 400; Table 101, p. 403), still used the word worship in church as if it meant something related to corporate worship only (see Table 104, p. 406). There may be social reasons for this discrepancy. People learn concepts from interaction with others and learn to use words the way others have used them in certain contexts, which usually leads to mutual understanding or the perception that everyone is talking about the same thing (see pp. 213-214). The Christian world seems to have assigned a certain meaning to the word worship, namely, that which takes place in church (or corporate worship), without the adjective qualifier (see pp. 239-243). The word worship has come to refer to corporate worship even though that is not its full meaning. This could be part of the reason why there is the perception among graduates and leaders that congregants understand worship to be restricted to corporate worship only (see Table 99, p. 401) – their pastors are implying it when they talk about worship in church, in order to be understood.

The perception of the vast majority of both graduates and leaders regarding the meaning of worship others were referring to when using the word worship in church, was even more strongly related to corporate worship only, and not whole-life worship, than their own (see Tables 104 and 105, pp. 406-407). About one-half of both graduates and leaders perceived authors' use of the word worship in their writings to mean something related to congregational services, while about one-third of each perceived they were referring to something including whole-life worship (see Table 106, p. 408). Both graduates and leaders did not judge authors as strictly in their use of the word worship as they did others in church, which resulted in mixed perceptions of the meaning they were referring to (see Table 106, p. 408). It is difficult to explain why people perceive that others are referring to a different meaning of worship than their own.

2.5 VIEWS ON WORSHIP AND SPIRITUAL FORMATION CURRICULA AND INSTRUCTION IN PAOC THEOLOGICAL COLLEGES

2.5.1 VIEWS ON WORSHIP CURRICULUA AND INSTRUCTION

What follows are the findings and conclusions regarding worship instruction in PAOC theological colleges according to graduates and leaders. These begin to answer the seventh research question under sub-problem 1, 'How is the perception and understanding of worship by PAOC theological college graduates and PAOC leaders affected by their training at PAOC theological colleges?' (see p. 48). This section endeavors to answer the first two research questions under sub-problem 2 regarding worship curriculum and instruction (see p. 49).

From the questionnaire data, only about one-half of the graduates could remember having taken a course in which worship theology was taught (see Table 109, p. 412), and the majority indicated that this course was required (see Table 110, p. 412). Of those who took such a course, more than one-half indicated that worship theology instruction took place in a music or congregational worship course, and less than one-quarter indicated a Bible or theology course (see Table 111, p. 413). Only one-third indicated that the meaning of worship using the biblical Hebrew and Greek terminology was taught in this course (see Table 112, p. 413), and about three-fifths indicated that the meaning of worship taught or implied in this course related to both congregational and whole-life worship or whole-life worship only (see Table 113, p. 414).

Among the leaders, more than one-half had not taken a course which included worship theology instruction while at a PAOC theological college (see Table 116, p. 415), and more than one-half also indicated that there was no such course available (see Table 117, p. 416). In comparing graduates and leaders regarding worship instruction at PAOC theological colleges, a greater percentage of graduates than leaders had taken a course which included worship theology instruction (see Table 119, p. 417). This phenomenon may be due to the concept of worship not being a contemporary issue in earlier years of PAOC theological colleges when leaders attended, compared to more recent years when graduates attended, and therefore the topic was either not dealt with or was called by a different name.

The majority of graduates and leaders indicated that they would take a course which included worship theology instruction if doing their training over again, although the percentage for leaders was slightly higher than graduates (see Table 120, p. 417). Since both graduates and leaders would take a course which included worship theology instruction if doing their training over again, the assumption is that they feel it is either necessary or beneficial to do so (see Table 115, p. 415; Table 118, p. 416).

To answer the fourth research question under sub-problem 2 (see p. 49) which relates to corporate worship instruction in PAOC theological colleges, one must refer to the Core Curricula Charts and Course Descriptions in the appendix (see pp. 536-567). What one could conclude from the core curricula charts and course descriptions, is that PAOC theological college personnel considered instruction in music more important than instruction in worship theology. Relegating the subject of corporate worship to the music department incorrectly implied a direct connection between worship and music. Neglecting to require all students to study the biblical theology of worship in a Bible or theology course, implied that only those planning to be involved in church music needed to study worship.

2.5.2 VIEWS ON SPIRITUAL FORMATION CURRICULA AND WHOLE-LIFE WORSHIP INSTRUCTION

What follows are the findings and conclusions from the literature study and questionnaires, regarding spiritual formation and spiritual formation instruction in PAOC theological colleges. This section proposes to answer the fifth research question under

sub-problem 2 regarding the importance of spiritual formation in PAOC theological colleges (see p. 49). The spiritual formation of students, and not just their intellectual and skill development, is a vital core value and one of the key missions of PAOC theological colleges (see pp. 114-127, 169-200). Colleges should be mission-driven rather than market-driven (see p. 118), and the relationship between curriculum and spiritual formation is determined by the college's mission (see p. 119). The integration of faith and learning means more than balancing the academic, spiritual and practical – it is bringing these together simultaneously (see pp. 114-127). However, the classroom is a valid context for learning and can give a solid theological and theoretical base for practical spiritual issues such as whole-life worship, as well as transform thinking, which, in turn, affects all of life (see pp. 121-122). There is a close connection between spiritual formation and whole-life worship (see pp. 66-70, 243-247). There is biblical precedent for the need to teach and learn the concept of worship, in order to inform the ignorant and correct misconceptions (see pp. 296-303). The truth in God's Word can integrate education and spirituality (see pp. 123-124).

The seventh research question under sub-problem 2 regarding respondents' recommendations for required curriculum (see p. 50), is partially answered by the following findings and conclusions. From the questionnaire results, graduates and leaders indicated that all students should learn about whole-life worship (see Table 146, p. 444), and graduates and leaders agreed that teaching whole-life worship in a course would be valuable (see Table 135, p. 429; Table 142, p. 439). Students are more inclined to express

whole-life worship themselves, when they observe faculty and staff doing so by example, and are taught and encouraged to do so in chapels (see pp. 124-125; Table 136, p. 430).

The third research question under sub-problem 2 regarding whole-life worship instruction (see p. 49), is answered by the following findings and conclusions. Of the graduates, only three-fifths indicated that they had taken, or been involved in, a spiritual formation course, group or mentoring situation (see Table 121, p. 418), and the majority indicated that this course, group or mentoring situation was required (see Table 122, p. 418). Interesting to note, is that according to the core curricula charts in the appendix (see pp. 536-567), almost all students in every program in the years between 1980 and 2005, in all four colleges, were required to take some sort of introductory spiritual formation course or group, and yet not all graduate respondents indicated this. This may be due to graduates either forgetting that they had taken such a course or group, or not identifying an introductory course as a spiritual formation course, especially if the title did not include the word 'spiritual' (see pp. 536-567, appendix, where course titles include 'Personal Christian Development', 'Personal Life and Evangelism', 'Orientation', or 'Christian Lifestyle'). Of the graduates, more than one-half indicated that whole-life worship was discussed in the spiritual formation course, group or mentoring situation (see Table 123, p. 419), and one-half did not know or could not remember if the meaning of worship was taught using the biblical Hebrew and Greek terminology in the spiritual formation course or group (see Table 124, p. 419).

Among the leaders, the majority had not taken, or been involved in, a spiritual formation course or group while at a PAOC theological college (see Table 127, p. 420). This may be due to theological educators seeing a greater need for spiritual formation in theological colleges in recent years than in former years (see pp. 114-116). This could be the reason for PAOC theological colleges not offering spiritual formation courses at the time older leaders attended there. Although PAOC theological colleges were established to preserve and correct Pentecostal doctrine and theology (see pp. 127-132), there was the concern to form the spiritual life of ministers (see pp. 155-164). Based on this, we can assume that the spiritual formation of students was incorporated into all of college life, including courses, but probably labeled differently (i.e. holiness, sanctification, becoming Christ-like, etc.).

In comparing graduates and leaders regarding spiritual formation instruction at PAOC theological colleges, a much greater percentage of graduates than leaders had taken, or had been involved in, a spiritual formation course, group or mentoring situation while at a PAOC theological college (see Table 130, p. 422). The great majority of both graduates and leaders would take, or be involved in, a spiritual formation course, group or mentoring situation, if doing their training over again (see Table 131, p. 423). Since both graduates and leaders would take, or be involved in, a spiritual formation course, group or mentoring situation, which included whole-life worship instruction or discussion, if doing their training over again, the assumption is that they feel it is either necessary or beneficial (see Table 126, p. 420; Table 129, p. 421).

2.5.3 VIEWS ON WORSHIP AND SPIRITUAL FORMATION CURRICULUM AND INSTRUCTION REQUIREMENTS IN PAOC THEOLOGICAL COLLEGES

What follows are the findings and conclusions from the literature study and questionnaires, regarding worship and spiritual formation curriculum and instruction requirements at PAOC theological colleges. It is common knowledge, that all universities and colleges have required or core courses that the faculty and administration, based on their expertise, believe are necessary in each program. PAOC theological colleges are no exception. Students who choose to attend PAOC theological colleges, although adults, come to train under those who have gone before (i.e. the so-called professionals) and who understand what is required to succeed in particular fields of calling. Students, by nature, generally do not fully understand all they will need to know and do in their area of interest, and therefore apply to an educational institution for training. Students who are training for the Christian ministry at a Bible or theological college, need to properly understand the concept of worship, since it is the key theme of the Holy Bible, and when understood correctly, applies to all Christians (see pp. 225, 247). Christian ministers should not only understand and model biblical worship, but should be able to teach and guide congregants to do the same.

The sixth research question under sub-problem 2 regarding mandates or guidelines given to PAOC theological college by the PAOC denomination (see p. 49), is partially answered by sections of Chapter 2 (see pp. 146-164). PAOC theological colleges come under the management and guidance of the PAOC denomination, thereby submitting to

certain committees, standards and policies (see pp. 155-164). The National Bible College Standard and the Education Standards Committee minutes emphasize the importance of students learning to know and apply God's Word and to develop spiritually (see pp. 155-164). The last research question under sub-problem 2 regarding mandates or guidelines given by accrediting bodies (see p. 50), is addressed in Chapter 2 (see pp. 164-169). According to accrediting body literature, the spiritual formation and ministry development of students are key goals for supporting PAOC theological colleges (see pp. 164-169).

If worship instruction within PAOC theological colleges is not part of the core curriculum and required by all students, it gives the impression that the study of worship is not needed by all and therefore unimportant (see pp. 24-28). There is biblical precedent for the need to teach and learn the concept of worship (see pp. 296-303). PAOC theological colleges claim that the Holy Bible is the foundation and authority for learning, life and ministry (see pp. 169-200). Worship is a major theme of the Bible, and therefore important to learn (see pp. 225, 247). Pastors and other church leaders, trained at PAOC theological colleges, have the responsibility of accurately teaching their congregations the biblical meaning of worship, and to model living a life of worship.

The seventh research question under sub-problem 2 regarding recommended curriculum in PAOC theological colleges (see p. 50), is partially answered by what follows. The vast majority of questionnaire respondents, both graduates and leaders, indicated that all students in every program should be required to take a course in which worship theology

is taught (see Table 145, p. 443), and the majority of each indicated the context this should happen in is a Bible or theology course (see Table 133, p. 426; Table 140, p. 437). The vast majority of respondents also indicated that all students in every program should be required to take, or be involved in, a course, group or mentoring situation, in which whole-life worship instruction or discussion is included (see Table 146, p. 444). The majority indicated that students should learn about whole-life worship in the context of a spiritual formation course (see Table 135, p. 429; Table 142, p. 439). Although graduates and leaders indicated other contexts that students should learn about worship theology and whole-life worship, it is valid to note that the Bible and/or theology course and the spiritual formation course received the highest percentage of votes from both (see Table 130, p. 422; Table 135, p. 429; Table 140, p. 437; Table 142, p. 439). Since this researcher is making recommendations mainly for the core and explicit curriculum, rather than the elective and implicit curriculum, the opinions of graduates and leaders that worship theology and whole-life worship should mainly be learnt in courses, are relevant.

Since questionnaire respondents, both graduates and leaders, would take, or be involved in, courses, groups or mentoring situations, which included worship theology and whole-life worship instruction, if they could do their training over again (see Table 120, p. 417; Table 131, p. 423), and since they believe that all students should be required to learn about worship theology and whole-life worship in PAOC theological colleges (see Tables 145 and 146, pp. 443-444), it would be assumed that they feel that instruction in worship at PAOC theological colleges is important and necessary. Regarding the extent or adequacy of worship issues being addressed at PAOC theological colleges, only about

two-fifths of graduates and one-quarter of leaders indicated that it was enough or very much (see Table 147, p. 445), indicating much room for improvement.

2.6 VIEWS ON COMMUNICATION AND NETWORKING ON WORSHIP

ISSUES WITHIN THE PAOC DENOMINATION

What follows are the findings and conclusions from the literature study and questionnaires regarding the communication and networking on worship issues within the PAOC denomination. The first research question under sub-problem 3, namely, ‘What responsibilities do PAOC leaders have in regards to spiritual formation and curriculum development in PAOC theological colleges?’ (see p. 50), is answered thus. The PAOC considers it important to give oversight and direction to PAOC theological colleges in order to maintain goals and standards (see pp. 145-164). PAOC leaders are concerned about the spiritual formation and ministry development of students in PAOC theological colleges (see pp. 155-164). The Education Standards Committee of the PAOC still exists and can still be influential in giving direction to PAOC theological colleges regarding spiritual formation and worship instruction (see pp. 155-164). The National Bible College Standard and other related documents from more recent years are still valid, and should be reviewed and acted upon by PAOC theological college personnel (see pp. 155-164).

There is a perceived misunderstanding of the concept of worship among PAOC congregants and within the PAOC denomination, and a misuse of the word worship by PAOC theological college graduates (most who are PAOC pastors) and PAOC leaders (see pp. 400-410). This phenomenon has caused confusion and/or division in PAOC

churches (see pp. 19-24). It is not beneficial for church leaders to give intellectual assent or have an accurate understanding of worship only, but then mislead congregations by using the word incorrectly (see pp. 213-214, 239-243). Semantics may be just as much a reason for the confusion or division, as an incorrect understanding of worship (see pp. 215-220). A clarification of terms and suggestions for using the word worship with adjective qualifiers (i.e. whole-life and corporate), would be beneficial (see pp. 239-243). Suggesting other words to use in place of the word worship, such as the synonyms from the biblical Hebrew and Greek terms (see p. 237), and related terms for spiritual formation, such as discipleship, sanctification, holiness, pleasing God or becoming Christ-like (see pp. 66-70), would also help.

What follows are the findings and conclusions that address the second, third and fourth research questions under sub-problem 3 regarding communication and networking on worship issues within the PAOC denomination (see p. 51). The majority of questionnaire respondents, both graduates and leaders, believe that PAOC leaders are not dialoguing or networking enough on worship issues (see Table 154, p. 453). Since graduates and leaders agree there is not enough dialoguing and networking on worship issues taking place within the PAOC denomination, it is assumed that they would want to see more of it taking place.

Graduates and leaders suggested varied means of dialoguing and networking for PAOC leaders on worship issues. A greater percentage of leaders than graduates felt that forming a committee, which then produces documents, would be effective, while more

graduates than leaders felt that internet and e-mail dialoguing would be effective (see Table 155, p. 454). The researcher believes the reason for this could be that graduates are generally younger and therefore are more comfortable with using the computer to dialogue and network than are leaders who are generally older (see Table 21, p. 347). The significant percentage of respondents that suggested other means (see Table 155, p. 454), indicates that forming a committee and communicating on-line are not the only means possible. Regardless of which means are used, there would be a need for someone to act as a catalyst or initiator of discussions in order that worship issues are not forgotten. Whether worship issues warrant separate consideration from other issues is not clear. Worship issues could be included as one area among many, when national, district and college leaders dialogue and network on other issues, in their spheres of influence.

A majority of both graduates and leaders indicated that the best means to communicate the true meaning of worship to PAOC people was to use as many means as possible (see Table 156, p. 455). The means that ranked the highest were, requiring all students to learn about worship theology and whole-life worship at PAOC theological colleges, teaching or discussing worship issues at local and district seminars and conferences, and placing articles about worship issues in PAOC national publications (see Table 156, p. 455). Since graduates and leaders agree that using a variety of means of communicating the true meaning of worship to PAOC people would be best, it could be concluded that using only one means would be insufficient to accomplish that task. The PAOC already uses a variety of means to communicate to PAOC people (see Table 156, p. 455), but for worship issues to be included in these means, would require someone to encourage this.

3 RECOMMENDATIONS

3.1 INTRODUCTORY REMARKS

Based on the findings and conclusions in the previous section, the researcher will now make recommendations to PAOC theological colleges in order to improve worship instruction through curriculum development or revision, and to the PAOC denomination for improvement of communication and networking on worship issues.

3.2 GENERIC RECOMMENDATIONS

3.2.1 WORSHIP AND SPIRITUAL FORMATION CURRICULUA AND INSTRUCTION IN PAOC THEOLOGICAL COLLEGES

This section proposes to partially answer the seventh research question under sub-problem 2 regarding recommendations by questionnaire respondents for worship and spiritual formation curriculum and instruction in PAOC theological colleges (see p. 50). The researcher recommends that all students in every program at PAOC theological colleges be required to take instruction in the concept of biblical worship, including the biblical theology of worship, the biblical definition of worship, whole-life worship and the purposes of corporate worship.

Since spiritual formation and whole-life worship are so closely connected (see pp. 66-70, 243-247), it is recommended that all students in every program take a spiritual formation course, or be involved in a spiritual formation group or mentoring situation, in which whole-life worship is taught and discussed. Because of its foundational nature, this course, group or mentoring situation, should be taken in the first semester of the first year

of studies. In PAOC theological colleges, where such a requirement for students is already in place, the researcher recommends that the college administration ensure the topic of whole-life worship be included, and that the connection between spiritual formation and whole-life worship be understood by teachers and facilitators of the course, group or mentoring situation. This could be accomplished by providing them with a document that clarifies the biblical understanding of worship, both whole-life and corporate worship and lesson outlines (see pp. 508-514).

Based on the findings and conclusions related to integrating faith and learning in PAOC theological colleges (see pp. 114-127), the researcher recommends that college personnel make spiritual formation the integrating center of the whole curriculum. One way that this could be accomplished is to encourage and equip faculty to teach every subject with the college's mission of forming the whole person (intellect, spirit, emotion, skill) in mind. Another way is to purposefully integrate the spiritual formation of students, or the concept of whole-life worship, into every aspect of college life, namely, courses in all areas and programs, chapels, social events, dorm life, and ministries on and off campus. She also recommends that PAOC college personnel be reminded of their responsibility to model a life of worship and mentor students in the same.

Based on the findings and conclusions related to worship instruction (see pp. 484-489), the researcher recommends that all students in PAOC theological colleges be required to take either a biblical theology of worship course, or another foundational Bible or theology course in which the biblical theology of worship is taught and discussed. This

foundational Bible or theology course should be taken no later than the first semester of the second year of studies. In PAOC theological colleges, where such a requirement for students is already in place, the researcher recommends that college administration ensure that the biblical theology of worship and the definition of worship from the biblical Hebrew and Greek terms are included in the course outline. College administration should also ensure that biblical worship is correctly understood by teachers and facilitators of the course, and that students are encouraged to worship God through the study of God's Word and the transformation of their thinking. This could be accomplished by providing teachers with a document offering a biblical understanding of worship, both whole-life and corporate worship, and lesson outlines (see pp. 508-514).

Based on the findings and conclusions related to the purposes of the local church and congregational services (see pp. 473-475), the researcher recommends that all students at PAOC theological colleges, be required to take a corporate worship course. This course should include teaching and discussion on the biblical meaning of worship, the difference between whole-life and corporate worship, the biblical purposes for the local church and congregational services, and methods to teach worship and other concepts to congregations. This course should not be part of the music department but should be part of the practical theology or church ministries departments. This course should only be taken after the prerequisite course, which includes worship theology instruction, is completed.

3.2.2 COMMUNICATION AND NETWORKING ON WORSHIP ISSUES

WITHIN THE PAOC DENOMINATION

Based on the findings and conclusions regarding communication and networking on worship issues within the PAOC denomination (see pp. 493-495), the researcher now offers recommendations. The researcher recommends that the PAOC denomination form a committee that would produce a position paper on biblical worship. This committee should include representatives from all parts of the PAOC denomination, namely, national office, district offices, theological colleges and churches, who are biblically knowledgeable in the concept of worship. This document should include: a biblical theology of worship; a biblical definition of worship from the Hebrew and Greek terminology; an explanation of the distinction between worship synonyms and praise synonyms from the biblical Hebrew and Greek terminology; an explanation of the difference between whole-life worship and corporate worship; an explanation of the connection between whole-life worship and spiritual formation; a clarification of terms related to worship; suggestions for using alternate terms for worship (i.e. worship synonyms) and appropriate adjectives before the word worship (i.e. whole-life or corporate); and methods of teaching the material to PAOC theological college students or PAOC congregants. This committee could meet in person, dialogue on-line or both.

The researcher recommends that this document be presented and discussed at national or district conferences or seminars before being distributed, in order to make any necessary revisions. This document should then be distributed to all PAOC theological colleges and all pastors in PAOC churches, with the encouragement to use the document when

teaching students or congregants. The researcher could volunteer to head up the committee, or be a vital member of it, and could use the findings from this research project to contribute to the document's content. A summary article should then be placed in the PAOC national publications in order for PAOC congregants to understand the concept of worship. Since questionnaire respondents, both graduates and leaders, indicated that the more means of communicating to PAOC people about worship the better (see Table 156, p. 455), all of the above methods would be beneficial and are recommended.

In light of the management of PAOC theological colleges by the PAOC denomination, through the Education Standards Committee (ESC) and the National Bible College Standard (see pp. 146-164), the researcher recommends that the ESC discuss worship and spiritual formation curriculum and instruction in PAOC theological colleges, at their next meeting. She also suggests that the ESC use the findings, conclusions and recommendations from this thesis, to revise the National Bible College Standard and distribute the revised version to PAOC theological college personnel with encouragement to act upon the revisions.

3.3 SPECIFIC RECOMMENDATIONS

3.3.1 AN EXEMPLAR CURRICULUM FOR PAOC THEOLOGICAL COLLEGES

The curricula at PAOC theological colleges are well established. Although new programs and/or majors have been added, core curricula adjusted, and course descriptions and

course content changed over the years, accreditation regulations require a certain amount of course credits in each division, category of study or academic discipline within each program. Each college may label these divisions differently, but the three main categories of courses could be labeled as Biblical/Theological Studies, Professional/Practical Studies and General Studies. Besides the core courses being required in each category, a certain amount of space must be given for elective courses, as well. Over the years, college personnel and college boards have decided which courses needed to be part of the core in each program, based on PAOC national management policies and guidelines, credential requirements, regulations and limitations stipulated by the accrediting agency manual, and contemporary needs within the culture. Elective courses are more easily added to a curriculum than required courses. Policies and regulations leave little room for additions to the core.

The researcher, in giving thought to how worship instruction could become part of the core, has formulated what she believes is a workable solution that would cause minimal disruption to the established core curricula in each program and require less time to implement than recommending that colleges add required courses to their established curricula. Each of the four exemplar PAOC theological colleges in this study already have courses in their core that are appropriate for including worship instruction. The researcher will suggest small changes in the course descriptions of the required spiritual formation course, group or mentoring situation, as well as the required introductory systematic theology or doctrines course in which topics relating to God, humans, sin, salvation and the Bible are covered. The course descriptions that would be revised would

be for the courses or groups already outlined in the 2005 or 2006 catalogues of each college. In addition, the researcher will provide lesson outlines detailing the worship topics that should be taught within each course. Whole-life worship instruction would take place within the spiritual formation course, group or mentoring situation, and should be given a minimum of three hours of instruction time. Instruction in the biblical theology of worship would take place in the systematic theology or doctrines course, and should be given no less than six hours of instruction time.

3.3.1.1 REVISED COURSE DESCRIPTIONS FOR CORE COURSES IN WHICH TO INCLUDE WORSHIP INSTRUCTION

What follows are explanations of the two required courses in each college that lend themselves well to including worship instruction, and the recommended revised course descriptions for each course. This will be followed by a lesson outline for whole-life worship instruction in the spiritual formation course or group, and another lesson outline for worship theology instruction in the systematic theology or doctrines course. These recommended outlines would be the same for all four colleges.

CPC requires all students in all three- and four-year programs to attend ‘Spiritual Formation Group’ every semester worth one credit hour (CPC Catalogue, 2005:12-30). The course description reads, “A weekly one-hour meeting of each Faculty Advisor group for the purpose of building relationships, prayer, and discipleship. Specific themes for study and discussion are focused on each semester,” (CPC Catalogue, 2004:31). The researcher is recommending that one of the first themes to study and discuss would be the

concept of whole-life worship. A revised course description could read, “A weekly one-hour meeting of each Faculty Advisor group for the purpose of building relationships with God and people, communicating with God in prayer, developing in discipleship, spiritual formation and learning to live a life of worship. Specific themes for study and discussion are focused on each semester beginning with whole-life worship.”

CPC requires all students in all three- and four-year programs to take ‘Systematic Theology I’, a three credit hour course (CPC Catalogue, 2005:12-30). The course description reads, “An examination of theological methodology, followed by study of the Christian doctrines of revelation, God, humanity, sin and Christ,” (CPC Catalogue, 2004:31). The researcher is recommending that instruction in worship theology be included in this course, and that this course be taught no later than the first semester in the second year of the programs. A revised course description could read, “An examination of theological methodology, followed by study of the Christian doctrines of revelation (including the written Word of God), God, humanity, sin, Christ, Holy Spirit, salvation and worship theology, which ties these all together.”

Schematically, worship instruction at CPC would look like this:

Table 157: Recommended Worship Instruction at CPC

Programs of Study	Year and Semester Offered	Whole-life Worship Instruction in a Spiritual Formation Course or Group	Worship Theology Instruction in a Systematic Theology or Doctrines Course
All 3- and 4-year programs	Every semester	Spiritual Formation Group	X
All 3- and 4-year programs	Year 2, Semester 1	X	Systematic Theology I

MCS requires all students in all three- and four-year programs to take ‘Mentoring I’, a one-hour credit course (MCS Catalogue, 2006-2008 Draft:3, 5, 7, 9, 11). The course description reads, “Mentoring I is the first of four one-hour credit courses that focuses on specific areas of personal spiritual growth. This first component will focus on the importance of **Character** and how it contributes to your spiritual formation as you train for ministry,” (MCS Catalogue, 2006-2008 Draft:10). A revised course description could read, “Mentoring I is the first of four one-hour credit courses that focuses on specific areas of personal spiritual growth. The first component will focus on **Whole-life Worship**, the importance of **Character**, and how these contribute to your spiritual formation as you train for ministry.”

MCS requires all students in all three- and four-year programs to take ‘God, Humans and the Bible’, a three-hour credit course (MCS Catalogue, 2006-2008 Draft:3, 5, 7, 9, 11). The course description reads, “This course is designed to help you understand the relationship between God and humanity as it is communicated to us through Scripture. The Existence of God will be discussed in terms of the concept of the Trinity. Humanity will be defined and discussed in relation to the Trinity, Creation and the world they inhabit. This will be done using the Biblical narrative as the basis for such understanding. The hope of this course is to help you understand these relationships from a biblical worldview so you will be able to effectively communicate God in our own culture,” (MCS Catalogue, 2006-2008 Draft:5). A revised description could read, “This course is designed to help you understand the relationship between God and humanity as it is communicated to us through Scripture. The Existence of God will be discussed in terms

of the concept of the Trinity. Humanity will be defined and discussed in relation to the Trinity, Creation and the world they inhabit. This will be done using the Biblical narrative as the basis for such understanding. Worship in all of life will be shown as the proper human response to God. The hope of this course is to help you understand these relationships from a biblical worldview so you will be able to effectively communicate God in your own culture.”

Schematically, worship instruction at MCS would look like this:

Table 158: Recommended Worship Instruction at MCS

Programs of Study	Year and Semester Offered	Whole-life Worship Instruction in a Spiritual Formation Course or Group	Worship Theology Instruction in a Systematic Theology or Doctrines Course
All 3- and 4-year programs	Year 1, Semester 1	Mentoring I	X
All 3- and 4-year programs	Year 2, Semester 2	X	God, Humans and the Bible

SPC requires all students in all three- and four-year programs to take ‘Introduction to Spiritual Issues’, a three-hour credit course (SPC Catalogue, 2006-2008:12-22). The course description reads, “This course presents essential disciplines of the Christian life and encourages the development of spiritual foundations under the daily direction of Jesus Christ. Biblical faith is translated into Christian life and spiritual experience. Pentecostal spirituality is defined in the light of biblical teaching and historical experience,” (SPC Catalogue, 2006-2008:26). A revised course description could read, “This course presents the essential spiritual disciplines of the Christian life and encourages the development of whole-life worship under the daily direction of Jesus Christ and the Spirit of God. Biblical faith is translated into living the Christian life in a

way that pleases God. Pentecostal spirituality is defined in the light of biblical teaching and historical experience.”

SPC requires all students in all three- and four-year programs to take ‘Doctrine I’, a three-hour credit course (SPC Catalogue, 2006-2008:12-22). The course description reads, “An introduction to the study of systematic theology in the light of biblical foundations, Christian history, and contemporary discussion. Includes an overview of the theological areas of prolegomena, revelation, and the doctrines of God, man, angels, and sin. This course provides foundational doctrinal teaching for Christian life and ministry application,” (SPC Catalogue, 2006-2008:26). A revised course description could read, “An introduction to the study of systematic theology in the light of biblical foundations, Christian history, and contemporary discussion. Includes an overview of the theological areas of prolegomena, revelation, and the doctrines of God, man, sin and salvation. Whole-life worship will be shown as the appropriate human response to God in all of life, with applications to ministry.”

Schematically, worship instruction at SPC would look like this:

Table 159: Recommended Worship Instruction at SPC

Programs of Study	Year and Semester Offered	Whole-life Worship Instruction in a Spiritual Formation Course or Group	Worship Theology Instruction in a Systematic Theology or Doctrines Course
All 3- and 4-year programs	Year 1, Semester 1	Introduction to Spiritual Issues	X
All 3- and 4-year programs	Year 2, Semester 1	X	Doctrine I

Vanguard College requires all students in all three- and four-year programs to take 'Spiritual Formation', a three-hour credit course (Vanguard College Catalogue, 2004-2005:6, 8, 11, 12, 14, 16, 18, 19). The course description reads, "The focus of this course is on the student's personal and spiritual formation. Emphasis will be placed on the integration of the Lordship of Jesus into all areas of the student's life through consistent Bible reading, daily prayer, journaling, and holiness in everyday living. The course will examine the history and application of spiritual disciplines," (Vanguard College Catalogue, 2004-2005:24). A revised course description could read, "The focus of this course is on the student's personal and spiritual formation. Emphasis will be placed on the integration of the Lordship of Jesus into all areas of the student's life through consistent Bible reading, daily prayer, journaling, and holiness in everyday living, which is the expression of whole-life worship. The course will examine the history and application of spiritual disciplines."

Vanguard College requires all students in all three- and four-year programs to take 'Theology I (God and the Human Condition)', (Vanguard College Catalogue, 2004-2005:6, 8, 11, 12, 14, 16, 18, 19). The course description reads, "The purpose of this course is to study the teaching of the Bible and develop a systematic theology related to three important themes of God's Word; a theology of God, Biblical anthropology and sin," (Vanguard College Catalogue, 2004-2005:24). A revised course description could read, "The purpose of this course is to study the teaching of the Bible and develop a systematic theology related to five important themes of God's Word; a theology of God,

Biblical anthropology, sin, salvation and worship as an appropriate human response to God.”

Schematically, worship instruction at Vanguard College would look like this:

Table 160: Recommended Worship Instruction at Vanguard College

Programs of Study	Year and Semester Offered	Whole-life Worship Instruction in a Spiritual Formation Course or Group	Worship Theology Instruction in a Systematic Theology or Doctrines Course
All 3- and 4-year programs	Year 1, Semester 1	Spiritual Formation	X
All 3- and 4-year programs	Year 1, Semester 2	X	Theology I (God and the Human Condition)

3.3.1.2 WORSHIP INSTRUCTION LESSON OUTLINES

The two lesson outlines below are guidelines to be given to each of the teachers or professors who are teaching the spiritual formation course or group, and the systematic theology or doctrines course, in each college. Along with the outline, the sections of this thesis that the material is based on, would be provided as well.

The first lesson outline is for whole-life worship instruction in the spiritual formation course or group, and should take no less than three hours of class time.

Lesson Outline: Whole-life Worship

1. Introduction: Questions for Discussion

- a. What is the first thing that comes to mind when you hear the word ‘worship’?
- b. Why and how do you think many Christians have come to equate worship with corporate expressions such as music, praise and prayer?

c. What source(s) should we use to arrive at a proper definition and meaning of the concept of Christian worship?

2. Worship Synonyms from the Biblical Hebrew and Greek Languages

a. God's Word (Holy Bible) is God's Dictionary, the authoritative source of knowledge about God, humans, sin, salvation and worship as a proper response (based on material from pp. 222-230 of this thesis).

b. Worship Synonyms: List them. Notice how they are different from Praise Synonyms. Keep them in mind when reading the Bible, realizing that you are reading about worship. Notice that worship synonyms do not relate to music or corporate gatherings, but praise synonyms do (based on material from pp. 230-239 of this thesis).

c. Question and Discussion: Based on the biblical worship synonyms, what would be God's definition of worship? Use the questions Who, What, When, Where, Why and How (W5H) to formulate a complete definition with the class. Ensure that the definition reflects that worship is a verb by using action words such as 'responding', 'obeying', 'serving', etc.

3. Distinguishing between Whole-life Worship and Corporate Worship

Compare whole-life worship (i.e. the class' definition from 2c. above) and corporate worship. How are they alike? How are they different? The role/purpose of corporate worship gatherings is to teach and encourage whole-life worship (based on material from pp. 239-243 of this thesis).

4. Similarities between Whole-life Worship and Spiritual Formation

Exercising the spiritual disciplines (i.e. Bible study, Christian meditation, prayer, etc.) enables Christians to learn how to please God, be transformed into Christ-like character, and therefore worship Him. **WORSHIP** acrostic: **W**anting **O**nly to **R**espond **S**o **H**e (God) **I**s **P**leased. Other words or phrases that relate to whole-life worship: discipleship, becoming Christ-like in character, living a holy life-style, obedience to God's Word, etc. (based on material from pp. 243-247 of this thesis).

5. Group Application Exercise: Worship Scriptures to Study and Apply

Have students get in groups of three or four to study worship scriptures and discuss how they can practically apply the principles or commands to everyday life. Scriptures: Deuteronomy 10:12-13; Amos 5:21-24; Mark 7:6-9; Romans 12:1-2. Have each group share their discoveries and discussion with the class.

The second lesson outline is for worship theology instruction in the systematic theology or doctrines course, and should be given no less than six hours of class time.

Lesson Outline: Worship Theology

1. Introduction: Questions for Discussion

a. Theology is the study of God. In what ways has God revealed Himself? Which of His methods do you find the most meaningful and beneficial?

b. Why are human perceptions of who God is often faulty or incomplete?

c. Why is it important to know the truth about who God is and what He requires of us?

d. Why are culture, tradition, reason and emotions unreliable sources for discovering truth?

e. Why is God's Word the only reliable source to discover the truth about God, what He requires and the basis for beliefs and living life on earth?

f. Why is it important for us to learn the truth about worship from God's Word?

2. The Bible as the Standard and Authority for Understanding Christian Worship

a. Read the following scriptures and discuss the following characteristics of God's Word:

i. II Peter 1:19-21: God is the author of the Holy Bible. God used humans to write down His words in human language.

ii. II Timothy 3:14-17: God's Word is useful for teaching, rebuking, correcting, training and equipping Christians for life and ministry.

iii. II Timothy 2:15: God's Word must be interpreted properly, which requires diligent study.

iv. Hebrews 4:12: God's Word is powerful enough to reach and positively influence the inner person (i.e. spirit, soul, mind, will, motives, attitudes, etc.).

v. Psalm 119:89; Isaiah 40:8; Matthew 24:35: God's Word is eternal – nothing or no-one can destroy it.

vi. II Samuel 22:31; Psalm 12:6; 119:160; Proverbs 30:5-6; John 17:17: God's Word is flawless truth.

vii. Matthew 4:4: God's Word is spiritual food. We need it to survive spiritually just as the body needs food to survive physically.

viii. Romans 15:4; I Corinthians 10:6, 11: God's Word includes bad examples to avoid and good examples to follow.

ix. Psalm 19:7-11: God's Word is perfect, reliable, right, pure, true and precious and is able to revive the inner person, give wisdom and insight, warn and bring inner joy.

b. Have students assemble in groups of three or four to study and discuss the following scriptures relating to what one is to do with God's Word: Psalm 1:2; 119:8, 9, 11, 15, 30, 33, 34, 60, 105; Matthew 4:1-11; 28:19-20; John 15:7; Colossians 3:16; James 1:22. Note that Christians are to internalize, obey, apply, and use God's Word for guidance and teaching.

c. As a class, read Luke 6:46-49 and discuss the advantages and disadvantages for Christians of either obeying God's Word or not obeying it.

3. Biblical Precedence and Rationale for the Need to Teach and Learn Biblical Worship

Every person worships someone or something, but not everyone worships the true God and in the way He requires. People must learn about who to worship, what worship is and how to worship God so He is pleased. There is biblical precedence for the need to teach and learn biblical worship. As a class, read and discuss the following scriptures: Deuteronomy 4:10b; 5:27, 31; 6:1; 31:12-13; II Kings 17:25-41; Ezra 7:9b-10; Nehemiah 8:7-12; Psalm 34:11; Mark 7:6-8; John 4:22-24; II Timothy 2:2 (based on material from pp. 296-303 of this thesis).

4. Biblical Hebrew and Greek Worship and Praise Terminology with English Synonyms

List the English synonyms for both worship and praise. Notice that worship synonyms relate to living one's whole life for God regardless of where you are, not just in church. Notice that praise synonyms relate mostly to outward corporate expressions. Based on the worship synonyms, worship is a major theme throughout the whole Bible. As a class, formulate a biblical definition of worship using the worship synonyms and answering the question Who, What, When, Where, Why and How (W5H) to ensure that the definition is complete (based on material from pp. 230-239 of this thesis).

5. Similarities and Differences between Whole-life Worship and Corporate Worship

Questions for Discussion

- a. What are the similarities between whole-life worship and corporate worship?
- b. What are the differences between whole-life worship and corporate worship?

(based on material from pp. 239-243 of this thesis).

6. Purposes for the Church and Meeting Together

Questions for Discussion

- a. Why did God establish the Christian Church? Why did He establish the local church in a community?
- b. What are the purposes for meeting with others according to the following scriptures: Acts 2:42; 17:11; I Corinthians 12:12-27; II Corinthians 5:18-20; Ephesians 4:11-16; and Hebrews 10:25? What aspects of whole-life worship are found in these scriptures?

NOTE: The main purpose for meeting together with other believers is to learn from God's Word how to live a life of worship in all areas (i.e. whole-life worship), and encourage others in the same endeavour. This includes serving others and fulfilling God's purposes in the world according to His Word (based on material from pp. 239-243, 278-295 of this thesis).

7. Group Application Exercise: Finding the Whole-life Worship Theme in Each Bible Section

In groups of two or three, find a passage of scripture (not just one verse) that exemplifies whole-life worship in some way, in each section of the Bible. Resist choosing a passage that relates to corporate worship. The ten sections are: a) Pentateuch (Genesis to Deuteronomy); b) History (Joshua to Esther); c) Poetry (Job to Song of Songs); d) Major Prophets (Isaiah to Daniel); e) Minor Prophets (Hosea to Malachi); f) Gospels (Matthew to John); g) Acts; h) Paul's Letters (Romans to Philemon); i) Other Letters (Hebrews to Jude); and j) Revelation. Explain which of the worship synonyms are found in these passages. Discuss how each passage may be applied to your lives in the present day (based on material on pp. 247-277 of this thesis).

4 FINAL REMARKS

This thesis entitled *Curriculum development for worship in the Pentecostal Assemblies of Canada* addressed the question: How does the Pentecostal Assemblies of Canada (PAOC) perceive and understand worship and its expression, and how can worship curriculum and instruction (and the related concept of spiritual formation) in PAOC

theological colleges be revised and improved so that PAOC leaders and congregants in PAOC churches are able to learn to worship God in a biblical manner?

In order to make relevant recommendations for curriculum development and improvement in PAOC theological colleges in the areas of worship and spiritual formation, it was important to thoroughly review the relevant literature. The literature was related to adult post-secondary theological education in general, theological education in the PAOC in particular, and the concepts of worship and spiritual formation, viewing them from many different angles, namely, philosophical, psychological, educational and biblical-theological. Data received from questionnaires completed by PAOC theological college graduates and PAOC national, district and college leaders, was helpful in understanding PAOC people's perceptions and understanding of worship and their views on worship instruction in PAOC theological colleges.

A brief answer to the problem statement or question above (see pp. 514-515) follows. Regarding the PAOC denomination's perception and understanding of worship and its expression, PAOC graduates and leaders understand the concept of biblical worship correctly, but perceive others not to understand it correctly. PAOC graduates and leaders indicated that they were living a life of worship, but perceived others, for the most part, to restrict worship expression to corporate worship gatherings. Although PAOC graduates and leaders understood the concept of worship to relate to whole-life worship, they still used the word worship to relate mostly to corporate worship expressions.

In regards to worship and spiritual formation curriculum and instruction in PAOC theological colleges, the general view was that there was need for revision and improvement. PAOC graduates and leaders recommended that all students in all PAOC theological colleges be required to receive worship instruction, and that this should take place in the classroom but not be restricted to it. Although PAOC graduates and leaders indicated that the topics of whole-life worship and worship theology had been preached or taught in PAOC churches, they still perceived congregants not to understand the concept of worship correctly. This phenomenon indicated a gap either in the worship instruction that students received at PAOC theological colleges or in graduates (who were PAOC church pastors) not teaching the biblical meaning to their congregations. In either case, accurate biblical teaching to all PAOC theological college students on whole-life worship, worship theology and the purpose of corporate worship gatherings to be places to learn these concepts, would begin to fill in the gaps that exist. The development and revision of worship curriculum and instruction in PAOC theological colleges would move the PAOC towards the researcher's desired outcome, namely, to have PAOC people make progress in worshiping God in a biblical manner.

As the researcher studied the phenomena related to this thesis, ideas for further research came to mind. Suggested topics are: the content and nature of worship curricula and instruction in the distance education programs (i.e. correspondence, on-line, satellite, etc.) of PAOC theological colleges; new methods of doing church ministry and corporate worship for the contemporary emerging church in light of changing cultural and social paradigms; evaluating if the programs, curricula and other aspects of college life in

PAOC theological colleges are lining up with their mission and purpose for existing as well as the changing needs of students, the church and the world; and, discovering from PAOC church congregants (through questionnaires, discussion and interviews) the content and extent of biblical worship instruction by PAOC church leaders in PAOC churches.

BIBLIOGRAPHY

2003 Yearbook of American and Canadian Churches (The). 2003. Nashville, Tennessee, USA: Abingdon Press.

AABC (Accrediting Association of Bible Colleges) Manual. 1998-1999, 2000-2001.

Orlando, Florida: AABC.

ABHE (Association for Biblical Higher Education) Manual. 2005. Orlando, Florida: ABHE.

Adrian, W.B. 1997. The Christian University: Maintaining Distinctions in a Pluralistic Culture. In: R.T. Hughes & W.B. Adrian (eds.). *Models for Christian Higher Education: Strategies for Success in the Twenty-First Century*. Grand Rapids, Michigan: Eerdmans.

Agnes, M. (ed.). 2003. *Webster's New World Dictionary*. New York, New York: Pocket Books.

Anderson, G.L. 1990. The Changing Nature of the Moral Crisis of American Christianity. Lecture given at the Society for Pentecostal Studies (SPS) Twentieth Annual Meeting, Christ For The Nations Institute, Dallas Texas, 8-10 November.

Anthony, M.J. (ed.). 1992. *Foundations of Ministry: An Introduction to Christian Education for a New Generation*. Wheaton, Illinois: A BridgePoint Book of Victor Books.

Argue, R. 1968. One Thousand Dollars Well Invested. *The Pentecostal Testimony (PAOC)*, October: 11.

- Astley, J. 1994. *The Philosophy of Christian Religious Education*. Birmingham, Alabama: Religious Education Press.
- Astley, J. & Francis, L.J. (eds.). 1994. *Critical Perspectives on Christian Education*. Herefordshire, England: Gracewing, Fowler Wright Books.
- Atchison, T.F. 2002. Developing a Practice of Worship That Unites. In: Bateman, H.W. (ed.). *Authentic Worship: Hearing Scripture's Voice, Applying Its Truths*. Grand Rapids, Michigan: Kregel Publications.
- Averbeck, R.E. 2002. Worshiping God in Spirit. Worshiping God in Truth. In: Bateman, H.W. (ed.). *Authentic Worship: Hearing Scripture's Voice, Applying Its Truth*. Grand Rapids, Michigan: Kregel Publications.
- Barna Research Group. 2003. Focusing on "Worship Wars" Hides the Real Issues Regarding Connection to God (abridged from Barna Research Group Online, Ventura, California, www.barna.org, Research Archives). *Enrichment: A Journal for Pentecostal Ministry*, Summer: 64-65.
- Barney, K.D. 1993. Keeping the Scales in Balance. *The Pentecostal Testimony (PAOC)*, November: 18-20.
- Barnhouse, D.G. 1999. Priming Your People to Worship. *Leadership*, Spring: 65-69.
- Basden, P. 1999. *The Worship Maze: Finding a Style to Fit Your Church*. Downers Grove, Illinois: InterVarsity Press.
- Bateman, H.W. (ed.). 2002. *Authentic Worship: Hearing Scripture's Voice, Applying Its Truths*. Grand Rapids, Michigan: Kregel Publications.
- Beesley, D. 2000. Enough of the Fluff. *Resource*, Summer: 7-9.

- Benedict, D. & Miller, C. 1994. *Contemporary Worship for the 21st Century: Worship or Evangelism?* Nashville, Tennessee: Discipleship Resources.
- Bennaars, G.A., Otiende, J.E. & Boisvert, R. 1994. *Theory and Practice of Education*. Nairobi, Kenya: East African Educational Publishers.
- Bhola, H.S. 1988. *World trends and issues in adult education*. London, England: Jessica Kingsley Publishers.
- Bombay, K. 1993. Biblical Worship. *The Pentecostal Testimony (PAOC)*, November: 5-7.
- Boone, R.J. 1996. Community and Worship: The Key Components of Pentecostal Christian Formation. *Journal of Pentecostal Theology*, 8: 129-142.
- Bromiley, G.W. (ed.). 1988. *The International Standard Bible Encyclopedia*. Volume Four: Q-Z. Grand Rapids, Michigan: Eerdmans.
- Brookfield, S.D. 1995. *Becoming a Critically Reflective Teacher*. San Francisco, California: Jossey-Bass Publishers.
- Brushaber, G. 1993. The Twenty-first Century Seminary (Interview with David Hubbard, former president of Fuller Theological Seminary). *Christianity Today*, 37 (5): 45-46.
- Bullock, G. 1995. Beyond Self-Centred Worship. *Renewal Journal*, 6: 2.
- Burgess, S.M. (ed.). 2002. *The New International Dictionary of Pentecostal and Charismatic Movements*. Grand Rapids, Michigan: Zondervan.
- Burgess, S.M. & McGee, G.B. (eds.). 1988. *Dictionary of Pentecostal and Charismatic Movements*. Grand Rapids, Michigan: Zondervan.

- Carpenter, J.A. & Shipps, K.W. (eds.). 1987. *Making Higher Education Christian: The History and Mission of Evangelical Colleges in America*. St. Paul, Minnesota: Christian University Press.
- Carson, D.A. (ed.). 2002. *Worship by the Book*. Grand Rapids, Michigan: Zondervan.
- Coe, J. 2000. Intentional Spiritual Formation in the Classroom: Making Space for the Spirit in the University. *Christian Education Journal*, 4 (2): 85-105.
- Cole, V.B. 2001. *Training of the Ministry: A Macro-curricular Approach*. Bangalore, India: Theological Book Trust.
- Commission on the Philosophy of Ministerial Training Report to the General Executive*. 1993. Toronto, Canada: Pentecostal Assemblies of Canada (PAOC).
- Cornwall, J. 1985. *Elements of Worship*. South Plainsfield, New Jersey: Bridge Publishing.
- CPC (Central Pentecostal College) Catalogues*. 1979-1980, 1980-1982, 1982-1984, 1984-1985, 1986-1987, 1987-1989, 1989-1991, 1991-1993, 1997-1998, 1998-2000, 2003, 2004, 2005. Saskatoon, Saskatchewan, Canada: CPC.
- Cram, R.H. & Saunders, S.P. 1992. Feet Partly of Iron and Partly of Clay: Pedagogy and the Curriculum of Theological Education. *Theological Education*, 28 (Spring): 21-50.
- DaRos, A. Consultant Manager: Goss Gilroy Incorporated, 900-150 Metcalfe Street, Ottawa, Ontario, Canada, K2P 1P1.
- Davis, G. 2003. Worship – Maintaining Unity and Experiencing God’s Presence (Interview with Geron Davis, Sally Morgenthaler, and George Wood). *Enrichment: A Journal for Pentecostal Ministry*, Summer: 50-57.

- Dawn, M. 1999. *A "Royal" Waste of Time: The Splendor of Worshipping God and Being Church for the World*. Grand Rapids, Michigan: Eerdmans.
- Dearborn, T.A. 1995. Preparing New Leaders for the Church of the Future: Transforming Theological Education through Multi-Institutional Partnerships. *Transformation*, 12: 7-12.
- Duraisingh, C. 1992. Ministerial Formation for Mission: Implications for Theological Education. *International Review of Mission*, 81: 33-45.
- Education Standards Committee Minutes*. May 23, 2001; May 23, 2002; May 29-30, 2004. Toronto, Canada: Pentecostal Assemblies of Canada (PAOC).
- Education Standards Committee and Superintendents Committee Minutes*. November 18-19, 2004. Toronto, Canada: Pentecostal Assemblies of Canada (PAOC).
- Eisner, E. 1985. *The Educational Imagination: On Design and Evaluation of School Programs*. Second edition. New York: MacMillan.
- Elford, D. 1993. Blow the Trumpet in Zion, But Not in This Church! *The Pentecostal Testimony (PAOC)*, November: 10-12.
- EPBC (Eastern Pentecostal Bible College) Catalogues*. 1980-1983, 1983-1986, 1986-1988, 1988-1990, 1990-1992, 1992-1994, 1995-1996, 1997-1998, 1998-1999, 1999-2001. Peterborough, Ontario, Canada: EPBC.
- Evans, A.F., Evans, R.A. & Roozen, D.A. (eds.). 1993. *The Globalization of Theological Education*. Maryknoll, New York: Orbis Books.
- Evans, T.E. 1997. *What Matters Most*. Chicago, Illinois: Moody Press.

- Fee, G.D. 1976. Hermeneutics and Historical Precedent – A Major Problem in Pentecostal Hermeneutics. In: Spittler, R.P. (ed.). *Perspectives on the New Pentecostalism*. Grand Rapids, Michigan: Baker Book House.
- Ford, L. 1991. *A Curriculum Design Manual for Theological Education: A Learning Outcomes Focus*. Nashville, TN: Broadman Press.
- Fortosis, S. 2001. Theological Foundations for a Stage Model of Spiritual Formation. *Religious Education*, 96 (1): 49-63.
- Frame, J.M. 1996. *Worship in Spirit and Truth: A Refreshing Study of the Principles and Practice of Biblical Worship*. Phillipsburg, New Jersey: Presbyterian & Reformed Publishing Company.
- Gangel, K.O. & Wilhoit, J.C. (eds.). 1993. *The Christian Educator's Handbook on Adult Education*. Grand Rapids, Michigan: Baker Books.
- Gangel, K.O. & Wilhoit, J.C. (eds.). 1994. *The Christian Educator's Handbook on Spiritual Formation*. Grand Rapids, Michigan: Baker Books.
- General Conference Minutes*. 1948, 1956, 1958. Toronto, Canada: Pentecostal Assemblies of Canada (PAOC).
- Gibbs, A.P. s.a. *Worship: The Christian's Highest Occupation*. Kansas City, Kansas: Walterick Publishers.
- Gibbs, E.S. (ed.). 1992. *A Reader in Christian Education: Foundations and Basic Perspectives*. Grand Rapids, Michigan: Baker Books.
- Gibson, B. s.a. *NBCC Standard Review*. Toronto, Canada: Pentecostal Assemblies of Canada (PAOC).

- Gillespie, T.W. 1995. The Good Theological School. *Princeton Seminary Bulletin*, 16 (1): 38-48.
- Gleitman, H. 1991. *Psychology*. Third Edition. New York, New York: W.W. Norton.
- Griffiths, M.C. 1990. Theological Education Need Not Be Irrelevant. *Vox Evangelica*, 20: 7-19.
- Hallberg, G. 1993. Demystifying Worship. *The Pentecostal Testimony (PAOC)*, November: 8-9.
- Harrup, J.L. 2003. The Role of the Senior Pastor in Worship. *Enrichment: A Journal for Pentecostal Ministry*, Summer: no page number.
- Hayford, J., Killinger, J. & Stevenson, H. 1990. *Mastering Worship*. Portland, Oregon: Multnomah.
- Heie, H. 1997. What Can the Evangelical/Interdenominational Tradition Contribute to Christian Higher Education? In: R.T. Hughes & W.B. Adrian (eds.). *Models for Christian Higher Education: Strategies for Success in the Twenty-First Century*. Grand Rapids, Michigan: Eerdmans.
- Hildebrandt, W. & Hildebrandt, L. 1989. *An Introduction to Worship and Music in the Church*. Clayburn, BC, Canada: CeePiCC.
- Hill, A.E. 1993. *Enter His Courts With Praise: Old Testament Worship for the New Testament Church*. Grand Rapids, Michigan: Baker Books.
- Hille, R. 2001. Reflections on Modernity and Post-Modernity for Theological Education. *Evangelical Review of Theology*, 25 (2): 130-136.
- Hinn, S. 1995. *Changed in His Presence*. Orlando, Florida: Creation House.

- Hofmann, T.R. 1993. *Realms of Meaning: An Introduction to Semantics*. London, England: Longman Group UK.
- Hollenweger, W.J. 1997. *Pentecostalism: Origins and Developments Worldwide*. Peabody, Massachusetts: Hendrickson Publishers.
- Holley, R. 1994. Learning religion. In: Astley, J. & Francis, L.J. (eds.). *Critical Perspectives on Christian Education*. Herefordshire, England: Gracewing, Fowler Wright Books.
- Holy Bible. 1978. *New International Version (NIV)*. East Brunswick, New Jersey: International Bible Society.
- Holy Bible. 1996. *New Living Translation (NLT)*. Wheaton, Illinois: Tyndale House Publishers.
- Horban, M.P. 1968. One Thousand Dollars Well Invested. *The Pentecostal Testimony (PAOC)*, October: 11.
- Howard, E. 2002. Three Temptations of Spiritual Formation. *Christianity Today*, December 9: 46-49.
- Hughes, R.T. & Adrian, W.B. (eds.). 1997. *Models for Christian Higher Education: Strategies for Success in the Twenty-First Century*. Grand Rapids, Michigan: Eerdmans.
- Hulbert, T.C. 1988. The quest for renewal in theological education. *Africa Journal of Evangelical Theology*, 7 (1): 28-44.
- Hurtado, L.W. 1999. *At the Origins of Christian Worship: The Context and Character of Earliest Christian Devotion*. Grand Rapids, Michigan: Eerdmans.

- Hustad, D. 1992. Christian Worship: Is this one of God's Terrible Springtimes? *Crux*, XXVIII (4): 29-36.
- Ingule, R.O., Rono, R.C. & Ndambuki, P.W. 1996. *Introduction to Educational Psychology*. Nairobi, Kenya: East African Educational Publishers.
- Jackson, H. 1988. *Words and Their Meaning*. London, England: Longman Group UK.
- Johnson, M.T. 2003. Worship the Lord in Truth. *Enrichment: A Journal for Pentecostal Ministry*, Summer: 34-41.
- Jones, L.G. & Jennings, W.J. 2000. Formed for ministry: A program in spiritual formation. *Christian Century*, February: 124-128.
- Kelsey, D.H. 1994. Rethinking Theological Education. *American Theological Library Association Proceedings*, 48: 123-134.
- Kemp, R. (ed.). 1994. *Text and Context in Theological Education*. Springwood, NSW, Australia: International Council of Accrediting Agencies (ICAA) for Evangelical Theological Education.
- Knowles, M. 1984. *The Adult Learner: A Neglected Species*. Houston: Gulf Publishing Company.
- Kulbeck, G.G. 1958. *What God Hath Wrought: A History of the Pentecostal Assemblies of Canada*. Toronto, Canada: PAOC.
- Lambert, J.D. & Martin, B.L. 1986. Praise. In: Bromiley, G.W. (ed.). *The International Standard Bible Encyclopedia*, Vol. 3:K-P. Grand Rapids, Michigan: Eerdmans.
- Land, S.J. 1997. *Pentecostal Spirituality: A Passion for the Kingdom*. Sheffield, England: Sheffield Academic Press.

- Larsen, E.L. 1995. A Profile of Contemporary Seminarians Revisited. *Theological Education*, XXXI, Supplement. Pittsburgh, Pennsylvania: The Association of Theological Schools (ATS).
- Lee, J.M. 1971. *The Shape of Religious Instruction*. Birmingham, Alabama.: Religious Education Press.
- Lefrancois, G.R. 1975. *Psychology for Teaching*. Second edition. Belmont, California: Wadsworth Publishing Company.
- Lemmer, E. 2001. The globalization debate and implications for higher education. *Educare*, 30 (1&2): 14-32.
- Liefeld, W.L. & Cannell, L.M. 1992. Spiritual Formation and Theological Education. In: Packer, J.I. & Wilkinson, L. (eds.). *Alive to God: Studies in Spirituality*. Downers Grove, Illinois: InterVarsity Press.
- Liesch, B. 2001. *The New Worship: Straight Talk on Music and the Church*. Expanded edition. Grand Rapids, Michigan: Baker Books.
- Marshall, I.H. 1996. Worship. In: Marshall, I.H., Millard, A.R., Packer, J.I. & Wiseman, D.J. (eds.). *New Bible Dictionary*. Third edition. Downers Grove, Illinois: Intervarsity Press.
- Marshall, I.H., Millard, A.R., Packer, J.I. & Wiseman, D.J. (eds.). 1996. *New Bible Dictionary*. Third edition. Downers Grove, Illinois: Intervarsity Press.
- Martin, D.M. 1994. Learning to become a Christian. In: J. Astley & L.J. Francis, (eds.). *Critical Perspectives on Christian Education*. Herefordshire, England: Gracewing, Fowler Wright Books.

- Martin, R.P. 1988. Worship. In: Bromiley, G.W. (ed.). *The International Standard Bible Encyclopedia*. Volume Four: Q-Z. Grand Rapids, Michigan: Eerdmans.
- Mbiti, D.M. 1981. *An Introduction to Education: Its Meaning and Significance to Society*. Nairobi, Kenya: Oxford University Press.
- McDonald, T. 2003. Bridging the Generations in Worship. *Enrichment: A Journal for Pentecostal Ministry*, Summer: no page number.
- MCS (Master's College and Seminary) Catalogues*. 2002-2003, 2003-2004, 2004-2005, 2006-2008 Draft. Mississauga, Ontario, Canada: MCS.
- Milavec, A. 1982. *To Empower as Jesus Did: acquiring spiritual power through apprenticeship*. Lewiston, New York: Edwin Mellen Press.
- Miller, D.R., Belkin, G.S., & Gray, J.L. 1982. *Educational Psychology: An Introduction*. Dubuque, Iowa: W.C. Brown Co.
- Miller, R.C. 1992. The Clue to Christian Education. In: Gibbs, E.S. (ed.). *A Reader in Christian Education: Foundations and Basic Perspectives*. Grand Rapids, Michigan: Baker Books.
- Miller, T.W. 1994. *Canadian Pentecostals: A History of the Pentecostal Assemblies of Canada*. Mississauga, Ontario, Canada: Full Gospel Publishing House.
- Mish, F.C. (ed.). 2004. *The Merriam-Webster Dictionary*. Springfield, Massachusetts: Merriam-Webster.
- Morgenthaler, S. 1995. *Worship Evangelism: Inviting Unbelievers into the Presence of God*. Grand Rapids, Michigan: Zondervan.

- Morgenthaler, S. 2003. *Worship – Maintaining Unity and Experiencing God’s Presence* (Interview with Geron Davis, Sally Morgenthaler, and George Wood).
Enrichment: A Journal for Pentecostal Ministry, Summer: 50-57.
- Music, D.W. 1991. Praise. In: Butler, T.C. (ed.). *Holman Bible Dictionary*. Nashville, Tennessee: Holman Bible Publishers.
- National Bible College Standard*. February 1964, April 1975, December 1986, February 1996. Toronto, Canada: Pentecostal Assemblies of Canada (PAOC).
- NBC (Northwest Bible College) Catalogues*. 1973-1981, 1981-1983, 1983-1984, 1984-1985, 1985-1987, 1988-1990, 1990-1992, 1992-1994, 1995-1997, 1996-1998, 1998-2000, 2001-2003, 2002-2004. Edmonton, Alberta, Canada: NBC.
- Neese, R.C. 1993/1994. The Road Less Traveled: Theological Education and the Quest to Fashion the Seminary of the Twenty-First Century. *Faculty Dialogue: Journal of the Institute for Christian Leadership*, 20 (Winter): 27-43.
- Nelson, D.P. 2002. Voicing God’s Praise: The Use of Music in Worship. In: Bateman, H.W. (ed.). *Authentic Worship: Hearing Scriptures’ Voice, Applying Its Truth*. Grand Rapids, Michigan: Kregel Publications.
- NIV (New International Version) Holy Bible*. 1978. East Brunswick, New Jersey: International Bible Society.
- Njoroge, R.J. & Bennaars, G.A. 1986. *Philosophy and Education in Africa*. Nairobi, Kenya: Transafrica Press.
- NLT (New Living Translation) Holy Bible*. 1996. Wheaton, Illinois: Tyndale House Publishers.

- Okech, J.G. & Asiachi, A.J. 1992. *Curriculum Development for Schools*. Nairobi, Kenya: Educational Research and Publications (ERAP).
- Packer, J.I. & Wilkinson, L. (eds.). 1992. *Alive to God: Studies in Spirituality*. Downers Grove, Illinois: InterVarsity Press.
- PAOC General Constitution and By-Laws*. 1968, 1986. Toronto, Canada: Pentecostal Assemblies of Canada (PAOC).
- PAOC General Constitution, By-Laws and Essential Resolutions*. 1964, 1988, 1994, 2003. Toronto, Canada: Pentecostal Assemblies of Canada (PAOC).
- PAOC Official Directory of Ministers and Churches*. 2005. Mississauga, Canada: Pentecostal Assemblies of Canada (PAOC).
- PAOC Website. 2007. *About PAOC: What We Believe*. Statement of Fundamental and Essential Truths. Article V of the General Constitution, By-Laws and Essential Resolutions adopted by General Conference 1994. <http://www.paoc.org>. *About PAOC: Vital Statistics*. <http://www.paoc.org/about/statistics.html>.
- Pazmino, R.W. 1997. Designing the Urban Theological Education Curriculum. *Christian Education Journal*, 1 (2): 7-17.
- Pazmino, R.W. 1988. *Foundational Issues in Christian Education: An Introduction in Evangelical Perspective*. Grand Rapids, Michigan: Baker Books.
- Peters, E.A. 1970. *The Contribution to Education by the Pentecostal Assemblies of Canada*. Homewood, Manitoba, Canada: Erna Peters and D.W. Friesen and Sons.
- Peterson, D. 1993. *Engaging with God: A biblical theology of worship*. Leicester, England: Apollos, Inter-Varsity Press.
- Peterson, E.H. 1997. *Subversive Spirituality*. Grand Rapids, Michigan: Eerdmans.

- Recommendations to General Executive from Bible College Commission.* February 19, 1964. Toronto, Canada: Pentecostal Assemblies of Canada (PAOC).
- Report of Committee on Bible Schools and Education.* September, 1946. Toronto, Canada: Pentecostal Assemblies of Canada (PAOC).
- Report of the Committee on the Philosophy of Education.* March 1, 1979. Toronto, Canada: Pentecostal Assemblies of Canada (PAOC).
- Report of the NBCC Standard Review Committee.* March 14-15, 1994. Toronto, Canada: Pentecostal Assemblies of Canada (PAOC).
- Ridderbos, H. 1975. *Paul: An Outline of His Theology.* Grand Rapids, Michigan: Eerdmans.
- Ringenberg, W.C. 1984. *The Christian College: A History of Protestant Higher Education in America.* Grand Rapids, Michigan: Eerdmans.
- Roberts, M. 2005. Ancient Psalms and Modern Technology. *Worship Leader*, June: 8.
- Rognlien, B. 2005. Wired For Divine Experience: Jesus' Dream For Our Worship. *Worship Leader*, June: 13-16.
- Rosenthal, P. 1984. *Words and Values: some leading words and where they lead us.* New York: Oxford University Press.
- Saffold, G. 2005. *Guy Saffold's Notes.* Education Standards Committee. May 18, 2005. Mississauga, Ontario, Canada: Pentecostal Assemblies of Canada (PAOC).
- Saliers, D.E. 1994. *Worship as Theology: Foretaste of Glory Divine.* Nashville, Tennessee: Abingdon Press.
- Schaper, R.N. 1984. *In His Presence.* Nashville, Tennessee: Thomas Nelson.

- Schwanda, T. 1993. McEucharist: The Allure of 'Fast-Food' Worship. In: Webber, R.E. (ed.). *The Complete Library of Christian Worship*, Vol. 2. Peabody, Massachusetts: Hendrickson Publishers.
- Sdorow, L.M. 1998. *Psychology*. Fourth Edition. Boston, Massachusetts: McGraw-Hill.
- Segler, F.J. 1967. *Christian Theology: Its Theology and Practice*. Nashville, Tennessee: Broadman Press.
- Senior, D. & Weber, T. 1994. What is the Character of Curriculum, Formation and Cultivation of Ministerial Leadership in the Good Theological School. *Theological Education*, 30 (Spring): 17-33.
- Shepperd, J.W. 2002. Worship. In: Burgess, S.M. (ed.). *The New International Dictionary of Pentecostal and Charismatic Movements*. Grand Rapids, Michigan: Zondervan.
- Shoemaker, M. 1992. Ministerial Education: Basis for Renewal. *Faculty Dialogue*, 16 (Winter): 95-114.
- Siew, Y. 1995. A Curriculum Model for the Evaluation of Existing Programmes of Theological Education in Asia. *Asia Journal of Theology*, 9 (April): 146-169.
- Sifuna, D.N. & Otiende, J.E. 1992. *An Introductory History of Education*. Revised edition. Nairobi, Kenya: Nairobi University Press.
- Slabbert, J.A. 2001. Educational change: is it possible? *Educare*, 30 (1&2): 289-305.
- Smith, G.T. 1996. Spiritual Formation in the Academy: A Unifying Model. *Theological Education*, 33 (1): 83-91.
- Sorge, B. 1987. *Exploring Worship: A practical guide to praise and worship*. Buffalo, New York: Trinity Media Press.

- SPC (*Summit Pacific College*) Catalogue. 2004-2006. Abbotsford, British Columbia, Canada: SPC.
- Spittler, R.P. (ed.). 1976. *Perspectives on the New Pentecostalism*. Grand Rapids, Michigan: Baker Book House.
- Spittler, R.P. 1988. Spirituality, Pentecostal and Charismatic. In: Burgess, S.M. & McGee, G.B. (eds.). *Dictionary of Pentecostal and Charismatic Movements*. Grand Rapids, Michigan: Zondervan.
- Stallter, T.M. 2002. The Challenged of Multicultural Worship. In: Bateman, H.W. (ed.). *Authentic Worship: Hearing Scripture's Voice, Applying Its Truth*. Grand Rapids, Michigan: Kregel Publications.
- Stringer, A. 2001. Spiritual Formation. *Evangelical Review of Theology*, 25 (2): 107-112.
- Stubblefield, J.M. (ed.). 1986. *A Church Ministering to Adults: Resources for Effective Adult Christian Education*. Nashville, Tennessee: Broadman Press.
- Stuebing, R.W. 1999. Spiritual Formation in Theological Education: A Survey of the Literature. *Africa Journal of Evangelical Theology*, 18 (1): 47-70.
- Temple, W. 1942. *The Hope of a New World*. New York, New York: MacMillan.
- testimony*. 2005. PAOC magazine. January: inside cover.
- Tienou, T. 2002. Trinity Evangelical Divinity School advertisement. *Christianity Today*, November 18: 113.
- Tozer, A.W. 1985. *Whatever Happened to Worship? A Call to True Worship*. Camp Hill, Pennsylvania: Christian Publications.
- Van Brummelen, H. 1988. *Walking with God in the Classroom: Christian Approaches to Learning & Teaching*. Burlington, Ontario, Canada: Welch Publishing.

- Vanguard College Catalogue*. 2004-2005. Edmonton, Alberta, Canada: Vanguard College.
- Van Lierop, P. 1992. *Christian Education: Principles and Practice*. Nairobi, Kenya: Christian Churches Educational Association.
- Van Vuuren, J.C.G. 1990. *Orientation in pedagogics*. Pretoria: Unisa.
- Warren, R. 1995. *The Purpose Driven Church: Growth without Compromising Your Message & Mission*. Grand Rapids, Michigan: Zondervan.
- Warren, R. 2002. *The Purpose Driven Life*. Grand Rapids, Michigan: Zondervan.
- Watson, D. 1978. *I Believe in the Church*. Grand Rapids, Michigan: Eerdmans.
- Wagh, G. 2000. New Wineskins to Develop Ministry. *Renewal Journal*, 15 (1): 45-57.
- Webber, R.E. (ed.). 1993. *The Complete Library of Christian Worship*. Peabody, Massachusetts: Hendrickson Publishers.
- Webber, R.E. 1994. *The Worship Phenomenon*. Nashville, Tennessee: Abbott-Martyn.
- Webber, R.E. 1996. *Rediscovering the Missing Jewel: A Study in Worship Through the Centuries*. Peabody, Massachusetts: Hendrickson Publishers.
- White, J.F. 1989. *Protestant Worship: Traditions in Transition*. Louisville, Kentucky: Westminster/John Knox Press.
- White, R. & Fledderus, B. 2003. What's New Where You Worship? *Faith Today*, September/October: 38-42.
- Wilson, J.B. 1993. Toward a Trinitarian Rule of Worship. *Crux*, XXIX (2): 35-39.
- Wilson, L.F. 2002. Bible Institutes, Colleges, Universities. In: Burgess, S.M. (ed.). *The New International Dictionary of Pentecostal and Charismatic Movements*. Grand Rapids, Michigan: Zondervan.

- Wilson, W. 1985. *An Investigation into Current Evangelical College Secularization*.
Ed.D. dissertation. Williamsburg, Virginia: The College of William and Mary.
- Woolfolk, A.E. 1990. *Educational Psychology*. Fourth Edition. Englewood Cliffs, New
Jersey: Prentice Hall.
- WPBC (*Western Pentecostal Bible College*) *Catalogues*. 1980-1981, 1982-1983, 1984-
1985, 1985-1986, 1986-1987, 1987-1988, 1988-1990, 1990-1992, 1992-1994,
1994-1996, 1997-1999, 1999-2001, 2001-2003, 2002-2004. Abbotsford, British
Columbia, Canada: WPBC.
- Wright, N.T. 1997. *For All God's Worth: True Worship and the Calling of the Church*.
Grand Rapids, Michigan: Eerdmans.
- Yule, G. 1985. *The Study of Language: An Introduction*. Cambridge: Cambridge
University Press.

APPENDIX

CORE CURRICULA CHARTS AND COURSE DESCRIPTIONS

This appendix includes the core curricula charts and course descriptions from the four exemplar theological colleges of the PAOC included in this study. These colleges are, Central Pentecostal College (CPC), Master’s College and Seminary (MCS; formerly Eastern Pentecostal Bible College, EPBC), Summit Pacific College (SPC; formerly Western Pentecostal Bible College, WPBC), and Vanguard College (formerly Northwest Bible College, NBC). The core curricula that is outlined relates to spiritual formation, worship (whole-life, corporate, music), and ethics. The course descriptions are of those courses found in the core curricula charts.

KEY FOR CORE CURRICULA CHARTS

<u>ABBREVIATION</u>	<u>INTERPRETATION</u>
Admin.	Administration
AIM	Ambassadors in Mission
B.	Bachelor
B.A.	Bachelor of Arts
Bibl.	Biblical
B.R.E.	Bachelor of Religious Education
B. Th.	Bachelor of Theology
C.E.	Christian Education
Ch.	Church
Couns.	Counselling
Disc.	Discipleship
Ed.	Education
Ex.	Exegetical
Form.	Formation
Fund.	Fundamentals
Gen.	General
HMS	His Majesty’s Service
Intro.	Introduction
LIFT	Leaders in Frontline Training
Min.	Ministry
MS	Master’s Signature
OMEGA	One-year Ministry Education with Global Awareness
Theo.	Theology

Core Curricula at Central Pentecostal College

Year	Program	Spiritual Formation Courses	Corporate Worship/Music Courses	Ethics Courses	Miscellaneous Courses
1979-1980	1 year Course	Personal Christian Development	X	X	X
	3 year Theology Course	Personal Christian Development	Music	X	X
1980-1982	1 year Program	Personal Christian Development	X	X	X
	3 year Theology Program	Personal Christian Development	Fundamentals of Music	X	X
1982-1984	1 year Program	Personal Christian Development	X	X	X
	3 & 4 year Theology Program	Personal Christian Development	Practical Musicianship I & II	X	X
1984-1985	1 year Program	Personal Christian Development	X	X	X
	3 year Diploma	Personal Christian Development	Fund. of Music, Song Leading & Worship	X	X
	4 year Bachelor of Theology	Personal Christian Development	Fund. of Music, Song Leading & Worship	X	X
1986-1987	1 year Course	Personal Christian Development & Witness	Fundamentals of Music	X	X
	3 year Diploma	Personal Christian Development & Witness	Fund. of Music, Song Leading & Worship	X	X
	4 year Bachelor of Theology	Personal Christian Development & Witness	Fund. of Music, Song Leading & Worship	X	X
1987-1989	1 year Program	Personal Christian Development & Witness	Fundamentals of Music	X	X
	3 year Diploma	Personal Christian Development & Witness	Fund. of Music, Song Leading & Worship	X	X
	4 year Bachelor of Theology	Personal Christian Development & Witness	Fund. of Music, Song Leading & Worship	X	X
1989-1991	1 year Program (Pre-Theology, Pre-University, Discipleship Tracks)	Personal Spiritual Life	X	X	X
	3 year Diploma	Personal Spiritual Life	Foundations of Music	X	X
	4 year Bachelor of Theology	Personal Spiritual Life	Foundations of Music	X	X
1991-1993	1 year Certificate (Pre-University, Discipleship Tracks)	Personal Spiritual Life (x2)	X	X	X
	1 year Certificate (Pre-Theology Track)	Personal Spiritual Life (x2)	Foundations of Music	X	X
	3 year Diploma	Personal Spiritual Life	Foundations of Music	X	X
	4 year B. Theology (Biblical Studies, Pastoral Studies)	Personal Spiritual Life	Foundations of Music	X	X
1994-1996	Unavailable				
1997-1998	1 year Certificate in Christian Studies	Spiritual Formation Group	X	X	X
	3 year Diploma & 4 year B. Theology	X	Foundations of Music	X	X

Core Curricula at Central Pentecostal College

Year	Program	Spiritual Formation Courses	Corporate Worship/Music Courses	Ethics Courses	Miscellaneous Courses
1998-2000	1 year Certificate in Christian Studies	Spiritual Formation Group	X	X	X
	3 year Diploma	X	Foundations of Music	X	X
	4 year Bachelor of Theology	X	Foundations of Music	X	X
	4 year Bachelor of Religious Education	Spiritual Formation Group	X	X	X
2001-2002	Unavailable				
2003	1 year Certificate of Christian Studies (5 tracks)	Spiritual Formation Group	X	X	X
	3 year Diploma (Christian Studies)	Spiritual Formation Group	X	X	X
	3 year Diploma (Pastoral Studies)	Spiritual Formation Group	Worship Leadership	Judeo-Christian Ethics	X
	4 year Bachelor of Religious Education	Spiritual Formation Group	Worship Leadership	X	X
	4 year B. Theology (Pastoral Ministry)	Spiritual Formation Group	Worship Leadership	Judeo-Christian Ethics	X
	4 year B.A. (Pastoral, Children's, Global, Christian Studies, Youth, Church Ministry)	Spiritual Formation Group	Worship Leadership	Judeo-Christian Ethics	X
	4 year B.A. (Business Administration, Vocational)	Spiritual Formation Group	X	X	X
	4 year B.A. (Worship Studies)	Spiritual Formation Group	Worship Leadership, Worship Arts, Worship Arts Leadership	Judeo-Christian Ethics	Biblical Studies in Worship, Theology of Worship, History of Worship
2004	Same as 2003				
	B. Theology (Pastoral Care, Chaplaincy)	Spiritual Formation	Worship Leadership	Judeo-Christian Ethics	X
2005	Same as 2003				
	4 year B. Theology (Christian Studies)	Spiritual Formation	Worship Leadership	Judeo-Christian Ethics	X
	4 year B.A. (Church Planting)	Spiritual Formation	Worship Leadership	Judeo-Christian Ethics	X
	4 year B.A. (Worship Arts Studies)	Spiritual Formation	Worship Leadership, Worship Arts Leadership, Aesthetics in Worship Arts, Ministry Within the Worship Arts Community	Judeo-Christian Ethics	Biblical Studies in Worship, Heritage of Worship, Theology of Worship

CORE CURRICULA COURSE DESCRIPTIONS AT CENTRAL PENTECOSTAL COLLEGE

What follows are course descriptions of required courses in all of the programs offered by Central Pentecostal College (CPC) found in the core curricula charts (see pp. 537-538). It is helpful to understand the content in core curricula that CPC administrators believed was important for students to learn during the years 1980 to 2005, the years that questionnaire respondents attended the college.

- **1980-1982** (CPC Catalogue, 1980-1982:17)

Personal Christian Development. A study of the basic qualities and principles of true Christian discipleship with a view to the development of a Christ-like character. Basic principles and methods of Bible study are also discussed.

Fundamentals of Music. An introductory course in the rudiments of music intended for those students with little or no musical background. Fundamentals of Music is designed to equip the individual with the basic knowledge and skills necessary to think, read, and write in the language of music.

- **1982-1984** (CPC Catalogue, 1982-1984:17)

Personal Christian Development. (same as above)

Practical Musicianship I and II. A course designed to train students in the basic fundamentals of music; the planning and executing of effective song services and public worship experiences; the basic principles of direction congregational singing; and the historical development of hymnody.

- **1984** (CPC Catalogue, 1984:20)

Personal Christian Development. (same as above)

Fundamentals of Music. An introductory course in the rudiments of music for students with little or no musical background. The course is designed to equip the individual with the basic knowledge and skills necessary to think, read, and write in the language of music.

Song Leading and Worship. A course designed to train students in the planning and executing of effective song services and corporate worship experience. Included is the study of the basic principles of directing for congregational singing.

- **1986-1987** (CPC Catalogue, 1986-1987:33, 35)

Personal Christian Development and Witness. A study of the basic qualities and principles of true Christian discipleship; attention to the basic principles and methods of Bible study; and an investigation of the more effective methods of communicating the gospel on a personal basis, all with the Bible as the basic source of information.

Fundamentals of Music. (same as above)

Song Leading and Worship. (same as above)

- **1987-1989** (CPC Catalogue, 1987-1989: no page numbers)

Personal Christian Development and Witness. (same as on p. 539)

Fundamentals of Music. (same as on p. 539)

Song Leading and Worship. (same as on p. 539)

- **1989-1991** (CPC Catalogue, 1989-1991:40, 43)

Personal Spiritual Life. A practical study of the basic qualities and principles of true Christian discipleship including consistent devotional habits.

Foundations of Music. (same as Fundamentals of Music on p. 539)

- **1991-1993** (CPC Catalogue, 1991-1993:46, 49)

Personal Spiritual Life. (same as on p. 539)

Foundations of Music. (same as Fundamentals of Music on p. 539)

- **1994-1996** (catalogue is unavailable)

- **1997-1998** (CPC Catalogue, 1997-1998:5, 11)

Spiritual Formation Group. A weekly one-hour meeting of each Faculty Advisor group for the purpose of building relationships, prayer, and discipleship. Specific themes for study and discussion are focused on each semester.

Foundations of Music. (same as Fundamentals of Music on p. 539)

- **1998-2000** (CPC Catalogue, 1998-2000:8, 14)

Spiritual Formation Group. (same as above)

Foundations of Music. (same as Fundamentals of Music on p. 539)

- **2001-2002** (catalogue is unavailable)

- **2003** (CPC Catalogue, 2003:no page numbers)

Spiritual Formation Group. (same as above)

Worship Leadership. A study in the development of an effective ministry of music for the church. The philosophical, organizational, and administrative aspects of the music program will be explored.

Judeo-Christian Ethics. Canadian society is facing difficult moral, social, economic, and political dilemmas. A Christian approach is needed for making moral decisions so that individuals can find their own way in life and also seek justice, help, and comfort in all areas of society, including the marginalized, broken, and disadvantaged. Principles for decision-making, which are contained within the Judeo-Christian belief system, will be explored and applied interactively to contemporary issues and case studies.

Worship Arts Leadership. (course description is unavailable)

Worship Arts. (course description is unavailable)

Biblical Studies in Worship. (course description is unavailable)

Theology of Worship. (course description is unavailable)

History of Worship. (course description is unavailable)

- **2004** (CPC Catalogue, 2004:30, 31, 32, 36, 37)

Theology of Worship. This course will introduce the fundamental aspects of a theology of worship such as: an understanding of biblical foundations of worship; biblical methods and forms of worship; the transforming power of biblical worship; and how to apply these biblical foundations to worship in our time.

Spiritual Formation Group. (same as on p. 540)

Worship Leadership. (same as on p. 540)

Judeo-Christian Ethics. (same as on p. 540)

Worship Arts Leadership. (course description is unavailable)

Worship Arts. (course description is unavailable)

Biblical Studies in Worship. (course description is unavailable)

History of Worship. (course description is unavailable)

- **2005** (CPC Catalogue, 2005:34, 38, 40)

Spiritual Formation Group. (same as on p. 540)

Worship Leadership. (same as on p. 540)

Judeo-Christian Ethics. (same as on p. 540)

Theology of Worship. This course will introduce a biblical perspective on worship and examine themes such as the biblical foundations, theological perspectives and personal/community transformation that results from worship.

Heritage of Worship. This course will introduce the student to some of the major themes of worship throughout Christian history. These themes, touched upon in the Theology of Worship course, are explored and expanded in significant ways.

Biblical Studies in Worship. This course is built on the Theology of Worship course and gives a detailed examination of biblical models of worship and significant biblical issues of worship.

Ministry within the Worship Arts Community. This course is all about the care, nurture and spiritual formation of the creative arts community. Emphasis is given to the development of a positive and healthy community life.

Aesthetics in Worship Arts. This course examines the issues and importance of artisanship as a creative community and explores its impact on worship today. The environment in which worship takes place will also be examined as it has a significant impact on worship.

Core Curricula at Eastern Pentecostal Bible College/Master's College and Seminary

Year	Program	Spiritual Formation Courses	Corporate Worship/Music Courses	Ethics Courses	Miscellaneous Courses
1980-1983	3 year Diploma (Bible and Theology)	X	Church Music Administration	Ethics	X
1983-1986	1 year Christian Layman's Course	Spiritual Integration	Church Music Administration	X	X
	2 year Christian Leadership	Spiritual Integration	Church Music Administration	X	X
	3 year Diploma (Bible and Theology)	Spiritual Integration	Church Music Administration	X	X
	4 year Bachelor of Theology	Spiritual Integration	Church Music Administration	X	X
1986-1988	3 year Diploma	Spiritual Integration	Church Music Administration	X	X
	4 year Bachelor of Theology	Spiritual Integration	Church Music Administration	X	Pastoral Theology II
	4 year B.R.E.	Spiritual Integration	Church Music Administration	X	X
	4 year Bachelor of Missions	Spiritual Integration	X	X	X
1988-1990	3 year Diploma	Spiritual Integration	Church Music Administration	X	X
	4 year Bachelor of Theology	Spiritual Integration	Church Music Administration	X	Pastoral Theology II
	4 year B.R.E.	Spiritual Integration	Church Music Administration	X	X
	4 year Bachelor of Missions	Spiritual Integration	X	X	X
1990-1992	1 year Terminal Program	Personal Life & Evangelism	X	X	X
	3 year Diploma	Personal Life & Evangelism	Music in the Church	X	X
	4 year B. Th. (Pastoral)	Personal Life & Evangelism	Music in the Church	X	Pastoral Theology II
	4 year B. Th. (Educational)	Personal Life & Evangelism	Music in the Church	X	X
	4 year B. Th. (Missions)	Personal Life & Evangelism	X	X	X
	4 year B. Th. (Youth)	Personal Life & Evangelism	X	X	Music, Drama & Recreational Skills
1992-1994	1 Year Certificate	Personal Life & Evangelism	X	X	God, Humans & the Church
	3 year Diploma	Personal Life & Evangelism	Introduction to Music	X	X
	4 year B. Th. (Pastoral)	Personal Life & Evangelism	Introduction to Music	X	Pastoral Theology III
	4 year B. Th. (Educational)	Personal Life & Evangelism	Introduction to Music	X	X
	4 year B. Th. (Missions, Youth)	Personal Life & Evangelism	X	X	Music, Drama & Recreational Skills (Youth)

Core Curricula at Eastern Pentecostal Bible College/Master's College and Seminary

Year	Program	Spiritual Formation Courses	Corporate Worship/Music Courses	Ethics Courses	Miscellaneous Courses
1995-1996	1 year Certificate	Personal Life & Evangelism	X	X	X
	3 year Diploma	Personal Life & Evangelism	Introduction to Music	X	X
	4 year B.R.E. (Pastoral)	Personal Life & Evangelism	X	X	Pastoral Theology III
	4 year B.R.E. (Vocational)	Personal Life & Evangelism	X	X	X
	4 year Bachelor of Theology (Pastoral)	Personal Life & Evangelism	Introduction to Music	X	Pastoral Theology III
	4 year Bachelor of Theology (Educational)	Personal Life & Evangelism	Introduction to Music	X	X
	4 year Bachelor of Theology (Missions)	Personal Life & Evangelism	X	X	X
	4 year Bachelor of Theology (Youth)	Personal Life & Evangelism	X	X	Music, Drama & Recreational Skills
1997-1998	1 year Certificate	Spiritual Foundations	X	Ethics	X
	3 year Diploma	Spiritual Foundations	Music & Corporate Worship	Ethics	X
	4 year Bachelor of Religious Education (Church Music)	Spiritual Foundations	X	X	Contemporary Worship Issues, Church Music Administration
	4 year Bachelor of Religious Education (Pastoral)	Spiritual Foundations	Music & Corporate Worship	X	X
	4 year Bachelor of Religious Education (Vocational)	Spiritual Foundations	Music & Corporate Worship	X	X
	4 year Bachelor of Theology (Church Ministries)	Spiritual Foundations	Music & Corporate Worship	X	X
	4 year Bachelor of Theology (Cross-cultural Studies)	Spiritual Foundations	X	Ethics	X
	4 year Bachelor of Theology (Pastoral)	Spiritual Foundations	Music & Corporate Worship	Ethics	X
	4 year Bachelor of Theology (Youth)	Spiritual Foundations	X	Ethics	Music, Drama & Recreational Skills

Core Curricula at Eastern Pentecostal Bible College/Master's College and Seminary

Year	Program	Spiritual Formation Courses	Corporate Worship/Music Courses	Ethics Courses	Miscellaneous Courses
1998-1999	1 year Christian Ministry Certificate (8 tracks)	Spiritual Foundations	X	X	X
	1 year Christian Ministry Certificate (Worship Leading)	Spiritual Foundations	Music and Corporate Worship	X	X
	3 year Ministerial Diploma	Spiritual Foundations	Music and Corporate Worship	Ethics	X
	4 year Bachelor of Religious Education (Church Music)	Spiritual Foundations	X	X	Contemporary Worship Issues, Church Music Administration
	4 year B.R.E. (Pastoral)	Spiritual Foundations	Music & Corporate Worship	X	X
	4 year B.R.E. (Vocational)	Spiritual Foundations	Music & Corporate Worship	X	X
	4 year Bachelor of Theology (Church Ministries)	Spiritual Foundations	Music & Corporate Worship	Ethics	X
	4 year B. Th. (Cross-cultural Studies)	Spiritual Foundations	X	Ethics	X
	4 year B. Th. (Pastoral)	Spiritual Foundations	Music & Corporate Worship	Ethics	X
4 year B. Theology (Youth)	Spiritual Foundations	X	Ethics	Music, Drama & Recreational Skills	
1999-2001	1 year Christian Ministry Certificate (6 tracks)	Spiritual Foundations	X	X	X
	1 year Certificate (Worship Leading)	Spiritual Foundations	Music & Corporate Worship	X	Church Music Administration, Pentecostal Worship Issues
	1 year Certificate (Youth Work)	Spiritual Foundations	X	X	Music, Drama & Recreational Skills
	3 year Diploma	Spiritual Foundations	Music & Corporate Worship	Ethics	X
	4 year Bachelor of Religious Education (Church Music)	Spiritual Foundations	Music & Corporate Worship	X	Church Music Administration, Pentecostal Worship Issues
	4 year B.R.E. (Pastoral)	Spiritual Foundations	Music & Corporate Worship	X	X
	4 year Bachelor of Theology (Cross-cultural Ministry)	Spiritual Foundations	X	Ethics	X
	4 year B. Th. (Pastoral)	Spiritual Foundations	Music & Corporate Worship	Ethics	X
	4 year B. Theology (Youth)	Spiritual Foundations	X	Ethics	Music, Drama & Recreational Skills

Core Curricula at Eastern Pentecostal Bible College/Master's College and Seminary

Year	Program	Spiritual Formation Courses	Corporate Worship/Music Courses	Ethics Courses	Miscellaneous Courses
2002-2003	1 year Certificate (C.E., Cross-cultural, Evangelism, Pastoral Leadership, Pastoral Care)	Spiritual Formation I & II	X	X	X
	1 year Certificate (Christian Studies)	Spiritual Formation I & II	X	Ethics	X
	1 year Certificate (Worship Leading)	Spiritual Formation I & II	Worship & Creative Arts, Pentecostal Worship Issues	X	Church Music Administration, Music, Drama & Recreational Skills
	1 year Certificate (Youth)	Spiritual Formation I & II	X	X	Music, Drama & Recreational Skills
	3 year Diploma	Spiritual Formation I, II, III, & IV	Worship and Creative Arts	Ethics	God, Humans & the Bible
	4 year B.R.E. (Pastoral)	Spiritual Formation I, II, III, & IV	X	Ethics	X
	4 Year B. Th. (Children/Family Ministry)	Spiritual Formation I, II, III, & IV	Worship and Creative Arts	Ethics	God, Humans & the Bible
	4 year B. Th. (Cross-cultural Ministry)	Spiritual Formation I, II, III & IV	Worship and Creative Arts	Ethics	God, Humans & the Bible
	4 year B. Th. (Pastoral)	Spiritual Formation I, II, III & IV	Worship and Creative Arts	Ethics	God, Humans & the Bible
	4 year Bachelor of Theology (Worship & Creative Arts Ministry)	Spiritual Formation I, II, III & IV	Worship and Creative Arts, Musicianship I	Ethics	God, Humans & the Bible, Creative Arts, Worship Technologies, Pastoring Worship Issues Creatively
4 year Bachelor of Theology (Youth)	Spiritual Formation I, II, III & IV	Worship and Creative Arts	Ethics	God, Humans & the Bible	
2003-2005, 2006-2008 Draft	1 year Christian Min. Certificate (Care & Counsel, Christian Studies, Church Leadership)	Mentoring I & II	X	X	God, Humans & the Bible
	3 year Diploma	Mentoring I, II, III & IV	X	Ethics	God, Humans & the Bible
	4 year B. Th. (Children/Family)	Mentoring I, II, III & IV	X	Ethics	God, Humans & the Bible
	4 year B. Th. (Cross-cultural Ministry)	Mentoring I, II, III & IV	X	Ethics	God, Humans & the Bible
	4 year B. Th. (Pastoral)	Mentoring I, II, III & IV	X	Ethics	God, Humans & the Bible
	4 year B. Th. (Youth)	Mentoring I, II, III & IV	X	Ethics	God, Humans & the Bible
	4 year B.R.E. (Pastoral)	Mentoring I, II, III & IV	X	Ethics	God, Humans & the Bible

CORE CURRICULA COURSE DESCRIPTIONS AT EASTERN PENTECOSTAL BIBLE COLLEGE AND MASTER'S COLLEGE AND SEMINARY

What follows are course descriptions of required courses in all of the programs offered by Eastern Pentecostal Bible College and Master's College and Seminary (EPBC/MCS) found in the core curricula charts (see pp. 542-545). It is helpful to understand the content in core curricula that EPBC/MCS administrators believed was important for students to learn during the years 1980 to 2005, the years that questionnaire respondents attended the college.

- **1980-1983** (EPBC Catalogue, 1980-1983:14, 19)

Ethics. A survey of important theories concerning ethics. The major part of the course deals with ethical problems in a Christian context.

Church Music Administration. A consideration of the history of sacred music, hymns and their writers, and the relationship of music to Church education and worship. The course also attempts to develop skills in organizing and training singing groups and choirs, as well as conducting congregational singing.

- **1983-1986** (EPBC Catalogue, 1983-1986:48, 52)

Spiritual Integration. A course in basic spiritual development. It will emphasize spiritual growth through devotions, tools for Bible study, proper Christian relationship and commitment of one's life to God. This course is designed to include Christian Ethics.

Church Music Administration. A consideration of the theological background, historical influences, and the relationship of music to church education, worship, and evangelism. Brief introductions to song leading, congregational singing and the value of various musical ministries is attempted.

- **1986-1988** (EPBC Catalogue, 1986-1988:54, 56)

Pastoral Theology II. A more in-depth study of a limited number of topics covered in Pastoral Theology I. Such topics include time management, worship, problems and pitfalls, ministerial relationships and other pertinent aspects of ministry.

Church Music Administration. (same as above)

Spiritual Integration. (course description is unavailable)

- **1988-1990** (EPBC Catalogue, 1988-1990:55, 57)

Pastoral Theology II. (same as above)

Spiritual Integration. This course deals with discipleship and seeks to provide for Christian morality and spiritual development. Particular attention is given to spiritual disciplines and issues arising from holiness, worldliness and legalism. It emphasizes Christian growth through personal devotions, relationship and responsibilities.

Music Administration. (same as Church Music Administration above)

- **1990-1992** (EPBC Catalogue, 1990-1992:35, 37)

Music/Drama/Recreational Skills. The student will spend a concentrated time in a recreational facility, learning how to minister to youth and college students in these three areas. Special focus will be applied to learning music in worship leading, and developing music in a youth group. Drama skills will help the learner motivate his/her youth into evangelism and church drama. The area which deals with recreational skills is to help the future minister know how to run a proper retreat, camp, or activities for a local youth group.

Personal Life and Evangelism. Spiritual development and practical application in lifestyle must undergird effective Christian faith. This course is designed to encourage the proper development of relationship and ethical decision-making. It will also press for the development of a biblical worldview, the integration of a Spirit-filled life and involvement in the body life of the Church. It will further encourage the sharing of the Gospel in a relevant practical manner through daily interpersonal relationships.

Pastoral Theology II. (same as on p. 546)

- **1992-1994** (EPBC Catalogue, 1992-1994:31, 33)

Introduction to Music. This course introduces the student to the fundamentals of music theory, the role of music in the secular and biblical contexts, historical factors that have shaped church music, and the administrative challenges of music programming. Attention will also be given to the acquisition of basic song-leading skills.

Personal Life and Evangelism. (same as above)

Pastoral Theology III. The course explores various dimensions of Pastoral Theology. Emphasis is placed on pastoral leadership, church administration, staff relations in team ministry, and the pastor's spiritual or emotional development.

Music/Drama/Recreation. (same as Music/Drama/Recreational Skills above)

- **1995-1996** (EPBC Catalogue, 1995-1996:36, 37, 38, 39)

Introduction to Music. (same as above)

Music/Drama/Recreation. (same as Music/Drama/Recreational Skills above)

Personal Life and Evangelism. (same as above)

Pastoral Theology III. (same as above)

- **1997-1998** (EPBC Catalogue, 1997-1998:73, 74, 75, 76, 77, 78)

Ethics. In a society of multiple and rapidly changing moral values and standards, and in an era when the necessity of being moral is itself challenged, future Christian leaders who will be observers, initiators, and consultants of human behaviour, need to be intelligently informed of such contemporary trends. This course endeavours to provide a biblical basis for ethical behaviour, by making specific reference to Old and New Testament moral imperatives and significant episodes in the history of Christian Ethics. It is based on the conviction that upholding the claims of the Gospel should

not only be with our words but also with our lives. The course provides a moral compass and direction-finder to enable the student to have a healthy moral life before and after graduation.

Music and Corporate Worship. This course introduces the student to the fundamentals of music theory, the role of music in the secular and biblical contexts, historical factors that have shaped church music, and the administrative challenges of music programming. Attention will also be given to the acquisition of basic song-leading skills.

Music/Drama/Recreational Skills. This course is designed to give students competence in leading worship, drama, and recreation for youth and young adults. Emphasis will be balanced between theory and skills acquisition in these three areas through a process of lecture, practice, and evaluation. The appropriate and most effective application of these skills in the total programme of the local church, campus ministry, or para-church organisation will be considered.

Spiritual Foundations. A practical introduction to the classical spiritual disciplines of the personal and corporate Christian life. Among the disciplines to be discussed are prayer, fasting, meditation, guidance, study, worship, devotional reading, and devotional writing.

Contemporary Worship Issues. A practical course on praise and worship designed for those who are actively involved in worship leading. We will look at how worship has developed in the last twenty years and where it is going. We will explore biblical principles that will help keep a leader away from the extremes and yet help them develop a fresh and progressive style that is biblically sound and practically suitable to the church in the nineties.

Church Music Administration. The focus of this class is to give music pastors an understanding of the many elements and responsibilities they can be called upon to take leadership in and administrate in the church. The student should acquire knowledge about the different roles and be able to lead and train people in the church in each of these areas. We will also examine the special needs of church music programming.

- **1998-1999** (EPBC Catalogue, 1998-1999:no page numbers)

Ethics. (same as on pp. 547-548)

Music and Corporate Worship. (same as above)

Music/Drama/Recreational Skills. (same as above)

Spiritual Foundations. (same as above)

Contemporary Worship Issues. (same as above)

Church Music Administration. (same as above)

- **1999-2001** (EPBC Catalogue, 1999-2001:56, 57, 58)

Ethics. (same as on pp. 547-548)

Music and Corporate Worship. This course introduces the students to the role of music in the secular, biblical and Pentecostal contexts, historical factors that have shaped church music (particularly Pentecostal music) and the

administrative challenges of music programming and equipping worship teams. Attention will also be given to the fundamentals of music theory and the acquisition of basic song-leading skills.

Music/Drama/Recreational Skills. (same as on p. 548)

Spiritual Foundations. (same as on p. 548)

Church Music Administration. The focus of this course is to give music pastors an understanding of the many elements and responsibilities they can be called upon to take leadership in and administrate in a church. The student will acquire knowledge about the different roles and be able to lead and train people in the church in each of these areas. The course will also examine the special needs of seasonal church music programming in areas such as sound, lighting, staging, and drama.

Pentecostal Worship Issues. A practical course on issues surrounding the songs of Pentecostal worship. There will be a brief look at the history of Christian song and special attention given to the study of worship music of the Pentecostal movements in Canada. The course will look at how worship music has developed over the past thirty years and where it is going. The student will explore biblical principles that will help keep a leader from extremes and yet help them develop a fresh and progressive style that is biblically sound and practically suitable to the church today.

- **2002-2003** (MCS (Master's College and Seminary) Catalogue (formerly EPBC), 2002-2003:6-3, 6-5, 6-7, 6-8, 6-9, 6-10, 6-12)

God, Humans, and the Bible. An introduction to the study of Christian theology with particular focus on the following themes or doctrines: existence, character and work of God and his Trinitarian mode (Theology Proper); the origin and nature of humankind as created in the *imago dei* (Biblical Anthropology); the revelation, inspiration and authority of Scripture (Bibliology).

Creative Arts. Expressions such as drama, fine arts, and visual arts are explored for their appropriate use in worship.

Ethics. (same as on pp. 547-548)

Spiritual Formation I. In this course the student will be a member of a small group that will focus on the spiritual disciplines of the Christian life.

Spiritual Formation II. In this course the student will be a member of a small group that will focus on the spiritual disciplines of the Christian life.

Worship and Creative Arts. The biblical and theological foundation for worship in the church is explored in this introductory course. It will examine music, the creative arts, worship formats and styles in historical and contemporary settings.

Spiritual Formation III. In this course the student will be a member of a small group that will focus on the spiritual disciplines of the Christian life.

Spiritual Formation IV. In this course the student will be a member of a small group that will focus on the spiritual disciplines of the Christian life.

Worship Technologies. In this course the student is equipped with the knowledge and use of various technologies that are available for use in worship. Some of the technologies considered are computer, projection, video, audio, MIDI, recording, and lighting.

Music/Drama/Recreational Skills. This course is designed to give students competence in leading worship, drama, and recreation in the context of church, campus, or camp ministry. Emphasis will be balanced between theory and skills acquisition in these three areas through a process of lecture, practice, and evaluation. The course will be conducted over a week at a retreat or recreation facility in the summer prior to the start of the third year in the Bachelor of Theology Youth Ministry program.

Church Music Administration. (same as on p. 549)

Worship Practicum. This practicum will require that students work closely with a supervising pastor to creatively integrate the musical tasks to the needs of the local church.

Musicianship II. This course will focus on the application of music theory to composition, arranging, orchestration, and conducting. Students will learn to write and produce music for worship. Students are equipped to lead various styles of worship in any size of church and given the opportunity to develop the skills necessary to lead a worship ministry team.

Pastoring Worship Issues Creatively. A capstone course that enables students to think about, and respond creatively to, leadership issues in worship. It will examine the challenge of resources, relationships, context, and personal gifting within a biblical framework as it relates to worship.

Pentecostal Worship Issues. A practical course on issues surrounding the songs of Pentecostal worship. There will be a brief look at the history of Christian song and special attention given to the study of the worship music of the Pentecostal movements in Canada. The course will look at how worship music has developed over the past thirty years and where it is going. The student will explore biblical principles that will help keep a leader from extremes and yet help them develop a fresh and progressive style that is biblically sound and practically suitable to the church today.

- **2003-2004, 2004-2005, 2006-2008** (MCS Catalogues, 2003-2004, 2004-2005, 2006-2008 Draft:5, 8, 10, 11)

God, Humans, and the Bible. This course is designed to help you understand the relationship between God and humanity as it is communicated to us through Scripture. The Existence of God will be discussed in terms of the concept of the Trinity. Humanity will be defined and discussed in relation to the Trinity, Creation and the world they inhabit. This will be done using the Biblical narrative as the basis for such understanding. The hope of this course is to help you understand these relationships from a biblical worldview so you will be able to effectively communicate God in our own culture.

Ethics. (same as on pp. 547-548)

Mentoring I. Mentoring I is the first of four one-hour credit courses that focuses on specific areas of personal spiritual growth. This first component will focus on the importance of **Character** and how it contributes to your spiritual formation as you train for ministry.

Mentoring II. Mentoring II is the second of four one-hour credit courses that will focus on specific areas of personal Christian development and maturity. This second component will focus on the significance of **The Call** and how it relates to your spiritual formation while training for ministry.

Mentoring III. Mentoring III is the third of four one-hour credit courses that will focus on specific areas of personal Christian development and maturity. This third component will focus on your **Gifts** and how you can become more aware of how God has gifted you and how spiritual gifts operate in your life as you train for ministry.

Mentoring IV. Mentoring IV is the last of the four one-hour credit courses that will focus on specific areas of personal Christian development and maturity. This last component will challenge you to sharpen God's calling in your life by taking what you have learned about your character and your gifting and determining what your place is in ministry. Your specific calling and how that translates into leadership in your future ministry will be of particular focus during this segment of Mentoring.

Core Curricula at Western Pentecostal Bible College/Summit Pacific College

Year	Program	Spiritual Formation Courses	Corporate Worship/Music Courses	Ethics Courses	Miscellaneous Courses
1980-1981	2 year Certificate (English Bible, Religious Education)	X	Introduction to Church Music	X	X
	3 year Diploma	X	Introduction to Church Music	X	X
	4 year Diploma in Theology	X	Introduction to Church Music	Christian Ethics	X
1982-1983	2 year Certificate (English Bible, Religious Education)	Orientation	Introduction to Church Music	X	X
	3 year Diploma	Orientation	Introduction to Church Music	X	X
	4 year B. Ministry (Pastoral Theology, Religious Education, English Bible, Theology)	X	Introduction to Church Music	X	X
1984-1985	2 year Certificate (English Bible)	Orientation	X	X	X
	2 year Certificate (Christian Education)	Orientation	Church Music OR Song Leading	X	X
	3 year Diploma (Pastoral, Gen. Bible)	Orientation	Church Music OR Song Leading	X	X
	4 year B. Ministry (Pastoral Theology)	Orientation	Church Music OR Song Leading	Christian Ethics	X
	4 year B. Ministry (C.E., General Bible, Ex. Theology, Music)	Orientation	Church Music OR Song Leading	X	X
1985-1986	2 year Certificate (General Bible)	Orientation	X	X	X
	2 year Certificate (Christian Education)	Orientation	Church Music OR Song Leading	X	X
	3 year Diploma (Pastoral, Gen. Bible)	Orientation	Church Music OR Song Leading	X	X
	4 year B. Ministry (Pastoral Theology)	Orientation	Church Music OR Song Leading	Christian Ethics	X
	4 year B. Ministry (C.E., General Bible, Ex. Theology, Music)	Orientation	Church Music OR Song Leading	X	X
1986-1987	2 year Certificate (General Bible)	Orientation	X	X	X
	2 year Certificate (Christian Education)	Orientation	Church Music OR Song Leading	X	X
	3 year Diploma (Pastoral, General Bible, C.E.)	Orientation	Church Music OR Song Leading	X	X
	4 year B. Ministry (Pastoral Theology)	Orientation	Church Music OR Song Leading	X	X
	4 year B. Ministry (Christian Education, General Bible, Exegetical Theology, Music)	Orientation	Church Music OR Song Leading	X	X

Core Curricula at Western Pentecostal Bible College/Summit Pacific College

Year	Program	Spiritual Formation Courses	Corporate Worship/Music Courses	Ethics Courses	Miscellaneous Courses
1987-1988	2 year Certificate (General Bible)	Orientation	X	X	X
	2 year Certificate (Christian Education)	Orientation	Church Music	X	X
	3 year Diploma (Pastoral, General Bible, C.E.)	Orientation	Church Music	X	X
	4 year Bachelor of Theology (Pastoral)	Orientation	Church Music	Christian Ethics	X
	4 year B. Theology	Orientation	Church Music	X	X
	4 year Bachelor of Religious Education	Orientation	Church Music OR Song Leading	X	X
1988-1990	2 year Certificate (General Bible)	Orientation	X	X	X
	2 year Certificate (Christian Education)	Orientation	Church Music	X	X
	3 year Diploma (Pastoral, General Bible, C.E.)	Orientation	Church Music	X	X
	4 year Bachelor of Theology (Pastoral)	Orientation	Church Music	Christian Ethics	X
	4 year B. Theology	Orientation	Church Music	X	X
	4 year B.R.E.	Orientation	Church Music OR Song Leading	X	X
1990-1992	2 year Certificate (General Bible)	Christian Lifestyle	X	X	X
	2 year Certificate (Christian Education)	Christian Lifestyle	Church Music	X	X
	3 year Diploma (Pastoral, General Bible, C.E.)	Christian Lifestyle	Church Music	X	X
	4 year Bachelor of Theology (Pastoral)	Christian Lifestyle	Church Music	Christian Ethics	X
	4 year B. Theology (General Bible, Biblical Theology, Church Music), B.R.E.	Christian Lifestyle	Church Music	X	X
1992-1994	1 year OMEGA (Discipleship/ Missions)	Christian Lifestyle	X	X	X
	2 year Certificate (General Bible)	Christian Lifestyle	X	X	X
	2 year Certificate (Christian Education)	Christian Lifestyle	Church Music	X	X
	3 year Diploma (Pastoral, General Bible, Christian Education)	Christian Lifestyle	Church Music	X	X
	4 year Bachelor of Theology (Pastoral)	Christian Lifestyle	Church Music	Christian Ethics	X
	4 year B. Theology (General Bible, Biblical Theology, Church Music), B.R.E.	Christian Lifestyle	Church Music	X	X

Core Curricula at Western Pentecostal Bible College/Summit Pacific College

Year	Program	Spiritual Formation Courses	Corporate Worship/Music Courses	Ethics Courses	Miscellaneous Courses
1994-1996	1 year OMEGA (Discipleship/ Missions)	Christian Lifestyle	X	X	X
	2 year Certificate (General Bible)	Christian Lifestyle	X	X	X
	2 year Certificate (C.E.)	Christian Lifestyle	Church Music	X	X
	3 year Diploma (Pastoral, General Bible, C.E.)	Christian Lifestyle	Church Music	X	X
	4 year B. Theology (Pastoral, General Bible, Biblical Theology, Church Music), B.R.E.	Christian Lifestyle	Church Music	X	X
1997-1999	1 year OMEGA	Spiritual Formation I & II	X	X	X
	2 year Christian Worker Certificate (General Bible)	Spiritual Foundations	X	X	X
	2 year Christian Worker Certificate (Church Ministries, Church Music)	Spiritual Foundations	Music and Corporate Worship	X	X
	3 year Diploma (Pastoral, General Bible, Church Ministries)	Spiritual Foundations	Music and Corporate Worship	X	X
	4 year B. Th. (Pastoral, Biblical Theology, Church Music, Missions, Church Ministries), B.R.E.	Spiritual Foundations	Music and Corporate Worship	X	X
1999-2001	1 year OMEGA	Spiritual Formation, Introduction to Spiritual Issues	X	X	X
	2 year Christian Worker Certificate (General Bible)	Introduction to Spiritual Issues	X	X	X
	2 year Christian Worker Certificate (Church Ministries, Church Music)	Introduction to Spiritual Issues	Music and Corporate Worship	X	X
	3 year Diploma (General Bible, Church Ministries, Pastoral)	Introduction to Spiritual Issues	Music and Corporate Worship	X	X
	4 year B.A. in Religion (Pastoral, Youth, Church Ministry, Church Music, Missions, Bibl. Theo.), B.R.E.	Introduction to Spiritual Issues	Music and Corporate Worship	X	X

Core Curricula at Western Pentecostal Bible College/Summit Pacific College

Year	Program	Spiritual Formation Courses	Corporate Worship/Music Courses	Ethics Courses	Miscellaneous Courses
2001-2003	1 year OMEGA	Spiritual Form., Intro. to Spiritual Issues	X	X	X
	2 year Certificate (General Bible)	Introduction to Spiritual Issues	X	X	X
	2 year Certificate (Church Ministries, Church Music)	Introduction to Spiritual Issues	Contemporary Worship Issues	X	X
	3 year Diploma (Gen. Bible, Church Ministries, Pastoral)	Introduction to Spiritual Issues	Contemporary Worship Issues	X	X
	4 year B. Arts in Religion, B.R.E.	Introduction to Spiritual Issues	Contemporary Worship Issues	X	X
2002-2004	1 year OMEGA	Spiritual Form., Intro. to Spiritual Issues	X	X	X
	2 year Certificate (General Bible)	Introduction to Spiritual Issues	X	X	X
	2 year Certificate (Church Ministries, Church Music)	Introduction to Spiritual Issues	Contemporary Worship Issues	X	X
	3 year Diploma (General Bible)	Introduction to Spiritual Issues	X	X	X
	3 year Diploma (Pastoral, Church Ministries)	Introduction to Spiritual Issues	Contemporary Worship Issues	X	X
	4 year B.A. in Religion (Pastoral, Youth, Ch. Ministry, Church Music, Missions), B.R.E.	Introduction to Spiritual Issues	Contemporary Worship Issues	X	X
	4 year B.A. in Religion (Biblical Theo., Counselling)	Introduction to Spiritual Issues	X	X	X
2004-2006	1 year OMEGA	Spiritual Formation	X	X	X
	2 year Certificate (General Bible)	Introduction to Spiritual Issues	X	X	X
	2 year Certificate (Church Ministries, Church Music)	Introduction to Spiritual Issues	Contemporary Worship Issues	X	X
	3 year Diploma (General Bible, Church Ministries)	Introduction to Spiritual Issues	X	X	X
	3 year Diploma (Pastoral Theology)	Introduction to Spiritual Issues	Contemporary Worship Issues	X	X
	4 year B.A. in Religion (Pastoral, Youth, Ch. Ministry, Ch. Music, Inter-cultural Studies), B.R.E.	Introduction to Spiritual Issues	Contemporary Worship Issues	X	X
	4 year B.A. in Religion (Biblical Theo., Counselling)	Introduction to Spiritual Issues	X	X	X

CORE CURRICULA COURSE DESCRIPTIONS AT WESTERN PENTECOSTAL BIBLE COLLEGE AND SUMMIT PACIFIC COLLEGE

What follows are course descriptions of required courses in all of the programs offered by Western Pentecostal Bible College and Summit Pacific College (WPBC/SPC) found in the core curricula charts (see pp. 552-555). It is helpful to understand the content in core curricula that WPBC/SPC administrators believed was important for students to learn during the years 1980 to 2005, the years that questionnaire respondents attended the college.

- **1980-1981** (WPBC Catalogue, 1980-1981:94, 100)

Introduction to Church Music. A study of the basic vocabulary and organization of music and the development of individual skills, including church song leading, elementary notation and sight-singing.

Christian Ethics. A survey of the various schools and concepts of ethical behaviour with particular emphasis upon principles of Christian ethics and the application of such principles to modern personal and social problems.

- **1982-1983** (WPBC Catalogue, 1982-1983:80, 83)

Introduction to Church Music. A study of church song leading, sight-singing, and basic conducting patterns. Music philosophy and the place of music in the church will be discussed.

Orientation. The course introduces the student to college life and develops skills in personal and social living, in study methods, in use of the library, in writing papers, and in spiritual maturity.

- **1984-1985** (WPBC Catalogue, 1984-1985:82, 84, 87)

Song Leading. A study of the basic vocabulary and organization of music as well as the basic song leading patterns.

Church Music. A study of music philosophy and the place of music in the church. Church song leading, basic sight-singing, basic conducting patterns, and music in worship will be discussed.

Orientation. (same as above)

Christian Ethics. Deals with concepts and problems of ethical behaviour as evaluated through Biblical teaching.

- **1985-1986** (WPBC Catalogue, 1985-1986:82, 84, 87)

Song Leading. (same as above)

Church Music. (same as above)

Orientation. (same as above)

Christian Ethics. (same as above)

- **1986-1987** (WPBC Catalogue, 1986-1987:83, 85)

Song Leading. (same as above)

Church Music. (same as above)

Orientation. (same as on p. 556)

- **1987-1988** (WPBC Catalogue, 1987-1988:84, 86, 89)

Orientation. (same as on p. 556)

Church Music A. A study of the basic vocabulary and organization of music as well as the basic song leading patterns. Worship and the church music program will be discussed.

Church Music B. A study of music in the church, including music philosophy, song leading patterns, and the church music program. Music in worship, education and evangelism will be discussed.

Christian Ethics. (same as on p. 556)

- **1988-1990** (WPBC Catalogue, 1988-1990:83, 85, 88)

Church Music A. (same as above)

Church Music B. (same as above)

Orientation. (same as on p. 556)

Christian Ethics. (same as on p. 556)

- **1990-1992** (WPBC Catalogue, 1990-1992:34, 39)

Christian Lifestyle. (course description is unavailable)

Church Music A. A course designed to bring the student's abilities to understand and lead Pentecostal church music and worship to their highest level possible. Instruction will include: 1) establishment of a working philosophy for the use of music in the Pentecostal church; 2) a brief review of music theory and its application to singing and song leading; and 3) planning and preparing various types of church worship services.

Church Music B. A course designed to focus the abilities of the student who has had previous musical training on its application to Pentecostal church music. Instruction will include: 1) establishment of a working philosophy for the use of music in the Pentecostal church; 2) a brief review of music theory and its application to singing and song leading; 3) planning and preparing various types of church worship services; and 4) the organization of a church music program.

Christian Ethics. (same as on p. 556)

- **1992-1994** (WPBC Catalogue, 1992-1994:17, 20, 22)

Christian Lifestyle. Addresses the practical, devotional, moral and lifestyle bases for living as a Christian in a secular society. The course not only instructs students about Biblical standards of conduct but it also enables them to explain and defend the positions which Pentecostals take towards tobacco, alcohol and sexual morality.

Church Music A. (same as above)

Church Music B. (same as above)

Christian Ethics. (same as on p. 556)

- **1994-1996** (WPBC Catalogue, 1994-1996:19, 21, 24)

Christian Lifestyle. (same as on p. 557)

Church Music A. (same as on p. 557)

Church Music B. (same as on p. 557)

- **1997-1999** (WPBC Catalogue, 1997-1999:17, 19, 21)

Spiritual Formation I. This course deals with a Christian response and understanding of relationships towards ourselves, God, the church, and the world. The course enables the student to deal with past hurts and current misunderstandings. It also provides guidance in practical ways to develop good and beneficial relationships.

Spiritual Formation II. This course continues to examine and teach discipleship. Specifically, a Christian's response to the old nature, the world and the enemies of the church are examined and appropriate responses are discussed. There will be a focus on prayer, the fruit of the Spirit, and on becoming a global-alert Christian.

Spiritual Foundations. (same as Christian Lifestyle on p. 557)

Music and Corporate Worship A. (same as Church Music A on p. 557)

Music and Corporate Worship B. (same as Church Music B on p. 557)

- **1999-2001** (WPBC Catalogue, 1999-2001:19, 21, 24)

Spiritual Formation. (same as Spiritual Formation I above)

Introduction to Spiritual Issues. Accepting Christ is the beginning not the end of the Christian life. After accepting Christ, the Christian is called on to develop spiritual foundations or a life that comes under the daily direction of Jesus Christ and translates Biblical faith into Christian life and experience. This course will attempt to define from Scripture both what such foundations are and what are the historical roots of Pentecostal spirituality.

Music and Corporate Worship A. A course designed to bring the student's abilities to understand and lead Pentecostal church music and worship to their highest level possible. Instruction will include: 1) basic music theory and its application to singing and song leading; 2) the planning, preparation and leadership of various types of church worship services; and 3) the establishment of foundations for a working philosophy on the use of music in the Pentecostal church.

Music and Corporate Worship B. A course designed to focus the abilities of the student who has had previous musical training to their application in leading Pentecostal church music and worship. Instruction will include: 1) establishing foundations for a working philosophy on the use of music in the Pentecostal church; 2) a brief review of music theory and how it applies to singing and song leading; and 3) enhanced planning, preparation and leadership techniques for various types of church worship services.

- **2001-2003** (WPBC Catalogue, 2001-2003:19, 21, 24)

Spiritual Formation. (same as Spiritual Formation I on p. 558)

Introduction to Spiritual Issues. (same as on p. 558)

Contemporary Worship Issues. This course examines current issues and trends related to contemporary worship, along with an introduction to worship design and worship leading. Consideration is given to developing a theology of worship, various worship models, worship evangelism, and church worship in transition.

- **2002-2004** (WPBC Catalogue, 2002-2004:19, 21, 24)

Spiritual Formation. (same as Spiritual Formation I on p. 558)

Introduction to Spiritual Issues. (same as on p. 558)

Contemporary Worship Issues. (same as above)

- **2004-2006** (SPC Catalogue, 2004-2006:21, 23, 27)

Spiritual Formation. (same as Spiritual Formation I on p. 558)

Introduction to Spiritual Issues. (same as on p. 558)

Contemporary Worship Issues. (same as above)

Core Curricula at Northwest Bible College/Vanguard College

Year	Program	Spiritual Formation Courses	Corporate Worship/Music Courses	Ethics Courses	Miscellaneous Courses
1973-1981	3year Diploma	X	Music	X	X
1981-1983	3 year Diploma	X	Music	Christian Ethics	X
1983-1984	1 year Lay Leadership	Spiritual Growth	X	X	X
	3 year Diploma	X	Music	X	X
	4 year Degree	X	Music	X	X
1984-1985	1 year Lay Leadership	Personal Spiritual Growth	X	X	X
	3 year Diploma	X	Music	X	X
	4 year Degree	X	Music	X	X
1985-1987	1 year Lay Leadership	Personal Discipleship I & II	X	X	X
	3 year Diploma	Personal Discipleship I & II	Music	X	X
	4 year Bachelor of Theology, Bachelor of Religious Education	Personal Discipleship I & II	Music	X	X
	4 year Bachelor of Theology (Music)	Personal Discipleship I & II	Hymnology and Worship	X	X
1988-1990	1 year Lay Leadership	Personal Discipleship	X	X	X
	3 year Diploma	Personal Discipleship	Music	X	X
	4 year Bachelor of Theology	Personal Discipleship	Music	Ethics and Critical Issues	X
	4 year Bachelor of Theology (Music)	Personal Discipleship	Hymnology and Worship	X	X
1990-1992	1 year LIFT	Personal Discipleship	X	X	X
	1 year HMS	Relationships in His Service	X	X	Doctrines in His Service
	2 year AIM	Personal Discipleship	X	Ethics and Critical Issues	X
	3 year Diploma	Personal Discipleship	Music	X	X
	4 year Bachelor of Theology	Personal Discipleship	Music	Ethics and Critical Issues	X
	4 year Bachelor of Religious Education	Personal Discipleship	Music	X	X
	4 year Bachelor of Theology (Music)	Personal Discipleship	Music and Worship	X	X

Core Curricula at Northwest Bible College/Vanguard College

Year	Program	Spiritual Formation Courses	Corporate Worship/Music Courses	Ethics Courses	Miscellaneous Courses
1992-1994	1 year LIFT	Personal Discipleship	X	X	X
	1 year HMS	Relationships in His Service	X	X	X
	2 year AIM	Personal Discipleship	X	Ethics and Critical Issues	X
	3 year Diploma	Personal Discipleship	Music	X	X
	4 year B. Theology, B.R.E.	Personal Discipleship	Music	Ethics and Critical Issues	X
	4 year B. Th. (Music)	Personal Discipleship	Music & Worship	X	X
1995-1997	1 year LIFT	Personal Discipleship	X	X	X
	1 year HMS	Relationships in His Service	X	X	Doctrines in His Service
	2 year AIM	Personal Discipleship	X	Ethics and Critical Issues	X
	3 year Diploma	Personal Discipleship	Music in Worship	X	X
	4 year B. Theology, B.R.E.	Personal Discipleship	Music in Worship	Ethics and Critical Issues	X
	4 year B. Theology (Music)	X	Music in Worship	Ethics and Critical Issues	X
1996-1998	1 year LIFT	Personal Discipleship	X	X	X
	1 year HMS	Relationships in His Service	X	X	Doctrines in His Service
	1 year MS (Music)	X	Music in Worship	X	X
	3 year Diploma	Personal Disc.	Music in Worship	X	X
	4 year B. Theology, B.R.E.	Personal Discipleship	Music in Worship	Ethics and Critical Issues	X
	4 year B. Theology (Music)	Personal Discipleship	Music in Worship	Ethics and Critical Issues	X
1998-2000	1 year LIFT	Dynamics of Personal Formation	X	X	X
	1 year HMS	Relationships in His Service	X	X	Doctrines in His Service
	1 year University/ College Transfer	Dynamics of Personal Formation	X	X	X
	1 year MS (Music)	Music in Worship	X	X	X
	2 year Theatre Arts Certificate	Dynamics of Personal Formation	X	X	X
	3 year Diploma in Theology	Dynamics of Personal Formation	Music in Worship	X	X
	3 year Diploma in Theology (World Discipleship)	Relationships in His Service	X	X	X
	4 year B. Theology (Pastoral)	Dynamics of Personal Formation	Music in Worship	Ethics and Critical Issues	X
	4 year B. Theology (Youth)	Dynamics of Personal Formation	X	Ethics and Critical Issues	X
	4 year B. Theology (Educational)	Dynamics of Personal Formation	Music In Worship	Ethics and Critical Issues	X
	4 year B. Theology (Music)	Dynamics of Personal Formation	Music and Worship	Ethics and Critical Issues	X
	4 year B. Theology (World Disc.)	Relationships in His Service	X	X	X
	4 year Bachelor of Music Ministries	Dynamics of Personal Formation	Music and Worship	Ethics and Critical Issues	X

Core Curricula at Northwest Bible College/Vanguard College

Year	Program	Spiritual Formation Courses	Corporate Worship/Music Courses	Ethics Courses	Miscellaneous Courses
1999-2000	1 year LIFT	Dynamics of Personal Formation	X	X	X
	1 year LIFT (Youth Ministry)	Relationships in His Service	X	X	X
	1 year HMS	Relationships in His Service	X	X	Doctrines in His Service
	1 year University/ College Transfer	Dynamics of Personal Formation	X	X	X
	1 year Master's Signature (Music)	Relationships in His Service	X	X	X
	3 year Diploma	Dynamics of Personal Formation	Music in Worship	X	X
	3 year Diploma (World Discipleship)	Relationships in His Service	X	X	X
	4 year B. Theology (Pastoral)	Dynamics of Personal Formation	Music in Worship	Ethics and Critical Issues	X
	4 year B. Theology (Youth Ministry)	Relationships in His Service	X	Ethics and Critical Issues	X
	4 year B. Theology (Educational)	Dynamics of Personal Formation	Music in Worship	Ethics and Critical Issues	X
	4 year B. Theology (World Discipleship)	Relationships in His Service	X	X	X
	4 year B. Theology (Music)	Dynamics of Personal Formation	Music in Worship	Ethics and Critical Issues	X
	4 year Bachelor of Music	Dynamics of Personal Formation	Music in Worship	Ethics and Critical Issues	X
2001-2003	1 year LIFT	Personal Formation I & II	X	X	X
	1 year HMS	Personal Formation I & II	X	X	X
	1 year Master's Signature (Music)	Personal Formation I & II	X	X	X
	1 year Certificate (Youth Ministry)	Personal Formation I & II	X	X	X
	3 year Diploma	Personal Formation I & II	X	Ethics and Critical Issues	X
	4 year B. Theology (Pastoral)	Personal Formation I & II	X	Ethics and Critical Issues	X
	4 year B. Theology (Educational)	Personal Formation I & II	X	Ethics and Critical Issues	X
	4 year Bachelor of Music	Personal Formation I & II	Philosophy of Worship, Practics of Worship	Ethics and Critical Issues	X
	4 year B. Theology (Music)	Personal Formation I & II	Philosophy of Worship, Practics of Worship	X	X
	4 year B. Theology (Youth)	Personal Formation I & II	X	Ethics and Critical Issues	X
	4 year B. Theology (World Discipleship)	Personal Formation I & II	X	X	X

Core Curricula at Northwest Bible College/Vanguard College

Year	Program	Spiritual Formation Courses	Corporate Worship/Music Courses	Ethics Courses	Miscellaneous Courses
2002-2004	1 year LIFT	Personal Formation I & II	X	X	X
	1 year HMS	Personal Formation I & II	X	X	X
	1 year Master's Signature (Music)	Personal Formation I & II	X	X	X
	1 year Certificate (Youth)	Personal Formation I & II	X	X	X
	3 year Diploma	Personal Formation I & II	X	Ethics and Critical Issues	X
	4 year B. Theology (Pastoral)	Personal Formation I & II	X	Ethics and Critical Issues	X
	4 year B. Theology (Educational)	Personal Formation I & II	X	Ethics and Critical Issues	X
	4 year Bachelor of Music	Personal Formation I & II	Philosophy of Worship, Practics of Worship	Ethics and Critical Issues	X
	4 year B. Theology (Music)	Personal Formation I & II	Philosophy of Worship, Practics of Worship	X	X
	4 year B. Theology (Youth)	Personal Formation I & II	X	Ethics and Critical Issues	X
	4 year B. Theology (World Discipleship)	Personal Formation I & II	X	X	X
	2004-2005	1 year LIFT	Spiritual Formation, Personal Disciple Making	X	X
1 year HMS		Spiritual Formation, Personal Disciple Making	X	X	X
1 year Master's Signature (Music)		Spiritual Formation, Personal Disciple Making	X	X	X
1 year Children's Ministry Certificate		Spiritual Formation, Personal Disciple Making	X	X	X
1 year Youth Ministry Certificate		Spiritual Formation, Personal Disciple Making	X	X	X
3 year Diploma		Spiritual Formation	X	Ethics and Critical Issues	X
4 year B.A. in Theo. (Pastoral)		Spiritual Formation	X	Ethics and Critical Issues	X
4 year B.A. in Theo. (Children & Family)		Spiritual Formation	X	Ethics and Critical Issues	X
4 year B.A. in Theology (Intercultural Studies)		Spiritual Formation, Personal Disciple Making	X	X	X
4 year B.A. in Theology (Youth)		Spiritual Formation, Personal Disciple Making	X	Ethics and Critical Issues	X
4 year B.A. in Theology (Music)		Spiritual Formation	Philosophy of Worship, Practics of Worship	Ethics and Critical Issues	Church Music Leadership

CORE CURRICULA COURSE DESCRIPTIONS AT NORTHWEST BIBLE COLLEGE AND VANGUARD COLLEGE

What follows are course descriptions of required courses in all of the programs offered by Northwest Bible College and Vanguard College (NBC/Vanguard) found in the core curricula charts (see pp. 560-563). It is helpful to understand the content in core curricula that NBC/Vanguard administrators believed was important for students to learn during the years 1980 to 2005, the years that questionnaire respondents attended the college.

- **1973-1981** (NBC Catalogue, 1973-1981:14)

Music. A course consisting of a study of the origins of music, its development and importance in the Church; also training in the art of directing.

- **1981-1983** (NBC Catalogue, 1981-1983:18)

Music. A basic course consisting of a study of the origins of music, its development and importance in the Church, also training in the art of directing. Students are instructed in choral work as a special feature of the school.

Christian Ethics. The knowledge of conventionalities for daily living, the fundamentals for wholesome, thoughtful and proper courtesies of social behaviour are topics considered. Principles of choice and the moral issues are considered, including inter-personal relationships.

- **1983-1984** (NBC Catalogue, 1983-1984:46)

Spiritual Growth. A course designed to help the student to establish the basis and goals of the Christian life, to examine the essentials in victorious Christian living, and to provide Biblical solutions to some of the basic life problems.

Music. (same as above)

- **1984-1985** (NBC Catalogue, 1984-1985:46)

Personal Spiritual Growth. A course designed to help the student to establish the basis and goals of the Christian life, to examine the essentials in victorious Christian living, and to provide Biblical solutions to some of the basic life problems.

Music. (same as above)

- **1985-1986** (NBC Catalogue, 1985-1987:49, 56)

Personal Discipleship I. A foundational course for all first year students. An orientation to the College evaluation procedures, how to write term papers, and instruction in personal study habits. Ongoing training and practice in the basic disciplines of the Christian life including consistent devotional habits. A structured approach to the growth and integration of the student's Christianity in relation to every area of life.

Personal Discipleship II. A continuation of the program and process initiated in Personal Discipleship I including instruction and practice in various methods of Bible study using the Gospel of John.

Music. (same as on p. 564)

Hymnology and Worship. A detailed study designed to relate hymnology, both historically and in a contemporary sense, in a practical manner to the ministry in the local church. Pastors involved in worship planning and procedure are given special consideration with an emphasis on practical experience.

- **1988-1990** (NBC Catalogue, 1988-1990:49, 54, 56)

Personal Discipleship I. (same as on p. 564)

Music. (same as on p. 564)

Ethics and Critical Issues. A historical review of ethical theory with special emphasis on establishing the biblical basis of personal and public morality as opposed to a relativistic, hedonistic or humanistic basis. Specific issues will be examined as well.

Hymnology and Worship. (same as above)

- **1990-1992** (NBC Catalogue, 1990-1992:55, 61, 63, 65)

Personal Discipleship. (same as Personal Discipleship I on p. 564)

Ethics and Critical Issues. (same as above)

Music. (same as on p. 564)

Music and Worship. A detailed study designed to relate music, both historically and in a contemporary sense, in a practical manner to the ministry of the local church. Students involved in worship planning and procedure are given special consideration with an emphasis on practical experience.

Relationships in His Service. An anchoring course in the program, this study will focus on the believer's personal relationship with his/her God, the people of God and the world. This will be achieved through a detailed analysis of such disciplines of the Christian life as prayer, application of the Word, and integration of Christ's Lordship into all areas of the believer's walk.

Doctrines of His Service. An intensive study of the major doctrines of the Christian faith, with particular emphasis on the practical outworking of them in a disciplined Christian life.

- **1992-1994** (NBC Catalogue, 1992-1994:56, 57, 59, 62)

Ethics and Critical Issues. (same as above)

Personal Discipleship. (same as Personal Discipleship I on p. 564)

Relationships in His Service. (same as above)

Doctrines of His Service. (same as above)

Music. (same as on p. 564)

Music and Worship. (same as on p. 565)

- **1995-1997** (NBC Catalogue, 1995-1997:45, 48, 49)

Music in Worship. An introduction to the rudiments of music, pitch and rhythm notation, time, major scales, ear training, sight-singing and hymnology are studied particularly as these relate to music and worship in the contemporary church.

Ethics and Critical Issues. (same as on p. 565)

Personal Discipleship. (same as Personal Discipleship I on p. 564)

Relationships in His Service. (same as on p. 565)

Doctrines of His Service. (same as on p. 565)

- **1996-1998** (NBC Catalogue, 1996-1998:53, 54, 56, 57)

Music in Worship. (same as above)

Ethics and Critical Issues. (same as on p. 565)

Personal Discipleship. (same as Personal Discipleship I on p. 564)

Relationships in His Service. (same as on p. 565)

Doctrines of His Service. (same as on p. 565)

- **1998-2000** (NBC Catalogue, 1998-2000:38, 39, 40, 41)

Music in Worship. (same as above)

Ethics and Critical Issues. (same as on p. 565)

Dynamics of Personal Formation. (same as Personal Discipleship I on p. 564)

Relationships in His Service. (same as on p. 565)

Doctrines of His Service. (same as on p. 565)

- **2001-2003** (NBC Catalogue, 2001-2003:21, 22, 23)

Ethics and Critical Issues. Debate on ethical issues as you review the history of ethical theory, with emphasis on the Biblical basis of personal and public morality as opposed to a relativistic, hedonistic or humanistic basis. Strengthen your own standpoint on issues by examining the views of other groups.

Philosophy of Worship. Ever wonder how great worship leaders arrange their services? Learn how in this course. Relate music, both historically and in a contemporary sense, to the ministry of the local church.

Personal Formation I. College can be hard, but its no 'Mission Impossible'. Learn to write term papers and get instruction in personal study habits. Most important is the training and practice in the basic disciplines of the Christian

life, including consistent devotional habits. Your goal, should you choose to accept it, is to allow your Christian faith to spread into every part of your life.

Personal Formation II. Kind of like a sequel, but generally more interesting. Continue to learn about and put into practice the disciplines from Personal Formation I that will help you succeed academically and grow spiritually.

Practics of Worship. Stage fright is just one of the hurdles you may have to overcome in this course. Put into practice the lessons learned in Philosophy of Worship in chapel services or ministry teams.

- **2002-2004** (NBC Catalogue, 2002-2004:21, 23, 24)

Ethics and Critical Issues. (same as on p. 565)

Philosophy of Worship. (same as on p. 566)

Personal Formation I. (same as on pp. 566-567)

Personal Formation II. (same as above)

Practics of Worship. (same as above)

- **2004-2005** (Vanguard College Catalogue, 2004-2005:24, 25, 26, 28)

Spiritual Formation. The focus of this course is on the student's personal and spiritual formation. Emphasis will be placed on the integration of the Lordship of Jesus into all areas of the student's life through consistent Bible reading, daily prayer, journaling, and holiness in everyday living. The course will examine the history and application of spiritual disciplines.

Ethics and Critical Issues. This course examines six major approaches to ethics, three Christian and three non-Christian, with emphasis on the former. Several current ethical issues are reviewed, including abortion, capital punishment, euthanasia, homosexuality, pacifism/war, divorce and remarriage.

Philosophy of Worship. Relates music, both historically and theologically, to the ministry of the local church.

Personal Disciple Making. The emphasis of this course is the integration of the Lordship of Jesus into all areas of the student's life through the study and practice of being a disciple and becoming a disciple-maker. Attention will be given to the student's ongoing personal development and the importance of mentoring in discipleship.

Practics of Worship. Put into practice the lessons learned in Philosophy of Worship in chapel services or ministry teams.