

more than material good. "This invitation is true to the basic rhythm of worship."<sup>18</sup> Therefore, the pastor expects to include the altar call in worship services in order to encourage believers to do service in the different ministries of the church.

#### Summary of the Chapter

This chapter presented the survey results of the common understanding of worship as a factor to evangelism among the selected GIM churches. There were a total of two hundred and seventeen respondents representing the fourteen GIM churches who participated in the survey. The responses of the participants were tabulated, tallied, ranked, and explained.

The first section of the chapter presented the general profile and basic information about the fourteen selected GIM churches and their respondents. The background information disclosed age group and sex, current church membership, length of membership in the church, and frequency of attendance in church worship.

The survey revealed that the majority of the respondents have been members for more than a decade. It also showed that the respondents varied in frequency of

---

<sup>18</sup> Gaddy, 166.

their attendance in worship. It demonstrated that the growth of a church does not depend on age.

The second section of this chapter focused on the distinctive features of worship and the order of worship among the fourteen selected GIM churches. The results of the survey showed the different distinctions and variations that exist among them. It revealed how the levels of expectations and magnitude are different even if GIM churches follow the same pattern of worship. Each local church possesses unique qualities and order of worship.

The third section of this chapter dealt with the involvement of the selected GIM churches in evangelistic work. The survey portrayed that each church mandated her congregation to participate in evangelistic activities. Results indicated that the selected GIM churches have established evangelistic programs, but they differ in their interests and foci. The survey unveiled which particular areas of ministry each respondent, on multiple responses, chose about the uniqueness of one's involvement. The results of the survey portrayed the role of the pastor in evangelism is indispensable.

The whole chapter presented the positive and favorable condition of common understanding of worship among the GIM churches; however, there are established

connections and disconnections in worship and evangelism according to the GIM churches' worship experience. The strong connections in worship and evangelism of the churches are as follows: (1) pastor's emphasis on evangelism during sermon (75%); (2) pastor's challenge to give to evangelism (74%); (3) congregation's participation in singing (73%); and (4) appropriate selection of songs (71%). These areas are all strongly connected in worship and evangelism because the respondents rated that as top priorities.

There are also disconnections in worship and evangelism of the churches. These are as follows: (1) lack of preparedness of worship leaders (58%); (2) members' commitment to evangelism (59%); (3) pastor's giving of invitations (60%); and (4) conduciveness of meeting place (61%). aside from these, some respondent claimed not to follow a regular routine on Sunday worship. The survey results thus showed "disconnections" in the respondents concept of worship evangelism in terms of their relations.

CHAPTER III  
THE STRENGTHS AND WEAKNESSES OF GIM PRACTICES  
OF WORSHIP RELATED TO EVANGELISM  
IN LIGHT OF THE BOOK OF ACTS

The mission to evangelize the entire world is given to the body of believers.<sup>1</sup> The essential mission of the church is to evangelize the whole world, not only individuals. This chapter focuses on the strengths and weaknesses of GIM practices of evangelism related to worship in light of the book of Acts. The presentation in this research discusses the following areas: (1) the strengths of GIM worship practices that result in evangelism; (2) the weaknesses which cause the ineffectiveness in evangelism; and (3) the evangelistic thrust which churches are engaged in as a result of worship.

The strengths and weaknesses of the selected GIM churches' worship practices were selected on the basis of correspondence or contrast drawn from the significance of worship in the book of Acts to the ministry of evangelism examined in chapter one and the

---

<sup>1</sup> The body of believers refers to those who confessed Christ as their Lord and Savior. In the light of the book of Acts, the body of believers refers to the disciples or followers of Christ (Acts 1:1-6; 12-14; 2:1-4)



common understanding of worship as a factor of two. In this chapter, correspondence will be noted as strength; contrast will be identified as weakness. The formula of correspondence is as follows: A (i.e., the worship practices of the selected GIM churches as a factor of evangelism) identifies with B (i.e., the significance of worship in the book of Acts to evangelism). The formula of contrast is as follows: A (i.e., the worship practices of the selected GIM churches as a factor of evangelism) is a weakness of B (i.e., the significance of worship in the book of Acts to evangelism).

#### Areas of Strengths of GIM Worship Practices

There are identifiable areas of strengths in GIM worship practices. These areas of strengths were selected on the basis of the positive responses of the respondents. This section deals with the areas of the strengths that are congruent to the book of Acts. They are set forth as follows: (1) vigorous stress on preaching; (2) sensitivity to worship and prayer; (3) community singing; (4) emphasis on Scripture reading; (5) stress on offering; and (6) pastor's emphasis in evangelism.

The table below gives information about the

strengths that are reconcilable to the book of Acts.

Table 31: Table on strengths

Classification	PA (%)	CR
Preaching	89	1
Call to Worship and Prayer	84	2
Congregational Singing	83	3
Scripture Reading	82	4
Offering	82	4
Pastor's emphasis on evangelism during sermons	75	5

CR: Comparative Rank PA: Percentage Average

### A Vigorous Stress on Preaching

A vigorous stress on preaching among the respondents of the selected GIM churches is evident just as in the book of Acts. In the book of Acts, preaching or sermons, mostly by Peter and Paul, account for one third of the entire book (Acts 2:14-36; 3:12-26; 4:8-12; 13:16-41; 14:21-23; 16:13-14; 17:22-31). The preaching in the book of Acts points to the God who saves and keeps promises.<sup>2</sup> In line with this, preaching is an event

---

<sup>2</sup> Rick Warren states that preaching changes lives, which brings the truth of God (The purpose-Driven Church: Growth without Compromising Your Message and Mission [Metro Manila, Philippines: OMF Literature Inc., 1995], 296). Bruce Shelly and Marshall and Marshall Shelley argue that frontier preachers worked for expressions of religious emotions because they assumed that emotions were sighs of the Spirit of God at work in the crowd (The Consumer Church [Downers Grove, IL: Intervarsity Press, 1992], 189).

in which God acts and brings a living encounter with humanity. The book of Acts presents preaching as part of the commission in which the Lord used instruments or preachers to proclaim the gospel (Acts 8:1, 4). The evidence suggests that Stephen, Philip, Paul, and Peter, as missionaries to the people, appear and speak out as God's preachers (Acts 2:14; 3:4-12; 5:2, 29; 6:2; 8:14; 15:7-11; 16:13-14). In Acts, through preaching, the word of God has the regenerative power to produce eternal life for believers (Acts 13:48).<sup>3</sup> Thus, one reason for preaching is to present the saving grace of God to unbelieving people, for them to respond in faith and commit their lives to God as their Lord and Savior.<sup>4</sup>

Most of the churches in this survey emphasize preaching as the top priority in worship. In Tables 28, among the fourteen local churches, thirteen of them rank

---

<sup>3</sup> Franklin M. Segler and Randall Bradley observe that primitive Christianity depended almost exclusively on the preaching of the gospel (Understanding, Preparing, and Practicing Christian Worship [Nashville, TN: Broadman & Holman, 1996], 113). The sermon is the central point in worship; however, the sermon has to take its place together with the other components of worship.

<sup>4</sup> Paul Weston, "Evangelism: Some Biblical and Contemporary Perspectives," ANVIL 12, no. 3 (1995): 254-55

preaching as number one in rating, which garnered 89%.<sup>5</sup> This means that GIM churches put a high regard to the preaching of the word of God. This result is due to the fact that the primary purpose of preaching is to build and edify the church. The respondents value preaching as part of their spiritual nourishment which helps to make worship service meaningful and relevant.

#### Sensitivity to Worship and Prayer

Worship has been depicted as becoming aware of God's presence.<sup>6</sup> It is primarily functional as a worshiper engages in a preliminary ceremony to prepare oneself on the spiritual presence of God. Since the presence of God dominates the consciousness of the worshiper, prayer is necessary as a personal form of communication to the Creator.<sup>7</sup>

---

<sup>5</sup> Majority of GIM churches rate preaching as first priority. See Table 28 in "order of worship" under "Distinctive Features of Worship among the Selected GIM Churches" in chapter two.

<sup>6</sup> Streeter S. Stuart, "A New Testament Perspective on Worship," *The Evangelical Quarterly* 68, no. 3 (1996): 212

<sup>7</sup> Church Strengthening Ministry, "Prayer," in *The Preacher's Outline and Sermon Bible* (Makati City, Philippines: Church strengthening Ministry 1998), 2-3.

The book of Acts illustrated prayer as a sense of power from God. Prayer in worship is the most intimate activity a worshiper performs. One of the earliest accounts in the book of Acts is related to prayer. The early Christians, found in Acts chapter two, devoted themselves in prayer (Acts 2:42). There is no real worship without that special time when believers lift up their petitions to God.<sup>8</sup>

Likewise, the respondents of the GIM churches recognize the importance of prayer in worship. The primary purpose of prayer is to invoke God's presence in the worship service. In Table 28 of chapter two, all fourteen churches gave a favorable response of 84%, which ranks second out of the overall elements of worship.<sup>9</sup> The zeal of the GIM churches have a prayer meeting in parks every Sunday afternoon. Respondents, therefore, habitually practice prayer in both public and private worship experiences.

---

<sup>8</sup> James C. Shia stresses that "prayer refreshes the spirit of the minister, creating harmony between himself and God and with others" (Church ministry handbook [Manila City, Philippines: OMF Literature 1992], 47). See also Segler and Bradley, 99-101.

<sup>9</sup> See Table 28 in "order of worship" under "Distinctive Features of Worship among the Selected GIM Churches" in chapter two.

Accordingly, the respondents regard sensitivity to worship and prayer. This means that it is relative to the experience of early believers in the book of Acts. The strong preparation and prayer in worship result in the strengthening of the respondents' evangelistic commitment as they communicate to God regularly and habitually.

### Community Singing

The book of Acts portrays the early life of the church. From the start, community singing has been one of the essential elements in Christian worship.<sup>10</sup> Likewise, the respondents in the research have practiced community singing in worship.<sup>11</sup> The early Christians

---

<sup>10</sup> A detailed discussion is found in "hymn singing" under "Elements of Worship" in chapter one. Dean S. Gilliland explains that it is difficult to distinguish between psalms, hymns, and spiritual songs. Psalms were connected with the Old Testament, hymns with the Christian community and those who may have carried them from place to place. Sacred or spiritual songs were songs that were taught spontaneously by the Spirit and probably sung by the entire congregation, groups, or individuals. The overall impression is that such music affirmed both an identity with God's people everywhere and a spontaneity and freedom (Pauline Theology and Mission Practice [Grand Rapids, MI: Baker Book House, 1993], 226).

<sup>11</sup> A detailed discussion is given in "congregation's participation in singing" under "Distinctive Features of Worship among the Selected GIM Churches" in chapter two.

remained intact in using the Psalms in their worship and also created musical works such as hymns of their own.<sup>12</sup> Hymn-singing may well be the most memorable aspect of Christian worship that influences Christian faith and practice (Acts 16:25).<sup>13</sup> The book of Acts portrayed hymn-singing as a concrete depiction of the Christian ideal of joy amidst suffering. This may involve spiritual responses on the part of an individual who sings a spiritual song. Hymn-singing also reflects the fullness of the gospel of Christ through the lyrics and content of the hymns.<sup>14</sup> Music in worship service is considered as

---

<sup>12</sup> Richard G. Jones notes that hymns had to stand the test of time, of constant usage by the church (Groundwork of Worship and Preaching [London, England: Epworth Press, 1980], 32).

<sup>13</sup> David W. Music notes that hymn-singing is one of the primary shapers of the beliefs and actions of Christians. This was recognized by the apostle Paul when he commanded the Christians in Colossae to teach and admonish one another in psalms and hymns and spiritual songs. Music points out that the examples of Augustine, Martin Luther, the Wesleys, Dwight L. Moody, and many other leaders in the long cause of Christian history have given abundant testimony of the power of song in influencing faith and practice ("The Glorious Gospel: Our Worship Heritage," Southwestern Journal of Theology 34, no. 3, [Summer 1992]: 28).

<sup>14</sup> Raymond Bailey observes that in Baptist worship, the congregation sings a lot and some congregations still use hymnals. Congregational songs are sometimes traditional or gospel hymns, but the lyrics tend to be more subjective than objective, more devotional than

a strength because it has the power to stir and calm a congregation.

The respondents in the GIM churches and the early Christians in Acts emphasize community singing correspondingly. GIM respondents focus on hymn-singing as an essential part of Christian worship. In Table 28, congregational singing ranks third with a positive rating of 83%.<sup>15</sup> The result indicates the respondents' awareness that singing corporately is a means to express human emotions and to heighten consciousness of God's presence. This also sets the mood for worship. Among the respondents, two churches led the highest rank with 100%.<sup>16</sup> RLBC in Benguet and FBCTWC indicate that congregational singing enhances the worship experience of the believers. The result of the survey shows also that respondents met their spiritual needs in

---

doctrinal, and more effective than cognitive ("The Changing Face of Baptist Worship," Review & Expositor 95, no. 1, [Winter 1998]: 51-52).

<sup>15</sup> See Table 28 in "order of worship" under "Distinctive Features of Worship among the Selected GIM Churches" in chapter two.

<sup>16</sup> See Table 22 in "order of worship" under "Distinctive Features of Worship among the Selected GIM Churches" in chapter two.



congregational singing and released some pains from distress.

Congregational singing appears to unite and support community members, thus, helping meet the person's need within the context of a sense of belonging, love, and acceptance. The respondents feel a strong urge and encouragement in and respond to the altar call through congregational singing.<sup>17</sup> Accordingly, the respondents show proper motivation in congregational singing, registering with 83% in the field survey.<sup>18</sup>

#### Scripture Reading

Scripture reading constitutes the basic elements of Christian worship by the early believers. The church carried on the reading of the Scriptures in synagogue worship.<sup>19</sup> The service of the word is the focal point of a worship service. In Acts 13:15, the missionaries Paul and Barnabas went to the synagogue and took their seats

---

<sup>17</sup> See Table 22 in "order of worship" under "Distinctive Features of Worship among the Selected GIM Churches" in chapter two.

<sup>18</sup> See Table 22 in "order of worship" under "Distinctive Features of Worship among the Selected GIM Churches" in chapter two.

<sup>19</sup> See Acts 13:15; 17:2. See also Segler and Bradley, 111-13.

in the congregation.<sup>20</sup> Acts presents the earliest known description of the essential features in a synagogue service. After the opening prayers, the central act was the reading of the Scriptures (Acts 13:27; 15:21).

The respondents likewise meaningfully rated Scripture reading as one of the strengths in GIM worship services.<sup>21</sup> In Table 28, Scripture reading has a percentage of 82%.<sup>22</sup> This means that the GIM respondents give prime value for Scripture reading.

#### Stress on Giving

The early believers regarded offering as part of the church ministry. The worship service was designed for the early Christians to participate in and acknowledge the need and responsibility through giving an offering (Acts 4:36; 24:17). The example of generosity shown by Barnabas is singled out for special

---

<sup>20</sup> J. W. Packer notes that after the readings from the Law and the prophets, the officials of the synagogue invited Paul and Barnabas to speak (The Cambridge Bible Commentary: The Acts of the Apostles [London, England: Cambridge University Press, 1966], 108).

<sup>21</sup> See Table 31 in the section of the "areas of strengths of GIM worship practices" in chapter three.

<sup>22</sup> See Table 28 in "order of worship" under "Distinctive Features of Worship among the Selected GIM Churches" in chapter two.

mention, possibly because it was an outstanding behavior. From the experience of Paul, he brought alms and offerings to Jerusalem, a substantial sum of money collected from his churches for the poor among the saints at Jerusalem.<sup>23</sup> It was a gift from the Gentile Christians to their Jewish brothers. It is remarkable to note how Paul's effort in giving became was part of his evangelistic work.

Likewise, the respondents of the selected GIM churches also emphasize offering as one of the strengths in GIM worship services.<sup>24</sup> This corresponds to Paul's experience as a missionary. In Table 28, offering a high 82%.<sup>25</sup> This means that the respondents of the selected GIM churches give to importance to giving as an element of worship.

---

<sup>23</sup> See Acts 24:17. Packer states that Paul's purpose of his return to Jerusalem was to bring charitable gifts to his nation and to go to the temple to offer sacrifices (194).

<sup>24</sup> See Table 1 in the section of the "Areas of Strengths of GIM Worship Practices" in chapter three.

<sup>25</sup> See Table 28 in "order of worship" under "Distinctive Features of Worship among the GIM Churches" in chapter two.

### Pastor's Emphasis on Evangelism

Acts 13 narrates how the church in Antioch commissioned Paul as her missionary. The importance of this narrative describes the first phase of overseas mission carried out by the representative of a local church.<sup>26</sup> The church in Antioch deliberately decided to send Paul as a missionary anointed by God.<sup>27</sup> One of the strengths of the respondents in this survey is the emphasis on evangelism, which corresponds to the case in Acts. GIM respondents have a widespread concern for evangelism that helps to maintain the life of the churches.<sup>28</sup>

In order for the GIM churches to maintain and extend the Lord's ministry, the organization

---

<sup>26</sup> I. Howard Marshall, Tyndale New Testament Commentaries: Acts (Grand Rapid: MI: William B. Eerdmans Publishing Co., 1980), 214.

<sup>27</sup> R.B. Kuiper mentions that God is the author of evangelism. It follows that the Triune God is the author of salvation. And in as much as he has executed in time the eternal plan of salvation, has revealed its execution in the gospel, and has ordained the gospel as the indispensable means of salvation (God-Center Evangelism [Carlisle, PA: The Banner of Truth Trust, 1961], 14).

<sup>28</sup> A detailed discussion is in the sections of the "Effects of Worship to Evangelism as Found in the Book of Acts" in chapter one and "Involvement in Evangelistic Work of the Selected GIM Churches" in chapter two.

continuously engages in church planting. For instance, FBMC planted FBCTWC.<sup>29</sup> GBC established Harvest Baptist Church, then Harvest Baptist Church planted Tuen Mun Baptist Church, all in other places in Kowloon side. The most basic action in missions is for every believer to learn how to do evangelization.<sup>30</sup>

The early church was built due to the strong proclamation of the apostles. The early preachers spoke in street corners, synagogues, and market places. Likewise, for the respondents in GIM, evangelism is a way of living through their exposure to the gospel. The pattern of evangelism in the book of Acts is a blending of proclamation and practical meeting of needs (Acts 2:41-47; 4:33-36).

As gleaned from Table 20, the feature of "pastor's emphasis on evangelism" with 75% ranks first in the survey; however, the opinion of the respondents vary.<sup>31</sup> The respondents highly regard the dynamism of witness

---

<sup>29</sup> See "general profile of the selected GIM churches" under "General Profile of the Selected GIM Churches and Basic Information about the Respondents" in chapter two.

<sup>30</sup> See Mans Ramstad, "Evangelism from the Book of ACTS," *Evangelical Mission Quarterly* 36, no. 2 (April 2000): 200-201.

<sup>31</sup> See Table 20 in "distinctive features" under "Distinction Features of Worship among the Selected GIM Churches."

and commitment for the kingdom of God. Table 17 shows "members' commitment to evangelism" as result of effective worship.<sup>32</sup> The church which finds its center of life in evangelism becomes a living gospel in Christ.<sup>33</sup>

Areas of Weaknesses which Cause the  
Ineffectiveness in Evangelism

There are some identifiable weaknesses in GIM worship practices in relation to evangelism. They contrast with the significance of worship in the book of Acts to the ministry of evangelism. The following are the identified weaknesses: (1) members' lack of commitment to evangelism; (2) unpreparedness of worship leaders; (3) lack of pastor's giving of invitation; and (4) lack of conducive places of meeting for worship.

Table 32: Table on weaknesses

Classification	PA(%)	CR
Members commitment to evangelism	59	1
Preparedness of worship leaders	59	2
Pastor's giving of invitation	60	3
Conduciveness of meeting place	61	4

PA: Percentage Average CR: Comparative Rank

---

<sup>32</sup> Ibid.

<sup>33</sup> David Hall notes, "As missionaries and missions organizations dedicated to the task of establishing church-planting movements, our strategies and practices must be built on firm, biblical foundations" ("Every Church-Planting Team Needs a Worship Leader,"

Evangelical Missions Quarterly 36, no. 1 [January 2000]: 50).

## Members' Lack of Commitment To Evangelism

The all of God is evident in an expectant church like Antioch. Obviously, the church in Antioch was sensitive to the leadership of the Holy Spirit. God's plan for the church was to send Barnabas and Saul to do missionary work. The members of the Antioch church were convinced and deliberately commissioned and ordained Paul and Barnabas to become workers for the Gentiles (Acts 13). The church in Antioch pledged her support for the special ministry of God through Paul and Barnabas.<sup>34</sup> Therefore, members in the church of Antioch were committed to do missionary work.

In contrast, the respondents in GIM display a lack of commitment to evangelism as indicated in Table 20. The results of the survey show that the percentage average is 59%, which ranks twelfth in the survey. Table 17 shows the specific result of the survey per church.<sup>35</sup>

---

<sup>34</sup> The book of Acts testifies with regard to the experience of the early church that intense worship experience led the church to do great mission works among the Jews as well as among the Gentiles. Shia disagrees in that the focus of missions may be not on the missionary but on the recipients, the hearers of the gospel. Mission may use different strategies to reach different cultures and people groups (95).

<sup>35</sup> See Table 17 in "distinctive features" under "Distinctive Features of Worship among the Selected GIM

It is noted that some churches in the Benguet areas are reluctant to commit to evangelism. However, the respondents may not have enough challenge because of the lack of pastor's regular invitation to commit themselves to evangelism.

Most of the selected GIM churches have a very low turnout in the survey in "members' commitment in evangelism." Out of fourteen churches, only four of them rank this item high and the rest rank it low. FFBC was the lowest in rank in the fourteenth spot, with only 35%. HCF and IFC comes next with 40%. SIC is third from last with 41% and ranks eleventh. FBCTWC follows with 43%.<sup>36</sup> The results seem to show the lack of respondents of awareness that evangelism is a twenty-four-hour mandate.

#### Lack of Preparation of Worship Leaders

In order to have a relevant worship service, adequate preparation is necessary. As a general rule, a worship leader is required to be prepared before leading the worship service. This ensures good, systematic flow and a continuous period of uninterrupted worship. Giving

---

Churches" in chapter two.

<sup>36</sup> Ibid.



priority to worship requires adequate serious preparation and diligence in order for participants to appreciate worship.<sup>37</sup> A worship leader expects to consecrate oneself first before the Lord in order to do the evangelistic task.<sup>38</sup>

The respondents in this survey showed how worship leaders lacked preparation in their worship services. As shown in Table 20, respondents registered 59% in the area of preparation which ranks twelfth place or the lowest among the different features of worship.<sup>39</sup> The respondents vary in their rating per church but indicate a low turnout as a whole. This result means that worship

---

<sup>37</sup> Celso Quinday and Rosalie Quinday, "Designing a One-Year Worship Program," *Philippine Journal of Religious Studies* 1, no. 1 (June 1993): 51-55

<sup>38</sup> Daniel C. Benedict and Craig Kennet Miller mention that effective worship leaders are not simply talented persons; they are sustained by appropriate spiritual disciplines, including prayer, reading and studying scripture, solitude and reflection, corporate worship, mutual accountability, Lord's Supper, and the rest. Lively worship requires a living, growing faith in its leaders (*Contemporary Worship for the 21<sup>st</sup> Century: Worship or Evangelism* [Nashville, TN: Discipleship Resources, 1994], 68).

<sup>39</sup> See Table 20 in "distinctive features" under "Distinction Features of Worship among the Selected GIM Churches."

leaders lack orientation, training, and seminars in leading an effective worship service.

#### Lack of Pastor's Giving of an Invitation

Another area of weakness among the GIM respondents is the lack of the pastor's giving an invitation or challenge to the members after the proclamation of the word. GIM pastors appear weak in terms of encouraging people to make a commitment to evangelism after delivering the sermon. The pastor is expected to lead people to evangelistic action, remind them of the needs of the church ministry, and usher people to commit themselves for the furtherance of the gospel.<sup>40</sup>

The respondents in this survey show how weak the results are in Table 20, a 60% percentage average with a rank of eleventh place among the different features of worship.<sup>41</sup> It is observed in Table 18 that two churches,

---

<sup>40</sup> Warren notes that the altar call is regarded as "a modern invention." The New Testament churches did not practice altar calls because there were no church buildings for about the first three hundred years, which means there were no aisles to walk down and no altars to come to. He also mentions that one of the most effective invitation approaches is to take spiritual survey at the end of a service (305).

<sup>41</sup> See Table 20 in "distinctive features" under "Distinctive Features of Worship among the Selected GIM Churches" in chapter two.

namely ACFC and ZCF, registered the lowest in rank, respectively.<sup>42</sup> The pastor is expected to encourage and lead the church to respond to the message of God. In contrast, the book of Acts mentions that after Peter delivered a sermon, he challenged people to repent from sin. Then those who repented were baptized and three thousand people were added to the Christian faith. The effect of extending an invitation to the people was significant in the beginning of the early church (Acts 2:37-41).

#### Lack of a Conducive Meeting Place for Worship

The meeting place in worship is an arena of dynamic interchange and dialogue between God and the worship.<sup>43</sup> The social site plays an important role in a worshipping community. The respondents state that the worship hall is just as important as other factors of worship, but in the case of GIM, some churches have no permanent places for worship. Most of them are renting and others are using some spaces in parks as their

---

<sup>42</sup> See Table 18 in "distinctive features" under "Distinctive Features of Worship among the Selected GIM Churches" in chapter two.

<sup>43</sup> Richard G. Jones, *Groundwork of Worship and Preaching* (London, England: Epworth Press, 1980), 25.

worship places.<sup>44</sup> Some churches have permanent worship places provided by Hong Kong Chinese local churches, but they are either small or space is not enough and thereby the necessary facility. Comparatively, the early church, members worshiped in the temple, in synagogues, and in their houses.<sup>45</sup> The worship place in this concept is a demonstration of the church's worldview, that church buildings are a factor for people who are looking for pleasantness in worship.

The respondents in this survey rated "conduciveness of meeting place" with a low percentage average of 61%, ranking eleventh. CBC, RLBC, and ACFC favored very much the conduciveness of meeting place in Table 8. This is because they have their permanent worship places.<sup>46</sup> While some respondents register

---

<sup>44</sup> Jones explains that early Christians were accustomed to regular worship in the three different places. These places are as follow: (homes of the believers; (2) the synagogue; and (3) the temple. The home was especially important for the believers because home life was rich in religious teachings and worship (25).

<sup>45</sup> Ibid., 26. Jones notes that at first, Christians went regularly in the Temple for the great feast because the temple was the center of religious activities of the Jews (26).

<sup>46</sup> A detailed discussion is found in the section of the "Distinctive Features of GIM Worship among the Selected GIM Churches" in chapter two.

discontentment regarding the lack of conducive meeting places of worship, many GIM churches are determined to sustain the primary worship experience of their respective congregations.

The Evangelistic Thrust which GIM  
Churches are Engaged with as a  
Result of Evangelism

One of the direct benefits of participation in worship is the varied evangelistic work. The creative genius of the Holy Spirit has endowed his creatures with an amazing diversity of abilities and talents, enabling them to engage in the different evangelistic activities of the church.<sup>47</sup>

The respondents of the GIM churches were involved in a variety of evangelistic works.<sup>48</sup> In Table 29, it shows that different churches are involved in different evangelistic programs.<sup>49</sup> ACFC participates in evangelism through online Bible study with 32.78% and a frequency

---

<sup>47</sup> Antony Edanad, "The Spirit and the Christian Community according to Acts of the Apostles," Jeevadhara: A Journal of Christian Interpretation 28, no. 163 (January 1998): 98-99.

<sup>48</sup> See Table 30 in "areas of evangelistic work by local churches" under "Involvement in Evangelistic Work of the Selected GIM Churches" in chapter two.

<sup>49</sup> See Table 29 in "areas of evangelistic work by local churches" under "Involvement in Evangelistic Work of the Selected GIM Churches" in chapter two.

of twenty. ACFC also helps evangelism through financial support with 24.59% and frequency of fifteen.<sup>50</sup> CBC participates in evangelism directly as Table 62 indicates. The respondents in CBC rank direct participation as first priority with 23.26%<sup>51</sup> FBCTWC, on the other hand, participates in evangelism through online Bible study, mission points, financial support, and direct participation in GIM evangelistic work with the first rank and a percentage average of 25%.<sup>52</sup> FBMC is involved in evangelism through financial help with 30.77% and ranks first.<sup>53</sup>

Likewise, GIC is also involved in evangelism through giving finances. Her respondents garnered 19.67% in this area.<sup>54</sup> RLBC is involved in online Bible study and outreach in parks, which ranks first with 18.18% in both areas as the respondents gave their top priority rating.<sup>55</sup>

---

<sup>50</sup> See Table 61 of Appendix 30.

<sup>51</sup> See Table 62 of Appendix 31.

<sup>52</sup> See Table 63 of Appendix 32.

<sup>53</sup> See Table 64 of Appendix 33.

<sup>54</sup> See Table 68 of Appendix 37.

<sup>55</sup> See Table 71 of Appendix 40.

Some GIM churches vary in their participation in its evangelistic work. RBC participates in online bible study as her contribution to evangelism with 20.34%.<sup>56</sup> RBC is known for the members' involvement in outreach in parks. However, the result of the survey states that outreach in parks ranks fifth with 12.71%.<sup>57</sup> SIC is consistently participating in outreach in parks, with 16.84%.<sup>58</sup> Her respondents rank it as first priority, which means that SIC is committed to evangelizing the fellow Filipino overseas workers in parks, GBC, GFBC, and HCF are all involved in GIM evangelistic work through online bible study. These three local churches have put online bible study a priority rating with 36.1%, 32.43%, and 25%, respectively.<sup>59</sup>

Respondents are involved in other areas of evangelism, such as in street, foreign missions, and evangelism.<sup>60</sup> In Table 30, the respondents give the top overall rating to online bible study with 22.8%, which

---

<sup>56</sup> See Table 72 of Appendix 41.

<sup>57</sup> Ibid.

<sup>58</sup> See Table 73 of Appendix 42.

<sup>59</sup> See Tables 66, 67, and 69 of Appendices 35, 36, and 38.

<sup>60</sup> A detailed discussion is found in "areas of evangelistic work by local churches" under "Involvement in Evangelistic Work of the Selected GIM Churches" in chapter two.

ranks first among the different areas of evangelistic work.<sup>61</sup> Then the respondents claim to help in evangelism through financial giving with 18.4% (Table 30). This result indicates the willingness of the respondents to share their finances to plant more churches and conduct evangelistic activities. Next is the direct participation of all GIM churches in evangelism with 17.1%, thus, ranking third in percentage. The results of the survey indicate that GIM respondents believe their existence is due to evangelistic activities of the previous missionaries who were involved in church planting.

Other areas are mission points with 15.2% which ranks fourth place. This result shows that some local churches under GIM have established mission points mostly on the side of Kowloon area. Mass evangelism with 7.9% ranks fifth. The results of this survey indicate that mass evangelism is done by some local churches but on a very seldom manner. Outreach in parks with 7.4% ranks sixth. This result means that only few churches

---

<sup>61</sup> See Table 30 in "areas of evangelistic work by local churches" under "Involvement in Evangelistic Work of the Selected GIM Churches" in chapter two.



have this kind of ministry for the fellow Filipino overseas workers in Hong Kong.

Another area is foreign missions with 6.9% ranking seventh. This particular area of mission in GIM is now on its second year. The last one is street evangelism with the lowest rating of 4.2%, ranking eighth (Table 30).

#### Summary of the Chapter

In this chapter, the researcher presented the major strengths and weaknesses of GIM worship practices and the evangelistic thrust GIM participates in. The first major idea presented was the areas of strengths that were identified based on the results of the survey. These strengths are as follows: (1) stress on preaching; (2) sensitivity to worship and prayer; (3) community singing; (4) emphasis on scripture reading; (4) stress on giving; and (5) emphasis on evangelism.

The second section dealt with weaknesses of worship practices in GIM, based on the rating of the respondents. The following are the noted weaknesses: (1) members' lack of commitment to evangelism; (2) unpreparedness of worship leaders; (3) lack of pastor's giving of invitation; and (4) lack of a conducive meeting place for worship.

The last section discussed the evangelistic thrust participated in by the selected GIM churches. The researcher showed how GIM churches conducted varied evangelistic ministries in different areas. The churches vary in their responses, but all of them participated in evangelistic work efforts.

## CONCLUSION

This concluding part is divided into two areas: A summary of the dissertation with an explanation of its research problems, and the significance of its finding.

### Summary

The study was conducted to see how worship served as a factor of evangelism in the selected GIM churches in Hong Kong SAR, China. In conducting this research, the following problem was examined: "What critical analysis can be made of worship as a factor of evangelism in the selected GIM churches?" To answer this problem, three sub-problems were formulated and investigated through the use of literary research and field survey.

Chapter one discussed the following first sub-problem: "What is the significance of worship to evangelism in the book of Acts?" In response to this question, the researcher conducted a study of worship in the book of Acts and established to the ministry of evangelism.

Using descriptive analysis of major sections of Acts, chapter one discussed the beginning of early Christian worship and its significance to evangelism.

General information of the book of Acts was given to show its religious background. The chapter noted that Acts was compounded by different religious worldviews. Religious practices around the Roman empire were diversified. Political conditions also shaped and influenced the book of Acts since Christianity originated during the Roman rule. The cultural background indicated that the book of Acts was also affected by the Greek culture, which was evident in the lifestyles of the people. Accordingly, socio-economic backgrounds contributed to the class divisions among the people and affected the situation in the book of Acts.

The research attempted to establish worship primarily within the diverse circumstances and environments surrounding the book of Acts. Noted were the teachings of the apostles, fellowship, breaking of bread, and prayers as essentials to worship in the early church. The study pointed out that worship is foundational to the tasks and life of the church. Acts showed how worship activity functioned as a tool for believers' devotion to God. The chapter also noted the elements and roots of worship. The elements of worship including "preaching," "breaking of bread," "prayer," "hymn singing," and "offering." It also showed how believers would worship in the Temple, synagogue, and

house churches. Research conducted that worship directly triggered evangelism. As noted, the believers' worship experience ushered in the evangelistic activity of the church which continued daily. As believers testified of God's goodness and sang praises to God during worship experiences, opportunities for evangelism among non-believers opened up.

Chapter two dealt with the following second sub-problem: "What is the common understanding of worship as a factor of evangelism among selected GIM churches?" This chapter was developed by presenting the general profile and basic information about the fourteen selected GIM churches and their respondents, the distinctive features of worship, and their involvement in evangelistic work.

Field survey showed that there are twenty one member churches and mission points that comprise GIM. Out of the twenty nine, the researcher selected fourteen churches for the survey. This study discussed the common understanding of worship among the selected GIM churches in relation to evangelism based on the answers of the respondents. The general profile of the selected GIM churches pointed out the composition of the member churches. Two hundred seventeen respondents from fourteen churches participated in the survey. Field

study revealed that the fourteen churches were organized distinctly by different Southern Baptist missionaries, both foreign and local.

An examination of the data revealed that International Filipino Church was organized first by American Southern Baptist missionaries. It was the first Filipino diaspora church as the center of mission in Hong Kong. Field survey indicated that among the fourteen churches, Filipino Baptist Church Tsuen Wan Chapel was the newest church planted by a local Hong Kong Chinese pastor. In terms of the largest members of respondents, Refuge Baptist Church has twenty-five member respondents among the fourteen sample churches. The current church membership was noted with a total of nine hundred fifty members in the fourteen churches, with River of Life Baptist Church having the highest membership with one hundred thirty eight members. Survey revealed that as the church got older, members tended to stay longer. Field survey cited the following factors that contributed to this: (1) members who have longer years of membership have adequate knowledge about the church and her programs; (2) the members' spiritual needs are being met; and (3) members many have received proper orientation and indoctrination from the church.

Church worship attendance is a vital factor in determining the condition of a church. This chapter pointed out that the majority of the members of the selected GIM churches were regular participants in the worship service. Survey showed how worship became a part of the respondents' way of life. This chapter also presented the data based on the field survey which regards the distinctive features of worship among the selected GIM churches. The fourteen churches showed diversity and freedom in their forms of worship. Each church maintains a distinct feature of worship.

The researcher identified the twelve features of worship that have been used in the questionnaires as follows: (1) "conduciveness of meeting place" with a 61 percentage average; (2) "preparedness of worship leaders" to lead worship with a 58 percentage average; (3) exercise of "free expression in worship by worship leaders" with a 66 percentage average; (4) "following a regular routine on Sunday worship" with a 70 percentage average; (5) "following the program of worship" with a 71 percentage average; (7) "congregation's participation in singing" with a 73 percentage average; (8) "selection and arrangement of worship materials" used in worship with a 67 percentage average; (9) "pastor's challenge to give to evangelism" with a 74 percentage average; (10)

"members' commitment to evangelism" with a 59 percentage average; (11) "pastor's giving of effective and appropriate invitations" with a 60 percentage average; and (12) "pastor's emphasis on evangelism during sermon" with a 75 percentage average. The results of this study indicated that member churches varied in their opinions as to the effectiveness of each feature of worship as respondents belong to different cultural groups.

In this chapter, the order of worship and arrangement were also explained. There were seven parts in the worship service being practiced by the fourteen selected GIM churches as follows: (1) "call to worship and prayer" with an 84 percentage average; (2) "congregational singing" with an 83 percentage average; (3) "scripture reading" with an 82 percentage average; (4) "preaching" with an 89 percentage average; (5) "offering" with an 82 percentage average; (6) "invitation and benediction" with a 77 percentage average; and (7) "special music" with a 65 percentage average. Field survey disclosed that respondents prioritized the order of worship and acknowledged it as equally important among factors that comprise meaningful worship. Survey results indicated a distinct order of worship in each local church.



The data showed how the selected GIM churches were involved in different evangelistic activities. Field survey disclosed that each church challenged her congregation to participate in evangelistic activities. The survey also indicated that each local church has established evangelistic programs that centered on her interests and foci. Related to this, the survey results presented which particular areas of ministry each respondent, on multiple responses, selected about the uniqueness of one's involvement. The pastor's role in evangelism was discovered crucial and delicate in the sources of any evangelistic activity.

Chapter three dealt with the following third sub-problems: "What are the strengths and weaknesses of GIM practices of worship related to evangelism in light of the book of Acts?" Related to this question, this chapter presented the strengths of GIM worship practices which lead to evangelism, the weaknesses which cause ineffectiveness in evangelism, and the evangelistic thrust which churches are engaged in as a result of evangelism.

The chapter noted the areas of strengths of GIM worship practices. These areas of strengths were selected on the basis of the positive responses of the respondents. They identified with the significance of

worship to evangelism in Acts, based on the study in chapter one. The researcher presented the following major areas of strength: (1) "vigorous stress on preaching"; (2) "sensitivity to worship and prayer"; (3) "community singing" (4) "emphasis on Scripture reading" (5) "stress on offering" and (6) "pastor's emphasis on evangelism."

The data presented affirmed GIM churches' dynamic emphasis on preaching as evident in the book of Acts. Most of the churches emphasized preaching as their top priority. Disclosed, too, was the sensitivity of the believers to worship and prayer. Survey showed how GIM churches recognized the importance of prayer in worship. The member churches emphasized on community singing as one element of worship; likewise, the book of Acts portrayed hymn-singing as a concrete evidence of Christian worship. Field survey showed that both Scripture reading and worship in giving were rated as strengths by the respondents. Again, the role of the pastor in evangelism was seen as indispensable. Overall, GIM member churches appeared to have strong concern for evangelism in their areas and beyond.

This chapter also presented the areas of weaknesses which cause ineffectiveness in evangelism. They contrast with the significance of worship to

evangelism in the book of Acts. The following are the identified weaknesses in the study: (1) "members' lack of commitment to evangelism"" (2) "lack of preparation of worship leaders"" (3) "lack of pastor's giving of an invitation"" and (4) "lack of a conducive meeting place for worship."

As noted survey revealed how the lack of commitment of members to evangelistic work hinder evangelism Another area of weakness is the worship leaders' lack of preparation in worship services. Respondents pointed to their worship leaders lack of proper orientation, training, and seminars in leading a worship service.

The chapter noted that some pastors were less enthusiastic in giving invitations or challenges to the members after the message. This hindered members from making a personal commitment to evangelistic challenges after the delivery of sermons. Another weakness is the lack of conducive places for worship. The researcher noted that some GIM churches do not have permanent places for worship. Most of churches are renting, while others using outdoor areas inside parks.

Research showed how GIM churches are involved in a variety of evangelistic efforts. They may have differed in their thrust and concentration, but most churches

were found to be involved in online Bible studies. They may vary in their responses as to their involvement, but all of the participated in evangelistic efforts.

This research, therefore, succeeded in exploring worship as a factor of evangelism. Combining literary research (chapter one and three) and field survey (chapter two), this dissertation specifically identified and analyzed the worship practices of the selected GIM churches, analyzed and discussed the strengths and weaknesses of worship practices relative to evangelism, and demonstrated from the book of Acts how significant worship is evangelistic activities among churches in GIM.

#### Implications of the Findings

The following are the implications of this research:

1. There is a need to formulate a biblically-sound theology of worship that supports the evangelistic activities of GIM churches.

2. There is a need to design evangelistic strategies based primarily on the member-churches' sound theology of worship.

3. There is a need to conduct a study on the use of contextualized forms of worship that could enhance the local evangelistic strategies of GIM churches.

4. There is a need to conduct training on worship that would strengthen the cultural identity of each member church of GIM.

5. There is a need to develop effective financial programs that would help the GIM churches improve their worship places, purchase lots, and consequently, construct buildings for worship activities.

6. There is a need to increase the degree of congregational participation in worship and evangelism.

7. There is a need to develop communication skills for leading worship and evangelism on the basis of the people's cultural diversity.

8. This dissertation did not include the use of indigenous music instruments in worship. The diverse and rich cultural heritage of GIM churches require the study of the effectiveness of the use of indigenous instruments of music for worship purposes and how they could contribute to the increase of awareness by using indigenous tools and methods for evangelism.