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FACULTY OF THEOLOGY AND RELIGION

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ROLE OF WORSHIP MINISTRY ON CHURCH GROWTH IN THE FREE METHODIST CHURCH IN RWANDA

Case Study: Gisovu Parish.

Undergraduate thesis submitted in partial fulfillment of the requirements for the award of Bachelor's degree with honor in Theology.

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DECLARATION

Declaration by the Candidates

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ABSTRACT

The aim of this research was to find out the role of worship ministry on Church growth in the Free Methodist Church in Rwanda, in Gisovu parish. The objectives of this research were to determine the role of worship ministry on Evangelism in Free Methodist Church in Rwanda, to determine the role of Worship ministry to the unity and reconciliation in Free Methodist Church in Rwanda, to establish the Church Leaders contribution in worship ministry. The target population was 386, and the sample size was 82. To collect data, the researchers used questionnaires, observation, and documentary. Data were analyzed by using a quantitative approach. On the first objective, the study revealed that worship ministry in the church helped Christians and church leaders to do evangelism as agreed by 67% of respondents, furthermore, 50 % of respondents emphasized that Evangelism cannot be successful without songs and harps. The second objective, as revealed by 88% of respondents, agreed that the worship Ministry has role to increasing unity and reconciliation in Rwandan society in general and Gisovu parish in particular. The third objective, as revealed by 84% of respondents, agreed that Church Leaders has contribution in worship ministry. The study recommends that church leaders train worship teams, and organize worshippers in the way of singing and dancing, creating groups of development, allowing Worshippers to participate in Parish committees for the Church's growth.

DEDICATION

This report is dedicated to our parents, sisters and brothers, and many friends, especially our family. We also dedicate this report to our classmates and church family who has supported us throughout the process, from the bottom of our hearts, may the Almighty God bless them.

ABBREVIATIONS

HoD: Head of Department

KP: KIBOGORA POLYTECHNIC

FMCR: Free Methodist Church in Rwanda

REV: Reverend

Reg.No: Registration Number

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CHAPTER ONE: GENERAL INTRODUCTION

1. 0. INTRODUCTION

This chapter focuses on 'Role of worship ministry on church growth in Free Methodist churches in Rwanda. Case study: Free Methodist church at Gisovu parish. It includes the background of the study, the problem statement, the purpose of the study, the research questions, the significance, the scope as well as the limitations of the study.

1.1. BACKGROUND OF STUDY

Globally, “Worship is very important in the world because it connects people with themselves and connects them with God but many people may not know its importance or it is not done properly. God calls the Church in worship to join the mission of Jesus Christ in service to the world. The Presbyterian Church of New Zealand affirms mission of God has five faces: the preaching of the message of Jesus, the nurturing of disciples, the loving service of people in need, the involvement in society for its transformation and in caring for creation. As it participates in that mission the Church is called to worship God in Christ, who reigns over the world” (Presbyterian Church of Aotearoa New Zealand, 2022).

African countries in different cultures the worship Ministry has contributed to increasing evangelism, church growth, unity and reconciliation especially Rwandan society and Gisovu parish in particular.

As Emmanuel.O.Adu said that: “Considering the worship leading practices of many African evangelical churches in Diasporas, the loss of adequate and intentional training on the biblical role of worship leading is unbelievable. Specifically, there are two aspects considered in this particular leadership, and the majority of those professionally trained lack theological development. Also, many African church leaders do not give priorities to intentional training and discipline of worship leading. Second, in response to the problems mentioned above, many worship leaders and volunteers are not

adequately equipped for worship leading roles, including music, worship, worship leadership, and functional aspect of the requirements for effectiveness in leadership in worship. It can be presumed that these could be enhanced and developed by utilizing daily discipleship and mentoring.’(Emmanuel.O.Adu, 2020).

According to Ildephonse Rutagambwa said that: ‘They are in education, conflict prevention, reconciliation, conflict transformation, interreligious dialogue and building networks of local authorities for building peace. Religious members are keenly interested in personal and social peace. These highlights possible contribution of religious organizations as a force for peace and reconciliation. Although many scholars give different explanations for the building of lasting peace and reconciliation, they all have common understanding in building peace among the society. It means that preventing, reducing, modifying and helping people recover from other forms of violence. The study makes significant contribution to peace and conflict transformation by indicating the weaknesses of religious organizations in implementing existing initiatives and the manner in which unity and reconciliation are reflected in the daily lives, and initiatives worship ministry have undertaken to promote unity and reconciliation.’(Ildephonse Rutagambwa, 2021).

We agree these statements of Emmanuel and Ildephonse, worship ministry can be presumed that these could be enhanced and developed by utilizing daily discipleship and mentoring. Initiatives religious organizations have undertaken to promote unity and reconciliation especially worship ministry in religious organizations has a very important role in restoring peace to hearts and reconciling themselves to God.

1.2. STATEMENT OF THE PROBLEM

The statement problem of this study is to examine the discipleship of the worship ministry in the local church according to biblical principles of discipleship in purpose of church growth in Free Methodist in Rwanda and Gisovu Parish.

According to William Douglas said that: “Despite the biblical examples of discipleship benefits, worship ministry personnel are often not included in discipleship efforts from church leadership. The leadership and the congregation alike may assume their spiritual maturity. The preaching ministry and

the worship ministry are the most public act of worship viewable by congregants. Some worship ministry volunteers and staff may feel they are expected to have already been disciple and may be reluctant to pursue discipleship engagement. This study allows church leaders and worship leaders to draw from these processes of discipline when making decisions regarding implementing discipleship in the worship ministry. Through the examination of existing literature concerning discipleship and the local church worship ministry, this study will identify possible benefits of discipling volunteer personnel in the worship ministry of the local church; examine the challenges associated with discipleship, and make suggestions for the implementation of discipleship within the worship ministry based on biblical principles” (William Douglas Crawley, 2001).

Ideally, the worship ministry plays a key role in helping people to live in harmony in unity and reconciliation and they change human behavior and social attitudes. Local church is one of the most important aspects of many people’s lives. Churches serve as valuable hubs for people of all ministries. The worship ministry is a practice of Christian life that has its origins in the Jewish worship. Music plays a great role from Old Testament to now. Worship service means assembly of Christians in Local Church for music organization, singing, dancing and feelings for the purpose of proclaiming presence and love of God to His people. Worship is life because it is a source of Happiness and Hope. However, worship ministry is done in ignorance by the church which gives priority to false success because high sounds than Gospel from Holy scripture, lack of time management and often church leaders don't care until it is seen as a games or entertainment images as opposed to God’s presence. The intention of researchers in this study was to examine the discipleship of the worship ministry in the local church according to biblical principles of discipleship and to find out the relationship between worship ministry and the church growth in the Free Methodist Church in Rwanda, especially in Gisovu Parish. We take this decision to make research as researchers in order encourage the role of Worship ministry to participate in church activities which can help in church growth and Church Leadership participate to improve quality of worship ministry in Free Methodist church in Rwanda.

1.3. OBJECTIVES OF THE STUDY.

1.3.1. General Objective

To identify the role of worship ministry on church growth in Free Methodist Church in Rwanda

1.3.2. Specific Objectives

1. To determine the role of worship ministry on Evangelism in Free Methodist Church in Rwanda
2. To determine the role of Worship ministry to the unity and reconciliation in Free Methodist Church in Rwanda.
3. To establish the Church Leaders contribution in worship ministry.

1.4. RESEARCH QUESTIONS.

1.4.1. Main Question

What is the role of worship ministry on church growth in Free Methodist Church in Rwanda?

1.4.2. Specific Questions

1. What is the role of worship ministry on Evangelism in Free Methodist Church in Rwanda?
2. What is the role of Worship ministry to Increase the unity and reconciliation in Free Methodist Church in Rwanda?
3. How Church Leaders support and play a part of worship ministry in Free Methodist Church in Rwanda?

1.5 SIGNIFICANCE OF THE STUDY

Our research is very crucial because of the significant contribution employed by the worship ministry. Their initiatives and activities have tangible results on Church growth especially Free Methodist Church in Rwanda. Worship is so integral to the life of the church that when we say we are “going to church,” what we most often mean is that we will be attending a worship service. Worship is mentioned in Holy Scripture, from the first book (worshipped God in Genesis 4 and Genesis 8:20-22) to the last book, where much of Revelation is a vision of heavenly worship. Clearly worship is important. Worship includes proclamation of God’s Word, yet worship is more than Scripture lessons and a sermon. For some people, music is their favorite element of worship; yet even for music lovers, worship is more than a collection of songs. We pray during worship, yet worship is more than prayer. People need to gather for worship to happen, yet worship is much more than just a meeting. Clearly worship is more than the sum of its parts. Therefore, the noteworthy of this research will benefit to

social groups, academic and research institutions as well as practitioners who might want to know the contribution of worship ministry to the growth of church and especially in Evangelism and unity in Free Methodist Church in Rwanda. The findings of this study can also be used to Rwandan society in general and other countries where religion and Worshipping is a vital part of society's daily life, unity and evangelism included. In addition, this study will benefit Christian Organizations since it can serve as a tool for assessing and improving their programs so as to contribute more effectively and efficiently to the worship ministry in Free Methodist Church in Rwanda.

This research will help Church Leaders and Christian church members to know different church activities that they can do in order to facilitate in the church growth and development and the church may teach about Worship Ministry participation in church activities referring on this research.

Others student may use this Research as reference of making their own research. The researcher's topic helped the Worshippers to evaluate their contribution in church growth.

1.6. LIMITATIONS OF THE STUDY.

In this research we have many limitations included factors things like time, access to funding, equipment, data or participants. According to access to funding we had a problem of not having enough money in this study because high cost of transport in long distances that people must travel, lack of access to public transportation and opportunities for socializing; and according time to do a research at Gisovu parish is located to the rural areas characterized by sparse populations it is not easy for time management to respondents but the time we have been given to do research is enough. According to equipment, collected and analyzed data not easy to get computer and internet in rural settlement. In observation method saw a problem of insufficient of music materials and low level skills of Singers worship ministry.

1.7 SCOPE OF THE STUDY

Content scope: The role of Worship ministry on Church growth and Development, especially in Gisovu Parish in Free Methodist Church.

Geographical scope: This study about the role of Worship ministry on Church growth and Development, especially in Gisovu Parish in Free Methodist Church which located in Twumba

Sector, Karongi District, Western province, in Kibuye Conference

Time scope: Gisovu Parish Free Methodist Church, it was taken the time equal three years 2020-2023.

1.8 THESIS ORGANIZATION

This dissertation shows role of worship ministry on church growth in Free Methodist Church in Rwanda. The organization of this thesis was as follows, chapter one introduced background of study, statement of the problem, objectives of the study, research questions, significance of the study, limitations of the study and scope of the study. In chapter two was focusing on reviewing definitions of key concepts of the study, significances of worship ministry, conceptual frame work and research gap. Chapter three provides research approaches and design, target population, sampling procedures, sample size, data collection process, reliability vs. Validity of measurements and data analysis. In chapter four, we extend our performance studies from a point-to-point analysis to a highly congested communication pattern of data analysis and interpretation of findings and discussion of findings. The last chapter five highlights conclusion and recommendations of thesis.

CHAPTER TWO: LITERATURE REVIEW

2.0 INTRODUCTION

This chapter include of definitions of key concepts like Evangelism, worship, Church growth, Singers, and other literatures about the subject like role of worship ministry in the growth of church, the Scope of evangelism, contexts of evangelism, compassion and worship, reconciliation in worship and nature of worship.

2.1 DEFINITIONS OF KEY CONCEPTS

2.1.1 Evangelism

From the Latin word *evangelium*, meaning **good news or gospel**, evangelism is the proclamation of the gospel to individuals and groups by preaching, teaching, and personal and family visitation. Evangelism or witnessing is the act of preaching the gospel with the intention of sharing the message and teachings of Jesus Christ (Markofski, W. (2023).

According to Schmid, for Methodist Church, said that: ‘the call to evangelism means believing that ‘the best of all – God is with us’ the gift of evangelism is the gift of faith-sharing and proclaiming the gospel of Jesus Christ to those we meet. Evangelism is primarily a one-to-one or small group experience, grounded in building relationships with others and inviting them to make a decision for Christ. The best method of preaching was to invite, to convince, to offer Christ, to build up disciples, and to do this in every sermon. Methodists have always tried to teach their faith in hymns. Some individual churches intentionally link their worship, small groups and pastoral care with evangelism. Sometimes worship might involve prayer and meditation engaged in through all the senses, or Messy Church, in order to help people find God in a way that is comfortable for them.’ (Schmidt, D. 2008).

In our suggestion we are together for Schmid for confirmation of evangelism is the proclamation of the gospel to individuals and groups by preaching, teaching, and personal and family visitation and is teaching people for driving on faith of Jesus Christ and oriented them in good way for changing behavior in positively way.

The Scope of Evangelism

God sends the Church in the power of the Holy Spirit to announce the good news that in Christ Jesus the world is reconciled to God, to tell all nations and peoples of Christ's call to repentance, faith, and obedience, to proclaim in deed and word that Jesus gave himself to set people free, to offer in Christ's

name fullness of life now and forever, to call people everywhere to believe in and follow Jesus Christ as Lord and Savior, and to invite them into the community of faith to worship and serve the triune God.

1. Context of Evangelism

Worship is the primary context in which people regularly hears the proclamation of the gospel, are presented with God's promise, are allowed to respond with faith and acts of commitment, and receive the nurture and support of the community. In the life of the Church, the transforming power of the Holy Spirit is evident in mutual love and service, in self-giving and acceptance, drawing people from their separateness into the community of shared faith in Jesus Christ. As Christians daily live out their vocation in the world, they invite those they meet to come and share the life of the people of God and join in their worship.

2. Compassion and Worship

God's call to compassion is proclaimed in worship. Those called are equipped and strengthened for the ministry of compassion by the proclamation of the Word and by the celebration of the Sacraments. The call is accepted as the faithful respond in prayers of confession and intercession, in acts of self-offering, and in offering material goods to be shared in ministries of compassion. Those called are also sent by the Church to do acts of compassion on Christ's behalf.

3. Reconciliation in Worship

The ministries of reconciliation, justice, and peace are initiated and nurtured in the Church's worship of God. In the proclamation of God's Word people are given assurance of freedom from the guilt and fear which keep them from fulfilling these ministries. In Baptism and the Lord's Supper believers are united in Christ, are made one in the Church through the Holy Spirit, and recognize one another across all boundaries and divisions as sisters and brothers in the faith. In prayer the faithful lift intercessions for all who experience brokenness, violence, and injustice; give thanks to God for reconciliation, peace, and justice in Jesus Christ; and commit themselves to be reconcilers seeking justice and pursuing peace.

2.1.2. Worship

Worship, broadly defined as the response often associated with religious behavior and a general feature of almost all religions, to the appearance of that which is accepted as holy that is, to a sacred power or being. Characteristic modes of response to the holy include cultic acts of all kinds: Ritual, gestures, drama, prayers, dancing, veneration of various persons and objects, sermons, silent meditation, and sacred music and songs (worship by the Rev. Mark Ashton, Kent Hughes, Timothy Keller 2010).

2.1.3 Church growth

Church growth is that discipline which investigates the nature, expansion, planting, multiplication, function and health of Christian churches as they related to the effective implementation of God's commission to make disciples of all people. The Church growth is a movement within evangelical Christianity started with a passion for the Great Commission, and seeing people come to the knowledge of Christ (Enduring Church Growth Issues on Discipleship Leadership and Followership by Philip Huan December 20, 2010).

Donald McGauran in 1940, a seminal figure in this movement asserted that "It is God's will that women and men become disciples of Jesus Christ and responsible members of Christ's church".

Steps to successful church growth

They knew and they stayed focused on their primary mission: They need to be able to articulate that mission and they need to understand how everything they do fits into the basic mission of the Church.

They established faith goals: The congregation depended on God's intervention and demonstrated power the reach. In other words, if they set these goals and it didn't happen they would look foolish. They dared to be fools for Christ they dared to be fools for Christ. You see there is no faith without risk and there is no growth without faith. Faith goals glorify God and not Church.

They unleashed the word: They understood that in marketing terms the product that the Church has to get into the hands of the consumer is God's word. They found ways to get the word to the community outside the walls Church building in their case. They began using their preacher's sermon tapes as handouts to friends and neighbors. Such a simple things eventually they purchased radio time for him to preach and teach through this particular medium.

They fully empowered their staff: Their elders charted the goals monitored the progress and provided encouragement and advice but they allowed the ministry and support staff to do their Jobs. A growing Church needs the coexistence of a firm and central direction on one hand and an environment that allows the maximum individual autonomy for the staff and when I say the staff also meet for deacons and ministry leaders now in business models they call this the loose tight principle.

They were committed to excellence: People naturally want to be associated with someone or something of excellence. If we want people to visit often and eventually say we need to improve the quality of our service they succeeded at numerical growth.

They designed an inclusive ministry system: A growing Church needs to expect that every member will be involved in Church life and service in one way or another.

They made welcoming visitors a priority: It wasn't a leftover ministry or something that you know oh well we knew it if we get it right it was a priority. Every single step of that journey from parking in the parking lot to a visitor welcoming meeting to bible studies to training in ministry, every single step has been planned for in advance with careful and prayerful thought. Everything that happens

2.1.4 Singers: Are the person who sings, especially trained or professional. Songs are short pipiecesf music, usually with words. It combines melody and vocals, although some composers have written instrumental pieces, or musical works without words, that mimic the quality of a singing voice. Singing is not a means to impress or appease God or otherwise earn his favor. The people who sing are already God's people, and they are singing in response to what God has done for them. They don't sing it becomes God's people-they sing because they are already his!

Christian songs are a human response to God: Singing is not a means to impress or appease or otherwise earn his favor. The people who sing are already God's people, and they are singing in response to what God has done for them. They don't sing in order to become God's people-they sing because they are already his!

Singing occurs in many contexts: Singing certainly occurs at the temple, but it also in other locales, often in response to something that the Lord has done. (See, for example, the songs of Moses in Exodus 15 and Deborah's song in Judges 5.

Singing can be to God and others: Sometimes singing to God, and sometimes it is addressed to others, to teach and to exhort. In fact, you could say that there are three modes of singing-exaltation, instruction and exhortation. However, it is very important to note that most songs are a mix of all three. (For example Psalm 138:1-2 could be described as exaltation, Psalm 196 is an example of instruction.) The psalm still begins and ends with an exhortation to praise the Lord, because his love endures forever, in despite the unfaithfulness of his people.

Singing can be in the singular or the plural: Many Psalms oscillate between the singular "I" and the plural "we" or "US" (e.g. Psalm 103) "I" songs can be sung by a group of people. Israel's very first song begins like this (Exodus 15:1-2) It is a mistake to think that "I songs were "Individual" songs, only to be sung in private, and "we" songs were for singing corporately.

The variety of Songs: We should note the sheer breadth of what was sung in the Bible-confession, lament, praise, thanksgiving, History lesson, Exhortation, prayer for deliverance, Prayer of Hope, and Petition.

Content and response: There is no song which is pure content- that is, just a recital of information about God. There is always a call to make a response to what has been said about the Lord.

The "New Songs" no wonder is very different from Exodus 15 Singing helps unites us to the Church. The Gospels alone unite believers to one another.

Worship in the Old Testament

No wonder singing is such an important element in worship. It certainly was a prominent party of the service in the Old Testament Tabernacle and Temple. Israel was a nation that loved singing.

It is especially in God's sanctuary where worshippers sang their maker's praises. The Israelites would sing about the mighty acts of God in history, recognizing His hand in nature and all events. His redeeming love and grace were celebrated joyfully and enthusiastically. Especially David played a significant role in this vocal aspect of worship. Most of the 150 Psalms were composed by this "Sweet singer of Israel."

Worship in the New Testament

Singing also played an important role in New Testament Worship. Although the ceremonial aspects of singing were abrogated, singing itself remained. The early church continued the practice of psalm singing until hymns were introduced into the worship services. Hymns were first added to the psalm but ended up replacing them. Eventually, congregational singing went out completely, leaving the priest and the choir to take care of that aspect of the worship service.

2.2. NATURE AND SIGNIFICANCE OF WORSHIP

In ancient societies (and in some contemporary communities) Worship was viewed as affecting all aspects of the life of the community since it was recognized to provide the means for preserving and renewing life itself. Most of the arts develop about to worship and to statecraft and law, and the practical (technical) arts generally gained legitimacy and continuing force through their place in the ritual and liturgical acts of the community.

The purpose of our Worship is to know God more deeply. Worship includes the proclamation of God's Word, yet Worship is more than scripture lessons and a sermon. For some people, Music is their favorite element of worship; yet even for music lovers, worship is more than a collection of songs. All of life for the Christian should be an expression of worship to God. We are to love God with all of our heart, soul and strength (Matthew 22:35-38). Our lives are to be lived for God's glory.

In the Church, each element of a worship service should be designed to help believers worship God or to share the Gospel with any unbelievers who may be present.

The purpose of corporate worship is to provide the ways and means for the people of God to have communion with God. The purpose of corporate worship is to provide structure and language for

people to express Praise and adoration. The purpose of Church Worship is edification-to encourage one another and build each other up. The purpose of Church Worship is to help change and transform the Worship.

We came into corporate Worship feeling a sense of spiritual fog. During the rough and tumble of the week, the hard knocks of real life in the fallen world can disorient us to ultimate reality and that's truly what's important. The community dynamic which means not only meeting our good desires for belonging mission (fellowship, but also providing a catalyst for our assurance. Corporate Worship also plays an indispensable part in our sanctification and our progressive growth in being conformed to the image of Jesus (Romans 8:29) Corporate worship reminds us that our faith fundamentally, Reception, not our own initiation.

Worship helps to praise.

Such reminders are necessary to ensure that the God who helped back nothing from us, not even his only son, receives more than the dregs of our attention and the leftovers of our affections. Because he deserves, demands, and desires our whole-hearted praise, it is our highest duty and greatest joy to give it to him. "Oh sing to the LORD a new song: sing to the Lord. All the earth! Sing to the LORD, Bless his name; Tell of his salvation from day to day. Declare his glory among the nations, his marvelous works among all the peoples! For great is the LORD and greatly to be praised; He is to be feared above all gods" (Psalm 96).

Worship Help to Pray

It may not have occurred to us before, but singing is (or at least can be) a form of prayer. The book of psalms, Once again, is our prime example as a large proportion of the psalms are, or contain, prayers (for example, Psalm 3-8; 9-10; 12-13). And if there's one thing we know about the way the Psalms functioned in the life of the People of Israel, it is that many of these prayers were sung as indeed they were intended to be.

This means, then, that exhortation to sing Psalms include Commands to sing Prayers. The great value of singing our prayers is that the activity of singing helps us to engage with the emotional dimensions of the truths we are saying or the petitions we are praying. In other Words, Singing prays a critical

role in helping us to bridge the gap between the cognitive and affective aspects of our humanity, and (as many of the lament Psalms illustrate) in helping us process our emotional pain and bring us to point of praise (for, example, Psalms 3-7) .

Worship Helps to Proclaim

As well as being a way of Praising and a way of praying is also a way of proclaiming my focus here, however, is on singing as a form of mutual edification. For the scriptures reveal that the life-giving Word of Christ is ministered among the people of God not only by Bible reading and biblical preaching, but also by singing “Psalms, Hymns, and Spiritual songs.”(Colossians 3:16)

Nevertheless, the singing of God’s Word (Provided it is God’s Word that’s being sung) is a vitally important and a uniquely powerful form of “Word ministry” this fact has not always been adequately appreciated. Indeed, some have regarded congregational singing as little more than a way of getting people’s blood pumping so that they might then listen more attentively to the reading and preaching of the scripture.

1. Primary Functions

The basic functions of worship in Free Methodist Church in Rwanda are to establish and maintain the relation between human beings and the creator.

2. Secondary Functions

Secondary function of Worship highly significant for the social and personal life of the community is distinguishable, although their interrelationship is evident. An important function of Worship is the creation and maintenance of social concord in societies dominated by one religion.

The understandings expressed in worship bind the members of the society together. The acts of Worship celebrate and symbolize this unity when the majority of the members of the society regularly engage in common Worship.

A second function of Worship is the creation and maintenance of views attitudinal stances that identify the members of the society to each other and in relation to other groups. Worship thus involves social learning: The members of the community, through their common worship, learn how to plant, to

cultivate the soil, to hunt game, to engage in warfare, to settle disputes, to relate to the various strata of the society. Worship displays and reinforces the character of the society; the traditions are passed along through the worship of the community. The Worship of a particular group within a society performs same purposes for that group.

Group concord is affected and maintained through the rites and formal acts of group Worship. The celebration of fundamental understandings and values through worship bestows solidity and substance on them so that they become a part of the divinely ordained system of laws, customs and social practices.

Worship and ministry

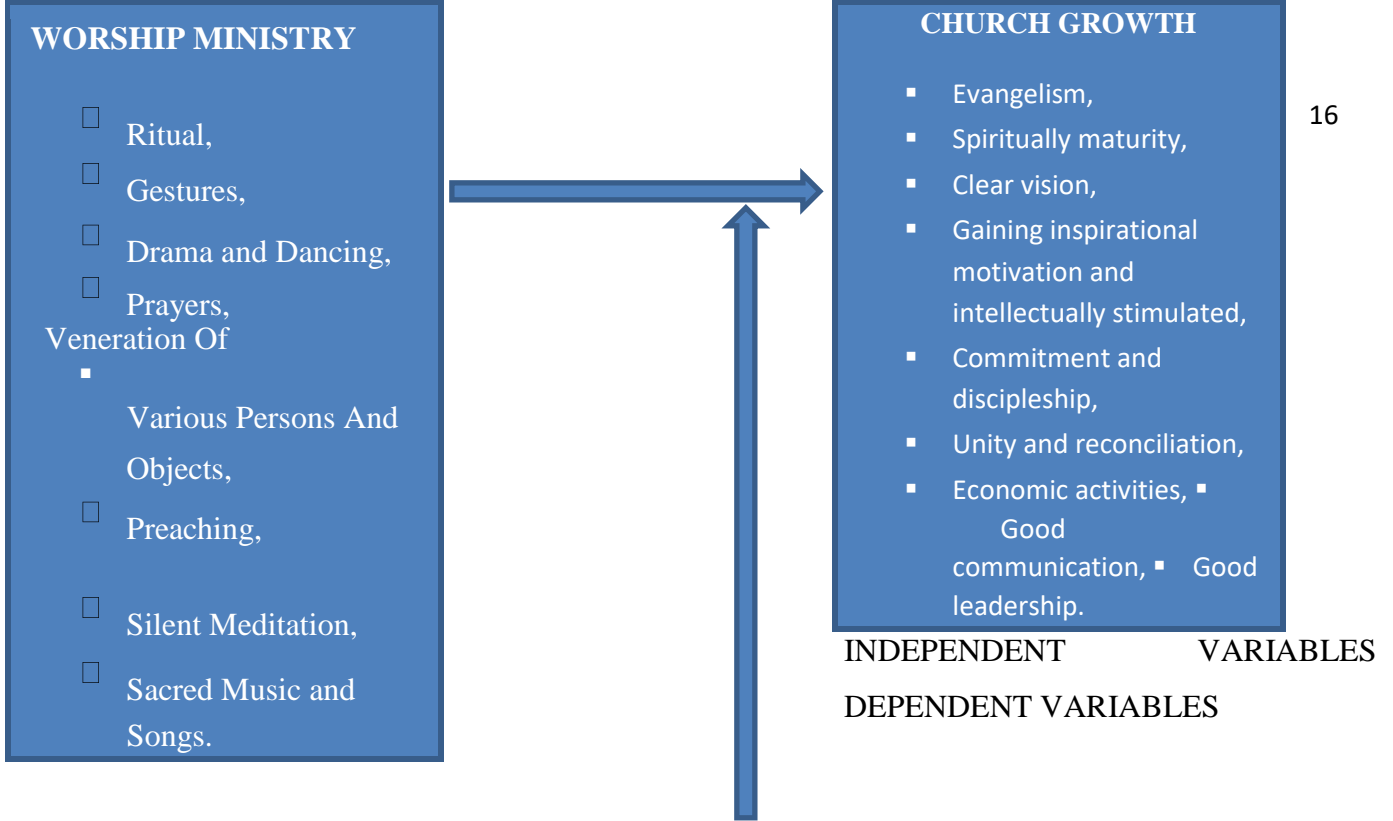
The church participation in God's mission world through its ministry and worship, worship present s the reality of the divine rule which Good promises in Jesus Christ as the final renewal of creation. The Worshipping community, in its unity in prayer and sacraments, is a sign of the presence of the reign of God. The Church in its ministry bears witness to God's reign through the proclamation of the Gospel, through works of compassion and reconciliation, and through the stewardship of creation and of life.

Signs of God's reign are also evident in the world wherever the Holy Spirit leads people to seek justice and to make peace (Developing An Effective Worship Ministry by TOM KRAEUTER January 1, 1999).

2.3. CONCEPTUAL FRAME WORK

A Conceptual Framework is a visual representation that helps to illustrate the expected relationship between cause and effect in a financial context. It shows the dependents variable and independent variable about role of worship ministry on Church growth in the Free Methodist in Rwanda.

Figure 1: Conceptual frame work.



MODERATING VARIABLES

- To manage sounds of music materials,
- Technology,
- Bible studies,
- Prayers,
-
- Trainings,
- Prosperity Gospel as the false doctrine,
- Resolving conflicts in church members,
- Teamwork and cooperation ,
- Good communication skills.

Source: Researchers initiative, 2023.

According to this conceptual framework, the church growth depends on worship ministry in ritual, gestures, drama and dancing, prayers, veneration of various persons and objects, preaching, silent meditation, sacred music and songs. However, there are certain intervening variables, which can hinder the church growth such as high sounds of music materials, low technology, lower level of bible studies, insufficient trainings, false doctrine, conflicts in church members, bad communication skills. Finally, the conceptual framework shows to manage sounds of music materials, to increase technology, powerful in Bible studies, prayers, trainings, prosperity gospel as the false doctrine, resolving conflicts

in church members, teamwork, cooperation and good communication skills can help in dealing with challenges facing Church leaders in their efforts towards church growth.

2.4 RESEARCH GAP

Research gap is a question or a problem that has not been answered by any of the existing studies or research within your field. Previous studies have been conducted on the effects of worship ministry on Church growth in Free Methodist Church in Rwanda. Other studies have undertaken the role of worship ministry on fighting against loneliness in Free Methodist Church in Rwanda; determine the role of music materials for worship and praise God and to describe the role of ‘drama teams’ in church growth.

CHAPTER THREE: RESEARCH METHODOLOGY

3.0. INTRODUCTION

This chapter presents the procedures and principles used in the research which Include: Research approaches design, Target population, sampling procedures, Sample size, reliability and validity of measurements, data collection process and analysis.

3.1. RESEARCH APPROACHES AND DESIGN

3.1.1 Research approaches

Quantitative approach this refers to the collective and analysis data in numerical data, analyses by using statistical methods and qualitative approach involves collecting and analyzing non-numerical data. At this research used to quantitative and qualitative approaches for to collect data.

3.1.2 Research design

Descriptive research design was help to provide answers to the questions. The goal of descriptive research is to describe a phenomenon and its characteristics. (Gall, & Borg, 2007). In this research, the descriptive research is used to obtain information concerning learning role of worship ministry on Church growth in Free Methodist in Rwanda with respect to variables like independent and dependent variables.

3.2. TARGET POPULATION

According to Fraenkel, J. (2007), the term “Population” means all people concerned by the study. The population is a group of interest to the researcher, the group to whom the research would like to generalize the result of the study. This study was conducted at Gisovu Parish located in Karongi District and Western Province in Kibuye Annual Conference and the total population is 386 Individuals including 87 Men-Married, 158 Women-Married, 141 Youth from Four (4) Local Churches Gisovu, Twumba, Tema, Gitovu as presented in the table below.

Table 1: Distribution and different genders of the total population

CHAPELS	TOTAL POPULATION	WOMEN	MEN
Gisovu	163	103	60
Tema	99	62	37
Twumba	68	51	17
Gitovu	56	43	13
TOTAL	386	259	127

3.3. SAMPLING PROCEDURES

A sampling procedure is a way used to select study a sample. A sample should be carefully selected, because through such selection the researcher is able to determine major features required of the population (**Leedy & Ormrod, 2001**). In this research, purposive sampling and stratified sampling were used.

3.3.1. Purposive sampling Technique

Purposive sampling is a technique widely used in quantitative research for the identification and selection of information-rich cases for the most effective use of limited resources. It is entirely aimed at obtaining rich and reliable data from the selected specific Respondents (**Kothari, 2000**).

This involves identifying and selecting individuals or groups of individuals that are especially wellinformed about or experienced with a wonder of interest. This study used purposive sampling to select the respondents among Church Leaders, Christians and Singers from Gisovu Parish.

3.3.2. Stratified sampling Technique

A strata is a randomly selected subset of a population in this sampling method, each member of the population has an exactly equal chance of being selected. This method was the most straightforward of all the probability sampling methods since it only involves a single strata selection and requires little advance knowledge about the population.

3.4. SAMPLE SIZE

Sample size is a part of the population chosen for a survey or experiment (**Prof. Essa, 2013**). To get a sample size, **Yamane's (1967)** provided a formula as found in the paper published by **University of Florida**. The formula is given as follows:

$$n = N: 1 + N (e)^2$$

Where: n = Sample; Where n is the sample size, N-the population size and e- the acceptable sampling/Margin error. The margin error varies between 10% and 20%. The researcher used the margin error of 10%=0.1, then, the confidence level of 90%.

Hence $n = 386: 1 + 386 (0.1)^2 = 79$ Christians (randomly sampled) + 2 Evangelists (purposively sampled) + 1 Pastor (purposively sampled). The total number of respondents are equal to 82 individuals. The sample size comprised of representative sample from Gisovu Parish and the following formula helped in calculating the sample size.

Table 2. The Stratified sampling was used for Christian's singers, Worshippers and other ministries.

Chapels and Ministries	Number of Christians	Total	Sampling Methods
Gisovu	163	$79:386*163=34$	Randomly Selected
Tema	99	$79:386*99=20$	Randomly Selected
Twumba	68	$79:386*68=14$	Randomly Selected
Gitovu	56	$79:386*56=11$	Randomly Selected
Evangelists		2	Purposive Sampling
Pastor		1	Purposive Sampling
Total	386	82	

The total sample size will be made by the 79 Christians of Gisovu Parish + 2 Evangelists of Gisovu Parish + 1 Pastor of Gisovu Parish = 82 People.

3.5. DATA COLLECTION PROCESS

A method of data collection is a total of the operations by which a correction seeks to reach the truths that it contains, shows them, and checks them in this direction, the method of research means to gather

intellectual operations that making it possible to investigate, examine, recognize and explain the actuality from the findings. As far as finding data is concerned, various methods were used so as to accomplish task. The choice of methods depended much on needed data and the nature of the Church as the field.

3.5.1. The documentation instruments

A document is a part of written, printed, or electronic matter that provides information or evidence that serves as an official record with the help of marks, words or symbols. This method has been considered by many qualitative studies as potential source of data. Use of these documents was important as **Yin (1994)** notes that “Documents complement other sources of information with the idea that documents corroborate and augment audience from other sources.”

3.5.2. Questionnaire

Questionnaire is when you asked question to the Respondents and they give to you the answers, this is contains the open-ended questionnaires and close-ended questionnaires, this questionnaires was expected to be self-administered by researcher to the respondents. So you must give them the time for respondent your questionnaires. **Kakooza, (1996)**, defined a questionnaire as a set of questions which are asked to get information from a respondent. So, this is needed in order to get information from Christians and Local Church Leaders being free. Written questions were given to Christians and Local Church Leaders.

3.5.3 Observation

A way to gather data by watching people, events, or noting physical characteristics in their natural setting, observations can be overt (subjects know they are being observed) or covert (do not know they are being watched).

Participant Observation

Researcher becomes a participant in the culture or context being observed, requires researcher to be accepted as part of culture being observed in order for success.

Direct Observation

Researcher strives to be as unobtrusive as possible so as not to bias the observations; more detached.

Indirect Observation

Results of an interaction, process or behavior are observed (for example, measuring the amount of plate waste left by students in a school cafeteria to determine whether a new food is acceptable to them).

This research used in direct observation of collecting data.

3.6 RELIABILITY AND VALIDITY OF MEASUREMENTS

Validity and reliability of the instruments to be used in this study be given assurance in the technique, the Researchers give to their Supervisor such instruments for the necessary corrections. Reliability and validity are concepts used to evaluate the quality of research. They indicate how well a method, technique or test measures something. Reliability is about the consistency of a measure, and validity is about the accuracy of a measure. It's important to consider reliability and validity when you are creating your research design, planning your methods, and writing up your results, especially in quantitative research.

3.7. DATA ANALYSIS

According to John Tukey (1961) Data Analysis is a process of inspecting, cleansing, transforming, and modeling data with the goal of discovering useful information, informing conclusions, and supporting decision-making. Data analysis has multiple facets and approaches, encompassing diverse techniques under a variety of names, and is used in different business, science, and religion domains. In today's religious world, data analysis plays a role in spreading salvation more Christians and non-Christians and helping in Church growth and development operate more effectively, in this study will be used Microsoft Excel, questionnaires and Telephone for to analyze the data.

3.7.1. Coding

Coding is a process of identifying a passage in the text or other data items (photograph, image), searching and identifying concepts and finding relations between them. In qualitative research, coding is "how you define what the data you are analyzing are about" (Gibbs, 2007).

3.7.2. Tabulation

After coding the frequency distribution tables will be used. The frequency distribution tables were constructed according to the main themes in the numbers, questionnaires, documentation and interview to summarize all the findings of the study. Therefore, the results will presented in terms of frequencies and percentages.

3.8 ETHICAL CONSIDERATION

Ethics were highly considered in this study. As noted by William (2006), there are a number of key phrases that describe the system of ethical protections that the contemporary social and medical research establishment has created to try to protect better the rights of their research participants.

It is vital role before submitting the questionnaire; the participants were understanding objectives and purpose of research and each participant had to accept or not. Then, the names of the respondents were not mentioned in the research for confidentiality.

CHAPTER FOUR: ANALYSIS AND DISCUSSION OF FINDINGS

4.0 INTRODUCTION

This chapter covers data presentation, analysis and interpretation. The findings were guided by the research objectives. This chapter presents research findings related to Respondents' perception on the

role of worship ministry on church growth in Free Methodist Church in Rwanda and gives a detailed presentation collected from the field according to the objectives of the study, the presented and analysis of the data analyzed data were collected from the field through questionnaires and interviews in E.M.L.R. Gisovu Parish in Kibuye Conference. The data was collected from four chapels of this parish.

4.1 CHARACTERISTICS OF RESPONDENTS, DEMOGRAPHIC OF RESPONDENTS (GENDER, MARITAL STATUS, AND EDUCATION).

The respondents were divided into different categories which involved Christians, youth, and Representatives of Evangelism and Pastoral ministries which could provide helpfully information in relation to their position and their responsibilities. The information allowed to better understanding the Role of worship ministries on Church growth in Free Methodist Church in Rwanda. This study was conducted at Gisovu Parish located in Karongi District and Western Province in Kibuye Annual Conference and the total population is 386 Individuals including 87 Men-married, 158 Womenmarried, 141 Youth from Four Chapels like Gisovu, Twumba, Tema, Gitovu as presented in the table below.

Table 3: Distribution of the total population

CHAPELS	TOTAL POPULATION	PERCENTAGE
Gisovu	163	42%
Tema	99	26%
Twumba	68	18%
Gitovu	56	15%
TOTAL	386	100%

The total sample size will be made by the 79 Christians of Gisovu Parish + 2 Evangelists + 1 Pastor = 82 Respondents.

Table 4: Age range of respondents

Ages	Numbers	Percentage
18-27	26	32%
27-45	28	34%
46-60	22	27%
<60	6	7%
TOTAL	82	100%

Source: Primary data for July 2023

The table demonstrates that 32% of the respondent were aged between 18-27 years, 34% aged between 27-45 years; 27% were aged between 46-60 years while 7% were aged over 60years.

The age of the respondents' ranged between 18 years to 60 years old and above. This helped researchers to get enough information about the role of worship ministry on Church growth in Free Methodist Church in Rwanda, and some respondents are experienced or involved in Choirs and Worship Teams.

Table 5: Genders and Marital status of the Respondents.

CHAPELS	RESPO- NDENTS	MARRIED				SINGLE							
		Male	%	Female	%	Women	%	Men	%	Girls	%	Boys	%
Gisovu	34	13	16	21	26	12	15	6	7	11	13	5	6
Tema	20	8	10	12	15	7	8	3	4	6	7	4	5
Twumba	14	10	12	4	5	5	6	3	4	4	5	2	3
Gitovu	11	4	5	7	8	4	5	1	1	4	5	2	3
Evangelists	2	1	1	1	1	1	1	1	1	0	0	0	0
Pastor	1	1	1	0	0	0	0	1	1	0	0	0	0

Total	82	37	45	45	55	29	35	15	18	25	30	13	17
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Source: Data from the field 2023

From the table above we have found 47% of Respondents are Youths, We have found 53% of Respondents are married. Found 45% of respondents are male and 55% of respondents are female.

Table 6: Education of Respondents

Chapels	Respondents	Primary	%	Secondary	%	University	%	None	%
Gisovu	34	6	7	17	21	4	5	7	8
Tema	20	7	8	8	10	0	0	5	6
Twumba	14	8	10	5	6	0	0	1	1
Gitovu	11	5	6	4	5	0	0	2	3
Evangelists	2	0	0	1	1	1	1	0	0
Pastor	1	0	0	0	0	1	1	0	0
Total	82	26	32	35	43	6	7	15	18

Source: Data from the field 2023

From the table of education levels we have found 32% of Respondents in primary level, 43% in secondary level and 7% in university level but 18% they were not able to study in which levels.

4.2 DATA ANALYSIS AND INTERPRETATION OF FINDINGS

In this section the researchers discussed and analyzed the answers provided by respondents to the guiding questions related to the research objectives. These guiding questions are also of particular interest in understanding the role of worship ministry on Church growth in Free Methodist Church in Rwanda

4.2.1 Do you like to worship and praise God and are you spending enough time in singing and dancing in Gisovu Parish?

Table 7: Worship and praise God spend time in Gisovu Parish organization.

Respondents (Each Chapel)	Number	Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
Gisovu	34	0	2	3	19	10
Tema	20	0	1	4	9	6
Twumba	14	1	1	6	4	2
Gitovu	11	0	3	5	3	0
Evangelists	2	0	0	0	0	2
Pastor	1	0	0	0	0	1
Total	82	1	7	18	35	21

Source: Data from the field in July, 2023.

From the table above we have found 68% of Respondents agreed worship and praise God spending enough time in Church services, but 22% of Respondents neither agreed nor disagreed.

4.2.2 What is the role of Worship ministry to Increase the unity and reconciliation in Free Methodist Church, Gisovu Parish?

Table 8: Role of Worship ministry to Increase the unity and reconciliation in Free Methodist Church in Rwanda

Respondent's function	Number	Strong disagree	Disagree	Neither agree	Nor disagree	Agree	Strong agree
Youth	5	0	0	0	0	1	4
Pastor	1	0	0	0	0	0	1
Evangelists	2	0	0	0	0	1	1

Elders	4	0	0	0	0	1	3
Singers	41	2	3	0	0	16	20
Choir Leaders	3	0	0	0	0	2	1
Church members	26	3	1	0	1	4	17
Total	82	5	4	0	1	25	47

Source: Data from the field in July, 2023.

After verification and analyses we have found that 88% of Respondents agreed that worship ministry has contribute to Increase the unity and reconciliation in Free Methodist Church in Rwanda especially Gisovu Parish and Rwandan society generally.

4.2.3 What is the role of worship ministry on church growth in Free Methodist Church, Gisovu Parish?

Table 9: Role of worship ministry on church growth in Free Methodist Church, Gisovu parish

Respondents (Each Chapel)	Number	Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
Gisovu	34	1	3	0	17	13
Tema	20	0	2	0	14	4
Twumba	14	0	4	2	6	2
Gitovu	11	0	1	1	7	2
Evangelists	2	0	0	0	0	2
Pastor	1	0	0	0	0	1
Total	82	1	10	3	44	24

Source: Data from the field in July, 2023.

After verification and analyses we have found 83% of Respondents agreed the role of worship ministry in Church growth.

4.2.4 What is the Contribution of worship ministry on Evangelism in Gisovu Parish?

Table 10: What is the Contribution of worship ministry on Evangelism in Gisovu Parish?

Respondents (Each Chapel)	Number	Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
Gisovu	34	4	4	7	10	9
Tema	20	2	2	3	9	4
Twumba	14	1	3	0	7	3
Gitovu	11	0	1	0	8	2
Evangelists	2	0	0	0	1	1
Pastor	1	0	0	0	1	0
Total	82	7	10	10	36	19

Source: Data from the field in July, 2023.

After verification and analyses we have found that 67% of Respondents agreed that a worship ministry in the Church help Christians and Church leaders on Evangelism.

4.2.5 How Church Leaders support and play a part of worship ministry in Free Methodist Church in Rwanda?

Table 11: Image of Church leaders to participate worship ministry

Respondents	Number	Are you there	Nobody
Youth	5	4	1
Pastor	1	1	0
Evangelists	2	2	0
Elders	4	3	1
Singers	41	37	4
Choir Leaders	3	3	0
Church members	26	19	7
Total	82	69	13

Source: Data from the field in July, 2023.

After verification and analyses we have found that 84% of Respondents agreed that Church Leaders participate in other Worshipper's activities in the church.

4.2.6 Can evangelism be successful without songs and harps?

Table 12: Evangelism related to songs and harps.

Respondents (Each Chapel)	Number	Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
Gisovu	34	16	6	2	6	4
Tema	20	5	4	7	3	1
Twumba	14	3	1	6	1	3
Gitovu	11	4	2	4	1	0
Evangelists	2	0	0	0	1	1
Pastor	1	0	0	0	0	1
TOTAL	82	28	13	19	12	10

Source: Data from the field in July, 2023.

After verification and analyses we have found 50% of Respondents disagreed the evangelism not be successful without songs and harps.

4.3 DISCUSSION OF FINDINGS

This section we describe the Presentation of Findings of our Research, we have found 68% of Respondents agreed worship and praise God spending enough time in Church services, but 22% of Respondents neither agreed nor disagreed. In our study we have found 88% of Respondents agreed that worship ministry has contribute to Increase the unity and reconciliation in Free Methodist Church in Rwanda especially Gisovu Parish and Rwandan society generally. We have found 83% of Respondents agreed the role of worship ministry in Church growth and 67% of Respondents agreed that a worship ministry in the Church help Christians and Church leaders on Evangelism. We have found that 84% of Respondents agreed that Church Leaders participate in other Worshipper's activities in the church and 50% of Respondents disagreed the evangelism not be successful without songs and harps.

In physical role:

According to Dawn said that: “Dancing and singing have many important health benefits. If you still have any doubts whether to start dancing, consider the benefits that you would get from a dance workout: Increases coordination and muscle tone, improves flexibility and helps to balance the body, increases strength and vigor, intensive training for the cardiovascular system, promotes weight loss, supports memory, reduces stress levels and successfully fight depression. Besides health, singing and dancing give you freedom and happiness, the opportunity for self-expression, new contacts and a lot of positive emotions. Choose your style of singing and practice!” (Dawn H. Cochran, 2020).

In Spiritual role:

Refer to Anne said that: “People who enjoy dancing can use it for God’s glory, as a means of celebration and worship and to serve the body of Christ. It is important to remember that, if God put a desire in your heart to dance, sing or create another form of art, you were made to use your talents to glorify God. Culture tells us that dancing for God can only look like praise dancing, but deep down, a relationship with God is personal and individual. If He has put a flame in your heart to praise and worship dance for Him, seek out opportunities to do so. Our God is abundantly good, gracious and overflowing with love. Through our talents, we can glorify and praise His name.”(Anne W, 2002)

According to Joanne, Some Christians think that music supersedes the Word, both in its significance and effect. “They think that words without music and that’s usually a certain kind of music are dry, affecting, and unimportant. They say things like, “Music speaks to me better than words can,” or, “I can’t worship unless I hear the style of music I like.” Other Christians think that music undermines the Word. As far as they’re concerned, any time you combine music with words in the church, you’re asking for problems. They fear the power that music seems to have over people, so they want to restrict its use. Whatever the reasons, music can come alongside words and heighten their emotional impact in a way we may not have perceived with words alone. That has a number of advantages. First, singing can help us take more time to reflect on the meaning of words. It can stretch out words and phrases. It can allow us to repeat them or put space in between words. All these qualities can help us engage emotionally with the words we’re singing. ‘Jesus died to redeem a universal choir.’ For instance,

singing, rather than reciting, the words to “Amazing Grace” enable us to stretch out and think more carefully about what we’re singing. Likewise, the chorus to “It Is Well” gives us plenty of time to consider and enjoy the peace that God alone can bring to our souls. The music helps us engage with the words, “It is well with my soul.” The mood of the music matches what we’re saying. It’s a peaceful, calming setting, and the music swells to this appropriate climax of confident trust: it is well with my soul. Second, music can amplify the emotion of the words we’re singing, whether it’s joyful celebration (“Better Than Life”), reverent awe (“Holy, Holy, Holy”), or sorrowful repentance (“O Sacred Head Now Wounded”). Music serves as an additional influence that guides and deepens our emotional responses to the words we’re singing. In one setting we might be mourning the death of Christ caused by our sins, and in another we might be joyfully celebrating the fact that his death has purchased our forgiveness and reconciled us to God. The music helps us know how to respond. When talking about the emotional effect of music, we need to differentiate between being emotionally moved and spiritually enlightened. Music can move our emotions, but it can’t speak propositional truth. You might say that music has a voice, but we’re not always clear what that voice is saying. An instrumental piece can make us feel peaceful. But it can never tell us by itself that the Lord is our Shepherd or that Jesus endured God’s wrath in our place so that we might have eternal peace with God. Only words can do that.” (Joanne V. Loewy, 1995).

CHAPTER FIVE: CONCLUSION AND RECOMMENDATIONS

5.0 INTRODUCTION

The study assessed the role of worship ministry on Church growth in Free Methodist Church in Rwanda. It is evident in the analysis of the data that the Worshippers are active and show deep involvement in the activities and affairs of the church. During the time we were collecting data of our

research we have found that Worshippers are many in Gisovu parish, if the Church Leaders need their efforts in church activities they must work with them.

5.1 CONCLUSION

In order to respond to that question about what is the role of worship ministry on church growth in Free Methodist Church in Rwanda? To collect data that helped respond to the above questions, a sample of 82 Respondents was selected, to which researcher administered closed-ended questions. To complement the information gathered from the documentary was developed and interview sessions carried out with different categories of respondents which involve some members from Gisovu Parish including Church Leaders and Christians.

Gisovu Parish organization have put in place various initiatives aimed at promoting worship ministry, including setting up worship teams and choirs, providing training to Christians in role of worship ministry, and others. Findings show that these initiatives have helped in rebuilding Church evangelism, friendship and happiness. Furthermore, findings of this study show that certain sources of resistance to change among religious members from evangelism about word of God in Songs deserve special attention as they hinder the execution of initiatives intended at promoting unity and reconciliation and efforts to build a sustainable peace in the name of Jesus Christ. Although the church need more from Worshippers and also they need more from the church Leaders, every party need another, it means that by joining together they can achieve what they need to do. Togetherness and oneness are more important in the situation like this. For this reason, there is a need for lasting cooperation between Church Leaders and the Worshippers as well as other supporters in order to promote the policy of good relationship and evangelism among Free Methodist Church in Rwanda.

5.2 RECOMMENDATIONS

After doing our research concerning to the role of worship ministry on Church growth in FMCR we have found that there are lack of music materials and not enough trainings and professional skills in Worship ministry. Now as researchers we can recommend the church Leaders to do the following:

Training worship team: If the church Leaders want their worshippers to participate in church activities they must working with them through group of praying and worship teams especially Youth power, this will help them to develop spiritually growth and economic growth in Church.

Organizing trainings and worshippers camp through sport and dancing: This system can bring more worshippers in church because most of them need to be with their generation by sharing their ideas and thoughts, and this also can help in evangelism by playing showing their talents by playing story of the Bible, and through small games many young people can now how they prevent sexual diseases like HIV AIDS.

Creating Groups of development : We have found that many Christians in Gisovu parish are unemployed so if the church Leaders help them to create those groups of development it will solve the problems of unemployment in this parish, this also will play great roles in the development of church. After solve the problem of unemployment especially Youth they will improve worship ministry as praises Lord God.

Allowing Worshippers to participate in Parish committees: If the church Leaders allow the worshipers to participate in church commit this will help them to have effective worshiper's leaders who will advocate of others who think that they were combining worship ministry and other church activities.

Area for further research

The following topics were proposed ensure future researches are role of worship ministry on fighting against stress, extreme sadness and loneliness in Free Methodist Church in Rwanda, describe how sound of the harp and playing trumpets with loud voices are a way of worship and praise God and the role of 'IGISIRIMBA' in church growth.

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APPENDICES

Appendix 1: RESEARCH QUESTIONS

QUESTIONNAIRE

Tick (V) your answer according to your knowledge:

1. Do you like to worship and praise God in Gisovu Parish?

Strongly disagree	
Disagree	
Neither agree nor disagree	
Agree	
Strongly agree	

2. Are you spending enough time in singing and dancing in Gisovu Parish?

Strongly disagree	
Disagree	
Neither agree nor disagree	
Agree	
Strongly agree	

3. How worship ministry in Gisovu Parish has contributed to Increase the unity and reconciliation?

Strongly disagree	
Disagree	
Neither agree nor disagree	
Agree	
Strongly agree	

4. Is there any role of worship ministry in the church growth?

Strongly disagree	
Disagree	
Neither agree nor disagree	
Agree	
Strongly agree	

5. What is the Contribution of worship ministry on Evangelism in Gisovu Parish?

Strongly disagree	
Disagree	
Neither agree nor disagree	
Agree	
Strongly agree	

6. Worshippers are able to do activities that promote the church?

Strongly disagree	
Disagree	
Neither agree nor disagree	
Agree	
Strongly agree	

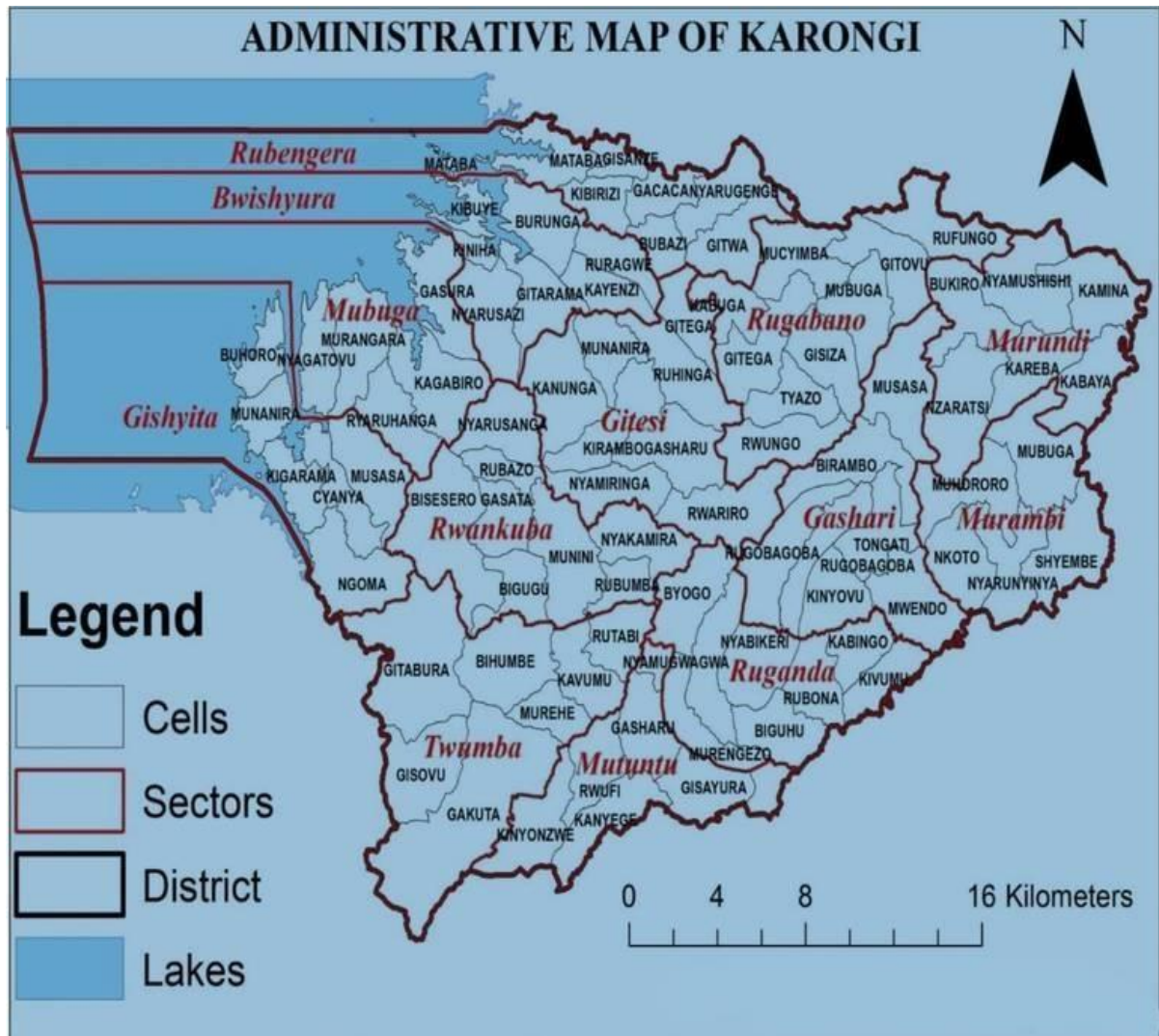
7. How do Church Leaders participate to other worshipper's activities in the church?

Are you there	
Nobody	

8. Can evangelism be successful without songs and harps?

Strongly disagree	
Disagree	
Neither agree nor disagree	
Agree	
Strongly agree	

Appendix 2: MAP RELEVANT TO THE STUDY



MAP: Karongi District (Case Study: Gisovu-Twumba-Gakuta).

Appendix 3: Research Letter