Biblical Worship: Towards a Framework of Digital Worship in Africa

Edivaldo Abel[1*], Pavel Zubkov[2], Douglas Sepang[3]

1Adventist International Institute of Advanced Studies (AIIAS), Philippines
2Andrews University, USA
3Universitas Klabat (UNKLAB), Indonesia

abele@aiias.edu*, pavel.zubkov@gmail.com, douglas.sepang@gmail.com

ABSTRACT

Digital worship is conceptualized as strategies religious organizations use to conduct online religious activities. The growth of digital worship has advanced over the last two decades as communication technologies become part of society's day-to-day activities. This is where individuals can access worship services on their gadgets at a given time. They access worship programs and watch them in the comfort of their couch – wearing home clothes – while driving, eating, and studying. There is a shortage of substantive knowledge on how individuals' digital worship should guide people to worship. Hence, three main research gaps have been identified: knowledge, population, and methodology. Subsequently, the study aimed to explore digital worship conduct and propose a framework that enhances adequate online worship. This single case descriptive study used communication theory to propose a framework for the digital worship of Africans. Purposeful sampling was employed to select 8 participants, composed of students from a faith-based organization who voluntarily participated in the study from different African countries. The data was collected using in-depth interviews through WhatsApp calls, audio recorded, and transcribed verbatim. The data was analyzed using HyperResearch, a qualitative data analysis software, by coding and grouping codes into categories and themes. The themes that emerged comprise digital fellowship, virtual connection, active participation, hybrid worship, online platforms, worship mindset, evangelism tool, flexibility, preparedness, distraction, expensive, less human connection, creative content, outreach ministry, and spiritual responsibility. Digital worship should be used in a hybrid form where individuals would praise and adore God with a worship mindset that despite less rigor of attire, the worshippers should be in tune with God. Digital worship provides flexibility for views. However, it might have costs and significant health issues for viewers. Further studies should conduct a quantitative multiple regression in different faith-based contexts to test the framework.

Keywords: *Digital Worship, Framework, Case Study, Africa*

INTRODUCTION

Digital worship or ministry are interchangeable terms (Küçükvardar, n.d; Panzer, 2021). Digital worship refers to a religious group's use of the Internet to carry out religious activities (Campbell, 2006). Religious organizations have used digital worship to conduct their religious activities online. It intends to facilitate worship services in different forms (Küçükvardar, n.d; Barna, 2021; Campbell, 2006; 2011). The worship services varied from a church livestream via YouTube, Facebook, and Zoom, book discussion via WhatsApp calls and Messenger, and watching spiritual TikTok videos (Hollinghurst, 2020; Relevant Magazine, 2022). The growth of digital worship has advanced over the last two decades as communication technologies have become part of society's day-to-day activities (Campbell, 2011; Hollinghurst, 2020; Mamman-Muhammad, 2022).

Despite the challenges digital worship poses to traditional churches, it also creates an avenue of opportunities for churches with a mission-oriented spirit. For instance, people could find a "digital Jesus online in three ways, which are key to digital evangelism with a holistic approach to the mission as God" (Hollinghurst, 2020, p. n.d). The digital Jesus could be found (a) God-fearing with an online church system (His body), (b) Christian website (personal ministry), and (c) "individual personal Christians building a relationship via social media, groups, memes, videos and webpages" (Hollinghurst, 2020, p. n.d). Finally, digital worship is a communication revolution that brings a paradigm shift to the postmodern era to empower Christians to advance God's Kingdom by His Christ through social media platforms.

With the advancement of digital worship offers, limited studies have been conducted (Barna, 2022; Campbell, 2011; Hollinghurst, 2020; Pew et al., 2022) on how an individual ought to worship digitally. For instance, when a worshiper watches a video on a church channel or website or attends a Zoom worship meeting, how shall the worshipers portray themselves in God's presence – when there is a disconnection (offline) with a person on the video? (Hollinghurst, 2020; Campbell, 2011). Could there be a framework for digital worship? The literature presents a dearth of studies based on knowledge, population, evidence, and methodology on worshippers who should worship digitally (Campbell, 2011; Miles, 2017). Therefore, this study aims to understand digital worship and its elements and benefits and propose a framework that enhances the Biblical model of worship through digital worship based on the African context. The study seeks to answer the four research questions: (a) to define digital worship as compared to traditional in-person worship; (b) to understand how to worship God digitally (c) describe the benefits of digital worship; (d) Which digital framework enhance Biblical worship. This study aimed to define digital worship based on participants' perceptions and understand how to worship God in a digital age, finding out its benefits and disadvantages to provide a comprehensive way of communicating with God through digital platforms. Through a qualitative single case study design, the findings suggest digital worship is a means to encounter God through various digital platforms; it involves reverence for God and a worship mindset free of distraction. Despite digital worship being accessible to everyone, unfortunately, not everyone can afford to watch it due to internet costs based on the African context and the lack of human interaction based on communication compared to traditional worship.

LITERATURE REVIEW

The review of related literature guides the searcher and readers to a broader understanding of the main topic of the study and its objectives (Joyner et al., 2013;2018). To understand the study, the literature review begins with a brief historical background, then presents the Biblical framework of worship and the framework of digital worship in the African context.

Although digital worship has advanced over the years (Hollinghurst, 2020; Campbell, 2020), it also poses substantive challenges for churches and the Biblical model of worship and how individuals worship (Bosch, 1991;2011; Campbell, 2020). Campbell (2020) asserted that "the more significant challenge churches face is moving from the technological "how" to the ecclesiological "how." (p. 53) Bosch (1991;2011) asserted that the "advance of science and technology and with them, the worldwide process of secularization seem to have made faith in God redundant" might be seen as a broader crisis for mission and church because "why turn to religion if we have ways and means of dealing with the exigencies of modern life?" (p. 23). That is because digital worship might disrupt the traditional way of worship. On the other hand, worship is conceptualized as "the humble adoring, life-encompassing declaration of the absolute worthiness of God as Creator and Redeemer." (Pincombe, 2010, p. 10) Worshipers demonstrate God's authority through faith, reverence for God, and total obedience to His Word (Peterson, 1992; Pincombe, 2010). Therefore, worship evolves attitudes and actions (Pincombe, 2010). That is how to worship (individual and collective) and share one's worship experience (action) with others. Pincombe (2010) stated, "We are to worship God in spirit and truth, that is, with the Spirit's enabling grace and with our attention focused upon Christ who is the Truth—the One who accomplished our redemption." (p. 12) The below section provides the historical background of the study and a Biblical framework of worship.

Historical Background

Digital worship or online church existed for over three decades (O'Leary, 1996). However, the need for digital worship was felt in March 2020 when the World Health Organization (WHO) announced the outbreak of the corona virus commonly known as Covid 19 (Campbell, 2011; Dyer, 2020; WHO, 2020). To prevent the outbreak of the virus, government entities implemented health measures protocols such as continuous lockdowns, wearing masks in public places, closing public places, such as churches, and finally, vaccination (Gozum et al., 2021; Moon, 2020; Nyarko et a., 2020). To ensure continuous religious interaction of faith-based individuals, different churches around the world opt to embark on the online church through various social media and application platforms such as Zoom, Google Meetings, Skype, Facebook, YouTube, etc. (Yohannes, 2018; Paw et al., 2022). Nevertheless, some of those measures led church leaders to ask the question, "how do we do church online?" (Dyer, 2020, p. 53) The question, however, might not be about how to do church online but rather about "its ecclesiological" (Dyer, 2020, p. 53). The technological aspect might lead to the selection of different platforms to broadcast the service, while the ecclesiological ventures provide a structural platform where one encounters a personal interaction with God through singing, interacting, and listening to sermons (Dryer, 2020; Campbell, 2006; 2011).

Biblical of Worship

There has been an ongoing discussion among the Christian circle on biblical worship – how should one worship God? Is there a specific model of worship? What role does culture play in worship? Can culture be obliterated as one worships God? (Bauer, 2009; Canale, 2009; Doukhan, 1997; Goldstein, 1997; Lilianne, 2003b). Biblically, the Bible answers some of these questions of how one must worship God from the creation account and symbols of worshiping God. When God accomplished His creation, He set an example for Adam and Eve to worship Him. The Bible depicted a God who rested on the Seventh day and "hallowed it" (Gen 2:1-3). Doukhan (1999) posited that worshipping is a response to creation. Goldstein (1997) affirmed that God constantly invites His people to worship Him throughout the scriptures. The Bible also emphasizes symbol worship such as the Lord's Supper, baptism, Scripture reading, prayer, and music. All of them are symbols designed to communicate the significance of worship. They should enhance the worship experience and make it meaningful as the congregation experiences personal and corporate relationships with God (Lilianne, 2003b).

The Hebrew root word for worship essentially signifies bowing down or becoming prostrate. Hence, the term conveys the magnificence of what is meant to be revered. We should humbly submit and prostrate ourselves before the Creator, as everything else depends entirely on Him (Isaiah 6:1-13) (Goldstein, 1997; Moskala, 2010; Nixon, 2003; Schneeweiss, 2015). The Bible is limited to illustrating a model that exemplifies how humanity should worship (Bauer, 2009). However, there were several instances in which God's people worshipped Him differently. Through Bible study and prayer, they worshipped God with celebration, gifts, and offerings. Hence, worship should involve reverence to God as the author of life – the celebration [joy] of His outstanding work through a manifestation of gifts and offerings from the heart to fulfill His mission (Matt 28:18-20). Worship God involves Bible study and prayer, acknowledging Him daily as preparation to live with Him eternally (Case, 2011; Holmes, 1997; Moskala, 2010).

Further, worship of God involves corporate or congregationally. Worship is a corporate endeavor when we approach God as a unified group of faithful individuals. It encompasses both the vertical and horizontal aspects of worship. Frequently, our interactions with those around us are restricted during worship. However, genuine worship should draw us nearer to God and foster a stronger connection with the community of worshipers. Due to our churches' increasing multicultural and multigenerational nature, the horizontal dimension has become challenging. Each distinct group seeks to manifest worship in its unique manner (Bauer, 2009; Lilianne, 2003b, 2003a).

Culturally, people worship God through the lenses of their culture. Culture "refers to personal refinements such as classical music, the fine arts, world philosophy, and gourmet cuisine." (Ferraro & Andreatta, 2018, p. 26). Despite our culture significantly influencing how worshippers worship, it is essential to maintain that true worship is solemn to God and shouldn't be intermediated with anything or person (Bauer, 2009). However, through culture, individuals perceive who God is and how He desires to connect anywhere. Finally, the essence of worship revolves around an authentic connection with God rather than mere rituals.

Furthermore, it encompasses one's entire way of life (Moskala, 2010). Similarly, in digital worship, regardless of where and how it is accessible, the worshipers must maintain reverence for

God despite their physical location or space. Their hearts and minds will be in tune with God as they digitally watch, read, and worship God.

METHODOLOGY

This study used a qualitative research approach through constructivist or interpretivism philosophy (Saunders et al., 2023). Specifically, it used a single-case design. A case study is an in-depth description and analysis of a bounded system (Merriam & Tisdell, 2016). This study was conducted among African students in a faith-based university, represented by different countries: Togo, Angola, Cameroon, Kenya, Zimbabwe, and the Democratic Republic of Congo. A purposeful sampling technique was used to collect data from 8 participants, including church administrators, district pastors, and church members (students) who voluntarily participated in the study (Saunders et al., 2019). The data collection procedure was possible after obtaining permission from the institution's ethical review. The researchers send informed consent to participants and inquire about their availability to participate in the study. The data collection was based on a semi-structural interview – open-handed questions and in-depth interviews. The interview was audio recorded using a cellphone with the participant's permission. Each participant's interview took approximately 25 minutes or less on different days. The researchers utilized Yin's (2016) framework to analyze the data. The framework involves compiling, disassembling, reassembling, interpreting, conclude. The phases include coding, categorizing codes into groups, and creating themes utilizing HyperResearch. The study used a combination of three ethical frameworks of Brinkmann and Kvale, 2015 and Creswell, 2016. The framework comprises informed consent, confidentiality, informing participants about the data, ensuring participants' safety and privacy, and reporting the data ethically. Each step was used to ensure ethical research. The trustworthiness of this study was ensured using Lincoln and Guba's (1985) framework, which addressed credibility, transferability, dependability, and confirmability. The transferability of the findings to different research settings is left to the researcher, who should provide "enough detail of the study's context so that comparison can be made." (Merriam & Grenier, 2019, p. 29)

RESULTS AND DISCUSSION

The results of this study have emerged with various themes. The findings encapsulate the concept of digital worship compared to in-person worship, how to worship God digitally, the pros and cons of digital worship, and finally, a proposed framework of digital worship for the framework context. The data supported these themes.

The Definition of Digital Worship as Compared to In-person Worship

Digital worship, compared to in-person worship, has generated two themes: definition, digital fellowship, and virtual connection. Digital worship has been defined as a platform that offers digital fellowship through social media, providing virtual worship for worshippers to encounter God digitally. A participant mentioned, *"YouTube and Facebook are social media platforms offering avenues to live stream religious activities. However, there are other websites that give you a place to host your service online."* Social media platforms offer significant benefits

for digital worship to experience sermon presentations, music, and prayer meetings, where they could participate regardless of physical location. Although digital fellowship has been intensely used during the COVID-19 pandemic in most parts of the world (Kidder & Hucks, 2020), the most frequent term used to define digital worship has been a digital culture (Marquez, 2019) emphasizing a community of people who subscribe to the digital fellowship modality of worship. Studies conducted by Pew found differences in individual perception of attending digital fellowship modality as one preferred to participate in digital fellowship while another preferred to attend in-person worship (Nortey, 2023; Smith et al., 2023). Virtual connection allows worship access to online gatherings, online worship, and worship in their physical space and location. One participant, Facebook, stated, *"I define worship as getting into a worship experience through the platform of electronic means, allowing someone to connect with people not in the same geographical location as themselves."* Unlike in-person worship, digital worship provides a virtual connection to worship from their physical space and location to strengthen their faith ("virtual faith") when worship is conducted in the spirit of adoration and devotion to God (Hasel, 2008).

How to Worship God Digitally

Worship God digitally requires active participation based on commitment, communion, mission outreach, mediation, and virtual interaction. It is essential that when one worships God digitally, worship should be hybrid with elements of Biblical principles through an interpersonal fellowship. Digital worship cannot worship God without an online platform, whether through media with a target audience, worship setting, or exclusive style. Praise and adoration are also part of worshiping God digitally because the worship should present preaching where the participants can listen to the word of God being spoken, singing that leads to total surrender. Finally, worshiping God digitally requires a worship mindset devoted to God with meaningful reverence. A participant. Messenger stated that *contextually speaking, from what I understand, Biblical worship is always in the context of interpersonal relationships. It was made so that people would come together to worship God. They would gather in one place to seek God, praise Him, and have the word of God opened.* Facebook *stated that digital worship attempts to mimic the experience of in-person worship when done well.* The literature presents exhaustive ways to worship God (Canale, 2009; Gulley, 1999; Lilianne, 2003b). A study found that seven out of ten Christians believe worshiping God is more meaningful because it strengthens in-person relationships (Barna, 2023). Furthermore, 43% of Christians stated they would not attend church if it were done exclusively online (Barna, 2023). Therefore, this study suggested that worship of God should be done hybrid to accommodate believers with different perceptions of worship style, particularly in today's digital world.

Pros and Cons of Digital Worship

There are advantages and disadvantages of digital worship. The benefits of digital worship include digital worship, which could be an evangelism tool, flexibility, availability, comfort, an alternative method of worshiping God, broad spectrum, and preparedness, which does not require formal attire to worship God. The disadvantages, however, are that digital worshippers could encounter distractions, expenses, less human connection without physical connection, and no personal touch, which could lead to health issues. One constantly would have gadgets to access

online worship platforms. Twitter stated that *digital worship has a negative effect due to its cost – internet and health-excessive screen time*. Despite the various benefits of digital worship, it also poses challenges for human health due to excessive screen time for every age category (Priftis & Panagiotakos, 2023). Health guidelines should be suggested as one decides to worship God digitally, which would not interfere with health. The World Health Organization (WHO) suggests several health guidelines to minimize screen time for children and adolescents (WHO, 2019). Infants should not have access to screen time, while children five years old should have at least 60 minutes at a time (Priftis & Panagiotakos, 2023; WHO, 2019). Another mechanism that might moderate screen time is the communication theory, which focuses on creating meaning among individuals through social and professional interaction (Littlejohn & Foss, 2009).

The framework of Digital Worship in Africa

The proposed framework seeks to illustrate how digital worshippers in Africa should worship to enhance their relationship with God. The framework has two interfaces: the first is for the digital worshiper content creator, a developer, comprised of digital fellowship, virtual connection, outreach ministry, creative content, online platform, evangelism tool, and less human connection. The second interface is for the digital worshipper, a viewer, comprised of active participation, hybrid worship, praise and adoration, worship mindset, flexibility, preparedness, distraction, expense, and health issues. The framework component has been generated from the data. Figure 1 shows the framework, with the respective interface associated with categories from each element. The framework can be used as a guide and training curriculum for churches that conduct worship in a digital in Africa.
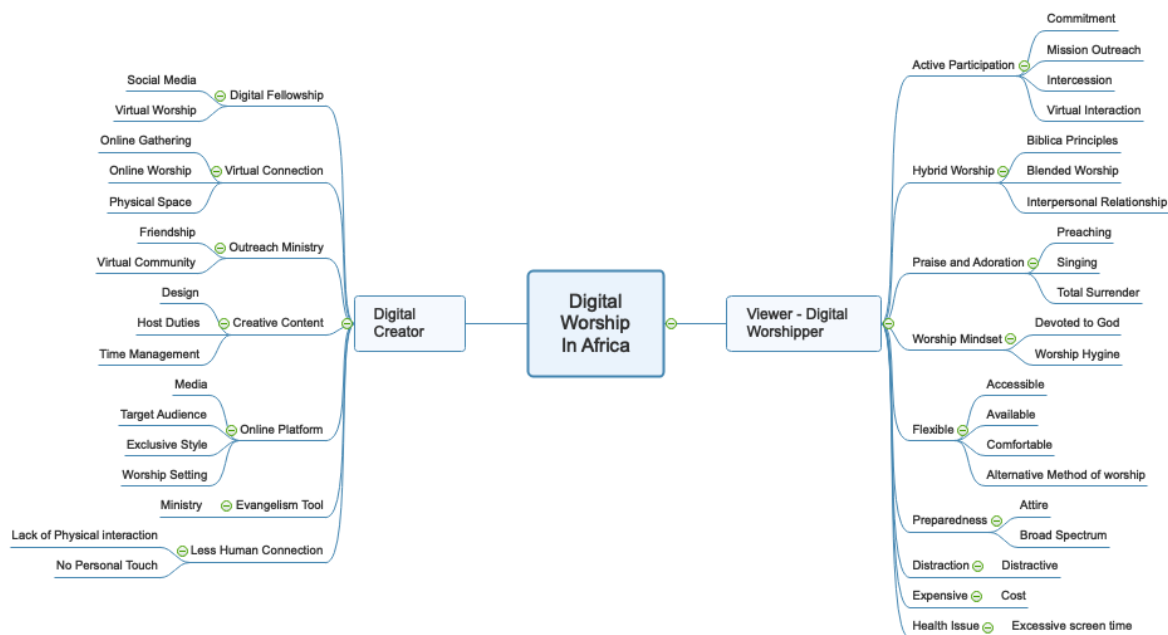

Figure 1. **A Framework of Digital Worship in Africa**

CONCLUSION, IMPLICATION, SUGGESTION, AND LIMITATIONS

The study's significant findings suggest that Africans should use digital worship to enhance their relationship with God through digital fellowship and virtual connection, which leads to outreach ministry from online platforms despite less human connection. At the same time, digital worship should strive to have active participation that encourages commitment and mission outreach based on virtual interaction. Digital worship should be used in a hybrid form where individuals would praise and adore God with a worship mindset that despite less rigor of attire, the worshippers should be in tune with God. Digital worship provides flexibility for views. However, it might have costs and significant health issues for viewers. Further studies should conduct a quantitative multiple regression in different faith-based contexts to test the framework. The study's limitations are various, from the literature on digital worship (most of the literature review focuses on online gathering) to participant knowledge of digital worship and the challenge of implementing digital worship in Africa.

ACKNOWLEDGEMENT

REFERENCES

Barna, G. (2023). *40% of Christians Wouldn't Attend Their Church if It Was Solely Online*. Barna Group. https://www.barna.com/research/in-person-over-online-church/

Bauer, B. (2009). Christian Worship and Cultural Diversity: A Missiological Perspective. *Journal of Adventist Mission Studies*, *5*(2), 34–40. https://dx.doi.org/10.32597/jams/vol5/iss2/5/

Barna. (February 2022). Excerpt: better questions and disciplines for digital church innovation. Retrieved from shorturl.at/aisD1

Bosch, D. (1991a). *Transforming mission paradigm shift in theology of mission.* New York, US: Orbis Books.

Bosch, D. (1991b). *Transforming mission paradigm shift in theology of mission.* New York, US: Orbis Books.

Campbell, H. (2011). "Internet and religion." in *The handbook of internet studies*," by Consalvo & Charless Ess, 232-250. (Blackwell Publishing Ltd).

Campbell, H. (2011). Internet and religion. *The handbook of internet studies*, 232-250.

Campbell. H. (2006). Internet and religion. *Communication Research Trends (1) 25*.

Canale, F. (2009). Principles of Worship and Liturgy. *Journal of the Adventist Theological Society*, *20*(1). https://digitalcommons.andrews.edu/jats/vol20/iss1/14

Case, S. (2011). The Wholistic Worship Model. *180 Symposium Publications*, 9–12. https://digitalcommons.andrews.edu/cye-pubs/120

Dryer. J. (2020). The biggest challenge for churches at this time. In *The distance distanced church reflections on doing church online* (Eds) H. Campbell, (pp. 53-54). Digital Religion Publications
.
Doukhan, D. J. (1997). How and Why Worship? *A Journal for Jewish-Christian Reconciliation*, *44*(3). https://digitalcommons.andrews.edu/shabbat-shalom/vol44/iss3/14

Ferraro, G., & Andreatta, S. (2018). *Cultural anthropology an applied perspective* (11th ed.). CENGAGE Learning.

Goldstein, C. (1997). Worship the Lord! *Shabbat Shalom: A Journal for Jewish-Christian Reconciliation*, *44*(3). https://digitalcommons.andrews.edu/shabbat-shalom/vol44/iss3/18

Gozum, I. E., Capulong, H. G., Gopez, J. M., & Galang, J. R. (2021). Culture, Religion and the State: Towards a Multidisciplinary Approach to Ensuring Public Health During the COVID-19 Pandemic (and Beyond). *Risk Management and Healthcare Policy*, 3395-3401.

Gulley, N. (1999). How Should We Worship God? (The President's Page). *Perspective Digest*, *4*(1). https://digitalcommons.andrews.edu/pd/vol4/iss1/2

Hecht, M. L. (1993). 2002—A research odyssey: Toward the development of a communication theory of identity. *Communication Monographs, 60,* 76–82.

Hecht, M. L. (2009). Communication theory of identity. In S. W. Littlejohn & K. A. Foss (Eds). *Encyclopedia of communication theory* (pp. 139-141). Thousand Oaks, California: SAGE Publications, Inc.

Hecht, M. L., & Phillips, K. E. (2021). Communication theory of identity: Understanding the multilayered nature of identity. In *Engaging Theories in Interpersonal Communication,* (pp. 221-232). Routledge.

Hollinghurst, S. (2020). Finding Jesus online: Digital evangelism and the future of Christian mission. In *Missio Dei in a Digital age* (Eds*)* J. Kulberg & P. M. Philips. Retrieved from shorturl.at/kqHI9

Hasel, F. (2008). Virtual Faith? (The Associate Editor's Desk). *Perspective Digest*, *13*(3). https://digitalcommons.andrews.edu/pd/vol13/iss3/5

Holmes, C. (1997). Worship in the Book of Revelation. *Journal of the Adventist Theological Society*, *8*(1). https://digitalcommons.andrews.edu/jats/vol8/iss1/1

Joyner, R. L., Rouse, W. A., & Glatthorn, A. A. (2013). *Writing the winning thesis or dissertation: A step-by-step guide (3th ed)*. Corwin Press A SAGE Company.

Joyner, R. L., Rouse, W. A., & Glatthorn, A. A. (2018). *Writing the winning thesis or dissertation: A step-by-step guide (4ᵗʰ ed)*. Corwin Press A SAGE Company.

Küçükvardar. M. (n.d). A study on new media technologies and digital worship. *Social, Human and Administrative Sciences Research Papers, 81*. Retrieved from shorturl.at/empF4

Kidder, S., & Hucks, W. (2020). From Obstacles to Opportunities: Churches Rising Above the Challenges of COVID-19. *Adventist World*. https://digitalcommons.andrews.edu/pubs/3329

Lilianne, D. (2003a). Can Joy and Reverence Coexist? A Look at Worship and Culture. *Faculty Publications*, *180*(37), 22–26. https://digitalcommons.andrews.edu/pubs/683

Lilianne, D. (2003b). How shall we worship? *College and University Dialogue*, *15*(3), 17–19. https://dialogue.adventist.org/issues/15-3-en.pdf

Littlejohn, W., & Foss, K. (2009). *Encyclopedia of Communication Theory*. SAGE. Lincoln, Y. S., & Guba, E. G. (1985). *Naturalis- tic inquiry*. Sage Company.

Lincoln, Y. S., & Guba, E. G. (1985). *Naturalis- tic inquiry*. Sage Company.

Marquez, M. (2019). Youth Evangelism in a Digital Culture. *80 Symposium Publications*, 25–30. https://digitalcommons.andrews.edu/cye-pubs/78

Merriam, S. B., & Grenier, R. S. (2019). *Qualitative Research in Practice: Examples for Discussion and Analysis* (2nd ed.). Jossey-Bass. http://gen.lib.rus.ec/book/index.php?md5=3BBBD8A3C5CC7147EAE5329948C36D45

Moskala, J. (2010). Worship in the Book of Daniel. *Encountering God in Life and Mission*, 20–38. https://digitalcommons.andrews.edu/old-testament-pubs/20

Mamman-Muhammad, A. (2022). Digital evangelism: the place of religion in the emerging social order in Nigeria. *International Journal of Innovative Science and Research Technology, 7*(8) ISSN No*: -2456-2165.*

Miles, D. A. (2017, August). A taxonomy of research gaps: Identifying and defining the seven research gaps. In *Doctoral student workshop: finding research gaps-research methods and strategies, Dallas, Texas* (pp. 1–15).

Moon, M. J. (2020). Fighting COVID-19 with agility, transparency, and participation: Wicked policy problems and new governance challenges. *Public Administration Review*, *80*(4), 651–656.

Nixon, J. (2003). *Towards a Theology of Worship: An Application at the Oakwood College Seventh-day Adventist Church*. https://dx.doi.org/10.32597/dmin/90/

Nortey, F. (2023, September 6). Why some Americans prefer to go to religious services in person and others prefer to watch virtually. *Pew Research Center*. https://www.pewresearch.org/short-reads/2023/09/06/why-some-americans-prefer-to-go-to-religious-services-in-person-and-others-prefer-to-watch-virtually/

Nyarko, R. O., Boateng, E., Kahwa, I., Boateng, P. O., & Asare, B. (2020). The impact on public health and economy using lockdown as a tool against COVID-19 pandemic in Africa: a perspective. *J Epidemiol Public Health Rev*, *5*(3).

O'Leary, S. D. (1996). 'Cyberspace as Sacred Space: Communicating Religion on Computer Networks,' Journal of the American Academy of Religion 64(4): 781–808.

Panzer. R. (October 2021). Digital ministry vs hybrid ministry: What is the difference? Retrieved from shorturl.at/gnw67

Peterson, D. (1992). *Engaging with God a biblical theology of worship.* USA: InterVarsity Press.

Pew Research Center. (November 2022). How COVID-19 restrictions affected religious groups around the world in 2020. Retrieved from shorturl.at/JLQSW

Pincombe, C. (2010). *A biblical theology of worship.* Africa Hope. Retrieved from https://shorturl.at/QkBae

Pincombe, C. (2010). *A biblical theology of worship.* Africa Hope.

Priftis, N., & Panagiotakos, D. (2023). Screen Time and Its Health Consequences in Children and Adolescents. *Children*, *10*(10), Article 10. https://doi.org/10.3390/children10101665

Relevant Magazine. (2022). Church IRL vs IRL. Digital worship is on the rise among Christian millennials. Retrieved from shorturl.at/adjoP

Saunders, M. N. K., Lewis. P., Thornhill. A. (2019). *Research methods for business students (8th ed).* United Kingdom: PEARSON EDUCATION LIMITED.

Schneeweiss, L. (2015). The God We Worship: An Exploration of Liturgical Theology [review] / Wolterstorff, Nicholas. *Andrews University Seminary Studies (AUSS)*, *53*(2). https://digitalcommons.andrews.edu/auss/vol53/iss2/25

Smith, F., Justin, N., Jeff, D., & Gregory, A. (2023). Online Religious Services Appeal to Many Americans, but Going in Person Remains More Popular. *Pew Research Center*. https://www.pewresearch.org/religion/2023/06/02/online-religious-services-appeal-to-many-americans-but-going-in-person-remains-more-popular/

Yin, R. K. (2016). *Qualitative research from start to finish (2nd ed).* New York, NY: The Guilford Press.

Yohannes, T. L. (2018). *The Cyber Church: How it is understood by its participants, with special reference to the Ethiopian Christians Plus all Room in Paltalk* (Master's thesis).

WHO. (2019). *Guidelines on physical activity, sedentary behaviour and sleep for children under 5 years of age*. https://www.who.int/publications/i/item/9789241550536

WHO. (2020). WHO director-general's opening remarks at the media briefing on COVID-19-11 March 2020. Retrieved from shorturl.at/oxETX